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# 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.

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### GENERAL COLLECTION

OF

VOYAGES AND TRAVELS.

ASIA

TRAVELS IN ARABIA.

BY

CARSTEN NIEBUHR.

ABRIDGED FROM THE ORIGINAL WORK.

JOURNEY FROM CAIRO TO SUEZ AND MOUNT SINAL.

CHAP. I. — Preparations for our departure.

A LTHOUGH the chief object of our voyage was to vifit Arabia, we were unwillingly detained in Egypt for nearly a year. Several circumftances obliged us to this involuntary delay.

On account of the pretended fanctity of the Pilgrims, Chriftians are prohibited from travelling to Arabia by land, with the caravan for Mecca. They are under a neceflity, therefore, of waiting till the feafon when the Red Sea becomes navigable, and veffels fail from the harbour of Suez for Jidda.

While we waited thefe opportunities, we found it equally impofible to vifit mount Sinai, or Jibbel-el-Mokatteb, the celebrated hill of inferiptions, both of which we defigned to examine. The Egyptians had been at war, during all the laft year, with a fmall tribe of Arabs who dwelt in the environs of Tor, which rendered fuch a journey impracticable before the return of the caravan from Mecca, the conductor of which had been committioned to negotiate a peace with the offended Arabs.

This tkirmithing war had arifen from the intemperate rapacity of the Arabs, who gain their livelihood by hiring out camels, and carrying goods between Suez and vol. x. B Cairo. Cairo. A number of veffels laden with corn, are fent every year from Egypt to Mecca. One of thefe veffels had anchored near Tor, to take in water, which is better and cheaper there than at Sucz; and the captain had made his whole crew go on fhore. The Arabs could not refut fuch a temptation; but feized the Captain and the failors, and plundered the veffel. While this fupply of provifions lafted, they gave themfelves little concern about the refertment of the Egyptians. But, when they had ufed all the corn, and durft no longer go to Cairo, for fear of having their camels taken from them, and being otherwife punifhed, they found themfelves inuch at a lofs for the means of fubfiftence. They began, therefore, to pillage the caravans which go and come regularly between Suez and Cairo. They had even the confidence to reprefent to Government, that they would continue to rob the caravans, till an amnefty fhould be granted them for what was paft, and fecurity given that they and their camels might come and go in fafety.

So feeble is the authority of the Sultan who calls himfelf fovereign of Egypt, that an handful of ragganufins ventured to brave the pride of the Ottoman throne, and came off with impunity. To reflore peace and fecurity, the regency at Cairo found themfelves obliged to empower the Emir Hadgi to make the conceffion which the Arabs required. The treaty was accordingly concluded at a place where the caravan halted on their return from Mecca.

As foon as we received notice of this event by the difcharge of a cannon upon the arrival of a courier with the news, we immediately prepared to fet out. Preparations for fuch a journey as that which we proposed to make, would not occasion much trouble in Europe; but in the East, make a very ferious and difficult concern. They merit a place here: for an account of them may contribute to the fuller reprefentation 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 fervants, who muft have been previoufly in those parts which he means to visit. With fuch, we were ill provided. Our Swedish fervant was as much a ftranger as we ourfelves; we had a Greek cook who had lived long enough in Cairo, but had never been out of Egypt; an interpreter to affift 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 fame road upon which we were entering, but was regarded with fovereign contempt by the Mahometans, on account of the nation to which he belonged. None of these could be of much fervice to us, in our intercours with the Arabs.

We had fo much the more occafion to fupply ourfelves carefully with provisions and articles of furniture; fome of which might be ufed with advantage in Europe, in military expeditions. In the defarts through which we were to travel, a tent and beds were indifpenfably neceffary. We had a neat collection of kitchen utenfils made of copper, and tinned without and within. Inftead of glaffes which are fo liable to be broken, we ufed alfo copper bowls completely tinned. A bottle of thick leather ferved us as a caraffe. Our butter we put up in a leathern jar. In a wooden box, covered with leather, and parted out into fhelves, we flored our fpiceries of all forts; and in another fimilar box, we laid our candles; in the lid of the latter, we fixed an iron focket which ferved us for a candleftick. 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 diffances round it, through which cords were paffed, after our meals, and the table hung in the form of a purfe, upon one of our camels. But we imprudently put our wine into great flafks, called in

attack

in the Eaft Damasjanes, and large enough each of them to contain twenty ordinary bottles. These vales 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 fuitable 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 defart countries.

My companions hired horfes. But I, out of curiofity, preferred a dromedary, and found no reafon to repent of my choice. On a camel, the faddle is always open above, that it may not hurt the bunch of the animal; but a dromedary's faddle is made like a horfe'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 fignal, he droops his head and neck, fo that one can alight and remount whenever there is occafion, without making the animal ftop. I fpread my bed clothes upon my faddle, and was thus enabled to change my pofture, and to feat myfelf fo as to avoid the direct impulfe of the fun's rays. A dromedary walks with long and regular fteps, and the rider, of confequence, feels the motion no otherwife than if he were rocked in a cradle. When my companions, who rode on horfeback, were weary and faint by the fatigue of riding, and by the exceflive heat, I found myfelf as little fatigued as if I had fitten all day at my eafe, in a chaife.

#### CHAP. II - Voyage from Cairo to Suez.

THE caravan with which we had defigned to travel, waited a long while for the conclusion of peace between the governors of Egypt and the Arabs of Tor. A difcharge of cannons, on the 27th of August 1762, gave us notice of the return of the caravan from Mecca, and by confequence of the conclusion of a peace, which would render the road fecure, by which we were to travel. We went immediately to find the Schiech from whom we had hired our beafts 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 fet out. But no body must flir on that day.

When large caravans pafs through the territories of the independent Arabs, they have at their head a Caravan-Bafchi, whofe bufinefs is to guide the caravan, and to treat with the princes who may exact duties for the liberty of paffing through their dominions. This chief regulates the departure of the caravan, its journies, and the times at which it is to reft. But finall caravans, fuch as ours, whofe expeditions are fhort, have no fuch guide. The chief merchant in the party always halts and proceeds as he pleafes, and the reft follow his example. When none of the merchants in the company is confiderable enough to have this influence, the Arab who has moft beafts of burden, regulates the reft. We did not know the precife time at which we were fet out, till the 28th of Auguft, when we faw troops of paffengers begin to move.

Our caravan had no very formidable afpect. Being in hafte to fet out from Cairo, before the great caravan, which goes always to Suez, immediately after the departure of the veffels, 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 occafion to remark, that carriages are unknown in Egypt and Arabia.

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

attack us. Our camel drivers, who were but few, carried broken guns, and rufty or pointlefs fabres. A few Schiechs, indeed, to whom the moft of our camels belonged, carried complete armour, and rode upon dromedaries. But we could not truft to them for defence; for no Arab will willingly rifk his life to fave 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, unlefs we wifhed to be plundered. In fome places, where the danger was leaft, my comrade and I ventured to go before the main body of the caravan, to reft and enjoy purer air for a little.

Leaving Seriagus on the evening of the 28th of Auguft, we paffed near by a large village, called Hanfke, after which we returned into the great road, and about eleven at night encamped in a place named El Firn bebad The great road confifts of a number of parallel paths formed by camels who travel in files, juft as they pleafe. Two miles from Cairo, we faw a fquare area inclofed within a wall, feveral feet high, in which the principal inhabitants of Cairo affemble to receive the Emir Hadgi, at his return from Mecca. From this place to Adgerud, within four leagues of Suez, the country is abfolutely a defart; for the fpace of three and twenty leagues, neither houfes, water, nor the fmalleft fpot of verdure being to be feen.

On the morning of the 29th, we decamped early, after taking a very flight refrefhment. We travelled onwards, thirteen leagues, croffed the mountain of Webbe; and about funfet, encamped near the hill of Taja. The great caravan from Mecca had paffed on the preceding night; but they travelling farther than we to the fouth, we had, in confequence of this, failed to meet them.

On the 30th of Auguft, likewife, we fet out early, and proceeded to Adgerud, where travellers are induced to halt, by finding water fit for drinking. Adgerud is a finall caftle, that has been built by the Turks for the protection of the road, and the prefervation of the wells between Suez and the entrance into the defart. Although built only about the end of the fixteenth century, it is now ruinous. Within three hours, we reached Bir Suez, where are two deep wells, furrounded with walls, and fhut up with flrong gates, to exclude the Arabs from the water. This water, although bad, and almoft unfit for human ufe, is however precious to the inhabitants of Suez, as it ferves 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 obfervations, it is thirtytwo ordinary leagues, or three and twenty German miles from Cairo.

Caravans ufed formerly to travel by Koflum, a city that flood farther to the north of the Arabic gulf, and of which confiderable ruins ftill remain. In former times, fhips entered the harbour of this city, which was famous among the Arabians. But the waters of the Red Sea having here fubfided within their ancient limits, this harbour was of neceflity deferted, and that of Suez conftructed. It appears, from the relations of the earlier travellers, that the city of Suez was not in exiftence in the end of the fiftcenth century. It is first mentioned in the beginning of the fixteenth century, and Suez is therefore to be confidered as a city of modern origin.

#### CHAP. III. — Of the City of Suez.

THE city of Suez flands upon the weftern fide, but not just upon the weftern extremity of the Arabic gulf. It is not furrounded with walls; but the houfes are built fo clofely together, that there are only two passages into the city, of which that nearest the fea is open, the other shut by a very infufficient gate. The houses are very forry structures; the the kans being the only folid buildings in the city. Hardly any part now remains of the caftle which the Turks built upon the ruins of the ancient Kolfum.

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

The ground lying around it is all one bed of rock, flightly covered with fand. Scarce a plant is to be feen any where in the neighbourhood. Trees, gardens, meadows, and fields, are entirely unknown at Suez. Fifh is the only article of provifions plentiful here. All other neceffaries of life, for both men and the domeftic animals, are brought from afar; from Cairo, which is three days journey diftant from Suez; Mount Sinai, at the diftance of fix days journey; or Ghaffo, at the diftance of feven.

At Suez, there is not a fingle fpring of water. That at Bir Suez is, as I have already obferved, fcarcely good enough for cattle; but it is drawn to Suez twice a-day for their ufe. The water of the pretended wells of Mofes is ftill worfe; and befides, thefe wells lie at a league and a half's diffance, on the other fide of the gulf. The only water fit for drinking that is to be had here, comes from the wells of Naba, upon the other fide of the gulf, and more than two leagues diffant from Suez. The Arabs are the carriers; and they fell this water at the rate of nine French fols a fkin; but, though reputed the beft, it is ftill 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 confequence very dear. I know not the precife number of vellels 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 forve to carry paffengers between Jidda and Suez. The fhips built at Suez have a very aukward rudder, made of a large beam, the ufe of which is dangerous and inconvenient. I faw a veffel in this harbour of a different conftruction, which had been built at Surat. So durable was the wood of which it was formed, that, although it had been in conftant ufe for twenty years, it was ftill in a perfectly found ftate.

The governor of Suez was a bey from Cairo; and he kept a very numerous houfehold. This employment placed him in a fort of honourable exile; and being therefore very defirous of returning to the capital, he liftened eagerly to any predictions refpecting the period of his return thither. He affured us, that a learned Muffulman had foretold the time when he was to be recalled; and he wifhed us to conful the unknown inferiptions in the defart, and fee whether they might not confirm the prediction of the prophetic Muffulman. We excufed ourfelves, as ignorant of the fublime feience which unveils futurity. This Bey was a Mahometan by birth, and the fon of a fugar merchant.

#### CHAP. IV. — Particulars concerning the Arabs in the neighbourhood of Sucz..

THE Arabs who live about Tor, upon the other fide of the gulf, are little afraid of the Turkifh governor of Suez. When diffatisfied 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. Thefe threats, if carried into execution, would reduce the city to the laft extremities; and all means are, therefore, ufed to pacify them. They might eafily ruin this city, if they could refolve to give up the profits which they derive from the carriage of goods upon their camels from Cairo to Suez. We ourfelves experienced the infolence of thefe Arabs. The Schiechs, whom we had hired to conduct us to mount Sinai, not having fulfilled their engagement, we refufed, upon our return to Suez, to pay the whole fum that had been flipulated. They threaened to kill us: We let them know that we were able to defend ourfelves. 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 confequence to Europeans who drank wine; an anfwer which moved the Turks to laugh at the expence of the Arabs. But, as their tribe efpoufed their quarrel, it was ferioufly feared that they might execute what they threatened, and reduce the city to diffreds 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 Inferiptions in the defart; and we were, therefore, defirous of receiving all poffible information concerning fo remarkable a place. On this occasion we different a cuftom of the Arabs which deferves explanation, because it is connected with their manners.

On our arrival at Suez, we applied to fome 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 pafied his life in traveling between Suez and mount Sinai. That Schiech was equally a ftranger to the name of the Hill of Inferiptions. But, underftanding that we would give a confiderable reward to the perfon who fhould 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 defart where inferiptions were to be met with. By his anfwers to our queftions, however, we foon faw that he knew as little as the former of the place which we wifhed to vifit.

At laft, a Schiech of the tribe of Leghat was brought us, who, by his converfation, convinced us, that he had feen flones inferibed with unknown characters. When he learned that the object of our curiofity was called Jibbel-el-Mokatteb, he affured us that this was the name of the mountain among all the Arabs who knew it.

Pleafed with finding, at length, an inhabitant of the defart, at leaft, who could guide us to the place where the infcriptions were to be feen; we determined to take him for our conductor, effecially becaufe his abode, as he told us, was near to that mountain. But the other two Schiechs, who had brought us the latter, warmly oppofed our purpofe, and infifted upon accompanying us, as well as he. The inhabitants of Suez advifed us to take them all three, and told us, that we could not travel the defart in fafety, without having guides from every one of the three tribes that inhabited the country between Suez and mount Sinai.

This advice referred to the cuftom above-mentioned, which renders Arab guides or Ghafirs neceffary. Any perfon, whether Chriftian or Mahometan, who travels either by fea or land along the coaft of Arabia Petræa, choofes a Ghafir, a guide, or protector, to whom he makes prefents, either from time to time, in the courfe of his journey, or at leaft upon his fafe return. He thus travels fecure and unmolefted. If the veffel in in which he fails, happens to be fhipwrecked, it is plundered by the Arabs; but his Ghafir, if prefent, faves his goods from pillage. If the perfon whom he names as his Ghafir be abfent, his property is however fet apart. But if he have no Ghafir, or name a fictitious one, he is plundered, without regard to his rank or character. The Turkifh merchants, from avarice to fpare a triffing prefent, or from pride, to avoid affociating with an Arab Schiech, feldom take Ghafirs, but they fuffer for the neglect. For thefe rights of hofpitality and friendfhip are held facred among thofe Arabs.

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

fupplied us with camels for ourfelves and our fervants. To prevent difputes, we had our contract written out by the Cadi of Suez, in the prefence of the Governor.

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

WE were anxious to fet out, that we might return to Suez before the first shipe should fail, in the beginning of October. In the fucceeding months, the passage to Jidda becomes too dangerous. But our painter, Mr.Baurensiend, had fallen ill, immediately after our arrival at Suez, from the excessive fatigues which he had undergone. Although his affishance was necessary in our expedition, yet Mr. Von Haven and I refolved to fet out by ourfelves, leaving Messes. Forskal and Cramer at Suez, to take care of our fick friend.

On the 6th of September 1762, we croffed the gulph, and fet out next morning with our Arabs. Befide the three Schiechs and their fervants, we were accompanied by feveral of their friends, who had for fome time carried water from the wells of Naba to Suez, and were now going to fee their friends in the defarts, hoping to live at our expence by the way. It is a rule with thefe people, that an Arab of diffinction travelling, mult maintain all who choofe to accompany him, whether it be at his own defire or not. We, as we lived at fome expence, were thought to be very rich.

The first day we travelled along the coast of the Arabic gulf, through a fandy plain, having a few hills feattered over it. The Arabs call fuch plains, when they lie fomewhat low, Wadi, or vallies, because water remains flagmant in them, after heavy rains. We refted under a palm tree, in a place called Aijam Musa, Moses' Fountains. These pretended fountains, are five holes in the fond, in a well of very indifferent water that becomes turbid, whenever any of it is down. As the holes bear the name of Moses, the Arabs afcribe them to the Jewish law of the Arabs after a day's journey of five German miles and a half, we encamped on the fance of the function of El-Ti. In the evening, a violent blast of wind raised the fand about the function of the fance of the function of the fance of the function of the f

The country through which we pa<sup>re</sup>ed, is amous as the feene of the emigration of the Jews under Mofes. We were therefore defirous of learning from the Arabs, the names of all the places, and of all the mountains, efpecially in our way. Mr. Von Haven who could not refolve to make himfelf familiar with the Bedouins, could obtain nothing but vague and uncivit anfwers from them. I again fought to gain the confidence and friendfhip of one of those Arabs, by making him fome prefents, and caufing him to ride fometimes behind me upon my camel. From him I received honeft and diffinct anfwers. To the objects which I pointed out to him, he gave the fame names coming as going. I likewife meafured the diffances of places, by counting the fteps of the camel, and comparing the number with the time in which they were travelled by my watch. By means of a compafs, I diffinguifhed likewife the directions of the road. None of the Arabs underflood the nature of this inftrument. It is plainly, therefore, an idle tale, that they follow the direction of the compafs in travelling through their defarts.

On the 8th of September, we travelled through the plain of Girdan. We faw, on our way, an enormous mais 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 ourfelves in the vicinity of Jebbel Hammem Faurum. Next day, fending our fervants forward, we ourfelves flayed to examine thefe environs. In the rainy feafon a confiderable 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 ufed at Suez. This valley not being deficient in water, has in it feveral trees, and even groves that appear fingularly ftriking to travellers from Cairo, who have feen no finular appearance in the previous part of their journey.

Hammam Faraun is the name of a hot fpring which rifes by two apertures out of a rock, at the foot of a high mountain. It is ufed in baths by the neighbouring fick, who commonly flay forty days for a cure, during which their only food is but a fruit called Laffaf, which grows here. An extensive burying place near the baths, fuggefted doubts in my mind of the beneficial effects of this regimen. The tradition that the Jews paffed this way, and that Pharaoh's army was drowned here, has occafioned 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 fulphureous vapour with which the water is impregnated.

This eaftern fide of the Arabic gulph is tolerably level and uniform. But the oppofite fide is one range of lofty mountains; broken, however, and divided by two vales, by one of which we mult pafs in travelling from Egypt to the flore of the Red Sea.

We turned by degrees towards the north eaft, in purfuing 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 rofe upon every fide of us, in uninterrupted chains, were maffes of a fort of limeftone intermingled with veins of granite. In feveral places through them, I difcovered a quantity of petrified fhells, of a fpecies which is to be found with the living fhell-fifth 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 ftony glynns, and fometimes through wide vallies, watered and fertile. Such were Ufaitu, El Hamer, and Warfan. We paffed alfo in our way, by Nafbe, the feat of fome Bedouins of this country. As water was fometimes at a diftance from the places where we encamped, our fervants were obliged to go to bring it. We could have wifhed to accompany them, in order to fee a little of the country; but our guides would not always permit us.

After paffing through the valley of Warfan, we turned a little out of the highway, and in the fame 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 1 might take this opportunity of going thither. But the converfation of the Schiech made me foon give up that hope. In my defcription of this mountain, which I did not fee till my return, the reader will find an account of what happened to me upon this occafion.

The Schiech had given notice of his arrival to feveral of his friends, who, to the number of ten or twelve, came to fee him. I left him to entertain his guefts, and in the mean time ranged over feveral hills in the neighbourhood. I faw by accident, in a fequeftered fpot, a wretched tent, the dwelling of our Schiech, in which were his wife and fifter, bufy grinding corn. One of the women came out of the tent, to prefent me with a bit of gum, and did not refufe a fmall piece of money in return. At a little farther diftance, I met the Schiech's fon, who was tending goats, and converfed with him for a confiderable time. I was furprifed at the fenfe, gravity, and affurance of the child, who feemed to be in no degree embarraffed by the prefence of a ftranger. He invited me very kindly to the houfe to drink fome excellent water which had been drawn on that fame day from the well. I had here an opportunity of remarking the relation between language and manuers.

A tent, of which the original Arabic name is Cheime, is however, called by manners. thefe Bedouins, Beit, which fignifies houfe; becaufe they have no other houfes than tents.

Most of our Schiech's friends were distinguished by the fame title of Schiech, although nowife fuperior in their air or drefs, to the vulgar Arabs. I hence fuppofed the title to mean no more among the Arabs, than Mafter, or Sir, with us.

Being determined to proceed on to mount Sinai, we fet 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 paffed through fome pleafant vallies; fuch were those of Chamela, Dahur, Barak, and Genna. Before reaching the vale of Ifraitu, which, although furrounded with rocky and precipitous mountains, difplays fome rich and cheerful profpects, we were obliged to go over another lofty and almoft inacceffible hill.

In this vale we met an Arabian lady attended by a fervant. In refpect to our Schiech, the quitted the road, alighted from her camel, and paffed us on foot. Another woman veiled, and walking on foot, who happened to meet us in fo narrow a part of the valley of Genna, that fhe could not avoid us, fat down as we paffed, and turned her back upon us. I gave her the falutation of peace ; but my conductors told me, that fhe had turned her back in refpect to us as ftrangers, and that I had done wrong in faluting her.

At the diftance of nearly feven 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 fo near his family without feeing them. We were again therefore obliged to leave the highway, and to follow our conductor half a league out of the road. The Arabs fet up our tents near a tree, in the valley of Faran, and left us to amufe ourfelves there, in the beft manner we could, till they went to fee their friends in gardens of date trees, fcattered over the valley. We were at no great diftance from our Schiech's camp, which confifted of nine or ten tents. We were informed that the ruins of an ancient city were to be feen in the neighbourhood. But, when the Arabs found us curious to vifit 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 fince the days of Mofes, being ftill 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 feafon it is filled with water; and the inhabitants are then obliged to retire up the hills: it was dry, however, when we paffed through it. That part of it which we faw was far from being fertile, but ferved as a pafture to goats, camels, and affes. The other part is faid to be very fertile; and the Arabs told us, that in the diffricts to which our Ghafirs had gone, were many orchards of date trees, which produced truit enough to fuftain fome thousands of people. Fruit must, indeed, be very plenteous there; for the Arabs of the valley bring every year to Cairo an aftonifhing quantity of dates, raifins, pears, apples, and other fruits, all of excellent quality.

Some Arabs, who came to fee us, offered us fresh dates which were yellow, but fcarcely ripe. The chief of our Schiech's wives (for he had two), came likewife to fee us, and prefented us with fome eggs and a chicken. The two wives of our Schiech prefided over two different departments of his ailairs. One was placed at fome diffance from where our tents happened to be pitched, in order to manage a garden of date trees. The other was our neighbour, and fuperintended the cattle and the fervants. The latter would not enter our tents, but fat down near enough by to converfe with us. She complained of her hufband, who neglected her, fhe faid, for her rival, and fpent all his time in drawing water in Egypt, or in carrying articles of merchandize from one place to

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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 Mufa. Up this mountain we afcended a mile and a half, and encamped near a large mafs of flone, which Mofes is faid by the Arabs to have divided into two, as it at prefent appears, with one blow of his fword. Among those mountains we found feveral fprings of excellent water, at which, for the first time fince my arrival in Egypt, I quaffed this precious liquid with real fatisfaction.

#### CHAP. VI. - Of Mount Sinai, and the Convent of St. Catharine.

THE Arabs call Jibbel Mufa, The Mount of Mofes, all that range of mountains which rifes at the interior extremity of the valley of Faran; and to that part of the range on which the convent of St. Catharine ftands, they give the name of Tur Sina. This finilarity of name, owing, moft probably, to tradition, affords ground for prefumption, that the hill which we had now reached was the Sinai of the Jews, on which Mofes received the law. It is, indeed, not eafy to comprehend how fuch a multitude of people as the Jews, who accompanied Mofes out of Egypt, could encamp in those narrow gullies, amidft frightful and precipitous rocks. But, perhaps, there are plains, that we know not of, on the other fide of the mountain.

Two German miles and a half up the mountain, ftands the convent of St.Catharine. The body of this monaftery is a building one hundred and twenty feet in length, and almost as many in breadth. Before it ftands another fmall building, in which is the only gate of the convent, which remains always flut, except when the bifhop 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 store; which, in such a defart, 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 fubterraneous paflage.

These Greek ecclessifies are not allowed to receive an European without an order from the bishop of Mount Sinai, who refides ordinarily at Cairo. He had promifed us a letter, but had fet out, without our knowledge, to Constantinople. By the favour of the English ambasflador at Constantinople, we had obtained another letter from a deposed patriarch, who had refided three years in the convent of St. Catharine. Believing that this letter might be fufficient to gain us admittance, we prefented it to those clergymen, through a small chink in the wall. They took fome time to confider, 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 obferved us from the neighbouring hills, gathered round us. They are paid a certain fum for every flranger that is received into the convent. When the bithop happens to be prefent, the gate is opened, and the convent must entertain all the Arabs who come in then. This cuftom is very burthenfome 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 ftolen by the way. The Arabs are in general very cangerous neighbours. They often fire upon the convent from the adjacent rocks. They feize the monks whenever they happen to find them without the walls of the monaftery, and refuse to release them, without a confiderable ranfom. We withenfed

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the infolence of one of those Bedouins, who uttered a thousand abuses 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 occafion uneafinefs to those monks, we retired, and encamped at a quarter of a league diftance from the monastery. As a recompence for our different of, they immediately fent us a prefent of fruits. Grapes could not but be delicious to perfons like us, who had travelled fo long in parched and uncultivated regions.

I wifhed to chufe from among the Arabs who had gathered about us, a guide to conduct me to Sinai. This, however, our Ghafirs would not permit; which occafioned 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 fome profit from us, by the right which he then arrogated to himfelf of attending ftrangers who came to vifit the mountain.

Under the conduct of this newly created Lord of Sinai, with our Schiechs, I attempted, on this fame day, to clamber to the fummit of that mountain. It is fo fleep, that Mofes cannot have afcended on the fide which I viewed. The Greeks have cut a flight of fleps up the rock. Pococke reckons three thousand of thefe fleps to the top of the mountain, or rather bare, pointed rock.

Five hundred fteps above the convent we found a charming fpring, which, by a little pains, might be improved into a very agreeable fpot. A thoufand fteps higher ftands a chapel dedicated to the Bleffed Virgin; and five hundred above this, two other chapels, fituated in a plain, which the traveller enters by two fmall gates of mafon work. Upon this plain are two trees, under which, at high feftivals, the Arabs are regaled at the expence of the Greeks. My Mahometan guides, initiating the practices which they had feen the pilgrins obferve, kiffed the images, and repeated their prayers in the chapels. They would accompany me no farther; but maintained this to be the higheft accellible peak of the mountain; whereas, according to Pococke, I had yet a thoufand fteps to afcend. I was therefore obliged to return, and content myfelf with viewing the Lill of St.Catharine at a diftance.

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

IN the afternoon of the 16th of September, we defcended Jibbel Mufa, and paffed 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 fee their friends in the gardens of date trees. During their abfence we met with a young Arab, riding on a dromedary, who had made himfelf 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 fame 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 fame time, that the law of Mahomet, with great wisdom, forbids the use of strong liquors, as they have such tendency to warm the patilons, 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 hous. Except that young man, I never faw another Mahometan brutally drunk in all my travels. Our Ghafirs returned, and we continued our journey on the **2cth of the** month. Next day I advanced before my fellow travellers, on purpofe again to view the mountain, of which I shall speak, when I come to describe 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 infcriptions 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 those infcriptions. They were not very wrong; but I shall 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 fleadily; and the Arabs who waded were only in water to the knees. This was perhaps the first time that any Europeans attempted to pafs here in this manner. This attempt flewed 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 diffance 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 those whom we met seemed to be no lefs afraid of us. Thus teazed and vexed as I was, I could make but few interesting observations in these petty excursions.

I now, for the first time, observed 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 vision, which is owing to a peculiar refraction produced in these torrid climates, by vapours differing greatly in their nature, from those 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 flagnate in this vale, which the inhabitants draw for ufe; and when the waters are gone off, it is foon covered with grafs.

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#### CHAP. VIII. - Of the Mountain of Inferiptions, and of an Egyptian Burying-place.

SINCE Mr. Clayton, bifhop of Clogher, publifhed the narrative of the fuperior of a convent of Francifcans at Cairo, we have heard much talk in Europe of a difcovery made by that monk of a mountain covered wholly with inferiptions in unknown characters. It was imagined that those inferiptions might furnish fome testimony concerning the ancient refidence 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 difcovery by degrees difappeared; and the fanguine hopes which had been built upon it vanifhed. Several travellers had before obferved, upon the way to mount Sinai, fome rocks inferibed with ftrange characters; even in the third century, thefe inferiptions had been mentioned by a Greek author. Momonys had formerly copied fome of them, Pococke and Montague had copied others, and had communicated them to feveral men of letters. They were judged to be neither Jewifh nor Arabic, from the appearance of fome coarfe pieces of fculpture that accompanied them. Some confidered them as a mixture of Coptic and Arabic characters. At laft, a perfon, who was very well verfed 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, fettlements upon the eaftern coaft of the Arabic Gulph.

As little were the learned agreed concerning the purport of those inferiptions, 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 fame place are still to be feen a vast number of ill-engraven inferiptions in Greek and Arabic, of the names of perfons who have fought by this means to transmit the memory of their existence to future times.

That I might be enabled to guefs for myfelf, I copied a good number of thofe infcriptions in unknown characters, which we found engraven upon the rocks on the way to mount Sinai, and fome of them upon the mountain. I have in my poffellion a copy of another infcription, the characters of which differ from thofe which I copied myfelf. It was copied by Mr. Donati, a learned traveller, whofe papers will be loft, as he himfelf has not returned to Europe. The place where thefe infcriptions are moft numerous, is in the narrow pafs of Om-er-ridftein, which I have already mentioned. The pretended Jibbel-el-Mekatteb may poffibly be in its neighbourhood.

After examining the fituations and the engraving of thefe inferiptions, I incline to the opinion of those who think them of little importance. They feem to have been executed at idle hours by travellers who were fatisfied with cutting the unpolifhed rock with any pointed inftrument; adding to their names, and the date of their journies, fome rude figures, which befpeak the hand of a people but little fkilled in the arts. When fuch inferiptions are executed with the defign of transmitting to pofferity the memory of fuch events as might afford inftructive leffons, greater care is generally taken in the preparation of the ftones, and the inferiptions are engraven with more regularity, as I shall have occasion to obferve, when I come to fpeak of the ruins of Perfepolis.

Although convinced that the wonderful part of the flory of that mountain was perfectly imaginary, we took pains at Cairo to inform ourfelves particularly concerning its fituation; 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 promifed to conduct us thither. We had been directed to examine those curiofities; and we were cager to fee 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 ficep and rugged path, and inftead of infcriptions, were furprifed to find on the funmit an Egyptian cemetery. We gave this name to the place, although we had feen nothing of the fame kind in Egypt, where all fuch monuments are now funk in the fand. But a flight acquaintance with the Egyptian architecture and bieroglyphics, and with the antiquities difcovered by Norden in Upper Egypt, may enable any perfon to fee that the ruins on the top of Jibbel-el-Mokatteb can be no other than Egyptian.

It is covered with flones of from five to feven feet in length, inferibed with hieroglyphics, and fome of them fanding on end, while others are lying flat. The more carefully they are examined, fo much the more certainly do they appear to be fepuleliral flones, having epitaphs inferibed upon them. In the middle of these flones is a building, of which only the walls now remain; and within it are likewife a great many of the fepulchral itones. At one end of the building feems to have been a finall chamber, of which the roof flill remains. It is fupported upon fquare pillars; and thefe, as well as the walls of the chamber, are covered over with hieroglyphic inferiptions. Through the whole building are various bufts, executed in the manner of the ancient Egyptians. The fepulchral flones and the buffs, are of hard and fine grained fand flone. The Egyptians are known to have used granite, or fome fimilar species of stone, in all their works of fculpture or architecture.

The Arabs fuffered us to examine those curiofities at our leifure, and to note down upon the fpot, fome particulars relative to them. But when I began to copy fome 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 inveft with the power, on purpole to draw money from us. The lord of Jibbel-el-Mokatteb who Lad waited our approach upon the top of the hill, came up upon this and told us, that he would not for an hundred crowns fuffer us to copy the leaft thing, or permit Chriftians to carry away any treafures that were hidden in his territories. The Arabs believe, cr pretend at leafl to believe, that the Europeans are in polleflion of fecrets by which they can make any hidden treafure arife out of the earth, and can convey it away through the air, if they are only permitted to copy any infeription indicating its fituation. Upon this far cy, they raifed a claim of either fharing with us in the treafures which might be found, or receiving an hundred crowns for their permiffion to us to fearch for them.

Defpairing of being able to bring those felfish mortals to reason, I fecretly promifed four crowns to one of our Ghafirs, who had always fhewn himfelf honeft and obliging, if he would accompany me by ourfelves to that place, upon my return from mount Sinai, and give me time to copy what I pleafed. I have already obferved, that this Arab kept his word, and I effected my purpofe. The hicroglyphics which I copied were as well executed as any I had feen 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 fymbol, but the cow frequently. Thefe monuments may therefore be supposed to be the work, not of perfons actually inhabiting Egypt, but of an Egyptian colony, or of fome people who had adopted the arts and manners of Egypt. The Arabs, who had in those early ages conquered Egypt

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

Whether this conjecture be rejected or admitted, it ftill remains a difficulty how to account for the fituation of this cemetery, which muft have belonged to an opulent city, where the arts were flourifhing, at fuch a diffance from the fcenes of cultivation in the middle of a defart, and on the fummit of a precipitous mountain. This country is indeed more populous than it feems 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 fuch a defart. 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 fome superstitutions features, to convey their dead to this distance, that they might be interred in facred ground.

#### CHAP. IX. - Of fome Cuftoms of the Arabs in the Defart.

THE Arabs, as is well known, are divided into tribes. Speaking of thefe, they fay, Beni, which fign fies the *fons* of fome perfon; thus Beni Leghat means the tribe of Leghat. Thefe fmall tribes have each its Schiech, who is commonly dependent on the Grand Schiech of fome more potent tribe.

In our way to mount Sinai, we paffed through the territories of Beni Leghat, Beni Saualha, and Beni Said. Thefe three tribes are particularly connected with the convent of St. Catharine, pretending to be its protectors, although in reality its oppreffors. 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.

Thefe Arabs, although fcattered in feparate families over the country, feem to be fond of fociety, and vifit one another frequently. A fort of politenefs too prevails among them, but it is too ceremenious. We witheffed the etiquette of their vifits, at the dwelling of our Schiech of the tribe of Leghat. His friends having had notice of his return, came to pay their complements to him upon the occafion. We had likewife our fhare in their polite attentions, for they congratulated us upon our travelling through the defart, without meeting with any unfortunate accident. When they falute they join hands, embrace, and alk one another in a tone of tendernefs; "How art thou? Is all well?" When a Schiech enters a company, all rife, and the Schiech goes round to embrace every one in his turn.

Some travellers have fencied, that a part of their politenefs upon fuch occafions, confifts in mutual enquiries after the health of their camels and other domettic animals. But fuch enquiries are rather taken ill. Although, as it is natural for two men of the fame profedion when they meet, to converfe concerning their affairs; fo two Bedouins, whofe fole employment is to manage their cattle, will naturally quefilion one another upon that head, juft as our peafants talk of their fields and meadows.

Their way of living is nearly the fame as that of the other wandering Arabs of the Kurdes, and of the Turconvalue. They lodge in tents made of coarfe ftuff, either black or flriped black and white, which is manufactured by the women of goat's hair. The tent coafiffs of three apartments, of which one is for the men, another for the women, and the third for the cuttle. Those who are too poer to have a tent, contrive however, to flicter themfelves from the inclemencies of the weather, either with a piece of cloth flictehed upon poles, or by retiring to the cuvities of the rocks. As the flicate

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of trees is exceedingly agreeable in fuch torrid regions, the Bedouins are at great pains in feeking out fliaded fituations to encamp in.

The furniture corresponds to the fimplicity of the dwelling; the chief article is a large flraw mat, which ferves equally for a feat, a table, and a bed; the kitchen utenfils 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 ufe, is preferved in goat fkins. The hearth for the kitchen fire is placed any where, and without much trouble; it confifts of a hole made in the ground, and laid with ftones. Inftead of an oven, they ufe an iron plate, in preparing their bread, which is made into finall cakes. They know no mills but fuch as are moved with the hands.

Their food is equally fimple. They are fond of newly baken bread, and in their excursions through the defart, they are particularly careful to carry with them fufficient fupplies of meal. The only other victuals which they ufe, are dates, milk, cheefe, and honey. On occasions of feftivals, indeed, a goat is killed and roafted. Although poor, and much inclined to live at the expence of ftrangers, they are, however, holpitable among themfelves, and often invite one another to fhare their meals. Our Schiechs never accepted a treat from any of their friends, without ftriving to repay it.

The Arabs of the defart are dreffed much like their brethren in Egypt. The only difference is, that the former wear floes of undreffed leather, and of a peculiar flape. Many of them, however, walk with bare feet upon the fcorching fand, which renders their fkin at length infenfible. They arm themfelves too like the Egyptian Arab, riding upon camels, as those upon horses, and bearing a lance, a fabre, and sometimes a gun.

The drefs of the females in the defart, although fimpler than that worn by the ordinary women in Egypt, is in reality, however, the very fame. The wife of one of our Schiechs wore an uncommon piece of drefs; brafs rings of an enormous fize in her ears. Thefe women living remote from the world, and being wholly occupied in the management of their domeftic affairs, appear to be, from thefe circumftances, lefs fly and fcrupulous than the other women of the Eaft. They make lefs difficulty of converfing with a ftranger, 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 eafily find the means of fubfiftence, content themfelves with one for the moft part. Thofe who are in the eafieft circumftances, and who have two wives, feem to have married fo many, chiefly that they might fuperintend their concerns in two different places. The conduct of our Schiech of Beni Said, as as well as his converfation, led us to make this reflection. The difagreement that fubfifted between his two wives afforded an inflance of fome of the inconveniences that attend polygamy.

#### VOYAGE FROM SUEZ TO JIDDA AND LOHEIA.

#### CHAP. X. - Departure from Suez.

DURING our abfence feveral fmall caravans had fucceffively arrived at Suez, and the arrivel of the great caravan from Cairo, followed foon after our return from mount Sinai. Although from pirates, properly fo called, there is little to be feared in the Arabic Gulpl., yet fo unfkilful are the mariners in thefe latitudes, that they dare not conture to any diffance from the coafts. This timorous mode of failing might expofe a fingle

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a fingle vefiel to the robbery of the Arabs, to avoid which, these ships fail in little fleets; four always fetting out together, that they may join to defend themfelves.

After the arrival of the caravans, Suez feemed more populous than Cairo ; and as fuch a multitude could not long find fubfiftence there, all were cager to fet out without delay. We were recommended to the mafter of two fhips that were to make the voyage. Although now accustomed to live with the Mahometans, yet in our passage to Jidda, we fuffered a degree of uneafinefs which we had not felt upon occafions of greater danger. Some Greeks had hinted to us, that the Muffulmans thought Chriftians unworthy of making this voyage in the company of the pilgrims who were journeying to the holy city; and that upon this account we fhould not go abroad with fhoes upon our feet. Some of the pilgrims, indeed, feemed to look upon us little lefs unfavourably than a Capuchin going to Jerufalem would regard a Protestant. But to be obliged to walk without fhoes upon the deck was not an humiliating diftinction, confined to Chriftians; it was a reftraint to which all on board were fubjected. Nobody in those veffels but must walk upon deck without shoes.

To avoid the company of the Mahometans, we had hired an apartment which we thought the beft. In a chamber oppofite to ours lodged a rich black eunuch, who was going to Mecca; and ufelefs as it could not but be to him, was accompanied with his feraglio like a Turkish lord. In a large apartment under ours were forty women and flaves, with their children, whofe crying and noife gave us no little diffurbance. 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 fmall fpace vacant in the middle where he might drefs his victuals, fit, and fleep. Our Greek failors, who were very unskilful, were perplexed by thefe incumbrances, and could not go about to manage the veffel, without trampling upon the goods of the merchants, which produced endlefs difputes.

Our veffel, although large enough to have carried at leaft forty guns, was very deeply laden. Befides her own freight, fhe towed after her three large shallops and one small ; the three larger filled with paffengers, horfes, fheep, and even women of pleafure.

The mafter, an honeft merchant from Cairo, whofe name was Schoreibe, would not have been diftinguished among the feamen of Europe. He took upon himself the task of pilot to the veffel; but was indeed a very unfkilful pilot. Between the two compafies, where European navigators fet a light, he had placed a large magnet to reftore imperceptibly, as he faid, their magnetic virtue to the needles. It was with difficulty that I perfuaded him to remove it.

With fuch feamen, however, we were obliged to fail, although they durft not venture out into the open fea, but coafted round the fhores at the rifk of being daflied in pieces upon jutting rocks, or stranded upon banks of coral. We had paid the master for our paffage immediately after agreeing for it. But according to the cuftom of the country, we were obliged to give an acknowledgement to the failors before going on board, which, in other places, is not expected till paffengers are leaving the veffel.

To avoid any difagreeable rencounters with the other paffengers, we had taken care to go first on board. We had yet feveral days to wait till the governor should inspect the thips, to fee whether they were not overladen. This duty he never fails to perform, for a fum of money is payable to him from each veffel upon the occafion, which conftitutes a part of his revenue.

At length, after all thefe delays, the four fhips weighed anchor about midnight on the 10th of October. The fide 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 flips calt

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

#### CHAP. XI. - Of the Harbour of Tor.

THE harbour in which we happened to caft anchor, was once a place of fome confideration ; but the fmall fort of Kalla and Tor is now ruinous, and without a garrifon. In its neighbourhood, however, are fome remarkable villages, the inhabitants of which, as of all this barren coaft, live by fifthing.

The inhabitants of Beled-en-Naflara are Greek Chriftians. In the neighbourhood is a convent, but only a fingle ecclefiaftic 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 fail between Suez and Jidda live in the village of Jebil. Each of thefe pilots receives five hundred crowns for the voyage; and gains fomething befides in the courfe of it, by inftructing young perfons who accompany him, to learn his art, which confilts merely in diffinguifhing where the fand banks and beds of coral lie.

Mr. Forfkal went on fhore to vifit the pretended Valley of Elim. The ecclefiaftic belonging to the Greek convent fent a guide to conduct him thither. He found it overgrown with date trees. As he did not immediately return, a report arofe in the veffel that he had been detained by the Arabs, for attempting to take draughts of their hills. Some merchants, who were alfo janiffaries, fet initantly out, to relieve and bring him back. Happily, the report turned out to have been falfe, and Mr. Forfkal returned without having met with any unpleafant accident.

In this place we had an opportunity of feeing that whole range of mountains which terminates with Jibbel Mufa, and forms a mafs, of which the mountain of St.Catharine's is the higheft peak. One of those mountains rifes near Tor. We had a diffinct view of St. Catharine's, and perceived how high it towers above Sinai. This vaft pile of mountains fills the whole tract between the two arms of the Arabic gulf. Near the shore, those mountains fink into small hills, which flope into fandy plains.

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

WE continued till we had failed as far as Ras Mahommed, to caft anchor every night. But between that cape and the coaft of Arabia, we had to crofs the Red Sea at its full breadth. The Europeans think this the fafeft route, as there is not through the whole one rock on which a fhip can be wrecked. But the Turks think themfelves undone, whenever they lofe fight of land.

So many misfortunes happen, indeed, from the ignorance of their feamen, that they have reafon for their fears. Out of four veffels that had fet out rather too late in the foregoing year, two had perifhed in thefe latitudes. Some perfons who had made the voyage in those veffels, narrated to us the particulars of that event, which afforded no bad fpecimen of the nautical fkill of the Turks. When the florm arofe, all the failors and paffengers leaped into the boats, and betook themfelves to the flore. The two fhips being thus abandoned to the florm, one was dashed against a rock, and the other fank. 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 affish him in faving the flip.

In our paffage, we found ourfelves in danger of a worfe misfortune than shipwreck.

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The females, who were lodged under us, more than once fuffered linen, which they were drying, to catch fire, in confequence of which the veffel muft have been burnt, if we had not been alarmed by their fcreams, and haftened to their affiftance. The fecend time when this happened, our captain was enraged, and fent down an inferior officer into the feraglio, to beat the women for their carclefinefs. The infliction of this puntfhment produced, at firft, no finall noife among them; but it was followed by four and twenty hours of a fweet filence. Thofe women were, indeed, extremely troublefome and indiferent. Hearing their voices fo very near us, I was tempted to look through a chink, and faw three or four of them naked and bathing.

Nothing remarkable appeared upon the track by which we failed, unlefs a few finall and defart iflands, and the fummits of fome diftant hills. The laft objects that remained within our view, upon the coaft of Egypt, were the famous mountains of emeralds, called by the Arabs Jibbel Sumrud.

On the 17th of Obober, an eclipfe of the fun happened, which had been foretold to our captain by Mr. Forfkal. I flewed this phænomenon through glaffes to the captain and the principal merchants, with which they were much pleafed; for, among the Mahometans, a perfon who can predict an eclipfe, paffes for an univerfal feholar, and efpecially for a very fkilful phyfician. Mr. Forfkal was confulted by feveral of the paffengers, who fancied themfelves fick upon a fudden. He mentioned fome harmlefs medicines to them, and recommended exercife and a peculiar regimen. At length, one of the pilgrims, complaining that he could not fee by night, my friend advifed him to light a candle. This humorous prefeription did him better fervice than the moft profound fkill in medicine could have done : Thofe Muffulmans were pleafed to find him thus accommodate himfelf to their manners, and became very fond of him.

When we came near to the finall ifle of Kafiani, the Turks began to express their joy at having elcaped the dangers of fuch a paflage, and having fo nearly reached the coaft of Arabia. Cannons and mufkets were fired; the fhip and the boats were illuminated with lamps and lanthorns; and all was exultation and jollity. The failors went round with a box, afking a dole from the paffengers; every one gave fome trifle; and they then threw into the fea,—not the money,—but the box in which they had collected it.

Continuing our courfe, we incurred confiderabledanger, in doubling a cape furrounded with banks of coral, becaufe our pilot was drunk. He had frequently afked us for brandy, on pretence that he could not fee the hills, or the outline of the coaft, unlefs his fight were cleared by the drinking of a little firong liquor. We had refufed him, for fear of giving offence to the other Muffulmans; but we foon faw that they are not fo fcrupulous, for the captain fent 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 dofe which he received daily from us.

We arrived foon after at Jambo, a walled town near the fea, and having a fafe harbour. Not having feen a fingle houfe, fince we had left Tor, we felt no finall pleafure at the fight of Jambo.

Such as meant to take Medina on their way to Mecca, went on fhore here. Three of our party alfo landed, and took their fabres in their hands, like the other paffengers. An inhabitant of Jambo, fuppofing them Turks, gave them the falutation of peace, Salam Alicum, and entered familiarly into converfation with them. But learning that they were Franks, he became vexed at having profaned his form of falutation, by addreffing it to Chriftians, and paffionately railed at the infolent audacity of thefe infidels, who dared to wear arms in Arabia. But the other Arabs not feconding his

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

After ftopping for one day in this harbour, we proceeded upon our voyage, retiring by degrees from the coaft, near which many beds of coral rocks were fcattered. We had an opportunity of feeing the town of Maftura, which ftands at the foot of a hill of the fame name. We doubled Cape Wardan; and anchored near Rabogh, a permanent habitation of a body of Arabs, who lived there in tents. We purchafed from them a plentiful flock of provisions.

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

It may feem ftrange, that Mahomet fhould have enjoined the obfervance of ftripping, which is fo injurious to the health of the pilgrims. But this law was inftituted 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 defign was to make the pilgrims appear with due humility, and in the common drefs of the Arabs. Thofe linens are ftill the only drefs worn by the inhabitants of this province. But the Turks, who are accuftomed to wear warm clothes, and even furred cloaks, find it extremely uncomfortable to change thefe for the Ihhram. Superfititon maintains local cuftoms and inflitutions, even after circumftances have fo changed, as to make them counteract the purpofes for which they were originally intended. The members of feveral religious orders retain, in cold countries, the common drefs of the warm countries in which their orders were inflituted. In a chilling climate we fee them repair, in the middle of winter, to damp icy churches, becaufe the primitive Chriftians, in the midd climate of Afia, affembled through the whole year, in fuch buildings, which were there agreeable by their coolnefs.

At length, on the 29th of October, we arrived in the harbour of Jidda. The fame reafon which had induced us to enter the fhip before the other paffengers, difpofed us to remain in it till they had all gone on fhore.- Every one was to get away with his goods as foon as poffible, and to conceal them as much as he could from the officers of the cuftoms. They were particularly at pains to conceal their ready money, which pays two and a half per cent. of duty. One of the paffengers failed in the attempt to fecrete his money; for his purfe burft as he entered the boat, and his crowns fell into the fea. Those who defraud the cuftoms, fuffer no confifcation of their goods upon detection; they are only laughed at. In feveral 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 harfhnefs with which they had been treated by the cuttomhoufe 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 ufe of letters of exchange, we had been obliged to carry with us in Venetian fequins, the whole fum that we intended to expend on our journey. After various thoughts, we refolved to put our money in the the bottom of our medicine cheft, referving only two hundred fequins, where we expected the officers of the cuftoms to fearch. Our ftratagem fucceeded; and no perfon offered to move our medicines.

The other three veffels which had fet out with us from Suez, did not reach Jidda till a confiderable time after our arrival. One of them, by the ignorance of the failors, had been in great danger in the courfe of the paflage. She was even overturned in the road, the failors having, in order to gratify the impatience of the merchants, in difcharging the cargo, placed too great a weight of goods upon the ftern of the fhip. She was again raifed upon her keel, but a great part of the goods had fallen intothe fea, and were much damaged; a new inftance this, of the unfkilfulnefs of the Turkifh feamen.

#### CHAP. XIII. - Of Jidda, and its Vicinity.

WE entered this city under flrong apprehenfions of ill treatment from its inhabitants. Recollecting with what contempt Chriftians are regarded at Cairo, and how our companions had been infulted by the Arab at Jambo; we feared that we might experience ftill more of the inhofpitable infolence of the Muffulmans, as we approached nearer to their holy cities. But we found ourfelves agreeably difappointed. The inhabitants of Jidda, who are much accuftomed to Chriftian merchants in the European drefs, were not ftruck with any thing ftrange in our appearance, and did not feen to take much notice of us. We went freely to the coffee-houfes and markets, without fuffering any infults. But we underflood that none, except Muffulmans, are permitted to pafs through the gate that opens towards Mecca, or even to approach it; and kept therefore carefully at a diffance from that gate, left we might be differved.

Our letters of recommendation were of great use to us. Mr. Gæhler had been perfonally acquainted with the Pacha of Jidda, at Conftantinople, and had accordingly recommended us to him. We had letters from two confiderable 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, neverthelefs, of more fervice to us than all the reft.

That Scheich was fecretary to one of the principal members of the academy of Jamea-el-Afhar, at Cairo. He had been born in European Turkey, and having often heard of the fuperiority of the European Chriftians in matters of fcience, he came frequently to fee us, and was eager to receive information from us. He was a truly worthy man, perfectly free from fuperflition, and a friend to the whole human race. Mr. Fortkal and I inftructed him in the elements of botany and aftronomy. He, for his part, was very ufeful to us, exercifing us in the Arabic language, and explaining to us many things of which we muft otherwife have remained ignorant. In his youth, he had given the Kiaja fome leffons. He had written, without our knowledge by the laft caravan, to prepoffefs his old friend in our favour : and gave us, befides, this letter to him.

As we had not time to deliver all our letters with our own hands, we fent those to the two merchants by our fervant, in hopes that they might find us lodgings. But when they understood that we were fo many, they excused themselves, alledging that it was not possible to find a house large enough. That we been fewer, we might have taken chambers in the public Kan. Our Greek fervant, when we were thus t a loss for lodgings, applied to one of his countrymen, who was goldfinith to the Sherriffe of Mecca, and in great credit with the principal men in the city. This goldfinith informed informed him, that the Kiaja, having had previous intimation of our coming, had given him orders to do us any fervice in his power. He even offered us the ufe of his own houfe for a night, and promifed us a whole houfe to ourfelves, by next day.

Upon receiving this notice, we went inftantly to deliver the Scheich's letter to the Kiaja; who received us with great politenefs. We went afterwards frequently to fee him; and in our anfwers to his queftions concerning the cuftoms and manners of Europe, we communicated to him and his friends more juft and favourable ideas of the Europeans, than they feemed to have before entertained. The Arabs confider us in the fame light in which we regard the Chinefe. They effecent themfelves the more enlightened and ingenious people; and think they do us great honour, when they rank us in the fecond place. The Kiaja was fond of converfing about aftronomy. Mr. Forfkal, who often vifited him, perfuaded him to form a garden for plants near his houfe, and to bring from the interior parts of the country, the flurub which produces the balm in Mecca. The Arabs looked upon this as a happy thought; and the more fo, becaufe the balm is not to be obtained pure at Jidda, but is commonly corrupted with an intermixture of extraneous fubflances, before it comes there.

After a few days, we delivered our letter of recommendation to the Pacha. He had alfo fome knowledge of aftronomy, and wifhed to fee our inftruments. He thought them better than thofe ufed in the Eaft, and fhewed them to a Scheich, a learned Turk, whom he had with him. The Pacha and the Scheich fpoke no language but the Turkifb, to which I was a ftranger. But we had enough of interpreters; and, among others three French and Italian renegadoes, in the fervice of the Pacha. Yet they knew not the terms of fcience, either in their native language, or in the Turkifb. I could not, of confequence, make myfelf well underflood by the Pacha; and our converfation upon there fubjects was not long nor profound. With the Kiaja I was obliged to fpeak Arabic, which I found not a little difficult, being ftill ignorant of the terms of fcience in that language.

On the 1ft of November, after hiring a houfe, we made our effects be carried to the cuftomhoufe, before we fhould remove them into the city, and had the pleafure to obferve, that we were not the lefs kindly dealt with for being known to the Kiaja. That officer fat in an elevated fituation, with his clerks around him, and directed the goods of the merchants to be examined, piece by piece; but he was fatisfied with opening our trunks, and did not make them be emptied. The officers of the cuftoms expect a gratuity, when they behave with diferention. The Sherriffe's goldfmith, who had taken upon himfelf the direction of our expence, gave them a triffe in our name publicly.

The news of the arrival of a party of Europeans, among whom was an aftronomer, foon reached Mecca. The brother of the reigning Sherriffe was at that time advancing with an army to attack the city. With the Mahometans, an aftronomer is always deemed an aftrologer. The Sherriffe, therefore, directed his Greek goldfmith to enquire of me, Whether he fhould remain in pofferfion of the fovereign power, or be compelled to give place to his brother? I excufed myfelf from returning an anfwer, as being ignorant of future events, and as cultivating aftronomy only to improve the art of navigation. But Mr. Von Haven replied, that, of the two brothers, he who bore the greateft refemblance to Hafian, the founder of the family, fhould remain victorious. This refponfe turned out the more happily, that the reigning Sherriffe was enabled to maintain himfelf upon the throne.

A nobleman in Jidda afked me to difcover to him the thief who had ftolen two hundred fequins which he had loft. I alledged the fame excufe as in the former

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cafe. He then applied to a famous Scheich, who was a better aftrologer than I. The Scheich gathered all his fervants, 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 fwallow it with fafety, but that the guilty perfon would be choked by it. They all fwallowed the paper, fave one, who, being thus furprifed, and embarraffed, confeffed the theft, and made reflictution.

He is faid to have been Sultan El Guri, fovereign of Egypt, who in the year 1514, furrounded Jidda with walls, to protect it from the Portuguefe, then beginning to become formidable on the Red Sea. Thofe walls are ftill ftanding, but are now fo ruinous, that a perfon may, in many places, enter over them on horfeback. The bridge is in an equally defencele's ftate; a ruinous battery, with one difmounted cannon, is all that remains to fhelter it. Some cannons before the palace of the Pacha, are good for nothing but to return the falute of flips which enter the harbour. This palace is but an indifferent building, like the houfes of the other Pachas through the Ottoman empire. In the city, however, are feveral fine buildings of coral ftone. But the other houfes are flight wooden fabrics, like the ordinary dwellings of the Arabs through the country.

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

People of diffinction in this place drefs nearly as the Turks in Cairo. But the poorer fort wear only a fhirt without breeches. The Bedouins in the neighbourhood wear only the Ihhram upon their loins. The drefs of the women among the lower ranks is the fame which is worn by the Arabian females in general; large drawers, a flowing fhirt, and a veil. Many of the poorer people are employed in fifthing, by which they feem to earn but a feanty hving.

The country lying immediately around this city is fandy and barren. If we may believe tradition, thefe regions have undergone no change fince the creation; for the tomb of Eve is flill fhewn in a fpot at-no great diffance from the fea. But I have remarked fome fure indications of the fea having receded from the furface of the land here as well as in other places. At a certain diffance from the fhore, are hills entirely composed of coral-rock, and having a perfect refemblance to the banks of coral lying along the coaft.

As I was walking by the harbour, I had an opportunity of obferving a fingular practice, which the Arabs ufe for taking up wild ducks. The perfon who is in fearch of the game, ftrips, puts fea weeds upon his head, and approaches the bird. The duck, not being alarmed at the fight of the fea weeds, ftirs not till the Arab feizes it it by the feet.

Pococke, and fome other travellers, were not credited, when they fpoke of this mode of taking wild fowls as practifed 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 Turkifh Sultan fends, indeed, a Pacha to this city; but he is not abfolute fovereign of it. The fupreme authority is fhared between the Sherriffe and the Turkifh governor. The latter is changed every year; and accordingly refufes fometimes to obey the Pacha; as did the prefent Kiaja, in one inflance, during our flay at Jidda.

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The Sherriffe keeps an officer, who is called his Vifier, to reprefent him in this city; and on this Vifier, folely, do all fuch of the inhabitants of Jidda, as are the Sherriffe's fubjects, depend. This officer is always chofen out of the family of the Sherriffe, from among those who aspire to the fovereign 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 cuftoms is fhared between the Sultan and the Sherriffe; upon which account the Kiaja and the Vifier always attend together, when goods are examined. The dues of cuftom are fixed at 10 *per cent*, upon the value of the goods, effimated arbitrarily by the cuftomhoufe officers; fo that they may be confidered as equal, in reality, to 12 or 15 *per cent*. The Englifh, however, are particularly favoured, even more than the fubjects of the Sultan: They pay only 8 *per cent*, and are fuffered to difcharge this in goods; whereas all others muft produce money.

Although the trade of Jidda is fo confiderable, yet this city is no more than a mart between Egypt and India. The fhips from Suez feldom proceed farther than this port; and those from India are not fuffered 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 triffing. The circumjacent country affords nothing but Taif almonds for an object of traffic; of thefe, indeed, the Englifh carry five hundred thousand weight a-year to India. Bahn of Meeca is also brought hither from the neighbourhood of Medina, as an article for exportation.

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

Maillet, who refided 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 fhips would be allowed to pafs the harbour of Jidda. They would undoubtedly meet with much fraud and chicanery at Sucz; for the proprietors of the veffels which trade at prefent between the two harbours, are the moft refpectable merchants in Cairo. Befides, the exorbitant duties which would be exacted, would greatly curtail their profits. But European merchants would hardly be hindered to fettle at Jidda : One Englifhman has lived feveral years here.

A circumftance which muft always have an unfavourable influence upon the ftate of this trade, is the low ftate of the finances of the Government which prefides here. Continually in want of money, they often require the merchants to advance fome part of the duties for the next year, and promife to difcount what is thus advanced, when it falls due. But thefe advances, when once obtained, are left to accumulate year after year, and will never be repaid. The Englifh have not yet fubmitted to thefe impofitions : but their firm refufal continually embroils them with the officers of Government.

No money is coined in this province; the fpecie current here is all foreign, and the fame as at Conftantinople 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. Pulgrims bring this abundance of small money into the country, to defray their travelling

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expences, and the alms which they are obliged to beftow on their journey, and in the Holy City. That fmall money is never carried out of the country, and the province is, by confequence, abfolutely overflowed with it.

I have had occafion to fpeak of the trading janiffaries. Those are properly merchants, who have inrolled themfelves among the janiffaries, 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 janiffary is independent of the civil magistrate, and amenable to no judges but the officers of the military body to which he belongs. He enjoys alfo an exemption from the payment of cuftom-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 janiffaries take care to fill the trunk and baskets with their most precious goods. I have feen, likewife, fome thip captains and pilots who had inrolled themfelves among the janiffaries, folely to acquire importance, and to fecure the protection of this powerful body, who are always ready to fupport and defend a brother janiffary; for fuch janiffaries did not thare the privileges of their Turkisth brethren.

While we were in Jidda, the janiffary traders, refenting the ftrictnefs with which their goods were infpected, threatened to defend themfelves with the help of their fellows, from what they called injuffice. The Kiaja and Vifier ordered ftrong detachments from the troops of the Pacha and the Sultan, to attend them to the cuftom houfe; and the mutineers were thus reprefed. But after our departure, the janiffaries affembled in arms; upon which the Pacha directed fome cannons to be pointed againft the houfe in which the ringleaders were affembled, 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 spoing thither for coffee; for there were none elfe with which we could continue our voyage to the fouth of the Arabic Gulph. At last fome 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 hafte to fee this veffel, but were not a little furprifed to find it more like a hogfhead than a fhip. It was only feven fathoms long, by three in breadth. It had no deck; its planks were extremely thin, and feemed to be only nailed together, but not pitched. The Captain wore nothing but a linen cloth upon his loins; and his failors, who were nine in number, and all black flaves from Africa or Malabar, had nothing to cover their nakednefs, but about an hand breadth of linen, bound upon their haunches with a cord. Our friends perfuaded us not to flickle at appearances, as the Arabs of Mafkate are effected good failors, and manage their fails like European mariners; whereas the fubjects of the Imam are very unfkilful navigators, and ufe mats for fails, which it is very difficult to manage. We took their advice and agreed with the mafter for our paffage to Hodeida.

Our first intention had been to go ftraight by fea to Mokha, as we hoped that fome English veffel 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 moless that dominions of the Imam. However, the danger of living among Arabs, whom we represented to ourfelves such as those whom we had feen in the vol. x. defart, ftill dwelt upon our imagination. But our friends again affured us, that our fears were groundlels; and we accordingly determined to land at Loheia, or rather at Hodeida, as we fhould thus begin the fooner to traverfe 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 fome of the principal merchants in those two cities. The Pacha gave orders that our baggage fhould pafs unexamined.

We had freighted the veffel for ourfelves alone: but yet we found it laden with goods. The mafter excufed this, by telling us, that thefe were abfolutely neceffary for ballaft. A finall fpace was however allotted to each of us, which we found fpread with a ftraw mat, intended equally for a feat and a bed, upon which we might fleep if we could. Bales of goods occupied every place elfe, except one finall corner, which ferved as a kitchen. It was impossible, therefore, to walk or take the least exercise. Mr. Cramer loft his watch the first night between the boards and a mat of branches of trees, which was fpread all over the bottom of the veffel, to keep the goods dry. It was found undamaged, when we reached Loheia; a circumftance which proves that the timber of those veffels is more closely joined than one would at first imagine.

We fet out from Jidda on the 13th of December, and our Captain followed the practice of cafting anchor every night; although the banks of coral are lefs numerous in the fouthern than in the northern part of the Arabic Gulph. If we had feen few towns or villages between Suez and Jidda, we faw no more between Jidda and Loheia.

Our voyage was uniformly fafe and pleafant. We obferved fome flying fifnes, which the Arabs call fea locufts. On the fixth day of our voyage, we overtook a veffel belonging to Hodeida, which had failed from Jidda three days before us. This was an inftance of the flow failing of the flips of Yemen, whofe mat fails receive fo little wind, that often the Arabs can fcarce get out of the harbour. We faw alfo feveral fmall veffels, which proceeded in fuch a manner as to flew themfelves to be managed by men of much more fpirit than the Turkifh failors.

After feven days failing we anchored near Ghunfude, a confiderable city, but confifting merely of huts. It belongs to the Sherriffe of Mecca, and is governed by one of his officers, who lives in a fmall ifle, at fome diftance from the city. He is obliged to pafs daily between the ifle and the town, in order to attend the receipt of the cuftoms. All the fhips which are employed in carrying coffee to Jidda, are obliged to anchor here, and pay a duty to the Sherriffe. They are under no neceflity of ftopping on their return; if the crew, however, wifh to go on fhore, they may obtain a general permiflion for the payment of two crowns.

Next day after our departure from Ghunfude, where we ftaid only one day, we paffed within fight of Hali, where the Sherriffe of Mecca keeps a garrifon. 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-Arifch. They are governed by Schiechs of their own, and profess a religion which feems to have been that of their anceftors before Mahomet arofe. We had heard it mentioned, that those people have a ftrong inclination to appropriate the clothes of travellers: in imitation of our fhip captain, therefore, we dreffed ourfelves modeftly and fimply, in different fluirts, and in this guife went on fhore unarmed. Some men immediately advanced to meet us; inftead of a turban

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

As we wifhed to purchafe provisions, they led us to their tents. As we approached, two women came out to meet us, and respectfully kiffed the arms of the Schiechs, who kiffed 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 becauties, whose complexion was a yellowish brown, and who were almost maked, 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 ourfelves 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 wandezers in the defart, they feemed to us more civilized than most of the other Bedouin tribes.

Next day, after this interview, we halted near a mountain called Konembel, fituated in the middle of the fea, and faid by the Arabs to have been originally a volcano. It may poffibly be the remains of that burning ifland which is placed by Arrian and Ptolemy in thefe latitudes. We faw, likewife, not far off, the city of Gefan, fituate upon a tongue of land, on the coaft; but we did not venture to approach it; for the Sherriffe to whom it belongs bears the character of being inhofpitable to ftrangers.

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 Lobeia.

BETWEEN Suez and Loheia, we had heard much of the independent Schiechs, who are unwilling to fuffer ftrangers to enter their dominions. From this circumftance we could not readily credit what was told us concerning the cafe and fecurity with which we might travel through the territories of the Imam of Sana. It was for this reafon that we had wifhed to go ftraight by fea to Mokha; although we had been often enough oppofed by contrary winds, to make us weary of this mode of travelling. Two merchants of Mokha, who had fet 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 fafe 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 Farhau. He was a native of Africa, and entirely black; but had been brought into Arabia in his youth, and fold to a man of rank, who was fince dead, after having occupied one of the first offices in the fervice of the Imam. He had given young Farhan a good education, and had obtained for him a finall office, in which he gave fo much fatisfaction, that his merit foon raifed him to be Dola of a confiderable city. We found him to poffers the dignified politenefs of a nobleman, the ftrict integrity, and the candid benevolence of a true friend to mankind.

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We explained to him our fituation; and told him that we were Europeans, and wifhed to go by Hodeida to Mokha, where we hoped to find fome English ships, in which we might take our paffage to India; but, being ftrangers 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 Mæchfen-el-Makkawifch, the chief merchant in Loheia. The Emir had known a good many Europeans, or Franks, at Mokha, but had never before feen any arrayed in the garb of the East, which is, however, univerfally worn by the Oriental Chriftians. We knew that the Muffulmans regard Christians with greater effeem than those of any other religious community, except their own. When we were afked, 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. Mæchfen, the merchant was then fick; but the Emir fent for his clerk, to receive the letter in our hands, addreffed to him.

Hitherto this governor had known no Europeans but India merchants. He was furpriled when he underftood from the letters, that one of us was a phyfician; another in fearch of plants; and a third, an obferver of ftars. Struck with this fingularity, and fuppoling that we might not be in very great hafte, he propoled to us to flay fometime at Loheia, offering to fend us to Mokha upon his own camels. Mæchfen, the merchant, who needed a phyfician, earneftly invited us, at the fame time, to take up our lodgings in one of his houfes.

We were delighted thus to find the Arabs more civilized the further we proceeded from Egypt, and to meet with fo polite a reception among the people who were the object of our enquiries. We were ftill more delighted that the people themfolves contributed to afford us opportunities of traverfing their country unfulpected. To hide our joy at the propofal, we expressed our fears of danger in travelling fo near the feat of the war between the Schiechs of Mekkrami and the Sherriffe of Abu-Arifch. But the Emir affured us, that we fhould be fafe from all danger at Loheia, and might travel in full fecurity through the whole territories of his mafter the Imam.

We no longer hefitated to quit the veffel. The captain not having taken the precaution to exact payment of our paffage, when we came first on board, now applied to the governor, begging him to compel us to pay in full for our paffage to Hodeida. The Emir generoufly replied, that he would pay his demand from his own purfe, if we refuled; and the merchant Mæchfen made the fame promife. We did not put the generofity of our Arabian friends to the trial; but felt ourfelves deeply indebted to them for their fervices.

When we fooke of the conveyance of our baggage to the flore, the Emir fent his own boat for it; and, to fpare us all trouble, directed the merchant's clerk to fatisfy the officers of the cuftoms. In the evening he fent us an excellent fheep, as a prefent of welcome, and accompanied it with a letter, in which he called us his guefts, and affured us of his friendship. His boat having only mat fails, moved to flowly that we could not bring all our effects on shore. The Emir, understanding that we were uneafy upon this head, immediately fent fome foldiers to guard our baggage.

We paffed the night on the flore, whither our good friend Mæchfen, who very naturally fuppofed that our cooking utenfils must be yet in confusion, fent us an excellent fupper. Nothing was wanting but wine; and our flock of bad brandy, which we had brought from Jidda, was by this time finished. We might have supplied ourfelves 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 veffels, which would have rendered them noxious to the health. They offered us a fort

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fort of bowza, which we found naufeous. We were, therefore, obliged to content ourfelves with the profpect of living without ftrong liquor of any kind for fome months.

Our trunks were carried next day to the cuftom-houfe; they were opened; and we were afraid that they might be ftrictly examined. But the cuftom-houfe officers behaved with great civility. We had remarked, that the Emir's attention was fixed upon our inftruments folely, and that he feemed anxious to underftand the ufes of them: We therefore explained to him whatever he wifhed to know. Mr.Forfkal fhewed him fome fmall objects through a microfcope; and he was most agreeably furprifed to fee minute infects magnified to fo large a fize.

The houfe affigned us for a lodging was built in the Eaftern fashion, with a fquare court in the middle. There was not one well furnished room in it; yet it confisted of feveral diffinct 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 fplendid 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 fee us. This we found troublefome; and therefore hired a porter who fuffered none to enter but perfons who had bufiness to transact with us.

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

THE city of Loheia has flood only for thefe three centuries. Its founder and patron was a Mahometan faint, called Schiech Sœlei, who built a hut on the fhore where Loheia now flands, and fpent there the reft of his days as a hermit. After his death, a Kabbet, or houfe of prayer, was raifed over the tomb; and it was afterwards by degrees embellifhed and endowed. Some devout perfons imagining that it would be a great happinefs to them to live near the remains of fo holy a perfon, built huts for themfelves about his tomb. Nearly at the fame time the harbour of Marabea, a neighbouring city in which a governor refided, was filled up. The inhabitants upon this deferted their city, and fettled at Loheia, whither the feat of government was alfo transferred.

I remarked upon this occafion, that the Sunnites, the prevalent fect in this province, although forbidden by the Koran to pay any acts of worfhip to created beings, yet regard their faints with very fingular veneration. In this part of Arabia, the pofterity of the faints are treated with as much refpect as is flewn to the pofterity of Mahomet at Mecca. Every perfon who can number a reputed faint among his anceftors, is dignified with the title of Schiech, and confidered as an ecclefiaftic by birth. Families thus find it their intereft to eftablifh, by every poffible means, the fanctity of the perfon to whom they owe their origin, and to maintain the authenticity of the miracles afcribed to him. In this manner is fuperfittion daily extending its influence among the Mahometans, and feigned miracles are conftantly multiplying.

The territory of Loheia is arid and barren. The harbour is fo indifferent that even the finalleft veffels are obliged to anchor at a diffance from the city; and, when the tide is at ebb, laden boats cannot approach near it. Notwithftanding this difadvantage a confiderable trade in coffee is carried on from Loheia; the coffee is brought from the neighbouring hills, and exposed in one large heap for fale. This coffee is not reputed to be fo 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 feveral merchants from Cairo live at Loheia, and others come annually hither to make purchases of costee. In this city are also forty poor Banians, employed in different trades.

Loheia?

Loheia, although without walls, is not entirely defencelefs. Twelve towers, guarded by foldiers, fland at equal diffances round it. Thefe towers refemble thofe in fome of the imperial cities of Germany; the height of its gates renders it neceffary to climb up to them upon ladders. In Turkey, and even in Europe, it would have been dangerous to approach near fuch fortifications, in order to examine them. But the Arab guards fat fmoking their pipes and drinking Kifcher, and gave me no interruption in my walks about them. Some of the officers even invited me to fit down and partake of their refrefiments. They put many queftions to me concerning the military fkill of the Europeans, and feemed to be furprifed at what I told them. I fhewed them our invention for writing without ink, and in their prefence, drew with a pencil the lines and angles neceffary for laying down the plan of the city, while they had no fufpicion of my purpofe, but called on their comrades from the neighbouring towers to fee my exhibition.

Only one of those towers, and that newly built by Emir Farhan, is fuch as to admit of being defended by cannons. The reft are fo ill built, that the Arabs of Hafchid, fome time fince, made their way through them, and fet fire to the city. The inhabitants are fensible of the weakness of their fortifications. After our departure, upon fome hundreds of those Arabs advancing through the province towards the fhore, many of the inhabitants left Loheia, and took refuge in a finall illand, carrying with them their most precious effects. But their terror proved to have been premature; for Emir Farhan no fooner put his troops in motion, than those contemptible enemies retreated.

Several of the houfes in Loheia are built of ftone; but the greater part are huts conftructed in that fashion which is common among the Arabs. The walls are of mud mixed with dung; and the roof is thatched with a fort of grafs which is very common here. Round the walls within are a range of beds made of straw, on which, notwithftanding their simplicity, a perfon may either fit or lie commodiously enough. Such a houfe is not large enough to be divided into feparate apartments; it has feldom windows, and its door is only a straw n at. When an Arab has a family and cattle, he builds for their accommodation fev ral 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 fea in the open air, and without a furnace. In the larger maffes, when they were broken, we often faw oblong fhells, with the animal ftill alive within them. Thefe feas zbound in beautiful fhells and uncommon fifnes.

The water at Loheia is very bad and is brought from a diftance. The common people drink from a well which is a league from the city. The beft water, which however cannot be praifed as good, comes from two leagues and a half's diftance. As wheeled carriages are unknown here, this water is carried upon camels or affes; not in fkins as in Egypt and Turkey, but in earthen jars, a number of which hang upon each fide of a camel. Within two leagues of the city is a finall hill which affords confiderable quantities of mineral falt.

### CHAP. XVIII. - Of the Inhabitants of Loheia.

FROM all that we faw and from all that befel us in this city, we judged the inhabitants to be curious, intelligent, and polifhed in their manners. All were eager to fee 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 admiffion to us pretended to confult 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 fcribe a vomit which operated with extreme violence. The Arabs being flruck at its wonderful effects, refolved all to take the fame excellent remedy; and the reputation of our friend's fkill thus became very high among them. The Emir Bahr, or infpector of the port, fent one day for him; and as he did not go immediately the Emir foon after fent a faddled horfe to our gate. Mr. Cramer, fuppofing that this horfe 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 phyfician in our party. Our Swedifh fervant had ferved among the huffar troops in his native country, and in that fervice had learned fome knowledge of the difeafes of horfes. He offered to cure the Emir's horfe and fucceeded. The cure rendered him famous: and he was often fent for afterwards to human patients. The Arabian phyficians extend their care equally to men and horfes, and even other creatures.

When we fhewed our microfcopes to Emir Farhan at the cuftomhoufe, the other Arabs were all aftonifhed as well as he, to fee the fize of the infects fo much magnified. A fervant who faw one of thofe magnified infects, faid that they were the growth of Europe, and that thofe of Arabia, were in comparifon exceedingly diminutive. But nothing furprifed the people of diffinction more than when they faw through a telefcope a woman walking; they could not conceive how it happened, that although fhe appeared topfy turvy, yet her under garments did not turn about her ears, and exclaimed repeatedly, Allah Akbar, God is Great.

The children obferving that we gathered infects, brought great numbers, which they afked 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 fee us eat. The one was a young nobleman of Sana, who had received a good education; the other, a man of fome confequence from the province of Hachtan, where few ftrangers are ever feen, and the greateft fimplicity of manners ftill prevails. When we invited them to dine with us, the latter earneftly replied, "God preferve me from eating with infidels who believe not in God." When I afked him fome particulars concerning his country, he replied, "What is my country to you? Do you want to conquer it?" He was affonifhed at every thing he faw, our fpoons, our plates, our forks. He afked fome fimple queftions which excited laughter. He then went out in a paffion, and his companion from Sana had fome difficulty to perfuade him back. When he came back he faw whole fowls before us, which furprifed that fober Arab not a little, as he imagined we had eaten too much before. When at laft, he faw Mr.Von Haven about to carve one of thefe fowls, he flepped forward, and feized him by the arm, faying, with a pecvifh tone, "What, wilt thou eat ftill?" He then went out in a rage, and would not return. The young man from Sana apologized for him, and begged us to excufe the fimplicity of his countryman.

Mr. Baurenfeind and I fometimes diverted ourfelves with playing on the violin, which led fuch as happened to overhear us, to think us mulcians. A rich merchant fent for us to come with our inftruments to his houte. We refuted, becaute the Arabs look with contempt upon multicians by profession. The merchant being old and not able

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to walk fo far, mounted an afs, and came with two fervants fupporting him to our houfe, in order to gratify his curiofity by feeing and hearing us. He was very polite, and affured us that he had no averfion to Chriftians; for that a diverfity of religion was tolerated by God, the Creator of all. After fome converfation, he expressed a with to fee our violins, and hear us play upon them. We played fome folemn tunes, which are more to the taste of the Orientals, than our gayer music. He feemed to be pleafed and offered each of us half a crown at parting. The Arabs refuse no prefents, however finall, and he was not a Fttle furprifed when we declined accepting his money; especially as he could not conceive what inducements any perfon 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 cuftom which feems to be difapproved 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 filly difguise. He told us that he was about feventy years of age; but his acquaintance affirmed that he was not under ninety. We had observed of the Muslulmans in general, however, that they feldom know their own age exactly. They reckon by the most remarkable incidents in their lives, and fay, 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 houfe, and became at length fo familiar as to entertain us with a detail of his adventures. If we might believe his ftory, he had enjoyed, one after another, near an hundred young and beautiful female flaves, all of whom he had fold, given in marriage, or reftored to liberty, after keeping them for fome time. He had ftill two of thefe ; and he would die content, he faid, if he could only forget the frailty of old age now and then in their company ; he offered to make our phylician a confiderable prefent, if he could reftore him fo much of the vigour of youth as might qualify him for this enjoyment. Another merchant who was fifty years of age, had promifed our phylician an hundred crowns, if he would give him fome remedies to fit him for the enjoyment of fome young and beautiful female flaves whom he had in a hou. At Mecca. But he was fo exhaufted by exceflive indulgence, that neither Mr. Cramer's prefcription, nor yet those of the furgeons of fome English fhips whom he had before confulted, could reftore him to his genial vigour.

The women of Loheia wear large veils in the ftreet which cover their countenances fo entirely, that only one of their eyes can be difcovered, and that but imperfectly. Yet they make no difficulty of unveiling before ftrangers as they pafs, efpecially if they happen to think themfelves pretty, and are fure that they are not obferved 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 feemed worthy of notice in this city and its neighbourhood, we became defirous to proceed on our journey, and to vifit the other parts of Yemen. It was requifite, however, that we fhould affign a reafon to our friend Farhan for our earneftne's to depart. By good fortune we learned that an Englifh veffel was arrived at Mokha : but this veffel, the Emir well knew, was not to fail from that harbour till June. We told him, therefore, that we had fome immediate bufinefs to tranfact with our countrymen that were newly arrived ; upon which account we meant to fet out out for Beit el Fakih, and after refting there a fhort time, to continue our journey to Mokha. He anfwered, that we were furely diffatisfied with our entertainment at Loheia, otherwife we would not think of leaving it fo foon; and yet no governor could take more concern to ferve us than he. After convincing him that we were actually under a neceffity of fetting out for Mokha, we prepared for our departure.

We had made a large collection of natural curiofities, the carriage of which by land would have coft a great expence. We refolved, therefore, to fend our trunks, and all the baggage we were not likely to need, to Beit el Fakih. The governor did us the kindnels of fending by the fame conveyance, a letter to the Dola of Mokha, in which he afked him to fuffer our effects to remain untouched at the cuftom-houfe, till we ourfelves fhould arrive.

When we fent to take leave of our friend Emir Farhan he was indifpofed, and we could not fee him. But when he heard that we had determined to fet out, he defired that we would come to him very late in the evening. We found him in company with feveral Arabs; before him lay an Englifh telefcope which I had lent him, a piece of filk fluff, and a parcel of crowns. He would return me my telefcope, but I infifted that he fhould keep it; which, after long refufal, he at laft, with visible fatisfaction, confented to do. The piece of filk, with twenty crowns, were a prefent intended for our phyfician; and the reft of the crowns he prefied us to accept, in order to pay the hirc for our affes and camels. He and his company telfified the ftrongeft furprife, when they faw us refuse the money thus offered us; for inflead of refusing, Turkifh travellers are ready to demand fuch gratuities.

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

We hired camels for our baggage, and horfes for ourfelves. In Arabia, Chriftians are not prohibited the ufe of horfes; but thefe can rarely be had for hire. The ufual mode of travelling here is upon affes; which in this province are large, ftrong, fpirited, and walk with a pace not the moft pleafant 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 fetting out of any caravan. We therefore fet out from Loheia alone on the 20th of February, fending the camels before, and following them ourfelves within a few hours upon our alles.

# CHAP. XX. - Route by Tehama.

THE territory of Yemen is naturally divided into two diffinet provinces. That part which borders on the Arabic gulf is a fandy plain, which, as it fpreads backward, rifes by a gradual afcent into hills, and terminates in a lofty range of mountains. The plain is called Tehama. We had to crofs it on our way to Beit el Fakih.

In the firft day of our journey we travelled through a parched and barren tract of country, along an arm of the fea which penetrates a confiderable way into the land. We relted in a coffee-houfe fituate near a village. Mokeya is the name given by the Arabs to fuch coffee-houfes which fland in the open country, and are intended, like our inns, for the accommodation of travellers. They are mere huts, and are fearcely furnifhed with a Serir, or long feat of flraw ropes; nor do they afford any refreshment but Kifcher, a hot infufion of coffee beans. This drink is ferved out in coarfe earthen cups; vol. x.

but perfons of diffinction carry always porcelain cups in their baggage. Fresh water is diffributed gratis. The matter of the coffse-house lives commonly in fome neighbouring village, whence he comes every day to wait for puffengers.

After a journey of fix German miles, we arrived by inductive at a large city, in which a Sub-Dola refides, with a few foldiers. Emir Farkan had given us a letter to the deputy governor, with an order to the inhabitants to fupply us with a fheep, which, however, we did not choofe to accept. But we came afterwards to underflowd, that the inhabitants had been obliged to pay a fum of money equivalent to the value of the fheep, which had been fhared between the Sub-Dola and a fervant of the Emir's, who accompanied us upon bufinefs of his own. In the other villages through which we paffed, therefore, we made no difficulty of accepting the fheep which the Emir had ordered us.

Through the whole country, we found water fearce and bal. But we met with many large villages, lefs diffant from one another than we fhould have explored in following a plain. Menegre is one of those villages of which we were led to take particular notice, by finding in it the firft Manfale that we faw. A Manfale is a boufe in which travellers are received and entertained gratis, if they will be content with fuch treatment as is ufual in the country; they are all lodged in one common apartment, which is fulnified with a Serir, and are ferved with Kifcher, hot millet bread, camels milk and butter. When the mafter of this Manfale underflood that fome European guefts were arrived, he came to fee whether his fervants treated us properly; and was going to kill a theep for our entertainment, if we had ftayed longer. He caufed wheat bread to be baked for us, which is in this province very rare; and made them bring cow milk, when he faw us naufeate the vifeidity of the camel's milk. Our Arabian fervants let us know, that he might be difobliged, if we fhould offer any compendation for his kind hofpitality; but the attendant who ferved us with those things, took an opportunity in a place where he could not be feen by his mafter, to afk a fmall gratuity.

At Dahhi, a large village, where is a mofque, the tomb of a faint, and feveral houfes built of ftone, we ftayed a whole day. Near this we faw a tannery, and a manufacture of earthen ware, which is prepared in the open air, and without a furnace. We faw likewife, indigo manufactured here; it is fold at a cheap rate, but is of a bad quality. Much of this dying ftuff is ufed here; for the women, among the commonalty, wear blue fhirts and drawers.

From this village there is a direct road leading to Beit el Fakih. But the tract of country through which it paffes is extremely arid, and almost uninhabited, and affords fearcely any water. We therefore preferred a longer road nearer the mountains, and found reason to be pleafed with our choice; for we met with feveral finall woods, a number of villages skirted with bushes, and many wells, which were from an hundred and fixty, to an hundred and feventy leet deep; but happily for both men and beafts, dug in floping ground, for as the water is to be raifed by a cord dragging a leathern bucket, this is more eafily accomplished in a going down hill, than if the ground were barely level, or an afcent were to be climbed.

We paffed two large villages under the jurifdiction of the governor of Beit el Falih; but in neither of thefe did any thing remarkable offer itfelf to our obfervation. But in two places upon this journey, we faw fpots fcattered with finall villages, bearing all the fume name, from which we were led to think, that fome finall detached tribes might have fettled each in a particular diffrict of this province. We paffed alfo two of thofe vallies to 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.

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#### TRAVELS IN ARABIA, BY CARSTEN NIEBUHR.

After refting 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 prefence 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, faw 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 cl Fakih.

THIS city is fituated on a plain, which, although far from being naturally fertile, is however, carefully cultivated. The houfes join not one to another, but are built feparate. Many are of ftone, and the mode of building is every day improving; many, however, are ftill in that ftyle of architecture which I had occafion to remark when fpeaking 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 houfe which we occupied was a building of ftene; but the proprietor had been diflodged by a fpecies of ants named by the Arabs, Ard. Thefe ants, which are well known to naturalifts, form covert ways, through which they introduce themfelves into houfes, where they deftroy equally clothes and provifions of all kinds. They are not lefs troublefome in gardens, where they alfo form their covert ways between the root and the top of trees, wafting the fap, and devouring the buds and the extremities of the branches. Our chambers were full of them; we took the meafures which are ordinarily employed to quit ourfelves of them, deftroying their cells and paffages feveral times fucceflively. The infect indeed reftores thefe with amazing rapidity, efpecially in the dark; but it at length yields. On our way hither we had obferved a number of buffnes covered with earth, in which were a vaft quantity of galleries formed by thofe little animals. The fhrub which they had attacked in this manner was always withered.

The city of Beit el Fakih is not of ancient origin. It has exifted only for fome centuries; and like Loheia, owes its rife to a faint called Achmed ibn Mufa, from whom it has derived its name; Beit el Fakih meaning the houfe or dwelling of the fage. The tomb of that faint is fhewn without the city upon a fandy hill, where a fine mofque has been reared. At firft, fome devout perfons built themfelves cottages round the tomb. The harbour of Ghalefka was about the fame 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 fettled about it. When it had thus become a confiderable 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 almoft deferted.

That faint was a great worker of miracles. The following is the moft wonderful which he performed. A Turkifh Pacha, who had been for twenty years a captive in Spain, where he was bound with maffy and ponderous chains to two large ftones, had long invoked in vain, the aid of feveral different faints. At laft, he bethought him of the great Achmed, and invoked him alfo in his turn. The faint ftretched out his hand from his tomb; and at that very inftant, the Pacha arrived from Spain, bearing with him his ftones and chains. The miracle took place on the evening of the anniverfary feftival of the faint, in the prefence of many witneffes. Such a miracle, of fo late a date, and performed fo publicly, they confider as proved by the moft unexceptionable evidence.

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So modern a city cannot contain many antiquities of an intereffing nature. Yet I copied here an ancient Kufic infeription, in the prefence of many fpectators, none of whom fufpected me, as the Egyptians had done, of any intention to feek out and pilfer their treafures. They were all very obliging, and effectially the Scheichs or learned Arabs, who feemed pleafed that ftrangers fhould fhew a defire to acquire their language. In this city as well as in Loheia, I obtained much information from a clafs of Arab literati, who come much about us. Thefe are denominated Fakih, and no where through Arabia do their circumftances appear to correspond to their merit.

The city of Beit el Fakih is in a favourable fituation 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 confiderable mart for it. This trade brings hither merchants from Egypt, Syria, Barbary, Persia, Habbefch, 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 foon as they have accumulated a little fortune.

Beit el Fakih is the refidence of a Dola, whofe jurifdiction extends over a large diftrict. This Dola feemed to take little concern about us; and his indifference left us more at liberty than we had been at Loheia. Emir Farhan, having underftood that Mr. Forfkal rambled out through the neighbourhood by himfelf, thought that he might fall into fome mifhap, by exposing himfelf fo carelefsly, and therefore would not fuffer us to go out of Loheia, without having one of his foldiers to accompany us. This kind of affiduity proved troublefome to us; as we did not wifh to have a witnefs to overhear all our enquiries, and fpy all our operations. Befides, we found the inhabitants of Yemen in fuch a ftate of civilization, that we could travel among them with the fame fafety as in Europe. The Dola of Beit el Fakih did us a real favour by neglecting us, and fuffering us to travel about the country, unincumbered with attendants.

#### EXCURSIONS THROUGH THE COUNTRY ABOUT BEIT EI. FAKIH.

### CHAP. XXII. — Journey to Ghalefka.

IN order that we might avail ourfelves of the liberty which we enjoyed at Beit el Fakih, I, for my part, purpofed to vifit fome places which are now ruinous, but were once famous, and are mentioned by Abulfeda. I hoped that I might difcover fome inferiptions tending to explain what changes the manners and language of this province had undergone; I accomplified, at leaft in part, what I defired.

As I was convinced that I might travel in fafety through all Tehama, I refolved to go by Ghalefka, and to perform this expedition in as fimple a guife as poffible, and without any appearance of fplendour or opulence that might prove a temptation to robbers. I hired an afs; and its owner agreed to follow me as my fervant on foot. A turban, a great coat wanting the fleeves, a fhirt, linen drawers, and a pair of flippers, were all the drefs that I wore. It being the fafhion of the country to wear arms in travelling, I carried a fabre and two piftols hung by my girdle. A piece of an old carpet was my faddle, and ferved me likewife for a feat, a table, and various other purpofes. To cover me at night, I had the linen cloak which the Arabs wrap about their floulders,

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to fhelter them from the fun and rain. A bucket of water, an article of indifpenfable neceffity to a traveller in thefe arid regions, hung by my faddle. I had for fome time endeavoured to fuit myfelf to the Arabian manner of living, and now could fpare many conveniences to which I had been accuftomed in Europe, and could content myfelf with bad bread, the only article to be obtained in moft of the inns.

On the 7th of March, I fet out from Beit el Fakih; and before I had travelled a mile, faw feveral villages; but upon all the reft of the way to Ghalefka, which is four miles and a half, I faw not a fingle dwelling, nor any mark of human induftry, but a few wells. For the two laft miles, the way lies through fo fandy a tract, that my guide often loft himfelf; fuch are the continual changes which the wind produces on the fcenery, by demolifhing the hillocks, carrying the fand about, and forming others. We were even obliged to turn feveral times out of what we knew to be the true direction, in order to avoid being buried in fome of thofe hillocks which were then forming. Ghalefka is at the fame diftance from Zebid as from Beit el Fakih.

Ghalefka was once a famous city; and the fea port town of Zebid was then in an equally flourifhing condition. That harbour is now filled up, fo that no fhip, of however finall burden, can enter it; not only has the fea receded, while the banks of coral have been augmented, but a quantity of fand has been here accumulated by the winds, which actually rifes into a hill of confiderable height. The ruins of a molque are ftill to be feen here, which was dedicated to a faint, who, by his prayers, obtained from Heaven an excellent fpring of water, for which the inhabitants believe that they ought ftill to be grateful to him. About a fcore of cottages now hold all the inhabitants of this once flourifhing city; and dates, with the milk and flefh of a few fheep, are all the provisions they have.

The fea affords them no fifh, nor any thing elfe but fait; of which every perfon may have as much as he pleafes, upon paying a fmall fee to the Dola of Beit el Fakih's fecretary.

In a burying place near this poor village, I found two ftones bearing Kufic inferiptions; one of them was large, and ftood on end; the other lay flat upon a tomb, and was but finall. The inhabitants could not comprehend for what reafon I was fo eager to copy the inferiptions from the larger ftone; but when I returned next day to do the fame for that upon the finaller ftone, 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 trifle if he could procure me another fight of it. He led me through many turnings and windings to a poor hut, in which was the tomb of another faint; and we there found the ftone that I was in fearch of; by his account of the matter, it had not been hidden by the inhabitants, but the faint had brought it hither himfelf. Notwithftanding the faint's care of it, the Hakim offered me this ftone 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 afs and his owner. The road lies, for the greater part of it, along the fhore, through a fandy and barren country. The only vegetables by which it is enlivened, are a few date trees. A number of coffee-houfes, however, and one village occur here to the traveller. At fome diffance from the village, are a few houfes feattered among groves of date trees, but which are inhabited only in the featon when the dates are gathered. I arrived the fame evening at Hodeida, which is about five German miles diffant from Ghalefka. The harbour of Hodeida is fomewhat better than that of Loheia. Yet large veffels cannot enter it. The Dola of Hodeida is accountable only to the Imam. But his jurifdiction is confined to this city. His revenues confift, in part, of the duties upon coffee exported. The manfion of the Dola, the cuftom-houfe, and the houfes of the principal merchants, are ftone buildings. The reft of the town confifts of huts built in the ordinary ftyle. Near the fea, ftands a finall citadel, which could not prove a very ftrong defence. This city has alfo its patron faint, 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 kindeft manner. But I, not being difpofed to lofe my time in vifits, returned on the next day, which was the 9th of March, to Beit el Fakih.

In this feafon of the year, night is always preferred for travelling through Tehama. I fhould not have had it in my power, therefore, to diffinguish such objects as deferved 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 ufe of the inhabitants; the water which they have nearcr, being very bad. As I approached Beit el Fakih, I pafied through fome paltry villages; and arrived at my place of defination, on the fame day upon which I had fet out. The diffance between Beit el Fakih and Hodeida, is, by my effimation, feven German miles; and this journey I performed in one day, under the most fcorching heat, and upon a hired afs.

#### CHAP. XXIV. -- Journey to Zebid.

HAVING found the Arabs very civil, and having met with no difagreeable accident in my firft excursion, I was impatient to fet out again. I accordingly departed for Zebid on the 11th of March, to fee the remains of that famous city, which was once the capital of Tehama; and to investigate fome ancient inferiptions which were faid to be concealed at Tabæte, a fmall 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 lefs pleafed to have him for the companion of my journey, as his conversation was very entertaining.

After pailing by feveral coffee-houfes, and through fome fmall handets, we came to a large village called El Mahad, itahding in a beautiful valley which receives the waters that fall from Mount Rema. In the rainy feafon, thefe waters form a river which fpreads into feveral branches, and fertilizes the adjacent lands. A large quantity of incigo grows in this valley. In this neighbourhood, too, there flood anciently a confiderable city, called alfo El Mahad; but of it no veflige now remains.

Near Zebid are fome heaps of ftones, which are faid to be part of the ruins of another large and ancient city, that was called El Haad. Larrived early in the morning at Zebid; having travelled in a front time five German miles, which is the computed diffance between this town and Beir el Fakih.

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

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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 fbadow of its former fplendour. Viewed from a diftance, it appears to fome advantage, by means of the mofques and hubbets, of which it is full. Several of thefe mofques were erected by different Pachas who refided here, during the fbort period while this part of Arabia was in the poffellion 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 weath of this place is almoft wholly engroffed. I was told, as a matter of certainty, that if the whole revenue of the termory 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 flill diffinguished for an academy, in which the youth of Tehama, and of a part of Yemen, fludy such sciences as are cultivated among the Mussulmans. This is, besides, the feat of a Dola, a Mussi, and a Cadi, of the sect of Schaffey; and of two other Cadis of the sect of Zeidi, to which the Imam and the greater part of his subjects profess to belong.

In the inn I met with the vaineft and most foolishly loquacious man I had yet feen among the Arabs. He was a Sherriffe, or nobleman of the first rank, but, being poor and beggaily, travelled about the country, living at the expense of the more opulent profeflors of his religion. Having been in Egypt, Syria, and even in Abyfinia, he boafted, that he could fpeak feveral foreign languages, although all that he knew of thefe was a few proverbs. I willed 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 difgulted 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 diffinguifhed; and harangued long upon her pure and illuftrious genealogy. It's fon, a boy of ten years, who acted as his fervant, never received another name f om 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, just as feparate rooms are occupied by different travellers in

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

When I had finished my refearches at Zebid, we fet out on the 12th of March; and, after a ride of two German miles, reached Tahæte, which was once a town of fome magnitude, but has now dwindled to a finall village. The road leads ftill 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 raifed here; I counted more than fix hundred large veficls, in which this colouring matter is prepared for fale.

In this village are allo feveral mofques and houfes of prayer, reared over the tombs of faints or opulent perfons. Ibn Haffan is the chief of the faints. His tomb is always illuminated by night with lamps; and one of his defeendants keeps a Manfale, or houfe of hofpitable entertainment, in the village. I lodged in a common inn; but the mafter of the Manfale came to invite me to his houfe, and when he found me unwilling to remove, fent me a good fupper. I had been told that the mafters of Manfales accept no money; but he of Tahæte did not refufe a finall gratuity.

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

### CHAP. XXV. \_ Journey to Kabhme.

BEING now ftill more fatisfied by experience of the eafe and fecurity with which a perfon 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 fome concern.

I was afraid that the Muffulmans, who lived fo near the Holy City, might be ftill more rigid obfervers of this faft, than their brethren who were placed at a great diftance. The Egyptian Arabs, who had been in company with us in the preceding Ramadan, kept the faft as religioufly, while we were travelling, as they could have done at home. Through the whole day they would eat or drink nothing; and they were difpleafed to fee us take the fmalleft refreshment. I should not have liked to fuffer the fame inconveniences here. But I was not a little furprized to find that the Arabs of Yemen were lefs for pulous, and upon a journey, continued to take the ufual refreshments, without mortifying themfelves with abstinence; but intending, as they faid, 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 fatisfied that, although it was Ramadan, I might fiill eat as ufual, I fet out upon the 19th, accompanied only by the owner of the afs upon which I rode, for Kahhme, where I expected to find fome remains of antiquity in the ruins of the city Lelue. I paffed by fome villages; and, nearer the mountains, villages are indeed more numerous. The most confiderable of those which I paffed was El Achfa, famous for the tomb of a faint, named Schiech el Achfa, fon to the holy Achmet ibn Musa, whom I have before mentioned as the patron of Beit el Fakih. I alfo croffed a vale, through which runs a river which joins the river of Rema. In the rainy feason, the latter holds its courfe to the fea, and enters it near Schurem.

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

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But I found only a large burying place, filled with pentagonal ftones, each eight inches in diameter, and four or five feet long. When I faw those ftones, fo 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 foon perceived a hill in the neighbourhood wholly composed of pentagonal stones, where those people had found the feeningly artifical ornaments of their burying place. The rocks of that hill are a pile of vertical columns, of the figure and thickness above mentioned, rifing one over another, as well as spreading for fome extent, in a parallel body, and feeningly joined by a fort of flight cement. I faw fome other piles of rocks of the fame fort, in other places through Arabia. After my return to Europe I found, in a manufcript written by Mr. Kænig, that this learned Dane had discovered in Iceland, mountains confisting of fimilar pentagonal columns, arranged in a vertical position, each column three ells in height, and half an ell thick. These ftones are called by naturalists, Bafaltes.

After examining the few curiofities which Kahhme afforded, I returned to Beit el Fakih, purpofing foon to fet out on fome new excursions.

# CHAP. XXVI. - Journey to Coffee-Mountains.

DURING my abfence, Mr. Forfkal had not been idle upon the hills where the coffee is produced, whither he had gone to profecute his botanical refearches. His defeription of that part of the country had already induced Meffrs. Cramer and Baurenfeind to follow him: I alfo refolved to join my comrades, that I might breathe cooler air, and drink better water. The fpace I had to travel was only half a day's journey; and, in the courfe of this, I met with nothing remarkable.

I foon came within fight of the fmall town of Hadie, fituate upon one of the foremoft eminences. The roads are very bad: A caufeway was, indeed, formed by the Turks; but it has been fuffered 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 Bulgofa, one of thofe villages whofe inhabitants fubfift upon the profits which their crops of coffee afford. Neither affes nor mules can be ufed here: the hills are to be climbed by narrow and fteep paths: yet, in comparison with the parched plains of Tehama, the fcenery feemed to me charming, as it was covered with gardens and plantations of coffee trees.

In the neighbourhood of Kahhme I had feen only one finall bafaltic 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 feen to rush from their fummits. The cascades, in such instances, had the appearance of being supported by rows of artificial pillars. These bafaltes are of great utility to the inhabitants: the columns, which are easily separated, ferve as steps where the affent is most difficult; and as materials for walls to support the plantations of cosse trees, upon the steep declivities of the mountains.

The tree which affords the coffee is well known in Europe; fo that I need not here defcribe it particularly. The coffee trees were all in flower at Bulgofa, and exhaled an exquifitely agreeable perfume. They are planted upon terraces, in the form of an amphitheatre. Moft of them are only watered by the rains that fall; but fome, indeed, from large refervoirs upon the heights; in which fpring water is collected, in order to be fprinkled upon the terraces; where the trees grow fo thick together, that the rays of the lun 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 NOL. X.

not fully ripe the fecond time : and the coffee of the fecond 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 houfes, as well of the villages as those which are feattered folitarily 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 Bulgofa, we were greatly above the level of the plain from which we had afcended; yet, fcarcely had we climbed half the afcent to Kufina, where the Dola of this diftrict dwells, upon the loftieft peak of this range of mountains. Enchanting landfcapes there meet the eye upon all fides.

We paffed the night at Bulgofa. Several of the men of the village came to fee us; and, after they retired, we had a vifit from our hoftefs, with fome young women accompanying her, who were all very defirous to fee the Europeans. They feemed lefs fhy than the women in the cities : their faces were unveiled; and they talked freely with us: as the air is frefher and cooler upon thefe 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 dreffed in a fhirt of linen, chequered blue and white. The top and the middle of the fhirt, 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 país fome time occafionally in this little town, where the air is cool, and the water frefh and pure. It is, however, but ill built, and has nothing elfe of confequence, 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 fingular and beautiful profpect from the houfe of the Sub-Dola at Hadie, and returned in the evening to Beit el Fakih, by the fame 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 lefs difficulty in the profecution of our refearches at Beit el Fakili, than any where elfe through Yemen. The inhabitants of that city were no ftrangers to European manners, and knew that we could not, like them, reft conftantly in one place. They were therefore nowife furprized at our excursions, but were fully fatisfied when we told them, that the exercise was necessary for our health.

Our friends, whom Mr. Forfkal and I confulted upon the fubject of our expeditions, could not comprehend why we chofe to travel about in the feafon 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 faw us perfiss in neglecting their advice, and observed, that we lived at a confiderable expence, without feeking to gain by. trade; they began to unagine that we had the art of making gold, and that Mr. Forfkal, fkal, in his excurfions upon the mountains, was feeking plants which might be necessary in this great work. My aftronomical obfervations again acquired me the reputation of a magician.

Happily for us, these fhrewd conjectures were confined to the small circle of our acquaintance. The Dola feemed to have absolutely forgotten us, and had as yet made no enquiry concerning our purpose in visiting his dominion. I was defirous, 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 fouthern part of the mountains I expected to fee, in a journey which we purposed to make from Mokha to Sana; at prefent, therefore, I determined to visit Udden and Taœs. But I found that the fituation of these towns had been represented to me as more northern than it really was.

Through all Tehama, travelling is equally fafe by night as by day. Still, however, I feared that it might be dangerous to travel alone in a mountainous country, in folitary roads, where difagreeable accidents might befal one by day not lefs than by night. Befides, I could not fpeak the language of the Highlanders, which differs confiderably from that of the inhabitants of the plain. For all thefe reafons I was induced to beg Mr. Forfkal, who had learned fomething 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 refearches.

The preparations for our journey were eafily made. We hired two affes, and the owner attended us on foot, as our guide, our fervant, and occafionally our interpreter. We had already large beards in the Arab fafhion; and thefe, with our long robes, gave us a very oriental appearance. To difguife ourfelves ftill more, each of us affumed an Arabic name; and, under thefe pretentions, our real condition was fo perfectly concealed, that even the owner of the affes thought us Chriftians of the Eaft; and had no fufpicion that we were Europeans. In this garb, and attended by the afs-hirer, we fet out on the 26th of March, from Beit el Fakih.

# CHAP. XXVIII. - Route by Udden.

WE paffed through feveral villages in croffing 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 faw 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 confiderable current; but in l'ehama it spreads into a shallow lake, and is lost among the fands.

The fame day we paffed near Mount Sullam, where, from the account given by an Arab who lived in the country, I had been led to expect that I fhould find hieroglyphics or inferiptions cut upon the rock. But I found only fome figures which had been imprefied at an idle hour by fome fhepherd, an twee as coarfely executed as those upon Mount Sinai. We lay at Machfa.

The road by which we travelled is not much frequented by travellers. The ways are very bad and unfafe, and fearce a houfe appears, upon any hand. Within thefe few years, however, they have become lefs dangerous than they were beccre. The lock of Udden has placed fome foldiers with a Sub-Dola, at Machfa, who is refponfible for

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the thefts or robberies that happen in his diftrict. This regulation of the police has difperfed the robbers.

Machfa is one of the villages in which weekly fairs are held. The houfes are ftill more wretched here than in Tehama. They have no walls, and confift merely of a few poles laid together, and covered with reeds. We could fcarcely lodge in one of thofe huts; fo finall were they that a perfon could not ftand ftraight in the middle; and two perfons lying together upon the floor occupied the whole area of the houfe. It would not have held a fingle Serir. The inhabitants fit and fleep 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 fleep, and are warmed by their natural perfpiration. In none of the inns could we find any other fort of food but coarfe Durra bread, made of millet with camel's milk; but the water is every where delicious.

On the 28th of March, we paffed by winding roads through a diffrict in which the lands began to appear more fertile and better cultivated. The houfes are here much more commodious, being built of ftone, and flat-roofed. Yet the houfes of the peafants are here too, without walls, unlefs we give the name to dry ftones piled one upon another, and having no mortar to cement them. The roofs are covered with earth.

We paffed through a village in which was a fair; a circumftance which made us haften forward, as we were defirous to avoid the crowd. Near this place, at the foot of a high hill, we obferved a fort of gliftering micaceous fand. The people of the country have been led, from the appearance of this fand, to fancy that the hill affords gold. On the heights we faw the tombs of feveral faints too; and near one of thofe tombs a wooden trough, into which fome devout perfons are conftantly pouring water for the ufe of the cattle which pafs. We lay in a coffee-hut, near a village which is inhabited only for one day in the week, namely the market day; fo that we found no inhabitant there, when we paffed, 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 peafants had raifed 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 preferve what water may be neceffary to support vegetation. If this practice merit approbation, yet we cannot avoid condemning the unskilful expedient which those Highlanders employ for felling trees: they fet fire to the root, and keep it burning till the tree fall of itself.

Next day we came to a finall river which runs into the Zebid, and croffed it into feveral rivulets, which feem to be numerous in this part of the country. Here, for the first time fince our departure from Beit el Fakih, we faw plantations of coffee trees, along the fides 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, ferved as a line of road, which was agreeably fhaded by the reeds. In the evening we arrived at Udden.

The town of Udden is fmall and unprotected. It contains three hundred houfes, all of ftone. The Imam keeps no Dola here. An hereditary Schiech, who is a vaffal of the Imam's, is the governor. The Schiech refides in a palace, ftanding 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 fo much the more populous, on account of the abundant produce of its coffee trees, which is effected the very best coffee in all Arabia.

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## 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 faw a plain planted with very indifferent fugar canes.

Half the way lay over a very fleep mountain; and had been formerly paved; but had now been long left without repairs. On this mountain I faw a new inftance of the care with which the Arabians provide for the accommodation of travellers. Here, for the first time, we found a Madgil, or refervoir of excellent fresh water, for the use of passengers. Such refervoirs are of mafon work, of a conical figure, and befide a refervoir, a vafe always ftands 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 fides of the highways.

As ftorms are pretty frequent among thefe mountains, fome fmall vaulted houfes have been built upon that over which we paffed, to fhelter travellers when furprifed by any fudden blaft.

The thermometer which we had with us, compared with that which Mr.Baurenfeind at the fame time ufed in Beit el Fakih, fhewed the great difference between the temperature of the air upon the hills, and that of the plain. The drefs of the inhabitants affords the fame indication in a fimpler 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 faw feveral villages fituate in a cultivated tract. The fides of the hills were covered with rye, and had an agreeable afpect. This part of the country, although in other refpects very fertile, produces no coffee.

The Arabs of Yemen, and efpecially the Highlanders, often ftop ftrangers, to afk whence they come, and whither they are going. These questions are suggested merely by curiofity; and it would be indiferent therefore to refuse to answer. We told them commonly that we came from Efcham, the north; which led them to imagine that we were Turks from Syria. When afked whether we were Turks, we replied that we were Naffara; and they then fuppofed us Greeks or Armenians. We concealed our country left we fhould have exposed ourfelves still more to the impertinence of their curiofity. The miftrefs of the coffee-houfe fuppofed us to be Turkifh clergymen, and recommended herfelf to our prayers. At Dsjobla a man faluted me by the name of Hadsji Achmed; taking me for an old acquaintance.

Through the whole of this journey we were not once teafed for paffports, or required to pay duties of any fort, nor fubjected to any of those difficulties, which, even in Europe, are fo generally troublefome to travellers. Although it was in Ramadan, we ftill found our ordinary food, even in the most folitary coffee-houses; and in the towns gave no offence when we purchafed those articles which we preferred, in open day.

The town of Dsjobla is the capital of a diftrict, and the feat of a Dola. It ftands upon the brink of a fteep precipice, and feems to contain about fix hundred houfes, of a confiderable height and a good appearance. Its ftreets are paved; a cafe uncommon in Arabia. The Jews dwell here and through all Yemen, in a feparate quarter without the city.

This place has been celebrated for ages; and yet I could difcover no remarkable infeription about it. I was flewn the ruins of fome mofques ; but thefe did not appear to to me very ancient. The town has neither a caftle nor walls. At fome diffance is a place inclosed with walls, where a Turkilli 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 Tas to Has.

ON the 31ft of March we continued our journey by winding paths, over a tract of country diversified by many inequalities of furface. We lay in a very large Simfera, (the Arabic name for Kan or Karavanferai,) fituate on the fide 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 fhould fee an old Arabic caftle. On the fummit of this mountain we accordingly found the ruins of a confiderable building of hewn ftone, the walls of which were fanked with towers. Here are ftill two refervoirs of folid mafon-work. The whole firucture appears to be of great antiquity; the Arabs afcribe it to one Affane Jæhhe<sup>†</sup>. The word Jæhheli fignifies an unlettered perfon; and by this appellation the Arabs diffinguifh their own Pagan anceftors from other idolaters, whom they call Kafr, or infidels. I found no infeription about this caftle. From this eminence a noble profpect opens, of towns and villages fpreading over the country to a confiderable diffance.

From the Simfera, where we had flept, we proceeded down the hill by the highway which paffes between Mokha and Sana. The road is paved and not at all incommodious to the traveller, although it winds around the fleep declivity of a hill. We then croffed a pretty large plain, and paffed near by a great number of villages, coffee-huts and Madgils.

We lay in one of the huts, which was fo ill provided in victuals, that we could procure nothing for fupper but a fmall portion of bad bread. The landlord had even difficulty in gathering fome forage to feed our affes. Early next day we came within fight of the citadel of Tæs, but it was noon before we reached or faw the city.

Not withing to be known, and intending to fee Tæs again on our journey to Sana, we did not enter the city, but continued our progrefs towards Tehama. We foon left the great road from Mokha, and turning weftward, travelled along ftony and irregular paths without feeing any thing remarkable.

Next day, the 3d of April, we continued our journey through a thinly inhabited and unfertile region. We were furprifed at the quantities of flones which lay over the arable lands. Some of the inhabitants think them neceffary to prevent the lands from being parched by the fun, but they rather mark negligence in the hufbandmen; and, indeed, to fuch a degree is every exertion of induftry that might contribute to furnifh the neceffaries of life relaxed here, that we fhould fcarcely have found food in this diffrict, if we had not taken the precaution to bring with us eggs and bread.

We then croffed a plain covered with date trees; but foon after regaining the mountains, we entered the territory of Ibn Aklan, where the fields, though lefs flony, appeared to be equally ill cultivated. The terrace walls were generally in a burfting broken condition. This defolation is the confequence of a war between the Imam of Sana, and the independent Schiech of the family of Aklan, to whom this diffrict appertains. But, in the iffue of the war, the Schiech was obliged to acknowledge the fovereign authority of the Imam, and now no longer maintains troops.

Proceeding on our way to Tehama we faw feveral villages, and croffed fome finall rivers. We paffed the night in a detached coffee-hut: and even the mafter of it left us

us by night, and retired to a neighbouring village. When alone, we could not help congratulating one another on being thus far returned in fafety 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 croffed feveral times over the Wadi Suradsji, a confiderably large rapid river, even at that time, although no rain had fallen for a long while. We faw no village near, but feveral coffce-huts.

In this defart tract, upon the confines of the Tehama, Mr.Forfkal was much rejoiced to difcover 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 defeription of it. This tree grows in many places through Yemen. But the inhabitants, who call it Abu Scham, the fweet fmelling tree, know no other ufe for it but to perfume their apartments, by burning the wood. Many branches of the fpecimen which we found had been torn off for this purpofe.

Continuing our journey, we paffed through feveral fmall rivers, which appeared all to empty themfelves into one large river. To the fouth, we had a view of a large chain of mountains; but the only habitations that we faw in this hilly region were a few inns. We came at length to a large village containing many Kubbets, and at no great diffance from Hæs, where we arrived this evening.

The city of Hæs, twelve miles diftant from Tæs, and fituate in the Tehama, is finall and ill built. However, it is the capital of the diftrict, and the feat of a Dola, who occupies a finall fortrefs. A confiderable quantity of earthen ware is manufactured here, efpecially coarfe drinking cups. This diftrict is but of narrow extent, being bounded on one fide by Zebid, and on the other by the territories of the Schiech of lbn Aklan.

# CHAP. XXXI. — Return to Beit el Fakib.

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

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

Upon leaving the mountains we felt the heat exceffive. We halted to reft ourfelves at an inn in a village between Hæs and Zcbid. There we were refrefhed by an agreeable breeze, although all was calm and torrid without, for the walls were built of loofe ftones, the many chinks among which naturally admitted a current of air. We found this coolnefs a great refrethment amidft the burning heat which prevailed all around. I was fo imprudent as to fit down on the ground, without wrapping myfelf in my large cloak, and being faint from the heat and the fatigues of my journey, I fell afleep. My imprudence coft 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 likewife indifpofed. Le had beel attacked with a feury, and was weary of the mod of the to which we were here confined. We had long wanted wine and brandy; we were diffuaded from coffee, as being of a heating quality. Kifcher, although effeemed wholefome, is but an infipid drink; and through all Tehama the water is very bad. Our cook could prepare us no fuch fimple diffues of food as those used by the Arabs, a nation diffinguished 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 perfissing in this, doubtles, greatly injured our health, and was, in a particular manner, hurtful to Mr.Von Haven, who, except to fit down at a table, never rose from his fopha.

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 fquare area, in the open air. This feftival lasts three days, during which the Arabs indulge in festive amufement, and begin no piece of work, nor enter upon any journey.

On the 17th of April, we faw an inftance at Beit el Fakih, of the coolnefs of temper and firmnefs of mind, by which the Arab character is diftinguifhed. The fouthern end of a houfe caught fire; and as the wind blew ftrong from the fouth, a great part of the city was foon burnt down. The inhabitants, however, retained their utual tranquillity. No cries nor complaints were heard in the ftreets, and when addreffed with exprefiions of condolence upon their misfortune, they would calmly reply, "It is the will of God." We occupied a houfe with ftone walls in that part of the town which was fpared by the flames; we went upon the roof, and faw the roofs of the other houfes crowded with people, who were beholding the conflagration with the utmoft indifference. A poor fcholar, who ufed often to vifit us, came, after removing his effects to a place of fecurity, to fee us, and with an air of indifference, marked the inftant when the flames reached his own houfe. When fuch an accident happens, indeed, an Arab does not lofe 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 lofes nothing but his paltry hut, which is rebuilt eafily, and at a fmall expence.

#### JOURNEY FROM BEIT EL FAKIH TO MOKHA.

### CHAP. XXXII. - Route to Mokha.

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

In Tehama, it has been obferved, people generally travel by night, rather than in the day., But if we had regulated our journies in this manner, Mr. Forfkal could not have continued to examine and collect plants, nor could I have furveyed the face of the country. He and I, therefore, refolved to proceed forward by day, taking the owner of our affes to attend us, and to leave the reft of our party, with the fervants and the baggage, to come up by night.

In confequence of this arrangement, we fet out alone next morning, and paffed through the plains contiguous to the river Zebid, and by the canals which are fupplied from it. This beautiful tract of country is about two miles in breadth. The peafants were bufy in cultivating the fields, and raifing 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 hke manner. From thefe fields to Mokha, hardly any viliages are are to be feen. The whole intervening country is dry, fandy, and covered with that coarfe fpecies of grafs with which the houfes are thatched here. On thefe fandy plains the heat is exceflive: we were overjoyed whenever we could fhelter ourfelves for a little in any paltry coffee-hut.

On the fecond and third days of our journey, we faw nothing but coffee-huts, till we at laft arrived in the large village of Maufchid. We were there alarmed with an account of a fkirmifhing war between two families, in which a man had been killed on the da preceding. But they affured us that fuch private quarrels never interrupt the public tranquillity. When an Arab happens to be killed, his family may compromife with the murderer for a fum of money, or may demand of the magiftrate to put him to death; or if unwilling to receive fatisfaction in either of these ways, may declare a refolution of taking vengeance themfelves upon the perfon of the affaffin, or upon his relations. A peafant of Mauschid had been flain some years before, by a man belonging to another village; and the family of the deceafed had determined to inflict perfonal vengeance. Unfortunately, the man who had been newly flain in the conteft was of the fame family with him whofe death had given rife to it, fo that there were now two deaths to revenge in a fet 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 fuffer death for two perfons in whofe life they had no fort of intereft.

In that fame village a Sub-Dola refides, with a few foldiers from the troops of the Dola of Hees. Here, as at Zebid, a tax was demanded for each of our camels, from which I prefume that thefe duties are to be paid upon entering the territories under the jurifdiction of each feparate Dola. By our agreement with the camel driver, he was obliged to difcharge all demands of this nature. But he contrived to fhift this payment by entering into a fecret underftanding with the officers who were to receive it. They told us, that we muft either pay it ourfelves, or fuffer them to open and infpect our baggage. However, on our threatening to complain to the judge of the place, they defifted from their infolent pretenfions. Thus, the eftablishment of cuftoms and cuftom-house officers, is every where a fource of endles villanies and vexations.

We paffed through two other villages, and feveral more coffee-huts. We faw, near the road, a falt work, from which falt is carried to the mountains upon camels. The whole of this way is over fands.

# CHAP. XXXIII. — Arrival at Mokha.

AFTER a difagreeable 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 fame gate; and Europeans are under the humiliating neceflity of alighting from their affes and proceeding to their lodgings on foot. We therefore alighted while our baggage was infpected. Those who examined that, asked neither our names nor our pasiports, but directed us to a Kan, where Turks lodge, and where, as they supposed, we might possibly find fome 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, left he might think us vagrants of fuspicious character. Befides, 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 VOL. X. obferved that the Muffulmans treated thofe Pagans from India, commonly in a very contemptuous manner, we were in no hafte to begin acquaintance with the Banian, whom we found afterwards to be a very worthy man. We were already acquainted with Seid Salek's fon Ifinael, who had been our companion in the paffage from Jidda to Loheia, and had made advances to obtain our friendfhip. This Ifinael, befides, had early prepofiefied us in his favour, by fpeaking Dutch tolerably well. We unluckily, therefore, addreffed ourfelves to him in preference to every other perfon.

Thefe two, the father and fon, were accultomed to attach themfelves to ftrangers with difhoneft views; and the fon had ftudied fome of the languages of Europe, in order that he might be the better able to accomplifh his knavifh purpofes. They had enticed a Dutch veffel from Batavia to Mokha, the mafter of which falling, without refource, into their hands, was cruelly duped and plundered. By their intrigues they had kept every other merchant at a diftance; fo that, with refpect to the fale of the cargo, he was abfolutely at their mercy. They had hoped to make their gain of us in the fame manner; and when they faw their hopes of this fruftrated, laboured, out of fpite, to do us every ill office in their power.

We paid our first vifit to Ifmael. He received us feemingly with great kindnefs, treated us with punch, and invited a renegado from India, who was fettled as a merchant at Mokha, to keep us company. This renegado was a deep drinker, and endeavoured, but without fuccefs, to make us drunk. If inael advifed us to refume our European drefs, and not to difcover our knowledge of Arabic, left we fhould be taken for renegadoes. He endeavoured to diffuade from our intended journey to Sana; telling us, that those highlanders were a favage, inhospitable race, and the Imam treated all ftrangers who had the misfortune not to be Muffulmans, in the most abusive manner. He was also careful to prepoffels 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 flort, his whole conversation was of fuch a nature, that I could not help perceiving from it, that travellers muft be grofsly imposed upon, whenever they truft creduloufly 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 falle imprefiions of every thing in Arabia.

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

### CHAP. XXXIV. — Difugreeable Incidents at Mokha.

FROM what happened to us firft, after our arrival in this city, we found reafon to fufpect that Ifmael had fecretly infligated the under-officers of the cuftoms to harafs and opprefs us, in order that we might thus be forced to throw ourfelves into a blind and implicit dependence upon him. Our baggage was carried fraight to the cuftom-houfe, where was the Dola in perfor. We begged that those articles, which we needed for immediate ufe, might firft be infpected : but the officers would begin with examining our chefts of natural curiofities, which we had fent by fea from Loheia, and which had been kept here unopened ever fince the arrival of the veffel by which they had been brought. In one of the chefts were fifthes from the Arabic Gulph, preferved in fpirit of wine, and inclosed in a fmall barrel. We begged the officers of the cuftoms not to open the barrel; for that the fifthes fmelled difagreeably. They, however, not only opened it, but fearched it with a pointed inftrument of iron, and at length

length emptied it entirely of the contents. The Arabs, who have a violent averfion to ftrong liquors, were much prepoffeffed againft us, when they felt the fmell of the fpirituous liquor; and were no lefs difpleafed to find the fætor of the dead fifnes fpread through the whole cuftom-houfe.

We infifted that they flould, at leaft, let us have our beds. But, without lifening to our request, they continued to tols over and examine our chefts, which contained fpecimens of fhells, at the rifk of breaking them. The Arabs could not comprehend, how a man of fenfe could collect fuch trifles, without fome interested views, and they accordingly accufed us of intending to abufe the Dola, by producing only articles of trifling value, to amufe his people, while we concealed our more precious effects.

At laft, appeared a veffel in which Mr. Forfkal had preferved fome ferpents in fpirit of wine. At fight of this the Arabs were terrified. A perfort who was fervant to the Dola, obferved that those Franks had come hither to poifon the Muffulmans, and that it was in order to their fuccefs in this, that one of them pretended to be a phyfician. The Dola, who was a mild old man, and till now did not feem to have conceived any prejudice against us, became fuddenly in a paffion when this idea was fuggested, and fwore, by God, that we fhould not remain a fingle night in the city. The reader will readily conceive, how the infolence of the people of the cuftom-houfe, and of the attending mob, would naturally rife upon this. The cuftom-houfe was abruptly flut, and we could obtain none of our goods from it.

While we were in the cuftom-houfe a fervant came to tell us, that our books and other things had been all thrown out of the windows of the houfe which we had hired, and the door flut againfl us. We went to fee what might be the reafon of that outrage, but could find neither Ifmael nor his father. One of the citizens, who was a friend of Ifmael's, attacked us with abufive language. No perfon would afford us lodgings; but every one looked upon us as vagrants, who would inftantly be driven out of the city in difgrace. At length, one of the citizens expressed himfelf willing to receive us into his houfe, if he were fure that government would not punish him for it. We led him to the Cadi, who affured him, that he fould rifk nothing by lodging us. In Turkey, the Cadies are reputed very corrupt and felfifh; but in Yemen, we found them perfons of great worth and integrity, earneft to do prompt and candid juffice. 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 vifited him, gave us an invitation to dinner, which we accepted with the greatest pleafure. He expreffed a warm defire to ferve us; and we now perceived how foolifhly we had acted in not applying at first to him and his Banian interpreter. However, we durst not break off abruptly with Ifmael and his father.

When we could not obtain any of our things from the cuftom-houfe, Ifmael advifed us to offer the **B**ola a prefent of fifty ducate; and hinted that he fhould be the bearer We of the prefent, for that the Dola would not condefcend to fpeak with Chriftians. had no intention of making fo large a prefent, ftill lefs of intrusting him with it. But after various reflections, we at laft refolved to facrifice those fifty ducats upon the occafion; and it was agreed that I should wait upon the Dola with this prefent, next day. On my way, however, I learned, that the Dola having been exerciting his troops, had received a wound in the foot. Upon receiving this information, I returned home; hoping that our phyfician would be fent for, and that we might thus avoid the expence of the prefent.

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

Forfkal had hitherto been always refufed admiffion by the fervants of the Dola, upon pretence, that their mafter would not treat with us otherwife than through the medium of Ifmael and his father; yet he now undertook to make a new attempt to obtain an audience. When he had explained the purpofe of his vifit, he was admitted, and fo gracioufly received, that the Dola kindly chid him for not applying directly to himfelf at the fir/t. Next day, he, in his turn, fent us a prefent of four lambs, and two finall bags of rice; and at the fame time gave orders that our effects fhould 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 advifed by the principal perfors about him, to fend for the European phyfician. But he was afraid that Mr. Cramer might, in revenge for the ill treatment which we had fuffered, adminifter to him improper medicines, or might apply heating drugs, which the Arabs think very dangerous. But the Cadi repreferted to him that no perfon had yet complained of us; and that it was no way ftrange that a phyfician fhould have dead ferpents in his poffefiion, thefe being ufed as ingredients in fome medical compositions. The Europeans, he farther told him, ought not to be defpifed or flighted for collecting fhells or infects, of which the Arabs knew not the ufe.

Thefe reprefentations, and the alarming flate of the wound, which was becoming worfe, in the hands of four or five empirics, induced the Dola to fend, on the 4th of May, to enquire whether we were flill angry with him, or if our phyfician would undertake to cure him. We were all overjoyed to hear that the prejudices which the governor had conceived againft us were fo perfectly removed; and Mr. Cramer gladly offered his fervices. No fooner had our anfwer been carried to the Dola, than he fent one of his fervants with a mule for Mr. Cramer. Europeans, when they pafs before the Dola's palace, are ufually 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 pafs through this forbidden ground, and even to enter the court of the palace without difmounting.

We had, after this, frequent opportunities of feeing the Dola, and teffifying our friendship to him. Mr. Forskal one day related to him, how we had been infulted and turned out by the owner of our first lodging. The Dola promised him fatisfaction, and made the perfon of whom he complained, be cash, that very night, into prison. Ifmael, enraged to fee his friend punished for an act of infolence 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 ftrangers in future.

This change in our fituation, rendered Mokha much lefs unpleafant to us than it had been at firft. But difeafe began now to fall feverely upon us; I had been attacked, foon after our arrival here, with a violent dyfentery, from which, however, I recovered, after fifteen days illnefs. Mr. Von Haven, who had been ill at Beit el Fakih, became much worfe 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 laft, he ventured to lie for feveral nights fucceffively upon the roof of the houfe, in the open air, and with his face uncovered. On the night of the 24th of May he caught cold, and was fo ill in the morning, that it was neceflary for two fervants to carry him down into his apartment. His fever was become doubly violent, and he

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he was delirious by the evening. He then funk 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 loft, by his death, fome very interefting difcoveries, and fome curious collections of this fort, which he had made.

The cuftom of interring the dead in a coffin is unknown in Arabia. We had one made, however, for our deceafed friend, in order to preferve his remains from any accident. The captain of an English fl.ip lent us fix of his failors to bear the body to the European burying place. All the English in Mokha attended at the funeral; and the obfequies were performed with more decency, and with lefs interruption, than those of a Conful at Cairo, which were diffurbed by the crowding of the people to witness the folemnity, and by the robbery of the audacious Bedouins. On this occasion, the Arabs of Yemen shewed themselves reafonable and humane.

### CHAP. XXXVI. - We leave Mokha.

AFTER the death of Mr. Von Haven, we began to think ferioufly 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 fubfequent proceedings; fome being difpofed to remain another year in Arabia, while the reft were defirous of returning immediately to Europe. But we all agreed to fet out without farther delay, upon our journey to Sana.

Mr. Forfkal and 1 had many feveral excursions in a very simple guife, 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 ftyle without permission from the Dola, which would not be easily obtained; as it could not be thought, that he would willingly fuffer his physician to leave him before his wound were healed. We, neverthelefs, ventured to make the request; but the Dola refused us upon a fair pretext. He told us, that he mult 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 refufed permiffion to proceed to Sana, we begged that we might, at leaft, be allowed to remove to Taœs, in the mean time, for the fake of our health. Even this was refufed us. We then proposed to the Dola, to leave our physician behind. But the Arabs feared that the feparation from his friends might fecretly diffress Mr. Cramer, fo as to render him more negligent of his patient's cure.

When we complained of these reftraints to the principal men of the city, they obferved, that it was hard to conceive what rendered us fo 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 fands of Tehama, were commonly attacked with a violent fever, immediately upon their arrival.

At length, when we were much at a lofs how to proceed, a furgical empiric luckily came in, to free us from our perplexity. He promifed to cure the Dola's wound within eight days; and our phyfician was immediately difinified. We, at the fame time, obtained permifien to fet out for Taos, and were favoured with a letter of recommendation to the Dola of that city. Mr. Cramer received for his fee, a mule with a faddle and bridle, and India ftuff for a fuit of clothes in the Arab fashion. As an additional proof of his friendship, the Dola fent one of his fervants to attend us. We should have been well pleafed to excuse this instance of his attention; for his fervant was only a fpy, fpy, under a more honourable name, to watch over our conduct, and hinder us from going farther than Taces.

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

#### JOURNEY FROM MOKHA TO TACES.

### CHAP. XXXVII. - Our Progress to Taxs.

LEAVING Mokha with pleafure, as our flay in it had been not a little difagreeable, we proceeded, on the 9th of June, through a dry and defart country, and, after advancing four miles, reached Mufa, a village fituate juft upon the confines of the Highlands. This village is known to the Europeans, who fometimes come hither in parties for pleafure. But the buildings are wretched, and the heat is as oppreflive here as at Mokha. The water is, however, good, and the richer inhabitants of Mokha fend 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 feafon, difembogues itfelf into the fea, near Mokha; but is commonly loft at no great diffance from its head in the fands of Tehama. We paffed through feveral villages; and near the laft of thefe remarked a fmall houfe, at which duties are paid for all goods fent to the independent country of Jafa: goods paffing into the flates of the Imam pay no fuch duties.

I fhall hereafter have occafion to fpeak of Schiech Schædeli, the famous faint of Mokha. We happened to meet with one of his defcendants, a good-natured ideot. Some young perfon in our party addreffed him, and bandied jokes and raillery with him. They did not, indeed, abufe him, but as little did they fhew him refpect. They called him Schiech, in regard to his birth, but paid him no other honour. In this inflance, the Arabs difcover more good fenfe than the Turks, and efpecially than the Egyptians, who treat all ideots as Schiechs, honour them through life, and regard them as faints after their death.

In the hilly country the roads are too bad for travelling by night. We faw, 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 fubject to his authority. They had lately flain two men, and when the Schiech fent troops to chaftife them, they retreated to the fummits 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 florm arofe, and fuch a quantity of rain fell, that all the highways were flooded, and it became impoffible for us to continue our journey.

On the 12th of June, after pailing through feveral villages, and croffing fome fertile fields, we arrived at Dorebat, a town ten miles diftant from Mokha. It is the capital of the territories of Schiech Ibn Aklan, who refides here. Its fituation, on the fummit of a hill, renders it naturally ftrong. At the foot of the hill ftands a town, the public prifon in which is faid to be the most difmal in Yemen. Before the door of the prifon in Dorebat, we faw perfons who had been guilty only of very trivial faults, confined, a number of them together, by one chain, in the open air. Near them ftood a guard of foldiers 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 refervoirs for water, in a columnar form. A violent form again compelled us to halt. Next day we faw from a hill the caftle of Taces, ftill at a diftance. Early on the 13th we reached the city.

Immediately after our arrival, we fent our letter from the Dola at Mokha, to the Dola of Taœs, who ftraightway required us to wait upon him at his houfe. He feemed to be in a very good humour, and made us an offer of Kifcher, pipes, and Kaad, (the buds of a certain tree which the Arabs chew, as the Indians do Betel;) but we did not relift this drug. He related to us, how that a report had been fpread at Taœs, of our having brought feveral chefts full of ferpents to Mokha. He made us be conducted into a houfe, the proprietor of which he had lately imprifoned; and fent us, in a prefent, two lambs, with a fmall quantity of meal. We, in our turn, offered him a piece of India ftuff.

Next day, we delivered our other letters of recommendation from our friends at Mokha: of thofe, one was addreffed to Bafkateb, the firft fecretary; another to the fteward of the houfehold, Achmed; a third to one Sejid, a man of diftinction; and a fourth to a Banian. We were well received every where. The Dola of Mokha's fervant had the prefumption to attend us on all our vifits, and impofed his company upon us in like manner, when we received the vifits of others. We could not imagine whether this were done out of vanity, or in order to keep a ftrict eye on all our motions.

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

# CHAP. XXXVIII. — Of the City of Taxs.

THIS city ftands at the foot of the fertile hill of Sabber. It is encompafied with a wall, between fixteen and thirty feet thick, and flanked with feveral towers. The fortrefs of Kahhre ftands in the circuit of the wall; its walls are faced with burnt bricks, but within confift of bricks, which, inftead of being burnt, have been only dried in the fun.

This city has only two gates; and each of thefe is after the Arabic fashion, fortified with three towers. Only two of them are in a condition to bear cannons. The garrifon confisted at this time of fix hundred men. Thefe works lie fo 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 faint who has been affumed as the patron of the city of Taœs, is the famous Ifmael Mulk, who, according to tradition, was once king of this country. His remains are buried in a morque which bears his name. But none have been permitted to approach his tomb, fince once that the faint thought proper to perform a miracle which gave diffatisfaction to the rulers. This marvellous event was related to us with the following circumftances: Two beggars had afked charity from the Dola of Taœs; but only one of thefe had tafted of his bounty. The other went, upon this, to the tomb of Ifmael Mulk to implore his aid. Ifmael, who, when alwe, had been very charitable, ftretched 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 greateft care, it was found that Ifmael Mulk had written it with his own hand, and fealed it with his feal. The governor could not refufe payment; but, to avoid all inbfequent trouble from fuch bills of exchange, he had a walt built, inclofing the tomb.

Near

Near the molque of Ifmael Mulk is a garden, which was poffeffed by Ifchia his fon. In it there was flown to me a large balon, and a hydraulic machine, which in its time muft have been an ornament of no finall confequence; but all is now in a flate of decay, and almost ruinous.

In the fame city, and in its neighbourhood, are many deferted and ruinous molques; one of them, in a ftyle of architecture unufual in this country, fhould feem to have been built by fome Turkifh Pacha. The devout founders of thefe molques, if they intended thereby to transmit their memory to posterity, have failed of their purpofe. Their names have been forgotten, as the molques have funk into ruins.

The laft lords of Taœs have made a more judicious choice of buildings to diffinguifh themfelves by. They have erected noble palaces for themfelves and their pofterity, and were content with a finall Kubbet for their oratory and burial-place: thus, have they fpared the lands which muft otherwife have been appropriated to the maintenance of the clergy of an ufelefs mofque; their palaces are ftill ftanding, and are the ornaments of the city, which indeed does not potters many other fine buildings. Since the laft war many of the houfes have remained ruinous, and fome of the fquares have even been converted into fields and meadows.

The ruins of two ancient cities are ftill to be feen in the neighbourhood of Taœs. One of them is Thobad, which is fituate near Mount Sabber. Some parts of its walls, with a large mofque belonging to it, are ftill ftanding. The other is Oddena, which ftands at no great diffance from Thobad, upon the fummit of Mount Sabber, over againft Kahhre. The latter was the place of the refidence of the kings of this country; its only remains are the ruins of fome mofques. Ifmael Mulk, having built his tomb at the foot of the rock of Kahhre, fome of his devout fubjects choic to live near their faint; others following their example, Oddena was thus abandoned, and Taœs built. So, this city, like Loheia, Beit el Fakilı, and Mokha, owes its rife to a faint.

### CHAP. XXXIX. - Late Revolutions of Taxs.

SO modern a city cannot make a great figure in the hiftory of Yemen. However, in thefe late years, fome revolutions have taken place, which deferve to be briefly mentioned, as they may ferve to give an idea of the power of the Imam, and of the manner in which the Arabians go to war.

Imam El Manfor Hoffein had committed the government of Taces to his brother Achimed, who, when afterwards recalled, refufed to obey. With a force of two thoufand men, whom he kept in pay, he flood out for twelve years, againft all that the Imam could fend to reduce him to his duty. Achimed had money coined in his own name, levied taxes upon goods carried between Mokha and Sana, and conducted himfelf in all refpects as if he had been fovereign of the country. Yet, he affumed not the title of Imam, or King, but contented himfelf with that of Sidi, which is common to all the princes of the blood-royal.

Sidi Achmed dying, left fix fons. The eldeft of whom, Abdulla, fucceeded him, and lived on fair terms with the Imam. Abdulla dying in 1759, left the fucceffion to his only fon Abdul Kerim, a boy thirteen years of age. Three of the young prince's uncles, Ali, Jachia, and Machfer confpired to dethrone him. One of the confpirators feized the fortrefs of Kahhre, and each of the other two made himfelf mafter of a gate with fome adjoining towers. But, as the revenues of thefe three princes were very franty, they could neither keep many foldiers on foot, nor even purchafe provifions. They They were particularly in want of powder; and whenever one of them could procure a few pounds of ammunition, he never ceafed firing upon his brothers, till the whole was exhaufted. But they never came to a fair combat.

In thefe circumftances, young Abdul Kerim wrote to his uncle, the reigning Imam, begging his affiftance, and intreating him to fupport him in the poffeffion of his dominions. The Imam having long wifhed to take part in the quarrel, fent 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 mufquet flot, from a mofque without the wall, by which he could make no advancement in the fiege.

The Imam had for feveral years had a dangerous enemy in a Schiech named Abdurrah, who had occupied the territory of Hodsjerie. During the blockade of Taces, this Schiech approached Mokha, and the Imam then found it neceffary to feek a reconciliation with his enemy. Peace was made, through the intermediation of the generals, on condition that the Schiech fhould lend affiftance to accomplifh the conqueft of Taces. But his troops being defitute of cannons, were as little in a condition as those of the Imam to florm the tower. Yet the florewdnefs of Abdurrah fuggefted a floratagen. He promifed a thousand crowns to twelve of the befieged foldiers, 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 facked.

After the conqueft of Taces, the Imam gave the family of Sidi Achmed, with Schiech Abdurrah, a friendly invitation to vifit him at Sana. The latter was at first unwilling to put himfelf in the power of his old enemy; but the Imam impowered his generals to pledge his faith for the Schiech's fecurity; and he was accordingly taken in the fnare. The Imam treated this hero with the blackest perfidy, and put him to an ignominious death. He returned the fervices of his generals with bafe ingratitude, and refused to reinftate Abdul Kerim in his father's principality. I faw the young prince going to the mosque at Sana; having a parafol carried over him, like the other princes of the blood royal. His two uncles, Sidi Jachia, and Sidi Machfar, were cast into confinement as rebels: the third, Sidi Ali, happening luckily to be father-in-law to the reigning Imam, preferved his liberty, and lives privately at Sana. After these events, the Imam fent a Dola to Taces; and it is now under the fame government as the other cities in his dominions.

### CHAP. XL. - Stay at Taces.

THE Dola who governed this city when we vifited it, had been an officer in the Imam's army, and had rifen rapidly to the rank of Nakib, without owing his fortune to his birili, 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, whofe families have, for thefe feveral centuries, poffeffed fmall, and almost independent lordihips. They pay taxes to the Imam, but value themfelves much on their nobility of defcent, and treat their governors with contempt. Our Dola had already had feveral differences with those haughty nobles, who refused submission to his authority. He had put one of the mutinous Schiechs in prifon, and had detained a female flave whom the Arab was carrying away with him. An order from the Imam, however, obliged him to fet both at liberty ; but he remained in indignation against those Schiechs in general. He feized the first occasion that offered, and fent out half a dozen foldiers among them, who, according to their mafter's orders, conducted themfelves with great infolence towards those highlanders. The Schiechs could not bear fuch infults; but VOL. X. made

made an infurrection, and machacred them all. Since that period, nobody from Taces has ventured to vifit the highlands without explain his life to extreme danger. It was even faid, 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 fpecies that is to be found any where elfe through the world. Mr. Forfkal had this mountain daily before his eyes; but, to his infinite mortification, could not obtain perturbition to botanize upon it. He proposed to bring a Schiech from the mountains at his own expense, 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 fuffer him to take a flort ramble over Mount Saurek. My friend fet out on the 20th of June, and returned on the 22d, having found the vollages in that district deferted, in confequence of the intolerable exactions of the Dola, which had forced the inhabitants to reure and fettle elfewhere. In fo wretched a country, Mr. Forfkal could neither find provisions, nor travel about in fafety.

We had occafion to obferve the negligence with which the Arabs obferve the phafes of the moon, or rather their ignorance of aftronomy. When the pilgrims arrive on mount Haraphat, in the neighbourhood of Mecca, all the Moflems celebrate a fellival, called Arafa or Korban, for which an immenfe quantity of camels, oxen, and fheep are killed. Every body believed that this feftival was to begin on the 22d of June; and, as it lafts three days, during which no provisions are brought in from the country, all had provided fheep, fugar, and flour for their entertainment during that time. Meanwhile, a courier arrived from Sana, with information that the new moon had appeared a day fooner than fhe was expected, and that the feast must be celebrated on the 22d of June.

On the day appointed, the fignal was given, by firing a few fhots of a cannon. The Dola, with a numerous company, went in proceffion to a fquare without the city, where upon folemn occafions, prayers were ufually 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, flriving to fhew his addrefs, was thrown from his horfe. However, all returned home, made good cheer, chewed Kaad, and burned fpices in their houfes.

In order to make the moft of our ftay at Taœs, I wifned to make fome excursions through the interior country, but durft not attempt them, on account of the prevailing diffurbances. I was at last disposed to content myfelt with copying an infeription in the fortrefs; and Mr. Forskal refumed his intention of fending for a Schiech from mount Sabber. The Dola agreed to our wishes; but at midnight, he fent to tell us, that he had received a letter from the Dola of Mokha, requiring us to return immediately to the latter city. We sufficient to be a pretence, and refused to be gone. Early in the morning, however, camels were fent to carry us away, but we fent them back. With Turks we durft not have done for much.

We could not comprehend what were the Dola's views, unlefs, perhaps, he might, like the Dola of Mokha, intend to extort fome confiderable prefent from us. Into thefe views we had no difposition to enter, and therefore fought a private audience of him, in hopes of bringing him to reason. Our fervant was feveral times fent back under different-pretexts. At laft, Mr. Forskal obtained access to the Dola, and begged of him only to permit us to wait till we flould receive the Imam's answer, without mentioning our little fchemes. But the governor cut him short, faying; Since you would not credit my fervants, I myfelf order you to be gone to Mokha to-morrow.

CHAP.

# CHAP. XLI. - Departure from Taxs to Sana.

SEEING no means to elude the Dola's orders, we had already packed up our goods, when a favourable change fuddenly took place upon our circumftances. 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 curiofities with us. He acquainted the Dola of Taœs with their mafter's orders, and begged him to favour our departure to Sana. Mr. Forfkal went inftantly with this letter to the governor, but could not obtain access to him, and was obliged to give it to his fervant.

We now thought our affairs in a good train, and would even have fet out without troubling the Dola farther, if we could have obtained camels without his interpolition on our behalf. Those who hire these cattle are united in a fort of corporation; and travellers are obliged to apply to the head of the company, who has recours 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 inflances of the equity and generofity of the Cadi were in the mean time related to us, in which he had brought the Governor to reafon in cafes fimilar to ours. We made our complaints therefore to that judge, and fhewed him our letters from Mokha. He thought the Dola's conduct very unreafonable, 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 afked us to ftay one day, till he fhould write his letters to court upon the occafion. We offered to ftay two or three days. Notwithftanding this, the Dola's fervants came next morning, and ordered us in his name, to depart to Mokha. We had again recourfe to the Cadi; who being previoufly informed of all that had happened, had in the morning, written to the Dola, that he fhould not act in a harfh or interefted manner with us; for we were ftrangers. The Bafkateb told us in the evening, that the Dola was forry that his fervants had come to us with a meffage in his name, which he had given them no orders to deliver. But upon this head we knew fufficiently what to think.

The Dola of Mokha's fervant could not now be of farther ufe to us; we difinified him therefore with a handfome reward. But as we ftill wanted a guide who knew the interior parts of Yemen, we begged the Cadi to direct us to fuch a one; and he politely fent us an Arab, who afterwards accompanied us to Mokha, and with whom we were perfectly fatisfied. The Dola fhewed likewife a difpolition to make amends by kindnefs for the trouble he had given us, and ordered one of his fervants to accompany us on our journey. This man had the addrefs to ftipulate before hand, in the prefence of feveral perfons of diffinction, for the wages which we were to pay him.

The Cadi unafked, had the generofity to give us a letter of recommendation to the Imam's vizier, in which he told him, that he fhould beware of believing any thing that might be related to him, to the difadvantage of thefe Franks. We could have wilhed to make the judge a prefent of a watch; his probity and beneficence having infpired us with the higheft veneration for his character, and the livelieft gratitude for his favours. But we were informed that he would accept no fuch thing, left he might appear to have interefted views in taking part with us. We could not fee the Dola before our departure. He avoided receiving our vifit under pretence of illnefs. Our friends however affured us, that he was fallen ferioufly ill, in confequence of the uneafinefs which our obflinate refiftance to his will had given him. Our firmnefs was, indeed, faid to have made him contemptible in the eyes of the inhabitants of the city.

His conduct had occafioned us no lefs vexation. I even blame the uneafinefs with which Mr. Forfkal was at that time agitated, as the first occafion of the illuefs, which foon after hurried my friend to the grave.

#### JOURNEY TO SANA.

#### CHAP.XLII. - Route from Taxs to Jerim.

FROM Taces we fet out on the 28th of June, and for the two first days, found no human habitations on our way, except fome paltry coffee huts, a few villages, and a finall town; and most of the villages are falling into ruins. The country is uncultivated, and almost defolate; which feems to be owing to the late wars for the fuccession to the throne of Taces.

On the third day we reached Mharras, which I had formerly travelled over in one: of my previous excursions. A violent florm furprifed 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 folid flore.

The great inns which are fcattered over the country from the Tehama thus far, are called Mattrach. Thefe are private houfes, the mafters 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 Simfera of burnt bricks. Thefe edifices, like the caravanferais in Turkey, have been built by wealthy perfons for the acccommodation of travellers, and afford fafe lodging, but no other fort of food than coffee, rice, bread, and butter. The traveller must bring his other provisions with him.

On the first of July, having croffed mount Mharras upon a paved road, we entered a more fertile country, and after passing feveral villages and a number of Madgils, arrived at Abb. This city stands on the height of a hill, is furrounded 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. Befide one of these is a large refervoir, which receives water by an aqueduct, and supplies all the houses in the city.

At a fmall diffance, between Abb and Dsjobla are two rivulets, one of which running weftward, is increafed into the river Zebid; and the other running fouthward from Meidam, a river which different guess itfelf into the fea near Aiden. The different courfes of thefe rivers, two of the molt confiderable in the country, and the circumftance of their taking their rife here, feem to indicate this as the molt elevated fpot in the mountainous part of the lmam's dominions. The height of mount Sumara, which we paffed on the day following, is another proof of this.

We travelled down mount Abb, along good paved roads, and then croffed a country of a varied furface, having villages, Madgils, and houfes for the protection of travellers, fcattered over it. No remarkable place was to be feen except the city of Muchoder, ftanding on a hill, and the feat of a Dola.

After fpending the night in a Simfera, we began to afcend mount Sumara, a hill much higher than Mharras, by ways which had been rendered acceffible to camels by

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being paved, and carried in a winding direction round those places, which were too fteep for direct access. Half way up the hill is the village of Menfil, in which is a fuperb Simfera, built all of hewn ftone. We obtained a convenient apartment upon the roof, of which Mr. Forfkal, who was now extremely weak, ftood very much in need.

Here we remained during the next day, and would gladly have flaid till our friend had been fomewhat 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 finall diffance, and promifed that our fick friend should be borne by men over the rugged roads of mount Sumara.

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

The Arabs could not be perfuaded to carry a Chriftian ; and Mr. Forfkal was therefore placed in his bed upon a camel. Although we had proceeded flowly, he was in a deplorable condition, by the time we reached Jerim. We now found, that although we had accuflomed ourfelves to live like the inhabitants of the country, yet there were certain conveniences, which in cafe of illnefs, we could not well want.

# CHAP. XLIII. - Of the City of Jerim.

WE lodged in a public inn. But the crowd of fpectators whom curiofity brought together, to fee the Europeans, becoming extremely troublefome, we hired a more quiet apartment in the city, where we might live undiffurbed till our fellow traveller fhould recover his health. It was impofible to find perfons who would carry our fick friend. Our Mahometan fervant refufed to affift us in removing Mr. Forfkal from the one-houfe to the other; and we were obliged to carry him ourfelves.

Jerim is but a finall town, yet the feat of a Dola, who refides in a caffle fituate on a rock. The houfes are built of ftone, and of bricks which have been dried in the fun. I faw nothing farther remarkable about this town.

At two miles diffance from Jerim, according to the tradition of the Arabs, flood once a famous city, Dhafar, very little of the ruins of which now remain. The firft magiftrate of Jerim, however, told me, that a large flone is flill to be feen there, with an infeription, which neither Jews nor Mahometans can explain. This was probably the fituation of the city of Taphar, which ancient hiftorians mention as the feat of the Hamjarines. If any Hamjarine infeription fhall ever be diffeovered, it will probably be among thefe ruins. The Arabs maintain that Dhafar was the feat of Saad-el-Kantmel, a famous hero, king of all Arabia, who lived eighteen hundred years ago.

On the eaft fide of mount Sumara, we found the climate very different from what it was on the weft fide. It had rained almost every day of our journey from Takes to Mensil; and the earth was covered with a charming verdure. At J ram, 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 productionally, and had caten

caten up almost all the productions of the carth. The inhabitants of Jerim refolved 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 solutions were usually performed. The Company, who walked in procession, confisted of a number of clergymen in a drefs expressive of humility. Two venerable Scheichs walked at their head, bearing open castets full of books. As they proceeded, all fang and repeated short prayers. Hardly was this ceremony over, when on the very fame evening, a florm arofe, with hail and a very heavy rain. The rains became afterwards more frequent. Between the tropics they fall at regular periods, on the different fides of the great ranges of hills.

In all the markets, locufts were fold at a low price; for fo prodigioufly numerous were they in a plain near Jerim, that they might be taken by handfuls. We faw a peafant having a fack full of them, which he was going to dry and lay up for winter provifions. Whenever it ceafed raining for an hour or two on the other fide of mount Sumara, legions of thefe infects ufed to come over to Jerim. We faw the peafants of Menfil purfuing them, in order to preferve their fields from abfolute defolation.

In the ftreets of Jerim, we faw a bridegroom proceeding to the bath in ceremony. Two boys went before, dancing to the mufic of a timbrel; a crowd followed, confifting of perfons of all ages, who fhot piftols in the air as they went on; the bridegroom with his friends clofed the proceffion. At night, a number of flambcaux were lighted up, and formed a pretty enough illumination.

We were one day entertained by two gladiators, who, for a few pieces of finall money, exhibited their addrefs in the ftreets. They wore mafks; the first I had feen 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 confisted in their leaping, and in feveral agile turns of the body.

Being ever unwilling to mingle with crowds, I had not yet feen any of the markets in Arabia, although thefe are reforted to as places of amufement by the inhabitants of the country. To divert myfelf a little, I went to the market at Jerim. A great many people were met in it, who were chiefly peafants that had come to fell their different articles. I faw no fhops furnifhed with goods of any confiderable value. Many tailors, fhoemakers, blackfmiths, and other artifans, fat along the ftreets, behind low walls, and wrought at their trades in the open air. I faw allo furgeons, who drew blood with a common knife, and then dreffed the wound with pieces of hartfhorn cut off at the root of the horn.

# CHAP. XLIV. - Death of Mr. Forfkal.

ON the first days after our arrival at Jerim, Mr. Forskal's illnefs feemed to decreafe. But it ioon after returned with fuch violence that we defpaired of his recovery. On the evening of the tenth of July, he funk into a deep lethargy, in which state he continued till his death, the next morning. We were deeply affected at his loss. In confequence 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 difcouraged 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 neceffary for us to notify the death of our companion to government. To this end, we fent the Dola of Taces's fervant to the Dola and the Cadi of Jerim. The latter latter politely directed us to an Arab, who could fell us a place, where we might inter our deceafed friend. The bargain which we flruck with this man did not take effect; for the place being near a canal intended for the watering of the meadows, the pofferfors of thefe had threatened our Arab with an action at law, if the water flould fail on account of the Chriftian's body. We foon after obtained a different place for the fame 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 fon then explained to me his father's intentions, who expected to receive at least a confiderable prefert. I told him that Europeans were accustomed to pay nothing without receiving a written flatement 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 greateft difficulty now was to find perfons to bear the body to the grave; and this, even although we promifed to pay very liberally for the fervice. At laft we prevailed with fix men to convey it to the burying place at midnight. They performed the tafk, but ran and hid themfelves in the beft manner they could, all the way; fo great is the averfion of those people to touch a Christian.

We refolved to bury our deceafed friend in a coffin ; but we had done better to have followed the Arabian mode, and wrapped him fimply in a fear cloth. The coffin made the people fufpect that we Europeans buried riches with the bodies of cur dead. At Sana, we learned that Mr. Fortkal's body had been taken up by night, and that the grave clothes had been fnatched 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 fame day at Damar. Through this tract of road, the people who fell Kifcher are in fo wretched a condition, that they live in poor huts, and lie on the ground.

As we had lived fo long at Jerim, the inhabitants of Damar had previous notice of our approach. Europeans feldom pafs this way; and the people of this place being therefore very curious to fee 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 diffurbed by them, we would not enter an inn, but hired an empty houfe. This precaution little availed us; for the crowd furrounded us in fuch a manner, that we could not enter our lodging. Mr. Cramer being mounted on his mule, forced bis way; but then they exclaimed against the infolence of the infidels, and began to throw flones in at our windows. We thought of atking a guard from the Dola, Lut were told that he had only thirty folders in all, and was afraid of the mob hindelf. At laft, the first magiftrate coming to confult our pl yfician, advited us to take no notice of the petulance of the fludents, who threw flores that they might draw us to the windows. The tumult foon ceafed, and the mob difperfed.

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

.governed by a Dola, who refides in a large caftle. It has a famous univerfity, in which to the number of five hundred fludents are commonly employed in their fludies. It is without walls; its buildings are good, and it is very large, containing no fewer than five thoufand houfes. The Jews live in a detached village; but the Banians are permitted to live in the town among the Muffulmans.

In no other-city had our phyfician better practice. As he was unwilling to go out on account of the mob, the fick 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 confuling our phyfician by the way, and in that city.

Near Damar is a mountain containing a mine of native fulphur. In another hill, fomewhat farther diftant, those fine carnelians are found, which are fo much effected in Arabia.

Our European fervant falling ill, we left him at Damar, to follow us by fhort 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 houfes, and that they might be obliged to take the expence and pains of burying him.

On the fourteenth of July we croffed a plain encompaffed with bare and arid hills. Near the road and within a mile of Damar, is the finall town of Mauahhel, in which the Imam dwelled whom the Author of the voyage to Arabia Felix faw in the beginning of the prefent century. The road becomes very rugged; and the country appears marfly and ill cultivated towards Suradge. From Suradge to Sana, the villages are all furrounded with orchards and vineyards. We were here overtaken by a florm of hail, accompanied with peals of thunder; but no Madgils were nigh, to fhelter the traveller.

Next day we had ftill worfe roads to travel; which feemed furprifing fo near the capital. We faw Hodafa, which ftands on a fteep infulated rock, and in which is faid to be a curious infeription, upon an old wall. This infeription was mentioned to me at Taces; and I was informed by a Jew at Sana, that the characters refemble neither the Arabic nor the Hebrew. I fufpect them to be Hamjarene, and am forry that I had it not in my power to examine them.

After paffing through feveral paltry villages, we at length reached Seijan, a village, which, together with Suradge, belongs to the princes of the blood; we obferved in it a good many ruinous houfes. As there falls not enough of rain here, large refervoirs have been formed at the foot of the hills, and from thefe the water is diffributed through the country at a confiderable expense and trouble.

Hoping to enter Sana on the 16th of July, we put on our Turkish dreffes in the morning; their appearance being fomewhat better than that of the Arabic garb we had worn in the courfe of our journey. Along a ftone bridge, we paffed a small river, the water of which is not far below, lost among the fand; 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 fent our fervant forward, with a letter, addreffed to Fakih Achned, the Imam's vizier, announcing to him our arrival. But that nobleman, having already heard of our near approach, had fent one of his principal fecretaries to meet us, and bid us welcome. This deputy informed us, that we

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

We learned that the Vizier had likewife a villa there. When we arrived near this place, the fecretary afked us to alight. We supposed upon this, that we were to be immediately introduced to the Vizier; but we only faw our fecretary and our Mufiulman fervants proceed on their affes, 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 fubjected to among the Arabs, who value themfelves upon their politenefs.

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 fo than we could have been in a carayanfera, where we would at leaft have found food. Here we were obliged to fast till we could have victuals brought from the city. Befide our houfe was an orchard, in which the trees appeared to have grown of themfelves, without receiving any culture.

Next morning the Imam fent us a prefent, confifting of five fheep, with wood, rice, lights, and fpices. The bearer of this prefent had at the fame time orders to let us know, that the Imam was forry that he could not fee us for thefe two days yet, he being at prefent employed in paying off his mercenary troops. This delay we would have regarded with indifference, had we not been at the fame time enjoined to keep within doors, till we fhould 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 *ctiquette* of this court likewife prohibited flrangers from receiving vifits from the inhabitants of the country, till they flould 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 richeft and most respectable families of his nation, had entered into our fervice, for the courfe of that voyage, either that he might travel in the greater fecurity, or to fpare the expence. Accordingly, he no fooner heard of our arrival, than he came to pay us a vifit, and next day brought one of the greatest astrologers in his nation to fee us. While thefe men were in our company, the fecretary of Vizier Fakih Achmed happened to come in. The two Jews role before him, in teftimony of respect. But the fecretary, angry that they should have prefumed to violate the *ctiquette*, drove them out of the houfe, and ordered our fervants to admit no perfon to vifit us, till we fhould first have waited on his master.

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

ON the 19th of July, the fecretary of the Vizier Fakih Achmed, came to conduct us to an audience of the Imam, in his palace of Buftan el Metwokkel. We had expected that we fhould be introduced privately to an audience of this monarch, or at least in prefence only of a few of his principal courtiers. We were furprifed therefore to fee every thing prepared for an occafion of great ceremony. The court of the palace was fo full of horfes, officers, and others, that we fhould fearcely have made our way through the crowd, if the Nakib Gheir Alla, who had been a flave, but was now master of the horfe, had not come, with a great staff in his hand, to open a passage for us.

The hall of audience was a fpacious fquare chamber having an arched roof. In the middle was a large bason, with some jets d'cau, rising sourceen feet in height. Behind the

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the bafon, and near the throne, were two large benches, each a foot and a half high; upon the throne was a fpace covered with filken fluff, on which, as well as on both fides of it, lay large cufhions. The Imam fat between the cufhions, with his legs croffed in the eaftern failion; his gown was of a bright green colour, and had large fleeves. On each fide of his breaft was a rich filleting of gold lace, and on his head he wore a great white turban. His fons fat on his right hand, and his brothers on the left. Oppofite to them, upon the higheft of the two benches, fat the Vizier; and our place was on the lower bench. On the two fides of the hall, fat many of the princ pal men about court.

We were first led up to the Imam, and were permitted to kifs 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 perfon to kifs the palm of the hand. There was a folemn filence through the whole hall. As each of us touched the Imam's hand, a herald ftill proclaimed; "God preferve the Imam !" All who were prefent 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 diffurbed by this noify ceremony; but I had afterwards time to recollect myfelf.

As the language fpoken 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 fpeak tolerably, we had brought our fervant whom we had hired in Mokha, to be our interpreter. The Vizier who had refided long in Tehama, did the fame fervice for the Imam. Our conversation, confequently, could not be either very long, or very interefting. We did not think proper to mention the true reafons of our expedition through Arabia; but told the Imam, that wifning to travel by the florteft way to the Danish colonies in the East Indies, we had heard fo much of the plenty and fecurity which prevailed through the dominions of the Imam, that we had refolved to fee them with our own eyes, that we might defcribe them to our countrymen. The Imam told us, we were welcome into his dominions, and might flay as long as we pleafed. After repeating the ceremony of kiffing the Imam's hands, and hearing the repeated acclamations of the fpectators, we now retired in the fame order in which we had come in.

The Imam fent us, after our, return home, to each a fmall purfe, containing ninetynine Komaílis, 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 confidered that a ftranger, 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 finall money will appear to have been fufficiently obliging. We therefore accepted the prefent, although we had refolved not to be in any degree chargeable to the Arabs.

# CHAP. XLVIII. - Visit to Vizier Fakih Achmed.

IN Turkey no perfon is admitted to an audience of the Sultan, till after he has vifited the Vizier. The cuftom 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 feat, near Bir el Affab. We were at the fame time defired to bring with us those curiofities which we had fhewn to Emir Farhan at Loheia, and to feveral Arabs of diffinction in other cities. Those rarities were only microscopes, telescopes, prospect glasses, thermometers, maps, and other fuch things. I did not chufe to produce my mathematical inftruments, left perhaps fome Scheich might perfuade the Vizier to alk them for his ufe. The

The Vizier received us with great politenefs, and expreffed himfelf highly pleafed with what we fhewed him. He put various queftions to us, from which he appeared to poffefs confiderable knowledge, and to have fludied the fciences with a degree of care far from common among his countrymen. By means of Turkifh, Perfian, and Indian merchants, he had acquired tolerably correct notions of geography. The Arabians imagine that Europe lies fouth from them, becaufe the Franks whom they fee, come from India. But the Fakih knew very well the fituation of the different flates of Europe, with their refpective powers and forces both by fea and land. Nor could more be expected from an Arabian who had never feen a map.

In the narratives of many voyages, we had read, that in the Eaft an inferior might not approach before a fuperior, without bringing a prefent in his hand. Befides, we were defirous of returning the marks of politeness which had been shewn us, and of expressing our gratitude for the entertainment we had received.

For thefe reafons, we refolved to take this opportunity of offering our prefent to the Imam and the Fakih; fent to the latter fome pieces of mechanifm, fuch as watches, and fome other inftruments little known among the Arabs. We foon after learned, that this was more than had been expected at our hands, fince, not being merchants, we had no favour to alk. All had, however, been very gracioufly accepted. The Turks regard the prefents of the Europeans as a tribute; but at the court of Sana they appear to be confidered in a different light.

The Vizier's country houfe was not large. It was entirely open, upon one fide. A number of fruit trees grew in the garden. In the midft of it was a *jet d'eau*, fimilar to that which we had feen in the Imam's hall of audience. The water was put in motion, by being raifed in a refervoir, by an afs 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 faw others of the fame fort, in the gardens of all the principal inhabitants of Sana.

### CHAP. XLIX. — Of the city of Sana.

THE city of Sana is fituate at the foot of mount Nikkum, on which are ftill to be feen the ruins of a caftle, which the Arabs fuppofe to have been built by Shem. Near this mountain ftands the caftle; a rivulet rifes upon the other fide; and near it, is the Buftan el Metwokkel, a fpacious garden, which was laid out by Imam Metwokkel, and has been embellifhed with a fine garden, by the reigning Imam. The walls of the city, which are built of bricks, exclude this garden, which is enclofed within a wall of its own. The city properly fo called, is not very extensive; one may walk round it all in an hour.

I fhould have wifhed to make an accurate ground plan of this city. But, wherever I went, the mob crowded upon me fo, that a furvey was abfolutely impofible. The city gates are feven. Here are a number of mofques, fome of which have been built by Turkith Pachas. Sana has the appearance of being more populous than it actually is; fer gardens occupy a part of the fpace within the walls. In Sana, are only twelve public baths; but many noble palaces, three of the moft fplendid of which have been built by the reigning Imam. The palace of the late Imam El Manzor, with fome others, belong to the royal family, who are very numerous.

The Arabian palaces are built in a ftyle of architecture different from ours. The materials are, however, burnt bricks, and fometimes even hewn flones; but the houfes of the common people are of bricks which have been dried in the fun. I faw no glafs windows, except in one palace, near the citadel. The reft of the houfes have, inftead

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of windows, merely flutters, which are opened in fair weather, and flut when it is foul. In the laft cafe, the houfe is lighted by a round wicket, fitted with a piece of Mufcovy glafs; fome of the Arabians use fmall panes of stained glafs from Venice.

At Sana, and in the other cities of the Eaft, are great Simferas or caravanferas for merchants and travellers. Each different commodity is fold in a feparate market. In the market for bread, none but women are to be feen; and their little fhops are portable. The feveral claffes of mechanics work in the fame manner, in particular quarters in the open flreet. Writers go about with their defks, and make out briefs, copybooks, and inftruct feholars in the art of writing, all at the fame time. There is one market, where old clothes are taken in exchange for new.

Wood for the carpenter's purpofes is in general extremely dear through all Yemen; and wood for the fire at Sana is no lefs fo. All the hills near the city are bleak and bare, and wood is therefore to be brought hither from the diftance of three days journey; and a camel's burthen commonly cofts two crowns. This fearcity of wood is particularly fupplied by the ufe of a little pit coal. I have feen peats burnt here, but thefe fo bad, that firaw muft be intermixed to make them burn.

Fruits are, however, very plenteous at Sana. Here are more than twenty different fpecies of grapes, which, as they do not all ripen at the fame time, continue to afford a delicious refreshment for feveral months. The Arabs likewise preferve 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 fuch enemies to strong liquors. A Jew convicted of conveying wine into an Arab's house is feverely punished; nay, the Jews must even use great caution, in buying and felling it among themfelves. Great quantities of grapes are dried here; and the exportation of raifins from Sana is confiderable. One fort of these grapes are without flones, and contains only a fost grain, the prefence of which is not perceptible in eating the raifin.

In the calle, which ftands on a hill, are two palaces. I faw about it fome ruins of old buildings, but, notwith/ftanding the antiquity of the place, no remarkable inferiptions. There is the mint, and a range of prifons for perfons of different ranks. The reigning Imam refides in the city; but feveral princes of the blood royal live in the caffle. I was conducted to a battery, as the most elevated place about thefe buildings; and there I met with what I had no expectation of, a German mortar, with this infeription, Jorg Selos Gofmick, 1513. I faw alfo, upon the fame battery, feven iron cannons, partly buried in the fand, and partly fet upon broken carriages. Thefe feven fmall cannons, with fix others, near the gates, which are fired to announce the return of the different feftivals, are all the artillery of the capital of Yemen.

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

THE fuburb of Bir el Affab is nearly adjoining to the city upon the caft fide. The houfes of this village are feattered through the gardens, along the bank of a fmall river. Two leagues northward from Sana is a plain, named Rodda, which is overfpread with gardens, and watered by a number of rivulets. This place bears a great refemblance to the neighbourhood of Damafeus. But Sana, which fome ancient authors compare to Damafeus, ftands on a rifing ground, with nothing like florid vegetation about it. After long rains, indeed, a fmall rivulet runs through the city; but all the ground is dry, through the reft of the year. However, by aqueducts from mount Nikkum, the town and caftle of Sana are, at all times, fupplied with abundance of excellent frefh water.

Jews

Jews are not permitted to live in the city of Sana. They live by themfelves in a village, named Kaa el Ihud, fituate near Bir el Aflab. Their number amounts to two thoufand. But, in Yemen, they are treated even more contemptuoufly than in Turkey. Yet, the best artifans in Arabia are Jews; efpecially potters and goldfmiths, who come to the city, to work in their little fhops by day, and in the evening retire to their village.

Thofe Jews carry on a confiderable trade. One of the moft eminent merchants among them, named Orœki, gained the favour of two fucceflive Imam's, and was for thirteen years, in the reign of El Manfor, and for fifteen years under the prefent Imam, comptroller of the cuftoms and of the royal buildings and gardens; one of the moft honourable offices at the court of Sana. Two years before our arrival here, he had fallen into difgrace, and was not only imprifoned, 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 permiffion, had never chofen to affume any other drefs than that commonly worn among his countrymen. The young Jew, who had been our fervant, was one of his relations, and had mentioned us fo favourably to him, that he conceived a defire to fee us. But we durft not hold frequent intercourfe with a man fo newly releafed out of prifon.

The difgrace of Oræki had drawn a degree of perfecution upon the reft of the Jews. At that period, the government ordered fourteen fynagogues, which the Jews had at Sana, to be demolifhed. In their village are as handfome houfes as the beft in Sana. Of those houses likewife all above the height of fourteen fathoms was demolifhed, and the Jews were forbidden to raife any of their buildings above this height in future. All the ftone pitchers in which the inhabitants of the village had used to keep their wines were broken. In fhort, the poor Jews fuffered mortifications of all forts.

The Banians, in Sana, are reckoned to be about 125. They pay 300 crowns a month for permiflion to live in the city: Whereas the populous village of Kaa el Hud pays only 125 crowns a month. The heirs of a decealed 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 prifen 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 Turkith Sultan goes every Friday to the molque. The Imam obferves the fame pious cuftern with the fame exactness, and goes and comesupon the occafion in a very pompous manner. We faw him only returning from the molque, when his train is faid to be fwelled by all those who have performed their devotions at other molques. The better to difplay his magnificence, he makes a long circuitous progress at his return.

The Imam, upon the occafion when we faw him, came out of the principal molque, and paffed out by one gate of the city, that he might come in by another, with teme hundreds of foldiers, marching in proceffion before him.—Over him, and the princes of his numerous family, Medallas, or large parafols were borne; a didinction peculiarly appropriated to the fovereign and the princes of the blood royal. We were told, that in other parts of Yemen, all the independent noblity, fuch as the Sherriffe of Abu Arifeh, Arifch, the Schleehs of Jafa, and of Hafchid-u-Bekil, conftantly difplay this mark of their independence.

Befide the princes of the blood, there were in this proceffion at leaft fix hundred noblemen, eccleficities and officers, civil and military, all fuperbly mounted upon horfes; and a vaft crowd of people followed on foet. On each fide of the Imam was borne a ftandard, having upon it a fmall filver box tilled with amulets, whofe efficacy 'was imagined to render him invincible. This proceffion was, in fhort, magnificent, but,diforderly. The riders paced or galloped, at pleafure, and all went on in confufion.

Near a gate were flationed fome pairs of camels bearing carriages, in which fome of the Iman's wives often ride upon fuch occafions : but the carriages were at this time empty, and ferved only to fill up the proceffion. Behind the camels, which bore thefe, were twelve others, bearing nothing but fome finall flags, fixed, by way of ornament, to their faddles.

The foldiers fired a few rounds without the gate, but not lefs awkwardly than in the other citics of Yemen. In their evolutions before the palace, they fhewed no greater dexterity than the provincial troops which we had feen perform their exercifes under the Dolas. The city gates were flut during divine fervice.

### 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 flay longer. Many of the principal men about the Imam's court urged us to fpend another year in Yemen. But we had loft two of our companions, who could have availed themfelves more than we of a continued flay in Arabia. Some inflances, too, of the Imam's avarice, which had come to our knowledge, added to what we had experienced in thofe cafes in which we had been embroiled with the Dolas, imprefied us with a degree of diftruft, and made us fear that our prefent good treatment might end in a very different manner. We had, befides, found the climate hurtful to our conflictutions, and our health was much injured by the changing temperature of the atmosphere. We therefore began to think ferioufly of failing for India with the Englifh, that we might fave our lives and papers.

We had permifion to leave Sana whenever we fhould think proper; but it was required that we fhould take a formal leave of the Imam, and fhew him the curiofities which the Vizier had feen; a circumftance which obliged us to defer our journey for fome days.

We were fent for to Court on the 23d of July, and conducted into the fame hall in which the Imam had received us at our former audience. Upon this fecond occafion, every thing paffed very quietly. The Imam fat on the loweft bench befide the throne, upon a chair wrought of reeds. We kiffed the hem of his robe, and both fides of his hand. Nobody was prefent but the Vizier, the fecretary, by whom we had been conducted into the prefence, and fix or feven flaves or fervants. None of our fervants were permitted to accompany us; as the Vizier thought us qualified to exprefs ourfelves in the language of the country. All that we flewed the Imam feemed to pleafe him highly; and both he and his minifter put many queftions to us concerning the manners, trade, and learning of the Europeans. A fmall cheft of medicines, which the Imam had received from an Englifhman, was then brought in. Mr. Cramer was afked to explain the virtues of thofe drugs; and the Imam caufed what he faid, concerning their nature, to be taken down in writing. I had been indifpofed when I came out to wait on the Imam; and, in confequence of ftanding fo long, I felt myfelf fo weak that I was obliged to afk permiffion to retire. Before the door I found fome of the first officers in the court, fitting on piles of stones along the wall.

The Great Chamberlain, Gheir Allah, with whom I had often had occafion to fpeak, immediately made me an offer of his feat, and gathered flones to make himfelf another. In this company I was again addreffed with a number of queflions concerning the manners and cuftoms of Europe. Thofe Arabs flrongly difapproved of our practice of drinking fpirituous liquors. But when I affured them that the Chriftians were forbidden to indulge in drunkennefs, and that no fenfible European drank more winethan was good for his health, they allowed the cuftom to be rational. They even acknowledged that it was abfurd to abftain entirely from the ufe of a liquor of which they had fuch abundance, and which, on many occafions, might prove falutary 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 fame ceremonies which we had observed at entering. In the afternoon we went to take leave of Vizier Fakih Achmed, and some other performs of distinction.

### CHAP. LIII. - Our Departure. from Sana.

WF. had, indeed, good reafons to induce us to return to Mokha, by the fame way by which we had come. It is better frequented; and upon it I fhould have had an opportunity of copying the inferiptions of which the Arabs had fpoken to me: But I had been fo often deceived already by flories of pretended antiquities, that to the uncertain hopes which those inferiptions held out to me, I preferred the certain advantage of furveying another part of Yemen, and of feeing the Tehama in the rainy feafon. We acquainted the Vizier, therefore, that we wifhed to travel by Mofhak to Beit ef Fakih. He not only approved of our intention, but told us, that the Imam would. fupply us with camels and affes for our journey.

On the 25th of July, the Imam fent each of us a complete fuit of clothes, with a letter to the Dola of Mokha, to pay us two hundred crowns, as a fareweil prefent. 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 prefents with interested views. But, after reflecting that we had been obliged to ranfom ourfelves, in a manner, at Mokha, we'refolved to accept that letter of credit. When we afterwards prefented it to the Dola he fent us to receive the money from his Saraf, or banker, who paid us by instalments, but never without an air of diffatisfaction.

We could hardly think the Vizier ferious in his offer, when he told us that the Imam would furnifh us with beafts 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 expense. We thereupon came to an explanation with the fecretary, whofe anfwers led us to fulfpect an interefted underftanding between him, and the Arabian camel-hirer, or poft-mafter.

We therefore ventured to addrefs the Vizier again. He flewed furprife at our perplexity; becaufe he had delivered to the fecretary a written order, figned by the Imam's own hand, in which he was directed to furnifh us with camels and affes for our whole journey, and with a fleep for our provifions. The fecretary, on account of our impatience to depart, had not had time to bargain for a flare of the profits with with the camel-drivers, and was obliged to deliver up the written order, with fome pieces of fluff which the Imam had fent us for clothes to our fervants. He gave us alfo notice, that fome other prefents were intended us, which could not be ready till after a certain number of hours. We fet out without them, and the fecretary, probably, kept them to himfelf.

The drefs which I received from the Imam was exactly like that worn by the Arabs of diffinction through Yemen. They wear the fhirt over wide drawers of cottoncloth. The Jambea, a fort of crooked cutlafs, hangs by a broad girdle; and a veft with ftrait fleeves is covered by a flowing gown. The Arabs are flrangers to the ufe of flockings. The only thing they wear on their feet is a fort of half-boots, or flippers.

The Turks appear to abufe the generous hofpitality with which the Imam treats ftrangers travelling through his dominions. Poor pilgrims of that nation often come from Jidda, are entertained for months at Sana, and then afk money to defray the expences of their journey home. The Imam even orders a fum of money to be paid them in fome of his fea-port towns, that they may return no more to be farther chargeable to fo hofpitable a people.

Within a fhort time after our arrival, a Turk, who had attended his mafter, an Egyptian nobleman, to Mecca, came by the way of Jidda and Hodeida to Sana, in hopes of obtaining inftantly one of the first posts in the Imam's army: for the Turks have so high an idea of their military .ents, that they suppose it would be too great a happines to the Arabs to be able to engage a Turkish officer in their fervice. But the Imam, after entertaining this man some time at Sana, fent him to Hodeida, and ordered him a sum of money sufficient to carry him to Bafra. On my return from India, I met with this fame Turk, who had performed the voyage in a vessel belonging to Maskat, and had found it nore 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 fhort ftage along a bad road among bare hills, with few villages interfperfed over them. Next day the road was ftill worfe, lying over rocky mountains. This was the most rugged road I faw 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 fteep declivities. But the hills began now to difplay a fnull fhare of verdure: And we here met with feveral camels, loaded with very bad wood, for Sana. The towns were poor and thinly fcattered. In the evening, we were attacked by legions of locufts: but thefe were foon driven away by a violent ftorm of wind, accompanied by heavy rain.

We travelled this day onward to Mofhak, a fmall town fituate on the fummit of a precipitous hill. The houfes in which travellers lodge fland at the foot of the hill. We prefented the Imam's written order to the Dola of this city, who accordingly furnifhed us with came's, provender, a good meal for our fervants, a fheep for our own fupper, and even paid for our lodging. The revenue of Mofhak, and the territory annexed to it, is enjoyed by one of the Imam's fons.

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

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fix large refervoirs, in which rain water is collected. It becomes putrid, after flanding for fome time, and is then very difagreeable. In this country the Arabs believe they have most to fear from the worm in the nerves. If it be fo, the caufe mult lie in their drinking that putrid water.

Leaving Sehan on the 35th of July, we continued our journey upon fomewhat better roads which winded round the hills. Upon Harras, one of thofe hills, we came to a defile fo narrow that a fingle camel could hardly pafs. On either fide are fleep rochs; and rain, which had fallen on the preceding day, had broken a gap eight feet deep, precifely in the narroweft part of this road, and made it abfolutely impaffable. There was no other paffage; and all our Arabs were of opinion, that we fhould return fraight to Sana, and take the road by Taces: but we were unwilling to turn fo far about, and therefore refolved to fill up the gap with ftones. Our Arabs laughed to hear us propofe an undertaking which they fuppofed would give us work for feveral days. But we began to gather ftones, and by promifes prevailed with them to affift us. Three hours of hard work completed our caufeway, and we paffed fafe over. The Arabs maintained, that, in fuch a cafe, the firft Dola of Yemen would rather have returned to Sana, than have undertaken what we had accomplifhed. This gave no favourable imprefion of the fpirit or induffry of the nation.

On our way, we met with a wandering family, the first of this character that I faw in Yemen. They had no tents, but lived under trees with their affes, 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 gypfies. They are confined to no place, but go about the villages begging and stealing; and the poor peasants often give them fomething 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 finall diffance from the dangerous pafs above mentioned, we faw the first plantation of coffee trees. We had feen none of thefe fince 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 flate of wretched poverty : the houses confist of dry walls, covered with reeds, and refemble those of the hills about Beit el Fakih and Dsjobla. The river Schan was fo fwoln that we had difficulty of passing it with our affes.

We fpent the night at Samfur, a poor village, where I loft my compafs. In the morning, we found ourfelves obliged to pafs more than a dozen of times in the fpace of a mile, over the river Sehan, which runs with a meandering courfe, among rocks, and with a very rapid current. This country being very poor, the roads are not exceedingly fafe, and we were therefore obliged to travel flowly, without going before our baggage. We faw here many flirubs of the fpecies which affords the balfam of Mecca; but the inhabitants of the country know not their value, and therefore neglect to cultivate them.

In the coffee-houfe of Til we met with feveral pilgrims returning from Mecca; among others an Arab from Doan, a city five-and-twenty days journey eafl from Sana, and twelve days journey from Kerchin; confequently, in a country entirely unknown to Europeans: I was vexed at the flort time of our interview; and the great difference between the dialect which he fpoke and that of Tehania, which diffuditied 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 difcharge themfelves into the river Sehan; and a great many villages are feattered over the hills.

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We faw a rivulet which lofes itfelf under ground, and appears again at a confiderable diftance. After leaving the hills, it difappears entirely, and its waters are difperfed over the plains of the Tehama. The arable grounds among these hills are fown only with durra, a fort of coarfe millet, of which the poorer people make their bread. The peafants cut out feats in the trees, and fit in these to watch their fields.

The rocks on the confines of the Tehama are bafaltic, like those of the coffee-country near Beit el Fakih. We came yet to another rivulet which loses itself in the fands 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 cl Fakib to Mokba.

THE greater part of this city having been burnt down in the month of April laft, we had expected to find it defolate. We were, therefore, greatly furprifed to fee all the houfes, or rather huts, rebuilt. Several edifices of flone, fitter to reful the force of fire, had likewife been raifed.

We fent notice to the Dola of our arrival, and defined him to have camels in readinefs, on which we might continue our journey. Our Arabian fervants would have demanded provisions from him, that they might make merry, and flow the people in what an honourable manner they were received.

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

Having fet out from Beit el Fakih on the evening of the 2d of Auguft, we met with two men, on our way to Zebid, who were leading affes loaded chielly with filver, which had been received by the merchants from Egypt, for coffee, and which they were fending to Mokha, to purchafe 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 Auguft, the Dola of Zebid was obliged to furnifh us with provisions and camels. We had expected to find the river Zebid confiderably fixed is 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 furrounded by dykes. It fhould feem that the waters are not fuffered to run in the channel of the river, till after they have been plentifully diffributed over the country. The peafants conftruct their dykes. in a very huple manner. After plowing up a field, they yoke a plank of wood to two oxen, lead thefe 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 flopped to reft for a few hours at Maufchid, and on the morning of the 5th of Auguft arrived at Mokha.

We had been extremely earneft to return to this city, left the Englifh fhip, in which we intended to fail for India, might be gone before our arrival. But feveral circumftances happened to detain that veffel fome time longer at Mokha; and we foon feltthat we had travelled too haftily in that fultry climate. I fell ill on the 8th of Auguft; Mr. Baurenfeind was confined to his bed within a few days after; and in a fhort time Mr. Ccamer likewife, and all our European fervants. We fortunately found our friend, Mr. Scott ftill here, who kindly fupplied us with European refrefhments, which did us more fervice than we could have received from the ufe of the beft medicines. But all his friendly cares could not remove the lurking diftemper, which foon afterwards broke out with renewed violence, and deprived me of all my remaining fellow-travellers; as I fhall relate in the proper place.

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### CHAP, LVI. — Of the city of Mokha.

THIS city flands in a very dry and barren fituation. Its fortifications are the walls which furround it, fome towers on the way to Mufa, which are dignified with the name of caftles, and two other caftles of the fame fort, upon the two arms of the harbour. The greateft of thefe two caftles is called Kalla Tejar, and the fmalleft, Kalla Abdurrah, from the names of two faints, buried in thefe two places. They are provided with fome few pieces of cannon.

The houfes in the city are built of ftone; and fome are handfome, in the ftyle of those of the fuburb 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 fince. It, like many other cities in the Tehama, owes its origin to a faint, the celebrated Scheich Schædeli. This Scheich acquired at that period fo great a reputation, that perfons eagerly reforted from the most distant countries to receive his instructions. Some of his devout disciples built huts round his hermitage, which stood on the fea fide. A fmall village arose on this spot, and was by degrees enlarged into a city. Hitherto its history refembles that of the other cities in the Tehama. But, the rife of Mokha was attended with many peculiar circumstances, which deferve 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 fhip bound from India to Jidda, caft anchor, one day, about four hundred years fince, in thefe latitudes. The crew obferving a hut in the defart, had the curiofity to go and fee it. The Schiech gave those ftrangers a kind reception, and regaled them with coffee, of which he was very fond himfelf, and to which he afcribed great virtues. The Indians, who were unacquainted with the ufe of coffee, thought that this hot liquid might cure the mafter of their fhip, who was ill. Schædeli aflured them, that, not only fhould he be cured by the efficacy of his prayers, and of the coffee, but that if they would land their cargo there, they might difpofe of it to confiderable advantage. Afluming at the fame time the air and tone of a prophet, he told them that a city fhould one day be built upon that fpot, which was to become an eminent mart of the Indian trade.

The merchant to whom the veffel belonged, being ftruck with this fingular language, went on fhore, to fee and converfe with this extraordinary man. He drank the coffee preferibed by the prophet, and found himfelf better. On the fame day a great number of Arabs came to hear the preacher in his hermitage. Among them were feveral merchants, who purchafed the whole cargo. The Indian returned home well pleafed, and fpread the fame of the holy Schedeli, fo that the place was foon frequented by many of his countrymen.

An elegant molque was raifed upon the tomb of Scheich Schædeli, which flands without the walls of the prefent city. The well from which the common people draw water for drinking, and one of the city gates, bear his name. His defcendants are held in honour, and enjoy the title of Scheich. The people fwear by him. The name of Schædeli will be remembered as long as Mokha flands.

Befices, Schædeli is not only the patron of Mokha; but all the Muffulmans who drink coffec mention him every morning in their Pratha, or prayer, and efteem him alfo as their patron. They invoke him not, but thank God for having taught mankind the ufe of coffee, through the mediation of Schædeli, and implore the favour of heaven on the Scheichs, his defeendants.

A merchant of Mecca made an obfervation upon those faints, which I was furprifed to hear from a Mahometan. The vulgar, faid 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 affert: but I might much more fafely depend upon him who should fwear by Scheich Schædeli, whose mosque and tomb are before their eyes.

Mokha was the left eity in Yemen of which the Turks retained poffeffion. It is faid that the Arabs did not conquer, but buy it. Since the Turks were difpoffeffed, it has never had another mafter than the Imam.

A Dola having enriched himfell in his government, had fortified the city, and drawn a trench round it, which is now filled up. He was fulpected of an intention to make himfelf independent; but his views were fruftrated, and himfelf caft into prifon. From that time, a Dola has never been continued above three years in this lucrative government. After the monfoon feafon, the Dola of Mokha is every year obliged to give an account of his administration, and is then either confirmed in his employment, or inftantly recalled to Sana.

I know not whether the Chriftians of the Eaft have ever fettled at Mokha. A good many Jews live here, in a feparate village, as in the other cities of Yemen. Here are nearly feven hundred Banians, Rajaputs, and other Indians, fome of whom are merchants, and others earn their livelihood by exercifing different merchanic arts. When they have made a fmall fortune, they commonly return home to India; and on this account are always looked upon as ftrangers.

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

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

The Dola of Mokha often purchafes out of the fhips from India, goods, of which the value amounts to more than the fum due for cuftom-houfe duties and other taxes. He takes those goods upon the Imam's account, and always promifes 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 full remains unpaid. By dealing for fome time in this manner, the French East India Company at length found the Imam \$2,000 crowns in their debt.

This Company became at last anxious to obtain payment of fo confiderable a debt, without losing, however, their trade with Mokha; and therefore, in the year 1738, fent a man of war to effort their merchant ships. The captain, upon his arrival, acquainted the Dola, that they were come to fell their cargo, but would not land or fend their goods on fhore, till his debt to them should be discharged. The Dola strove to amuse them with fine speeches, and to perfuade 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 hostilaties. After this exploit, the conferences were renewed. The Dola ftill excufed himfelf, and faid that he had no money, and no orders from the Imam to pay the debt, but afked fifteen days refpite, till he fhould receive orders from Sana. Fifteen days expired, and no orders were received. The French then difcharged a bomb upon the Dola's houfe, by which an Arab was killed. But this producing no decifive effects, fome other bombs were thrown upon the mofque, upon a Friday, while the Dola was within, and by thefe were feveral perfons killed.

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

The Dola was unable to make farther refiftance; and had undoubtedly done all that was in his power to ferve his mafter. The Imam was, however, diffatisfied, recalled him, and confifcated his palace at Sana. A merchant of Mokha, who had advanced a large fum to fatisfy the demands of the French, had not received payment, even at the time when we were there.

Several of the Arabs ftill recollect this little affair with pleafure, and remember, with a degree of gaiety, those pots of fire, as they called them to me, which purfued 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 fase from the fury of the populace during fuch hostilities. But, at Mokha, the English and Dutch remained in perfect fecurity 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 Portuguefe, who were, two centuries ago, very powerful on the Arabic Gulph, have long fince ceafed to fend thips hither. The Dutch rarely appear here; and the French never in time of war, although they ftill continue to rent warehoufes here. The Englifh at prefent engrofs, almost exclusively, the trade of this place. Their Eaft India Company, indeed, fend only one veffel hither in two years, to take in a cargo of coffee. But the trade is fo much the more advantageous to private merchants fettled in India. In this year there had come five Englifh thips from different ports in India, not to mention three others which proceeded ftraight to Jidda. Since the time when an Englifh merchant refident at Mokha, was maltreated by the populace in the abfence of the thips, the Englifh have always returned with their veffels to India, and left the management of their aflairs, during their abfence, to a Banian.

Since the trade of Mokha is fo confiderable, the cultoms cannot but afford a large revenue to the lman. The Turks, Arabs, and In lians are obliged to carry their goods ftraight to the cuftom-houfe, to be there infpetted, and to pay eight or ten per cent. upon their value, at the arbitrary effination of the cultom-houfe officers. All Luropeans enjoy the privilege of having their goods infpected in their own war-houfes, and of paying only three per cent, upon their value. Since the English have become fo 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 obferve their treaties, and yet to maintain their ancient rights, by making the merchants in Mokha pay likewife five per cent. on all Indian goods which they purchafe.

Befides the dutics payable at the cuftom-houfe, fhips pay another duty under the name of anchorage, which amounts to fome hundreds of crowns, and is regulated not by the tonnage of the veffel, but by the number of its mafts. On the other hand, a merchant, who lades a large European fhip with coffee in this port, receives from the Dola a premium of four hundred crowns.

According to the obfervation of the Arabians, the monfoons are regular in thefe latitudes. The north wind blows for fix months, and the fouth wind for other fix months. It is not to be fuppofed, however, that thefe are the only winds known here. During the month of August, effectively, the wind blows from all the points in the horizon. An English fhip bound for Jidda was obliged to return to Mekha, and to wait there fome months for a favourable wind.

The Arabs have fcarcely any article for exportation, except coffee, of which the Indians are not very fond. The English thips must return empty to India, if they did not gain confiderably 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 failed, had 250,000 crowns of theirs in specie.

Thefe funs are almost always in European coins, Venetian ducats, or German coins. It may be fuppofed that other English and Indian veffels carry alfo confiderable fums from Jidda and Mokha. The fhips which fail from Bafra to India, are in the fame 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 fince exhausted of gold and filver, were it not for the treasfures imported from America.

When a foreign veffel arrives in the road of Mokha, it muft not falute with guns, but only hoift a flag. The Dola then fends out a boat to examine it, and learn the purpofe of its approach. If any difficulties are raifed, the captain needs only fay, that he will proceed to Hodeida or Loheia. The Dola, unwilling to lofe the prefents which he receives from every flip, is foon brought by this means to hear reafon.

It would not be difficult for any other nation to obtain the fame privileges which the Englifh prefently enjoy at Mokha. But the trade on the coafts of the Red Sea can be advantageous to no nation who have not fettlements in India. The Arabians make no ufe of the productions of Europe. It would be neceflary, therefore, to fupply them with India goods, and to take coffee in return, which can be bought cheaper from fhips which take it in merely to avoid returning empty. There is, indeed, a great quantity of iron fold in Arabia, which the Englifh purchafe chiefly from the Danes. It is, therefore, probable, that the latter nation might find their intereft in a direct trade with the goods of Denmark, and our colonies between Tranquebar and Mokha.

It will not be amifs to add one flight obfervation concerning the brokers of different nations. A ftranger cannot be too much on his guard againft Mahometan brokers. He will find his account in addreffing himfelf rather to the Banians, among whom are many confiderable merchants, very honeft men. Through all the countries in the Eaft, Mahometan merchants have the knavery to feek to irritate the Chriftians, when, after having duped them, they fear their referitment : and then when any term of reproach is uttered by the ftrangers, in the heat of paffion, the rafcally Muffulmans make a great noife, under pretence that their religion is abufed, and threaten to complain to the magiftrates. Several Europeans-have been obliged to pay confiderable fums by thefe arts of knaves who had previoufly cheated them.

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#### OF ARABIA IN GENERAL.

## CHAP. LIX. - Concerning the Defeription of Arabia.

MAN, even in fociety, where civizilation has been carried perhaps to excefs, where art extinguishes or difguises the fentiments of nature, never forgets his original deftination. He is still fond even of the very shadow of that liberty, independence, and simplicity, which he has loss 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 lefs fond of tracing thefe native features of the human mind, where they are to be difcovered in the records of remote ages, in which the natural manners of mankind appear undifguifed by affectation, and not yet altered by the progress of arts or policy. Even without adverting to the caufes of the pleafure which we feel, we are always pleafed to find fome faint traces even of our natural and primary rights, and of the happinefs to which we were originally defined.

If any people in the world afford in their hiftory an inftance of high antiquity, and of great fimplicity of manners, the Arabs furely do. Coming among them, one can hardly help tancying one's felf fuddenly carried backwards to the ages which fucceeded immediately after the flood. We are here tempted to imagine ourfelves among the old patriarchs, with whofe adventures we have been fo much anufed in our infant days. The language, which has been fpoken for time immemorial, and which fo nearly refembles that which we have been accuftomed to regard as of the most diftant antiquity, completes the illufion which the analogy of manners began.

The country in which this nation inhabit, affords many objects of curiofity, no lefs fingular and interefting. Interfected by fandy defarts, and vaft ranges of mountains, it prefents on one fide nothing but defolation in its moft frightful form, while the other is adorned with all the beauties of the moft fertile regions. Such is its pofition, that it enjoys, at once, all the advantges of hot and of temperate climates. The peculiarproductions of regions, the moft diftant from one another, are produced here in equal perfection. Having never been conquered, Arabia has fearcely known any changes, but those produced by the hand of nature ; it bears none of the impreflions of human fury, which appear in fo many other places.

With all thefe circumftances, fo naturally calculated to engage curiofity, Arabia has been hitherto but very little known. The ancients, who made their difcoveries of countries, by conquering them, remained ignorant of the ftate and hiftory of a region into which their arms could never penetrate. What Greek and Latin authors mention concerning Arabia, proves, by its obfcurity, their ignorance of almoft every thing refpecting the Arabs. Prejudices relative to the inconveniences and dangers of travelling in Arabia, have hitherto kept the moderns in equal ignorance. I fhall haveoccafion to remark, that our beft books of geography abound with capital errors upon this head; as, for inftance, concerning the fubjection of the Arabs to the Turks and Perfians.

For thefe reafons, 1 have refolved to give a more minute and circumftantial defcription of a country, and a people, which deferve to be better known than they are arprefent. In the courfe of the former part of my travels, 1 have mentioned in part what I faw myfelf. But, as during fo flort a flay in Arabia, 1 had time to travel overonly a few of the provinces of that widely extended country, I fought informationconcerning concerning the reft, from different honeft and intelligent Arabs. This information I was most fuccesful in obtaining among the men of letters and the merchants; perform in public offices were more entirely engroffed with their own affairs, and generally of a more referved character.

This mode of obtaining my information appeared to carry with it feveral peculiar advantages; and it will be of no lefs utility, that I diffinguish in this manner between what I obferved myfelf, and what I was informed of by others. The reader will thus be enabled to differn between what I mention barely upon the authority of my own obfervation, and what I relate upon the concurrent evidence of many of the most enlightened perfons in the nation. I shall find many more favourable opportunities of introducing certain particulars which I could not otherwife have inferted in the account of my travels, without interrupting too frequently the progress of the narrative. The reader will also be better entertained, when prefented with a fketch, exhibiting the features no lefs of the country, than of the people inhabiting it.

I fould have wifted to add a brief compend of the hiftory of this fingular nation; but this I found impoffible. In the Eaft there are are no libraries, and no men of deep erudition, refources which a traveller might find with great facility in Europe. Yet there are ancient Arabic hiftorians; but the copies of their works are very rare, as I learned at Kahira and Mokha. It would be of confequence, however, to examine those authors, who are ftill unknown in Europe. The fearch, I am perfuaded, could hardly prove fruitlefs. Those works would throw new light on feveral epochs in the hiftory of ancient nations.

# CHAP. LX. - Of the Extent and the Divisions of Arabia.

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

Whatever may be thought of the limits affigned to this country by the ancients, a much wider extent must, at any rate, be allowed to prefent Arabia. In confequence of the conquefts and fettlements of the Arabs in Syria and Paleftine, the defarts of thefe countries are now to be regarded as part of Arabia, which may thus be confidered as being bounded on one fide by the river Euphrates, and on the other by the ifthmus of Suez.

Yet, we are not to confider all those countries in which this people have ever made conquefts, or eftablished colonies, as forming a part of Arabia. Of all nations, the Arabs have fpread farthest over the world; and in all their wanderings, they have, better than any other nation, preferved their language, manners, and peculiar cultoms. From eafly to weft, from the banks of the Senegal to the Indus, are colonies of Arabs to be met with; and between north and fouth, they are feattered from Euphrates to the ifland of Madagafcar. The Tartar hordes have not occupied fo wide an extent of the globe.

The Senegal in Africa is known to feparate the negroes from those people who are only diflinguished by a dark complexion. On its bank are fome tribes of wandering Arabs, who live in tents. The mountainous parts of Morocco, and the republics of Barbary, contain many other tribes of the fame nation, who, it flould feem, fpread through Africa in the progrefs of the conquefts of the Caliphs. Those tribes are all governed

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governed by chiefs of their own; they fpeak Arabic, and in their manners refemble tl e reft of the Arabian nation. They are to be regarded rather as allies than fubjects of the governments of the different countries in which they have eftablished themfelves.

On the eaftern coaft of Africa, the Arabs have fpread themfelves as far as Mofambique. At leaft, the fovereigns of feveral kingdoms upon that coaft were anciently Arabs. The fame nation made themfelves likewife mafters of the ifles of Comorra, and of part of the ifle of Madagafcar, in which Arab colonies ftill remain.

As I could learn nothing very particular concerning the Arab tribes, difperfed through Africa, I fhall not pretend to fpeak of them; nor do I need to fay 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 fhall likewife pafs on, without noticing the pretended Arabian colonies in Habbefch, or examining the opinion, which reprefents the Abyflinians as originally fprung from the inhabitants of Arabia. This notion, which has been advanced by fome learned men, depends on probabilities fo flender and fo uncertain, that to enter into a particular difcuffion of them, would be taking more pains about them than they are worth.

But I cannot pafs, in equal filence, over the more confiderable colonies, which, although they are alfo fettled without the limits of Arabia, are, however, nearer to it. I mean the Arabs upon the fouthern coaft of Perfia, who are commonly in alliance with, and fometimes fubject to, the neighbouring Schiechs. A variety of circumftances concur to indicate, that thefe tribes were fettled along the Perfian Gulph, before the conquefts of the Caliphs, and have ever preferved their independence. It is ridiculous in our geographers, to reprefent a part of Arabia as fubject to the Kings of Perfia ; when, fo far from this, the Perfian monarchs have never been mafters of the fea coaft of their own dominions, but have patiently fuffered it to remain in the pofferfion of the Arabians.

In order to proceed upon the moft natural plan in the geographical delineation of this country, I lhall follow that divifion of Arabia which is in ufe among the inhabitants. They divide their country into fix great provinces; Hedjas, lying along the Arabic Gulph, between Mount Sinai and Yemen, and extending inland fo far back as to the confines of Nedsjed; Yemen, a province ftretching 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 fide, and with Oman on the other, bounded northwards by Nedsjed; Oman, lying alfo on the fhore of the Indian Ocean, and encompaffed by the provinces of Hadramaut, Lachfa, and Nedsjed; Lachfa, or Hadzjar, extending along the Perfian 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 defart of Syria. Thefe territories may indeed be reckoned a feventh province; and to them may alfo be added the defeription of the Arabian eftablifluments on the fouthern coaft of Perfia.

The two provinces of Yemen and Hadramaut.were formerly known by the name of Arabia the Happy. But, as no fuch name is ufed 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 earlieft period of the hiftory 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 exifts, however, a pretty diffinct tradition among the learned Arabs, with refpect to those ancient Kings, which deferves 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 worfhippers of fire; and conquered and civilized Arabia. This tradition accords with the plaufible hypothefis of an ingenious writer, who derives the knowledge and civilization of the people of the fouth, from a nation who once flourished in that part of Tartary in which Samarcand is fituate.

One thing I had occasion to observe myself, which feems to me to make in favour of the fame hypothesis. A Dutch renegado, who had travelled feveral times over Arabia, fhewed me, at Mokha, a copy of an infeription, in ftrange and unknown characters, which he had found in a province remote from the fea coaft. I was then in ill health, and neglected to copy it. But the uncommon form of the characters, which confifted entirely of ftraight lines, made fuch an imprefiion upon my memory, that, on my return, I diftinguished the infcriptions at Perfepolis to be in the fame alphabet. A tradition prevails through Perfia, that the conqueror who founded Perfepolis was originally from the vicinity of Samarcand; fo that both the Arabians and the Perfians would appear to have had Sovereigns from the fame nation, who fpoke the fame language, or at leaft employed the fame characters in writing.

Whatever may have been the origin of those conquerors, many circumftances 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 pofterity. There can be no doubt of their having conquered Egypt at a time previous to the commencement of Grecian hiftory. What Greek hiftorians fay of the flepherd-kings of Egypt, can be referred to none but the Arabs. The famous republic of robbers mult undoubtedly have been a tribe of this nation, who, after the expulsion of their countrymen, maintained themfelves for feveral ages in a diffrict in Lower Egypt.

It is certain that most of the nations fo frequently mentioned in the history of the Jews, muft have been Arab tribes, who went often to war with those turbulent neighbours, and fometimes fubdued them. It may even be conjectured, that the Jews themfelves were originally Arabs, defcended from fome 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 fome faint and unfuccefsful attempts which these conquerors made to reduce the Arabians under fubjection. They fucceeded only against a few tribes, fettled in the cities on the Arabic Gulf, or in the vicinity of Syria; and even here their power was extremely transient.

Arabia feems to have been a rich and powerful country in the time of the ancient Egyptians. The averfion of these last for the fea, 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, Emperors, and the Caliphs of Egypt. But the difcovery of a new line of communication with India, deprived Arabia of the advantages of this traffic, and produced the rapid decline of many flourifhing cities.

It must have been during the more fplendid ages of the existence of this nation, that the Hamjare Kings reigned over a great part of Arabia. The history of those Princes is fo 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 Abyfinian invation, of which fome authors fpeak. That people mult have attacked the Arabs, on purpofe to convert them to Chriftianity. It is even pretended that, after fubduing a part of Arabia, they accomplifhed the purpofe of their enterprife, and a great part of the Arabs became Chriftians. But the circumftances of this event are fo vague, and have fo fabulous an air, that we will be in the right to doubt if it ever took place; or at leaft, if it was produced by the caufes to which it has been afcribed.

A revolution, of the reality of which we are more certain, and which involved in it more important confequences, was that which Mahomet effected in the religion and the political ftate of his country. This fortunate ufurper, with the arms of his countrymen, fpread his conquefts over diftant regions. His fucceffors, for a while, profecuted the career of conqueft with the fame fuccefs. But neither he, nor the Caliphs, could ever entirely fubdue their own nation. Many chiefs in the interior parts of the country, ftill maintained their independence, without refpecting the Caliph in any other light than as the head of their religion. The authority of the Caliphs was merely fpiritual, except in their dominions over a part of the coaft, where they were acknowledged as Sovereigns.

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

No neighbouring power ever attempted to fubdue this country, till the Portuguefe penetrated to India, and made their appearance in the Red Sea. Then, in the beginning of the fixteenth century, Sultan El Gury, defirous to rid himfelf of thofe new comers, whom he viewed as dangerous, fitted out a fleet to expel the Portuguefe. That fleet, availing themfelves of the opportunity, feized almost all the fea-port towns of Arabia. But, when the dynasty of the Mamalukes was terminated by the Turks, thefe cities fell again into the hands of their natural Sovereigns.

The Turks continued the war with the Portuguefe, in order to fecure Egypt, their new conqueft. Soliman Pacha, at the head of a powerful fleet, after the example of the laft Sultan of the Mamalukes, feized all the towns upon the Arabic Gulf. His fucceffors pufhed their conquefts ftill farther, and fubdued great part of Yemen, penetrating backwards to the highlands; fo that Arabia became almost entirely a province of the Sultan of Conftantinople, and was governed by Pachas, like the other provinces of the Ottoman empire.

In the interior parts, however, there ftill were independent Princes and Schleelis, who had never been fubdued, but continued to harafs the Turks, and to drive them towards the coafts. After various reiterated efforts, a Prince of the family now reigning at Sana, at length fucceeded, about the middle of the laft century, and obliged the Turkifh nation to evacuate all the places upon the Arabian coaft, which they had occupied for more than a century. The Turks now poffels nothing in this country but a precarious authority in the city of Jidda : And it is therefore abfurd to reckon

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

A people, who like the Arabs, have fo long detached themfelves from the reft of the world, caunot undergo any very important revolutions, that may deferve to be commemorated in hiftory. The events which take place among them, are only petty wars and trifling conquells, worthy of their poor chiels, and narrow divifions of territory. I thall not notice them, therefore, unlefs when in the defeription of any province, fome event comes into view, that is remarkable either for its fingularity, 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 furvivors of the human race fettled themfelves anew, after the awful revolution by which the globe was for a time diverted of its beauty, and depopulated; every family fubmitted readily to the guidance and direction of him to whom they owed their existence.

As those families multiplied, the younger branches ftill retained fome respect for the eldeft branch. Of all the progeny, it was effected the nearest to the parent ftem. And, although the fubdivisions became more and more numerous, they ftill regarded themfelves as composing but one body, in remembrance of their common origin. Such an affemblage of families, all fprung from the fame flock, forms what we call a tribe. It was, in this manner, easy for the representative of the eldeft branch to retain fomewhat of the primary paternal authority over the whole tribe to which he belonged.

Sometimes, when a family became too numerous, it divided from the reft with which it was connected, and formed a new tribe. Upon other occasions, when several tribes found themselves separately too weak to refift 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 feldom has this dependence degenerated into flavish fubjection.

This primitive form of government, which has ever fubfifted without alteration among the Arabs, proves the antiquity of this people, and renders their prefent flate more interefting than it would otherwife be. Among the Bedouins it is preferved in all its purity. In other parts of Arabia it has fuffered fome changes, but yet is not materially altered. I fhall have occafion to take notice of thefe, fuch as they are, when I come to deferibe each particular province by itfelf. For the prefent, I fhall content myfelf with making fome general reflections upon the fpirit of the Arabian government.

The Bedouins, or paftoral Arabs, who live in tents, have many Schiechs, each of whom governs his family with power almoft abfolute. All the Schiechs, however, who belong to the fame tribe, acknowledge a common chief, who is called Schech es Scheuch, Schiech of Schiechs, or Schech el Kbir, and whofe authority is limited by cuftom. The dignity of Grand Schiech is hereditary in a certain family; but the inferior Schiechs, upon the death of a Grand Schiech, choofe the fucceffor out of his family, without regard to age or lineal fucceffion, or any other confideration, except fuperiority of abilities. This right of election, with their other privileges, obliges the Grand Schiech to treat the inferior Schiechs rather as affociates than as fubjects, flaring with them his fovereign authority. The fpirit of liberty, with which this warlike nation are animated, renders them incapable of fervitude. This fpirit is lefs fenfibly felt among thofe who live in towns, or are employed in hufbandry. It was eafier to reduce them under fubjection. In the fertile diffricts of this country, there have always been monarchies, more or lefs extensive, formed, either by conqueft, or by religious prejudices. Such are the prefent dominions of the Sherriffe of Mecca, of the Imams of Sana and Maskat, and of fome princes in the province of Hadramaut. However, as these countries are interfected by large ranges of mountains, the mountains are occupied by independent Schiechs.

But, although fo many independent chieftains have their domains interfperfed through the territories of those feveral fovereigns, yet nothing of the feudal form of government appears here. The Schiechs posses of their feveral tribes. Even those who feem to be tributary subjects to the princes within whose dominions they dwell, are not actually fo. They remain independent ; and the tribute which they pay is nothing but a title for the use of the land of which they are in fome fort farmers. Such are the Schiechs fettled in Syria, Egypt, and over all Mount Atlas.

A nation of this character cannot readily fink into a fervile fubjection to arbitrary power. Defpotifin would never have been known, even in the flighteft degree, in Arabia, had it not been for theocracy, the ufual fource of it. The Imams being reputed fucceffors of Mahomet, and his defcendants, and being acknowledged both as temporal and fpiritual heads within their dominions, have thus found means to abufe the fimplicity of their fubjects, and to enlarge their authority. Neverthelefs, the genius of the people, their cultoms, and even their religion, are all inimical to the progrefs of defpotifin, and concur to check the Imams in the exercise of their power.

The idea of forming republican governments feens never to have occurred to the Ar bians. This form is not a neceflary confequence of the primitive condition of mankind. It muft have originated among people whofe patience was exhaufted by the outrages of arbitrary power; or fometimes, perhaps, from the fortuitous concourfe of perfons not connected by the ties of family relation. The united flates of Hafehidu Bekil are not fo much a federative republic, as an affociation of feveral petty princes, for the purpofe of mutual defence againft their common enemies. Their government refembles that of the German empire, not the States of Switzerland, or the United Provinces. Concerning the pretended republic of Bcava, upon the caftern coaft of Africa, little certain is known. There is ground for thinking that it likewife is merely a confederation among the Arabian Schiechs in that country.

The colony of Jews, who occupy a diffrict 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 faw prevalent among their immediate neighbours.

This multiplicity of petty fovereigns occafions feveral inconveniences to the people in general. Wars cannot but frequently arife among flates whole territories are fo intermingled together, and whole fovereigns have fuch a variety of jarring interefls to manage. But, happily, thefe quarrels are fcarcely ever productive of very fatal confequences. An army of a thoufand Arabs will take to flight, and think themfelves routed, if they lofe but feven or eight of their number. Thus, are thefe contefls terminated as eafily as excited.

No doubt fuch a multitude of nobles and petty princes, whofe numbers are continually increafed by polygamy, muft have an unfavourable influence upon the general happinefs of the people. It ftrikes one with furprife, to fee the Arabs, in a country fo rich and fertile, fertile, uncomfortably lodged, indifferently fed, ill clothed, and deftitute of almost all the conveniences of life. But the caufes fully account for the effects.

The poverty of the wandering Arabs is plainly voluntary. They prefer liberty to wealth, paftoral fimplicity to a life of conftraint 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 fubftance of the people is confumed in the fupport of their numerous princes and priefts. The inftance of the territory of Zebid, which I adduced in my account of that city, fhews that the hufbandman cannot bear fuch exceflive imposts without being reduced to mifery.

One general caufe of the impoverifilment of Arabia is, no doubt, its having ceafed to be the channel of the trade with India, fince the difcovery of the paffage by the Cape of Good Hope. Yet, if the lands were better cultivated, this country might, without the aid of foreign trade, afford fufficient refources to fupply all its inhabitants with abundance of the neceffaries and common conveniences of life.

### OF THE PROVINCE OF HEDJAS.

## CHAP. LXIII. - Of the general Appearance of this Province, and of fome of the Towns in it.

HEDJAS is bounded on the eaft fide by Nejed; on the north by the defart of Sinai; on the fouth by Yemen; and on the weft by the Arabic Gulf. Its interior limits I cannot pretend to know diffinctly, having feen only the fea coaft: whatever I may mention concerning the other parts, is entirely from hearfay.

By what I have heard, this diffrict bears an entire refemblance to Yemen. From the fea fhore, a plain, varying in breadth, firetches backwards to the bottom of a chain of mountains, running in a direction parallel to the Red Sea. This plain, like Tehama, is entirely fandy 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 diftant from the Arabic Gulf.

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

In the interior parts of this country, I could difcover no confiderable city, except Taaif, fituate upon a lofty mountain, in fo agreeable a country, that the Arabs compare its environs to those of Damafcus and Sana. This city fupplies Jidda and Mecca with excellent fruits, particularly raisins, and carries on a confiderable trade in almonds, which grow in great plenty in its territories.

There are fome towns, of no great confequence, belonging to the Schiech of the tribe of Harb. I was alfo 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 prefently posseful by the Dani Barkad, a younger branch of the reigning family of Mecca, and confequently defcendants from that princes.

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The curiofities of Mecca and Medina, the two capitals of Hedjas, are fo numerous, that each of thefe cities mult be confidered in a chapter by itfelf.

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

THE grand fignior ftyles himfelf fovereign of Hedjas; and our geographers, upon the faith of that empty title, reprefent this part of Arabia as a province of the Turkifh empire. But, the authority of the Sultan is here nothing but a mere fhadow, which the Arabs would long fince have annihilated, if they had not found their intereft in preferving it.

Notwithftanding the lofty pretentions of the grand fignior, his power in Arabia confifts folely in a few flender prerogatives. He fends 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 fovereign, when he choofes to opprefs a weak neighbour, he can depofe the reigning Sherriffe, and exalt another, while his caravan lords it at Mecca. He fends a Pacha to Jidda, who fhares the government of this city with the Sheriffe, but who dares neither go to the feat of his government, nor return from it, unlefs when he can be protected by the great caravan. Laftly, the Arabs fuffer the Turkifh fovereign to maintain, for the fecurity of the pilgrims, and in order to guard the wells, a few janizaries, cooped up in fome 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 cuftom-houfe of Jidda. But, the revenue thus obtained, is not fufficient to defray the expences of the Pacha's houfehold. A Turk, therefore, thinks himfelf difgraced when nominated to this fine government, and is unhappy till he be recalled.

If the Arabs did not receive, every year, large fums of money, and other advantages of all forts from the Sultan, they would long fince have expelled this handful of Turks from their country. The Sultan allows large penfions to all the Sherriffes, and to the principal nobility of Hedjas, as guardians of the facred family. With thefe penfions, and the freight of four or five large veffels, which he fends every year to Jidda, laden with provifions, he fupports 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 fpeak of the vaft number of prefents with which he adorns the Kaba, and gratifies the defeendants of Mahomet.

The principal Arabs likewife gain by the many pious foundations eftablifhed by the Sultans, or by opulent private perfons āmong the Turks, at different holy places. Through all the cities of the Ottoman empire are kans, baths, and houfes belonging to the Kaba. Some perfons, to fecure their property, after their deceafe, from the rapacity of defpotifm, bequeath it, failing their own family, to the molque at Mecca. The revenues of this molque, and of the Kaba, are fhared between the Sherriffe and the chief nobility of Hedjas. Thefe 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 refpect upon the Arabic Gulf. Poflefling only a precarious authority over Egypt, and having but a poor navy, he cannot hinder the Arabs from plundering Turkifh fhips, whenever these approach fo near to the flores as to fall into their hands, nor yet punish fuch acts of infolent piracy.

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### CHAP. LXV. - Of the Sherriffe of Mecca.

SHERRIFFE, as I have already had occation to remark, is the title of the defeendants of Mahomet by Haflan ibn Ali. Although this branch of the pofterity of Mahomet have never attained to the dignities of Caliph or Imam, they, however, appear to have always enjoyed the fovereignty over most of the cities in Hedjas.

The defcendants of Haffan ibn Ali are now divided into feveral branches, of which the family of Ali Bunemi, confifting at leaft of three hundred individuals, enjoy the fole right to the throne of Mecca. The Ali Bunemi are, again, fubdivided into two fubordinate branches, Darii Sajid, and Darii Barkad; of whom fometimes the one, fometimes the other, have given fovereigns to Mecca and Medina, when thefe were feparate ftates.

Not only is the Turkifh Sultan indifferent about the order of fucceffion in his family, but he feems even to foment the different about the order of fucceffion is not ftrongeft, merely that he may weaken them all. As the order of fucceffion is not determinately fixed, and the Sherriffes may all afpire alike to the fovereign power, this uncertainty of right, aided by the intrigues of the Turkifh officers, occafions frequent revolutions. The grand Sherriffe is feldom able to maintain himfelf on the throne; and it ftill feldomer happens that his reign is not diffurbed by the revolt of his neareft relations. There have been inftances of a nephew fucceeding his uncle, an uncle fucceeding his nephew; and fometimes of a perfon, from a remote branch, coming in the room of the reigning prince of the ancient houfe.

When I was in Arabia, in 1763, the reigning Sherriffe Mefad had fitten fourteen years on the throne, and during all that period, had been continually at war with the neighbouring Arabs, and with his own neareft relations fometimes. A few years before, the Pacha of Syria had depofed him, and raifed his younger brother to the fovereign dignity in his flead. But, after the departure of the caravan, Jafar, the new Sherriffe, not being able to maintain himfelf on the throne, was obliged to refign the fovereignty again to Mefad. Achmet, the fecond brother of the Sherriffe, who was much beloved by the Arabs, threatened to attack Mecca while we were at Jidda. We were foon 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.

Thefe examples fhew, that the Muffulmans obferve not the law which forbids them to bear arms against their holy places. An Egyptian Bey even prefumed, a few years fince, to plant fome fmall cannons within the compass of the Kaba, upon a fmall tower, from which he fired over that facred manfion, upon the palace of Sherriffe Mefad, 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 lefs confiderable, all fituate in Hedjas. Near Taaif is the lofty mountain of Gazvan, which, according to Arabian authors, is covered with fnow and froft in the midft of fummer. As these dominions are neither opulent nor extensive, the revenue of their Sovereign cannot be confiderable.

He finds a rich refource, however, on the imposts levied on pilgrims, and in the gratuities offered him by Muffulman monarchs. Every pilgrim pays a tax of from ten to an hundred crowns, in proportion to his ability. The great Mogul remits annually fixty thousand roupees to the Sherriffe, by an affigument upon the government of Surat. Indeed, fince 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 fum. The Sherriffe

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Sherriffe once demanded it of the English, as the posseffors of Surat; and, till they fhould fatisfy him, forbade their captains to leave the port of Jidda. But the English difregarding this prohibition, the Sherriffe complained to the Ottoman Porte, and they communicated his complaints to the English ambaffador. He at the fame time opened a negociation with the nominal Nabob, who refides in Surat. But thefe fteps proved all fruitlefs; and the Sovereign of Mecca' feems not likely to be ever more benefited by the contribution from India.

The power of the Sherriffe extends not to fpiritual matters. These are entirely managed by the heads of the clergy, of different fects, who are refident at Mecca. Rigid Muffulmans, fuch as the Turks, are not very favourable in their fentiments of the Sherriffes, but fufpect their orthodoxy, and look upon them as fecretly attached to the tolerant fect of the Zeidi.

### CHAP. LXVI. — Of the City of Mecca.

THIS city is fituate 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 fummer months, the heat is exceffive at Mecca; and to avoid and moderate it as much as poslible, the inhabitants carefully shut their windows and water the ftreets. There have been inftances of perfors fuffocated in the middle of the ftreets 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 houfe of God, which was held in high veneration by the Arabians, even before the days of Mahomet.

My curiofity would have led me to fee this facred and fingular ftructure; but no Chriftian dares enter Mecca. Not that there is any fuch express prohibition in the laws of Mahomet, or that liberal minded Mahometans could be offended; but the prejudices of the people in general, with refpect to the fancity of the place, make them think that it would be profaned by the feet of infidel Chriftians. They even perfuade themfelves, that Chriftians are reftrained from approaching it by a fupernatural power. They tell of an infidel, who audacioufly advanced within fight of Mecca, but was there attacked by all the dogs of the city, and was fo ftruck with the miracle, and with the august aspect of the Kaba, that he immediately became Musiulman.

There is therefore ground for the prefumption, that all the Christians of Europe, who deferibe Mecca as eye witneffes, have been renegadoes who have efcaped from Turkey. A recent example confirms this fufpicion. Upon a promife of being fuffered to adhere to his religion, a French furgeon was prevailed with to attend the Emir Hadgi to Mecca, in the quality of his phyfician. But he had not proceeded far, when he was forced to fubmit to circumcifion, and then fuffered to continue his journey.

Although the Mahometans permit not Europeans to vifit Mecca, they make no difficulty of deferibing 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 felling them to pilgrims.

To judge from those defigns, and from the relations of many Muffulmans of fufficient veracity, the Kaba must be an awkward shapeles building ; a fort of square tower it is, covered on the top with a piece of black gold embroidered filk fluff. This fluff VOL. X. N

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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 feems to be most magnineent about this facred edifice, is the arcades around the fquare in which the Kaba ltands. They fpeak, in terms of high admiration, of a vast number of lamps and candlesticks of gold and filver, 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 fome Catholic churches in Europe.

In the Kaba is particularly one fingular relic, which is regarded with extreme veneration. This is the famous black flone, faid to have been brought by the angel Gabriel in order to the confluction of that edifice. The flone, according to the account of the clergy, was at firft, of a bright white colour, fo as even to dazzle the eyes at the diffance of four days journey; but it wept fo long and fo abundantly for the fins of mankind, that it became at length opaque, and at laft abfolutely black. This flone, of fo compaflionate a character, every Muffulman muft kifs, or at leaft touch, every time he goes round the Kaba. Neither the frome of Abraham, nor that of Ifmael, receives the fame honours; pilgrims are not obliged either to vifit or to kifs them.

The Arabs venerate the Kaba, as having been built by Abraham, and having been his houfe of prayer. Within the fame inclofure is the well of Zemzem, valued for the excellence of its water, and no lefs for its miraculous origin. Hagar, when banifhed by her mafter, fct little Ifinael down here, while fhe fhould find fome water to quench his thirft. Returning, after an unfuccelsful fearch, fhe was furprifed to fee a fpring burfting up from the ground between the child's legs. That fpring is the prefent well of Zemzem.

Another ornament of the Kaba, is a row of metal pillars furrounding it. Thefe pillars are joined by chains, on which hang a vaft number of filver lamps. The porticos or arcades above mentioned are defigned to protect the pilgrims from the torrid heat of the day. They answer likewife another purpose; for the merchants, of whom great numbers accompany the caravans, expose their wares for fale under those arcades.

The Mahometans have fuch high ideas of the fanctity of Mecca, that they fuppofe it to extend even to the environs of the city. Its territory is reputed facred to a certain diftance round, which is indicated by marks fet for this purpofe. 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 facred ground.

# CHAP. LXVII. - Of the Pilgrimage of the Muffulmans.

EVERY Muffulman, it is well known, is obliged, once in his life, to vifit Mecca, and perform acts of devotion in the facred places. If this law were flrictly obferved, the concourfe of pilgrims would be immenfe; nor could the city contain fuch crowds from every country in which the Mahometan religion has been introduced. It may be prefumed, therefore, that none but fuch as are more than ordinarily devout difcharge this duty.

Those, indeed, whose circumftances do not admit of their undertaking so distant a journey, are allowed to hire a perform to perform it for them. But a pilgrim, in this character, can act for no more than one perfon at the fame 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

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in the name of fuch a perfon, 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 ftill be difcharged in his name, and for his benefit. I have fometimes met with pilgrims by profeffion, who had been ill paid by their employers, and were obliged to afk alms.

Few as the caravans are, in proportion to the numbers of the Muffulmans, even those few are composed, in great part, of perfons who go upon other motives than devotion; fuch as merchants, who think this the fafest opportunity for the conveyance of their goods, and the most favourable for the fale of them; —purveyors of all forts, who furnish the pilgrims with necessaries; and foldiers, paid by the caravan for efforting them. From this it happens, that many perfons have feen Mecca feveral times, without ever visiting it upon any but views of interest.

The moft confiderable of thefe caravans is that of Syria, commanded by the Pacha of Damafcus. At a certain diftance from Mecca, it joins that from Egypt, which is the fecond in numbers, and is conducted by a Bey, who takes the title of Emir Hadgi. A third comes from Yemen; and a fourth, ftill fmaller in number, from the country of Lachfa. A few pilgrims come by the Red Sea, and from the Arabian fettlements on the coaft of Africa. The Perfians join that which is from Bagdad, and is conducted by the Pacha. His poft is lucrative; for he fqueezes large fums from the Perfian heretics.

When giving an account of what I faw on board our veffel, in the paffage between Suez and Jidda, I had occafion to fpeak of the Ihhram, and of the place where pilgrims are obliged to affume that garb of humility. I may add, that they muft proceed without delay to Mecca, as foon as they arrive on the border of the facred territory. A Greek renegado, who had come in our company from Suez, was difpofed to reft for fome time at Jidda; but the reproaches which he found thrown out upon him, for fuch an inftance of indifference about the object of his journey, obliged him to fet off for Mecca fooner than was favourable to the ftate of his bufinefs in Jidda.

Befides, it is truly advantageous to a pilgrim to hafte forward to the holy places. If he has not been prefent 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, becaufe it confers fubftantial privileges, and commands refpect 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 fimilar cuftom prevails among the Chriftians in the eaft, who alfo make much ado about the title of Hadgi or Mokdafi, which they gave to pilgrims of their communion. In order to acquire this title, it is not enough for a perfon to go in pilgrimage to Jerufalem ; he muft fpend the feafon of the paffover in that city, and affift at all the ceremonies in the holy weeks.

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

ABOUT a day's journey diftant from the port of Jambo ftands Medina, a city of moderate extent, furrounded with indifferent walls, and fituate in a fandy plain. It belongs to the Sherriffe of Mecca, but has of late been governed by a fovereign of its own, of the family of Darii Barkad. At this prefent time, the Sherriffe rules it by a Vizir, who muft 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 Koreifchites, took refuge here, and continued to make it the place of his refidence for the reft of his life. The tomb of Mahomet at Medina is held in refpect by the Muffulmans; but they are not obliged to vifit it in order to the performance of any devotional exercifes; only, as the caravans from Syria neceffarily pafs near by Medina, in their return from Mecca, they turn afide to behold the Prophet's tomb.

I also obtained from a Turk a drawing of the mosque in which the tomb flands. It is fituate in a corner of the great fquare; whereas the Kaba is in the middle of the fquare at Mecca. For fear that the people might fuperfittiously offer worship to the assess the Prophet, the tomb is inclosed within iron rails, and is only to be feen by looking through these. It is of plain masses in the form of a cheft; and this is all the monument. I could never learn the origin of the ridiculous flory, which has been circulated in Europe, concerning vast magnets faid to support the cossin of Mahomet in the air.

This tomb is placed between two other tombs, in which reft the afhes of the two firft 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 filk fluff embroidered with gold, which is renewed every feven years by the Pacha of Damafcus.

This building is guarded by forty eunuchs, chiefly for the fecurity of the treafure which is faid to be kept in it. This treafure confifts chiefly of precious ftones, the offerings of rich Muffulmans. But there was evidently fuch a mixture of fable in the account I received of it, that I knew not what to think. Several refpectable Mahometans ferioufly affured me, that the philofopher's ftone, or a large quantity of powder for converting other metals into fine gold, was one of the most valuable articles of that treafure. An eminent Arabian merchant informed me, that the guard was posted for no other purpofe but to keep off the populace, who had begun to throw dirt upon the tomb, which they afterwards fcraped off, and preferved as a fort of relic.

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

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

During the months favourable for pasturage, the most distinguished perfons 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 fituation of the territories of the other independent Schiechs in this province. What I know is, that they all live with their fubjects in towns and villages, through the whole year, and have for their places of defence fome caftles built upon precipitous rocks. They fometimes join their neighbours to attack the Turkifh caravans; but thefe never pafs through their dominions.

The chief of the tribe of Harb is the perfon who chiefly haraffes the caravans, and lays them under contribution. Unlefs the Syrians and Egyptians pay the tribute he demands, for permiffion to pafs through his territories, he mufters up an army of his own fubjects 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 Miffead, Beni Schahan, Beni Anaeffe. So odious are they to the Mahometans, who accufe them of pillaging the caravans, that, in Syria, the greateft affront which can be offered a man is to call him Beni Kheibar. Those robberies feem, however, to be unjuftly imputed to them. Some Mahometans, whom I could credit, affured 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 enterprife were, the Schiech of the tribe of Harb in Hedjas, and he of the tribe of Anaesffein Nejed.

It does not appear that the Jews of Kheibar keep up any intercourfe with their brethrenwho are difperfed over Afia. When I afked the Jews in Syria concerning them, they told me, that those falfe brethren durft not claim their fellowship, for that they did not observe the law. The Beni Kheibar must therefore be of the fect of the Karaites, who are not numerous, and are much disperfed; and, by the other Jews, who are in general attached to the fect of the Pharifees, are shill more detested than the Christians: or Mahometans.

The name of Anaeffe is not unlike Hanaffi, the name of a tribe of whom Benjamin de Tudela fpeaks as being his countrymen. It alfo has a confiderable refemblance to Baruc Anzab, a race of Jews who gave much trouble to Mahomet and the first Caliphs. It should feem, therefore, that this branch of the Jews must have subfisted 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 circumftances of this fettlement have, perhaps, given rife to the fable of the Sabbatical River. Thefe Jews cannot accompany a caravan, becaufe their religion permits them not to travel on the Sabbath. Yet the country which they inhabit is furrounded by fuch vaft and fandy defarts, that, unlefs with a caravan, fo fequeftered a tract cannot be fafely 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 furrounded by the Arabic Gulph, and by the provinces of Hadramaut, Nejed, and Hedjas.

Yemen is naturally divided into two parts, differing greatly in foil and climate. That bordering on the Arabic Gulph is a dry and fandy plain, nearly two days journey in breadth, and is forched 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 circumftances will fall properly within the natural history of Arabia; and I am here speaking only of its political divisions.

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

The most confiderable of those princes is the Imam, who refides at Sana. Having travelled through a part of his dominions, and by confequence acquired particular: knowledge of them, I shall deferibe them in a separate article, and the rather, as they extend through the greater part of Yemen. At prefent, I proceed to give an abstract of what I could learn concerning the rest of this province. The independent flates of Yemen, befide the dominions of the Imam, are, as I learned from perfons who were the moft likely to be accurately informed,

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

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

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

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

5. A large diffrict between Abu Arifch 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 fome independent Schiechs;

8. Nedsjeran;

9. Katchtan ;

10. Nehhm;

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

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

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

There are poflibly feveral other fovereign flates in Yemen, which might be too fmall to come to my knowledge. A traveller, who fhould only flop a flort time on his way, could not readily learn the names of all the petty German baronies. What I know certainly, however, as having witneffed flriking enough inflances of it, is, that those endless fubdivisions of territory, among fuch a multitude of petty fovereigns, are, in a great measure, the cause of the flate of decline in which Arabia at prefent appears : fuch a collection of jarring interests is naturally fatal to trade and industry.

### CHAP. LXXI. $\rightarrow Of$ the Principality of Aden.

THIS finall flate is bounded on the fouth by the Indian Ocean; on the weft and north by the dominions of the Imam; and on the eaft 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 ftill a good harbour, although much declined from what it once was. Its trade is now trifling; for the fovereign 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 caftles of no great ftrength, belonging to this fmall ftate, the only place that is ftill in any degree confiderable, is Lahadsje, the feat of the prefent Schiech Abd ul Kerim el Foddeli. This town was belieged by the famous Abd Urrab, from whom it fuffered confiderably. Foddeli is a narrow diftrict, containing a city and feveral villages, known from its having been the original feat of the reigning family.

## CHAP. LXXII. - Of the Principality of Kaukeban.

THE country bearing this name, is furrounded almost on all hands by the dominions of the Imam of Sana; only, on one fide, meeting the territory of the confederated Schiechs of Hafchid-u-Bekil. The reigning family are defeendants from Mahomet, by Hadi, Imam Imam of Saade. They, for feveral ages, poffeffed confiderable dominions in Yemen; and retained the title of Imam, even during the ufurpation of the Turks. But when this nation was driven out of Yemen by Khaffem el Kebir, that illuftrious family were obliged to yield up their title of Imam to the new Arabian conqueror, and to content themfelves with that of Sidi or Sejid. However, they ftill retain fovereign authority over a confiderable territory.

A feries of those fovereigns was communicated to me; but I could not find means to fatisfy myfelf of its authenticity. The reigning prince, in 1763, was Sejid Achmet. He had feveral fons and brothers, and a good many nephews.

He refides at Kaukeban, a finall unfortified town, but fituate on the fummit of an almost inacceffible mountain. The aunt of the reigning prince has made a caufeway be formed, by which loaded camels can now advance up to the city.

In the different diffricts 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 unneceffary precautions for the defence of those petty princes, against fo 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 fome hot mineral fprings.

### CHAP. LXXIII. — Of the allied Princes of Hafchid-u-Bekil.

THE extensive country of Hafchid-u-Bekil, posseful 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 Defart of Amosia; on the fouth and the east, it is bounded by the dominions of the Imam, and the principality of Kaukeban; westward, it meets the fovereign state of Abu Arifch. The republican spirit prevails fo little through Asia, that these states may be regarded as a singular political phenomenon in the east.

This highland country contains many Schiechs, defcended from very ancient noble families, each of whom rules within his own domains as a fovereign prince. Thefe Schiechs, finding themfelves unable to make feparately any fuccefsful refiftance to a powerful neighbour, have combined, in order to defend themfelves by the common force.

It is not eafy, even in Europe, to obtain a thorough knowledge of the principles of any political conftitution; but among the miftruftful, fufpicious inhabitants of the eaft, fuch a thing is almost impossible. I could not learn upon what laws and conditions the confederation of Hafchid-u-Bekil is maintained. All I know is, that they choofe a certain number of chiefs, and, in war, fo many generals, to command their united forces.

Thefe allied princes, and their fubjects, are much better foldiers, and more inclined to war, than the reft of the Arabians. The Imam of Sana, and the Sherriffe of Mecca, entertain each feveral regiments of thofe highlanders, and pay them better than their other troops. They muft have officers of their own nation; and the Shiechs ufually both raife the regiments, and nominate the officers. For this reafon, the Imam fears to quarrel with the confederates. When they go to war with the Sovereign of Sana, their countrymen in h's fervice defert and join them.

A tradition which fubfifts concerning their common origin, may have been the caufe which first gave rife to the confederation among those Schiechs, and which has disposed them to maintain it hitherto. Haschid and Bekil, whose names the confederates have assumed. affumed, were, by this tradition, brothers, fons of one Babrofcham, by a princefs called Nedsjema. Babrofcham, who was born of honourable parents in Natolia, after fome romantic adventures, carried off that princefs, who was daughter to the King of Bithynia, and fought refuge upon thefe mountains of Yemen; where, through his fons, Hafchid and Bekil, he became the anceflor 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, whofe families can be traced farther back than the date of this tale. In the diffrict of Kheivan, and in the city of Beit il Toba, refides the chief of the family of Toba, a defcendant from the ancient Arabian monarchs of this name.

I was told of fifty of these independent Schiechs, fome of whom poffess domains in the midit 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 intersperfed among the hills; and even the higher grounds are cultivated and fertile.

A number of caftles are fcattered upon the heights; but few confiderable villages are to be feen. The town of Kheivan, in the diftrict of the fame name, is remarkable for having been the feat, first of the Hamjare Monarchs, and afterwards of the Imams. Ruins of a very ancient palace are still to be feen there.

In fome other fmall villages are feveral 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 Arifch, and the neighbouring Bedouins.

THE principality of Abu Arifch, which is also named after its capital, is properly a part of Tehama. It ftretches along the Arabic Gulph, northward from Loheya, for the fpace of two degrees. Like the reft 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 fince, within the Imam's dominions. The fovereigns of Sana ufually entrult the government of their provinces to none but perfons of mean birth; often to flaves, who may be lefs likely than the Arab nobles to afpire at independence. But a late Imam imprudently appointed a Sherriffe, named Achmed, to the government of Abu Arifch. The confequence was, that this Sherriffe revolted againft his fovereign; thus juftifying the faying among the Arabs, that the pofterity of Mahomet have all a thirft for fovereign power.

His fon Mahommed, the reigning Sherriffe of Abu Arifch, has hitherto withflood all the efforts of the Imam to reduce him to his obedience. The confederates of Hafchid-u-Bekil have been repeatedly excited, by prefents from the Imam, to attack the Sherriffe; but their attacks have been made without any regular concerted plan of conqueft. Shiech Mecrami of Nedsjeran likewife penetrated into this country, with a fmall army, in two fucceffive winters. To expel this enemy, the Sherriffe levied fix hundred men in the country of Hafchid-u-Bekil, and gave him battle in January 1763. The Sherriffe was defeated, with the lofs of fix or feven men, upon which he fhut himfelf up in defpair, in his palace. But Schiech Mecrami did not avail himfelf of his victory; for learning that the Shiech of Kachtan had entered Nedsjeran in his abfence, he haftened home to the defence of his own dominions.

The remarkable places in the principality of Abu Arifch, are the capital, known by the fame name, which is encompassed with walls, and is the feat of the Sherriffe; and

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the town and harbour of Gezan, a day's journey from Abu Arifch. This province of Gezan, fituate upon the Arabic Gulph, and in a fertile country, carries on a confiderable trade in fenna; great plenty of which grows in the circumjacent territory; and in coffee, which is brought hither from the mountains of Hafchid-u-Bekil. It has a trade likewife with the ports on the oppofite fide of the Arabic Gulph; but has no intercourfe with the fubjects of the Imam. A few towns, and feveral large villages, form the reft of this principality.

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

Thefe Bedouins, when afked what religion they are of, call themfelves Muffulmans. But their neighbours, not crediting this account, call them infidels, and accufe them of profeffing a peculiar religion, the followers of which are called Mafaliks. It appears, indeed, that they depart widely, in feveral points, from pure Mahometifm : their circumcifion at leaft is totally different. It may be thought, that thefe wandering Arabs, having never been fubdued, by either Mahomet or his fucceffors, have retained fome part of their ancient religion. The Muffulmans confider the Bedouins, in general, as fcarcely orthodox, and reproach them as not being true believers.

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

### CHAP. LXXV. — Of the Territorics of Sahan and Khaulan.

THE Arabs call the mountainous tract between Hafchid-u-Bekil and Hedjas, Sahan. This tract of country is of confiderable extent, and produces abundance of excellent fruits of all kinds, but efpecially grapes. Iron mines have alfo been difcovered in it, but for want of wood have not been wrought. From this circumftance, the iron in Yemen is both dear and bad.

The inhabitants of this country, effectively the highlanders, who have little intercourfe with ftrangers, are faid to fpeak the beft Arabic, corresponding more entirely than that fpoken any where elfe with the language of the Alcoran; although at the fame time, they are almost abfolutely ftrangers to the book.

Thefe people differ effentially in their manners from the Arabs in the cities of Yemen. They feldom 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 tome vegetables. Their country affords plenty of thefe articles. By this fimple mode of living, they commonly attain to a very advanced age, retaining the perfect ufe of their fight to the laft. They are very hofpitable, and yet rob with no lefs rapacity, when they meet with travellers not embodied in a caravan, than the Bedouins of the defart.

In this country are many independent lordfhips. The principal of thefe is Saade, in the poffefiion of Prince Khaffem, a defcendant from Imam Hadi, of the fame flock as the prefent royal families of Kaukeban and Sana. This Prince takes also the title of Imam; but his principality is fo fmall, that he can hardly defend himfelf against the Schiechs of the neighbouring mountains.

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At Saade, his capital, and the place of his refidence, is a cuftom houfe, which brings him a confiderable revenue. All goods from the dominions of the Imam muft pafs 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 poft upon which a prince of this flate fuffained a feven years fiege by the Turks.

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

The fmall diftrict of Khaulan, which comes to be here taken notice of, and which is to be carefully diftinguifhed from that of the fame name near Sana, lies among the mountains weftward from Saade, upon the road from Sana to Mecca, four days journey from Hali, the extreme city upon that fide of the Sherriffe's territory. It has likewife an independent Schiech. This is all that I could learn concerning it.

### CHAP. LXXVI. -- Of the Principalities of Nedsjeran and Kachtan.

NEDSJERAN is fituate in a pleafant and well watered country, three days journey north-eaft from Saade. This narrow territory is fertile in corn and fruits, efpecially in dates. It affords excellent pafturage; and its horfes and camels are in high requeft through all Arabia.

Its prefent Schiech, whofe name is Mecrami, has gained a very high reputation. He is faid not to be of the flock of the ancient nobility. In his youth, he travelled through all Arabia, Perfia, and India. After his return, the Imam of Saade intrufted him with the government of the province of Nedsjeran. But fcarce had Mecrami been invefted in this office, when he threw off his allegiance.

The new Schiech of Nedsjeran has made himfelf formidable by his genius and valour, not merely to his neighbours, but even to diftant princes. Not long fince, he introduced his troops, by fmall detachments, into the territory of Hafchid-u-Bekil; penetrated into the dominions of the Imam; and made himfelf mafter of the province of Safan. In January 1763, as has already been mentioned, he defeated the Sherriffe of Abu Arifch. In the end of the fame year, he had traverfed all Arabia with his army, and entered the province of Lachfa. In Europe, it would be impoffible to conduct an army, in fo fhort a time, through fuch an extent of ftrange and defart countries. But an army of Arabs are not incumbered with artillery, tents, or ammunition. The fcanty provisions which they need are borne by camels; and the foldiers, being light armed, and almoft naked, fear no fatigue.

Schiech Mecrami enjoys through Arabia the reputation, no lefs of a profound theologian, than of a valiant warrior. His religious opinions differ effentially from those of the flanding fects among the Muffulmans. He honours Mahomet as the Prophet of God, but looks with little respect on his fucceflors and commentators. Some of the more fensible Arabs fay, that this Schiech has found means to avail himself of heaven, even in this life; for, to use their expressions, he fells paradife by the yard; and affigns more or lefs honourable places in that mansfion, according to the fums paid him. Simple superstitutions performs actually purchase affignments 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 iffue fimilar bills upon heaven, and has gained confiderably by the traffic. The people of the east appear to approach daily nearer to the ingenious invention of the Europeans in these matters. The knowledge of many fecrets, and, among others, of one for obtaining rain when he pleafes, is likewife afcribed to this Schiech. When the country fuffers by drought, he appoints a faft, and after it a public proceffion, in which all muft affift, with an air of humility, without their turbans, and in a garb fuitably mean. Some Arabs of diftinction affured me, that this never fails to procure an immediate fall of rain.

The capital of this fmall kingdom is Nedsjeran, an ancient city, famous in Arabian hiftory. The other towns in it are places of little confequence.

The fmall diffrict of Kachtan lies among the mountains, three days journey northward from Nedsjeran. At Loheia, I faw a perfon of diffinction from that country, who had been at Sana with horfes for the Imam. He became fufpicious of my intentions, when I put fome queftions to him refpecting 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 fmall diftrict between Dsjof and Hafchid-u-Bekil. The prefert Schiech, who is of a warlike character, and often troublefome to the Imam, is an independent prince. He poffeffes a few fmall inconfiderable towns, with a fertile mountain, on which are many villages. The inhabitants of Dciban are free; but they always join the Schiech of Nehhm in his wars with the Imam.

The finall diftrict of Khaulan, which is different from that of the fame name of which fome account has already been given, lies a few leagues fouth-eaft from Sana. It is governed by an independent Schiech, the reprefentative 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 refidence is at Beit Rodsje, a fmall town in his own dominions.

In this principality is the finall city of Tanaiem, famous among the Jews of Arabia, who had anciently their chief feat, with many fpacious fynagogues in it. At prefent it is almost defolate; and few Jews are among its inhabitants. Beit el Kibfi is a village inhabited folely by Sherriffes, one of whom must always be at the head of the caravan which goes annually from Sana to Mecca. This caravan confists of about three thoufand perfons, 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 fouthward from Nedsjeran to Hadramaut, and eaftward from Hafchid-u-Bekil to the Defart, by which Yemen is feparated from Oman. It is full of fandy and defart plains. In feveral places, however, the inhabitants want neither cheefe nor durra, nor any other of the neceffaries of life. The horfes and camels of Dsjof are greatly in requeft in the Imam's dominions.

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

The wandering Arabs in this country are of a martial character. In their military expeditions they ride upon horfes or camels. Their arms are a lance, a fabre, and fometimes a match-firelock. Sometimes they put on coats of mail, a piece of defenfive armour which the other Arabs have ceafed to wear. They are not a little troublefome to their neighbours, who are fettled in villages, plundering them, and often carrying off their young women. But neither thefe, nor any other of the Bedouins, are ferocioufly cruel; they only rob ftrangers, but never kill them. Thefe Bedouins of Dsjof are faid to have uncommon talents for poetry, and to excel all the other Arabs in this elegant art.

In the diffrict of Bellad es Saladin are many petty fovereigns. Of thefe, none was named to me but the Sultan of Baham. The title of Sultan is no where ufed in Arabia, except in Dsjof and Jafa. It feems to be applied to diffinguish the Schiechs of the Highlanders from those of the Bedouins.

The most confiderable princes in the district of Bellad es Scheraf, are the three Sherriffes of Mareb, Harib, and Rachvan. But the first, although chief of the defcendants of Mahomet in this country, posseffer only the town of Mareb, with fome adjacent villages.

Mareb, though confifting only of about three hundred poor houfes, is the capital of the province. It is fituate fixteen 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 fome ruins, which are pretended to be the remains of the palace of Queen Balkis. But there is no infeription to confirm or refute this affertion.

The Sabæans had a refervoir or bafon for water, which was anciently famous, and which I often heard talked of in Arabia; but nobody could give me an exact defcription of it, except one man of rank, who had been born at Mareb, and had always lived there. He told me, that the famous refervoir, called by the Arabs Sitte Mareb, was a narrow valley between two ranges of hills, and a day's journey in length. Six or feven finall rivers meet in that valley, holding their courfe fouth and fouth-weft, and advancing from the territories of the Imam. Some of these rivers contain fifnes, and their waters flow through the whole year; others are dry, except in the rainy feafon. The two ranges of hills which confine this valley, approach fo near to each other upon the eaftern end, that the intermediate fpace may be croffed in five or fix minutes. To confine the waters in the rainy feafon, the entrance into the valley was here that up by a high and thick wall; and, as outlets, through which the water thus collected might be conveyed, in the feafon 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 ftones. Its ruins are ftill to be feen. But the waters, which it uled formerly to confine, are now loft among the fands, after running only a fhort way.

Thus, was there nothing incredibly wonderful in the true account of the Sabæan refervoir. Similar, although much finaller refervoirs, are formed at the roots of the mountains in many places through Yemen. Near Conftantinople is a vale, the entrance into which is likewife that 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 deftroyed by a deluge, occafioned by the fudden burfting of the wall, has entirely the air of a popular fable. It feens more probable, that the wall, being neglected, fell gradually into difrepair, when the kingdom of the Sabæans declined. But the ruin of the wall proved fatal to the city in a different

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different way. The neighbouring fields, when no longer watered from the refervoir, became wafte and barren; and the city was thus left without means of fubfiftence. Befides, Mareb is not fo fituate that it could fuffer an inundation in confequence of the demolition of the wall. It ftands upon a finall eminence, at a league's diffance from it, upon the water fide.

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

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

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

THIS territory is furrounded by Aden, fome 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 themfelves independent. They are governed at prefent by three fovereign princes, who have conquered alfo a part of the province of Hadramaut. Those princes are, 1. The Sultan of Ress, 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 faints. The inhabitants are confequently 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 fome account of that part of this province which is fubject to the Imam. The fame intermixture of fertile and barren territory, and the fame productions, appear every where through the whole province. The Imam, however, feems to be maîter of the richeft, the most agreeable, and the most interesting part of this tract of country.

It would not be eafy to explain diffinitly the extent and limits of this fovereign's territories, as they are fo interfected by the domains of a number of petty princes. On the north fide they meet the territory of Hafchid-u-Bekil; weftward they are bounded by the principality of Abu Arifch and the Arabic Gulph; to the fouth by the principality of Aden; and on the eaft 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 elfewhere. Upon this grand division depends the fubdivision of the kingdom of Sana into thirty governments

or

- LIBRARY UNIVERSITY OF CALIFORNIA or countries. Tehama contains fix of these governments, and the highland country twenty-four.

Thefe finall governments are not all alike populous or remarkable. It would be a tedious and fuperfluous labour, therefore, to enumerate the names of all the towns and villages contained in them. I shall content myfelf with taking notice of the principal of those, after I have given fome general account of the fovereign of these dominions, and of the nature of his government.

As there are, in the territory of the Imam, many Schiechs difperfed among the mountains, who acknowledge not his authority, and are but in a very flight degree dependent upon him, I fhall be more careful to take notice of thefe independent lords, than of the petty towns and villages. The reader will be more entertained by an account of the political conftitution under which this fingular people are united, than he could poflibly be by a lift of Arabic names.

# CHAP. LXXXI. - Origin and Hiftory of the Imams.

IN the abftract of the revolutions of Arabia, I have briefly mentioned that by which the expulsion of the Turks was accomplifhed. This event took place in 1630; and, from this period, are we to date the elevation of the prefent royal family of Suna. Their great anceftor is Khaffem Abu Mahomed, who was the chief author of that revolution.

Khaffem was defcended from Mahomet by Imam Hadi, who is buried at Saade, where his pofterity ftill reign. From him are fprung both the Imams of Saade, and the princes of Kaukeban, whom the Turks could never fubdue. Khaffem lived as a private perfon, upon the revenue of an eftate which had been left him by his anceftors, upon the mountain of Schæhara, north eaft from Loheia. Although but a private individual, he enjoyed the friendfhip of the independent Schiechs in the highlands; and, feeing the Turks to be odious to his countrymen, he, with the aid of thofe Schiechs, attacked the Pachas, and, by degrees, expelled them out of the cities of Yemen. Thus attaining the dignity of a Sovereign Prince, and affuming the title of Sejid Khaffem, he ftill continued, however, to refide upon the mountains of Schæhara, and died there, after a reign of nine years. The gratitude of the nation honoured him with the epithet Grcat; and he has accordingly been denominated Khaffem el Kebir, or Khaffem the Great.

After this revolution, the ancient royal family of Kaukeban, being obliged to yield its prerogatives to the family of Khaffem, the eldeft fon of Khaffem affumed the title of Imam, and the name of Metwokkel Allah. The Imam is properly the clergyman who fays public prayers in the mofques. The royal fucceffors of Mahomet have continued the practice of performing thefe religious fervices, in proof that they enjoy fpiritual, no lefs than temporal, power. Various Arabian Princes, who dare not affume the title of Caliph, content themfelves with that of Imam, or Emir el Mumenim, Prince of the Faithful. All thofe fovereigns, thus invefted with fpiritual authority, whether Caliphs or Imams, obferve the ancient cuftom of changing their name, like the Popes in Chriftendom, when they mount the throne. This change feems to indicate, that the whole character of the man is entirely altered, upon his being invefted with an employment, which imprefies a degree of fanctity 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 themfelves in fo remote a conqueft, by which they were rather lofers than gainers. The Arabs honour that Imam as a faint : To fpare the public revenue, he, like many other Mahometan monarchs, narchs, carned his livelihood by his labour, employing himfelf in making caps. He had only one wife, and the contented herfelf with one household fervant. Metwokkel Allah refided at Doran, and reigned thirty years.

His fon Mejid Billah fucceeded him; was no lefs fcrupulous than his father with refpect to the revenues of the flate; and reigned feven years.

His fucceflor was his coufin Mahadi Achmet, who, after reigning likewife feven years, notwithftanding his devout turn of mind, extending by his conquefts the limits of the kingdom, was fucceeded 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, fon of Imam Mahadi Achmet, dethroned him, and affumed his place.

This Imam Mahadi Mahomed refided at Mouahheb, and reigned thirty years. The French vifited his court in 1707: an account of the circumftances of which vifit has been publifhed by La Roque. Hamilton fpeaks alfo of this prince, and fays, that he was eighty years of age in the year 1714. Mahadi Mahomed was continually at war with the confederates of Hafchid-u-Bekil. In the beginning of this conteft, he put his nephew Khaffem at the head of his army, and he proved victorious; but the Imam ungratefully flut up the fuccefsful general in the citadel of Damar. At a fubfequent period, the Imam's fon being defeated by the confederates, that prince was obliged to releafe Khaffem, and intruft him again with the command of his forces. Khaffem was again victorious; but, before he could return to his uncle's court, another perfon, of the fame family, from Scliachara, had poffeffed himfelf of the throne, affuming the name of El Nafer. How ver, the ufurper had fcarcely enjoyed the fupreme power two years, when Khaffem expelled him, and afcended the throne under the name of El Metwokkel.

Imam El Metwokkel chofe Sana for the place of his refidence, and there reigned in tranquality for ten years.

After his death, El Manfor, his fon, afcended the throne. But hardly was he feated upon it, when a nephew of Mahadi Mahomed, with the affiftance of the prince of Kaukeban, made himfelf mafter of all the country except Sana. El Manfor, however, found means to feize the perfons of the ufurper and his protector, and caft them both into confinement. He, with the fame good fortune represent the rebellion of another of his coufins, and of one of his brothers; and shut thefe also up for the rest of life. He reigned one and twenty years.

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

IMAM El Manfor left feveral fons, the eldeft of whom, Ali, had naturally the beft right to fucceed him. His mother was the firft wife that his father had married, and daughter to the prince of Kaukeban: confequently he was lineally defeended from Mahomet, both by father and mother. But, the princefs, who was living at Sana in 1763, had not influence or addrefs enough to fecure the fucceflion to her fon, although it was the general wifh of the country that he fhould be fovereign.

A fon, who was named Abbas, had been born to El Manfor by a negrefs flave. This woman artfully concealed her mafter's death, till the Kadi Jachja, one of El Manfor's principal miniflers, had time to fecure the troops, and the governors of the provinces, in the intereft of her fon Abbas, whom fhe 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 the beginning of El Mahadi's reign, the prince of Kaukeban repeatedly difputed with him the title of Imam. But, being twice defeated, and his beard being burnt in the fecond 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 Nehlim and Deiban advanced nearly to Sana; but they were routed and difperfed by the Imam. Seven years after, the confederates of Hafchid-u-Bekil attacked the Imam, and routed his forces. But in the year following, 1758, the Imam's general furprifed and routed the allies.

Imam El Mahadi Abbas was five and forty years of age, and had reigned feventeen years, in 1763. He was of a dark complexion, like his anceftors by the mother's fide, and did not at all refemble the other defeendants of Mahomet. Had it not been for fome negro traits, his countenance might have been thought a good one. He had twenty brothers, of whom fome that I faw were black as ebony, flat-nofed, and thicklipped, like the Caffres of the fouth of Africa. He had married the daughter of a relation, one of the pretenders to the crown of Taœs; and, befide her, feveral other free women; but he kept fewer female flaves than his father had. El Manfor had more than two hundred of thefe in his haram.

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

On his acceffion to the throne, he continued Kadi Jachja, to whom he owed his advancement, for fome time in the poft of Prime Minifter. But finding that his fubjects were difcontented with the administration of Jachja, and ftill regretted Ali, who, before his death, had written an affecting letter to his brother; the Imam facrificed his minister to the public hatred, deposing him, confiscating his effects, and throwing him and his confidential fervant into prifon. The degraded minister was reflored to liberty foon after our arrival at Sana. But inflead of refloring his effects, the Imam only allowed him a finall pension, which was fearcely enough to make him live.

### CHAP. LXXXIII. — Hiftory of Schiech Abd Urrab.

OF the enemies of whom Imam El Mahadi had to contend, the moft formidable, both by genius and courage, was Schiech Abd Urrab of Hodsjerie. When fpeaking of the fiege of Taœs, I mentioned by the way fomething of the adventures of this Schiech, who is regarded as a hero among his countrymen. I found his hiftory interefting, and fhall now enter into it more at length, becaufe it involves feveral particulars illuftrative of the principles of the Imam's government, and of the general manners of the Arabs.

Abd Urrab, fon to a Nakib or General, who was governor of a finall province, fucceeded his father in the government. The Imam, pleafed with his fervices, conferred on him the government of Kataba, which was more confiderable; and at the fame time intrufted him with a commiffion to demolifh the caftles of fome neighbouring lords. The zeal with which he carried this order into execution, raifed him many enemies among the nobility; the moft bitter of whom was a Nakib, of the ancient family of Wadei, who, among others, had loft his caftle.

This

This Nakib prepofielied the Imam againft Abd Urrab, by accufing him of rebellion; and obtained three thousand men to reduce him to obedience. With this army, he befieged the pretended rebel for eleven months in Kataba, the capital of the diffrict under this government. When Abd Urrab could no longer hold out, he fallied forth with fix hundred men, made his way through the midft of the enemy, and retired to the diffrict of Hodsjerie, where his friends opened to him the gates of their fortrefles, and acknowledged him their Schiech. Another army, fent by the Imam to befiege him here, was as unfuccefsful as the firft.

As yet, the new Schiech had only flood upon the defensive; but, beginning now to feel his ftrength, he attacked the dominions of the Imam, made himfelf mafter 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, befieged the fovereign in his capital, and forced a large fum of money from him. The Imam on this occasion entirely abandoned his ally.

In the account of the fiege 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 flould treat the Schiech as a friend, acknowledge him Schiech of Hodsjerie, and renounce all his own pretentions to the fovereignty of that province. This engagement the Imam not only confirmed with feven oaths; but, according to a prevalent cuftom in the Eaft, fent to the Schiech the copy of the Koran upon which he had fworn, and the rofary which he ufed at prayers, as pledges of his fincerity. Moreover, his two generals, El Mas, and Achmed el Hamer, alfo bound themfelves that the Imam flould abide by his promife.

Trufting to fo many oaths, to those pledges of faith, and to the affurances of the two generals, Abd Urrab yielded to the preffing 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 deftroying 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 feized, 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 ftreets. His fifter, 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 ftill 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 fubjects. The two generals, who had pledged themfelves for the fafety of Abd Urrab, were particularly enraged. The firft, Nakib El Mas, was commander of the mational troops; the other, Nakib Achmed el Hamer, commanded the mercenaries from Hafchid-u-Bekil, and his brother Khaflem was general of the confederates. Thefe two confiderate perfons thought that it became them to fhew their refentment.

El Hamer, therefore, reproached the Imam for his perfidious cruelty, but was immediately caft into prifon. 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 vifit; by the effects of which the Nakib died before he could leave the palace.

As

As foon as Khaffem received notice of the imprifonment of his brother El Hamer, he attacked the Imam's dominions with the forces of the confederates; but happening to lofe his fon in a fkirmifh, he retreated home. The Imam, fearing new movements on the part of the allies of Hafchid-u-Bekil, fet Nakib El Hamer at liberty, by beheading him in prifon. Since that time, the allies have never ceafed avenging his death, by inroads upon the dominions of the Imam; in which they burnt feveral cities, foon after our arrival in Arabia.

The conduct of the Imam, in refpect to this unfortunate Schiech of Hodsjerie, has rendered him odious to his neighbours and fubjects, and may probably occasion his deposition from the throne, and premature death.

# CHAP. LXXXIV. - Of the Conflictution and Government of the Dominions of Sana.

THE throne of Yemen is hereditary. If generally approved of by the fubjects, the eldeft legitimate fon of an Imam is his rightful fucceflor. But, the revolutions which I have briefly narrated, fhew, that this order of fucceflon is often violated. In the defpotic governments of the Eaft, indeed, no order can be clofely obferved, becaufe there are no fundamental laws. The practice of polygamy has allo a tendency to confound the order of fucceflion in Afia, as it often happens, that brothers, by different mothers, found their pretentions to fucceed their father upon grounds equally falfe, or equally fpecious. The blind preference of a father, funk into dotage, or the intrigues of a favourite, in fuch eafes, determine the difference.

The Imam is an abfolute prince, and the more fo for uniting in his own perfon fupreme authority, both fpiritual and temporal over his fubjects. His jurifdiction in ecclefiaftical matters, however, extends not over the dominions of other fovereigns of the fame fect. Thefe ftates have each a Mufti or Kadi for its fpiritual ufe.

Although the Imam be abfolute, he is checked in the exercife of his authority by the fupreme tribunal of Sana, of which he is only prefident. This tribunal, confifting of a certain number of Kadis, poffeffes the fole power of life and death. The Imam may not order any of his fubjects for execution, but fuch as have been condemned in confequence of a criminal profecution before this Court. The Kadis are generally effeemed to be perfons of incorruptible integrity, of blamelefs lives, and devoted to the faithful difcharge of their duties. They are not changed here fo often as in Turkey, but hold their offices ufually for life.

Yet, when one of these Monarchs is disposed to abuse his authority, he can break through any reftraints imposed upon him by this tribunal. The affestors are nominated by the linain, and removeable at his pleasure. He has it thus in his power to extort their fuffrages by threatening them with disgrace. But the fovereigns 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 feems to await the prefent linain, whose crueity 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 firft minifter has no other title but Fakih; an appellation fo vague, that his fecretaries, and men of learning who think themfelves in any degree above the vulgar, affume it as well as the minifter. The other minifters, the fecretury of ftate, the fuperintendent of pious eftablifhments, the furveyor-general of public buildings, the infpector of the camels, and, by confequence, all those who occupy the first employments, are, in the fame manner, only Fakihs, without any other title of honour to diffinguish them.

Every

Every petty diffrict 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 fometimes Emir, when he happens to be a perfon of low birth. I have already remarked, that the fovereigns of Sana find it generally the beft policy to confer those governments upon men who have rifen merely by perfonal merit, rather than upon their nobles.

A Dola in Yemen is much luch another as a Pacha in Turkey, only acting upon a narrower ftage. He commands the forces ftationed 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 fends him a horfe, a fabre, and robes. All are obliged to render an account, from time to time, of their administration; and, when guilty of high mifdeameanors, or convicted of malverfations in office, they are punished by imprifonment, or by confifcation of their property, but feldom capitally. Sometimes a Dola, who has been thus difgraced, is raifed from prifon to an office of greater confequence than that of which he was divested. This custom marks the character of despotifin, where honour, and degradation by punishment, of confequence, are utterly unknown.

In every little town, a Sub-dola, with a fmall garrifon, confifting fometimes of only five or fix foldiers, refide, to maintain order. The chief of a large village is a Schiech; he of a fmall one, a Hakim.

The Dolas of confiderable governments are attended by a Bafkateb or comptroller, whofe bufinefs is to keep a ftrict eye upon their conduct, and to inform the Inam of what is going forward. This fpy often fucceeds the Governor who has been removed upon his reprefentation; but another Bafkateb is, at the fame time, fent to do for him what he did for his predeceffor.

Every city in which a Dola refides has alfo a Kadi, dependent on the chief Kadi of Sana. The Kadi is fole judge in civil and ecclefialtical affairs; nor may the Dola interfere to contradict his fentences, or render them inefficacious. The Kadis in the provinces, no lefs than in the capital, are in high reputation for wifdom and integrity.

In the fea port towns, the Emir Bahrr, who is infpector 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 fales and markets. In Yemen the post of keeper of the prifon 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 flate in which he fpends only a flort time. In Arabia it is peculiarly difficult; as he must here be very cautious in putting questions, that he may not render himself fuspected among a nation of whom so few have any knowledge of public affairs.

I, however, had the advantage of confulting upon this head a man who had held employments, in which he could not avoid making himfelf acquainted with the flate of the Imam's finances. This perfon was Oræki, the Jew, furveyor general of the buildings, who had been the favourite of two fucceflive Imams, and of whofe adventures I have given fome 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 loft a number of pro.

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vinces.

vinces, Kataba, Aden, Abu Arifch, and Taœs, with part of Bellad Anes, and Harras, and having beftowed the diffricts of Ofab and Mechader in fief, El Manfor's monthly income was thus reduced to 300,000 crowns. The prefent Imam had recovered fome of the difmembered 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 effimate 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 furplus to the Imam.

This revenue arifes from a land and a poll tax of long ftanding, and from duties payable upon articles of merchandife. Coffee affords a very confiderable tax. Before it can be put a board a fhip for exportation, the Imam muft receive a fourth part of the price for which it was fold. It is remarkable, that Pliny even mentions it as an old cuftom, 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 precife number I could not learn. According to common opinion, it confifts ordinarily of four thousand infantry, raifed 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. Befide thefe four general officers of high birth, many Nakibs or officers of inferior defcent, fome of whom had even been flaves in their youth, were alfo in the army. Nakib is the highelt title that the Imam can confer. Schiech is a title that can only come by defcent, and is peculiar to fovereign princes and independent lords.

In time of peace, a foldier ferving in the cavalry has nothing to do but to take care of his horfe, and attend the Imam or Dola to the mofque, 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 horfes. Each horfe 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 mafter home from the mofque, the cavalry perform their exercise, which confists 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 horfes, except when they are ridden.

Moft of those who ferve in the cavalry have likewise civil employments, in which they occupy themselves in time of peace. Their arms are lances and fabres. Some carry pistols in the holsters of the faddle. They know nothing of the use of uniforms; every one dreffes after his own fancy.

The infantry in the garrifons are equally unemployed; they never ftand as fentinels but at the gates of cities. The Dola is attended by foot guards likewife to the mofque; they march in rank and file. Four men in arms leap before them with antic geftures. On his return from the mofque, they falute him with fome irregular difcharges of mufquetry. This too is all the exercife ufed by the infantry. They They are full more fuitably 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 dreffed, with a blue cap of linen and a fhirt.

The Arabs have a fingular way of difplaying their courage in engagements, not unlike the devotement to the infernal gods among the ancients. A foldier, willing to fignalize his attachment to his mafter, binds his leg to his thigh, and continues to fire away upon the enemy, till either they be routed, or he himfelf be flain 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 inftance in the cafe of a Schiech of Hafchid-u-Bekil, in the Imam's fervice, who devoted himfelf in this manner, in a battle against his own countrymen. Six flaves charged muscless for him, which he continued to fire upon the enemy, till being at last deferted by the Imam's troops, and even by his own fervants, he was cut in pieces.

Those armies use no artillery. The Arabs know not how to manage cannons. In fome towns they have renegadoes or vagabond Turks for gunners, little less ignorant than themselves.

The linam, as he has no dread of enemies or corfairs upon the Arabic Gulph, needs not to keep up a naval force. His fubjects are in general unfkilled in navigation, as I have had occafion to remark. The fifthermen only difcover fome degree of courage and dexterity, venturing far out at fea in fmall canoes, fcarcely furnifhed 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 lefs throughout the neighbouring countries. Books are fcarce in Arabia, becaufe the Arabs have a diflike of printed characters. Their intricate alphabetical writing is beft performed with the hand; they can hardly read books from our preffes. It was for this reafon, that the attempt of Ibrahim Effendi to introduce printing at Conftantinople failed of fuccefs, and the renegado was ruined by the project. The Hebrew characters, indeed, are much eafier caft, and therefore the Jewish preffes at Conftantinople, Smyrna, and Salonica, may poffibly maintain their ground.

The devotees among the Muffulmans, and chiefly the fect of the Sunnites, have a ftrong abhorrence against images; in confequence of which there is neither painter nor fculptor in Yemen; but a great many inferiptions are engraven.

The Turks have fome muficians; but the Arabs never apply to mufic as a feparate art. In Yemen, I never heard any mufical inftrument but the drum and the pipe.

Much gold and filver 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 fit while they work; a habit not confiftent with very great activity. In walking, they have their feet always bare; as the wearing of their fandals would be troublefome. Many work with their feet, with little lefs dexterity than with their hands.

The mills in Yemen are of a very fimple conftruction. But I faw in Tehama an oil-prefs wrought by an ox; and it is furprifing, that the fame mode of operation has never yet been employed in the corn mills.

been established at Mokha. Some coarse cloth is manufactured here; but not fo 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 fort to Mokha, but were obliged to carry them back to India unfold.

A country which affords fo few articles for fale, cannot have a great trade. Coffee is almost the fole 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 fome fmall quantities of coffee are exported by Loheia and Hodeida. What has been faid, therefore, of the trade of Mokha, may be confidered 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 feparate excursions, I traverfed a great part of the Imam's dominions, which I have occasionally described in the courfe 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 myfelf, and which yet seem to deferve notice. I shall mention nothing but what I learned from perforts who had full access to certain information.

I have already given a general defcription of Tehama, that vaft plain through which I travelled from one end of it to the other. I have, therefore, nothing to add to what has been faid concerning the governments of Mokha, Hæs, Jebid, Beit el Fakih, Hodeida, and Loheia.

In the highlands I faw and have defcribed the governments of Sana, Damar, Jerim, Mechader, Dsjobla, Taæ, Bellad Aklan, Udden, Harras, and Mofhak. The following are the other towns and diffricts, which I know only by hearfay.

Doran, in which feveral Imams refide, is a very ancient city, fituate on the declivity of a mountain, not far from the roads between Sana and Damar. The diffrict 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 ftrong citadel, lying in a fertile country, through which paffes a fine river, whofe waters are difcharged into the fea at Aden. In this diftrict is a range of wild and lofty mountains, bordering on the territories of the Imam.

Hodsjerie was originally a diftrict 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 ftrong city, upon a mountain, which Abulfeda calls the King's Treafury; and Mukatera, a fortrefs faid to be impregnable, which ftands upon a lofty and precipitous hill, acceffible only by one narrow path, which is flut up by a gate; but fertile on the fummit in corn, and plentifully fupplied with water.

Ofab is a diffrict held in fief from the Imam by one of his relations. In it are a fmall village, and three ftrong caftles, upon hills.

Kufma is a finall town, ftanding upon a high hill. Its confines I had occafion to fee, 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 diffrict of confiderable extent, in which are a number of independent Schiechs,

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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 faid to be three hundred and fixty refervoirs for water cut in the rock. The diffrict 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 confiderable fize.

Manacha is alfo a confiderable town, and famous for its fairs. It is the feut of the Dola of Harras. In the heart of his government lies the diffrict of Safan, in which Schiech Mecrami has an almost impregnable castle, which he took, some years fince, by furprife.

North weft from Sana is a mountainous and extensive tract of country, which is confidered as belonging to the Imam. But many Schiechs are in it, who acknowledge not this Prince for their Sovereign. He posselies, 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 refidence. Such are the following :

Tulla, a firong town, with a citadel, in which a Dola refides, whofe jurifdiction extends over another finall town with a citadel. The reft of the environs belongs to Schiechs. In this diffrict 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 feat of Khaffem, the founder of the reigning family.

Khamir, a fortified town, fituate in the middle of the territories of the confederates of Hafchid-u-Bekil.— It coft the Imam no fmall trouble to retain poffeffion 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, becaufe the reigning chief has been made to acknowledge himfelf the Imam's vafial.

Amran, a town with a citadel in a fertile country, which once belonged to the allies of Hafchid-u-Bekil. Saad el Khammel, one of the most ancient and famous kings of Yemen, is interred in this diffrict.

### CHAP. LXXXIX. — Of the Princes and Schiechs within the Dominions of the Imam.

ONE of the most fingular and curious facts in the history of Arabia, is, its having always been, even from the most remote antiquity, parcelled out among fuch a number of petty princes and independent lords. The history of Arabia exhibits, through its whole courfe, nearly the fame political arrangements which appear to have prevailed in Europe, for fome centuries, in the middle age; with this difference only, that the Schiechs have feldom been in a state of vasilalage, and never knew the feudal government.

The nature and local circumftances of Arabia are favourable to the fpirit of independence, which diftinguifhes its inhabitants from other nations. Their defarts and mountains have always fecured them from the encroachments of conqueft. Those inhabiting the plains have indeed been fubdued; but their fervitude has been only temporary; and the only foreign powers to whofe arms they have yielded, have been those bordering on the two gulphs between which this country lies.

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Independent Schiechs are therefore to be found among the Bedouins, or wandering Arabs, who efcape opprefilion in confequence of the barrennels of their lands, and of the facility with which they retire into the defarts, whither no armies can follow them; and among the Kobails, or Arabian Highlanders, who inhabit wild and lofty chains of mountains, yet of fufficient fertility to afford fubfiltence to a frugal race, blocked up by their enemies in this retreat.

Of the latter are the Schiechs eftablished 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 forts. These hills are very difficult of access; and the passes through the valleys are usually barred, either by fortifications, or by castles upon infulated 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; fince the domains of fo many arc 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 refidence, 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 Haffan: these are both vaffals 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 Taces, is faid to be parcelled out among more than a hundred free and hereditary Schiechs, perfectly independent of the Imam, although furrounded on all hands by his territories. This fertile mountain confifts of a chain of hills of various heights.

In the government of Hodsjerie are the Schiechs of Manfora and Afæs. The diftrict of Beni Jusof, and the hill of Habbeschi, contain also a good number of hereditary independent lords.

I have already fpoken of the prince of Beni Aklan, who refides at Dorebat, and of the independent Schiechs who poffefs 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 fame 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 Ofab is of the Imam's family, and a vafial to that prince; his principality being a territory that has been detached from the dominions of Sana.

In no diftrict are there a greater number of confiderable Schiechs than in Kufma, the moft weftern range of the coffee mountains. This diftrict, confifting entirely of precipitous hills, planted with coffee trees to the very fummits, is naturally populous, in confequence of affording fo profitable a produce as coffee, in fuch abundance. Hence it is, that those gentry are here fo rich and numerous. I was told of more than thirty, who draw large revenues from the markets within their dominions, at which an aftonifhing ing quantity of coffee is fold. Thefe Schiecles are all independent, and refide in fortified caffles upon the mountains.

The government of Dsjebi being, with refpect to external appearance, foil, and productions, precifely of the fame character as Kufma, is, like it, full of Schiechs of eminence. I learned the names of a dozen of them. They live in the fame ftyle as the others.

On Mount Harras, a large hill, fertile in vires, are likewife fome caftles, belonging to independent lords. This, among other diffricts, was feized by Schiech Mecrami.

In the territories which have been conquered by the Imams from the allies of Hafchid-u-Bekil, are ftill many free domains. About ten or a dozen of the most eminent Schiechs, are the Schiechs Beni Afchiab, Shemfan, and Marani. Near Tulla, is also Sejid Machfen of Hadsje, a principality anciently held under the reigning family.

The mountain Schæhara, with its three hundred villages, is fhared 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 diffinguished for his power, and the antiquity of his family; he being defeended 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 vasfalage, 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 flate of Yemen is not unlike to that of Germany. The Arabs want only a head; they have princes, a body of nobility, and an ariflocratic league. But their conflictution is not of recent origin; nor did it take its rife in the forefly. It is as ancient as fociety itfelf, and will probably laft while the country endures in which nature has eftablished it.

#### OF THE PROVINCE OF HADRAMAUT.

# CHAP. XC. - Of the general Character, and of the Commerce of this Province.

HADRAMAUT is bounded on the weft by Yemen, on the fouth-eaft by the ocean, on the north-eaft by Oman, and on the north by a great defart. It comprehends a wide extent of country, effectially if, with the Arabians, we include in it the diffrict of Mahhra. Mahhra feenus to be like Tehama, a fandy plain, extending in breadth, from the flores of the ocean backward to where the hill country commences. Thefe plains have probably been once covered by the fea.

Such being the flate of the coaft, and of the Highlands, Hadramaut, like Yemen, exhibits great divertities of foil and furface. Some parts of it are dry and defart; but the hills are extremely fertile, and are interfected by well watered vales.

The inhabitants of this province, too, are divided, like those of Yemen, into Arabs fettled in towns, wandering Bedouins, and Kobails or Highlanders. A native of Hadramaut, with whom I had opportunities of conversing, described his country as the feat of feience and religion. The other Arabs are less favourable in their accounts, and not without reason, if one may judge from the coarfeness of the dialect spoken in this province. It differs so confiderably from that of Yemen, that I needed an interpreter to affish me in conversing with the person who entertained me with the above pompous eulogium of his country. The religion of his countrymen mult be a tiffue of fantaltic pieces of superstition; for the Sunnites are the prevalent fect among them.

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Arabia

Arabia the Happy, comprehending, as I have above remarked, the two provinces of Yemen and Hastamaut, enjoyed, it the remotell times, a very extensive commerce. Its exports clafified not only in its own productions, but in those of India likewife, which were likewift into its harbours, upon the fluores of the ocean, by vefiels 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 fource of wealth to the whole nation; the inhabitants of the towns gained by purchases and fales, and the Bedouins by hiring out their camels. There is, therefore, the greatest truth in the accounts of the ancients, which deferibes fo pompoully the opulence of the Happy Arabia, although its prefent flate be far from flouring.

Since the Europeans have difcovered a different route to India, the trade of South Arabia has neceffarily declined. To Yemen the lofs is made up by the exportation of fuch immenfe quantities of coffee; a traffic begun two centuries ago, and ftill increafing: but Hadramaut, producing little coffee, has no fuch refource, and is therefore not likely to recover fuddenly from the difadvantages which it has fuffered by the lofs of its Indian trade.

Yet this province ftill carries on fome trade in its native productions; for thefe, fhips from Mafkat vifit its harbours upon the ocean. The little coffee which it affords, incenfe, gum Arabic, dragon's blood, myrrh, and aloes, are the articles of this trade. The incenfe of Arabia is not of the very beft quality; but the aloes of Soceatra, an ifle belonging to the princes of Hadramaut, has been always in the very higheft effimation.

The inhabitants of Hadramaut have likewife fome trivial manufactures. Yemen is furnished from this province with coarfe cloths, carpets, and the knives called Jambea, which are hung from the girdle. But the inhabitants of Hadramaut being averfe to a maritime life, the trade from their fea ports is all carried on in foreign bottoms.

### CHAP. XCI. - Of the Principal Toxons in Hadramaut.

THERE are in Hadramaut a good many confiderable towns, which were known to the ancients, perhaps better than they are at prefent. Notwithstanding the pains which I took, I could learn the names only of a few of those places. What I know of the reft, I had from fome perfons not very well acquainted with the prefent state of Hadramaut. I shall repeat what was told me concerning fome of those cities.

Schibam, a large city, and the feat of a powerful prince, is eight days journey diftant from Sana, and ten from Mareb. An Arabian from Mareb informed me, that he had not found a fingle village in Dsjof, on his way from his native city; but that, as he travelled through Hadramaut, he had been in feveral confiderable towns. Schibam feems to be the Saba of the ancients, from which the Sabæans were denominated. This people occupied the fouthern parts of Arabia, before Mareb became the capital of their empire.

Doan, in which a Schiech refides, is five and twenty days journey eaftward from Sana, and eleven from Kefchim. 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 fea port town, from which incenfe, called in Arabia Oliban or. Liban, is exported. This incenfe is not nearly fo good as that of India. The Arabians are blamed for telling both their incenfe and their gum without purifying them. This neglect

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neglect occafions a deterioration in the quality, and a reduction in the price. A Schiech likewife refides in Dafar.

Kefchim is a fea port town, and the feat of a fovereign prince. Its inhabitants are faid to be highly civilized, and to receive all ftrangers hofpitably. The English fome-times visit this harbour.

Merbat and Hafek are two cities, known only for the traffic which their inhabitants carry on in incenfe produced in that neighbourhood. The quantity of this incenfe is not fo confiderable as that which comes from Dafar; but it is better in quality than that from Schæhhr. The great confumption of incenfe in the Indian temples, and even in private houfes, through fome countries in the Eaft, is what chiefly occasions the demand for this article. It is not ufed in the mosques.

Ainad is a confiderable town, thirteen days journey from Kefchim, and feven from Schæhhr. An inhabitant of this town, whom I faw in Mafkat, told me, what divers other Arabians confirmed, that the tomb of the ancient prophet Kachtan or Jaktan, mentioned in the Koran, ftands within a day's journey of Ainad. Even before the days of Mahomet, pilgrims ufed to vifit this tomb. The inhabitants of Hadramaut ftill affemble 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 fo many centuries, owe their continued exiftence to commerce.

This fame Arab from Ainad named to me more than a fcore of cities, in the interior parts of the province, which he had vifited. As I know nothing of them but their names, I fhall not fet down the bare lift.

There are also feyeral fea ports, concerning which I could obtain no particular information. What was particularly flriking in the lifts of names mentioned to me, was the remarkable refemblance of the names of many of the prefent 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.

Thefe obfervations lead me to think, that a journey through this province might prove at leaft no lefs interefting than our journey through Yemen. The difficulties attending fuch an expedition, could not be greater than thofe which we had to ftruggle with. I was acquainted with a Turk, who related to me with what eafe and fafety he had vifited the feveral fea port towns in South Arabia. The inhabitants of that coaft, remembering the wealth which ftrangers ufed to bring thither in former times, and long accuftomed to receive them well, would undoubtedly give Europeans a favourable reception at prefent.

# CHAP. XCII. - Of the Sovereign Princes in Hadramaut.

THE Bedouins, and inhabitants of the hills, have here, as well as through the reft of Arabia, a number of independent Schiechs; but, not knowing particulars, I can fay nothing of them.

The coafts, and the adjacent country, are fhared among fovereigns of higher dignity, whom travellers have called Kings, although they take only the title of Schiech or Sultan. TheSchiech of Schibarn I have already mentioned as one of the moft powerful.

Doan belongs to a Schiech, whom I believe to be a defeendant of Mahomet, and of the family of the Imams; for he who reigned in 1763 was called Sejid Ifa el Amudi. In a neighbouring city, are the tombs of all the princes of the illustrious houfe of Amudi.

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The Schiech of Dafar is alfo a Sovereign Prince; but I know not either his name, or the extent of his power.

He of Kefchin, called by fome travellers, King of Fartak, is the moft powerful. His dominions comprehend a confiderable number of cities, among which is that of Fartak; and hence the fancied kingdom of Fartak, reprefented in various maps. One of the princes of Kefchin may have, fome time or other, refided in that city, and may thus have given rife to the idea of a Sovereign of Fartak. Befide his poffeffions on the continent, the Schiech of Kefchim is likewife Lord of the ifland of Soccatra, or Soccatora, famous for its aloes. The prefumptive heir to the reigning Schiech is always governor of this ifland, which feems to have belonged to thefe Arabian Princes from time immemorial. Arrian relates that, in the period concerning which he writes, it was fubject to the Sovereigns of the incenfe country. The firft Portuguefe who vifited Arabia found the Prince of Kefchim ftill in the undiffurbed poffeffion 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 fame name. But I have reason to suspect, that the Sovereign of Ainad is one of those Sultans of Jafa who have conquered fome territories in Hadramaut.

There are probably still other fovereign states in this widely extended province. But I had not opportunities of acquiring farther knowledge of a country, which, for many reasons, deferves to be better known.

#### OF THE PROVINCE OF OMAN.

#### CHAP. XCIII. — Of Oman in general.

THE province of Oman is bounded on the eaft by the ocean; on the north by the Perfian Culph; on the welt and the fouth by extensive defarts. I vifited no part of it, but the environs of Mafkat; and, therefore, do not fpeak concerning it from perfonal obfervation.

It is posseful by a number of petty Sovereigns, the most confiderable 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 weftern fide of Oman is one fandy 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 fhore. The rivers continue to flow throughout the year, all, except that near which Sohar ftands, which, traverfing an arid plain, lofes itfelf among the fands, and reaches the fea only in the rainy feafon.

The country affords plenty of cheefe, barley, lentiles, with feveral different forts of grapes. Of dates fuch abundance is here produced, as to yield an annual exportation of feveral fhips lading; and there is variety of other fruits, and of pulfe. Here are alfo lead and copper mines. Fifthes are fo plentiful upon the coaft, and fo eafily caught, as to be ufed not only for feeding cows, affes, and other domeftic animals, but even as manure to the fields.

The inhabitants are of different fects in religion, and mutually regard one another as heretics. The fubjects of the Imam follow one Muslulman doctor; those of the Schiechs another.

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CHAP.,

## CHAP. XCIV. - Of the Territories of the Imam of Oman, or Maskat.

THE territory poffeffed 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 fome few particulars, which I learned concerning the more remarkable among them.

Roftak, a city at fome diffance from the fea, is the feat of the Sovereign. In its neighbourhood is Dsjebbel Akdar, the higheft and largeft mountain in Q nan, and diffinguifhed for its fertility in fruits, effectially grapes. Sohar is an ancient and celebrated city, but greatly decayed.

South from Roftak, ftands Kalbat, an ancient city, which was once in a flourishing condition.

'The Imam of Oman poffeffes alfo Kiloa and Sinsjibar, upon the eaftern coaft of Africa, which were, not long fince, conquered by one of his anceftors.

The most important and best known city in the dominions of this Imam is Maskat; in confequence 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 Mofca, 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 prefent possesses a confiderable 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 fo numerous as in Mafkat; 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 fet up idols in their chambers, and to burn their dead. If a Banian intrigues here with a Muffulman woman, government does not treat him with the fame feverity as he would meet with elfewhere.

With respect to the Imani's revenue, I could learn nothing, but that the duties levied upon merchant goods amount to about 100,000 rupees. At Mafkat, Europeans pay five per cent. upon imports; Mahometans fix and a half; and Jews and Banians feven per cent. The Imani's natural fubjects pay fix 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 illuftrious families; those of Gafari, Hamani, and Arrabi. The latter pretends to be defeended from the Koreifch 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 prefent in posselletion 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 diffine

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diffinct ideas of them, it will be neceffary to go back to fome things that happened in the laft century.

Imam Malek, of the houfe of Arrabi, was mafter of all Oman, and added to his dominions, by conqueft, Kunk, Kifchme, Hormus, and Baharein. His fon ftill extended thefe conquefts, making himfelf mafter of Kiloa and Sinsjibar, in Africa. But, in the reign of his grandfon Ben Seif, the new Monarch of Perfia, Schah Nadir fent an army to conquer Oman. The Perfians loft many of their number among the hills, and were repulfed. Ben Seif accordingly continued to occupy the throne till his death.

Upon his deceafe, Mohammed Gafari, prince of Gabrin, made himfelf mafter of the greater part of Oman, and aflumed the title of Imam. His fon El Nafer proved unable to maintain the conquefts of his father. Seif el Afdi, fon to the laft Imam of the family of Arrabi, made himfelf be proclaimed Imam, and forced Nafer to content himfelf with his patrimony, the principality of Gabrin.

Imam Seif el Afdi was an indolent voluptuous prince. Not content with a numerous Haram, he would occafionally attempt the chaftity of his fubjects daughters. He addicted himfelf to the ufe of wine and ftrong liquors. He neglected his affairs ; and, not paying his foldiers, who were Caffre flaves, fuffered them to harafs and pillage his fubjects. This conduct rendered him fo odious, that Sultan Murfched, one of his relations, eafily procured himfelf to be proclaimed Imam, and took poffeffion of almoft all Oman.

Mafkat ftill remained in allegiance to Imam Seif; and he maintained himfelf in it, by means of four fhips of war, and of the profits of its trade. But, becoming yet more odious to the few fubjects who ftill obeyed him, by perfeverance in his imprudent conduct, he foon found it impossible to ftand out longer. In this extremity, he refolved rather to yield up his dominions to the Perfians, than to his relation Imam Murfched.

Sailing to Perfia, with fome veffels which ftill remained to him, he obtained from Nettir Schah a fleet, under the command of Mirza Tæki Khan, Governor of Schiraz. The Perfian Admiral, upon arriving at Oman, made Imam Seif drunk, and feized Mafkat, with its citadels. Seif not knowing well what to do, purfued his rival Murfched with the Perfian forces, till Murfched, reduced to defpair by the lofs of his friends, died by a voluntary death. Imam Seif died himfelf foon after, at Roftak, opprefied with the mortification of finding himfelf duped by the Perfians.

Tœki Khan, on his return to Schiraz, revolted againft Nadir Schah, and fought to eftablish himfelf in the fovereignty 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 fmall town within the Imam's dominions. This Achmed, being a man of ability and enterprife, and feeing that, after the death of the two Imams, he fhould be under a neceffity of fubmitting to fuch potent enemies as the Perfians, made his peace with the invaders, and managed matters fo well, that Tœki Khan confirmed him in his government.

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During the civil wars in Perfia, a prince of Rank, of the houfe of Arrabi, the prince of Seer, and a nobleman named Bel Arrab, had fhared among themfelves the fpoils of the laft Imam. Bel Arrab had even aflumed the title.

Achmed, feizing the Perfian officers in Mafkat by furprife, forced the garrifon to furrender, and made himfelf mafter of the city, without any effusion of blood. Gaining to his intereft the firft Kadi, who officiates as Mufti in Oman, he obtained from him a decifion, that he, as the deliverer of his country, deferved to be raifed to the dignity of its Sovereign. In virtue of this decifion, Achmed was proclaimed at Mafkat, Imam of Oman.

As foon as Imam Bel Arrab heard this news, he prepared to attack his rival with an army of four or five thoufand men. Achmed, too weak for refiftance, retired into a fortrefs among the hills, in which he was invefted by his enemy, and would have been obliged to furrender himfelf, had he not happily efcaped in the difguife of a camel driver. Being beloved in his former government, he found means to affemble fome hundreds of men, and with thefe marched againft Bel Arrab, whofe army was ftill encamped among the hills. He divided his little troop into detachments, who feized the paties of the valleys, and founded their trumpets. Bel Arrab, fuppofing himfelf to be circumvented by a flrong army, was ftruck with a panie, fied, and was flain in his flight by a fon of Achmed.

After the defeat and death of Bel Arrab, no perfon gave Imam Achmed ben Sajid any further diffurbance in the poffetiion of the throne of Omam, except a fon of Imam Murfched, who has made fome unfuccefsful efforts to deprive him of the fovereign authority. Notwithftanding thefe attempts, the reigning Imam has yielded up to his rival the town of Nahhel, with the territory belonging to it. A brother and two fons of the laft Imam, of the ancient family, are ftill living, i.a a private ftation indeed, but in circumftances fo opulent, that they maintain three or four hundred flaves. The reigning Imam has married the daughter of one of thofe princes; thus connecting his own family with the moft illuftrious perfons in his dominions. It may be prefumed, therefore, that the reigning family, although but newly royal, may continue to keep poffetiion of the throne.

In 1765, Imam Achmed had reigned fixteen years, to the full fatisfaction of his fubjects. He faw juffice promptly and uprightly administered, without partiality to rank or religion. Theft was fearce ever heard of. At Maskat goods remained fasely in the streets by night; and few were at the pains to bolt their doors. The reigning Imam's troops confiss theiefly of Castre flaves, who are well paid, armed with match-firelocks, and strictly disciplined. Imam Seif's flaves and foldiers were very thieviss is flaves had most to fear from them who were guardians of the public fecurity.

To eke out his feanty revenue, the Prince does not difdain to deal himfelf in trade. He keeps four fhips of war, and a number of finall veffels, which, in time of peace, he employs in the conveyance of goods, chiefly to and from the eaflern coaft of Africa, where he poffefies flill Kiloa and Sinjibar. Some other fhips are kept to guard the coaft; but this they do fo negligently, or fearfully, that pirates venture into the very road of Mafkat.

The inhabitants of Oman, although not fond of fea fights, are neverthelefs the beft mariners in all Arabia. They have feveral good harbours, and employ many finall vefiels in the navigation between Jidda and Bafra. To this laft town there come annually fifty fuch vefiels, called Trænkis; the flructure of which I deferibed in the account of our paffage from Jidda to Loheia. They are fewed together without nails, the planks being bound with cords.

Two numerous tribes of Arabs are chiefly employed in carrying coffee by fea. One of thefe tribes once dwelled on the flores of the Perfian Gulph; but, being harafied by

by turbulent neighbours, at length fought refuge in the dominions of the lmam of Omam.

## CHAP. XCVII. — Of the Principality of Seer.

THIS petty fovereignty extends from Cape Muffendom along the Perfian Gulph. The Perfians call it the country of Dsjulfar, another cape near Muffendom. The Europeans alfo have thus learned to call these people the Arabs of Dsjulfar.

The other Arabs call it Seer, from the town of the fame name, which has a good harbour, and is the feat of the Schiech. He formerly poffeffed, and indeed ftill retains, the ifle of Scharedsje, with fome confiderable places upon the oppofite fide of the Gulph, among which are Kunk and Lundsje.

This country not long fince acknowledged the fovereign authority of the Imam; but it has withdrawn itfelf from this condition of dependence; and the Schiech often goes to war with his old mafters. Yet he is not ftrong enough to defend himfelf without affiftance; and therefore takes care to live in a good underftanding with the other independent Schiechs, efpecially with the Schiech of Dsjau, whofe dominions lie weftward from Oman.

The prince of Scer makes fome figure among the maritime powers in thefe parts. His navy is one of the most confiderable in the Persian Gulph. His fubjects are much employed in navigation, and carry on a pretty extensive trade.

#### OF THE PROVINCES OF LACHSA AND NEDSIED.

#### CHAP. XCVIII. — Of Lachfa in particular.

THIS country is bounded towards the eaft by the Perfian Gulph, towards the fouth by Oman, weftward by the province of Nedsjed, and northward by the territories of the wandering Arabs in the neighbourhood of Bafra.

It is alfo denominated Hadsjar, and fometimes Bahhrein. The latter of thefe names, in ftrict propriety, belongs only to the ifland of Aual, and the finall ifles depending upon it.

Lachfa affords no great variety of productions. Its affes and camels are effected to be of an excellent breed; and, of the latter, fome thousands are annually fold into Syria. In the interior parts of this province, the inhabitants live much' upon dates: Upon the coafts, pearl-fifting is followed with advantage; and there is a confiderable trade in foreign commodities.

With refpect to religion, the inhabitants of Lachfa are divided. Those living in the towns are Shiites; but the peafants 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 fince, however, fhaken off the Ottoman yoke. Many Turks, defcended from the ancient Pachas, ftill remain in the province, and enjoy confiderable effates, but have no fhare in the government.

The province of Lachfa belongs in fovereignty at prefent 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 fo far spread through the detart, as often to harafs the caravans passing between Bagdad and Kaleb. The greater part of Lachfa 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. Lachfa, the feat of the reigning Schiech, is probably a large city, containing confiderable buildings.

Katif, a town of fome magnitude, ftands upon the coaft, at the diffance of about five German miles from the ifle of Bahhrein. The inhabitants earn their fubfiftence by the pearl fifthery. When any are too poor to fifth at their own rifk and expence, they hire their labour to ftranger adventurers, who refort hither in the hotter months of the year, the feafon for the fifthing. The air of this country is, however, believed to be very infalutary in fummer. The ruins of an old Portuguefe fortrefs are ftill to be feen near this place.

Koueit or Græn, as it is called by the Perfians and Europeans, is a fea port town, three days journey from Zobejer, or old Bafra. The inhabitants live by the fifthery of pearls and of fifthes. They are faid to employ in this fpecies of naval induftry more than eight hundred boats. In the favourable featon of the year, this town is left almost defolate, every body going out either to the fifthing, or upon fome trading adventure. Græn is governed by a particular Schiech, of the tribe of Othema, who is a vafial to the Schiech of Lachfa, but fometimes afpires at independence. In fuch cafes, when the Schiech of Lachfa advances with his army, the citizens of Græn retreat, with their effects, into the little ifland of Feludsje. Near Græn are the remains of another Portuguese fortrefs.

Between the territories of the Schiech of Lachfa, and the dominions of the fovereign of Oman, are a numerous tribe, denominated Al Mufillim, and poffeffing feveral confiderable towns, the names of which are unknown to me.

# CHAP. XCIX. — Of the Province of Nedsjed.

THIS province is of vaft extent. It comprehends all the interior parts of Arabia, lying between the provinces which I have above briefly defcribed, and the defart of Syria. The foil is various; among the hills fertile, and bearing abundance of fruits, efpecially dates; but, being bounded by arid tracts of country, its rivers are only fhort ftreams, which, after paffing through the valleys, have their waters abforbed in the fandy 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 imposfible.

The Bedouins inhabit a great part of this province. The remainder is mountainous, full of cities and villages, and parcelled out among fo many petty fovereigns, that almost every little town has its own Schiech. Formerly when the power of the Sherriffes was at its height, many of thefe Schiechs, who were fituate in the vicinity of Hedjas, were obliged to pay tribute to the Sherriffe of Mecca. At prefent they pay nothing.

The inhabitants of this vaft country refemble the other Arabs in their moral qualities; they are at once robbers and hofpitable. As those petty fovereigns are to numerous in Nedsjed, it is impossible for any traveller to pass fafely through this country; the first Schiech whose territory he enters, will be fure 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 abila in from it. The caravan, indeed, travels take between Oman and Mecca, because it confits 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 fame manner as the Schiechs of Hedjas levy contributions upon those from Syria vol. x. and Egypt. I have, however, learned that the inhabitants of Nedsjed carry on a confiderable trade among themfelves, and with their immediate neighbours; and it is therefore not improbable that an European might travel in fafety, 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 faid that none of their young men is fuffered to marry till after he has performed fome gallant action.

Nedsjed is divided into two wide diftricts; El Arad, which joins Oman; and El Kherdsje, ftretching 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 fhall fhortly fpeak.

In the diftrict of El Kherdsje, extending northward from Hedjas to the defart, is the city of Imam, famous, even before the days of Mahomet, for being the native city of Mofeilama, who fet himfelf up for a prophet. This diffrict contains also many other cities.

North from Nedsjed, and about ten days journey from Bagdad, is the famous mountain of Schamer, of confiderable 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 Chriftians of St. John, and a few Jews. Its other inhabitants are all Mahometans, and were once rigid Sunnites. Some time fince, a new religion fprang up in the diftrict of El Ared. It has already produced a revolution in the government of Arabia, and will probably hereafter influence the flate of this country flill farther.

The founder of this religion was one Abd ul Wahheb, a native of Aijæne, a town in the diftrict of El Ared. This man, in his youth, first studied at home those fciences 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 opinious among his countrymen, and fucceeded in converting feveral independent Schiechs, whofe fubjects. confequently became followers of this new prophet.

Thefe Schiechs, who had hitherto been almost constantly at war among themfelves, were now reconciled by the mediation of Abd ul Wahheb, and agreed to undertake nothing in future without confulting their apostle. By this affociation, the balance of power in Nedsjed was destroyed : Those petty Schiechs, who could maintain their independence against any of the members of the league sparately, were unable to result the whole acting together. Wars also became, from the fame 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 worfted, called in to their affiftance Arar, Schiech of Lachfa. That prince, from motives as well of policy as of religion, complied with their requeft, and fent an army into El Ared. This army being defeated by Abd ul Wahheb, Schiech Arar marched thither himfelf, at the head of four thoufand men, with a train of artillery, confifting of three old pieces of cannon and a mortar. He laid fiege to a fortrefs ftanding on a hill ; but as he could make no ufe of his artillery, he was compelled, after fuffering fomeloffes, to return to Lachfa.

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I have already given fome account of the adventures of Schiech Mecrami of Nedsjeran; and I at the fame time mentioned that he was in fome fort the head of a particular fect. An Arabian of Lachfa told me, that there was a great fimilarity between the principles of Abd ul Wahleb, and those of Schiech Mecrami. It feems to be fo. At leaft those two innovators in religion must have been good friends; otherwife Schiech Mecrami could not have passed through Nedsjed with a small army, to attack the potent chief of Lachfa, as he did in 1764. It should feem, that he had joined Abd ul Wahheb, or rather his fon Mahomet, who had by this time fucceeded his father, in order to reduce the Sunnite Schiechs. I was even told, that these two acting in concert, had fubdued many of their neighbours. The rest wrote to all the Arabs in the neighbourhood of Bafra, during the time of my flay in that city, begging their association.

After the death of Abd ul Wahheb, his fon retained the fame authority, and continued to profecute his views. He fultains the fupreme ecclefiaftical character in El Ared. The hereditary Schiechs of the fmall ftates in that country, which were once independent, do indeed ftill retain a nominal authority; but Mahonuned is, in fact, fovereign 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 perfecution. But, more probably, this bigotted and fuperflitious fect hate and calumniate Mahomet for his innovations in religion. However the matter be, certain it is, that fuch of the inhabitants of Nedsjed as are unwilling to embrace the new religion are retiring to other parts of the country. Zobejer, the ancient Batra, which had decayed to little better than a hamlet, has been peopled by thefe refugees, and is now a large town.

As I had no opportunity of becoming acquainted with any of the difciples of this new religion, I can fay nothing politive with refpect 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 worfhip and invocation, as the creator and governor of the world. He forbade the invocation of faints, and the very mentioning of Mahomet, or any other prophet, in prayer, as practices favouring of idolatry. He confidered Mahomet, Jefus Chrift, Mofes, and many others, refpected by the Sunnites in the character of prophets, as merely great men, whofe hiftory might be read with improvement; denying, that any book had ever been written by divine infpiration, or brought down from heaven by the angel Gabriel. He forbade, as a crime againft 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 fome Sunnites, of the doctrines of Abd ul Wahheb. But, upon this head, it would be unfair to give credit to the difciples of a fuperfititious fect, whofe falle opinions are all combated by the new religion.

The Muffulman religion, as profeffed by the Sunnites, is furely far different from what it was infituted by Mahomet. This feft follow the authority of fome commentators, who explain the Alcoran by their own whimfies, and exalt their private opinions into doctrines of the Mahometan fyftem. It acknowledges a long train of faints, who are invoked in cafes of neceffity, and to whom many abfurd miracles are aferibed, and thefe faid to have been wrought in favour of perfons who addreffed themfelves to the

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faints, in preference to God. It gives faith to the virtues of amulets, and the efficacy of foolifh vows. In fhort, it has gradually adopted many pieces of fuperflition, which are condemned in the Alcoran, and juffified only by the flrained interpretations of the doctors. Other fects, fuch for infrance, as that of the Zeidites, have corrupted the religion of Mahomet lefs; although even among them it is far from remaining in its original purity.

The new religion of Abd ul Wahheb deferves therefore to be regarded as a reformation of Mahometifm, reducing it back to its original fimplicity. He has gone farther perhaps, than fome other reformers; but an Arab can hardly be expected to act in fuch matters with a delicate hand. Experience will here flew, whether a religion, fo ftripped of every thing that might ferve to ftrike the fenfes, can maintain its ground among fo rude and ignorant a people as the Arabs.

The impofture of Schiech Mecrami is nowife inconfiftent with the fpirit of reformation. The Schiech, taking advantage of the rudenefs of his countrymen, has imprefied them with a fanatical idea of the efficacy of his prayers, giving out, that he obtains in this way whatever he afks from God. This confidence in the power of prayer is not inconfiftent with fimplicity of doctrine. We have among ourfelves infrances, that are apt to feize upon the mind, in an age illuminated by fcience, and profeffing the pureft of religions.

#### . OF THE INDEPENDENT ARABIAN STATES UPON THE SEA-COAST OF PERSIA.

#### CHAP. CI. — Of the Arabs inhabiting around the Perfian Gulph.

OUR geographers are wrong, as I have elfewhere remarked, in reprefenting a part of Arabia as fubject to the monarchs of Perfia. So far is it from being fo, that, on the contrary, the Arabs poffers all the fea-coaft of the Perfian empire, from the mouths of the Euphrates, nearly to those of the Indus.

Thefe fettlements upon the coaft of Perfia belong not, indeed, to Arabia properly fo called. But, fince they are independent of Perfia, and ufe the fame language, and exhibit the fame manners, as the native inhabitants of Arabia, I fhall here fubjoin a brief account of them.

It is impoffible to afcertain the period at which the Arabians formed their fettlements upon this coaft. Tradition affirms, that they have been eftablished here for many centuries. From a variety of hints in ancient history, it may be prefumed, that the Arabian colonies occupied their prefent fituation in the time of the first kings of Peria. There is a striking analogy between the manners afcribed to the ancient Ichthyophagi, and those of these Arabs.

They live nearly in the fame manner, leading a feafaring-life, and employing themfelves in fifhing, and in gathering pearls. They ufe little other food but fifh and dates; and they feed alfo their cattle upon fifh.

They prize liberty as highly as do their brethren in the defart. Almost every different town has its own Schiech, who receives hardly any revenue from his fubjects; but, if he has no private fortune, must, like his fubjects, fupport himfelf by his industry, either in carrying goods, or in fishing. If the principal inhabitants happen to be diffatisfied with the reigning Schiech, they depose him, and choose another out of the fame family.

Their arms are a match-firelock, a fabre, and a buckler. All their fifting boats ferve occafionally as fhips of war. But a fleet like this, that must frequently ftop to take

take fill for food, when they flould purfue the enemy, can never perform any very great exploits. Their wars are mere fkirmifhes and inroads, never ending in any decifive action, but producing lafting quarrels, and a flate of continual hoftility.

Their dwellings are fo paltry, that an enemy would not take the pains to demolifh them. And as from this circumftance, thefe people have nothing to lofe upon the continent, they always betake themfelves to their boats at the approach of an enemy, and lie concealed in fome iffe in the Gulph till he have retreated. They are convinced that the Perfians will never think of fettling on a barren fhore, where they would be infefted by all the Arabs who frequent the adjacent feas.

Thefe Arabs are Sunnites. 'I hey regard the Perfians, who are Shiites, with abhorrence, and fhun all alliance with them. The mutual hatred of the two fects, was even one caufe of the failure of Nadir Schah's attempt to fubdue thefe Arabs. In the profecution of this object, the ufurper had, at immenfe expence, equipped a fleet of twenty-five large fhips upon the Perfian Gulph. But as he had no Perfian failors, he was obliged to take Indians, who were Sunnites. Thefe refufing to fight againft their brethren of the fame orthodox faith, maffacred their Schiite officers, and carried off the fhips. Towards the end of his life, Nadir Schah was meditating to feize thefe Arabs, to transport them to the fhores of the Cafpian Sea, and fettle a colony of Perfians in their room. His tragical death prevented the execution of this project; and the difturbances in Perfia have ever fince prevented all encroachments from that quarter upon the liberty of thefe Arabs.

Their government and prefent political fituation feem to me to bear a great refemblance to those of ancient Greece. Hostile engagements are continually a fighting, and important revolutions happening upon the Persian Gulph; but the Arabs have no hiltorian to fpread their fame beyond their own narrow confines.

# CHAP. CII. - Of Places fubject to the Dominion of Perfia.

THE Kings of Perfia, although not mafters of thefe coafts, yet retained fome places upon them. In later times, the Perfian governors of thefe places have fhaken off their allegiance, and have, in fome meafure, erected them into independent fovereignties. The chief of thefe are Gambron and Hormus.

Gambron, a fea-port town in the province of Lariftan, belonged anciently to the Perfian monarch. After the death of Nadir Schah, a Perfian named Nafer Khan, made himfelf mafter of the province, and by confequence, of the city. He acknowledges himfelf vaffal to Vakeel Kerim Khan of Schiraz, yet pays no tribute, and refpects not the Vakeel's authority, unlefs when he comes with his army to compel him.

The city of Gambron, which has been alfo called Bender Abbas, was famous through all the laft century, and in the beginning of the prefent, as the port of Schiraz, and of all the fouth of Perfia. Its trade was, at that time, very extensive. At prefent it is very low; nor is there a fingle European counting-house in the city. This decline has been occasioned by the domeftic diffurbances in Perfia, 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 fince they formed a fettlement in the isle of Karek, they have entirely deferted Gambron.

The ifle of Ormus, fo celebrated of old, now retains nothing of its ancient fplendour. It belongs at prefent to Mulla Ali Schah, a Perfian, who made himfelf mafter of it immediately after the death of Nadir Schah, whofe admiral he had been. This

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prince of Ormus possefies likewise a part of the isle of Kishme, the other part being subject to the prince of Seer.

South from Lariftan is Minau, a confiderable inland town, fix leagues diffant from the fea fhore. The inhabitants of the diffrict in which it lies are Shiites, and are chiefly employed in agriculture; from these circumstances, they are fometimes induced to acknowledge the authority of the Khan of Lauristan.

A tribe of Arabs, denominated Belludge, inhabit between Minau and Cape Jafke. They are mafters of a good many veffels, and carry on a confiderable trade with Bafra, upon the Arabic Gulph, and even venture as far as to the coafts of India. Thefe Arabs are Sunnites; and unity of religious fentiments has occafioned their joining the party of the Afghans in the late revolutions of Perfia.

Some geographers reprefent thefe Belludge as inhabiting all along the Perfian coaft, to the mouths of the Indus, and have defcribed them as a warlike people, addicted to piracy. I know not whether they are to be confidered as independent, or as tributary to Perfia. More probably, they acknowledge no fovereign authority but that of their own Schiechs. Some narratives of travels, performed in the laft century, relate the extraordinary adventures of a Prince of Jafke, who withftood the power of Schah Abbas, till he was, at length taken off by treachery. His widow continued to refift the Perfian king, and performed deeds worthy of the heroines in the ages of chivalry. But, it is to a Schiech of the Belludge that the ftory is properly to be referred.

The country from Bender Abbas, northward to Delam, refembles the Tehama in Arabia; it is an arid plain, and is called by the Perfians Kermefir, or the hot country. In this diffrict I know no place but Khamir, a caftle fituate upon a precipitous rock, which, with a fmall tract adjoining, is the property of a particular Schiech. Ships come hither for cargoes of fulphur, of which there is abundance in the neighbourhood.

## CHAP. CIII. — Of the Territories of the Tribe of Houle.

THIS numerous tribe are mafters of all the coaft from Bender Abbas to Cape Berdiftan, and poffefs all the ports in this extent of coaft. One part of the tract is parched and barren ; but a range of hills, like Dahr Afban, extend nearly to the fea, and afford wood, which is cut down and exported by the inhabitants.

Notwithstanding thefe natural advantages, the Arabs of Houle do not cultivate their lands, but live by hunting and fishing. They are Sunnites; and are effeemed 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 fubject to a particular Schiech; and, although thefe Schiechs are all defcendants from the fame family, they choose rather to remain petty and poor, than to raife themfelves to a more opulent and respectable condition, by fubmitting 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 1 mentioned in the defcription of Oman; but who, being originally from this country, and of the tribe of Houle, poffeffes, in the neighbourhood of Gambron, the cities of Kunk, Lundsje, and Ras Heti. His fubjects export wood for fuel and charcoal.

The Schiechs of Mogho and Tsjærack. The inhabitants of the latter of thefe districts also export wood; and are faid to be the bravest of all the tribe of Houle.

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Laftly, the Schiechs of Nachelo, Nabend, Aaloe, Tæhhrie, Schilu, and Konkoun. The inhabitants of Nachelo are efteemed to be very fkilful 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 refide.

Perfians, who have no thips, but live by hufbandry, occupy the tract between the principality of Abu Schærr and Cape Berdiftan.

# CHAP. CIV. - Of the Principalities of Abu Schahhr and Bender Rigk.

ABU Schæhhr, the capital of the independent flate of the fame name, poffefies a commodious harbour, in which fhips can come up clofe to the houfes. This circumflance induced Nadir Schah to flation a fleet here, of which fome remains are to be ftill feen. Since that time, this city has been better known, and more confiderable. It is at prefent the fea-port town of Schiraz; and the Englifh, the only European nation who continue to trade with Perfia, have a factory here.

The Arabs inhabiting the diffrict of Abu Schæhhr are not of the tribe of Houle. There are among them three eminent families; the two firft of which have been, from time immemorial, fettled in this country. The third, named Matarifch, came lately from Oman, where they were employed in fifting, entered into alliance with the other two, and found means to usurp the fovereign authority, which they have now held for feveral years.

The prefent Schiech; Nafer, of the family of Matarifch, poffeffes likewife the ifle of Bahhrein, upon the coaft of Arabia, by which he is enabled to keep on foot fome fhipping. He alfo has confiderable domains in Kermefir, which he holds from Kerim Khan, with whom Nafer's children are placed as hoftages for their father's fidelity. It is a happy circumftance for Schiraz, that the Prince of Abu Schæhhr can thus be retained in the interefts of Perfia by means of his poffeffions in Kermefir.

Schiech Nafer was a Sunnite; but in hopes of being appointed admiral of the Perfian fleet, he became a Shiite, and married a Perfian lady. Thefe two fleps have proved very injurious to him and his family. He is odious to his fubjects and neighbours; and his children are no longer counted among the Arabian nobility.

Bender Rigk, the feat of the prince of this name, is a city encompated with walls in an indifferent flate, and lies north from Abu Schæhhr. The petty flate, of which this is the capital city, comprehends feveral other places in Kermetir, which render its fovereign in fome measure dependent upon Kerim Khan. The Arabs of this principality are chiefly addicted to a fea-faring life; the Perfians inhabiting its back parts are hufbandmen.

The reigning family of Bender Rigk are of the Arabian tribe of Beni Saab, and are originally from Oman; but the grandfather of the prefent prince, having become a Shiite, and married a Perfian lady, this family are no longer counted by the Arabs among their genuine nobility.

The reigning Prince of Bender Rigk, Mir Mahenna, is diffinguished through this country for his vices and cruelties, as one of the most exectable tyrants that ever existed. He made fervants murder his father in his own prefence, because the old man had a predilection for his eldest fon. He killed his mother, because the reproached him for his crimes. He caused his brother, and fixteen of his other relations, to be affassinated, that he might establish himself in unquestioned possession of the throne. He drowned two of his fisters, because a neighbouring prince had asked one of them in in marriage. He exposes all the female children that happen to be born to him. In 1765, this deteftable monfter 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 efcape, upon a defeat which the governor of Persia fuffered. He obtained his liberty the fecond time, by the good offices of his fifter, 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 practife piracy. Kerim Khan prepared to chastife him, and besieged his capital, but without fuccels.

In the year 1765, the fame Kerim Khan fent to demand payment of the tribute-due for his poffeffions in Kermefir; but Mir Mahenna maltreated the officer who was fent on the errand, and caufed his beard to be fhaven. Kerim Khan then fent a ftrong army againft 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 fubjects, into a defart ifle called Khoueri, where he waited till the Perfian army fhould retire from his country. After they were gene, he returned out of the ifland, expelled the garrifon from Bender Rigk, and recovered poffetion of his dominions.

The tyrant had abandoned himfelf to drunkennefs; and had begun to exercise his cruelties upon his troops to fuch excess, as to cut off the noses and ears of some of the principal officers; yet his foldiers were still fo stadily attached to him, that, even in the period of his exile, he took the issue 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 Shiceh Soliman.

THE Arabian tribe of Kiab, or as the Perfians pronounce it, Tsjab, inhabit the fartheft point upon the fide of the Perfian Gulph. They were in finall confideration before the reign of their prefent Schiech Soliman, whofe fame hath even reached Europe, in confequence of a quarrel he had with the English, in which he took fome of their fhips.

This Schiech took advantage of the troubles of Perfia, and of the defects in the government of Bafra. He began with fubduing his petty independent neighbours; after which he made himfelf mafter of feveral large diffricts in Perfia, and promifed tribute to the Khans who were contending for the throne of that diffracted empire. None of them ever attempted to exact tribute but Kerim, and he contented himfelf with a fmall fum. Soliman then extended his conquefts towards Bafra. He cultivated the friend-fhip of the Ajals, the chief people of that country; and at laft made humfelf mafter of all the ifles between the mouths of the Euphrates, commonly called the country of Schat el Arrab.

Having pufhed his conquefts to the navigable rivers, he endeavoured to form a naval force. He built his first veffel in 1758; and in 1765 he had ten large, and feven fmall fhips.

In the fame year, 1765, Kerim Khan fent a force againft him, too powerful for him to refift. He then transported his treasures and troops from ille to ille, till he had carried them to the welt of Schat el Arrab. The Persians could not purfue 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 illes, and elcaped the Turks now, as he had before avoided the Persians.

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The territory of the tribe of Kiab extends from the defart of Arabia to the country of Hindean, and northward to the principality of Havifa. It is watered by feveral rivers, large and finall. It abounds in dates, rice, grain, and pafture. Its principal cities are Damek, lying within Perfia, Hafar, and Ghoban, the feat of a Schiech, near one of the mouths of the Euphrates.

#### CHAP. CVI. — Of fome other independent States.

HINDIAN, north from Bender Rigk, and bordering on the poffeffions of the tribe of Kiab, is a finall diffrict, fubject to a particular fovereign. The Arabs who inhabit it live upon the produce of their lands and their cattle.

Havifa, a city and diffrict in the back parts of the country bordering on the Perfian Gulph, belongs to a defeendant from Mahomet. This prince is named Maula, and enjoys the privilege of coining money.

Upon the eaftern coaft of the Perfian Gulph are many ifles, and most of them inhabited. Except Ormus, none of them conflitutes an independent state. The different princes on the continent posses the isles adjoining to their respective dominions.

On the weftern fide of the Gulph is an ifle, or rather a clufter of ifles, known to the Europeans by the name of Bahhrein. The Arabs call the largest of these ifles Aval; and each of the sinaller has its particular name. As this isses for the pearl fishery, and has undergone many revolutions, and often changed its master, I must fay a few words of it.

Bahhrein is a fortified city, upon the ifle, known either by the fame name, or by the name of Aval. In this ifle were once three hundred and fixty towns and villages. At prefent it contains, befide the capital, only fixty wretched villages. A long feries of wars have ruined the others.

This ille produces great abundance of dates. But its chief dependence is upon the pearl fifthery, as the beft 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 garrifon in the city.

Bahhrein belonged once to the Portuguefe. When they were driven out of the Perfian Gulph, it fell into the hands of the Schiech of Lachfa, but was taken from him by the Perfians. The Imam of Oman then made himfelf mafter of it, but gave it up again to the Perfian monarch for a fum of money. After fome time, during the inroad of the Afghans, the Perfian governor gave it up to the Schiech of Nabend, of the tribe of Houle. Another Houlite, the Schiech of Tachhrie, expelled him of Nabend. Nadir Schah's admiral then feized it; but, after his departure, the Schiech of Tachhrie recovered it. During the late troubles in Perfia, the Schiech of Afloe made himfelf mafter of this ifle, but was immediately difpoffeffed by the princes of Abu Schachhr and Bender Rigk, who conquered it together. The first of thefe princes drove out the fecond, and was in his turn expelled by the Beni Houle. In 1765, it had returned again into the poffession of the Schiech of Abu Schachhr, and he was then fole 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 Bafra I learned fome 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.

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The navigation is continually diffurbed and interrupted by these ftrong quarrels. On board any Arabian veffel, paffengers 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 finall craft dare not attack, that one can perform this voyage in fastey.

## CHAP. CVII. — Of the Ifle of Karck.

THIS ifle, which lies on the eaft coaft of the Perfian Gulph, between Abu Schæhhr and Bender Rigk, contains only a fingle village; but the aqueducts cut in the rocks, which full remain, flew it to have been once more populous in proportion to its extent, which is about five leagues in circumference.

Karek has become famous, in confequence of the fettlement lately formed upon it by the Dutch, and fince given up by them. As this event has made fome noife in the world, I fhall give a brief account of it.

The Dutch carried on a great trade to Bafra, and had for the principal director of their factory there a Baron Kniphaufen, who was much refpected in that city. This German having embroiled himfelf with the Governor, in confequence of fome affair of gallantry, was caft in prifon, and might have loft his head, had he not paid a large fum of money for his liberty. Before he failed for Batavia, he obtained from the factory at Bafra a written atteftation of the innocence of his conduct; and the Dutch Eaft India Company approved of all he had done.

In confequence of his difference with the Governor of Bafra, Mr. Kniphaufen had agreed with Mir Nafer, prince of Bender Rigk, to whom Karek belonged, that the Dutch fhould, for a certain annual rent, be allowed to feat their factory there. The government at Batavia relifhed the project, which was, in fact, a very wife one, and fent the Baron, with two great fhips, to carry it into execution.

Upon arriving at Karek, he feized fome fhips from Bafra, and detained them, till he received reftitution of the fum which he had paid for his liberty. He built a large-fquare magazine upon the ifland, and raifed, by degrees, four towers at its corners, each of which he furnifhed with fix cannons. Mir Nafer, diffatisfied at the erection of thefe fortifications, attacked the Dutch, who attacked him in his turn, but could not follow him into his faftneffes. This petty war proved, however, very expensive to the Company.

Baron Kniphaufen, after governing Karek with fovereign authority for five years, was fucceeded by Mr. Vanderhulft, who having been previoufly employed at Bafra, and knowing the Arabs, thought it his duty to profecute, with Mir Mahenna, the new prince of Bender Rigk, the war which had been waged againft his father. Mir Mahenna, by a ftratagem, feized two armed veffels belonging to the Dutch, and unfuccefsfully attempted a defectut upon the ifland. Mr. Vanderhulft then enlarged his fortifications, and formed the plan of a town, which was foon peopled with Perfians and Arabs.

This fettlement might be lucrative to the officers employed about it; but the expences of the war and the garrifons confumed the Company's profits, and they determined to abandon it; but the profpect of an advantageous trade with Perfia induced them to hold, it fome time longer. The new governor, Mr. Bufchmann, therefore, concluded a peace with Mir Mahenna; after which the trade met with no interruption.

His fucceffor, Mr. Van Houting, although in other refpects a man of merit, did not conduct himfelf fo prudently, being a ftranger\_to the genius and temper of the Arabs, and having no experienced officers under him. He was not careful to obferve a neutrality

trality in the quarrels between the prince of Abu Schæhlir 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 faw them in fecurity, fell upon them with his cavalry, and entirely difcomfited the troops of the Dutch, and of Abu Schæhhr.

Emboldened by this fuccefs, Mir Mahenna made a defcent upon the ifle of Karek, and befieged the town. Mr. Van Houting fuffered himfelf to be outwitted by a Perfian, by whom he was perfuaded to permit Mir Mahenna to enter the fort with a finall retinue, in order to agree upon terms for an accommodation. The Arab then made the Dutch garrifon prifoners, and fent them to Batavia. This event happened in the end of December 1765.

It is not probable that the Dutch East India Company will put themfelves to the trouble of expelling the conqueror, and renewing their eftablishment on the isle of Karek.

#### CF THE BEDOUINS, OR WANDERING ARABS.

#### CHAP. CVIII. — Peculiarities in the Manners of the Bedouins.

THE Arabs fettled in cities, and effectially those in the fea port towns, have lost fomewhat of their diftinctive national manners, by their intercourfe with ftrangers; but the Bedouins, who live in tents, and in feparate tribes, have ftill retained the cuftoins and manners of their earlieft anceftors. 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 loweft 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 fuperintend and direct in every transaction.

The Schiechs, and their fubjects, are born to the life of flepherds and foldiers. The greater tribes rear many camels, which they either fell to their neighbours, or employ them in the carriage of goods, or in military expeditions. The petty tribes keep flocks of fheep. Among those tribes which apply to agriculture, the Schiechs at least live always in tents, and leave the culture of their grounds to their fubjects, whofe dwellings are wretched huts.

It is the difference in their ways of living that conflitutes the great diffinctions which characterife the different tribes. The genuine Arabs difdain hufbandry, as an employment by which they would be degraded. They maintain no domeftic animals but fleep and camels, except perhaps horfes. Those tribes which are of a pure Arab race live on the fleth of their buffaloes, cows, and horfes, and on the produce of fome little ploughing. The former tribes, diftinguished as noble by their possession of camels, are denominated Abu el Abaar; and the fecond Moædan. The latter are efteemed a middle clafs, between genuine Arabs and peafants. I have heard fome tribes mentioned contemptuoufly, becaufe they kept buffaloes and cows. The Moædan transport their dwellings from one country to another, according as pafturage fails them; fo that a village often arifes fuddenly in a fituation where, on the day before, not a hut was to be feen.

The genuine Bedouins, living always in the open air, have a very acute fmell. They diflike cities, on account of the foctid exhalations produced about them. They cannot

cannot conceive how people, who regard cleanlinefs, can bear to breathe fo impure air. I have been affured, by perfons of undoubted veracity, that fome Bedouins, if carried to the fpot from which a camel has wandered aftray, will follow the animal by fmelling its track, and diffinguish the marks of its footfleps, by the fame means, from those of any other beafts that may have travelled the fame way. Those Arabs, who wander in the defart, will live five days without drinking, and difcover a pit of water by examining the foil and plants in its environs. They are faid to be addicted to robbery; and the accufation 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 horfes or dromedaries, inspecting the conduct of their subjects, visiting their friends, or hunting. Traverfing the defart, where the horizon is wide as on the ocean, they perceive travellers at a diftance. As travellers are feldom to be met with in those wild tracts, they naturally draw nigh to those whom they difcover, and are tempted to pillage the ftrangers when they find their own party the ftrongeft. Befides, travellers paffing through thefe defarts go generally in caravans; and a fingle perfon, or a finall party, has a fingular and fufpicious appearance, which is a temptation to the Bedouins.

In Arabia, as in all other thinly inhabited countries, robbery is practifed; 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 confissent with their natural hospitality. Upon this head I have heard fome 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 fafe and found to Bagdad for a certain fum, payable at his own houfe. They delivered him to the next tribe, those to a third; and he was thus conveyed from tribe to tribe, till he arrived fafe at home.

An European, belonging to a caravan which was plundered, had been infected with the plague upon his journey. The Arabs, feeing him too weak to follow his companions, took him with themfelves, lodged him without their camp, attended him till he was cured, and then fent him to Bafra.

An Englifhman, who was travelling exprefs to India, and could not wait for the departure of a caravan, hired two Arabs at Bagdad, who were to accompany him to Bafra. By the way he was attacked by fome Schiechs, againft whom he at first defended himfelf with his pittols; but, being hard prefied by their lances, was forced to furrender. The Arabs, upon whom he had fired, beat him till he could not walk. They then carried him to their camp, entertained him for fome time, and at last conducted him fafe to Bafra. When Mr. Forskal was robbed by the Arabs in Egypt, a peafant, who accompanied him, was beaten by the robbers, because he had pistols, although he had made no attempt to defend himfelf with them.

The pillaging of the caravans is not always owing merely to the propenfity which the Arabians have to robbery. Their pillaging expeditions are commonly confidered by themfelves as lawful hoftilities 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 fince, undertaken against the Pacha of Damascus, who was conductor of the Syrian caravan to Mecca, the tribe of Anæfe, 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 fhare 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 useles.

# CHAP. CIX. - Of the political Constitution of the wandering Arabs.

TREATING of the government of the Arabs in general, I faid a few words occafionally concerning that of the Bedouins. To avoid unneceffary repetition, I fhall add here only a few particulars concerning chiefly their political interefts, in refpect 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, choofe the grand Schiech out of the reigning family, without regarding whether he be more nearly or more diffantly related to his predeceffor.

Little or no revenue is paid to the grand Schiech; and the other Schiechs are rather his equals than his fubjects. If diffatisfied with his government, they depofe him, or go away with their cattle, and join another tribe. Thefe emigrations, which happen pretty frequently, have reduced fome tribes, which were once potent, to a low and inconfiderable flate; and have greatly augmented the numbers and power of fome petty tribes.

Perfonal flavery is established among the Bedouins; but none of them are *afcripti* glebæ. A peafaut, when diffatisfied with his master, may quit his fervice, and remove any where elfe.

The Bedouins, who live in tents in the defart, have never been fubdued by any conqueror; but fuch of them as have been enticed, by the profpect of an eafier way of life, to fettle near towns, and in fertile provinces, are now, in fome meafure, 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 pafturages which they occupy. Others frequent the banks of the Euphrates, only in one feafon of the year; and, in winter, return to the defart. Thefe laft acknowledge no dependence on the Porte.

Neither are, properly fpeaking, fubject to the Turks; to whom, on the contrary, they would be dangerous neighbours, if the Pachas did not find means to fow differing 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 thefe are neither long nor bloody.

Whenever the Turks interfere in their quarrels, all the tribes combine to repulfe the common enemy of the whole nation.

Every Grand Schiech juftly confiders himfelf as abfolute lord of his whole territories; and accordingly exacts the fame duties upon goods carried through his dominions as are levied by other princes. The Europeans are wrong in fuppoing the fums paid by travellers to the Grand Schiech to be merely a ranfom to redeem them from pillage.

The Turks, who fend caravans through the defart to Mecca, have fubmitted 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 passing of merchandise, and effort the caravans. If the Bedouins fometimes pillage those caravans, the haughty perfidious conduct of the Turkish officers is always the first cause of such hostilities. Those infolent Turks look upon all the Arabs as rebels; that is, in the modern fignification of this word, as a people who, although weak, have the audacity to withstand the oppression of their stronger neighbours. In confequence of this felfish 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 promifed to pay the reft on his return, and forgot his promife. On the year following, the Arabs affembled in greater numbers, and obliged the captain of the caravan to pay for himfelf and Ali Bey both. The Turks exclaimed against this as an act of robbery; yet the Arabs had only done themfelves juffice.

The conduct of Abdalla, Pacha of Damafcus, who commanded the Syrian caravan in 1756, was full more odious. When the Schiechs of the tribe of Harb came to meet him, to receive the flipulated toll, he gave them a friendly invitation to vifit him; but, inftead of paying the toll, cut off their heads, and fent them to Conftantinople, as a proof of his victory over the rebel Arabs. The ftroke which those fuffered 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 boafted of the valour and prudence of Abdalla Pacha. But, in the third year, the Arabs avenged the flaughtered Schiechs, and, with an army of eighty thoufand men, raifed out of all the tribes, routed the Turks, and pillaged the caravan. The tribe of Anæfe, under the command of their Schiech, diffinguished themselves particularly in this expedition.

There is a certain fubordination among the tribes. The petty tribes, being unable to defend themfelves, place themfelves under the protection of the greater, and are governed by their laws. Thus are powerful tribes formed by the union of feveral finall tribes.

The Arabian nation are much more numerous, and wider fpread, than they are generally fuppoled to be. They occupy countries, once cultivated and populous, whofe ancient inhabitants have difappeared. The period at which thefe Arabian fettlements were formed, cannot now be afcertained; nor is it known whether they may not have been anterior to the reign of the Caliphs. The ancients did not diffinguifh accurately between different nations. The kings of Palmyra, who have been fuppofed to be Jews, were more probably Arabs.

# CHAP. CX. - Of the Bedouins on the Confines of the Defart.

THE most ancient and powerful tribes of this people are those which easily retire into the defart when attacked by a foreign enemy. These too have preferved the rational character in its greatest purity, and have maintained their liberty unimpaired. Of this number are the following tribes, of whom I shall mention fuch particulars as have come to my knowledge.

The Beni Khaled are one of the moft powerful tribes in all Arabia, on account of their conquefts, their wealth, and the number of other tribes fubject to them. From the defart of Nedsjed, they have advanced to the fea, and have conquered the country of Lachfa, as I mentioned in the proper place. The Schiech of this tribe does not live always in the city of Lachfa, but fometimes in tents in the defart.

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The tribe of Kiab, who inhabit north from the Perfian Gulph, and of whom I have already fpoken, rarely encamp; they have poffeffions in the province of Sufiftan, in Perfia.

In this province of Sufiftan, near the principality of Havifa, and in the neighbourhool of the city of Schufter, are five different confiderable tribes of independent Bedouins. From the exiftence of thefe eftablifhments, I fhould judge the authority of the Perfians in this country to be precarious, and Sufiftan to be interfperfed with defarts.

Beni Lam, are a great tribe between Korne and Bagdad, upon the banks of the Tigris, the Arabic name of which river, in conftant ufe among the inhabitants of the country, is Didsjele. They receive duties upon goods carried between Bafra and Bagdad. Thefe Arabs fometimes pillage caravans. The Pacha of Bagdad then fends troops against them, and fometimes chaftifes them by beheading their chiefs. But the fucceffors of the Schiechs, who have been beheaded, are always as great enemies to the Turks, and as zealous to maintain their liberty as their predeceffors have been.

Montefidfi, or Montefik, are the most powerful tribe north from the defart, whether in respect to the extent of their territories, or the great number of the fubaltern tribes who acknowledge their authority. They posses all the country upon both fides of the Euphrates, from Korne to Ardje.

In fummer, when the grafs in the defart is in a manner burnt up, the reigning Schiech refides at Nahhr el Antar, a town upon the banks of the Euphrates. In winter, they drive their cattle to feed in the defart, 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 mult naturally be the condition of the fubjects of those Schiechs who live comfortably themfelves, but are not difpofed to fuffer their peafantry to grow rich.

The Arabs of this tribe often plunder travellers going between Helle and Bafra. The Pacha of Bagdad commonly chaftifes them; fometimes even depofes the reigning Schiech, and advances another prince of the fame family in his room. Thefe Arabs fubmit to this flight degree of dependence on the Turks, becaufe they are unwilling to lofe their eftablifuments on the fertile banks of the Euphrates. In the late troubles of thefe 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 wasdefeended from a family who were illuftrious before the days of Mahomet. One thing certain is, that the defeendants of this Montefik have been fovereigns in this country from time immemorial. They are divided into many branches; and in my time the reigning family confifted of one hundred and filty perfons, all of whom might afpire to the fupreme power.

In 1765, the reigning Schiech, who was not of the eldeft branch, was named Abdallah. The other princes of his family enjoyed, at the fame time, a certain fhare of authority; each having his own fubjects, with whom, in time of war, they all join the troopsof the Schiech of Schiechs; in fome diffricts they levy taxes and cuftoms upon their own account.

There were named to me more than a fcore of inferior tribes, who live all in fubjection to that of Montefik, which, of itfelf is not extremely numerous. Among thefe fubordinate tribes, are fome who have others again flill lefs confiderable, dependent upon them. The Arabs call those dependent tribes El Araye. All thefe tribes upon the confines of the defart, whofe names I have mentioned, are genuine Arabs, who breed fheep and camels, and live in tents. But this defcription is, with more peculiar propriety, applicable to the reigning tribes; for, I believe, that fome of the inferior tribes have loft their nobility, by intermixing the practice of agriculture with the habits of paftoral life.

# CHAP. CXI. - Of the Bedouins of Mesopotamia.

THE rich plains of Mefopotamia and Affyria, which were once cultivated by a populous nation, and watered by furprifing efforts of human induftry, are now inhabited, or rather ravaged, by wandering Arabs. As long as thefe fertile provinces fhall remain under the government, or rather anarchy of the Turks, they muft continue defarts, in which nature dies for want of the foftering care of man. A hereditary fovereign, feated at Bagdad, and none elfe, might reftore this country to its once flourishing ftate.

The Pachas not knowing how to improve the value of thefe depopulated diffricts, and not being able to drive away the Arabs, permit them, for an annual rent, to cultivate thofe lands, or feed their flocks upon them. But that people are paffionately fond of liberty, and flew by their conduct, that they confider not themfelves as fubject to the Turkifh yoke. The frequent wars, in which feveral 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 interfected by numerous cauals, and are inhabited only by tribes practifing agriculture, or Moædan. Such are the

Beni Hæhkem, a tribe fituate eaftward from the Euphrates, whofe prefent Schiech is named Fontil, and who rules feveral petty tribes of hufbandmen.

Khafaal, a powerful tribe of hufbandmen, likewife on the eaft fide of the Euphrates. They have a great many petty tribes of Arabs, who live in villages, fubject to them. One of thefe petty tribes comprehends five and twenty inferior tribes, and two others forty each. The tribes which practife hufbandry appear therefore to be lefs numerous than the Bedouins, who often unite into very large bodies. The tribe of Khafaal can mufter two thoufand cavalry, and a proportionate number of infantry. The Pacha of Bagdad has lately made war on thefe people, with various fuccefs. Thefe Arabs are Shiites; and this is one motive more to fet them at variance with the Turks. The reigning Schiech is named Hamoud, and levies cuftoms from veffels coming up the Euphrates.

All the Arabs within the territories of the government of Bagdad are not hufbandmen. South from that city are fome Bedouins, who breed camels. Of thefe are the tribes of Beni Temim, and Dafafa, as well as fome other tribes between Bagdad and Moful. The tribe of Al Tobad have become very confiderable, through the favour of the Pacha of Bagdad, one of whofe principal officers was a near relation to the reigning Schiech. All that tract of country between Bagdad and Moful is poffeffed 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 Moful.

Thay are a great and powerful tribe of Bedouins between Mordun and Moful. The reigning Schiech, who is of the family of Salie, for a fmall annual tribute, poffeffes the large and fertile plain of Affyria. Were it not for the ufual Turkish policy of fowing diffension diffention among the neighbours, the Pachas would find it impossible to maintain any fluadow of authority over this tribe. But, the Pacha of Bagdad fends the Togk, or horfe's tail, fometimes to one Schiech, fometimes to another; and thus is a conflant rivalry kept up among them, which weakens their common ftrength. This horfe's tail is not merely an enfign of empty honour. It confers the dignity of Beg, with the right to the possible of the plain, which is held to be with the Turks. The deposed Beg quits his place of refidence between Moful and Niffibin, and retires with his partifans to the banks of the river Khabour, and there waits an opportunity to fupplant his rival.

All travellers complain of the robberies of thefe Bedouins of Affyria. The reflefsnefs and thievifh difpofition of thefe people feem to increafe the farther they recede from their native defarts, and approach the country inhabited by the plundering Kurdes or Turcomans.

I was told of ten wandering tribes, Arak Arabi. The most confiderable encamps in the environs of Helle; its name is Solæd; and its branches are spread even into the governments of Aleppo and Damafcus.

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 diffricts comprehended within the government of the Pacha of Orfa. But, as he could give me no farther information concerning thefe tribes, I pafs them by in filence.

# CHAP. CXII. - Of the Bedouins of Syria.

THE Pachas of this province have as much to do with the wandering Arabs, as the Turkifh governors on the Perfian frontier. It is of great confequence to the cities of Aleppo and Damafcus, that their caravans, travelling to Bagdad or Bafra, be fuffered to pafs in fafety through the defart. Without efforting them with an army, the Pachas could not protect them from infult and pillage, did they not artfully contrive to employ one tribe of Arabs againft the reft.

With this view, the Pacha gives the title of Emir to the moft 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 reimburfe his expences, he receives a certain sum yearly. But the Arabs having little confidence in Turkish promifes, the Pacha fettles upon the Emir a number of villages, the revenues of which make up the stipulated fum. These villages were miserable enough before, but have been absolutely ruined by the precarious government of the Arabs.

Upon a calculation of the feanty 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 effimate of the fums expended in maintaining that vagabond race in a fpecious fubjection; it is plain, that they are lofers by the fhadow of authority which they pretend to have over the Arabs; but Ottoman vanity is pleafed with the vain fancy of poffelling immenfe territories, from which the Sultan derives no revenue, and in which his orders are not refpected.

The most powerful tribe near Aleppo, are the Mauali, whose reigning Schiech is of the family of El Burische. The Pachas put fometimes one, fometimes 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 fosten the new Pacha by prefents, and recover his place. A few years fince an Emir, forefecing that he was to be deposed, vol. x. plundered a caravan, carried away 30,000 head of cattle from the paftures about Aleppo, and conveyed his booty to a place of fafety near the Euphrates. Some time after, he furprifed and pillaged the city of Hæms. It was fuppofed, when I was in Aleppo, that the Pacha would be obliged to recal and reinftate him in the office of Emir.

A nephew of the Emir, or reigning Schiech of the tribe of Mauali, named to me fifteen confiderable tribes who inhabit the neighbourhood of Aleppo. Another Schiech, a great traveller, mentioned five others, fomewhat farther diftant, and near the road from Aleppo to Bafra. All thefe Bedouins pay each a trifle to the Emir, for liberty to hire out or fell their camels, and to feed their cattle through the country. The neighbouring tribes in the Defart of Salt, who are fubject to the Pacha, pay fomething to a farmer (of the tax) for liberty to gather the falt formed in that defart.

I was furprifed to fee among those tribes the tribes of Thay and Sobæd, which must of confequence be fpread very widely over the country. The tribe of Rabea boasts of its antiquity, and pretends to have come from Yemen to fettle in the north, at the time when the dyke of the refervoir of the Sabæans at Mareb was broken down.

As my flay at Damafcus was very fhort, I could not acquire enough of information concerning the Bedouins in the government of Damafcus or Scham. I learned only the names of a dozen of their tribes, one of which named Abu Salibe, confifts, as I was told, folely of Chriftians. Another, Beni Hamjar, pretend that they are defcended from the old Arabian kings of this name.

Several circumftances lead me to prefume, that, of the other nations in Syria, Kurdes, Drufes, Metuaeli, Naffaries, and Tfchinganes, fome are of Arabian anceftry.

The tribe of Auæfe are effected to be the greatelt tribe in the defart of Syria. They have even fpread into Nedsjed, where they are reckoned the most numerous tribe in the heart of Arabia. The caravans of Turkish pilgrims pay them a confiderable duty for their free passage through the country. This tribe too, when distatisfied, plunder the caravans. They often make war on the Pacha of Damafcus. They lately routed and killed the Pacha of Ghassia in his own government.

In my time, the departure of a caravan from Bagdad was retarded by news received of thofe Arabs being on ill terms with the Pacha of Damafcus. Two Turkifh lords, who were very much beloved in Arabia, refolving to attend the caravan, the merchants ventured to pack up and fend off their goods. But, I not choofing, after fo many dangers, to expofe myfelf anew and unneceflarily, took the road from Bagdad to Moful, and entrufted 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 Damafcus, the whole caravan were plundered by the tribe of Anæfe. The trunk was opened. The Bedouins took what they chofe, 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 honeftly to Aleppo. Thus had I, at the fame time, a proof of Arabian rapacity and Arabian integrity.

# CHAP. CXIII. - Of the Bedouins of Arabia Petraa, and Palestine.

THE name of Arabia Petræa is ufed in a vague manner by our geographers. It fæms to be a denomination given to thofe countries which are moftly defart, between Egypt, Syria, and Arabia properly fo called. It would be difficult to determine exactly the limits of thofe countries, which are little known, and but thinly inhabited; the inhabitants of which wander among dry fands and rocks, feeking here and there a few fpots which afford fome fcanty food for their cattle. None but Bedouins haunt thefe defarts. In the account of my journey to Mount Sinai, I fpoke of three tribes whom I found fettled by the highway. Those are no doubt of that class which acknowledge the fuperiority of a greater tribe. On the other fide 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 alfo the ancient tribes of Beni Ottæba, Hodeil, Jom, and others, which the inhabitants of Mecca call bands of robbers, feeningly for no other reafon, but that their Sherriffe has frequent quarrels with those Bedouins.

There are alfo feveral confiderable tribes upon the confines of Nedsjed, and the great defart. The tribe of Beni Temim, among thefe, were famous in the days of the fucceffors of Mahomet, for a prophetefs named Sedsjay, who did honour to the tribe. Schiech Dahher, Mafter of Acca, and the greater part of Paleftine, is alfo an Arab; but I know not to what tribe he belongs.

I could learn nothing of confequence concerning the Arabs of Palestine. They feem to be poor neglected hordes, who inhabit that barren and difmal country.

I was told of the tribe of Dsjærhamie, between Rama and Jerufalem. The European monks, who are now the only pilgrims that vifit the Holy Land, defcribe thofe Arabs as devils incarnate, and complain dolefully of their cruelty to the poor Chriftians. Thofe lamentations, and the fuperfittious pity of good fouls in Europe, procure large alms to the convent of Francifcans at Jerufalem. The exaggerated relations of the fufferings of the pilgrims, from thofe inhuman Bedouins, will therefore be continued as long as the can ferve the purpofe for which they are intended.

It must be confessed, however, that this tribe of Dsjærhamie 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 Jerufalem have a rooted aversion to the monks; in other respects, they are honess the neugh people.

They convey every year, from Jafa to Jerufalem, money and goods; fent to the monks from Europe, to a confiderable amount, without ever touching or embezzling the fmalleft article. They know that the fuperior of the convent at Jerufalem pays the travelling expences of the pilgrims, and that they are poor monks, who have nothing to lofe. Yet they wait to intercept those indigent caravans, not to pillage them, but that they may have the pleafure of venting their hatred against the monks.

It would be a grofs miftake, therefore, if any European fhould fancy that he might travel fafely through Judea, in confequence of putting himfelf under the protection of the monks. A young Frenchman had a trial of this when I was in that country. Paffing the river Jordan, he was feverely beaten by the Bedouins, folely for being found in company with the monks, which made the Arabs view him in a fufpicious 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 flould be preferved in its higheft purity in Arabia, which was its cradle; and that no contrariety of opinions, or diverfity of fects, flould have arifen there. An old tradition records a faying of Mahomet's, from which he appears to have forefeen that it was impoffible for his followers to remain in perpetual harmony of doctrine and worfhip. He is faid to have predicted that his new religion flould be divided into feventy different fects, as the Chriftians of his time were. This prediction is in part accomplifhed; for there are at prefent feveral Mahometan - fects in Arabia.

The doctrines and rites of the Muffulnan religion are in general fufficiently known. I fhall fatisfy myfelf with mentioning fome remarkable peculiarities which diffinguish the fects established in Arabia, and which have an influence on the moral character or political state of the nation.

The most confiderable fects among the Arabian Mahometans, are,

1. That of Sunni, to which the Turks alfo belong. This forms the most numerous fect in Arabia; its opinions being profeffed by the inhabitants of the holy cities of Mecca and Medina, and by the Sherriffes of those cities who are reputed the fucceffors of Mahomet.

2. The fect of Schya, of which the whole Perfuan nation profess themfelves. In the eaftern parts of Arabia are fome difciples of this fect; and it prevails all along the borders of the Perfuan Gulph. The Metaueli, or Mut-Ali, in Syria, are likewife Shiites.

3. The feft of Zeidi, which prevails in Yemen, and of which the Imam of Sana is a follower.

4. The fect of Beiafi, Beiadi, or Abadi, is the principal fect in Oman. It is faid 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 furvived.

5. The fect of Meffalich, of which I have already taken notice in defcribing the Bedouins fettled between the provinces of Hedjas and Yemen. I fulpect this rather to be a different religion, than a fect of the Muffulman.

6. The fect of Mecrami and Abd ul Wahheb; I have already given my opinion of this little known fect in the defcription of Nedsjeran and Nedsjed.

7. The fect of Dsjedsjal, of which the inhabitants of Mecran, a maritime province of Perfia, are followers.

8. Laftly, the fects of Schabreari and Merdinar, of which are the Belludsje, Arabian tribes on the confines of the province of Mecran, as I have above obferved.

All these different fects acknowledge Mahomet their prophet, and regard the Koran as their code of civil and ecclesiaftical laws. However, they mutually treat each other as Chauaredsji or Rafidi, that is to fay, heretics.

The Sunnites allow only the four fects, which they confider as orthodox; thofe of Shafei, Hanefi, Maleki, and Hanbali, to have houfes of prayer about the Kaba. The Zeidites, however, to make themfelves amends for the exclusion they fuffer, have reared for themfelves an invisible houfe of prayer in the air, immediately over the Kaba, by which means they are, in their own opinion, put into possible for thefe facered places. Notwithflanding thefe lofty pretensions, every pilgrim of this fect is obliged to pay a high capitation to the Sherriffe, who has, for thefe feveral years, made the Shiites likewife pay dear for permission to visit Meeca.

The Zeidites feem to be lefs rigid and fuperfittious than the Sunnites, who are much addicted to the worthip of faints, and believe in the most ridiculous miracles. Theformer trouble not themfelves with the controverfy about Mahomet's fucceflors, which has occafioned the fchifm between the Sunnites and the Shiites. Nor are they fo rigid and exact in refpect to proyers and other ceremonies; they make no mention of faints; and the Imam of Sana, who is a Zeidite, fuffers ufelefs morques to fall into ruins, and fometimes even demol files them, to the great offence of his Sunnite fubjects in the Tehama.

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All thefe fects venerate the defcendants of Mahomet, except the Beiafi, who treat them with no greater refpect than other Arabs, and believe all the families in the nation to have the fame right to the fovereign power.

For this reafon, the Prince of Maikat, who is of the fect of Beiafi, takes the title of Imani, although not defeended from Mahomet. This fect abftain, not only from ftrong liquors, like the other Muffulmans, but even from tobacco and coffee; although, out of holpitality, thefe are offered to ftrangers in Oman. The Beiafi pique themfelves on great aufterity of manners, and fimplicity in their mode of living. Even the moft opulent among them avoid every thing like magnificence in their drefs, houfes, and mofques. The prince administers juffice in perfon, and permits all his fubjects to be feated in his prefence. It was in confequence of this feverity of manners, that the laft Imam, who was a tyrannical and voluptuous prince, became odious to his fubjects. In the defeription of Oman, I have taken notice of the revolution by which that prince was driven from the throne.

At Matkat, I received an account of the miraculous origin of the fect of Dsjedsjal, in the province of Mecran. Its first author was a venerable old man, who was found by fome wood-cutters flut up in the middle of a tree, and having a book in his hand. Each fect, indeed, tells ridiculous flories of the other-fect to bring them into contempt.

I faw or heard of no convents of monks among the Zeidites in Yemen, or among the Beiafi in Oman. The Sunnites, and among them the Turks effectively, are known to have a great number of religious orders, the members of which are diffinguifhed by the names of Dervifes and Santons, and differiminated from one another by diverfities of drefs and manners. At Mokha were beggars, who fang through the ftreets, called Dervifes; as well as fome other poor creatures, who, for any trifle, were ready to read the paffages of the Koran inferibed on the tombftones. As the Zeidites and Beiafi are not worthippers of faints, they cannot have Dervifes and Santons; who, on the other hand, are very numerous in Egypt, where they perform many extravagant fooleries.

The Turks and Perfians 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 confiderations. 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, fynagogues; 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 fect.

The Muffulmans in general do not perfecute men of other religions, when they have nothing to fear from them, unlefs in the cafe of an intercourfe of gallantry with a Mahometan woman. A Chriftian, convicted of blafphemy, would also be in danger of loting his life. In fuch a cafe, it is true, a Mahometan would as little be spared. While I was at Bagdad, a Janiflary urged a citizen for a debt; the latter always anfiwer with a devout air, that he should remember God and the Prophet, and wait patiently for payment, without putting himfelf in a passion. The Janiflary was at laft provoked to utter a blafphemous expression; the artful citizen attested witness; and

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the Janiffary was accordingly convicted, expelled out of his corps, and next day hanged.

All the Muffulman fects are not alike abhorrers of images. In Oman, the Banians are allowed to fet up their images openly in their apartments. The Sunnites even appear to have loft fomewhat of their averfion for thefe material reprefentations of Deity. Those in India keep paintings; and I even faw two of these in a villa of the Sultan's near Constantinople. At Kahira I found prints, and a plaster buft, 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 Chriftians. I have already mentioned the Jewifh tribes fettled in the neighbourhood of Kheibar, where they are not barely tolerated, but have the fovereign authority in their own hands.

The Jews, difperfed through different cities, have fynagogues, 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 full better treated, and permitted to wear the drefs of Mahometans.

The Christians were once numerous in Arabia. I know of no Christian church remaining at prefent in all this country. In the province of Lachfa are many Sabæans, or Christians of St. John. But, the Christianity of this fect feems to be a confused medley of the opinions and ceremonies of feveral different religions.

Banians from India are fettled in great numbers in the commercial cities. At Mokha they fuffer many mortifications. But, at Maſkat, among the tolerant fect of the Beiaſi, they are permitted to obferve the laws, and cultivate the worſhip of their own religion without diffurbance. In Perſia there are alſo fome of theſe Indians; but the Turks, who are auſtere Sunnites, fuffer none of them in their provinces.

I never faw that the Arabs have any hatred for those of a different religion. They, however, regard them with much the fame 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 fame man would not marry a Banian female, because this Indian fect 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 progrefs towards general toleration preferves the Arabs from the rage of making profelytes. They feek neither to entice nor conftrain any perfon, except fometimes their young flaves, whom they compel to embrace Mahometanifun : but, when a profelyte voluntarily prefents himfelf, 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 themfelves are deferters from the crews of European fhips, who take this fhift to efcape punifhment. As they are known to be mostly very bad fubjects, government allows them but a very fcanty pension, fcarcely fufficient for their maintenance. They are not confined, either from intercourfe with Christians, or from taking voyages voyages into distant countries. We had in our fervice 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 ftill lefs 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 themfelves obnoxious by irregularity of life, and by this means afford profelytes to the Chriftians. Thus, the European miflionaries, who run fo indecently through the Eaft, and profane the facrament of baptifm, by cafting it at the head of every one, have little reafon to boaft of the conversions they effect, effectally as they use fo 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 lazines, 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 firive as much to haften 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 fix, and during this time follow the childifh amufements fuitable to their years; but, as foon as they are removed from that fcene of frivolity, they are accuftomed to think and fpeak with gravity, and to pafs whole days together in their father's company, at leaft if he is not in a condition to retain a preceptor, who may form them. As mufic and dancing are efteemed indecent among the Arabs, women are alfo excluded from all affemblies, and the ufe of ftrong drink is forbidden. The Arabian youth are ftrangers to the pretended pleafures which are fo eagerly purfued by the youth of Europe. The young Arabs, in confequence of being always under the eyes of perfons advanced to maturity, become penfive and ferious, 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 caft from the continual prospect of barren defarts and bare rocks. I have seen young Arabs in Yemen dance and leap, with arms in their hands, to the found of small drums; yet, even the inhabitants of the defart, shew greater vivacity than the Turks. As for the melancholy Egyptians, I never faw 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 affemblies, notwithftanding their feeming ferioufnefs. They frequent public coffee-houfes, and markets, which are fo numerous through Yemen, that every village, of any confiderable magnitude, has a weekly market. When the villages lie at too great a diftance, the country people meet in the open fields, fome to buy or fell, and others to converfe, or amufe themfelves as fpectators of the bufy fcene. Artifans travel through the whole week from town to town, and work at their trade in the different markets. From this fondnefs fondness of theirs for fociety, it may be inferred, that the nation are more civilized than they are commonly supposed to be.

Several travellers accufe them of being cheats, thieves, and hypocrites. An arbitrary government, which impoverifhes its fubjects by extortion, can have no favourable influence, indeed, upon the probity of the nation; yet, I can fay, from my own experience, that the accufations laid againft them have been exaggerated above the facts. The Arabs themfelves allow that their countrymen are not all honeft men. 1 h ve heard them praife the fidelity with which the Europeans fulfil their promifes, and express high indignation againft the knavery of their own nation, as a difgrace to the Muffulman name.

### CHAP. CXVII. - Of the Vengeance of the Arabs.

A LIVELY, animated people, of quick and violent paffions, are raturally led to carry the defire of vengeance for injuries to its higheft excefs. The vin ictive ipirit 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 quarrelfome; but, when any difpute happens to arife among them, they make a great deal of noife. I have feen fome of them, however, who, although armed with poignards, and ready to ftab one another, were eafily appeale A reconciliation was inftantly effected, if any indifferent perfon but fai to them, Think of God and his Prophet. When the conteft could not be fettled at once, unpires were chofen, to whofe decifion they fubmitted.

The inhabitants of the Eaft, in general, ftrive to mafter their anger. A boatman from Mafkat 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 fome other time. At laft the plaintiff told his cafe coolly, and the governor immediately did him juffice, faying, 1 refufed to hear you before, becaufe you were intoxicated with anger, the moft dangerous of all intoxications.

Notwithftanding this coolnefs, on which the people of the Eaft pique themfelves, the Arabs fhew great fenfibility to every thing that can be conftrued into an injury. If one man fhould happen to fpit befide another, the latter will not fail to avenge himfelf of the imaginary infult. In a caravan I once faw an Arab highly offended at a man, who, in fpitting, accidentally befpattered his beard with fome fimall part of the fpittle. It was with difficulty that he could be appeafed by him, who, he imagined, had offended him, even although he humbly afked pardon, and kiffed his beard in token of fubmiffion. They are lefs ready to be offended by reproachful language, which is, befides, more in ufe with the lower people than among the higher claffes.

But the most irritable of all men are the noble Bedouins, who, in their martial fpirit, feem to carry those fame prejudices farther than even the barbarous warriors who islued from the North, and over-ran Europe. Bedouin honour is full more delicate than ours, and requires even a greater number of victims to be facrificed to it. If one Schiech fays to another, with a ferious air, 'Thy bonnet is dirty,' or, 'The wrong fide 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 ftory of an adventure, which had happened about a dozen of years fince, in the neighbourhood of that city, and which may afford an idea of the excels to which the fpirit of revenge often rifes among this nation. A man of eminence,

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belonging to the tribe of Montefidfi, had given his daughter in marriage to an Arab of the tribe of Korne. Shortly after the marriage, a Schiech of an inferior tribe afked him, in a coffee-houfe, Whether he were father to the handfome young wife of fuch a one, whom he named? The father, fuppofing his daughter's honour ruined, immediately left the company to ftab her. At his return from the execution of this inhuman deed, he who had fo indifcreetly put the queftion was gone. Breathing nothing now but vengeance, he fought him every where; and not finding him, killed in the mean time feveral of his relations, without fparing even his cattle or fervants. The offender offered the governor of Korne a great fum if he would rid him of fo furious an adverfary. The governor fent for him who had been offended, and endeavoured by threats, and a flew of the apparatus of punifilment, to force him to a reconciliation; but the vengeful Arab would rather meet death than forego his revenge. Then the governor, to preferve a man of fuch high honour, foothed him to an agreement, by which the first aggreffor gave his daughter, with a handfome portion, in marriage to him whom he had offended. But the father-in-law durft never after appear before his fon-in-law.

The thirft for vengeance difcovers itfelf likewife in the peculiar manner in which murder is profecuted here. In the high country of Yemen, the fupreme court of Sana commonly profecutes murders in the mode usual in other countries; but, in feveral diffricts in Arabia, the relations of the decealed have leave either to accept a composition in money, or to require the murderer to furrender 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 fleedding of blood, which, by the laws of Arabian honour, can be explated only by blood. They think little of making an affaffin 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 deferved no fuch favour at their hands.

For thefe reafons, the Arabs rather revenge themfelves, as law allows, upon the family of the murderer, and feek an opportunity of flaying its head, or most confiderable perfon, whom they regard as being properly the perfon guilty of the crime, as it muft have been committed through his negligence in watching over the conduct of those under his inspection. In the mean time, the judges feize the murderer, and detain him till he has paid a fine of two hundred crowns. Had it not been for this fine, fo abfurd a law must have been long fince repealed. From this time the two families are in continual fears, till fome one other of the murderer's family be flain. No reconciliation can take place between them, and the guarrel is full occafionally renewed. There have been inflances of fuch family feuds lafting forty years. If, in the conteft, a man of the murdered perfon's family happens to fall, there can be no peace till two others of the murderer's family have been flain.

This deteftable cuftom is fo expressly forbidden in the Koran, that I fliould not have been perfuaded of its exiftence, had I not feen inflances of it. Men, indeed, act every where in direct contradiction to the principles of religion; and this fpecies of revenge is not merely impious, but even abfurd and inhuman. An Arabian of diffinction, who often vifited us at Loheia, always wore, even when he was in company, both his poignard and a fuiall lance. The reafon 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 fuch another lance. He acknowledged to us, that the fear of meeting his eneuv, and fighting with him, often diffurbed his fleep. In the narrative of my journey from Beit el Fakih to Mokha, I have related an inftance of a family feud of this kind, in the country through which we paffed.

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Among the Bedouins in the Eaft of Arabia, every family ftrive to right themfelves, whenever they think that they have fuffered an injury. When the two hoftile families happen to belong to two powerful rival tribes, formal wars fometimes follow in confequence of fuch accidental quarrels : but, on the other hand, the public peace is not at all interrupted by a private feud, when the perfons at variance belong to two petty tribes, both fubject to the fame great tribe. Laftly, when the two contending parties are fubjects of the fame Schiech, and are, of confequence, held to be of the fame family, the Schiech and the principal fubjects join to reconcile the parties, and to punifh the murderer.

The tribes upon the confines of Oman, and the fhores of the Perfian Gulph, are alfo acquainted with these family wars, and more haraffed even than the Arabians by them. A great part of these tribes earn their fubfishence by carrying coffee from Yemen to the Perfian Gulph, and by the pearl fishery; and, from this circumstance, parties at variance have more frequent opportunities of meeting and fighting at fea. 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 accufed of being vain, full of prejudices with refpect to birth, and ridiculoufly attentive to records of genealogy, which they keep even for their horfes. This reproach cannot affect the great body of the nation, who know not their family names, and take not the trouble of keeping a regifter of births. Moft of thofe, even in the middle flation of life, know not who were their grandfathers, and would often be as much at a lofs to know their fathers, if it were not regulated by cuftom, that the fon fhall 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 fome reafon, fince their families have, from time immemorial, enjoyed independence and fovereign power. The nobility, who are free, or dependent only on the chiefs of their tribes, are equally fo. They enjoy privileges which the traditional hiftory of the nation reprefents as having always belonged to certain families. The Schiechs are excufable, therefore, although they value themfelves 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 he conferred by any fovereign prince, or even by the Caliphs. As it is founded on the cuftoms of a paftoral people, who know no diffinction of rank, but that of the heads of families, no fovereign can augment the number of thefe chiefs. Nobles can be created only in countrics where the nobility form a diffinct clafs, enjoying certain civil privileges, which may be equally conferred on others. The Bedouin nobility may be compared to the chiefs of the claus among the Scotch highlanders, who are in a very fimilar condition with refpect to their honours and authority.

The defcendants of Mahomet hold, with fome reafon, the first rank among the great families in Arabia. Mahomet was fprung from one of the noblest families in the country, and rofe 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 fingular veneration in which his family are held, that religious opinions have contributed to gain them the pre-eminence which they hold, above even

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even the most ancient fovereign houses. A sect naturally respect the posterity of their founder, as a race bearing an indelible character of fanctity.

Thefe defcendants of Mahomet have received different titles. In Arabia they are called Sherriffes, or Sejids; in the Mahometan countries fituate northward, Sherriffes, or Emirs; and in the Arabian colonies in the Eaft, fimply Sejids. The Prince of Havifa, on the frontiers of Perfia, takes the title of Maula, which has, I believe, been alfumed by the Emperor of Morocco. In fome countries, this family are diftinguithed by a green turban. Nay, on the coaft of Arabia, fhips hoift a green flag, when fitted out by a Sejid. Yet the green turban is not invariably a diffinctive mark of a defcendant of Mahomet. Beggars fometimes wear turbans of this colour; and one of our fervants did the fame, and was blamed by nobody.

The Sherriffes of Hedjas are effeemed the nobleft of Mahomet's defcendants, becaufe they have made fewer intermarriages with ftrangers than the reft of the Prophet's pofterity. In that province they are treated with almost incredible refpect. A Sherriffe may enter into the midft of a fray, without the fmalleft fear of being intentionally hurt or killed. He needs not flut his doors againft thieves. In the Ottoman provinces, the family of the Prophet are lefs 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 fuffer capital punifhment.

Having heard a diffinction frequently made between a Sherriffe and a Sejid, I made inquiry into its nature. I learned that Sherriffes are conftantly devoted to a military life, and are defeended from Haffan; but that the Sejids are the pollerity of Hoffein, and follow the purfuits of trade and fcience, although they have fometimes rifen to fovereign power in fome parts of Arabia.

There are, in all Mahometan countries, an aftonishing number of Sherriffes. I faw whole villages peopled with this family folely. To those who know not in what manner this title is tranfmitted, the numbers of thole who enjoy this high rank muft undoubtedly appear furprifing; but polygamy naturally multiplies families, till many of their branches fink into the moft wretched mifery. In my account of Jebid, I have mentioned my acquaintance with a Sherriffe in that city, who was in extreme poverty. A peculiar cuftom tends to the farther increase of the race of Sherrifles. The fon of a woman of the family of Mahomet is effected a Sherriffe, and transmits the honour to all his pofterity. I travelled through Natolia with a Turk, who was called funply Achmed, and wore the common turban, while his fon was honoured with a green turban, and with the title of Sherriffe, becaufe his mother was a Sherriffa. Other fimilar inftances came within my knowledge in the provinces of Turkey; and, from various circumftances, I was led to infer, that many perfons enjoy this title who are not at all connected with the Prophet's family. The genuine Sherriffes,' to ftrengthen their party against the Caliphs, have acknowledged kindred with various powerful families who were entirely ftrangers to them.

In Turkey, where the Sherriffes are not numerous, they enjoy various privileges, and, among others, that of being fubject, in every confiderable town, not to the Pacha, but to a man of their own family, who is denominated Nakib, or general of the Sherriffes. The Turkift government feems, however, to be fufficious of their ambition, and never entrufts them with any public office. They are commonly called Emirs; an indeterminate title, which is beftowed equally upon perfons of the higheft quality, and upon fubordinate 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 fo rich, is

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however, poor in terms expressive of the distinctions of rank. The word Schiech has, in confequence of this circumstance, various fignifications. 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 molque, to the defcendant of a faint, to the mayor of a town, and in Oman, even to the chief of the Jewish fynagogue. Although thus feemingly proflituted, yet is not this title defpifed by the great. A Schiech of an ancient Arabian family would not change the name for that of Sultan, which has been affumed by fome petty princes in the highlands of Hadramaut and Jafa.

The Schiechs of illustrious families among the Bedouins have reason for confidering their genealogy as a matter of fome confequence. Some of them are defeended from anceftors, 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 defcent. From among their later anceftors, they felect fome illustrious man from whom they are univerfally allowed to be defeended. This great man, again, is as univerfally allowed to be delcended from fome other great man; and thus they proceed backwards to the founder of the family. The Sherriffes and Sejids, by the fame expedient, prove the origin of their family to have been with Mahomet, and thus abbreviate their genealogy, without rendering it doubtful.

Befide these Schiechs and princes there are at Mecca, fome families not lefs concerned to preferve their genealogies, with all poffible exactitude. Thefe are the families defcended from the tribe of Koraifch, which have held certain employments, by hereditary right, fince the days of Mahomet and his first fucceffors. 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 fect of Schafei: 3d, That of Mufti of the fect of Hanbali: and laftly, That of a learned Schiech to attend in the holy morque.

There are also in Mecca, twelve other families, defcended from the illustrious tribe of Koraifeh. If any where in the world, a faithful lift of genealogy, for more than ten centuries, may be found, it is certainly among thefe families of Koraifchites, who are conftantly obliged to prove the genuineness of their defcent, in order to prefervetheir envied privileges.

I never heard the diffinction between the genuine and naturalized Arabs formally explained. Such a diffinction is made, however, for the Bedouins value themfelves fo much on the purity of their defeent, that they look very contemptuoully on the Arabs who live in cities, as a race debafed by their intermixture with other nations. No Schiech will marry the daughter of a citizen, unlefs he happen to be driven by poverty to contract fo unequal an alliance. At Bagdad I faw a Schiech of eminence from the defart, who, from motives of this nature, had married the daughter of the Mufti of that city.

The Arabs feem full to have a vanity in the use of those long names which are for difgufting in their hiftory; but this length of names and titles is occafioned by the difficulty of diffinguifhing 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 Bafra, he adds the name of his country, el Bafri; and, if a man of letters, the name of his fect, as Schafei; and his name at length will thus be, Ali Ibn Mohammed el Bafri el Schafei; fo that he cannot be confounded with any other of his countrymen. An illustricus man never takes these long names

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names in his life-time, but has all this pomp of epithets conferred on him after his death.

Some men, whofe fathers have not been much known, adjoin to their own names that of their eldeft fon. A Turk of the name of Salech, who furnished me for hire with mules to perform the journey from Aleppo to Konie, called himfelf Fatime Ugli, the fon of Fatime. I asked feveral Turks, if it were common among them to take the name of the mother. They replied, that there were fome instances of it, but that no man in his fenses would name himself after a woman.

#### OF THE MANNERS AND USAGES OF THE ARABIANS.

### CHAP. CXIX. - Of Marriage among the Arabians.

THE Europeans are miltaken in thinking the ftate of marriage fo different among the Muffulmans from what it is with Chriftian nations. I could not different any fuch difference in Arabia. The women of that country feem 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 flocked at this idea; but the Arabians rarely avail themfelves of the privilege of marrying four lawful wives, and entertaining at the fame time any number of female flaves. None but rich voluptuaries marry fo many wives, and their conduct is blamed by all fober men. Men of fenfe, indeed, think this privilege rather troublefome than convenient. A hufband is, by law, obliged to treat his wives fuitably to their condition, and to difpenfe his favours among them with perfect equality; but thefe are duties not a little difagreeable to moft Muffulmans; and fuch modes of luxury are too expensive to the Arabians, who are feldom in eafy circumftances. I muft, however, except one cafe; for it fometimes happens that a man marries a number of wives in the way of a commercial fpeculation. I knew a Mullah, in a town near the Euphrates, who had married four wives, and was fupported by the profits of their labour.

Divorce, the idea of which is alfo regarded as horrid by the fair fex in Europe, is not nearly fo common as is imagined in the Eaft. The Arabians never exercife the right of repudiating a wife, unlefs urged by the ftrongeft reafons : becaufe this is confidered a difhonourable ftep, by perfons who value their reputation, and throws difgrace on the woman and her relations. Wives are entitled to demand a divorce when they think themfelves ill ufed by their hufbands. Only profligate and imprudent men, who have married without confideration, will divorce their wives for flight caufes.

An Arabian, in moderate circumftances, feldom marries more than one wife. And even the most confiderable perfons 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 miftreffes of their dowries, and of the annual income which thefe afford, during their marriage; and, in the cafe of divorce, all their own property is referved to them. Hence it happens, that when a man in narrow circumflunces marries a woman of fortune, he is entirely dependent on his wife, and dares not divorce her. It is abfurd to fay, as fome travellers have, that the Mahometan wives are all flaves, and fo entirely the property of their hufbands, that they are even inherited by his heirs. In this reprefentation, flaves purchafed with money have been confounded with women of free effate, who difpofe of themfelves in the Eaft juff as in Europe.

The opinion, that women are flaves in Arabia, feems to have arifen from the miftaken notion, that fathers there fell their daughters to the higheft bidder. It many times happens, no doubt, that a poor man who has an handfome daughter, is pleafed to match her with a rich man, from whom he may receive occafional prefents. And rich voluptuaries, who choofe to marry more wives than one, are obliged to take young women of low condition, who are compelled by interefted parents, or feduced by fplendour, to accept a hufband who affociates them with other wives, and at length divorces them.

Inftead of felling his daughter, every man, in tolerably eafy circumftances, firives to give her a dowry, which may continue her own property. The marriage is made out by the Cadi, and figned in his prefence; and in it not only is her dowry fecured to the wife, but also a feparate maintenance, in cafe of a divorce. The rich often give their daughters, in preference, to poor men, and confider their children as more likely to be happy, when thus fettled, than if they were married to rich men. The wife is then miltrefs of all the property, and even of the houfe of her hufband, and is not in danger of being fent away.

Many ridiculous flories have been told of the marks of virginity which an Arab expects when he marries a young woman. But moft of thefe flories greatly exaggerate the truth. The Bedouins, and the highlanders of Yemen, a rude and almost favage race, do indeed regard the want of those marks as a proof of difhonour, and think themfelves obliged to fend a woman back to her relations, when her chaftity cannot be thus evinced. But the inhabitants of the towns, being more civilized, never concern themfelves about fuch a trifle; only, in case of fuch an accident, a fon-in-law forces an addition to the dowry from his father-in-law, by threatening to fend his daughter home again, although he never actually does fo. At Bafra I heard of a fingle inftance of divorce upon this ground, and the man was of the lowest class of the people.

Many fuperfittious obfervances, refpecting marriage, ftill prevail in Arabia. The Arabs ftill believe in the virtue of enchantments, and in the art of tying and untying the knots of fate. The miferable victim of this diabolical art addreffes fome phyfician, or fome old woman; for the old women are always fkilled in forcery. The Chriftians of the Eaft have a ftill more certain remedy againft the effects of witchcraft. They fay maffes for the perfon afflicted; and when, at laft, the imagination of the poor patient has had time to recover, the honour of the cure is always afcribed to the powerful influence of the maffes.

We imagine in Europe, that the inhabitants of the Eaft keep eunuchs for the guardians of their harams; yet eunuchs are not common through the Eaft, and in Arabia there are none. The Turkifh Monarch keeps more eunuchs in his feraglio at Conftantinople than are in all the reft of his dominions. The Pacha of Aleppo had two, and he of Moful one, whom he kept, becaufe he had belonged to his father. It is wrong, therefore, to regard Arabia as the feat of eunuchifm. They are brought from Upper Egypt, but are moftly natives of the interior and little known provinces of Africa. The Arabians abhor the cruel operation which is requifite to render a man a fit guardian of the chaftity of a haram.

Eunuchs born in a climate which has a tendency to inflame the blood, are not abfolutely void of all paffion for the fair fex. On the fea, between Suez and Jedda, I met with with a eunuch who travelled with his feraglio; and at Bafra I heard of another rich eunuch, who kept female flaves for his private amufement.

Much has been faid in Europe concerning the origin of the practice of polygamy, fo generally prevalent through the Eaft. Supposing that the plurality of wives is not barely allowed by law, but takes place in fact, fome of our philosophers have imagined, that, in hot countries, more women than men are born; but I have already flated, that fome nations avail not themfelves of the permission given by the Mußulman law for one man to marry feveral 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 feraglios, and that chiefly with flaves, most of whom are only flaves to a few favourite women. The number of female fervants in Europe, who are, in the fame manner, condemned in a great measure to celibacy, is equal or superior to that of those who are confined in the harams of the Eaft.

It is true, that European clergymen and phyficians fettled in the Eaft have prefumed that rather more girls than boys are born here. I obtained fome lifts of Chriftian baptifins in the Eaft; but fome of thofe were filled with inconfiftencies; and, in the others, the number by which the females born exceeded the males was indeed very trifling. I have reafon, therefore, to conclude, that the proportion between the male and the female births is the fame here as elfewhere. This proportion varies fometimes in Europe, as is proved by a recent inftance of a town in England, in which, for fome part of this century, more girls than boys have been born.

There are, it muft be allowed, a good many Mahometans, who marry more wives than one, and at the fame time keep female flaves; but to fupply thefe mens harams a furplus of females is not neceffary. Different accidents carry off a number of men, and those accidents are fuch as the women are not exposed to. In the Eaft, women are more impatient for marriage than in Europe. According to the ideas of Eastern manners, nothing is more difgraceful to a woman than to remain barren. Confcience obliges the women of those regions to defire that they may become mothers. A woman will, therefore, rather marry a poor man, or become fecond wife to a man already married, than remain in a flate of celibacy. I have mentioned the inflance of the poor Mullah, who married four wives, and lived by the profits of their labour. The men are equally difposed to marry, because their wives, inflead 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 Perfians frequently avail themfelves of this permiflion; but the more rigid Sunnites think this an illicit connection, and do not tolerate it. In Turkey, a man who fhould cohabit with a free woman, without being married to her, would be punified by law.

#### CHAP. CXX. — Of the domeflic Life of the Arabs.

ARABIA affords no elegant or fplendid apartments for the admiration of the traveller. The houfes are built of ftone, and have always terrace roofs. Those occupied by the lower people are fmall 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 rufh mats. The tents of the Bedouins are like those of the Kurdes and Turcomans. They have the afpect of a tattered hut. I have formerly remarked, that they are formed of coarfe ftuff's prepared by the women. The The palaces and houfes of Arabians of rank difplay no exterior magnificence. Ornaments are not to be expected in the apartments of men who are ftrangers to all luxury, except what confifts in the number and the value of the horfes, fervants, and arms which they keep. The poor fpread their floors with ftraw mats, and the rich with fine carpets. No perfon even enters a room, without having firft put off his floes. A Frenchman boafts of having maintained the honour of his nation, by wearing his floes in the governor of Mecca's hall of audience. It is juft fuch another boaft, as if an Arabian envoy flould vaunt of trampling on the chairs of an European Lord.

The men of every family always occupy the fore part of the houfe, and the women the back part. If the apartments of the men are plain, those of the women are, on the contrary, most fludiously fet off with decorations. Of this I faw 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, prefented all fo many looking glasse. The floor was to be fet with for as, and spread with carpets.

Arabians, in circumftances which admit not of their having feparate apartments for the females of the family, are careful, whenever they carry a ftranger into the houfe, to enter before before him, and cry Tarik, retire. Upon this notice, given by the mafter of the houfe, the women inftantly difappear, and even his very beft friends fee not one of them. A man muft, indeed, deny himfelf this fight; for it is reckoned highly impolite to falute a woman, or even to look her ftedfaftly in the face. To avoid receiving ftrangers in their houfes, fhopkeepers and artifans expose their wares, and follow their refpective trades, in the open flreets.

The retired life of the women difpofes them to behave refpectfully to the other fex. I met a Bedouin lady, who, purely out of refpect, left the road, and turned her back upon me; and I faw her do the fame to other men. I feveral times have feen women kifs the hands of a man of diffinction, or kneel to kifs his feet.

The great often have in their halls bafons with *jets d'eau*, to cool the air. I have mentioned that which we faw in the Imam of Sana's hall of audience. The edges of the bafon were coated with marble, and the reft of the floor was covered with rich carpets.

As the people of the Eaft with to keep their floors very clean, they fpit very little, although they fmoke a great deal. Yet to fpit is not reckoned a piece of impolitenefs. I have feen fome perfons of rank ufe a fpitting-box, and others fpit on the bottom of the wall, behind the cufhions on which they fat.

As the floors are fpread with carpets, and cufhions are laid round the walls, one cannot fit down, without inconvenience, on the ground; and the ufe of chairs is unknown in the Eaft. The Arabians practife feveral different modes of fitting. When they wifh to be very much at their cafe, they crofs their legs under the body. I found, indeed, by experience, that this mode of fitting is the most commodious for people who wear long clothes, and wide breeches, without any confining ligatures. It feems to afford better reft, after fatigue, than our pofture of fitting upon chairs. In prefence of fuperiors, an Arab fits with his two knees touching each other, and with the weight of the body refting upon the heels. As in this polition a perfon occupies lefs room than in the other, this is the pofture in which they ufually place themfelves at table. I often tried it, but found it extremely uneafy, and could never accuftom myfelf to it. In many parts of Arabia, there are long, low chairs, made of ftraw mats; but they fit crofs-legged on them, as well as on the carpets.

The life which the Arabians lead in their houfes, is fo vacant and unvaried, that they cannot help feeling it irkfome. Their natural vivacity prompts them to feek amufements amufements out of doors. They frequent coffee-houfes and markets, and are fond of affembling in public meetings as often as poffible. Yet they have not the fame means of diversion as other nations. What I have formerly faid concerning the amufements of the inhabitants of the Eaft, respects the Arabians only in part. They are often obliged to take up with sedentary and domestic amufements, which to Europeans appear very infipid.

It is, no doubt, to divert the tædium of a fedentary life, that the people of the Eafl make fo much ufe of tobacco. The Arabians, notwithftanding the natural drynefs of their conflitution, and the warmth of their climate, finoke ftill more than the inhabitants of the northern provinces of Afia. They ufe the long Perfian pipe, which I have already deferibed. A cuftom peculiar to Arabia is, that perfons of opulence and fashion carry always about them a box filled with odoriferous wood. They put a bit of this wood into any perfon's pipe, to whom they wish to exprefs particular respect; and it communicates to the tobacco a fragrant finell, and a very agreeable tafte.

I never faw the Arabians ufe opium, like the Turks and the Perfians. Inftead of taking this gratification, they conftantly chew Kaad. This is the buds of a certain tree, which are brought in fmall boxes from the hills of Yemen. Perfons who have good teeth chew thefe buds juft as they come from the tree; for the ufe of old men it is firft brayed in a mortar. It feems to be from fashion merely that thefe buds are chewed; for they have a difagreeable tafte; nor could we accustom ourfelves to them. I found likewife that Kaad has a parching effect upon the constitution, and is unfavourable to fleep.

The lower people are fond of raifing their fpirits to a flate of intoxication. As they have no ftrong drink, they, for this purpofe, fmoke Hafchifch, which is the dried leaves of a fort of hemp. This fmoke exalts their courage, and throws them into a flate in which delightful vifions dance before the imagination. One of our Arabian fervants, after fmoking Hafchifch, met with four foldiers in the ftreet, and attacked the whole party. One of the foldiers gave him a found beating, and brought him home to us. Notwithflanding his mifhap, he would not make himfelf eafy, but flill imagined, fuch 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 Eaft fquat themfelves upon the ground when they fit, fo their manner of eating at meals is conformable to this way of fitting. They fpread a large cloth in the middle of the room, put upon this cloth a finall table only one foot high, and upon the table a large round plate of tinned copper. Upon this are fet different copper diffes, neatly tinned within and without. Inftead of table napkins, Arabians of rank ufe a long linen cloth, which thofe at table put under their knees. Where this linen cloth is wanting, every one ufes a finall handkerchief of his own. They ufe no knives nor forks. The Turks have fometimes wooden or horn fpoons; but the Arabians ufe their fingers with great dexterity, and eat all diffes with the hand.

Were we to judge them by the ftandard of our own manners, the people of the Eaft behave very indecently at an European table. I could not help being much ftruck by the behaviour of the first Turk I faw eat, who was the comptroller of the cuftoms of the Dardanelles, in company with whom I happened to fup at the French Conful's table. That Turk tore his meat in pieces with his fingers, and wiped them with his napkin. My furprife at this mode of eating ceafed when I became more familiar vol. x. x with the manners of the people. They know not the ufe of table napkins, and fuppole them to be handkerchiefs, with which they are to wipe themfelves. They are much at a lofs when a piece of meat is to be cut; for they think it indecent to make ufe of the left band in cutting it, as with it they perform their ablutions. They manage better when the meats are, after their own fashion, cut into fmall bits, before being fet down on the table. We, Europeans, were at first shocked to fee for many hands in the diff together. But, as the Mahometans are obliged, by the laws of their religion, to pay the utmost attention to perfonal cleanlines, 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 defart eat of nothing but Pilau, or boiled rice. It is ferved up in a very large wooden plate. The company fit down and eat, one after another, till the whole contents of the plate be exhaufted, or they are fatisfied. In the houfes of perfons of diffinction in the towns, feveral of thefe plates are fet, one upon another, in a pyramidical form. When the mafters rife, the fervants fit down at the fame table, and eat up what remains.

The meal was ferved up in a different ftyle at Merdin, where I dined with fifteen of the Waiwode's officers. A fervant flood in the middle of the company, to fet down and remove the diffes which were brought in by the other fervants. Hardly was a plate fet down upon the table, when fixteen hands were thruft into it, all at once, and foon emptied it of its contents, effectively when this was paltry, which the inhabitants of the Eaft, whofe drink is water, 'are paflionately fond of. They eat with amazing quicknefs in the Eaft. At Merdan we emptied more than fourteen plates within lefs than twenty minutes.

The Muffulmans in general, and particularly the Arabs, repeat always a fhort prayer before fitting down to a meal, "In the name of the moft merciful God." When any one has done eating, he rifes, without waiting for the reft, and fays, "God be praifed." They drink little while they eat; but, as they rife from the table after wafhing, they drink fome cold water, and a cup of coffee.

The Arabians, in the eaftern part of this country, are not lefs fond than the Turks of coffee, which they alfo 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, inftead of grinding their coffee-beans, pound them in a mortar. We carried a coffee-mill with us into Arabia, but foon found the tafte of the pounded coffee much fuperior to that of the ground, and left off ufing our mill. The pounding feems better to express the oily parts of the bean, which give the coffee its peculiar relifth. The people of the Eaft always drink their coffee without either milk or fugar.

It is odd enough that, in Yemen, the proper country of which the coffee plant is a native, there fhould be fo little coffee drank. It is there called Bunn, and is fuppofed to have heating effects upon the blood. The favourite drink of the Arabians of this province is prepared from the hufks of coffee-beans, flightly roafted, and pounded. It is called Kahwe, or more commonly Kifcher. It taftes like tea, and is thought refrefhing. People of diffinction drink it out of porcelain cups, and the lower fort out of cups of coarfe earthern ware.

 of excellent quality. They fupply their countrymen; but having no catks, they are obliged to carry their wine and brandy in copper veffels, which renders the use of them dangerous to the health. The English, too, fometimes bring arrack from India to Mokha.

At Loheia, we bought a fort of wine, prepared from an infufion of dry grapes in water, in a pot which is buried in the ground, to make the liquor ferment. We had alfo offered to us a thick, white liquor, called Bufa, which is prepared from meal mixed with water, and brought into a flate of fermentation. It is ufed at Bafra, and is flill more common in Armenia, where the inhabitants keep it in large earthen pots, half buried in the ground, and draw it out for ufe by the infertion of reeds. A proof of the permanency of national cuftom is, that Xenophon found this fame liquor ufed in Armenia, and preferved in this very manner.

The Arabians are, in general, a fober frugal nation, which is probably the caufe of their leanneds, and feemingly flinted growth. Their ufual articles of food are rice, pulfe, milk, butter, and Keimak, or whipped cream. They are not without animal food; but they feldom eat of it; for it is thought very unwholefome in thefe hot countries. Mutton is the most common fpecies of animal food ufed here; and on it the Arabians of the defart chiefly live. As the caftration of animals, though not forbidden by the Muffulman law, is little practifed here, wether mutton is never ufed by the Arabians.

The common people in Arabia have little other food, but bad bread made of Durra, a fort of coarfe millet, by kneading it with camel's milk, oil, butter, or greafe. 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 fhip in which we failed from Jidda to Loheia, there was a failor, whofe talk every afternoon was to prepare Durra for next day's bread. He broke and bruifed the grain between two ftones, one of which was convex, the other concave. Of the meal thus prepared, he formed dough, and then divided it into fmall cakes. In the mean time, the oven was heated; but it was fimply an earthern pot glazed; and a fire of charcoal was kindled up within it. When the oven was fufficiently heated, the cakes were laid againft the fides of the pot, without removing the coals, and in a few moments the bread was taken up half-roafted, and was eaten hot.

The Arabians of the defart 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 affnes, and eat the bread, while it is fcarcely dry, and ftill 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 fingular that the Arabs, who are no ftrangers to the invention of nills, fhould fill continue the old and troublefome practice of bruifing their grain with ftones, without machivery. But I fufpect that they find bread made of meal prepared in this way to tafte more agreeably than that which is made of meal that has been ground in a mill. The negroes of certain countries in Africa, are faid to prefer the mode of bruifing their maize upon a ftone, even after they have lived long among Europeans.

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### CHAP. CXXII. — Of the Drefs and Fashions of the Arabians.

WHEN fpeaking of the drefs of the inhabitants of the Eaft in general, I communicated fome idea of the dreffes ufed by the Arabians. I deferibed the drefs of people of diffunction in Yemen, when I had occasion to mention the drefs of ceremony with which I was favoured by the Imam of Sana. But there is a great variety in the national dreffes 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-drefs worn by Arabians of fashion. They wear fifteen caps, one over another, fome of which are indeed of linen, but the reft of thick cloth or cotton. That which covers all the reft is ufually richly embroidered with gold, and has always fome fentence of the Koran embroidered upon it. Over all thefe caps they wrap a large piece of muslin, called a Safch, ornamented at the ends, which flow loofe upon the floulders, with filk or golden fringes. As it must be very difagreeable, 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 as a this useful to treat with ceremony or respect, they dare not appear without their turbans. Those who defire to pass for men of learning, discover their pretensions by the bulk of their turbans.

- Arabians of rank wear one piece of drefs, which is not in use among the other inhabitants of the East. This is a piece of fine linen upon the shoulder, which feems to have been originally intended to shelter the wearer from the fun and rain, but is now merely ornamental.

The common clafs of Arabs wear only two caps, with the Safch carelefsly bound on the head. Some have drawers and a fhirt; 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 fhoulders; in other refpects they are naked, having neither fhoes nor flockings. In the highlands, where the climate is colder, the people wear fheep fkins. The feanty clothes which they wear through the day, are alfo their covering by night; the cloth fwaddled about the waift ferves for a mattrafs; and the linen garment worn about the loins is a fheet to cover the Arab while he fleeps. The highlanders, to fecure themfelves from being infefted by infects, fleep in facks.

Perfons in a middle rank of life wear, inftead of fhoes, fandals, being merely fingle foles, or fometimes thin pieces of wood, bound upon the foot with a ftrap of dreffed leather. People of better fortune use flippers, like those worn through the rest of the East; and this is also the drefs for the feet worn by the women.

The ordinary drefs of the Arabs is indeed fimple enough; but they have alfo a fort of great coat, without fleeves, called Abba, which is fimpler fiill. I was acquainted with a blind tailor at Bafra, who earned his bread by making Abbas; fo that they cannot be of a very nice fhape, or made of many pieces. In Yemen they are worn only by travellers; but in the province of Lachfa, the Abba is a piece of drefs commonly ufed by both fexes.

In feveral places in Arabia, the men wear no drawers; but thefe with a large fhirt are all the drefs ufed by the lower women. In the Tehama, women of this clafs wrap a linen cloth about their loins in the manner of drawers. The women of Hedsjas veil their faces, like thofe 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 fo entirely, that that the eyes can hardly be difcerned. 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, nofe, and ears. They ftain their nails red, and their hands and feet of a brownifh yellow colour, with the juice of the plant Elhenne. The circle of the eyes, and even the eye-lafhes, they paint black, with a preparation of lead ore called Kochhel. The men fometimes imitate this mode of painting the eyes with Kochhel; but perfons of fenfe laugh at fo effeminate a practice.

This mode of ftaining the fkin of a brown colour, is poffibly ufed by the women of the low country, in confequence of the natural fallownels of their complexion. They fancy, that, when the whole body is brown, the peculiar darknels of the countenance will efcape obfervation. 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 alfo make black punctures in their face to improve their beauty. Their natural complexion is a deep yellow; but, among the hills, are perfons of fair complexion and fine faces, and there even among the peafantry. In the towns, thefe women, who think themfelves handfome, lift up their veils to flew their beauty, whenever they think they can do it unobferved.

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, preferve 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 loofe, and bind the head with small cords.

Every body, without exception, wears the beard of its natural length; but the Arabs keep their multachios very flort. In the highlands of Yemen, where few ftrangers are ever feen, it is difgraceful to appear without a beard. Our fervant wore only his multachios; and those good highlanders fancied that we had fhaven him by way of punishment for fome fault.

The Turks, on the contrary, fhave their beards, and keep only their muftachios long. Among this nation, the beard is an enfign of honour and dignity; and therefore the flaves and domeftic fervants of great men are obliged to keep themfelves clofe fhaven. The Perfians wear long muftachios, and clip their beards in an aukward enough fafhion. The Kurdes fhave their beards, but preferve their muftachios, with a lift 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 difapproved. The Perfians blacken their beards, although naturally black, and continue to do fo, till a very advanced age. Turkifh gravity could not endure the ufe of this fafhion of ornament. Some young noblemen are indeed beginning to imitate this Perfian mode, in order to difguife the whitenefs of their beards; for this colour of their hair is more common in Turkey than in the fouthern regions of Afia. A white beard is thought by the Turks to be very unbecoming for a man of rank.

When Turks, who have had themfelves fhaven in their youth, determine upon fuffering their beards to grow, they obferve the ceremony of pronouncing a Fatha, which is confidered as a vow to preferve their hair untouched by a razor through the reft of life. The Mahometans perhaps fancy, as fome travellers have reprefented, that angels occupy their beards. It is at leaft certain, that a man who cuts his beard, after having once determined to preferve it long, is feverely punithed for the breach of his vow. At Bafra, Bafra, he would be condemned to receive three hundred blows with a flick, but might indeed, for a round fum efcape the punifhment. An inhabitant of that city, who had, twelve years before I vifited it, fhaven himfelf in a drunken fit, fled to India, and durft never return, for fear of the difgrace, and the punifhment, which he had merited both by his fhaving and his drunkennefs.

The Jews, through all the Eaft, preferve their beards from their youth. They wear the beard not in the fame form as the Muflulmans and Chriftians, thaving none of it about the temples and the ears. To diffinguifh themfelves ftill more from the reft of mankind, they retain two tufts of hair hanging over their eyes. Thefe Jews of Arabia refemble thole of Poland; only they have a more decent and lefs beggarly afpect. They dare not wear the turban, but are obliged to content themfelves with a fmall bonnet. Neither are they fuffered to drefs in any colour but blue; all their clothes are of blue cloth. They are alfo forbidden the ufe of the Jambea.

As there are many Banians fettled in Arabia, I fhall add a few words refpecting their drefs. It confifts of a turban of a particular form, a piece of linen upon the fhoulders, another piece of linen fixed by a ftring about their loins, and flippers. Some alfo wear over thefe pieces of drefs a long white robe, which plaits upon the haunches, and fits clofe upon the body and the arms. Thefe Indians ufed to drefs entirely in white ; but they received fome years fince, an order from Sana, enjoining them to wear red clothes. To obtain a difpenfation from this change of drefs, they paid a confiderable fum to the Imam, and the order was revoked. They were foon after enjoined, by another edict, to wear a red, inftead of a white turban : But not choofing to buy off in this inftance, they obeyed, and now wear a red turban, with the reft of their drefs white.

#### CHAP. CXXIII. - Arabian Politenefs.

IN Yemen, Oman, and Perfia, 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 Eaft; but it muft be allowed that the Europeans often involve themfelves in embarraffments in thefe countries, by being the first to express contempt or aversion for the Muffulmans. A proof of the defire of thefe governments to obtain the friendship of Europeans, is their exacting easier duties of cultom from them than from other nations, as I had occasion to remark, both in Perfia, and throughout all Arabia.

In Turkey they are lefs 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 indiffinit remembrance of the bloody wars which they have at different times waged with the inhabitants of the Weft. Children are, with them, as much terrified at the name of European as with us at the name of Turk. Turks, in the fervice of Europeans, confider their mafters as indebted to them for protection, yet are defpifed by their countrymen for eating the bread of Chriftians, and at Conftantinople are nicknamed fwine-herds. The Europeans are held in particular abhorrence at Damietta, Damafcus, and Kahira. The Arabians having never had any quarrels with the inhabitants of Europe, have not the fame reafons for viewing them with averfion.

Neither are the Christians of the East treated equally well in all the different parts of Afia. The Armenians and Georgians are not ill looked upon in Persia; and may afpire to the first posts in the army, without changing their religion. I was myself acquainted acquainted at Shiraz with a Khan, and feveral officers, who were Christians, and natives of Georgia. The Turks again admit no Christian foldiers into their armies, and regard their Christian fellow subjects with the most infolent contempt.

In Arabia, the Chriftians are called Naffara or Nufrani. As they are incapable of any honourable office in this country, the moft refpectable among them are-merchants. The Arabians, for this reafon, give every Chriftian of a decent appearance the title either of Chauadsje, or of Barfagan, two appellations both fignifying merchant. A Chriftian of more ordinary drefs and equipage is called Mallim, or mafter, as they fuppofe fuch a one to be an artifan. I had affumed the name of Abdallah, and was accordingly called in Arabia Chauadsje Abdalla, and in Perfia Abdalla Aga. In Natolia, where the Turkifh language prevails, and civility feems to be unknown, the Turks call the Chriftians of the Eaft Dsjaurler, a term extremely contemptuous. A Turk, who had hired me his mules for the journey between Aleppo and Konie, and was confequently in my fervice, uever 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 Chriftians corresponds to the reproachful language in which they addrefs them. In the Turkifh empire Chriftians are obliged to wear a badge, which marks their fervile condition, and to pay a poll tax. In Conftantinople, Chriftians, as they pafs, are required either to fweep the freets, and remove the filth, or to pay money, that they may be excufed. These vexatious impositions are not warranted by the government; but fo abject is the condition of the Chriftians, that they dare not complain of an injury fuffered from a Mahometan. They are in danger of being infulted if they appear in the flreets on days of public feftivity. If hall mention one inflance, out of many, which I withefled, of the infolence of the Turks. In Natolia, we met in the high way with a Turk, who being about to mount his horfe, compelled an honefl Greek merchant to alight from his mule, and hold the ftirrup to him. An Arab would blufh for fuch rudenefs. A Schiech, from whom we had hired camels, ufed often to prefent his back for a ftep by which I might mount my dromedary.

I know enough of the Chriflians of the Eafl, to induce me to believe that their own conduct often draws upon them the contempt of the Turks; at leaft, the Greek merchants whom I faw in Natolia were mean, flattering, babbling creatures; qualitieswhich could not but render them contemptible to a haughty and ferious nation. They would eagerly run to hold the ftirrup, not only to a Turk, but even to their own Katerdsjis or horfe-hirers, with whom they condefeend to cultivate a fhameful familiarity. A Turk, who was fervant to two Greeks, called his mafters Dsjaurlers, and they him Bekir Aga, or Mr. Bekir. In the prefence of the Turks, they called themfelves Dsjaurlers, and give the Turks the pompous titles of Bafcham, Effendum, Sultanum, &c. exclusively; but, on the contrary, in the abfence of the Turks, they difcover an infufferable degree of vanity, and the fofteft names they give them are Kafr and Kopek. The Armenians indeed are of a different character. They are grave and fincere, behave with a degree of dignity, and know better how to command the effeem of the Turks, who treat them better than the Greeks. They fometimes, or indeed pretty often, hear themfelves called infidels; but this reproach they laugh at, and confidently name themfelves Chriftians, by which means they come to receive the fame name from the Mahometans.

In Arabia and Perfia, the Jews are held at leaft as much in contempt as in Europe. In Turkey they are very numerous, and practife all different trades. Among those of them who are employed in commerce, are fome rich bankers, who often rife into credit

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with people in power, and afford protection to their brethren. The Arabians call them Jehudi. In Turkey, where they are infulted alike by the Muffulmans and the Chriftians, they receive the denomination of Tfchefied, which is ftill more opprobrious than that of Dsjaur.

The chief part of Arabian politenefs is holpitality; a virtue which is hereditary to the nation, and which they ftill exercife in its primitive fimplicity. An ambaflador fent to any prince or Schiech has his expences defrayed, and receives prefents, according to the cultom of the Eaft. A traveller of any diffinction, who fhould go to fee any great Schiech in the defart, would receive the fame treatment. I have fpoken occafionally of the Kans and Manfales, or houfes of holpitable entertainment, in which I was received on my travels. What appears to diffinguifh the Arabians from the other inhabitants of the Eaft, is, that they exercife holpitality to all, without refpect of rank or religion.

The Arabians invite all who come in while they are at table, to eat with them, whether great or fmall, Mahometans or Chriftians. In the caravans, I have often had the pleafure of feeing a poor Muleteer prefs paffengers to fhare his meals, and, with an air of fatisfaction, diffribute his little flore of bread and dates to whofoever would accept any part of it from him. I have, on the other hand, been flocked at the behaviour even of rich Turks, who retired to a corner to eat by themfelves, that they might avoid afking any one to partake of their fare.

When a Bedouin Schiech eats bread with ftrangers, they may truft his fidelity, and depend upon his protection. A traveller will always do well to take an early opportunity of fecuring the friendfhip of his guide by a meal. When two Arabians falute each other, he who fpeaks firft lays his right hand on his heart, and fays, "Salam aleikum," "peace be with you;" the other replies, "Aleikum effalam;" or, "with you be peace." Old perfons commonly add their bleffing, or rather "the mercy and bleffing of God." The Mahometans of Egypt and Syria never falute the Chriftians in thefe words; but content themfelves with faying to them, "Sebachel chair," "good day;" or, "Sahheb falamat," "friend, how art thou?" In Yemen, this diffinction is not obferved. The inhabitants of the highlands of Yemen ufe a form of falutation, of which I could never learn the meaning.

I long imagined that the ufe of a peculiar form of falutation to Chriftians was owing to the orthodox zeal of the Mahometans; but I have fince underflood, that it is rather owing to a fuperflitious averfion in the oriental Chriftians for the Muffulman form of falutation. They would not fuffer me to ufe thofe words, and would not reply in them to fome Turks who miftook them for men of their own nation; a circumflance which eafily happens, as Chriftians fometimes ufe the white turban to procure refpect, and to make robbers fuppofe them Turks.

Two Arabs of the defart meeting, fhake hands more than ten times. Each kiffes his own hand, and ftill repeats the queftion, "How art thou?" In Yemen, perfons who value themfelves on their good breeding, ufe many compliments. Each does as if he wifhed the other's hand, and draws back his own to avoid receiving the fame honour. At length, to end the conteft, the eldeft of the two fuffers the other to kifs his fingers. People of rank embrace their equals; and all treat one another with a degree of politenefs that furprifes ftrangers.

At vifits, they obferve nearly the fame cuftoms as the other inhabitants of the Eaft. When the vifit is an ordinary and familiar one, pipes of Kircher and Kaad are always prefented; on a vifit of ceremony, rofe water and perfumes are added. When it is sime for the vifitor to retire, a fervant comes in with a flafk of rofe water and befprinkles

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the company, another perfumes the beard of the vifitor, and the wide fleeves of his gown. When we first faw the ceremony used, which was at Rafchid, we were a good deal furprifed to fee a fervant fit down befide us, and cast water upon our faces.

# CHAP. CXXIV. - Of fome peculiar Cuftoms.

IN hot countries, cleanlines is indifpentably neceffary to health. The common people, who reafon little, might forget or neglect a care to neceffary to their welfare. For this reafon, as it would feem, have the founders of feveral fects 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 obferve those precepts with the most forupulous 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 fervants at the public baths, barbers, cooks, tanners, &c. This contempt, however, falls upon the employment, without operating to the exclusion of the perfore exercising it from fociety.

Much has been faid concerning the origin of the cuftom of circumcifing infants, which feems at first view, fo abfurd. Some have referred it to men's disposition, to offer to the Deity a part of what they hold dearess, and value as most precious. But this feems to be an awkward attempt at pleafantry, and befides, is not true; otherwise, circumcifion would be practifed among all nations, in all climates, and would be regarded as a religious ceremony; whereas it fubfilts only in hot countries, and there not as a religious inflitution, but as an old cuftom.

It is true that feveral nations, in hot climates, do not practife it, fuch as the Perfians, the Indians, and many of the inhabitants of Africa; but there are others who obferve it, although not enjoined by the precepts of their religion. Such are the Chriftians of Abyfinia, and many of the idolatrous people of Africa. The Mahometans do not confider circumcifion as a religious duty, but merely as a laudable cuftom of their anceftors, worthy of being kept up. None but the fuperflitious Jews appear to attach ideas of religious fanctity to an obfervance which is purely civil.

The cuftom of circumcifing infants certainly owes its origin to the phyfical nature of thefe climates. There are fome corporeal defects and infirmities more common in fome countries than in others, which this practice has a tendency to remedy; and, where thefe prevail, circumcifion is ufed. Nothing is more effectual in preventing thofe difeafes, which, in hot countries, are liable to attack certain parts, than the keeping of thofe parts very clean by frequent ablution. Circumcifion renders this ablution neceffary, and reminds thofe, who might otherwife neglect it, of its utility. Legiflators have accordingly thought it their duty to make people takefuitable precautions for the prefervation of health, by giving this ufeful cuftom the fanction of laws civil and religious.

This conjecture will appear the more probable, when it is confidered that the practice of circumcifung girls is generally in the fame countries in which boys are circumcifed. In Oman, on the flores of the Perfian Gulph, among the Chriftians of Abyfinia, and in Egypt, among the Arabs and Copts, this latter cuftom is prevalent. At Bafra and Bagdad, all the women of Arabian blood circumcife their daughters as well as their fons. At Kahira, the women who perform this operation are as well known as midwives. They are openly called into houfes from the ftreets, without any fecret being made of the intention with which they are invited. In Egypt, we mentioned to a nobleman, who had invited us to his country feat, our curiofity to know in what manner girls were circumcifed. He immediately made a young Arabian girl, who had been circumcifed, and was then eighteen years of age, to be called in, and allowed us to examine, in the prefence of his fervants, 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 alfo out of cleanlinefs, and to render ablution eafier, that the practice of circumcifing women has been first adopted. No law has appointed it, any more than that of boys; it is a ufage, not a religious duty.

The corruption of dead bodies has the most deftructive effects upon the health in hot countries; more fo than in more temperate climates. It was therefore neceffary to fecure the inhabitants from its noxious influence, by increasing, through religious motives, their natural aversion for dead carcafes. Mahomet, and some other founders of fects, have for this reason affixed ideas of spiritual impurity to the act of touching a dead body. Some Muffulmans 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 missortune 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 fobriety as a virtue, muft naturally affix ideas of fhame to every thing that indicates any degree of intemperance. The Arabians are greatly fhocked when that accident happens to a man, which is the natural confequence of the fulnefs of the inteffines after too copious a meal, and of the indigeftion of windy articles of diet. The Chevalier D'Arvieux has been blamed as guilty of exaggeration in what he fays concerning the delicacy of the Arabs upon this fcore; but I have found all that he fays of the manners and ufages of this nation to be ftrictly true. I am, therefore, inclined to believe equally what he relates concerning things which I could not obferve or verify myfelf. It fhould feem that the Arabs are not all equally fhocked at fuch an involuntary accident. Yet, a Bedouin, guilty of fuch a piece of indecency, would be defpifed by his countrymen. The inftance of an Arab of the tribe of Belludsje was mentioned to me, who, for a reafon of this fort, was obliged to leave his country, and never durft return.

The ignorance of the Arabians fubjects them to all the illufions of fuperfittion. They wear almost all amulets upon their arms; on their fingers they have ordinary rings. Their religion is faid to oblige them to take off their rings, which are of gold, or fet with precious stones, whenever they fay their prayers, which, if this precaution were neglected, would be of no efficacy. They feem to think, that, in order to be heard, they must appear before the Deity in the utmost humiliation and abafement.

#### 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 Muffulmans in general believe, and the Arabians affert, the language of the Koran, and confequently the dialect fpoken at Mecca in the days days of Mahomet, to be the pureft and most perfect of all. That dialect, however, differs fo 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 fo much the more necessary, because the dialect of that province, which differed from Mecca eleven centuries since, has suffered new and very confiderable changes since that period. The dialect of the highlands of Yemen is faid to have the strongest analogy to the language of the Koran; for those highlanders have little intercours 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 formany 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 Asia; 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.

Thefe different dialects in Arabia bear a confiderable refemblance to those of Italy; beyond the confines of Arabia, their reciprocal relations to each other are the fame 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 confiderable. Not only does the language of the Tehama differ from that spoken in the highlands; but, even in the fame 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 defart, than from one another.

The pronunciation of one province differs equally from that of other provinces. Letters and founds are often changed in fuch a manner as to produce an entire alteration upon the words. I found the pronunciation of the Southern Arabs more foft, and better adapted to European organs, than that of the inhabitants of Egypt and Syria.

A fimilar diverfity of dialects diffinguishes the Turkish language. The Turks of Bafra cannot understand those of Constantinople, and are no better understood themfelves by the Turcomans of Persia.

Although the Arabian conquerors have introduced and eftablifhed their language in the countries which they conquered, yet their fubjects have not always left off the ufe of their mother tongue. In Syria and Paleftine, indeed, no language is to be heard but the Arabic; and yet the Syriac is not abfolutely a dead language, but is ftill fpoken in feveral villages in the Pachalic of Damafcus. In many places, in the neighbourhood of Merdin and Moful, the Chriftians ftill fpeak the Chaldean language; and the inhabitants of the villages who do not frequent towns, never hear any other than their mother tongue. The Chriftians born in the cities of Merden and Moful, although they fpeak Arabic, write in the Chaldean characters, juft as the Maronites write their Arabic in Syriac letters, and the Greeks the Turkifh in Greek letters.

Many people living under the dominion of the Arabians and Turks have loft the ufe of their mother tongue. The Greeks and Armenians, fettled in Egypt and Syria, fpeak Arabic; and the fervices of their public worfhip are performed in two languages at once. In Natolia, thefe nations fpeak their own languages in feveral different dialects. The Turkifh officers fometimes extend their defpotifm to the language of their fubjects. A Pacha of Kayfar, who could not endure to hear the Greek language fpoken, for-

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bade the Greeks in his Pachalic, under pain of death, to ufe any language but the Turkifh. Since that prohibition was iffued, the Chriftians of Kayfar and Angora have continued to fpeak the Turkifh, and at prefent do not even underftand their original languages.

The Kurdes, who are nearly independent, have preferved their ancient language, of which there are in Kurdiftan three principal dialects. I was informed that the Sabæans, who are commonly called Chriftians of St. John, ftill fpeak and write their ancient language. The moft learned of the few of this fect, who are fettled in Bafra, was a farrier; him I prevailed with to write me out the characters of his language; but he wrote them fo indiffinctly, that I could form no idea of his alphabet.

I was not fortunate enough to difcover any Hamjarine infcriptions in Arabia, although I had learnt that there were fuch in feveral places written in abfolutely unknown characters. I have already fpoken, in the proper place, of an infcription, probably ftill more ancient, which was fhown me by a Dutch renegado, and of which the characters bore a great refemblance to thofe of the infcriptions among the ruins of Perfepolis. A Maronite of Mount Libanus related to me, that grottos and ruins were to be feen upon a hill in his country, on which were unknown infcriptions, most probably Phœnician.

The Arabic character, which was anciently in ufe, but is now entirely loft, was the Kufic. It feems 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 ufed a different alphabet, and therefore could not read the Koran, when it was first published after the death of Mahomet. In Yemen, I copied fome infcriptions in Kufic characters, which had been engraven in the twelfth century. These characters being in fome degree of a fquare form, are ftill ufed in infcriptions.

I had flattered myfelf, that I might obtain fome light from medals concerning the ancient written characters of this nation; but medals are extremely rare in Arabia; when found, they are commonly fold to the goldfmiths, and immediately melted down. In Kurdiftan, a great quantity of Grecian, Roman, and Perfian medals, have been dug up, and of them better care is taken; in places remote from great towns, they are ufed as current money.

The invention of the modern characters, which are very different from the Kufic, is afcribed to a vizier. The Arabians, Perfians, and Turks, write Arabic in fets of characters differing in feveral particulars from one another. They have also modes of writing for different forms of bufinefs, each of which has its particular name.

The hand-writing of the Arabians in the common bufinels of life is not legible. The orientals, however, value themfelves on their writing, and have carried the art of making beautiful written characters to high perfection. But the Arabians value chiefly a fpecies of elegance, which confifts in their manner of joining their letters, the want of which makes themfelves diflike the ftyle in which Arabic books are printed in Europe.

They fign their letters with a fort of cypher, to prevent the poffibility of counterfeiting their fignature; at leaft, the great and the learned do fo. Their letters, folded, are an inch in breadth, and their leaves are pafted together at one end. They cannot feal them; for wax is fo foft in hot countries that it cannot retain an imprefiion.

#### CHAP. CXXVI. — Of the Education and Schools of the Arabians.

THE monarchs of the East do not take the fame care, or lay out the fame expence, for the encouragement of fcience as the fovereigns 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 loweft of the people are taught both to read and write; the fame qualifications are also common among the Schiechs of the defart, and in Egypt. Perfons of diffinction retain preceptors in their families to inftruct their children and young flaves; for they bring up fuch of their young flaves as appear to possible natural abilities, like children of the family.

In almost every mosque is a school, denominated Mæddraffe, 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 fend their children to receive religious instruction, and to learn reading, writing, and arithmetic. I have often seen schools of this fort in the market place; they are open like schops towards the street. The noise and appearance of passengers does not seem to divert the attention of the scholars, who sit before a small dess, and read their less aloud, balancing themselves constantly in their feats; 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.

Befide thefe fmall fchools, there are fome more confiderable feminaries of education in fome great towns in Arabia. Thefe are colleges in which the fciences of aftronomy, aftrology, philofophy, and medicine are taught; in thefe the Arabians, although poffeffed of natural abilities, have, for want of good books and mafters, made but little progrefs. 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 paffed through thefe two cities, I happened to neglect making myfelf acquainted with the profeffors, or acquiring any knowledge of their fyftem of inftruction. I fuppofe, however, that the fame ftudies are cultivated in thefe two academies as in that of Dsjamea el Afhar at Kahira.

The interpretation of the Koran, and the fludy of the ancient hiftory of the Mahometans, are the principal employments of men of letters among the Arabians. Thefe fludies take up much time; for the fludent muft not only acquire the ancient Arabic, but alfo make himfelf familiar with all the commentators on the Koran, the number of whom is very confiderable.

I was informed, that all men of letters undergo a public examination, before they can be promoted to any employment, civil or ecclefiaftical. Yet those examinations are furely conducted with partiality; for many perfons, indifferently qualified, rife to confiderable offices, while men of merit are often obliged to act as transcribers or fchoolmafters.

#### CHAP. CXXVII. — Of Arabian Poetry and Eloquence.

THE Arabians have been always accounted admirers of poetry. Their early hiftory records many inflances of the effimation 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 Arabians have no great poets among them at prefent, although they ftill cultivate poetry, and fometimes reward thofe who excel in it. The beft poets are among the Bedouins of Dsjof. A Schiech of that country was, a few years fince, imprifoned at Sana. The Schiech, obferving a bird upon the roof of a houfe, recollected the opinion of thofe pious Muffulmans, who think it a meritorious action to deliver a bird from a cage. He thought that he himfelf had as good a right to liberty as any bird, and exprefied 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 fo pleafed with it, that he fet the Schiech at liberty, although he had been guilty of various acts of robbery.

The Arabians often fing the exploits of their Schiechs. Not long fince, the tribe of Khafael having obtained a victory over the Pacha of Bagdad, made a fong, in which the actions of every one of their chiefs were celebrated. But the tribe of Khafael being beaten next year by the Pacha, a poet of Bagdad made a parody of the Arabian fong, in which he extolled the valour of the Pacha and his officers. In my time, the fong of the Arabians ftill continued to be fung at Bagdad, and among the Bedouins. When Affad, Pacha of Damafeus, who had long commanded the caravans, and was beloved by the Arabians, was affaffinated by order of the Sultan, the Bedouins made an elegy on his death, and fang it openly in the towns of Syria. That piece is in the form of a dialogue between fome Arabians, the daughter of the Schiech of the tribe of Harb, and the lieutenant of the affaffinated Pacha.

A Maronite informed me, that the poets of Syria fent their compositions to the academy of Dsjamea el Ashar, at Kahira; and did not fing them publicly till they had received the approbation of that academy.

In a country like Arabia, where occasions of speaking in public feldom occur, eloquence is an useless accomplishment, and therefore cannot be much cultivated. The Arabians fay, however, that they hear great orators in their mosques. As Europeans are not admitted to hear those fermons, I never had an opportunity to fatisfy mysfelf in respect to the truth of this account of the facred eloquence of Arabia.

The only theatres for the exercise of profane cloquence are the coffee-houses in Arabia, Egypt, and Syria. Those coffee-houses are commonly large halls, which have their floors fpread with ftraw mats, and are illuminated at night by a multitude of lamps. The guests are ferved with pipes, and a cup of coffee. As the Arabians never engage in any game, and fit still without entering into conversation with one another, they would find their evenings extremely irksome, if readers and orators did not attend in the coffeehouses to amufe them. These are commonly Mullachs, or poor scholars.

Such of them as are content with the praife of reading or repeating the works of others, felect chosen passages from fome favourite authors, such as, among the Arabians, the history of Autar, 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 fovereigns of Arabia; and the life of Bahluldan, a buffoon in the court of Haroun el Rafchid. The least of these books contains fome good morality.

Those Mullachs who aspire to the praise of invention make tales and fables, which they walk about and recite; or assuming oratorical confequence, 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 Conftantinople, affemblies in the coffee-houfes are, for political reafons, prohibited; and the decoction of coffee is fold only in the fhops. The Turks, an ignorant, grave, and filent nation, are indeed not fond of public orators, and have no relifh for an amufement, fo delightful to the Arabians, who have greater fenfibility 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 feem, rather from tradition, than from any observations of their own.

The Arabian day confifts of twenty-four hours, and lafts from fun-fetting to funfetting. Their hours are therefore of uncertain duration, and vary with the length of the natural day, or the time during which the fun is above the horizon. As they are ftrangers to the ufe of watches, none of them has any precife idea of the duration of their hours, but, like the peafants of Europe, they diffinguish the different parts of the day by vague, uncertain denominations, which only approach near the truth.

Their year confifts of twelve lunar months. They begin the month with the new moon; and, when the fky is fo clouded that they cannot fee her rife, then they make no difficulty of beginning the month a day or two later. Thus all their months go the the round of the feafons; 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 folar year, and confishing of the fame number of days as ours.

In Arabia, as in other Mahometan countries, two great feftivals are annually celebrated; that of offerings, called Arafa or Corban, and that of Beiram, immediately after Ramadan. The reckoning by lunar months occafions thefe feftivals alfo to circulate through the whole year. When the faft of Ramadan falls in Summer, it is extremely diffreffing; for the people, however, employed in labour, dare tafte nothing even in the longeft days of the year, till the fun is down.

At Conftantinople, the Sultan's aftronomer composes every year a portable almanac, of which there are at least feveral copies made. But, in Egypt and Arabia, this mode of acquainting the people with the return of the festivals, and the progress of the feafous, has not been thought of; and fo ignorant are they on this head, that the fame festival is fometimes two days earlier, and fometimes 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 the is feen by another, will be fufficient to produce these irregularities.

It is not for want of a paffion for aftronomy that the Arabians have made fo little progrefs in this fcience. But they want books and inftruments. I found fome of the nobles curious to fee, and to affift at aftronomical obfervations; and fome of their learned men paffed whole nights with me in examining the heavens. They have the work of Abdarachman es Sofi upon the conftellations, and the tables of Ulugh Beigh, by which fome aftronomers in the great towns are enabled to calculate eclipfes. Their inftruments are a celeftial globe of copper, beftudded with golden ftars, which they well know how to ufe; an aftrolabe of brafs, and a quadrant of wood, to take altitudes, and to determine the hour for prayer.

I was told that the Perfians, but particularly the Brachmans, were more skilful astronomers than the Arabians; yet, to judge from the instruments and conversation of a Perfian aftrologer whom I met with at Surat, and of a Brachman with whom I was acquainted at Bombay, thefe two nations are equally unfkilful as the inhabitants of Arabia. In making calculations, the Perfiau ufed the tables of Ulugh Beigh, and the Brachman a book which he called Grola Go, and its author Gunnis. The Indian's inflruments were a bowl of copper, having a hole in the bottom, fet in water, which ferved him for a pendulum, with an indifferent folar circle.

It is known to the aftrologers, and to all men of fenfe in Arabia, that eclipfes are owing to the interception of the light of one heavenly body by the interpolition of another. But the people ftill maintain the fuperfittious opinion, that a huge fifh purfues the planet which is eclipfed. To chafe away the fifh, women and children get upon the roofs of the houfes, and make a noife during the eclipfe by beating upon brazen kettles and bafons. The rife of this cuftom is referred to an Arabian aftronomer, who perfuaded the people of this fable, that they might make a noife great enough to reach the ears of the Caliph of Perfia, who had refufed to credit that aftronomer's prediction of the eclipfe.

The Arabians feem to fludy aftronomy folely with a view to their fuccefs in the cultivation of aftrology, a fcience highly effeemed and very lucrative in the eaft. When I told the first aftronomer in Kahira of the contempt in which we hold aftrology in Europe, he replied, that it was a divine fcience, the depths of which man could not fathom. He at the fame time acknowledged to me the uncertainty of his calculations; but, added he, people defire only to know what my books fay of their affairs, and that I honeftly 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 fludy of astrology as criminal. But, notwithstanding the decision of those doctors, the Mahometans are all much attached to this fcience; the Shiites, however, more than the Sunnites. The former fect carry this fuperstition to fuch 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 rofaries. The Persians are not all alike weak in this respect. It is faid that Kerim Khan, in compliance with the popular error, undertakes nothing of confequence, without first confulting the astrologers; but he previously informs them of his defigns, and dictates the answers which they are to return.

# CHAP. CXXIX. - Of the Difeafes and Medicine of the Arabians.

A REGULAR and temperate life preferves the body from the attacks of difeafe. The Arabians, accordingly, are feldom fick, and hardly ever have recourfe to phyficians and medicines. When forced by extreme illness to call in a phyfician, they reward bin poorly, and hardly pay for the value of his medicines. When the fick perfon dies, the phyfician has no reward to hope for; if he recovers, he foon forgets the fervices he has received. This ingratitude of their patients has taught them to use artifices often dithoness and difgraceful, in order to obtain payment from the patient before-hand.

In Arabia, therefore, we cannot expect to find great phyficians. Those who there practife the art of medicine, know little more than the technical terms, fuch as they find them in the books of Avicenna, and fome little matters about the use of fimples. All the phyficians whom I knew in Yemen acted at the fame time as chemists, apothecaries, futgeons, and horse doctors; and yet, by the practice of all these arts together, could hardly earn a livelihood.

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The Arabians have many family noftrums, which they apply with much fuccefs. A peafant from the highlands extracted, by incifion, a lacteous juice from a fpongy tree, and by fwallowing drops of it, which he knew to be a poifon, if taken in greater quantity, gave himfelf a purge.

The Bedouin heals wounds which have been made with clear arms, by applying to them raw flefh from a camel newly killed. A man on board the Arabian veffel in which we failed from Jidda to Loheia complained of a colic, upon which his mafter put an iron in the fire, and applied it hot to him till his pains ceafed.

In Yemen, the anointing of the body is believed to ftrengthen and protect it from the heat of the fun, which the inhabitants of this province, as they wear fo little clothing, are very liable to fuffer. Oil, by clofing up the pores of the fkin, is fuppofed to prevent that too copious transpiration which enfeebles the frame. Perhaps too these Arabians think a gliftering fkin a beauty. When the intenfe 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 themfelves indifpofed. The extreme unction of the Christians in the East does not affect the health; for they are obliged to pay their patriarch fo dear a price for the pretended holy oil, that out of frugality, the point of a filver needle only is dipped in the oil, and what adheres to it dropped upon the dying perfon.

It was formerly imagined that the Arabians would rather die than endure the adminiftration of a glyfter; but our phyfician prevailed with feveral perfons of diffinction at Cairo to take this remedy. Every one was flocked, however, when he propofed it for a woman. Bleeding is feldom employed in Arabia; yet, a Banian bled one of us with great dexterity at Mokha. In Yemen, it is pretty frequently ufed. At Bafra, the lower people, especially porters, scarify their legs, in the idea that this practice has a tendency to improve their ftrength.

Tooth-achs are lefs common in Arabia than in Europe, becaufe the inhabitants wafh the mouth, after eating, more carefully than we. In the towns, however, this diforder is not unknown, and is afcribed to the infectious fmell with which the air is tainted from the common fewers. At Bafra, where these are not carefully cleanfed, the teeth of the inhabitants are very much fpoiled ; and I have feen a barber flopped in the ftreet, by a perfon in pain, to draw out his teeth publicly. These tooth-achs are not owing to the ufe 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 finoke of a certain plant, which had brought feveral finall worms out of that tooth.

A difeafe very common in Yemen is the attack of the Guinea-worm, or the Vena Medinenfis, as it is called by the phyficians of Europe. This difeafe is fuppofed to be occasioned by the use of the putrid waters, which people are obliged to drink in feveral parts of Yemen ; and for this reafon the Arabians always pafs 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 infect, no immediate confequence follows; but after a confiderable time the worm begins to fhew itfelf through the fkin. Our phyfician, Mr. Cramer, was within a few days of his death, attacked by five of thefe worms at once, although this was more than five months after we had left Arabia. In the ifle of Karek, I faw a French officer, named Le Page, who, after a long and difficult journey, performed on foot, and in an Indian drefs, between Pondicherry and Surat, through the heat of India, was bufy extracting a worm out of his body. He fuppofed that he had got it by drinking bad water in the country of the Marattas. VOL. X.

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This diforder is not dangerous, if the perfon affected can extract the worm without breaking it. With this view, it is rolled on a fmall bit of wood, as it comes out of the fkin. It is flender as a thread, and two or three feet long. It gives no pain as it makes its way out of the body, unlefs what may be occafioned by the care which muft be taken of it for fome weeks. If unluckily it is broken, it then returns into the body, and the moft difagreeable confequences enfue, palfy, a gangrene, and fometimes death.

As venomous ferpents are very common in hot, dry countries, it often happens, that they bite people who have occafion to be much in the open fields. The Arabians would not, for any compenfation, teach us the fecret by which they cure their bites, and prevent the effects of the poifon. But, a Schiech at Bafra, who was celebrated for his fkill in the occult fciences, informed me, that he ufed to fcarify the wound, and then rubbed it to his mouth, and fucked the poifon without danger to himfelf, and with the happieft fuccefs. This mode of cure is not unlike that of the Hottentots, who apply bruifed flices of a fort of white onion to wounds of this fort. Over all the Eaft, the power of fympathy in curing difeafes is firmly believed. Some inflances were mentioned to me of perfons who had healed others bitten by ferpents, at a diftance, without feeing them, or applying any remedies to them.

Befides, the ferpents of Afia are not all alike dangerous. Some are harmlefs and familiar, take refuge in the walls of houfes, and are effecemed agreeable guefts by the inhabitants. The failors brought a ferpent of this character on board our fhip, after it had been inadvertently carried out, left its abfence might prove unlucky to the veffel.

The leprofy feems to have been always an endemic difeafe in Arabia; for there is one fpecies of leprofy which authors diftinguifh by the character of Arabian. Three different varieties of this difeafe are known here at prefent; of which two, named Bohak and Barras, are rather difgufting than dangerous; but the third, called Juddam, is very malignant, and apparently infectious. This latter exhibits the fame fymptoms which the Englifh phyfician Hillary afcribes to what he calls the leprofy of the joints.

The Turks, from a mifconception of the doctrine of predefination, use no precautions against the plague; but the Arabians, although true Mussifulmans, are more careful in respect to the leprofy. The last prince of Abu Schæhhr used to fend to the isle of Bahhrein all who were attacked with the leprofy, or with venereal complaints. At Basra, lepers are shut up in a house by themselves; and there is a quarter in Bagdad furrounded with walls, and full of barracks, to which lepers are carried by force, if they retire not thither voluntarily; but government does not feem 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 faid, that thefe wretched creatures are much inclined to footh their mifery in the enjoyments of love. Not many years fince, a leper employed a cruel ftratagem in order to obtain a woman with whom he was in love. He wore a fine fhirt for a few days, and then caufed it to be privately fold, for a triffing price, to the object of his paffion. When he knew that the leprofy had made its appearance upon her, he informed againft her, and procured her to be fhut up with himfelf in the barracks.

At Bombay, the leprofy is not uncommon among the lower people; but it feems not to be of a dangerous nature; for there lepers are permitted to work in company with perfons not affected with the difeafe. In India, as in Arabia, the leprofy is thought to be occafioned chiefly by the unwholefome food, efpecially putrid fifh, ufed by the people. Mr. Forfkal has left a defcription of the different varieties of the leprofy, which must be valuable to phyficians.

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I could learn nothing concerning the origin of the plague. It is at leaft not owing to the putrefaction of the waters at Cairo. The Chriftians who live on the banks of the great canal are never annoyed by it. Whatever has been faid concerning certain difeafes preferving 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. Ruffel, a schiful physician at Aleppo.

Inoculation for the fmall 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 practifed in his country for several ages.

### CHAP. CXXX. — Of the Occult Sciences of the Arabians.

To fpeak of the occult fciences of any people, is to defcribe their ignorance, weaknefs of underftanding, and wildnefs of imagination. Such a defcription would be too humiliating to human pride, did it not at the fame time afford us confolation, by fhewing from what endlefs abfurdities we are faved by the ftudy of found philofophy, particularly of phyfics.

Those pretended occult fciences are in high effimation among the Arabians. None dare practife them, unless previously authorifed by a master in the art, after ferving a fort of apprentices previously authorifed by a master in the art, after ferving a the carpet for prayer before the feet of a famous master. A certain proof of their veneration for these fciences, 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 fcience of Ifm Allah.

This fcience of Ifin Allah, or of the name of God, is the moft fublime of all; for God is the lock, as Mahomet is the key; and confequently none but Muflulmans can acquire it. It enables its poffeffor to difcover what is pafling in the moft diftant countries, to make himfelf familiar with genii, and to oblige them to obey his pleafure; to difpofe of the winds and feafons as he choofes; and to cure the bites of ferpents, and many other difeafes or infirmities. Perfons who have advanced far in the fludy of this fcience, have attained, as there are inflances to prove, to a facility of performing their prayers at noon, in the Kaba at Mecca, without going out of their own houfes in Bagdad or Aden for the reft of the day. A merchant of Mecca, who had fludied this fcience in that city, under the famous Dsjanadsjeni, affured me, that he had himfelf, when in danger of perifhing at fea, fixed to the maft a billet written by the rules of art, which inflantly calmed the ftorm. The art of difcovering hidden treafure belongs alfo to thisfcience, in which the Magrebins or Arabians of Barbary are known to excel.

The art of procuring fublime vifions is not unknown to thefe Arabians; they ufe the fame means which are employed by the devotees of certain focieties in Europe. They fhut themfelves 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 fwoon, and leaving the cave, they relate what they have feen in their trance. The common pretences are, that they have beheld God in his glory, angels, and fpirits of all forts, heaven and hell.

The fecond of these fciences, called Simia, is not of sexalted a nature, but has something human in it. It only teaches juggling tricks. Although the most fensible of the Mahometan clergy disapprove of this science, some orders of dervises, however, apply

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to it, and practife it, as they fay, to prove the truth of their religion, and the fanctity of the founder of their order. These pretended miracles are no where oftener performed than at Bafra, where I have feen a company of dervises, of the order of Bed-reddin, walk all day about in the ftreets, leaping, dancing, beating the drum, and making gesticulations with sharp pointed irons, which they feemed to strike into their eyes.

In the fame city, I was prefent at a feftival which the dervifes of this order celebrate every year in honour of the birth of Mahomet. The fcene was in the open air, and in the court of the molque, which was illuminated with only three lamps. Several Mullahs and dervifes began with finging fome paffages out of the Koran. They continued to fing, with the accompaniment of fome drums; and, during the mufic, the other dervifes arofe, took the fharp pointed irons, and did as if they were piercing their bodies, and even driving the irons with mallets into their flefth. Next appeared the principal actor, who, affuming an air of infpiration, directed the mufic to proceed, and to be raifed to higher animation, in order to affilt his enthufiafin, or rather to flun the ears of the fpectators. In his extacy, he threw up his turban in the air, loofened his hair; for this order of dervifes wear their hair; and pierced his body with five lances: then mounting upon a low building, upon which a pole, fixteen feet long, and fhod with a fharp iron point, had been fet up, he impaled himfelf upon the pole, and was carried in this condition through the fquare.

It was an affecting fight, to fee a lean man, with a long beard, and difhevelled hair, wounded all over with fpikes, and then carried about fpitted upon a pole. I faid, as I went away, to a Mullah of my acquaintance, that the dervife performed his tricks by means of a broad belt which he carried in his long wide drawers. The Mullah replied, that he had fufpected fome fuch art, but avoided mentioning his fufpicions, left he might draw upon himfelf the enmity of the order of Bed-reddin; for that one of his brethren had experienced great perfecution from those dervises, in consequence of prefuming to hint his doubts of the reality of their miracles.

Underftanding that the impaled dervife went alfo about, exhibiting in private houfes for money, I offered him two ducats, if he would come and flew 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 difciples the gift of working miracles. After this he prayed, and pufhed the fpikes with violence into his head and body. I examined the places into which the points had feemed to enter, and found the fkin flightly torn, but without effusion of blood. I, however, thought that he had fuffered enough for two ducats, and difmiffed him.

The fcience of Kurra teaches to compofe billets, which fecure the wearer from the power of enchantment, and from accidents of all forts. Thofe billets are inclofed in fmall purfes of fkin, and worn on the head, the arm, or the breaft. They are likewife bound upon the necks of horfes and affes, to give them an appetite for their food, or to tame them when unmanageable. In the citadel of Diarbekir, a billet of this fort put an end to a troublefome croaking of frogs. A man of eminence in Aleppo diffributes every year, gratis, billets for freeing houfes from flies. The efficacy of thefe billets depends on the day, the hour, and the particular condition of the meffenger who is fent to afk for them. Old women continue to ufe them, however often they fail, being fimple enough to fuppofe always that fome of the conditions requifite to the efficacy of the billets have been wanting when they have been unfuccefsful. Thefe billets are not the worfe for being written by a Jew or a Chriftian. Being thought an aftrologer, I was often afked for fuch. Thefe billets are at leaft no worfe than thofe for making hens lay,

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lay, which were publicly fold by a Jefuit, in the middle of the eighteenth century, and among enlightened nations.

The feience of Ramle is properly the art of fortune-telling. Jews, as well as Muffulmans, deal in it. When a map falls fick, his friends, in order to learn whether he will recover, fend to confult a Mullah, who returns an anfwer, after examining his book, and receives for his pains a cock or a fheep.

The Sunnite clergy condemn the practice of these two last feiences; yet they are tolerated, because they afford a livelihood to a great number of poor feribes. As the Arabians are in general covetous, men of wealth and distinction too often practise these low arts for gaining money.

A fcience truly occult, and which every Arabian of worth muft hold in abhorrence, is what they call Sihhr, or pure open forcery. The end of this fcience is rather to do mifchief to another perfon than to do good to the perfon who practifes it. It is fometimes employed, however, to feduce a wife from the arms of her hufband into thofe of a ftranger. All that is requifite for this is to fix a certain billet on her door. The inhabitants of Oman are peculiarly fkilled in this exectable fcience : yet they are certainly inferior to our European forcerers; for they know nothing of the art of riding through the air on a broomftick, or of nocturnal affemblies under the prefidency of the devil.

I found in Arabia more votaries than I expected of an occult fcience of a different fort, the purfuit of the philofopher's flone. The Arabians are fo paffionately addicted to this fcience, which is the object of their higheft wifnes, and most eager refearches, that they often ruin their fortunes by it, as the alchymists of Europe have been accustomed to do. They suppose the fecret of making gold to be known in Europe, especially among the Venetians. They have books in their own language which treat of that fcience, and infpire them with wild hopes. It should feem, that the idea of the philosopher's ftone is originally oriental, and has been brought westward, like many other foolish fables.

At Beit el Fakih, we became acquainted with two alchymifts, who wrought each by the precepts of a particular book. The one, who was an amiable, and, in all other refpects, a fenfible man, was fure of fuccefs, as he imagined, if he could find a certain herb, which he believed to grow on the hills of Yemen. As he fuppofed us to be likewife alchymifts, and to have come on purpofe to feek that wonderful herb, he cultivated the intimacy of Mr. Forfkal, and was of great ufe to him in his botanical excurfions; but the poor man, who has already wafted all his own fubftance, and was then working at the expence of a rich nobleman, was not fortunate enough to find the herb he fought. There is faid to be an herb on mount Libanus which communicates a yellow golden hue to the teeth of the goats which graze upon it. The obfervation of this fact may perhaps have given rife to the opinion of the efficacy of an herb in promoting the great work.

The other of thefe Arabian alchymifts was a fort of phyfician, fo poor that he had not wherewith to buy a glafs alembic. He believed that he fhould fucceed in making gold if he could different the meaning of a particular term in his book. Knowing that Mr. Von Haven was a linguift, he applied to him for the explanation of a barbarousterm which nobody could underftand.

#### AGRICULTURE OF THE ARABIANS.

#### CHAP. CXXXI. - Fertility of the Soil.

A TRAVELLER, who is obliged to fpend 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 perfons as I understood to be best qualified to give it. I shall here fet down what came to my knowledge concerning the fertility of Arabia Proper, and of those other countries in which the Arabians have fettlements.

The most fertile foil 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 peafants told Mr. Forskal, that their most plenteous wheat harvests afforded no greater returns than from thirty to seventy fold, and, in some places, from fisteen 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 Mefopotamia, in the vicinity of Kelle, Bagdad, and Bafra, where the lands are watered by the Euphrates and the Tigris, it is thought a fingularly good crop when the increafe is twenty-fold; nobody remembers having feen thirty fold produced.

In the plains of Affyria, at Erbil, and in the neighbourhood of Moful, the cultivated grounds yield only a return of ten or fifteen to one. But corn of these countries, which are watered folely by rain, is of a better quality, and produces more meal than what grows upon fields artificially watered. Fifteen fold is better in Affyria than twenty fold in Mesopotamia. In the neighbourhood of Diarbekir, the ordinary wheat crop is from four to fifteen fold.

An inhabitant of Merdan affured me that he reaped fifty for one in barley; a return which he himfelf confidered as extraordinary; the ufual increase being only from feven to fifteen. Upon more particular inquiry refpecting this fact, I learned that there were in this country two different forts of barley, the common and black barley. The latter ferves beft for the use of cattle, and yields fifty fold; while the increase of the common barley never exceeds fifteen fold. There are likewise two forts of wheat, one of which yields a larger return than the other, and yet is feldomer fown, because it exhausts the ground more.

In Syria, near Aleppo, nobody could recollect more than one harveft that had yielded above twenty to one. The peafants between Saide and Damafcus, 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 feems 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 ſſty 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 fowing and watering this grain, the inhabitants of the Tehama reap three fucceſſive crops from the fame field, in the fame year. Durra is, in general, the moſt productive grain. Granger ſays, that, on the banks of the Nile, it yields fifty to one.

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Thefe particulars may afford fome general idea of the productive powers of land in the Eaft. The ancients, and fome modern travellers, with a view, it flould feem, to garnifh their works with wonders, have related things abfolutely incredible of the fertility of thefe regions. Their calculations have either been intentionally enlarged beyond the truth, or the natives have impofed upon them.

Yet it is not impofible to bring their accounts within the bounds of probability. It is a vague way of eltimating the fertility of any foil, to fay that the produce is in fuch a proportion to the feed. Skilful modes of tilling and fowing may give a great faving of feed, as I shall foon have occasion to remark, when speaking of the agriculture of the peafants of Yemen. If, then, a piece of ground, where one half of the feed has been lost through the unskiltulness of the fower, yet produces ten fold in the crop, another piece of ground, of the fame degree of fertility, and fown with only half the quantity of feed, will yield twenty for one, and will confequently feem, upon a hasty confideration, 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 flate what fort of grain they allude to in their calculations of the produce of the lands. We have feen that there is a great difference between the increafer of wheat and that of durra. The latter grain, a fort of coarfe 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 fown; but being of little value, in comparifon with our other grains, it is now very feldom fown. In the Eaft, it appears to have been in ufe from time immemorial. The Arabians ufe it as their chief article of food. It is fown in Egypt, Mefopotamia, and Affyria. The peafants of Syria and Paleftine fell their wheat, and live upon durra. It fhould feem, therefore, that what fome authors have related concerning the aftonifhing fertility of fome countries in the Eaft, is to be underflood of this durra.

# CHAP. CXXXII. - Of the Modes of Ploughing and Sowing.

THE foil not being every where alike good, and the climate varying greatly through the countries of the Eaft, the modes of cultivation here practiled are alfo confiderably diversified. In Egpyt, Affyria, Mefopotamia, and Syria, agriculture is very much neglected; and these provinces are fo thinly inhabited, that much valuable land is fuffered to lie wafte.

In Arabia, the government of which is lefs inaufpicious to agricultural induftry, hufbandry is in a more profperous condition. Yet the influments of hufbandry are, even here, coarfe and ill made. The plough ufed is of a very fimple flucture, is drawn by oxen, and is dragged over the ground in every direction, till the foil feems to be fufficiently broken and loofened for the reception of the feed. In the neighbourhood of Bagdad, I faw affes yoked in the plough with oxen; and near Moful, two mules. In cultivating their gardens, and fuch fpots in their fields as are not acceffible to the plough, the Arabians ufe a fort of hoe, and in digging very deep, a large crow, managed by two men, one of whom prefies it in the ground, and the other draws it towardshimfelf with cords.

In many parts in Yemen, whole fields are cultivated like a garden. Agriculture is in fuch places, however, a very laborious tatk, for much care is requifite in watering the grounds. In the highland part of this province, the fields are often formed into terraces, and watered in the rainy feafon 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 fome time upon the furface 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 neceffary for their fields in dams formed at the foot of the hills. Befide private dams, there are likewife very large public refervoirs, 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 ftrength of arm. It is furprifing that the Arabians adopt not the hydraulic machines which are ufed by their neighbours in Egypt, and in India.

I faw them fow in the highlands of Yemen. A peafant bearing a fackful of lentiles, dropped them here and there in the furrows, juft as we fow peas in our gardens; and, as he went on, covered the feed by pufhing in the mould with his feet from both fides. In other places, the fower followed the ploughman, and caft the feed into the furrow, which the other returning covered up with his plough. Both thefe modes of fowing are exceedingly troublefome; for the fower muft make as many turns backwards and forwards as there are furrows; but there is a faving in the quantity of the feed, no part of which can be withered by the winds, or pecked up by birds. In Arabia in general, only a fmall quantity of feed is ufed; the peafant, trufting to the regularity of the feafons, does not expofe his grain to perifh in the ground, by fowing 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 feed and the increafe.

In fome diffricts in Yemen, maize and durra are planted with the hand. I faw likewife, in the highlands, between Mofhak and Sehan, fome fields in which thofe grains grew in rows, like our cabbages in Europe. They were the fineft fields I ever faw in my life. The ftalks were all of the fame height, and every plant was thriving and luxuriant. In adjoining fields were fome unpromifing enough crops of the fame grain, which is a proof that the Arabian peafants are not all alike induftrious. The corn-fields in the places about Beit el Fakih were alfo full of cockle weeds, and irregularly fown.

Near mount Mharras I faw a peafant draw furrows with a fmall plough between ftraight rows of corn, of which the ftalks were from nine to ten inches high. His oxen were fo yoked, that they paffed between the rows without treading down any of the plants. The intention of this piece of labour was to deftroy weeds, to cover the roots of the plants with earth, and to open the foil for the reception of moifture. The weeds which ftill remained were pulled up with the hand, and given to cattle. Thus, the hufbandry of Tull and Du Hamel, although novel in Europe, is very old in Arabia.

For the prefervation of the grain, care must be taken to drive away birds, and the deftructive animals. To this end, the peafants watch their fields by turns. In the highlands, he who watches feats himfelf on a tree; in the Tehama, on a fort of fcaffold, having a roof raifed over it.

### CHAP. CXXXIII. - Of the Harveft.

THE beginning of the harvest varies greatly through Arabia, not only by reason of the differences of the latitude of places, but chiefly in confequence of the diversities of their fituations as to high and low, and the different times in the feason at which which it becomes convenient to water them refpectively. Even within the narrow extent of the Imam of Sana's dominions, there are great differences in this refpect. At Sana, their barley was cut down on the 15th of July, while at Chamis, nearer the mountains, the lentiles were then but a fowing. In the plain of Beit el Fakih, the durra was feven feet high on the first days of August; and, at the fame time, the fields were ploughed and watered for a fecond feed in the valley of Zebid, which is only a very fhort day's journey from Beit el Fakih.

At Maſkat, wheat and barley are fown in December, and reaped about the end of March; but durra is fown 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 feveral forts of this fruit which ripen fuccessfively, the inhabitants have fresh dates during the three months of February, March, and April.

In Egypt, the lands adjoining to the canals are fown in October, and the corn is ripe in the end of February. Lands which cannot be watered from the Nile are fown in November; and in the laft cafe, the wheat is ripe in February, and the barley in March. At Moful, 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 fooner than at Moful.

The Arabians pull up their ripe corn by the roots, but cut with a fickle green corn, grafs, and whatever they intend as forage for their cattle. The Indians use the fame inftrument in cutting their rice, and pruning their cocoa trees. Both nations have a very fimple mode of fharpening their fickles. They pour water among a quantity of fand, and rub the blade with this fand till it is fufficiently fharpened.

In threfling their corn, the Arabians lay the fheaves down in a certain order, and then lead over them two oxen dragging a large ftone. This mode of feparating the cars from the ftraw is not unlike that of Egypt, of which I have fpoken in my defcription of the manners of that country.

In Syria, the fheaves are fpread in the open fields; and oxen drag over them a plank loaded with ftones.

The Arabians being lefs fuperfititious than the Jews, make no fcruple of fowing a field with a mixture of different grains, whenever they fuppofe that this may be done with advantage.

# CHAP. CXXXIV. - Of the Domestic Animals.

In Arabia are abundance of all the domeftic animals common in hot countries. The Arabians breed horfes, mules, affes, camels, dromedaries, cows, buffaloes, fheep, and goats. In the fertile provinces, wild fowls are fo plentiful that they are fold at a trifling price.

Of all their domeftic animals, it is well known that the Arabians put the greateft value on their horfes. Of thefe they have two great branches, the Kadifchi, whofe defcent is unknown, and the Kochlani, of whom a written genealogy has been kept for two thoufand years. The Kadifchi are in no better effimation than our European horfes, and are ufually employed in bearing burthens, and in ordinary labour.

The Kochlani are referved for riding folely. They are highly effected, and confequently are very dear. They are faid to derive their origin from King Solomon's fluds. However this may be, they are fit to bear the greateft fatigues, and can pafs whole days without food. They are alfo faid to flow uncommon courage againft an enemy. It is even afferted, that when a horfe of this race finds himfelf wounded, and unable to bear his rider much longer, he retires from the fray, and conveys him to a place of fecurity. If the rider falls upon the ground, his horfe remains befide him,

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and neighs till affiftance is brought. The Kochlani are neither large nor handfome, but amazingly fwift: it is not for their figure, but for their velocity, and other good qualities, that the Arabians effectm them.

Thefe Kochlani are bred chiefly by the Bedouins fettled between Bafra, Merdin, and Syria, in which countries the nobility never choofe to ride horfes of any other race. The whole race is divided into feveral families, each of which has its proper name : that of Dsjulfa feems to be the moft numerous. Some of thefe 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 Kadifchi, yet the mares at leaft, of the former, are always preferred, in the hopes of a fine progeny.

The Arabians have indeed no tables of genealogy to prove the defcent of their Kochlani : yet they are fure of the legitimacy of the progeny; for a mare of this race is never covered unlefs in the prefence of witneffes, who muft be Arabians. This people do not indeed always flickle at perjury; but in a cafe of fuch ferious importance, they are careful to deal confcientioufly. There is no inftance of falfe teftimony given in refpect to the defcent of a horfe. Every Arabian is perfuaded that himfelf and his whole family would be ruined, if he fhould prevaricate in giving his oath in an affair of fuch confequence.

A Chriftian, having a Kochlani mare, whom he wiftes to have covered by a ftallion of the fane race, is obliged to employ an Arabian witnefs, who muft watch the mare twenty days, to be fure that fhe has been defiled by the embraces of no common horfe. During all this time, fhe muft not fee either horfe or afs, even at a diftance. When the mare produces her foal, the fame Arabian muft be prefent; and, within the firft feven days, a notorial certificate of the legitimate birth of the foal is made. If there happens to be a croffing of the two breeds, the foal, whether the father or the mother be Kochlani, is always effcemed Kadifchi.

The Arabians make no fcruple of felling their Kochlani ftallions like other horfes; but they are unwilling to part with their mares for money. When not in a condition to fupport them, they difpofe of them to others, on the terms of having a fhare 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, fwift horses are less necessary to them than to the Arabians. They prefer large horses, who have a stately appearance when sumptuously harness. It should feem 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 fent him to England, where he hoped that he would draw four times the original price.

There are two forts of affes in Arabia; the fmaller or lazy afs, as little effcemed here as in Europe; and a large and high fpirited breed, who are highly valued. Thefe latter are fold at a high price. I thought them fitter for a journey than horfes are.

I have reafon to believe, that in Arabia are feveral forts of camels. Those in the dominions of the Imam are of a moderate fize, and a light brown colour. Those from Nedsjeran are large, lubbardly, and of a dark brown colour. The dromedaries

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of Egypt and Arabia have only one bunch upon the back; and, by fuch as have not often feen them, can be diffinguifhed from camels only by an air of lightnefs, which makes them feem fitter for running. I never but once faw dromedaries with two bunches, and that was in a town in Natolia, to which thofe I faw had been brought from the Crimea; but they were fo large and lubbardly, that they feemed to me rather camels of a particular fpecies, than dromedaries.

Buffaloes are to be found in all the marfhy countries of the Eaft, and on the banks of the rivers. They are even more numerous than the common horned cattle. I have feen animals of this fpecies 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 flefh is indeed inferior to that of the ox, being hard and ill tafted. European merchants are however obliged to ufe it in the countries where those animals are numerous. I believe that I have often eaten the flefh of a young buffalo without diftinguifhing it by the tafte or appearance from our beef. The Arabians have a mode of forcing the female buffalo to yield more milk than fhe voluntarily does, which the ancient Scythians alfo practifed with their marcs. While one milks the cow, another tickles her.

The oxen and cows of Arabia have upon the fhoulder, immediately above the forelegs, a lump or bunch of fat; the bunch of the camel grows larger, or diminifhes, as the animal becomes fatter or leaner. I could obtain no particular information concerning the inftinct afcribed to thefe oxen, of forming into circular bodies, to defend themfelves againft beafts of prey. The ftory is fo much the lefs probable, becaufe the cattle of Arabia are diffinguifhed by remarkably fmall horns.

The Arabians have no meadows which might afford grafs for the feeding of thefe domeftic animals. The country is too much parched for the grafs to become luxuriant enough to be ufed as hay. Straw, barley, and beans, are the articles of food upon which they nourifh their cattle. The only herb they fow expressly for this purpofe is a fort of bean or *phafeolus*; the Egyptians, whofe country is better watered, fow trefoil for the fame ufe. The camel eats the most flunted and withered roots. In Arabia, however, he lives chiefly on herbs of the gourd fpecies, which abound in the drieft countries.

#### NATURAL HISTORY OF ARABIA.

#### CHAP. CXXXV. - General Reflections on the Natural Hiftory 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 tafk affigned to him, the inveftigation of fubjects of natural hiftory was particularly appropriated to the late Mr. Forfkal. His well known activity, abilities, and ardour for the cultivation of fcience, afforded the public room to expect from him numerous difcoveries in the natural hiftory, 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 difappointed, by the concurrence of different unfavourable circumftances, which it may be proper to give an account of here, both in excufe for the deficiency of this article, and as an encouragement to future travellers to perfect what was fo fuccefsfully begun by our deceafed friend,

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The time prefcribed for our continuance in the Eaft was flort in the whole; and an unforefeen delay in Egypt farther abridged that portion of it which we had defined to be fpent in Arabia. In confequence of this circumftance, we had no more time for examining the natural hiftory of Arabia than the fix months between the end of December 1762, and the beginning of June 1763, at the laft of which periods Mr. Forfkal died. Hence many objects could be only curforily obferved. Befides, the frequent indifposition of fome or other of our party obliged us often to feparate; and a reason of this nature hindered Mr. Forfkal from feeing Mount Sinai, and the productions of that part of Arabia Petræa.

The climate and foil of feveral of the countries which we vifited are lefs favourable than is conmonly uppoled, for the increase of vegetables and animals. The foil of Arabia, is, through a great part of that country, dry and fandy, produces no plants, and is therefore unfit for the neurifhment 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, likewife, the heat of the fun is fo intense, that the flowers no fooner blow than they are withered; and if the botanist, attentive to a number of plants at once, miss 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 feasion.

This inconvenience might be avoided by obferving the plants in gardens. But there is, perhaps, no country in the world where gardening is fo much neglected as in Arabia. There is hardly a fingle finall garden in the neighbourhood even of the greatefl towns. At Beit el Fakih there is only one, which was formed by an old Dola. The Arabians, a fimple frugal race, content themfelves with the plainefl food, without taking pains to furnifh themfelves with a variety of difhes. What feems to give them an averfion for the culture of gardens is the long droughts, which laft fometimes for more than a year, and deftroy every fprout of vegetation, together with the ravages of the grafshoppers, which complete the devaftation of the fields. The Banians, being by their religion confined to a vegetable diet, plant great quantities of pulfe; but thefe are mostly of fpecies that are natives of India, and by confequence already known to botanifts.

Befide thefe phyfical obftacles to the inveftigation of the natural hiftory of the Eaft, there is another arifing from the moral character of the people who inhabit thefe regions. The Arabians, an ignorant, covetous, and jealous race, cannot comprehend how the Europeans thould be prompted by mere curiofity to expofe themfelves to fo much danger and fatigue. They afcribe to them a motive of intereft, the defire of difcovering hidden treafures, with great fkill in the fearch. The idea generally prevalent among them, of the wealth of travellers, makes a curious perfon run a great rifk of being plundered by vagabond robbers. Mr. Fortkal, efcaping once with difficulty out of the clutches of a band of thefe robbers in Egypt, and being once plundered by another party, was obliged to ceafe from his fcientific excurfions. He found means, indeed, to have plants gathered for him, by an Arabian, in the neighbourhood of Kahira. But the naturalift makes his obfervations beft upon living plants, in their native fituations.

Our friend was luckier, in this refpect, in Yemen, where the fafety of a ftranger is better fecured by the laws, and the manners of the people of the country. The Arabians in Yemen were fo far from offering him any interruptions in his purfuits, that both men and women, of all ranks and ages, appeared to take pleafure in bringing, pointing out, and naming to him all their indigenous plants. A people living the life of fhepherds, 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 refearches. 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 feanty cheer. A life of such absuince and fatigue, too severe for a perfon brought up in European habits, undoubtedly contributed to shorten the days of our friend.

In fpite of all thefe obftacles, Mr. Forfkal's ardent induftry was fuccefsful beyond our hopes. It is inconceivable in what a fhort time he difcovered and made deforiptions of full three hundred fpecies in the animal kingdom, and of more than eight hundred in the vegetable. This number might have been yet more confiderable, hud he not laid it down as a rule to hinfelf, to deforibe nothing which he had not examined with the moft forupulous exactnefs. For this reafon had he put off, till he fhould be at more leifure, the examination of a large collection of infects and fhells. With the fame intention, he had preferved in fpirit of wine, a great many fifhes and amphibiousanimals. But the reader will recollect the fate of this collection, when our goods were infpected at the cuftom houfe at Mokha, as above related.

After my return to Europe, I was intrufted with the tafk of publishing my friend's pofthumous papers. I then difcovered a new lofs which natural hiftory had fuffered by his death. He had been accustomed to write down his observations on small detached pieces of paper, which could not easily be preferved 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 chasins here and there, that many of them were lost. Whether it be or be not fo, I have, however, prefented to the public all that I could recover, in two Latin works, initialed, Deferiptiones Animalium, 4to, Hafniæ, 1775; and Flora Arabica, 4to, ib. 1775.

Thefe two works, written in Latin, and in the manner and arrangement of Linnæus, are intended particularly for the ufe of the learned naturalift. To gratify readers of all claffes, I shall here infert the most curious particulars of the information contained in those works, and such as will ferve 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 transfently many things respecting it. I shall, therefore, intermingle my own remarks, without diffinguishing them as such; for the greater part of the whole is Mr. Forskal's.

#### CHAP. CXXXVI. - Climate and Soil of Arabia.

A COUNTRY, fuch as Arabia, extending from the 30° to the 13° degree of northern latitude, and, by confequence, fituate partly between the tropics, will be naturally fuppofed fubject to a very hot climate. In fome provinces of Arabia, the heat is exceflive. But, in this country, as in most others, the varying degrees of elevation, the relative fituations of places, and the nature of the foil, occasion confiderable varieties of temperature.

Before a perfon can underftand thefe varieties, it is neceffary that he fhould have a juff idea of the phyfical circumftances of Arabia. This country may be confidered as a pile of mountains, encircled with a belt of flat, dry, and fandy ground. Towards the north and continent, this belt is formed by the defarts of Syria, and Arabia Petraea. The plains called Teliama by the Arabians, and extending from the fea-fhore to the hills, hound bound Arabia on those fides on which it is washed by the waters of the Red Sea, of the Eastern Ocean, and of the Persian Gulph.

In thefe defarts, diverfified here and there only by bare rocks, and in thefe flat plains, there is nothing to foften the force of the fun's rays, but all vegetables are burnt up, and the foil is every where reduced to fand. The drought is fo extreme, that whole years will pafs without rain; and the torrents which fall from the hills are loft among the fands long before they can reach the fea. Were it not for thefe river-waters, which being fwelled in the rainy feafon, are drained off to fertilize the lands, the hufbandman would be unable to raife even thofe feanty crops which his harvefts at prefent afford. By obfervations made with good thermometers, we found, that in thefe plains, as, for inflance, at Loheia, Mokha, and Mafkat, the heats were as intenfe 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 fnow; but this never lies long upon the ground. While the inhabitants of the plain fuffer by heat, those of the hills are obliged to wrap themselves in pellices. We were assured that there was ice on fome of the hills, and that, at Sana, which lies among the hills in the interior country, there was fometimes frost.

The polition of thefe mountains, in the middle of a peninfula, occafions likewife another phenomenon that is equally obfervable in the peninfula formed by the Ganges, which is in the fame manner interfected by mountains. The rainy feafons, which are regular in the countries between the tropics, are, by this peculiarity of fituation, divertified here. Weftward, in Yemen, the rainy feafon is of great fervice 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 fuch refreshment. In the eastern part of thefe mountains, on the fide of Maskat, those rains fall between the middle of the month of November and the middle of February. In Hadramaut and Oman, to the fouth, the rainy feason last from the middle of February to the middle of April. It should feem, therefore, that the rains make the tour of the peninfula every feason, as impelled by the prevalent winds. In the Tehama of Yemen, we heard also of a rain in fpring, the period of which is uncertain, but on which the fucces of the harvests depends.

Thefe regular rains render the vallies lying among the mountains fertile and delightful. The Highlanders, who breathe a fine frefh air, are handfome, healthy, and brave. Another advantage which the Arabians owe to the fituation of their country, is, that it affords them at the fame time the productions of different climates. In the plains, feveral 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 affemblage of different climates, the refpective advantages of which are all to be found in the track lying between the Red Sea and the Perfian 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 fame wind is, in different places, dry or moift, according as it blows over the ocean, or over defarts. On the flores of the Persian Gulph, the fouth-east wind is accompanied with a degree of moifture, which when the heat is intense, occasions violent fiveatings; the north-west, passing over the great defart, is more torrid, but less difagreeable; this last wind heats metals in the shade, as if they were exposed to the fun; and its heat, fuddenly added

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to that of the atmosphere, often fuffocates men and other animals. The Arabians, when they travel, carry with them garlic and dried grapes, for the purpole of reviving fuch perfons as may fall down fainting, from the effect of these hot blass.

Notwithftanding its torrid qualities, this north-weft wind ferves 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 fort of porous earth; and then, having thefe pots in a place exposed to the current of this hot wind, the water is thus rendered very cool; a circumtance well known in hot countries, and at prefent afcribed by naturality to the effects of fulden evaporation.

Another wind, of a more dangerous nature, is the famous Sam, Smum, or Samicla which feldom blows within Arabia, but frequently upon its frontiers. This wind prevails only on the confines of the great defart, where the agitation of the air forms a current for the vapours which are raifed by the heat of the fun from that parched territory. The places the most exposed to this desiructive wind, are the banks of the Euphrates, and fometimes the environs of Mecca, when the northwind blows from the defart. It is not unknown in Perfia, on the borders of those arid plains; and it is faid to have been felt in fome places in Spain, near the vaft tracts of defart fands which deform that fine kingdom. The effects of the Smum are inflant fuffocation to every living creature that happens to be within the fphere of its activity, and immediate putiefaction of the carcafes of the dead. As a fimilar rapidity of putrefaction has been observed to take place upon bodies deprived of life by thunder, or by the electric flock, it has been conjectured, that electrical matter which is very generally diffufed through nature, might be the caufe of the peculiarly noxious qualities of this wind. The Arabians difcern the approach of the Smum by an unufual rednefs in the air; and they fay that they feel a finell of fulphur as it paffes. However this may be, the only means by which any perfon can preferve himfelf from fuffering from the noxious blafts, is, by throwing himfelf down with his face upon the earth, till this whirlwind of poifonous exhalations has blown over; which always moves at a certain height in the atmofphere. Inffinct even teaches the brutes to incline their heads to the ground on these occafions.

The other meteors of Arabia are common to it with all other hot countries. A clear fky, feldom obfcured by clouds, renders florms very unfrequent in the plains. The air difcharges its electric matter in globes of fire, and by the phenomena called theoting flars, which are not unfrequent, and of confiderable bulk. In the moft arid tracks, near the fea, the dews are fingularly copious. But, notwithftanding this humidity, the air is fo pure, that the inhabitants fleep in the open air; I never flept founder than where I found my bed all wet with dew in the morning. There are, however, places where one dares not fleep in the open air for fear of being ftruck with a palfy. By long experience the inhabitants of thofe parts have learned what precautions to take, and thefe are always peculiarly neceffary to an European unaccuftomed to the climate.

Arabia enjoys the profpect of almost constant verdure. Not but that most of the trees field 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 fo short, that the change is hardly observable. Continual verdure is peculiar to those countries in which there are no frosts, but a rainy feason instead of our winter.

From the fingular local fituation of Arabia, the inequalities in the nature of its lands may, without farther information, be inferred. There inequalities are indeed very remarkable. On one fide are frightful defarts, and on the other fertile and delight-

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ful vales. The fandy belt which encircles this peninfula is almost entirely barren, and prefents one unvaried picture of defolation.

This belt, denominated Tehama, as has been feveral times mentioned, begins at Suez, and extends round the whole peninfula, to the mouth of the Euphrates. Its breadth varies; it is, however, for the moft part, about two days journey from the feafhore to the rife of the hills; at leaft 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 fea. Its bottom foil is a greyifh clay, with a large proportion of fand, and having marine exuviæ interfperfed to a great diffance from the fea-fhore. It contains large ftrata of falt, which in fome places even rife up into hills. Its regular inclination towards the fea indicates that it has emerged gradually. The finall eminences upon the confines of this plain are compofed of calcarcous ftones, having a blackifh appearance, and feeming as if they were burnt by the fun. The adjoining hills contain fchiftus and bafaltes; in this differing greatly from the ftrata of the hills on the oppofite coaft of Egypt, and from thofe of Arabia Petræa, which are chiefly made up of granite.

The fea, no doubt, ftill continues to recede; and the Tehama is on that fide gradually extending its limits. The banks of coral are ftill increasing, and coming nearer to the fhore, fo as to render the navigation of the gulph every day more and more dangerous. The fand accumulated by the billows gradually fills up the intermediate fpace, and joins thefe beds of coral to the continent, as appears from fome recent inftances. Hiftory alfo records proofs of this gradual receffion of the waters; and mentions, as fea-ports, feveral places which are at prefent inland, without noticing the prefent maritime towns, which must undoubtedly be of later origin than the formation of the land on which they ftand.

Such a conqueft over the watery element promifes, however, little advantage to man. Thefe newly formed lands are ungrateful and barren. Nor can any better be fanguinely hoped of the future; fince the territory of the Tehama has remained for fo many ages unchanged n its nature. Mr. Forfkal fancied that he could diftinguifh a fimilarity between the foil of Hedsjas and that of Egypt, from which he inferred, that the flerility of the former was owing to the want of water. But he was certainly miftaken; for the foil of Egypt is formed of the fediment of the Nile, but that of Hedsjas of the remains of the bed of the fea. The calcareous ftone of the hills of this latter province is, however, decomposed into a blackish earth, which in time becomes fit to bear fome coarfe vegetables.

In the Highlands of Arabia, there are as great diversities of foil as in most other cultivated countries. The most general character of the foil on these schiftous hills is clay mixed with fand. But the figure of the hills is unfavourable to their fertility. They are commonly for craggy and precipitous, as to afford neither room nor foil for vegetable productions, the good earth being continually washed away by the waters. These circumstances have likewise the effect of rendering the culture of fuch places extremely difficult and expensive. Terraces are necessary to be formed; of which indeed the construction is fometimes facilitated by the piles of bafaltes naturally cast into regular pentagonal figures, which are broken, from time to time, from the rocks, and ferve as materials for the walls.

Arabia is a country interesting in many refpects; but is, in general, neither rich nor fertile. The laborious life, and indifferent fate of its inhabitants, are fufficient 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 occafion to mention their domeftic animals. Of thofe, fome appear to be originally natives of the country, for they are not common through the other regions of the ealt; they retain their primary inftincts in higher perfection, and are more eminently diftinguished by ftrength and beauty here than elfewhere. Such are the horfe, the afs, the camel, and perhaps too the ox. The camel, by its power of enduring thirst, and its containing a refervoir for water in its bowels, feems naturally deftined for an inhabitant of the defart. Its hoof is formed to tread on burning fands; and the cartilaginous texture of its mouth enables it to feed on the hard and prickly plants of those parched plains.

The afs, effectially, feens to be a native of Arabia. Here are a fpecies of affes, which, in beauty, vigour, and fpirit, are no contemptible rivals to the horfe. The inhabitants fpeak likewife of a wild animal, called Djæar, of the fame fize and fhape as the afs, the flefh of which is excellent food.

This animal is probably a wild als, who, in confequence of living in a flate of independence, acquires fome 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 Uafch to an animal which we did not fee, but of which their vague defcription can be referred only to the wild ox. They fpeak of another animal of the form of an ox, which is deflitute of horns, and feeds only by night.

On the lofty hills of Arabia Petræa, are rock-goats. The plains are flocked with gazelles; and this beautiful creature is fo common, that the Arabian poets draw from it many of their allufions and fimilitudes. The hare is not a common animal here, and is to be feen only in fome mountainous parts. In the fandy tracks are numbers of those little animals called Jerboa's, Pharaoh's rats, whofe flefth the Arabians eat without any diflike. The peculiarity in the flructure of the hinder feet of thefe animals, and their manner of leaping, which have induced our naturalifts to give the fpecies the name of Mus Jaculus, are well known.

In the forefts, in the fouth of Arabia, are monkies without tails, whofe back parts are bare and red. I faw thefe animals in troops of fome hundreds. Other travellers have met with them in thoufands on the hills of Aden. Thefe creatures are docile, and eafily 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 beafls with the fame ferocity. This fierce and folitary animal inhabits the caverns of the defart mountains of Arabia Petræa, and is also common round the fhores of the Pertian Gulph. The hyæna marches out only at night, in that feafon when the inhabitants of the country fleep in the open air, and often carries off children from befide their parents.

As the domeftic animals on the fouthern coaft of the Perfian Gulph are chiefly fed upon fifthes, the hyæna is fometimes obliged to content himfelf with the fame food. On my return into Europe, I faw in Denmark one of thefe animals alive, in the king's collection of wild animals.

The leopard, reckoned by Mr. Forfkal among the carnivorous animals, is perhaps the fame as the panther, (Felis pardus, Linnæi); the more probably fo, as he gives it the Arabic name of the panther, Nemer. However, the ounce or finall panther, hamed

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in Arabic Fath, is ftill more common than the large one; neither is it regarded with any fort 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 fort 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 fo well known, that I need not here add any thing concerning its figure and manners.

Mr. Forfkal names feveral other animals of which he knew nothing, except what he gathered from the indiffinct accounts of the natives; and fome others of which he could only learn the Arabian names. As fuch flight notices cannot enlarge the know-ledge of nature, I fhall not repeat them here. The moft fingular of those animals, which we knew only by hearfay, is one faid to refemble a cat, to live upon the hills, to feed on grafs, 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 refpect to birds. Not that Arabia is deficient in variety of fpecies; on the contrary, its productions are fufficient to nourifh a prodigious number; but a traveller haftening through a country, has it ftill lefs in his power to acquaint himfelf with the inhabitants of the air than with those of the earth. One cannot fee many birds, or obferve them at leifure, unlefs among people who are fond of fowling, and who, as they feek for game and fell it, bring to the curious fuch birds as they have caught or killed, and are able to give fome account of their respective names and infincts.

In Arabia we had no fuch advantage. The Arabians defpife the ufe of wild fowl, and regard neither the anufement nor the exercise of fowling. I thought that I could difcern two caufes of their averfion for a diversion which the favages of the north purfue with extreme fondness. A people who are naturally fober and frugal, and live in a climate where the ufe of animal food is injurious to health, cannot be fond of game. The precepts of the Muffulman religion must also difgust the Arabians at the purfuit of wild animals, effectively of birds. A hunter loses his labour, and his prey becomes impure, if he has but neglected the repetition of one flort prayer when he killed the animal; if it has not lost the just quantity of blood required by the law; if the bird ftruggled with any remains of life after it was flot; or if it fell upon a place which was either inhabited or in any manner defiled. We faw no other birds, therefore, than those which we killed ourfelves, or those which we could observe while they were at liberty.

In the fertile countries of Arabia, tame fowls are very plentiful, and all forts of poultry are bred in great abundance. The pintando is not domeftic; but thefe birds inhabit the woods in fuch numbers, that children kill them with flones, and then collect them to be fold in the towns. The pheafant is likewife a native of Arabia, and is found in great plenty, in the forefts of Yemen, as well as the wood-pigeon, and feveral other varieties of the pigeon fpecies. In the plains of the fame province, the grey partridge, the common lark, and a fort of white crane, having the under part of the belly of a beautiful red, are alfo to be feen here.

So dry a country as Arabia cannot be fuppofed to afford a great variety of water fowls. However, in places where there was water, we found a beautiful variety of the plover, and fometimes florks. Sea-fowls, which live upon fifh, are numerous on the

coafts

coafts of the Red Sea, becaufe this gulph is very deep, and copioufly flored with fifnes. Befide fome fort of fea-maws, we faw in an ifle of the Red Sea pelicans, who had built nefts and laid eggs as large as those of the goofe.

The defarts of Arabia are not without offriches, which are called by the inhabitants Thar Edsjammel, the camel bird. I did not underftand that the Arabians take this bird young, and tame it. One which I faw at Loheia was from Abyfinia. A beautiful lapwing, called by the Arabians Hudhud, is also common on the shores of the Persian Gulph. Some Arabians have been perfuaded, by a fabulous tradition, that the language of this bird may be underftood.

Eagles, falcons, fparrow-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 carcafes, which corrupt very rapidly, and are very notiforme in hot countries. He alfo deftroys the field mice, which multiply fo prodigioufly in fome provinces, that, were it not for this affiltance, the peafant might ceafe from the culture of the fields as abfolutely vain. Their performance of those important fervices induced the ancient Egyptians to pay those birds divine honours; and even at prefent it is held unlawful to kill them, in all the countries which they frequent.

In feveral countries in the eaft, as alfo in Arabia, there is another bird, not lefs beneficial to the inhabitants. It is thought to be a native of Korafan, for it comes annually into Arabia, in purfuit of the fwarms of locusts, of which it destroys incredible numbers. It is called Samarman or Samarmog. Mr. Forikal ranks it among the thrufhes, and calls it Turdus Seleucus. The fervices done by this bird, in countries expofed to the ravages of those infects, have given rife to feveral ridiculous and superstitious practices in Syria. It is thought to be attracted from Korafan by water, which is, for this end, brought from a diftance with great ceremony, and preferved in a ftone refervoir on the top of the tower of a molque. When this water fails, the inhabitants of Molul are in defpair. But as this bird's inftincts prompt it not only to feed on locufts, but to kill as many of them as poffible, it naturally follows there infects in the courfe of their paffage.

We heard much talk of two fpecies of birds, which are highly valued by the Arabians, and are called Salva and Sumana. We could difcover 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 fhould traverfe defarts where no fubfiftence is to be found.

The Arabians likewife named to Mr. Forfkal feveral other birds, which he never could fee, and confequently could not afcertain their genus, fuch as the Achjal, famous for two beautiful feathers, with which the Highlanders adorn their bonnets, and to preferve which uninjured, the bird, it feems, leaves a hole in its neft. Another, the Thaer el Hind, rare and remarkable for its gilded plumage, is fold very dear in Arabia. Its name feems to indicate that it is a bird of paffage, which is fuppofed to come from India.

### CHAP. CXXXIX. - Of Amphibious Animals and Fifbes.

In the Arabian feas we never met with the fea tortoife; the land tortoife is more common ; the peafants bring the latter, by cart-loads, to the markets of feveral towns in.

in the caft. The eaftern Christians eat these animals in Lent, and drink their blood with great relifh.

We faw feveral forts of lizards, of which the only dangerous one was that called by the Egyptians Gecko. It is fuid that the faliva of this creature, falling upon victuals, infects the perfons who eat them with the leprofy.

There are in Arabin feveral forts of ferpents, the bite of which is often mortal. But the innocent are as numerous as the daugerous ferpents. Of fome the bite occasions only a difagreeable 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 fuch ferpents as have a diffinct row of teeth larger than the reft of the teeth. The Arabians in Egypt are acquainted with this law in the ftructure of reptiles, and play fafely with ferpents, after pulling out the long teeth, which ferves to conduct the poifon. In Arabia, the only ferpent that is truly formidable is that called Baetan, a fmall flender creature, fpotted black and white; its bite is inftant death, and the dead body is fwelled by the poifon in a very extraordinary manner.

Mr. Forfkal difcovered in the Red Sea feveral forts of ray fifthes which are unknown in Europe. That fea is in general flored with a great variety of fiftes; and I was told by my friend, that in the flort paffage between Suez and Jidda, he observed more than a hundred new fpecies, 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 fo different from that already known, that he was induced to clafs it as a particular genus.

Among the new fpecies are fome belonging to genera which are found alfo in our feas; fuch are feveral cod-fifhes hitherto unknown; new fpecies of mackerels, mullets, fcari, perches, &c. Others of these species belong to genera peculiar to the feas adjacent to hot countries, fuch as the Chætodon and the Sciaena.

In our paffage over the Red Sea, we faw troops of flying fifnes, which role from time to time above the furface of the water; but we difcovered no flying ferpent in the courfe of our voyage; although the Arabians give this name to a ferpent, which fhould rather be called the leaper. This ferpent fixes himfelf by the tail to a low branch of a tree, and then giving himfelf an impetus, by means of his elastic tail, fprings from branch to branch fucceflively, till he reaches the top.

The Arabians inhabiting the flores of the Red Scalive almost entirely on fishes, as I have already had occafion to mention, and even fuftain their cattle with the fame food. Although fithes are fo plentiful, yet a living fifh is feldom to be feen among them. For fear of violating fome precept of the Muffulman law, the fifherman kill all their fifthes before they bring them on fhore.

### CHAP. CXL. - Infects and Shells.

THE locufts have a great influence on the condition of the inhabitants of Arabia, and of feveral other countries in the Eafl; and, therefore, I shall speak of this infect at a length which others do not merit. We, however, did not find the numbers fo great as they are commonly fuppofed to be in Europe.

In Egypt I faw once only a cloud of locufts, which was brought by a fouth wind from the defarts of Lybia; the locufts fell in prodigious quantities on the roofs of the houfes, and in the ftreets of Kahira. I faw no more of them, till at Jidda, in November 1762, a large cloud of locufts was driven over the city by a weft wind. The cloud came from the other fide of the Arabic Gulph; and, therefore, many of the infects must have have been drowned in their paffage. In the month of July following, we found a fmall quantity near mount Sumara, which feemed to have fpent the feafon in Arabia. Thefe fwarms often crofs the Red Sea a fecond time, and return to Egypt, the upper part of which adjoining to the defarts of Lybia, feems to be the cradle of thefe animals. I faw clouds of them in Perfia, and Syria; where, in the quarter of Moful, I found nefts of thefe infects, which a careful police might in a great degree deftroy. Small locufts, of the fize of a fly, grow with amazing rapidity, and attain their natural fize within a few days.

There are undoubtedly various fpecies of this infect, which have not as yet been fufficiently diferiminated. Mr. Forfkal calls the locuft which infefts 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 defarts of Tartary, from which it paffes through the neighbouring countries, into Poland and Germany. The Gryllus Gregarius merits this denomination; for the locufts of this fpecies appear to act in concert, and to live and travel in fociety. Thofe which remain after the departure of the great body are only irregular ftragglers.

The Arabians diffinguifh feveral feparate fpecies of this infect, to which they give particular names. But thefe names are not exprefive of any qualities in the nature of the animal; as they refpect only the delicacy afcribed to its flefh. They give the name Muken to the red locult, which is effeemed fatter and more fucculent than any of the others; they likewife eat the light locult; but abftain from another, called Dubbe, becaufe it has a tendency to produce diarrheea.

All Arabians, whether living in their native country, or in Perfia, Syria, and Afria, are accuftomed to eat locufts. The Turks, on the contrary, have an averfion for this fort of food. If the Europeans express any thing of the fame averfion, the Arabians then remind us of our fondness for oyfters, crabs, and lobsters. A German, who had long refided in Barbary, affured us, that the flesh of this infect tasted like the final fardine of the Baltic Sea, which is dried in fome towns of Holstein.

We faw locufts caught, and put into bags, or on ftrings, to be dried, in feveral parts of Arabia. In Barbary, they are boiled, and then dried upon the roofs of the houfes. The Bedouins of Egypt roaft them alive, and devour them with the utmoft voracity. We faw no inftance of unwholefomenefs in this article of food; Mr. Fortkal 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 Ifraelites ate to largely in the defart, were only clouds of locufts,—and laugh at our tranflators, who have fuppofed that they found quails where quails never were.

The fwarms of thefe infects darken the air, and appear at a diffance like clouds of fmoke. The noife they make in flying is frightful and flunning, like that of a waterfall. When fuch a fwarm falls upon a field, it is waited and defpoiled of its verdure. The pulfe and date trees fuffer greatly from the locufts; but corn, either ripe or nearly fo, is too hard for their ufe, and they are obliged to fpare it.

A finall infect named Arda, of the bulk of a grain of barley (Termes fatale, Linn.) is another fcourge of Arabia, and of hot countries in general. On account of fome general refemblance, many travellers reprefent this infect as an ant, and fpeak of it under this name. Its inflinct difpofes it to travel only by night, through a fort of galleries, which it forms as it proceeds, of fat earth. After reaching the end of its journey, it corrodes and deftroys every thing, victuals, clothes, and furniture. We found an army of thefe in our chamber, for the first time, at Beit el Fakih. We immediately demolithed the galleries which they had formed; but they, without being difcouraged, or terrified at our our prefence, renewed their work in the night, with fingular obflinacy. fo that we had much ado to rid ourfelves of them. They live and work together like ants.

The arda is also deftructive to trees, the fweetness of whole leaves and fruits gratifies its tafte. These infects 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 preferving their gardens from utter ruin, except to furround the trees with sheep's dung, the small of which the arda cannot endure.

There are in Arabia many ants, but moft of them are harmlefs as ours. From among thefe, however, are to be excepted two fpecies, one of which becomes troublefome by the voracity with which it attacks victuals, unlefs driven away by the odour of camphor ; the other's bite is little lefs painful than that of the fcorpion; but neither is it more deadly.

A fort of fcolopendra likewife torments the inhabitants of this country, and affects thofe on whom it fixes with burning pains. This infect fixes all its feet in the flefh, fo that it is impoffible to rid one's felf of it otherwife than by fucceflively burning all the parts affected with a hot iron. The cuttle fifh is dangerous to fwimmers and divers, of whom it lays hold with its long claws. Thefe do not wound, but produce fwelling, internal pains, and often an incipient paralyfis.

Among the Tenebriones is one fpecies which deftroys reeds. Probably this fmall infect attacks likewife the ftalks of corn, in which is obferved a farina, which ferves to diffufe the eggs of this infect through houfes. This little animal is therefore one of the moft troublefome infects in the country. The women of Arabia and Turkey make ufe of another tenebrio, which is found among the filth of gardens. As plumpnefs is thought a beauty in the Eaft, the women, in order to obtain this beauty, fwallow, every morning and every evening, three of thofe infects fried in butter. The Red Sea is full of marine infects; Priapi, Salha, Fiftulares, Medufa, &c. Mr. Forfkal became more and more convinced, in the courfe of his obfervations, that the immenfe numbers of thefe animals contribute to produce the refulgence which is perceived at night in fea water. This infect feems to be an animated phofphoric body.

We obferved a great many crabs, fome of which were fpecies peculiar to the Arabic Gulph. The fhells are not lefs numerous; and fome of them of rare fpecies. The molt beautiful is a Pinna, the colours of which are fuperb; but this fhell is very brittle. The inhabitants avail not themfelves of this plenty of marine productions, which might afford them excellent food. Muffulmans in general eat very little fifh, and appear to have a particular averfion for crabs and fhell fifh. On the contrary, the oriental Chriftians, who are confined to long and rigid fafts, make up to themfelves for their abftinence from flefh, by the frequent ufe of fuch meats as thefe. At Suez, the Copts live almost entirely on fhell fifh.

I have already had occafion to fpeak, in the courfe of my travels, of the aftonifhing mafs of works formed by marine infects; namely, the immenfe banks of coral bordering, and almost filling up the Arabic Gulph. Great part of the houfes in the Tehama are of coral rock. Mr. Fortkal ufed to look upon every Arabic houfe as a cabinet of natural history, as rich in corals as any fuch cabinet in Europe. The reader may therefore conceive with himfelf what a variety of madrepores and millepores are to be met with in thefe feas. Some are fo curious as to tempt us conftantly to take fpecimens of them; but then their bulk renders it impossible to carry thefe away. Thefe coral rocks, riting fometimes ten fathoms above the furface of the fea, are foft under the waters: And hence, being eafily wrought, they are preferred to all other flones for the purpofes of building.

## CHAP. CXLI. - The Common and Rare Plants.

ARABIA, by its fituation, 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 Afia. 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 thefe laft 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 fpecies of any genus of plants, the fpecies of the fame genus to be found in Arabia are almost all new, and have accordingly been deferibed by Mr. Forfkal for the first time. The cafe is not the fame in refpect to the plants common to Arabia with India; most of thefe are equally to be found in both countries. The indigenous plants of Arabia have been hitherto fo little known, that Mr. Forfkal was obliged to form no fewer than thirty new genera; not to fpeak of the doubtful fpecies, which he durft hardly arrange under known genera.

Of the 800 plants defcribed by my late friend, I shall content myfelf with speaking of a finall 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 fome of them in my account of the Arabian agriculture. The Arabians cultivate wheat, barley, and durra, (Holcus Linn.) The latter grain, forgo, or great millet, feems to be a native of Arabia, for feveral 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 confiderable warmth, and upon a good foil grows to a great height.

The Arabians cultivate feveral pot herbs, of the fame nature as ours; fuch as lettuces, of which there is alfo a wild fort which is not ufed; fpinnach; the carrot (Daucus, Linn.); a very delicate fort of purflain with fharp leaves; a fort of raddifh, of which only the leaves are eaten; water creffes; and above all, great variety of gourds, cucumbers, pumpkins, and melons. Of pumpkins and melons, feveral forts grow naturally in the woods, and ferve for feeding camels. But the proper melons are planted in the fields, where a great variety of them is to be found, and in fuch abundance, that the Arabians of all ranks ufe them, for fome 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 ftopped with wax, and the melon left upon the flalk; within a few days the pulp is, in confequence of this procefs, converted into a delicious liquor.

The pot herbs which are natives of India, but are now cultivated or naturalifed in Arabia, are,—Sida, refembling our mallows; Hibifcus, refembling mallows alfo, but of which only one fpecies is proper to be eaten; Jufliæa, nearly like the Lyfimachia; Acanthus, a beautiful fpecies; and Bunias, fomewhat like our cabbages; the leaves of thefe plants are boiled. There are other Indian plants whofe leaves the Arabians eat raw, and by way of fallad, fuch as Cleome, not unlike muftard; Stapelia, and Dolichos, a fort of bean, of which I fhall hereafter have occafion to fpeak.

There are alfo fome 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 pleafing acid tafte; laftly, the celebrated Colocafia, (Arcem Colocafia, Linn.), of which the Egyptians have always made great ufe, and which grows in abundance in all marthy places in Arabia.

Nor is there in Arabia any want of vegetables diflinguifhed by the beauty of their flowers, and their fragrant fmell. The odoriferous herbs, of which we have alfo fpecies, are lavender, marjorum, the lily, and fome pinks. But the moft fragrant, and thofe which produce the fineft flowers, are plants common to Arabia and India. Thofe valued for their perfume are Ocymum, the moft beautiful fpecies of the bafilic; Imula, a very odoriferous fort of elicampane, a native of India; Cacalia, from the heart of Africa; and Dianthera, a plant as yet but little known, of which Mr. Forfkal difcovered eight fpecies. In the fandy defarts grows a plant of a new genus, named Mofcharia, by my friend, on account of its mufky fmell. The plants of Indian origin which afford the fineft flowers, are, Ipomæa, a plant like the rope weed; Pancraticum, called by us the fea daffodil, a flower of the pureft white colour; and Hibifcus, a fpecies different from the leguminous Hibifcus, a flower of the brighteft red colour, and fingularly large. Thefe flowers, agreeable by their form or perfume, are far from being indifferent objects to the Arabian peafantry, who retain the ancient cuftom of crowning themfelves with flowers on days of joy and feftivity.

Various Arabian plants are used as materials for the arts, and for purposes of economy. An ill looking herb, like orache, and which Mr. Forfkal ranked as a diftinct genus, by the name of Suzda, affords abundance of an alkaline falt, excellent for whitening linen, and ufed by the common people, inftead of foap, which is very dear in Arabia. Of a particular fort of rufh, the Arabians work carpets fo fine, that the exportation of them to other countries, and even as far as Conftantinople, forms a confiderable 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 refembling French beans, produce fuch beautiful beans that they are ftrung into necklaces and bracelets, which are highly effeemed. The bean of the Glycyne is generally known by the name of the black bean of Abyffinia. The indigo fhrub (Indigofero, Linn.) is cultivated through all Arabia, blue being the favourite colour of the Arabians. Several wild fpecies of this plant grow very generally over the country. We were told, that, in a fearcity of this plant, the Arabians knew how to extract indigo from a fpecies of Polygala. The common Kali (Salfola, Linn.) grows in great plenty along the Arabic Gulph, and in the ifles. Were the Arabians capable of industry, they might make fugar for themfelves, as the cane grows in their country in its full perfection ; they content themfelves with eating it raw without even fqueezing out the juice.

Through almost all Arabia, a fort of Panis (Panicum, Linn.) or bulrush (Scirpus, Linn.) is used for covering the roofs of the houses. These flender coverings are fufficient in countries where rains are unfrequent.

One plant, although not a native of Arabia, merits notice in this place, on account of the difcovery made by Mr. Forfkal of an economical fecret among the Arabians in Egypt, in which it is concerned. That country, in which the water is generally bad, has, from time immemorial, ufed for drinking a fort of beer different in its nature from that ufed in the north. They told us they could neither brew this beer, nor give it an agreeable tafte, without the ufe of a grey herb, called Schæbe, an infufion of which was mixed with a certain quantity of meal, in order to form leaven for the fermentation both of bread and beer. Upon feeing a fpecimen of that herb, my friend and I perceived it to be the Lichen of the plum tree, a native of the ifles of the Archipelago, whence fiveral flip-ladings of it are annually brought to Alexandria.

Merdows are rare, and not rich in het countries; in Arabia, therefore, there are not many plants for forage. Horned cattle are not common here, and are ill fed, and their

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flefh is confequently ill tafted. Animals of a nature fuitable to the climate, fuch as camels and affes, are, as I have already mentioned, content with the dricft and hardeft fare. We have feen camels eat of a fpecies of Euphorbia, after it had received fome little preparation in a hole dug in the earth. This animal alfo browfes on the dry and prickly herbs and fhrubs of the defart, fuch as the Zygophyllum, Hedyrarum, Colutea, &c. The Mefembryanthema, fucculent herbs, afford another refource to the animals of the fandy plains. The Bedouins likewife prepare, of the grain of a fpecies of Mefembryanthemum, a fort of bread, which they cat as readily as wheat bread. The afs eats even a fpecies of Scorfonere, fo rough and bitter, that even the camel refufes it.

All fimple nations use for remedies vegetables, of the virtues of which they have a traditionary knowledge. The Arabians have alfo medicines of this kind, which they have used from time immemorial, with a degree of fuccess of which indeed a stranger can never be abfolutely certain. I need fay nothing of plants fo well known as aloes and euphorbia. In Arabia, the different fpecies of the latter of these plants are fo numerous, that Arabia may certainly be regarded as its native country. In hot countries counter poilons are highly efteemed, on account of the number of venomous beafts with which fuch countries are infefted. By long experience, the inhabitants of those countries have learned what plants are falutary 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 Arifolochia femper virens, which they confider not only as a remedy, but as a prefervative too, against the bite of ferpents. 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 feems probable, that the jugglers, who expose themselves for daringly to be bitten by ferpents, have fome fecret by which they preferve themfelves from fuffering by their bites. The prickly caper tree is alfo effected an excellent antidote against poifons of all kinds.

Among the new genera of plants difcovered by Mr. Forfkal, feveral are particularly curious; Caydbeja, called by Sir Charles Linnæus, Forfkalea, in honour of my deceafed friend, grows in the drieft places of the country. It has finall feelers, with which it fixes itfelf fo tenacioufly upon fluffs and other finooth bodies, that it is torn in pieces before it can be removed. The Volutella is a very extraordinary plant; being properly a long flender thread, without root or leaves, which intwines itfelf about trees. It bears, however, a fort of flower, and berries, which are eaten by children. The Polycophalos, which refembles the thiftle, has at a diftance the appearance of a loofe heap of balls, each of which inclofes a parcel of flowers. The Nerium obefum, a fort of laurel-rofe, is remarkable for a fingular bulb, clofe to the earth, and of the fize of a man's head, which forms all its trunk, and out of which the branches fpring.

Reeds are fo common about the Arabic Gulph, as to have procured the Gulph the name of Jam Suf, or the fea of reeds, from the ancients. One fpecies of this vegetable is particularly worthy of notice. It grows with a vigorous vegetation, and in great abundance, in the bath-waters, in the diffrict of Ghobeybe, where it rifes to the height of twenty-four feet. There long folid reeds are an article of commerce. They are exported to Yemen, and there ufed in the ceilings of houfes. In the fame diffrict of Ghobeybe, nearly opposite to Suez, we were furprifed to fee 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 fandy plains of Arabia are almost defitute of trees; only a few palms are feattered here and there. Forefts are to be feen 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 forefts are either absolutely unknown, or at least different from our European trees of the fame genera or species. The principal of them are the following, of which I shall have occasion to speak fomewhat more at length : Sceura, Tomex, Catha, Cynanchum, Mæru, Bæka, Haledi, and several species of the fig-tree unknown among us.

The Arabians cultivate feveral of our fruit trees. They have pomegranate, almond, apricot, pear, and apple trees. Here is a fpecies of pear tree, and a corneil tree which are peculiar to Arabia. The Arabians likewife eat the fruit of feveral of our fhrubs, fuch as the Afclepias and the Rhammus.

Although the Mahometans drink no vine, the Arabians however, plant the vine, and have a great variety of grapes. They dry a fmall fort of grape, called Kifchmifch, which has no ftone, but only foft, and almost impalpable feeds; and of thefe grapes they fell a quantity to their neighbours. They also make from mint a fyrup, named Dub, which they find a pretty lucrative article of commerce.

Several forts of lemons and oranges are found in Arabia. If an inference may be drawn from the names which the Arabians have given them, one fhould fuppofe 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 fteeped for forty days in oil, is prepared an effence famous among old women for reftoring a fresh black colour to grey hairs.

The Banians have transported various fruit-trees from India, which are now naturalized in Arabia; fuch are the Bannana-tree (Mufa Linn.); the Mangoustan (Mangifera Linn.); the Papaya (Carica Papaya Linn.); and the Ciffus Linn. Arabia produces the date tree; but their other palms, and effectially the Cocos, feem to be from India.

The Indian fig-tree, (Ficus varta), although now very common in Arabia, is perbaps not a native of this country. The fingular property which this tree poffeffes, of fpreading itfelf, by means of filaments fhooting from its branches, which, when they reach the ground, take root and form new trunks, is well known. Mr. Forfkal faw a dozen fpecies of indigenous fig-trees in Arabia, which are not mentioned by Linnæus. Their fruit is far from delicate ; feldom eatable. The bark of one fpecies is ufed in tanning leather. Of another the leaves are fo rough, that they are ufed for cleaning and polifhing iron. The reft are only fo many of the ufelefs trees of the foreft.

The tamarind, which, in Arabia, as well as in India, is equally ufeful and agreeable. It has a pulp of a vineous tafte, of which a wholefome refrefhing liquor is prepared. Its fhade fhelters houfes from the torrid heat of the fun, and its fine figure greatly adorns the fcenery of the country. The inhabitants are also fond of raising over their houfes the fhade 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 eafily removed from one place to another; and those of the forests, in the back parts of the country, are feldomer feen by travellers than the other vegetables. Hence, it is no wonder that we have been hitherto fo ignorant concerning the trees of Arabia. More than half the new genera classed by Mr. Forskal comprehend trees only. My friend

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faw likewife other eighteen trees, the genera of which he had no opportunity of afcertaining; 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 cosse-furubs 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 affissing digestion, and of fortifying the constitution against infectious distempers. Yet its infipid 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 fleep.

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 fleep its fruit in water, which they ufe for washing and perfuming the head. The fecond bears fome refemblance to the palm-tree, and produces flowers of a rich and delicious fmell. These flowers are fold at an high price, as the Keura is rather a fearce plant. But one little knot, if preferved in a cool place, will long continue to diffuse its odours through a whole apartment.

Children eat the fruit, which is infipid enough, of a large tree called Oncoba, and a tall fhrub named Mærua. Both thefe too, are new fpecies difcovered by Mr. Forfkal. Such is alfo the Chadara, a large tree, and the Antura, a tree of a fmaller fize; neither of which has any thing remarkable to diftinguifh it, except its wood and its novelty. Culhamia, a large tree, alfo unknown to the botanifts, has nothing but its ufe to recommend it. Cadaba and Mæfa are fhrubs which have nothing particular about them, and inight be paffed over in filence, had not Mr. Forfkal taken notice of them.

Several fhrubs which are indigenous in Arabia are of fome ufe to the inhabitants. The fruit of a new genus, named Sodada, is eaten; from the berry of another new fhrub, called Cebatha, is extracted a very ftrong fpecies of brandy, the acid tafte of which is improved by a mixture of fugar. A fort of that falfe phafeolus, Dolichos, which I have mentioned in fpeaking of the plants, grows up to a bufhy fhrub, fo as to form hedges in a fhort time, which are almost impenetrable. Cynanchum, a new genus, is a fhrub, of which the wood called by the Arabians March, is ufed for fuel, as it has all the lightness and combustibility of tinder.

An Arabian tree, famous from the moft remote antiquity, and neverthelefs but little known, is that from which the balfam of Mecca is obtained. We found one of thefe trees in the open fields; and under its fhade Mr. Forfkal wrote the firft botanical defcription of the fpecies. He at the fame time named it, as a new fpecies, Amyris; a name which has fince been adopted by other botanifts. The tree has not a beautiful appearance; and, what is furprifing, 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 fort of Amyris, called Kafal, is exported to Egypt, and there ufed to communicate an agreeable odour to pots boiled upon it, as fuel, which affects alfo the liquors contained in them. The Arabians, in the remoter parts of the province of Hedsjas, feem to be better informed; for they collect the balfam, and bring it to Mecca, whence it is diffributed through the Turkifh empire, where it is in high effimation. Even at Mecca it is difficult to obtain any of this balfam in its original purity. America produces alfo fome trees of the genus of Amyris, fo that the value of the balfam of Mecca may fall in time. We could learn nothing of the tree from which incenfe diftils; and Mr. Forfkal 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 incenfe in no effimation, and make ufe only of that which comes from India. Probably Arabian incenfe was fo called among the ancients, becaufe the Arabians traded in it, and conveyed it from India to the ports of Egypt and Syria.

Senna (Caffia Senna Linn.) is a fhrub of which the favourite feat feems to be Upper Egypt, and that part of Arabia which lies oppolite to Upper Egypt, on the other fide of the Arabic Gulph. As there are feveral fpecies of Caffia, it feems probable that the fenna imported into Europe is not all the produce of the fame fhrub. The differently figured leaves indicate as much. That which we call fenna of Alexandria grows in great abundance in the territory of Abu Arifch. The Arabians fell it at Mecca and Jidda; whence it paffes, by the way of Suez and Kahira, to Alexandria. Senna, and other forts of caffia, are much ufed in Arabia in various difeafes. Caffia Fiftula, or black caffia, mixed with a little rhubarb, is the beft remedý known to the Arabian phyficians for the cure of the Cholera Morbus, and of diarrhœas, which are in hot countries peculiarly dangerous.

I have already had oceafion to fpeak of the coffee-tree, which furnishes the Arabians with their beft article for exportation. This fhrub, which is at prefent reared in many green houfes in Europe, is too well known to need a defcription here. The Arabiansfay that it is a native of Abyflinia; and feveral travellers affirm that they have feen it in great plenty in that country, where it produces berries not inferior in goodnefs to the coffee of Yemen. What renders this relation the more probable is, that the fruit of the wild coffee-trees is in Arabia fo bad as to be unfit for ufe. However this may be, it is at least certain that this shrub thrives only on hills, and in places which are cool, and not defitute of moifture. For this reafon, the inhabitants of the Highlands plant other trees among their coffee-plants, in order to fhade them; and, in the time of the intenfe heats, water them. It fhould feem then that the Europeans are miftaken, in fupposing that this farub should be planted in a dry foil, under a torrid sky, and in the hotteft climates. This miftake may be fufpected to be the reafon of the bad quality of the American coffee. In the account of my journey through Yemen, I have mentioned the countries where the beft coffee is to be found; and have at the fame time fpoken of the extensive trade which the Arabians carry on in this. commodity.

Their profits are lefs confiderable from the cotton-tree, of which they have two fpecies; that which grows to a flirub; 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 (Laufonia inermis Linn.) the leaves of which, pulverifed and wrought into a pafte, form a cofmetic which is in high repute through the eaft. The women of those countries, with this drug, ftain, 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 lefs differeable than they would otherwise be. This shrub, in its fize and character, has a refemblance to our privets.

The fenfitive plant, of the genus Miniofa, is well known. In Arabia are feveral fpecies of this genus, all either trees or fhrubs, which ferve the inhabitants both for ufe and pleafure. One of thefe trees droops its branches whenever any perfon approaches

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it, feeming as if it faluted thofe who retire under its fhade. This mute hofpitality has fo endeared this tree to the Arabians, that the injuring or cutting of it down is flrictly prohibited. Another of thefe (Mimofa Selam) produces fplendid flowers, of a beautiful red colour, with which the Arabians crown their heads on their days of feftivity. The flowers of another (Mimofa Lebbex) are no lefs remarkable for a fine filky tuft, formed by their piftils. The leaves of another (Mimofa Orfæta) preferve camel's milk from becoming four, fo that it retains all its fweetnefs for feveral days. The finoke of the timber of this fame tree expels a worm, which fixes itfelf in the flefh of the human neck, and produces epileptic fits. This fpecies of the Mimofa is difperfed through Afia, Africa, and America; it is well known that the fenfitive plant was brought into Europe from the latter of thefe continents.

At Beit el Fakih, Mr. Forfkal found fome fine trees, which were the ornament of the place; but he could not learn either thêir name or their country. He fufpects them to have been brought from India by the Bramins. But, as their characteriftics 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 majettic form, and covered with beautiful flowers. The Ciffus, perhaps another native of India, is at prefent 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 Ciffus is valued as one of the best counterpoiss; and is on this account held in high estimation; it is the Ciffus Illa Linn. A species of Glycyrrhiza, or liquorice-fhrub, is common in Arabia and India.

Arabia does not produce many poifonous vegetables; yet here is found a very dangerous fhrub of a new genus, called by Mr. Forfkal Adenia. The buds of this fhrub are one of the moft violent poifons, if dried, and given in drink as a powder; they have the fudden effect to fwell the body in an extraordinary manner. A fort of capertree (Capparis fpinofa Linn.) is the only remedy against the effects of this poifon. This latter flirub is fo common in Arabia, that the antidote is always to be found befide the poifon.

Mr. Forfkal likewife enumerates other eighteen trees which he faw, 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, fome of the properties. In Yemen he faw two trees, one of which was like the lemon, the other like the apple tree; but the inhabitants themfelves know neither their names nor qualities. Noemam, a tree from the coffee mountains, is often confounded with the caffia tree. Bæka and Anas are trees very common in the Highlands, the juice of which is couffic and polyfonous. Schamama bears a fruit which taftes and finells like a lemon. Gharib Elbæke is a tree on the hills in the territory of Abu Arifch, from which diffils an agreeable juice, which affords pleafant morfels to the birds. Segleg, another tree of Abu Arifch, bears leaves from which there is a juice expressed which passes for an excellent remedy in cases of weaknefs of fight. Sym el Horat, or the poifon of fifhes, 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 fifting. Fifthes are fond of it, and fwallow it eagerly; after which they float in a flate of feeming intoxication on the furface of the water. This feenis to be a fort of nux vomica; which is also obtained from the western coalts of India.

We neglected to inform ourfelves, in Arabia, concerning the production of manna; and what we learned from a monk, in a convent near Suez, was a monattic legend, not worth repetition. The tree from which manna is obtained in Mefopotamia, by the fhaking fhaking of its branches, is an oak, as I have been credibly informed by feveral different perfons. This manna is white and faccharine. But, at Bafra, I had a fpecimen flewn me of the manna Tarandjubin, which is gathered in Perfia, from a prickly flub; it, as well as the former, is in round grains; but thefe are yellowifh. As Arabia Petræa abounds in prickly flubs, poffibly this manna may be found alfo there; although in those defart places it cannot be very plentiful. Both thefe forts of manna are ufed as fugar, in feveral diffes of meat, effecially paftry. They are nourifhing, and, when newly gathered, have no purgative qualities.

The cedar grows not in Arabia, but feems 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 deferibed by Mr. Forskal, a tree that grows on the feafhore, is fo fost a wood, that no use can be made of it.

### CHAP. CXLIII. — The Minerals of Arabia.

IN the account of my journey, and in fpeaking of the foil of Arabia, I have already had fome occafion to mention the nature of those flones 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.

Befide calcareous, vitrifiable, and fand ftones, we faw alfo a ferruginous fpar, mixed with brown or white felenite, almost transparent. We found likewife, in the neighbourhood of Loheia, a blueist gyptum, a greyist fchistus, and spheric marcaflites, in beds of grit-stone; from which flones are hewn for building. Arabia affords, however, ftones of greater value. The onyx is common in Yemen; and we faw even quantities of these stones on the road between Taces 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 feems to be a fort of cornelian. The Arabians set it in rings or bracelets, and afcribe 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 refemblance to this Ayek Jemani.

I could learn nothing of the precious ftones, properly fo called, which are fuppofed to be found in Arabia. It does not feem even probable that emeralds were ever found here. The hill which has been denominated the hill of emeralds is in Egypt, on the oppofite fide of the Arabic Gulph, and forms a part of that large chain of mountains which are compofed chiefly of granite.

We faw two little hills, confifting almost entirely of fossile falt; one near Loheia, and the other in the neighbourhood of Hodeida. Those masses of falt are piled up in large transparent strata, and inclosed in a crust of calcareous stone. The Arabians formerly dug up this falt, but the galleries of the mines have funk down, and it is now neglected. We were told, however, that foreign vessels fometimes come to lade with this falt, 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 fo far as to affert that it is abfolutely defititute of iron. This is not true; for grains of iron are to be feen among the fands which are wafhed down by the rains. Magnets are commonly to be met with in the province of Kufma; and at Saade are iron

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iron mines, which are wrought at prefent. It muft, however, be confeffed that the iron of Yemen is coarfe and brittle; difadvantages in it which cannot be remedied. Befides, the fcarcity of wood makes this iron dearer than that which is brought from diflant countries. For this reafon, iron is a commodity which ftrangers can always difpofe of to advantage in the ports of the Red Sea.

In Oman are many very rich lead mines. As this metal is more eafily fufible, the inhabitants of this province export great plenty of it. This trade is carried on from the harbour of Mafkat.

As the ancients honoured one part of Arabia with the title of Happy, it fhould feem that they muft have afcribed to it all poffible advantages. The Greeks and Latins accordingly make ample mention of the immenfe quantity of gold which this country produced. In remote times poffibly, when the Arabians were the factors of the trade to India, much of this precious metal might pafs through Arabia into Europe; but that gold was probably the produce of the mines of India. At prefent, at leaft, there is no gold mine in Arabia. The rivulets bring down no grains of this metal from the hills; nor does the fand fhew any marks of fo rich an intermixture. A philofopher of Loheia ftrove to perfuade us, that he himfelf, and nobody elfe, was acquainted with fome mines in the country; but he was a babbler to whofe ftories we could not give the flighteft credit.

All the gold now circulating in Arabia is from Abyfinia or Europe, and is received in payment either for coffee, or for India goods, which are fold at Jidda or Mokha. The Imam of Sana, when he withed, fome time fince, to ftrike a little gold coin, was obliged to melt down foreign money for the purpofe. The gold which paffes from Europe into Arabia, confifts almost altogether of Venetian fequins. On this account fome Arabiaus asked, if the Venetians were the only nation in Europe who had gold mines. Others fancied that the Venetians were in possible of the philosopher's ftone.

Thefe prejudices and popular rumours ferve to keep up the old partiality of the Arabians for the purfuit of the art of transmuting other fubstances into gold. An Arabian no fooner meets with an obfcure book upon this fubject, by fome pretended adept, than he fets himfelf to chemical proceffes, which he purfues as far as the circumftances of his country will permit. I have already given the flory of two alchymifts of Beit cl Fakih who had ruined themfelves by refearches into the art of making gold. This tafte is very general in Arabia; most of those alchymical enthusiafts think themfelves fure of fuccefs, if they could but find out the herb which gilds the teeth, and gives a yellow colour to the flesh of the fleep that eat it. Even the oil of this plant must be of a golden colour. It is called Hafchifehet ed dab. I was affured that it is common in the vales of Mount Libanus, and is alfo to be found on the high hills of Yemen.

#### VOYAGE FROM MOKHA TO BOMBAY.

#### CHAP. CXLIV. - Departure from Mokha.

THE veffel belonging to Mr. Scott, with whom we were to take our paffage for Bombay, having been detained for a confiderable time at Mokha, we could not leave the city till the 23d of August 1763. Although Messers. Cramer and Baurenfeind were at that time very ill, they, however, determined not to lose the opportunity of leaving Arabia. As to myfelf, my health was fo far re established, that I could fafely venture upon the voyage to India. The famous ftreight of Babel-Mandel, where the Arabian Gulph joins the ocean, and where we arrived on the fecond day of our voyage, may be about ten German miles in breadth. It is interfperfed with fmall iffes, of which that neareft Africa is called Perim, and forms with the African continent a channel, through which fhips ufually pafs, notwithftanding the rapid current which prevails in it. In the fea, between Arabia and India, there is generally a rapid current driving to the eaft, with fo much violence, that it is impoffible to reckon the rate at which a fhip runs in paffing here. In this fea we met likewife with north winds, fo cold that we were obliged to put on warmer clothes.

In this first part of our voyage, Mr. Cramer's health feemed to recover daily; but Mr. Baurenfeind grew worfe and worfe. He funk into a deep lethargy, and died on the 29th of August. The defigns of this artist, of which I have published a part, fufficiently befpeak his praife.

Next day after Mr. Baurenfeind, died alfo our fervant, Berggreen, a Swede, who had made feveral campaigns in the fervice of a Colonel of Huffars. This man, who was naturally robuft, and had been inured to fatigue, had at first laughed at the idea of the hardships of a voyage to Arabia; but he funk 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 fimilar end of two learned travellers into the eaft, which deferves to be made known. The one was Mr.Donati, who was at the head of a fociety of learned Italians, fent by the king of Sardinia to travel in Afia. Soon after their arrival in Egypt, this fociety quarrelled among themfelves. 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 fervant. He went by Damafcus to Bafra, in order to find an opportunity of paffing on to India. But, being naturally impatient, and weary of waiting for an European veffel, he embarked on board a finall open fkiff, in which he purpofed to proceed to Mangalore, on the coaft of Malabar. The fatigue was too much for him; and he died on board this veffel, three days before it reached India. Before his death he gave money to his fervants to carry them home; but this the Italian lofing all at play, in defpair, turned Muffulman at Mafkat.

Mr. Donati was well qualified to make the most of fuch a journey as that he had undertaken. His knowledge was very extensive; and he possified all the requisite firmnels and activity of spirit. He was farther possified 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 failed, 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 phyfician named Simon, well fkilled in natural hiftory, and a confiderable proficient in aftronomy. He arrived long before us in Syria, and was well received by his countrymen at Aleppo. Not finding leifure enough while he was among those Europeans, to profecute his refearches, 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, difguffed by the mummeries and ridiculous obfervances of those monks, he, in a fit of defpair, refolved to become Muffulman.

Although the Turks make much of an European phyfician, Mr. Simon faw himfeif neglected as foon as he had made profeifion of Mahomediin; juit as if he had loft his skill in his profession, with the change of his religion. Becoming weary of Diarbekir, he retired to Bagdad, and there lived by the fale of drugs, and the practice of medicine. Still retaining, however, his tafte for natural hiftory, he continued to botanize in the adjacent country with great activity. A Perfan Khan in the neighbourhood, whom he had refused to vifit, had him carried off, when he was out upon one of his botanical excursions, and compelled him by the bastinado to preferibe for him. Mr. Simon not fucceeding in the cure of the Khan, was again baffinadoed, and imprifoned. The fucceffor of the deceafed Khan being likewife fick, and learning that the prifoner was an European phyfician, took him out from confinement, and entrufted his health to his care, and was fortunately cured by Mr. Simon's fkill. But this fuccefs proved only a fource of new misfortunes to the ill-fated philofopher. His new mafter refufed him permiffion to return to Bagdad, and carried him with him in all his campaigns, in the late civil war in Perfia. In one of those expeditions, an enemy furprifed the Khan, and Mr. Simon was flain on that occafion, with his mafter, and their whole party.

The paffage between Arabia and India was formerly thought very dangerous. Ships were carried on by fo rapid a current, that they could neither keep their reckoning, nor diffinguifh the coaft during the rainy feafon : leveral were confequently loft on the low coafts of Malabar. Thefe misfortunes have ceafed to take place, fince an obfervation was made, which has been thought new, although Arrian fpeaks of it as being known to the ancients: in the Indian ocean, at a certain diffance from land, a great many water ferpents, from 12 to 13 inches in length, are to be feen rifing above the furface of the water. When thefe ferpents are feen, they are an indication that the coaft is exactly two degrees diffant.

We faw fome of these ferpents, 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 Ifle and the City of Bombay.

THE ifle of Bombay is two German miles in length, by rather more than half a mile in breadth. A narrow channel divides it from another finall ifle of little value, called by the Englifh Old Woman's Ifland. Bombay produces nothing but cocoas and rice; and on the fhore a confiderable quantity of falt is collected. The inhabitants are obliged to bring their provisions from the continent, or from Salfet, a large and fertile ifland not far from Bombay, and belonging to the Marattas. Since I left India, the Englifh have made an attempt upon Salfet, which is indeed very much in their power, and the public papers fay that they have been fuccefsful. I know not whether they may be able to maintain themfelves in it against the Marattas, whose armies are very numerous.

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The fea breezes, and the frequent rains, cool the atmosphere, and render the climate of this ifland temperate. Its air was formerly unhealthy and dangerous, but has become pure fince the English drained the marshes, in the city and its environs. Still, however, many Europeans die fuddenly here; but they are new-comers, who shorten their days by a mode of life unfuitable to the climate; cating great quantities of beef and pork, which the Indian Legislator had wifely forbidden, and drinking copiously of the Krong wines of Portugal in the hottest feason. They likewise perfiss 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 difease, 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 funster.

The city of Bombay, fituate in the northern part of the ifland, is a quarter of a German mile in length; but narrow. It is defended by an indifferent citadel towards the fea, and at the middle of the city. On the land fide its fortifications are very good. During the war the Eafl India Company expended no lefs than 900,000 French livres a-year, in the conftruction of new works for its defence; and, although thefe works are no longer carried on with the fame activity, yet the fortifications of Bombay are ftill continued, fo that it muft be in a fhort time the moft confiderable fortrefs in India. Befides the town, there are in the ifland fome fmall forts fufficient to protect it from any irruption of the Indians.

In this city are feveral handfome buildings; among which are the Director's palace, and a large and elegant church near it. The houfes are not flat roofed here, as through the reft of the eaft, but are covered with tiles in the European fashion. The English have glass windows. The other inhabitants of the island have their windows of finall pieces of transparent strengther in wood, which renders the apartments very dark. In the east it is the fashion to live during the dry feason in chambers open on one fide. The houses of Bombay are in general neither splendid nor commodious in any great degree.

The harbour is fpacious, and fheltered from all winds. A valuable work, which has been conftructed at the Company's expence, is, two bafons, hewn out in the rock, in which two fhips may be at once careened. A third is now preparing. This work, which has been very expensive, likewife brings in a confiderable annual return. Strangers pay very dear for liberty to careen in thefe bafons. While I was there I faw a fhip of war belonging to the Imam of Sana, which he had fent to Bombay, folely on purpofe that it might be refitted.

### CHAP. CXLVI. - Of the Inhabitants of Bombay.

THE toleration which the Englifh grant to all religions has rendered this ifland 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; fo that they are now reckoned at 140,000 fouls, although within these twenty years they did not amount to 70,000.

Of thefe the Europeans are naturally the leaft numerous clafs; and this the rather as they do not marry, and their numbers confequently do not multiply. The other inhabitants are Portuguefe, or Indian Catholics; Hindoos, the original poffeffors of the country; Perfians from Kerman; Mahometans of different fects; and in the laft place fome Oriental Chriftians. My journey to Surat will afford me occasion to fpeak more

more at length of the Hindoos and Perfians, who chiefly inhabit the invirons of this city; adding the obfervations I alfo made on thefe people at Surat.

The English, as I have mentioned, have an handfome church at Bombay, but only one English clergyman to perform the fervice of religion in it; and, if he should die, the congregation would be abfolutely deprived of a paftor; for the Company have no chaplains in their fhips, and entertain no clergy in their fettlements on the coaft. Wherefore, when a child is to be baptized, which is not often, as the English rarely marry in India, a Danish mislionary is sent for, to administer the facrament of baptifm.

The Catholics, a fcanty remainder of the Portuguefe, and a great number of Indians, their converts, are much more numerous than the Protestants. They have abundance of priefts, as well Europeans as Indians, who attend their ftudies at Goa. To fuperintend this herd, the Pope named fome years ago a bifhop of Bombay, but the governor of the ifland fent him away, declaring that they needed not Catholic priefts of fo high a rank. The Catholic churches are decent buildings, and are fumptuoufly ornamented within. The Jews had once a college and a church in the middle of this illand. Their college is at prefent the country houfe of the English governor. And the old church has been converted into a fuite of affembly rooms.

All religions, as I have already remarked, are here indulged in the free exercife of their public worfhip, not only in their churches, but openly, in feftivals and proceffions, and none takes offence at another. Yet Government allows not the Catholic priefts to give a loofe to their zeal for making profelytes. When any perfon choofes to become Catholic, the reafons must be laid before government, and if they are judged valid, he is then allowed to profels his conversion. The priefts complain of the difficulty of obtaining this permiffion. They, however, have confiderable fuccefs in convertion among the flaves, who, being ftruck with the pomp of the Romifn worfhip, and proud of wearing the image of a faint upon their breafts, choofe rather to frequent the Catholic churches than any others, and perfuade their countrymen, as they fucceffively arrive, to follow their example. I had purchafed 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 Muffulmans in Perfia and Turkey might give me trouble, and pretend that I was carrying away a Mahometan boy, in order to make him a Chriftian, 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 IndiaCompany govern their fettlements in a mode of administration different from that of the Portuguese and Dutch. These last nations intrust the dispolal of all places to the power of a fingle governor; the Portuguese to the viceroy of Goa; the Dutch to the governor-general of Batavia. The conquefts 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 feats of thefe four governments are, Bombay for the coaft of Malabar, Madras for the Coromandel coaft, Calcutta for Bengal, and Bencoolen for the illand of Sumatra.

Although independent of one another, the feveral 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 infurrection, the council of Bombay, without waiting for orders from the Court of Directors in London, fent troops and artillery to Calcutta.

Calcutta. These different establishments are all governed in the fame manner. All proceffes between subjects of the Company are determined by the law of England.

The council or regency of Bombay confift of a governor, with the title of prefident, and twelve counfellors, who are all increhants, except the commander of the troops, who held lately the rank of major. The Company have of late made fome changes upon this arrangement. The prefident muft be a military man; the commander of the troops is a brigadier, and has a voice in the council; and the director of the neval affairs has a place among the twelve counfellors who were formerly all merchants. The other fervants of the Company are factors and writers of different ranks. The from lower to higher places in the order of feniority,—even to the very first offices, that only excepted of prefident; who is nominated by the Court of Directors in London. The fervants of the Company are fometimes transferred from one department to another. Mr. Spencer, a very intelligent man, who was a counfellor at Bombay when I was there, was foon after transferred to the place of first prefident at Calcutta.

The prefident of the council of Bombay is obliged to refide in the idand; as are alfo those counfellors who hold the offices of treasurer and inspector of the Company's stores. The other counfellors are fent out to manuge 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 Bafra, were members of the council. In three of these places, the Company have forts in which they keep up garrifons of fufficient 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 feat of a Dutch factory. A counfellor from Bombay now refides as director in this city.

Factors are fent to the inferior fettlements; fuch as, in the province of Scindi, the great city of Tatta, the feat of the fovertign of the country; Lar Bunder; and Schah Bunder. The Company have likewife factors at Abu Schahr, Cambay, Onor, Calicut, and even in the fort of Victoria. This fort flands on a great river, which holds its courfe through the interior country, even to as great diffance as Puna, the feat of the chief of the Mahrattas. The Englifh acquired this place, with fome adjacent villages, from the Mahrattas, in exchange for Geri, a fortrefs once belonging to the famous Angria, of which they had taken poffeflion. 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 themfelves of the fort, and purchafe butcher meats from the Mahometans in the neighbourhood, as the Hindoos about Bombay will not fell their cattle for flaughter.

It is for the benefit or the Company to fend its fervants fucceflively to different places, before they are advanced to the first employments. Factors thus gain a knowledge of the affairs of all the different fettlements fubject to the government, of which they are afterwards to be counfellors. The Company, however, allows but very moderate falaries to its factors and directors. But they are permitted to trade on their own account in India only from Delege mear the Cape of Good Hope, to China, and northward, as far as Jidda and Bafra. By means of this extensive trade chiefly, do the Directors acquire that wealth which is the aftoniannent and envy of their countrymen in Europe.

These advantages for the acquisition of wealth in trade, are referved for the English exclusively. The Company admit flrangers into none but the military department of their fervice. In it they must enter the lowest rank; but advancement is pretey uppid; for their mode of life cuts off the officers very fast. At Bombay, I faw officers from various various nations; chiefly however Germans and Swifs. The troops are well paid; but I could not think the fervice agreeable; for the writers, who are more directly in the career of advancement, look upon the foldiers with that contempt, which monied men commonly think themfelves enritled to fnew for perfons who are in their pay.

In the government of which Bombay is the centre, the Company maintain feventeen companies of regular troops, confifting each of about an hundred and twenty men, with three companies of artillery. The foldiers are moftly Europeans, except fome Topafes, or Catholic Indians, dreffed in the European fafhion. At Bombay there is alfo a body of three thousand Sepoys, or Indian foldiers, Pagan and Mahometan, who wear their own original drefs, 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 finall corps of Arabs from the Persian Gulph, who are in fuch high reputation in India for their courage, that every Rajah defires to have fome in his fervice.

The artillery of Bombay is in very good condition, owing to the care of a Swede, whom the English fent out in 1752, and who brought with him a company of gunners, whom he had raifed in Germany. Bombay was thus furnished with a good number of able workmen, chiefly majons and carpenters. Those Germans likewise engaged many of their countrymen to leave the Dutch, and enter into the English fervice.

The whole coaft from Bombay to Bafra is inhabited by people addicted to piracy, fuch as the Malays, the Seageries, the Kulis, the Arabs, with other petty nations. It might be eafy for the Englifh to exterminate thefe pirates; as they fhewed in 1765, by poffeffing themfelves of the territory of the Malayans; which, however, they foon after ceded to the Indians for a round fum of money. But it is the Company's intereft to leave those plunderers to foour the feas, and hinder other nations from failing in the fame latitudes. The English are therefore content with protecting their own trade; for which purpose they maintain in the government of Bombay eight or ten finall 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 necclfary to pay their court in a particular manner to any nation in these latitudes, except the Mahrattas, who are mafters of the coaft and of the ifles about Bou hav, and by confequence in fome measure matters of the fubfiltence of this fettlement The marine force of the Mahrattas is not formidable; but they can bring 80,000 cavalry into the field. This refidue of the old Indians, retired among the hills, ftill retain power which renders them formidable to the Moguls. The s.er. Aurengzebe, to keep peace with the Mahrattas, granted them a fourth of the cuitonis paid by feveral provinces; a revenue which they have found means to enlarge face the tife of the laft troubles in Indoftan. They ventured to attack the English, in a time of peace, and in 1765 took a man of war pertaining to that no ion. The Company, inflead of revenging this infult, thought it more prudent to fattle the affair amicably. The fovereign of the Mahrattas, who is a Bramin, as are also his principal officers, refides at Puna, a great town in the interior country. The farms out his provinces to the Bramins, who again employ under-farmers of their own caft. According to accounts, the government of this nation is good, although arbitrary. Juitice is impartially administered; agriculture and manufactures flourish; and the country is very populous. The Mahrattas, although they thus practile juffice among themdeves, are, however, guilty of great barbarities in their frequent incurtions into the nei hbourin\_- bouring provinces under the government of Mahometans. They pillage and lay wafte all before them in the most cruel manner.

#### CHAP. CXLVIII. — Of the Trade of Bombay.

THE permiffion which the Company's fervants enjoy of trading on their own account, appears to many perfons to be injurious to the interefts of the Company. It must be confeded that this private trade is liable to abufes, 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 fervants. A liberty of trading on their own account infpires 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 inftance will flew both the good and the bad fide of this account. In the firft part of my work, I have mentioned the privilege the Englifh enjoy at Jidda, of paying lower duties than any other nation. Since the extension of their conquests in India, they have engrosfied almost the whole trade of the Red Sea; fo that few ships from other nations now reforting to Jidda, the customs of that city have considerably declined. The Turks and Arabs, not daring to raife 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 fecond duty. This falling ultimately upon the English merchants, the Company complained, but could obtain no redress. They then threatened to forfake the harbour of Jidda, and to fend their ships ftraight to Suez. The Turks and Arabs, confidering the navigation of the Arabian Gulph as the most dangerous in the world, paid no attention to those menaces.

At laft, Mr. Holford, an able feaman, determined to accomplifh them. To this end, it was neceffary to obtain the confent of the regency of Cairo, and affurance of good treatment at Suez. Ali Bey, who was then mafter of Egypt, giving himfelf no concern about the intereft of the Pacha of Jidda, or of the Sherriffe of Mecca, offered the Englifh the moft advantageous conditions; hoping to derive great profits from the Indian trade running in this new channel. Since Mr. Holford, in 1773, made a fuccefsful voyage up the Arabic Gulph, and conducted the firft Englifh fhips ftraight to Suez, feveral veffels have every year failed from India for this port. In 1776, five of thofe Englifh fhips entered the harbour of Suez. The paffage has been found fo fhort and convenient, that the regency of Bombay now fend their couriers by the way of Suez to England. In this way, they receive anfwers to their difpatches within the fame length of time which was formerly confumed in the conveyance of their packets to London.

But, this change in the conduct of this trade, is not yet of long ftanding. By the diminution of the expences of freight which it produced, the Englifh reduced the prices of India goods fo confiderably, through all the Levant, that the Company no longer found fale for those ftuffs which they had been accustomed to fend 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 fend their own fhips to Egypt. The only confideration to hinder them, is, that of the instability of the government of Cairo, and the frequent diffurbances which render Egypt unfafe for the merchant.

All the English ships for India fail to one of the four principal fettlements. Those which fail for Bombay are commonly five months in their passage. In one instance,

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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 fettlement, as far often as China, by which they gain confiderable 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, fince the Company have acquired such an extent of territory in India, they have no necessity to fend ready money from London to their fettlements.

The principal article with which the fhips from India are freighted, is cloth of all forts, which is fold moftly at Bafra, and in Perfia. The others are cochineal, ivory, iron, copper, guns, arms, &c. The crew of thefe fhips carry out likewife, each man, a parcel of goods, on his own account. A great part of the cargoes of thefe fhips is publicly fold, foon after they are unladen. The Indian merchants gather in to the fale; and the goods are difpoled of by auction, to the higheft bidder. The remainder are carried to the dependent fettlements.

The flips return to Europe, laden with pepper from Malabar, faltpetre from Scindi, and ftuffs from Surat. The crews carry home parcels of perfumes, gums, and fpiceries of different forts, the produce of India.

## CHAP. CXLIX. — Antiquities of the Isle Elephanta.

'ITHS finall ifle, fituate 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 flatue of an elephant formed of black flone, which flauds in this ifland, in the open plain, near the flore. This ifland being of fmall importance, the Mahrattas take no care of it; and the Englifh are at liberty to vifit it without paffports, which are requifite, when they go to the ifle of Salfet.

Several travellers mention the ifle of Elephanta, and the Indian temple in it; but this only in a transfert manner, and without feeming to have known all the importance of those remains of remote antiquity. To me the temple appeared fo remarkable, that I visited the island three different times, in order to draw, and describe its curiofities.

It is an hundred and twenty feet long, and the fame in breadth, without including the meafurement of the chapels and the adjacent clambers. Its height within is nearly fifteen feet, although the floor has been greatly raifed by the acceffion of duft, and of the fediment of the water which falls into it in the rainy feafon. The whole of this vaft ftructure, fituate in a hill of confiderable height, is cut out in the folid rock. The pillars fupporting the roof are alfo parts of the rock which have been left ftanding 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, fo prominent, that they are joined to the rock only by the back. Many of thefe figures are of a coloffal fize; being fome 10, fome 12, and fome even 14 feet high. Neither in defign, nor in execution, indeed, can thefe bas-reliefs be compared with the works of the Grecian fculptors. But they are greatly fuperior in elegance to the remains of the ancient Egyptian fculpture. They are alfo finer than the bas-reliefs from the ruins of Perfepolis. No doubt, then, but the arts were cultivated by the ancient Indians with better fuccefs than is commonly fuppofed.

Probably

Probably thefe figures mark events relative to the mythology and fabulous hiftory of the Indians, for they feem to be reprefentative of gods and heroes. But, to be able to underiland them, we flowld know more than we at prefent do of the manners and religion of this ancient nation. The modern Indians are fo ignorant, that I could obtain from them no information concerning thofe antiquities. One man who pretended to explain the character of one of the largeft flatues, affured me that it was Kaun, one of their ancient fabulous princes, famous for his cruchties committed upon his fifter's children. The flatue, which is in other refpects well formed, has eight arms; an emblem of power, which the Indians give to their allegorical figures.

I have given defigns of thefe allegorical figures (in the larger works), which will make them better underflood than dry defcription can. There are, however, fome particulars about them, which prove the ftability of the manners of the Indians, and afford points for the comparison of ancient with modern cufterns. None of thefe figures has a beard; and all of them very fcanty whitkers. At prefent, the young Indians wear all whitkers; and fuch as are advanced in life leave commonly the whole beard to grow. The lips of thefe figures are always thick; and their ears are lengthened out by large pendents; ornaments which they almost all wear. Several of them wear a finall cord, in the fashion of a fcarf; a mode now prevalent among the Bramins.

One woman has but a fingle breaft; from which it fhould feem, that the flory of the Amazons was not unknown to the old Indians. Several figures, as well mafculine as feminine, have one arm leaning on the head of a male, or a female dwarf; from which it fhould feem that thefe monffers of the human fpecies have always been an object of luxury and magnificence among the taftelefs great. Several of thefe figures have hair on the head, which feems not to be of its native growth, but is perfectly like a wig; fo that this covering for the head appears to be of very ancient invention. The female bofom is always perfectly round; from which it feems that the Indian fafhion of wearing thin wooden cafes upon the breafts is alfo very ancient. One woman too appears bearing her child in the fame attitude which is ftill in ufe among the Indians, and which forms those children to ftand firmly upon their feet and legs.

The head drefs of thefe female figures is commonly an high-crowned bonnet. I have, however, obferved alfo a turban. Some are bare-headed, and have their hair at leaft well combed, if it is not rather a periwig they wear. Several are naked. The drefs of others is more nearly like that of the moderns. Some of the women wear a cap. In many places the handkerchief, ftill ufed through all India, is obfervable in the hands of the inferior figures.

In feveral parts of these bas-reliefs appears the famous Cobra de Capello, a fort of ferpert, which the human figures treat with great familiarity. These ferpents are full very common in the isle of Elephanta, the inhabitants of which are not afraid of them, but fay 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 fide of this temple is a chapel, nine feet high, confequently lower than the principal building. The walls of thefe chapels are also covered with bas-relief figures, on a finall r feale than those upon the walls of the temple. Behind the chapels are three chambers, the walls of which display no fculptures; their uses I could not conjecture.

The fmalleft of the chapels, having no fculptured figure, but that of the God Gounis, is full in a nate of neat prefervation, which must be owing to the cares of the prefert

inhabitants

inhabitants, whom I faw repair thither to perform their devotions. Before the entrance into this chapel, I found a pile of fhapelefs flones, newly bedaubed with red paint. I fhould 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 flatues. In many places through India, indeed, may be feen fimilar piles of red ftones, which are held in high veneration among a people who have now almost entirely lost all knowledge of the fine arts.

The reft of the temple being perfectly neglected, is now the haunt of ferpents and beafts of prey. One dares not enter it without first making feveral difcharges of fire arms, to expel those creatures. Even after using this precaution, a Dutchman was once in great danger from fwarms of wafps of a peculiar fpecies, which he had roufed from their nefts with his gun. In the hot feafon horned cattle refort 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 prefent inhabitants of the ifland, concerning the period when this temple was built. Those good folks relate with fimplicity, that a number of ftrangers came one night into the ifland, and reared this edifice before the return of day-light. Men feem fond of the marvellous in India, as elfewhere.

On a hill, at a fmall diftance, there is faid to be another temple. But, to it, there is no open road; and, as the grafs was at that time very tall, my guides would not accompany me thither, for fear of ferpents and wild animals.

Befides, this is not the only old temple remaining in India. I have already mentioned those in the isle of Sallet, three of which standing at Kanari, Ponifer, and Monpefer, have been defcribed by M. Anquetil. I have already mentioned, that accefs into this island cannot be obtained without a paffport from the Mahratta governor at Tana, or perhaps from the fovereign. Such a paffport I durft not afk, for the purpole of gratifying my curiofity as to the temples; as the Mahrattas had lately feized a veficl, and were not, even then, in a good understanding with the English.

Freyer has defcribed the temple of Dunganes, and Thevenot that of Iloura, both hewn out in the folid rock, like that of Elephanta. Near Fort Victoria is another very large temple, hewn out alfo in folid rock, and divided into twenty-five feparate chambers. One perfectly like this is to be found in the vicinity of the town of Teridfchanapalli.

Thefe monuments of the ancient fplendor of the Indians deferve, upon feveral accounts, the attention of our men of learning. We go to fee pyramids nowife worthy of comparison with these pagodas. It would require more labour and skill to cut out fuch fpacious apartments in rocks, and to ornament them with fuch large and beautiful pieces of fculpture, than to raife those huge piles of fost, calcareous ftones, which the builder found ready at his hand. The pyramids appear to have been reared by the toil of barbarous flavery; the temples of India are the works of a magnificent and enlightened people.

The Indians are, befides, the most ancient of the nations whole hiltory is known, and have beft retained their ancient ufages and opinions. We know that the inhabitants of other countries in the eaft, the Greeks, and perhaps too the Egyptians, drew the furfl elements of their knowledge from India. It may farther be prefumed, 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 fpreud

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fpread at last into Europe. These discoveries, again, would throw new light on the antiquities of other nations.

Thefe hopes are the more plaufible, as the Indians have ftill books which were written in the most remote times, and of which the language is at prefent understood. The books might explain the monuments; and the monuments again might ferve as a commentary upon those books, and the history of the nation.

It were to be wifted, that fome enlightened fcholars would undertake a voyage into India, for the purpofe of inveftigating its antiquities. But, fuch an undertaking is more than can be expected from any private perfon, and might be worthy of the patronage of a prince or a nation. The Portuguefe, who were for two centuries mafters of Salfet, muft have been well acquainted with thefe temples, for they converted that of Kanari into a church. But, inftead of feeking to make thofe monuments known to other nations, they fought to conceal them, and covered the fineft of the bas-reliefs with plafter. The Englifh, although they have been fettled at Bombay for thefe hundred years now, have ftill neglected thefe refearches. It is to be hoped, that they will at length think of meriting the gratitude of the public, by bringing thofe hidden curiofities to light, which lie in the extensive conquefts on the continent, now poffeffed 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 fick when we arrived at Bombay in September 1763. Our intention was to return into Europe through Turkey, and to take our paflage on board a fhip of the Company's which was to fail from Bafra the beginning of the next year; but, the flate of our health would not allow us to take that opportunity. Mr. Cramer, finking at length under his complaints, died at Bombay, on the 10th of February 1764, in fpite of the cares of a fkilful English phyfician.

Being now the fole furvivor of all our party, I thought it my duty to attend to my own prefervation, and to provide for the fafe conveyance of our papers to Europe, as I feared that thefe would be loft, if I alfo fhould die by the way. Forefeeing that I fhould have to undergo the fame fatigues in paffing through Turkey, which I had already encountered in Arabia, and which the weak flate of my health was unfit to bear, I refolved to fet out flraight for London, by the first fhip which fhould fail for Europe. In the mean time, to gratify my curiofity with a fight of Surat, I took the opportunity of going on board an English fhip bound on a voyage to that port.

We failed from Bombay on the 24th of March 1764, and were obliged to ftop at Mabin, a fmall town in the northern part of the ifle, where a member of the Council of Bombay conftantly refides. An incident which took place at this time may ferve as an inftance of the military fpirit and fkill of the Portuguefe. Proud of their ancient conquefts, they form to make peace with any of the Indian nations, all of whom they regard as rebels. Being thus in terms of continual hoftility with their neighbours, they dare not fail those feas without an effort. A fmall fleet of merchant thips bound from Goa to Diu, under the protection of two frigates, was feen, one evening, off Bombay. In the night we heard a brifk firing of guns, and imagined that the Portuguefe were engaged with the Mahrattas. But, in the morning, it appeared that their exploits exploits had ended merely in the deftruction of a quantity of bamboos, from 30 to 10 feet high, which the fifthermen had fet up in a fand bank for the purpofes of their fifthing. Thofe valiant Portuguefe had taken the bamboos for the mafts of an hoftile fleet. To crown their glory, the admiral found himfelf compelled by the governor of Bondbay to pay damages to the fifthermen.

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On the 26th of March we arrived in the road of Surat, at the diffance of three German miles from the city. We went on fhore at Domus, a village diffinguifhed by the refidence of fome priefts, and by a vaft Indian fig-tree, which is held in high veneration. Of this tree (the Ficus vafta of Linnæus), I have already fpoken in giving the natural hiftory of Arabia. To the defeription above given of it, I may here add, that it grows to a great age; the new fhoots from the branches of the primary ftem continuing to nourifh the top of the tree, even after the parent flock is entirely decayed.

At Domus we took a Kakkre, the carriage common in the country, which is neither more nor lefs than a covered cart, drawn by two oxen, which are driven by a peafant feated on the pole. I had here an inftance of the great drynefs of this country, for the movement of our light carriage raifed a cloud of duft about us. I never fuffered fo much from the duft, even in caravans of fome hundreds of camels, horfes, and mules.

## CHAP. CLI. - Of the City of Surat, and its Environs.

THIS city ftands in a large and fertile plain, on the banks of a confiderable river, named Tappi. On the land fide, it is encompafied with two brick walls, which divide it into the inner and the outer town. The citadel ftands within the inner, on the flore 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 fpace which it encloses is chiefly occupied by gardens, having but a very few houfes.

The larger houfes are flat-roofed here, as through the reft of the eaft, with courts before them. The houfes of the common people are high-roofed. Although Surat has been long under the dominion of the Mahometan Moguls, yet here is no handfome molque with towers, as among the Turks and Arabians. The fquares of this city are large, and the ftreets fpacious, but not paved; fo that the duft is infufferable. Each ftreet has gates of its own, with which it is flut up in times of turbulence; and the'e are as frequent here as at Cairo.

At Surat provisions are plenteous and cheap; the air, too, is wholefome, notwithflanding the warmth of the climate. I here observed Farenheit's thermometer at 08° in the month of March, while the wind blew from the north. In the month of May the thermometer flood at 93° at Bombay, which lies two degrees farther to the fouth.

One thing unfavourable for Surat, is, that fhips cannot enter the harbour, becaute the Tappi is full of fand banks. This river is too low in the dry feafon; and in the rains fwells too fuddenly, to fuch height as to overflow all the neighbourhood. Were the river confined by dikes, the flream which, during the rains, often rifes eight and twenty feet above its ordinary level, would carry away all the fand, and thus clearing the channel, would afford fhips accefs to the very walls. But the defpotic governments of Affa neglect every thing that might contribute to the general good of their fubjects.

General toleration and entire liberty are enjoyed in this city by all religious profetions; and its inhabitants are accordingly very numerous. The Europeans reliding here estimate the population of the city at a million of fouls. But this calculation is evidently above the truth, -by two thirds, I have reafen to believe.

One thing fingular in Surat is, that here is no hofpital for human beings, but an extensive establishment of this nature for fick or maimed animals. When the Europeans turn out an old horfe, or any other domeftic animal, to perifh, as ufelefs, the Indians voluntarily affume the care of it, and place it in this houfe, which is full of infirm, decrepid cows, fleep, rabbits, hens, pigeons, &c. I faw in it a great tortoife, which was blind and helplefs, and, as I was told, 125 years of age. The charitable Indians keep a phyfician of purpole for thefe 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 Europeaus, is the property of the Dutch East India Company. Its afpect is rich and charming.

To get an idea of the character of an Indian garden, I went to fee one which was formed by a late Nabob, at the expence of 500,000 rupees. This garden is of a confiderable extent, but has not the leaft appearance of regularity in the defign, and has in it nothing in the fashion of our gardens, but a few ponds and fountains: the reft is a confused medley of buildings and fmall orchards. Among the buildings is one of great dimensions, having baths and faloons, and ornamented with the magnificence of India, which bears no refemblance to ours. The other buildings are harams for the Nabob's wives, entirely feparate from each other, fo that each lady can hold her little court apart. Every haram has fome one good apartment; but all the reft of it confifts of very narrow chambers for the flaves. What ftruck me particularly in this garden, was the paffage from one fuite of rooms to another, by paths fo narrow, fo winding, and fo blocked up by doors, as to afford a ftrong inftance of the diftruft with which the unfortunate great in defpotic countries regard all about them; fo that they are never free from anxiety, and are obliged to fland continually on their guard against furprife.

I should have wished to draw a plan of Surat. But I foon found that the Europeans in India would not leave me fo much at liberty, in this refpect, as the Turks and Arabians had done. The climate of hot countries, and the nature of the government of fettlements fo diftant from the mother country, feem 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 fome years in the prifons of Batavia, for having had the curiofity to measure the dimensions of a cannon.

## CHAP. CLII. - Of the Inhabitants of Surat, and fome 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 fervice of the government. They are equally zealous in the obfervance of their law as the Turks and Arabians. Although of the fect of the Sunnites, they tolerate the Shiites, and even permit them to celebrate the feftival of Haffein. They make no fcruple of drinking wine publicly, or of lending money upon intereft.

All people of diffinction in Surat, and through the reft of India, fpeak and write the Perfian language. Hence has this language been received at the courts, and the knowledge of it is very useful for the difpatch of bufinefs. In trade, corrupt Portuguele

Portuguese is the language used; and this is in India what the Lingua Franca is in the Lovant.

The Muffulmans of Surat bring about them a great many Fakirs of their own. religion, who are the most infolent beggars in the world. Those Fakirs will often fit 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 infolent mendicants, people must be content with getting quit of them at any price.

At Surat, I had occafion to witnefs the Muffulman proceffion at the feftival of Bairam. The counfellor from Bombay, who refides in the citadel of Surat, and reprefents a Nabob, is obliged to announce this ceremony by a difcharge of cannons, and to affift at it in perfor. It is a ftrange fight, to fee an Englifh merchant in the European drefs, attended by a party of British foldiers, and with the train of an Indian prince, conduct and regulate a religious feftival of the Mahometans. The English director made the Indians fensible of his importance upon this occasion, by refusing to difcharge 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 proceffion there was nothing remarkable, except the numbers of kakkris, palanquins, and horfes, a few cannons, a great deal of martial mufic, and the Nabob's foldiers. The governor rode upon an elephant, on the back of which he fat on a fort of throne, raifed upon four pillars. This elephant was, like most of the horfes and oxen which drew the kakkris, painted red.

Kakkris, the carriages most common through India, are of a very fimple conftruction, run upon two wheels, and are drawn by oxen: the driver fits on a large pole, confisting of feveral 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 filver; their pace is quick, but less fo than that of horses.

The citizens of Surat difplay their magnificence likewife in their palanquins. A palanquin is known to be a fort of couch fufpended from a bamboo, and borne by four men. The traveller reclines in this vehicle, and is fhaded from the fun by a curtain. A palanquin, completely ornamented with filver, covered with rich fluffs, and fufpended upon a handfome bamboo properly bent, will coft above 200 pounds fterling. The bamboo only of the governor of Bombay's palanquin, exclusive of the other ornaments, coft 125 pounds fterling. The bearers of the palanquins are Indian fervants, who wear no clothes, except a fmall linen cloth about their loins, with clofe flat bonnets on their heads, as liveries, and are commonly employed in keeping the rooms clean within the houfes. The European ladies are at firft thocked at the indecency of being carried by naked men, but foon learn to accuftom themfelves to it. The palanquins of the Mahometan ladies are incommodious wooden boxes, entirely clofe, and fixed upon a ftraight pole.

The Hindoos, the aboriginal inhabitants of the country, of whom I fhall foon fpeak more at length, compose the most confiderable 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 raile them to places of confiderable truft, in the collection of the taxes and customs for the Mahometaus. These Banians, being born to trade, have engrossed the commerce of India to fuch a degree, that all foreign nations are obliged to employ them as brokers; in which employment they give give better fatisfaction than the Jews in Turkey. Europeans have never found reafon to repent the intrufting even of their whole fortune to the Banians, who continue to give aftonifling proofs of their probity and fidelity. Some of them are very rich; but they live all in a ftyle of moderate fimplicity, wearing for drefs only a plain robe of white cotton.

At Surat are numbers of Perfecs or Perfians, who are fkilful merchants, induftrious artifans, and good fervants. In the fame city are alfo Armenians, Georgiaus, and Jews; but of none of thefe any confiderable number. The Indian Catholics, commonly called Portuguefe, from their fpeaking the India dialect of the Portuguefe language, are numerous here. At Surat the day's reckoned from funfet to funfet, and is divided not into 24 hours, but into 60 garris. Here are no clocks; the progrefs of the day is meafured by different means. In a confpicuous fituation, a man ftands to put a cup of copper, pierced with a hole in the lottom, from time to time under water; every time the cup finks, a garri is counted, and the man announces its lapfe by ftriking the number which it makes upon a plate of metal that founds like a clock. Each garri confifts of 24 of our minutes. In the houfes of the great, too, where clocks and watches are not wanting, this old fafhion of meafuring time is ftill kept up.

## CHAP. CLIII. - Of the Government of Surat, and the Revolutions it has undergone.

SURAT, and the great diffrict of which it is the capital, belonged for a long time to the great Mogul, who, to keep fo diffant a province the more effectually in obedience, put it under the government of two Nabobs independent on one another. The one refided 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 finall revenue appropriated to the maintenance of a finall fleet, for the defence of the coaft against pirates.

After Shah Nadir's expedition into Indoftan, the diftant Nabebs of this vaft empire aimed all at independence, and left the Mogul nothing but a fhadow of au bority, afking him only for form's fake 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 immenfe wealth.

Teg beg Khan dying in 1746, without children, left his fortune to his relations, by which feveral of them were raifed to a condition which enabled them to afpire to the government of the city. His brother died on the following year; and his widow, a woman extremely rich and ambitious, ftrove to make her fon-in-law Nabob at once of the town and of the citadel.

The conteft of the different competitors for the fupreme authority produced a civil war in the town of Surat, like that which arifes from time to time among the Begs of Cairo, and of which we in Europe can form no idea. Each of the rivals raifed as many troops as he poffibly could ; with thefe he cantoned and intrenched himfelf in his houfes and gardens, and from time to time endeavoured to furprize or drive away his opponents. During thefe hoftile operations, which were not attended with great flaughter, the inhabitants were content with flutting the gates neareft to the feene of action, and continued to go about their ordinary affairs, without fear of being pillaged. Nay, they were fure of receiving compenfation whenever any cafual injury was done to any perfon through means of the diffurbances. Hence trade fuffered 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 affiftance, although they had apparently favoured the vanquifhed. Since that time, the Mahrattas have enjoyed a third part of the amount of the cuftoms of Surat; and one of their officers conftantly attends to receive this tribute.

The Englifh and Dutch had always kept their factories in a ftate of defence, an' on the occafion of the diffurbances, they increafed their military preparations. The nobles of the country then had recourfe 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 fo good an use of her treasfures, that the Nabob for whom he had been expelled was obliged to yield to him the government of the city.

When the Englifh faw the city in the hands of their creature, they began to think ferioufly of gaining pofferfion of the citadel. The council of Bombay, in 1759, fent Mr. Spencer, one of their number, a man of abilities, and beloved by the Indians, to Surat, with a confiderable force. The Nabob opened the gates of the city to the Englifh, and allowed them to lay fiege to the citadel undiffurbed. It was taken in a few days. To avoid giving offence to the Indians, the Englifh declared, that they made the conqueft in the name of the great Mogul, and waved his flag from the walls of the citadel.

This expedition thus accomplified, Mr. Spencer fent a long reprefentation to the court of Delhi, in which he ftated the reafons which had induced the merchants of Surat to put themfelves under the protection of the Englifh, and to expel the ufurper Nabob from the citadel. He afferted, that those petty tyrants had fuffered the flect neceffary for the protection of the trade to fall into a ftate of decay, and that none but the Englifh could reftore it. He offered, at the fame 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 fecurity to trade. Thefe facts were attested, and the proposals feconded by the principal inhabitants of Surat, who figued the menurial. The great Mogul, who in his prefent weakness durft not fend a governor to the province, but confidered it as loss, readily granted the Company's request; and a member of the council of Bombay now difcharges the office of Nabob and Admiral at Surat. Upon this title, the Company enjoy a third of the revenue from the cufforms of this city, with other funds of income soft funds of uncertained but of the revenue from the cufforms of the council a body of troops, with fome soft funds of war.

The Englifh are, at prefent, the actual fovereigns of Surat. They keep the Nabob of the city in a flate of abfolute dependence; allowing him only an income on which he may live fuitably to his dignity. The Indians are in part content with their new mafters. The merchants are no longer in danger of the avaricious extortions of the Nabobs; yet they complain of the felfifh fpirit of thofe mafters. The Indians dare not fail without a patiport from the admiral. When the Englifh wifh to fend goods to any port, the Indians are denied pafiports to that port till the feafon of the monfoon is over; whereas the Englifh are favoured, fo that they have all the time neceffary to pre-occupy the market. Of this I have feen inflances; which, if frequently repeated, muft undoubtedly ruin the trade of the natives.

#### CHAP. CLIV. — Trade of Surat.

THE great trade carried on at Surat renders this city the flore-houfe 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 forts.

Ship-building is a branch of the bufinefs carried on here. In this art, indeed, the Indians are fervile initators 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 fo lafting, that at Surat there are to be feen fhips 90 years old, which are ftill in a condition to fail the fea.

Of foreign nations, the Dutch have next, after the Englifh, the most confiderable establishment at Surat. They have here a director, feveral merchants, a number of writers and fervants, and a few foldiers. Their trade has, however, declined till it has become trifling. The affairs of this nation in India feem to be rather in diforder, fince the English obtained posses of the citadel. The Nabob of the city has obliged the Dutch to pay him 90,000 rupees, and fend away the cannons of their factory.

The affairs of the French are yet in a worfe ftate. Since the lofs of Pondicherry, their director has been fo neglected, that he can hardly find credit for the means of a fcanty fubfiftence. This nation are here in no effimation, but what is paid to their capuchin friars, who are generally beloved and refpected at Surat. These good regular clergy have done effential fervice to the public, by keeping a register of all events that have happened in Indostan, from 1676 to the prefent 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, fince I left Surat, they have raised their trade, by fending thither a director of their own nation who was born at Goa.

There fometimes arrive at Surat fhips belonging to nations who have no permanent eftablifhment in that city. A Danifh veffel put in here while the citadel was befieged, and was favoured with the protection of the Englifh, to whom the captain did good fervice upon the occafion. In confequence of the favour which he thus obtained, he accomplifhed his bufinefs in a manner very much to his advantage. A Swede, who came hither fome years after, was lefs 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 Englifh, he foon difpofed of his whole cargo advantageoufly 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 arreft till it was paid. The Swede not daring to apply to the Englifh, with whom he fufpected his mifchance to originate, directed his fhip to fail for China, and remained under arreft. At laft he compounded with the Nabob, who for 20,000 rupees fet him at liberty. Such treatment muft deter other nations from trying their fortune at Surat.

In all appearance, the Englifh must shortly engrofs the whole trade of this city. Being at once fovereigns 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 vaft empire of Indoftan. Having lived among these people at Bombay and Surat, I shall here bring together fome obfervations which I made upon the Hindoos in those two cities, and also upon the Persees, a stranger colony fettled in this part of India.

This people, perhaps the earlieft civilized nation in the world, are mild, laborious, and naturally virtuous in their difpositions. All who have opportunities of observing the lives of the Hindoos, admire their patience, probity, and benevolence; but they are at the fame time the most unfocial people in the world. By their manners and religious principles, the Hindoos detach themselves not only from other nations, whom they confider as impure races; but even the different cafts or tribes of themselves have little mutual intercourfe. No Hindoo will eat with a ftranger; nor any Hindoo of a fuperior caft with another of a caft that is inferior. A poor fervant, if a Bramin, would think himself difhonoured by fitting down at table with a Rajaput or Banian, although his mafter.

It is generally known, that the Indians are diffributed into a number of tribes or cafts. As far as I could learn there are four principal cafts; the Bramins, or priefts; the Rajaputs, or men of the fword; the Banians, or merchants; and that of the artifans and labourers. Thefe four general cafts are fubdivided into more than 80 others, each of which has its own ceremonies, and patron deities, as I have been affured by feveral perfons.

Those permanent divisions have led fome travellers into the mistake that the fon was always obliged to embrace his father's profession. The fon may not quit his native cast, but may choose among the employments which are practifed by that cast. There are Bramins who hold fovereign authority; as, for instance, the prince of the Mahrattas. These fame 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 artifans.

This liberty is the more neceffary, as it is impoflible for a Hindoo to be received from an inferior into a fuperior caft. I was told of a fingular inftance of fuch a promotion; but even it I will not warrant as true. A Rajaput fovcreign defiring to be admitted into the caft of the Bramins, the priefts, after a long refufal, at length granted his requeft, en the condition of his fetting up in the temple the flatue of a cow, of fuch a fize, that a man might enter it behind, and go out by its mouth. The fovereign, after paffing feveral times through this golden cow, was fuppofed to be regenerated, and received into the caft of the Bramins.

This cuftom hinders ftrangers from being naturalized among the Hindoos, or embracing their religion; and there is no people lefs inclined to make profelytes. But it is their rigorous obfervation of their ancient laws of feparation which has reduced thefe people to their prefent humiliated ftate. If, at the time of the conqueft, the Hindoos had fuffered the Tartars to incorporate with the vanquifhed nation; the conquerors muft have adopted the manners and the religion of their new fubjects. Their conduct in China gives probability to this idea. But the Hindoos exprelling fo great an averfion for their new mafters, made them prefer Mahometifm, and forced them to bring in from time to time foreign Mahometans, to govern the conquered people. Since vol. x. that period, the Hindoos have been an abject herd of flaves, fubject to the vexatious oppreffion of a defpot, who returns the contempt which they have expressed for him.

The power of the Mahometans indeed becomes daily lefs; and there are at prefent fome Hindoo princes who may reftore the nation to its ancient fplendour. The Mahrattas have fuccefsfully begun a project which has this afpect. It is the exorbitant power of the Englifh that at prefent retards the progreflive improvement of the Hindoos. But, when this colofial ftatue, whofe feet are of clay, and which has been raifed by conquering merchants, fhall be broken in pieces, an event which may fall out fooner than is fuppofed, then fhall Indoftan become again a flourifhing country.

In almoft all the circumftances of their mode of life, the Hindoos diftinguifh themfelves from the reft of mankind. Their ufual diet confifts of rice, milk, and fruits. The law, however, which forbids them to eat animal food, feems to have been rather fuggefted by the climate, than by religious confideration. The Rajaputs eat mutton, as well as the flefh of fome other animals; but all the cafts alike refpect the cow, and abftain from eating beef. None of the cafts are fo much ftraitened in refpect to food as the Bramins; they deny themfelves the ufe of moft leguminous vegetables which are eaten by the other Hindoos; nor will they eat of any diffi that has not been dreffed by a man of their own caft, or drink water which a Bramin has not drawn. They obferve frequent fafts, infomuch that I was told by a Bramin, that it was almoft impoffible for any perfon to confine hinfelf to a ftrict obedience to the precepts of their religion in refpect to regimen.

Thefe priefts 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 fame 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 drefs 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 flippers are fitted with metal class. The lower people go naked; wearing only a piece of linen round the loins, and a turban on the head. Under rain the peafants put on a hood, which is formed of the leaves of the palm tree. This cuftom of India has been already mentioned by Herodotus.

The drefs of the ordinary women confifts of a large linen cloth, ftriped red, which they wrap about the loins, and another ftill larger, which they fold round the body and bring over the head. They wear all two wooden cafes upon their breafts; which hinders the neck from being ever drawn down among the Hindoo as among the Mahometan women. Thele good Hindoo females are very induftrious. At Bombay, I faw women earn a livelihood by the hardeft labour, who yet wore rings in their nofe, and in their ears, on their fingers, on their arms, and on their feet. But thefe were ornaments of luxury which defeend from generation to generation.

The Hindoos ftill retain the practice of burning their dead. But the European and Mahometan governments prohibit, and the Mahrattas feldom allow the living wife to burn herfelf on the funeral pile of her deceafed hufband. A Bramin told me, that his family had been highly diffinguifhed, by his grandmother having, in honour of her virtue, obtained permiffion to burn herfelf with her hufband.

CHAP.

#### CHAP. CLVI. - Of the Religion of the Hindoos.

AN European withing to acquire a knowledge of the religion of thefe people, cannot gain much information from the Bramins, who never fludy any of our languages. I was acquainted with fome Banians who fpoke English, and from them I received fome knowledge on this head.

They all unanimoufly affured me, that the moft fenfible and enlightened of the Hindoos acknowledged and worfhipped only one Supreme Being. But the Bramins have found out inferior deities, accommodated to the weak conceptions of the people, who could not comprehend abftract ideas, if they were not reprefented by images. They agreed too, that the Bramins had, for their own purpofes, clogged, by degrees, the original fimplicity of their religion, with abfurd fables, and ridiculous pieces of fuperflition. I mentioned their pathonate veneration for the cow, and their various reprefentations of her. As to this, they replied, that in those images they revered only the divine goodness, which had given man an animal fo gentle, and of fuch indispensible utility.

I could learn nothing concerning their inferior deities, whom they feem to revere rather as faints and patrons. A Banian compared their three principal deities, Brama, Viftnou, and Medeo, to the Chriftian Trinity.

The Hindoos believe all in the doctrines of the metempfycofis, and of the purification of fouls by their paffage through feveral different bodies. This doctrine is not, however, the only caufe of their abftinence from every thing that has life in it. In hot countries, the flefh of animals in general, and of the ox in particular, is thought very unwholefome food. The Rajaputs eat flefh, and the Mahrattas furnifh the Europeans whom they take prifoners in war, with animal food, without fcruple. It might be fuppofed, that the fingular charity of the Indians for animals takes its origin from this opinion.

The precept of purification with water is rigidly obferved through all India. At Surat, I faw every morning crowds of women and young girls going out to bathe in the Tappi. They gave their clothes to fome Bramins who fat on the banks, and, after walking, changed their wet clothes for those dry dreffes, with fuch dexterity, that not the fmalleft part of the body could be feen. The Bramins then made a red mark on the brow of each, and, after a fhort prayer, they returned all to town.

This daily fanctification feems 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 finall cord, which he wears through life as a mark of his extraction. They affift also at nuptials; but only by fixing the hour which is favourable for the contract, not by pronouncing any nuptial benediction.

The Hindoo feftivals are fufficiently numerous, and are partly civil, partly religious. They celebrate the return of the new year with illuminations, and rejoicings of all forts. The feftival of the cocoa-nut feems to have originated with the most remote antiquity. At another feftival, in commemoration of a certain hero, they bedaub one another with red paint, to reprefent the hero returning from battle, covered over with blood.

They have likewife two orders of Fakirs or mendicant pilgrims, the Bargais and the Guffeins, who travel about armed, and in troops of fome thousands. These two orders are fworn enemies; and whenever they meet, bloody combats enfue. During my ftay at Surat, a little army of thefe Fakirs encamped near the city. The government did not like their vifit; and would permit them to enter only in fmall numbers.

The flories of the ridiculous penitence of the Fakirs are well known. Their fantacifm 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 raifed above his head.

## CHAP. CLVII. — Of the Perfees.

AT Bombay, at Surat, and in the vicinity of thefe cities, is a colony of ancient Perfians, who took refuge in India, when their country was conquered by the Mahometan Arabs, eleven centuries fince. They are called Perfees. Being beloved by the Hindoos, they multiply exceedingly; whereas their countrymen in the province of Keman, are vifibly diminifhing under the yoke of the Moflem Perfians.

They are a gentle, quiet, and induftrious race. They live in great harmony among themfelves, make common contributions for the aid of their poor, and fuffer none of their number to afk alms from people of a different religion. They are equally ready to employ their money and credit to fcreen a brother of their fraternity from the abufes of juffice. When a Perfec behaves ill, he is expelled from their communion. They apply to trade, and exercife all forts of profeffions.

The Perfees have as little knowledge of circumcifion as the Hindoos. Among them a man marries only one wife, nor ever takes a fecond, unlefs when the first happens to be barren. They give their children in marriage at fix years of age; but the young couple continue to live feparate in the houfes of their parents, till they attain the age of puberty. Their drefs is the fame as that of the Hindoos, except that they wear under each car a tuft of hair, like the modern Perfians. They are much addicted to astrology, although very little skilled in astronomy.

They retain the fingular cuftom of exposing their dead to be eaten by birds of prey, instead of interring or burning them. I faw on a hill at Bombay a round tower, covered with planks of wood, on which the Perfees lay out their dead bodies. When the flesh is devoured, they remove the bones into two chambers at the bottom of the tower.

The Perfees, followers of the religion of Zerdufi or Zoroafter, adore one God only, Eternal and Almighty. They pay, however, a certain worfhip to the fun, the moon, the ftars, and to fire, as vifible images of the invifible divinity. Their veneration for the element of fire induces them to keep a facred fire conftantly burning, which they feed with odoriferous wood, both in the temples, and in the houfes of private perfons, who are in eafy circumftances. In one of their temples at Bombay, I faw a fire which had burnt unextinguifhed for two centuries. They never blow out a light, left their breath fhould foil the purity of the fire.

The religion of the Perfecs enjoins purifications as ftriftly as that of the Hindoos. The difciples of Zerduft are not, however, obliged to abftain from animal food. They have accultomed themfelves to refrain from the fielh of the ox, becaufe their anceftors promifed the Indian prince who received them into his dominions never to kill horned tattle. This promife they continue to obferve under the dominion of Chriftians and Mahometans. The horfe is by them confidered as the most impure of all animals, and regarded with extreme averfion.

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Their feftivals, denominated Ghumbars, which return frequently, and laft upon each occafion five days, are all commemorations of fome part of the work of Creation. They celebrate them not with fplendour, or with any particular ceremonies; but only drefs better during those five days, perform fome acts of devotion in their houfes, and visit their friends.

Not having had opportunity to make any continued train of obfervations on the manners and religion of the Perfees, I must refer the reader to the memoirs fubjoined by Mr. Anquetil du Perron to his translation of the Zendavella, or facred book of Zoroaster. It is well known that this learned Frenchman went to India of purpose to study the language and religion of the Perfees.

The diverfity of opinions and manners among the inhabitants of India is inconvenient for Europeans, who cannot have countrymen of their own for fervants; which is the cafe with almost all foreign merchants. An European, who has none but natives of the country in his fervice, if he fhould wifh to eat a hare and bacon, would find it no eafy matter to procure thefe diffes. The Hindoo would not bring them to him, forhe dares not touch a dead body; nor the Perfee, becaufe the hare is an unclean animal; nor yet the Muffulman, for he dares not touch fuch diffes.

# A VOYAGE INTO THE LEVANT,

( 222 )

#### By HENRY BLOUNT, Efq. 1634 \*.

**I**NTELLECTUAL complections have no defire fo ftrong, as that of knowledge; nor is any knowledge unto man fo certain and pertinent, as that of human affairs: this experience advances beft, in obferving of people whofe inftitutions muft differ from ours; for cultoms conformable to our own, or to fuch wherewith we are already acquainted, do but repeat our old obfervations, with little acquift of new: fo my former time fpent in viewing Italy, France, and fome little of Spain, being countries of Chriftian inftitution, did but reprefent, in a feveral drefs, the effect of what I knew before.

Then feeing the cuftoms of men are much fwayed by their natural difpolitions, which are originally infpired and compofed by the climate whofe air and influence they receive, it feems natural, that to our north-weft part of the world, no people fhould be more averfe, and ftrange of behaviour, than those of the fouth-eaft. Moreover, those parts being now poffeffed by the Turks, who are the only modern people great in action, and whofe empire hath fo fuddenly invaded the world, and fixed itfelf on fuch firm foundations as no other ever did; I was of opinion, that he who would behold thefe times in their greateft glory, could not find a better fcene than Turkey. These confiderations fent 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 tafk for an inhabitant rather than a paffenger), but fo far forth, as might fatisfy this feruple (to wit), whether to an unpartial conceit, the Turkifh way appear abfolutely barbarous, as we are given to underftand, or rather another kind of civility, different from ours, but no lefs pretending; fecondly, in fome meafure to acquaint myfelf with those other fects which live under the Turks, as Greeks, Armenians, Freinks, and Zinganaes, but efpecially the Jews, a race from all others fo averfe both in nature and inflitution, as glorying to fingle itfelf out of the reft of mankind, remains obstinate, contemptible, and infamous; thirdly, to fee the Turkish army, then going againft Poland, and therein to note, whether their military difcipline incline to ours, or elfe be of a new mould, though not without fome touch from the countries they have fubdued; and whether it be of a frame apt to confront the Chriftians, or not. The last and choice piece of my intent, was to view Grand Cairo, and that for two caufes; first, it being clearly the greatest concourse of mankind in these times, and perhaps that ever was; there must needs be fome proportionable fpirit in the government; for fuch vaft multitudes, and those of wits fo deeply malicious, would foon breed confusion, famine, and utter defolation, if in the Turkish domination there were nothing but fottifh fenfuality, as most Christians conceive. Lastly, because Egypt is held to have been the fountain of all fcience and civil arts, therefore I did hope to find fome fpark of those cinders not yet put out; or elfe in the extreme contrary, I

\* Harl. Coll. i. 513.

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fhould receive an imprefion as important, from the ocular view of fo great a revolution ; for above all other fenfes, the eye having the most immediate and quick commerce with the foul, gives it a more finart touch than the reft, leaving in the fancy fomewhat unutterable; fo that an eye-witness of things conceives them with an imagination more compleat, ftrong, and intuitive, than he can either apprehend, or deliver by way of relation; for relations are not only in great part falle, out of the relator's mifinformation, vanity, or intereft; but which is unavoidable, their choice and frame agrees more naturally with his judgment, whole iffue they are, than with his readers; fo as the reader is like one feafted with diffues fitter for another man's ftomach than his own; but a traveller takes with his eye and car, only fuch occurrences into obfervation, as his own apprehenfion affects; and through that fympathy can digeft them into an experience more natural for himfelf, than he could have done the notes of another; wherefore I defiring fomewhat to inform myfelf of the Turkifh nation, would not fit 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 mift of education, which pre-occupate the mind, and delude it with partial ideas, as with a falfe glafs, reprefenting the object in colours and proportions untrue; for the juft cenfure of things is to be drawn from their end whereto they are aimed, without requiring them to our cuftoms and ordinances, or other impertinent refpects, which they acknowledge not for their touch-ftone; wherefore he who paffes through the feveral educations of men, muft not try them by his own, but weauing his mind from all former habit of opinion, fhould, as it were putting off the old man, come fresh and fincere to confider them. This preparation was the caufe why the fuperfitition, policy, entertainments, diet, lodging, and other manners of the Turks, never provoked me fo far, as ufually they do those who catechize the world by their own home; and this alfo bars thefe obfervations from appearing beyond my own clofet; for to a mind poffeffed with any fet doctrine, their unconformity must needs make them feem unfound and extravagant, nor can they comply to a rule by which they were not made. Neverthelefs, confidering 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 effeem it worth retain: ing in my own memory, though not transferring to others. Hereupon I have in thefe lines registered to myfelf whatfoever most took me in my journey from Venice into Turkey.

Firft, I agreed with a Janiffary at Venice, to find me diet, horfe, coach, paffage, and all other ufual charges, as far as Conftantinople; 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 Chriftians with them befides myfelf: this occafion was right to my purpofe, for the familiarity of bed, board, and paffage together, is more opportune to difclofe the cuftoms of men, than a much longer habitation in cities, where fociety is not fo linked, and behaviour more perfonate, than in travel, whofe common futlerings endear men, laying them open and obnoxious to one another. The not having any other Chriftian in the caravan, gave me two notable advantages; firft, that no other man's errors could draw either hatred or engagement upon me; then I had a freedom of complying upon occafion of queftions by them made, whereby I became all things to all men, which let me into the breafts of many.

The galley lying that day and night in port at Lio, fet fail the next morn, and in twenty-four hours arrived at Rovinio, a Venetian city in Ifria. It flands in a creek of the Adriatic, upon a hill promontory, which hath two thirds wafhed by the fea; the fouth eaft fide joined to the continent, the foil rocky and barren, as all that fide along the

the gulph. It is an hundred miles from Venice, and therefore being fo far within the gulph, is not fortified as against much danger, yet hath it a pretty wall, and fortrefs, with a fmall garrifon. From thence we came to Zara. This city ftands in Dalmatia, and of all others within the gulph, is, by reafon of the fituation, 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 ftrong companies both of horfe and foot. The general of the horfe came in another galley with us; he was first welcomed with a volley of great and fmall flot from the walls ; then by three nobles therein, feveral officers commanding, he was accompanied to the town hall, where his brief patent once read, he had the staff and precedency of his predecessior. After a day's view of this place, we failed to Spalatro, a city of Sclavonia, kept by the Venetians as the only emporium, plied fucceflively with two gallies, which carry between Venice and that place fuch merchandize as are transported into Turkey, or from thence brought in. It stands in a most pleafant valley on the fouth fide of great mountains. In the wall, towards the fea, appears a great remainder of a gallery in Dioclefian's palace : fouthward of the town is the fea, which makes an open port capable of holding ten or twelve gallies : without is an unfecure bay for great fhips, at the entrance above half a mile broad; yet not fo renowned for the fkill of Octavius, who chained it up when he befieged Salonæ, as for the fierce refolution of Vulteius and his company there taken. In this town the Venetians allow the great Turk to take cuftom of the merchandize ; whereupon there refides his Emir or treafurer, who pays him thirty-five thousand dollars a year, as himfelf and others told me. There are high walls and ftrong companies to guard this city, yet I heard their chief fafety to be in having fo unufeful and finall an haven; wherefore the Turk efteems Spalatro in effect but as a land town, nor fo much worth as his prefent cuftom, and fo covets it not like Sara; for if he did, he has a terrible advanrage upon it, having taken from the Venetians Clyffi, not above four miles off, which is the ftrougest land fortrefs that I ever beheld.

At Spalatro having staid three days, our caravan was furnished with horfes ; the first journey we began about fun-fet; our lodging, two miles off, we pitched upon a little hill grown over with juniper, once the feat of Salonæ, a city famous for their bravery against Octavius: there is not now fo much as a ruin left, excepting a poor piece of Dioclefian's aqueduct. Hence we paffed the hills of Dogliana, far higher than the Alps, and fo fleep, as in our defeent 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 fpacious and fruitful plain, which at the weft, where we entered, at leaft ten miles over, is on the north and fouth fides immured with ridges of eafy and pleafant hills, ftill by degrees ftreightning the plain, till after fix or feven miles riding it grows not above a mile broad; there we found the city Saraih, which extends from the one fide to the other, and takes up part of both afcents. At the eaft end ftands a caftle upon a fteep rock, commanding the town and paffage caftward : this is the metropolis of the kingdom of Bofnah ; it is but meanly built, and not great, reckoning about fourfcore mefchetees, and twenty thoufand houses.

In my three days abode, the most notable things I found, was the goodnels 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 fize, which in other places is now degenerate into the ordinary proportions of men. Hence at our departure we went along with the

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bafhaw of Bofnah, his troops going for the war of Poland; they were, of horfe and foot, between fix or feven thousand, but went fcattering; the bashaw not yet in perfor. and the taking leave of their friends, fpirited many with drink, difcontent, and infolency, which made them fitter company for the devil than for a Chriftian : myfelf, after many launces and knives threatened upon me, was invaded by a drunken Janiffary, whofe iron mace, entangled in his other furniture, gave me time to flee among the rocks, whereby I efcaped 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 flaying fome 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 fix fcore horfe in two parts; half with the perfons, and goods of leaft effecm, we fent a day before the reft, that fo the thieves, having a booty, might be gone before we came, which happened accordingly; they were robbed; one thief, and two of ours flain; fome hundred dollars worth of goods loft. The next day we paffed, and found fixteen thieves in a narrow paffage, before whom we fet a good guard of harquebuzes and piftols, till the weaker fort paffed by; fo in three days we came fafe to Belgrada.

This city, anciently called Taurunum, or Alba Græca, was the metropolis of Hungary, till won by fultan Soliman the fecond, in the year 1525. It is one of the most pleafant, flately, and commodious fituations that I have feen; it flands most in a bottom, encompafied eaftward by gentle and pleafant afcents, employed in orchards or vines; fouthward is an eafy hill, part poffefied with buildings, the reft a buryingplace of well nigh three miles in compase, fo full of graves as one can be by another; the weft end yields a right magnificent afpect, by reafon of an eminency of land jetting out further than the reft, and bearing a goodly ftrong caftle, whofe walls are two miles about, excellently fortified with a dry ditch and out works. This caffle on the weft fide is walhed by the great river Sava, which on the north of the city lofes itfelf in the Danubius, of old called lifter, now Duny, and is held the greateft river in the world, deep and dangerous for navigation, runs eaftward into the Euxine or Black Sea, in its paffage 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 ftream runs flower by much than at other times; this they find by the noife of those boat-mills, whereof there are about twenty, like those upon the Rhoane at Lions; their clackers beat much flower at those times than elfe, which argues like difference in the motion of the wheel, and by confequence of the ftream ; the caufe is neither any reflux, nor ftop of current by wind or otherwife, for there is no encreafe of water obferved. 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; fo that near the middle of the river, I have gone in a hoat, and tafted 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 ftreet channel, taffing the gravel in my teeth ; yet did it not tafte unctious, as I expected, but hath fome other fecret ground of the antipathy, which though not eafily found out, is very effectual; for they run thus threefcore miles together, and for a day's journey I have been an eye witnefs thereof.

The caftle is excellently furnished with artillery, and at the entrance there ftands an arfenal with fome forty or fifty fair brafs pieces, most bearing the arms and infeription of Ferdinand the emperor. That which to me feemed ftrangeft in this caftle (for I had VOL. X. GG

had free liberty to pry up and down) was a round tower called the Zindana, a cruelty not by them devifed, and feldom practifed; it is like old Rome's Gemoniæ: the tower is large and round, but within fevered into many fquares of long beams, fet on end about four feet alunder; each beam was fluck frequently with great flefh hooks; the perfon condemned was naked, let fall amongft those hooks, which gave him a quick or lafting mifery, as he chanced to light; then at the bottom the river is let in by grates, whereby all putrefaction was walked away. Within this great caftle is another little one, with works of its own; I had like to have mifcarried with approaching the entrance, but the rude noife, and worfe looks of the guard, gave me a timely apprehenfion with fudden paffage, and humiliation, to fweeten them, and get off; for, as I after learned, there is kept great part of the Grand Seignior's treafure, to be ready when he wars on that fide the empire : it is death for any Turk or Christian to enter; and the captain is never to go forth without particular licenfe from the emperor. Here the bashaw of Temefuar, joining the people of Buda, and his own with those of Belgrade and Bosnah, they were held encamped on the fouth fide of the town, yet not fo feverely, but the Spahies, Janiffaries, and Venturiers, had leave to go before to the general rendezvous, as they pleafed, though most of them staid to attend the bafhaws; they there expected Murath bafhaw; he, five days after our arrival, came in with few foot, but four thousand horse, of the Spahy Timariot's; fuch brave horfes, and men fo dexterous in the ufe of the launce, I had not feen. Then was made public proclamation to hang all fuch Janiflaries as fhould be found behind thefe forces. With them the next day we fet forward for Sophia, which in twelve days we reached. The bafhaws did not go all in company, but fetting 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, filks, tiffues, and other rich commodities, were to fafe, not only in the main army, but in ftraggling troops, amongft whom we often wandered, by reafon of recovering the Jews fabbath; but I found the caufe to be the cruelty of juffice; for thieves upon the way are empaled without delay, or mercy; and there was a Saniack, with two hundred horfe, who did nothing but coaft up and down the country, and every man who could not give a fair account of his being where he found him, was prefently ftrangled, though not known to have offended; for their juffice, although not fo rath as we fuppofe, yet will rather cut off two innocent men, than let one offender efcape; 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 conftant denial makes the fact doubted, in that execution, the refentment fo violent terrifies the more : therefore to prevent diforders fometimes, in the beginnings of war, colourable punifhments are used, where just ones are wanting. This fpeedy and remorfelefs feverity makes that when their great armies lie about any town or pafs, no man is endamaged or troubled to fecure his goods; in which respect it pretends more effect upon a bad age than our Chiristian compassion, which is fo cafily abufed, as we cannot raife two or three companies of foldiers, but they pilfer and rifle wherefoever they pafs; wherein the want of cruelty upon delinquents, caufes much more oppreffion of the innocent, which is the greatest cruelty of all. Yet without their army there want not fcandals, for in the way we paffed by a Palanga, which is a village fortified with mud walls against thieves, where we found a fmall caravan to have been affaulted the day before, and divers remaining fore wounded; for through all Turkey, efpecially in defart places, there are many mountaineers, or outlaws, like the Wild Irifh, who live upon fpoil, and are not held members

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of the ftate, but enemies, and ufed accordingly. In all our march, though I could not perceive much discipline, as not near an adverse party, yet I wondered to see fuch a multitude fo clear of confusion, violence, want, ficknefs, or any other diforder; and, though we were almost three fcore thousand, and fometimes found not a town in feven or eight days, yet was there fuch plenty of good bifket, rice, and mutton, as wherefoever I paffed up and down to view the Spahies and others in their tents, they would often make me fit and eat with them very plentifully and well. The feveral courts of the bashaws were ferved in great state, each of them having three or four fcore camels, befides fix or feven fcore carts to carry the baggage; and when the bafhaw himfelf took horfe, he had five or fix coaches, covered with cloth of gold or rich tapeftry, to carry his wives; fome had with them twelve or fixteen, the leaft ten; who, when they entered the coach, there were men fet on each fide, holding up a row of tapeftry to cover them from being feen by the people, although they were after the Turkifh manner muffled, that nothing but the eye could appear. Befides thefe wives each bafhaw hath as many, or likely more, Catamites, which are their ferious loves; for their wives are ufed (as the Turks themfelves told me), but to drefs their meat, to laundrefs, and for reputation. The boys, likely of twelve or fourteen years old, fome of them not above nine or ten, are usually clad in velvet or fearlet, with gilt fcymeters, and bravely mounted, with fumptuous furniture; to each of them a f. ldier appointed, who walks by his bridle for his fafety. When they are all in order, there are excellent fherbets given to any who will drink ; then the bafhaw takes horfe, before whom ride a dozen or more; who with ugly drums, brafs diffues, and wind-inftruments, noife along most part of the journey. Before all these go officers, who pitch his tent where he shall dine or lodge; when meat is ferved up, especially at night, all the people give three great fhouts. Thefe are the chief ceremonies I remember.

That which fecured and emboldened my enquiry and paffage thefe 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 fervice about Murath bafhaw's court, where one of his favourite boys efpying me to be a ftranger, gave me a cup of therbet; 1, in thanks, and to make friends in court, prefented him with a pocket looking-glafs, in a little ivory cafe, with a comb, fuch as are fold at Weftminfterhall for four or five fhillings a piece. The youth, much taken therewith, ran and fnewed it to the bashaw, who prefently fent for me, and making me fit and drink coffee in his prefence, called for one that fpoke Italian; then demanding of my condition, purpofe, country, and many other particulars, it was my fortune to hit bis humour fo right, as at laft he afked, if my law did permit me to ferve under them going against the Polack, who is a Christian; promising, with his hand upon his breaft, that if I would, I should be enrolled of his companies, furnished with a good horfe, and of other neceflaries be provided with the reft of his houthold. I humbly thanked him for his favour, and told him, that to an Englishman it was lawful to ferve 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 ambaffador at his court, effecting him the greatest monarch in the world; fo that my fervice there, effectially if I behaved myfelf not unworthy of my nation, would be exceedingly well received in England; and the Polack, though in name a Chriftian, yet of a feet, which for idolatry, and many other points, we much abhorred; wherefore the English had of late helped the Mufcovite against him, and would be forwarder under the Turks. whom we not only honoured for their glorious actions in the world, but alfo loved for for the kind commerce of trade which we find amongst them : but as for my prefent engagement to the war, with much forrow I acknowledged my incapacity, by reafon I wanted language, which would not only render me incapable of commands, and fo unferviceable, but also endanger me in tumults, where I appearing a ftranger, and not able to express my affection, might be miltaken, and used accordingly; wherefore I humbly entreated his highnefs's leave to follow my poor affairs, with an eternal obligation to blazon this honourable favour wherefoever I came. He forthwith bid me do as liked me beft; wherewith I took my leave, but had much confidence in his favour, and went often to obferve his court. In this journey we paffed through a pretty little town called Niffe, where we ftaid while the Jews kept their fabbath. Here, a little before night, wine having poffelled 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 prefent use thereof; which being done, I gave him his axe again, as not willing, in that place, to have fo much as the beholder's part in a quarrel. Thefe fellows dogged us, the Janizary they miffed, but at midnight came to our coach where we flept, and opened the cover ; whereat I fpeaking in Italian, they knew me; wherefore leaving me, they drew the Turk by the neck and fhoulders, and gave him two blows with feymeters, one over the arm, the other upon the head, in fuch fort as we left him behind in great danger of death : they fled, I was found there all bloody; and fo taken, had furely the next day been executed, but that within lefs than half an hour the hurt perfon, coming to his fenfes, cleared me, telling how it came, and by whom.

Thus in twelve days we came to Sophia, the chief city (after the Turkifh division) of Bulgary, but, according to the other geography, it flands in Macedonia, upon the confines of Theffaly; nor hath it yet loft the old Grecian civility, for of all the cities I ever paffed, either in Chriftendom or without, I never faw any where a flranger is lefs troubled either with affronts or gaping. It flands almost in the midft of a long and fruitful valley; on the north fide about four miles diftant, runs a ridge of low hills; fouthward, three miles off, flands an high and fleep mountain, where fnow appears all the year. The Jews and Chriftians 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 horse, who elfe would use them for flables in their travel; which I noted for a fign of greater flavery than in other places.

Here is the feat of the Beglerbeg, or Viceroy of all Greece, by the Turks called Rumely, with many brave mefcheetoes, efpecially the great one in the middle of the town, and another on the fouth fide, with a magnificent college. It hath many flately hanes or kirevanferahs, and exquifite baths; the principal hath a hot fountain. Here the buliness of our caravan ended, nor had my Janizary much defire to take any of new; for he naturally having more of the merchant in him than of the foldier, 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 Scignior returned to Conftantinople. Thus I never faw the emperor's perfon, nor the main body of the army; only herein was my fuccefs fhort. As foon as the Janizary thought the coaft clear, we went four coaches in three days to Potarzeeke; the paffage is famous for antiquities. Sixteen or eighteen miles eaftward of Sophia, we paffed over the hill Rhodope, where Orpheus lamented his It hath divers inequalities of ground, none very fleep, all covered with low Euridice. woods, now watched with divers, who by reafon of the frequent robberies there committed, do by little drums give the inhabitants warning of all fufpicious paffengers. In the lowest of those defcents 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 difconfolate Orpheus was torn in pieces by the Thracian dames; for that place hath ever been uncertainly reckoned to Macedonia, Thrace, and Theffaly.

At laft 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 ftoutly contefted for of old, as now the Valtoline with us; herewith he told me that eaftern cultom 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 fome few fhould make good that narrow paffage, while the main of the army might efcape away: there were brave fpirits who undertook it; and knowing they went to an inevitable death, they had care of nothing but fepulture, which of old was much regarded; wherefore each of them carried his winding fheet wrapped about his head, and then with lofs of their own lives faved their fellows; whereupon, for an honourable memorial of that exploit, the Levantines ufed to wrap white linen about their heads, and the fafhion fo derived upon the Turk.

This may be the ftory of Leonidas with his three hundred Spartans, but corrupted by time and tradition. When I had confidered the paffage, it feemed capable of his relation; and this might well be the Thermopylæ, if they were fo near the Philippick fields; for befides his confession, the tradition of divers there inhabiting, and all concordance of ftories affure 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 Cæfar and Pompey, the other between Augustus and Mark Anthony, against Brutus and Cassins. The plain, but that it is a valley, much refembles 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 flain were buried, and good part of the trenches: the two battles were fought fixteen or eighteen miles afunder, as appears by the fepulchres and the trenches; Cafar'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 Cæfar writes, that after Pompey, and the main of his army was fled, a refidue not yet difperfed, retired to a hill fix miles off, which had a river run under it; this fquares right with a hill on the fouth fide of Potarzeeke, a little town between the two camps, and where my two days abode gave me leifure to read Cæfars commentary thereon, which on purpofe 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 fmall town, reckoning not above four thousand houses, but is very pleasant with hills, and a river fouthward.

Hence we paffed eaftward, through the reft of the plain along the monuments of Brutus and Caffius's defeature. The tumuli are many, fome great, fome fmall, more or lefs clofe together, as the flaughter happened, and reach at leaft eight or nine miles in length, extending, as it feems the flight did, towards Philippopolis, now in Turkifh called Philibee, where in two days we arrived.

A little before the city, on the north fide, we faw the Grand Seignior's flable of camels, where is place and order for five thoufand camels, which carry his provifion when he wars on this fide his empire ; and then the general rendezvous ufes to be in thefe Philippick fields, now termed the plain of Potarzeeke, through which alfo runs the river Mariffa, in fome places called Hebrus, fhallow, but very broad : over this rivery river, at the north entry of Phylibee, is a vaft wooden bridge, more than a quarter of a mile long : through the midft of this city, from north to fouth, runs a ridge of rocky hills, partly taken up with buildings, the reft with fepultures ; among which I found a little Greek chapel, built in the old Gentilifme, as a Greek told me, and it appears alfo by the round form, with equal division of altars ; there remains nothing remarkable : after five days flay, 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 Turkifh Heidrianee, of Hadrian, who repaired it : originally it was ftyled Oreftæ from its founder ; for as the Greeks there pretend, it was built by Oreftes fon to Agamennon : until the conqueft of Conftantinople, it was the Turks imperial feat. North-eaft, north, and north weft, lie certain low and eafy hills, amongft which glides the little river Tuny, from the north fide of the city to the weft, where meeting a branch of the Mariffa, it paffes a mile or more fouth-eaft, where joining with the other branch, it runs flately through the adjoining plain, on which Xerxes tirft muftered his vaft army, when he had paffed the Hellefpont.

This city, among divers other names, hath been called Trimontium, becaufe it flands upon three little hills, or rather one low hill with three eminences; the midit is the higheft and largeft, upon the top whereof, as the crown and glory of the other buildings, flands a flately mefkeeto built by Sultan Solvman the fecond, with four high and curious fpires, at each corner one, as the manner of Turkey is; not upon the church like our fteeples, but from the ground; each of them hath three rounds on the outfide, for the priefts walk, and at the top a great globe and half-moon of gold: the body of the mefkeeto like those of Conftantinople (though far more curious) is at the bottom quadrangular, having four ftories in heighth; the two uppermoft fo contracted, as that division which quarters the two lowest into four angles a-piece, cafts each of them into eight; at either angle of the upper flory is a great round pyramid; they support the roof, in form round and eminent, all covered with lead, upon the top whereof is fet a globe of gold, whereon ftands a golden pillar and an half moon : at the bottom of this building are made ten conduits with cocks, on the north fide, and as many on the fourth, for people to wash before divine fervice; to which use also, on the weft fide in the churchyard, are thirty or forty cocks under a fountain fo fumptuous, as excepting one at Palermo, I have not feen a better in Christendom; on the east fide are the chief priefts lodgings and garden; round the churchyard are cloifters, baths, a college with lodgings for priefts, and other neceffary offices, all covered with large round tunnels of lead. This edifice is not great, but of ftructure fo neat, and that fo advantageous by fituation, as renders it not only flately and magnificent, but with fuch a delicacy as I have not feen in any other place, no not in Italy. Befide this inefkeeto, there is another brave one with four fpires, built by Sultan Selym, and many other of two a-piece, with fair colleges, cloifters, and baths, equal to the monasteries of any one city in Christendom for quality, though not in number : it hath alfo many fair hanes, all covered in like manner, fo likewife are their befefteins or exchanges, whereof it hath four or five, fome not much inferior to ours in London, efpecially one which I guefied half a mile in length, and richly furnished with wares: the chief bridges are four, vaft and high, all of ftone: from the fouth bridge is the beft view of the city, where it makes a gallant fhew. There yet remain the walls of the old town, which now contain the fourth and worft part, inhabited by Zinganaes, Chriftians, Jews, and others efteemed as refuse people: a little without the city northward, ftands the Grand Seignior's feraglio, with a park walled, fome three miles in compass; the palace is very low, all covered with lead rifing up for a flat, into a fharp round, and feems but

but like a garden-houfe for pleafure : it is kept by his Agemoglans, to entertain not only the Grand Seignior, but, in his abfence, any bafhaw or other principal minifter.

After ten days flay at Adrianople, we rode up and down as bufinefs required, to Burgaz, Churlo, and divers other pretty towns, all of them adorned with dainty mefkeetoes, colleges, hofpitals, hanes, and bridges: for it is in Turkey as in other kingdoms, the nearer to the imperial city, the more ftately is the country inhabited : having thus travelled fix days, we came to Selibre, of old Selymbria; no great town, but bigger than the reft, and very antient; the old caftle and walls not quite demolifhed : it ftands upon the fouth end of a long but low hill : the other three points are encompalled by fea, with a rocky and unfafe port; from whence on the other fide of the bay, you may difcern a round hill, upon which remain fome ruins of the old city Heraclea : here we flaid two days, then with fome diversion, in three more we reached Conftantinople : thus had we made from Spalatra fifty-two days journey, and as many in feveral abodes; ever lodging upon the ground, for the molt part in open fields; and paffing by land fifteen hundred miles English; not in the direct way, for that had been thorter, but as led by the bufinefs of the Jews, who were patrons of the caravan : Conftantinople, by the Turks called Stambole (which as they told me fignifies faith and plenty) hath an uncertain original, is famous for its ruin under the emperor Severus, and its reparation by Conftantine: at other times it hath been facked, but finally ann. 1453, loft by another Conftantine, as the former fon to another Helen : in this lofs it may be faid to gain; for it is fince 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 fide, and Grecians on the other; but now it commands over both: I flaid here but five days, wherefore I had not leifure for much obfervation ; in this hafte, I put my thoughts upon two points; first, to view the chief public fights, then to confider the judgement of those ancient emperors, who fo often thought of transferring the feat of the empire from Rome thither : for the first ; the emperor's perfon I could not fee, who was then at Scutari, which is as it were part of Conftantinople, though fevered by the mouth of the Black Sea a mile over. The feraglio I faw as far as strangers used to do, having access only into the fecond court : a building low, and outwardly but mean ; with a low cloifter of many finall pillars : the infide I faw not ; but an infinite fwarm of officers and attendants I found, with a filence and reverence fo wonderful, as shewed in what awe they stand of their fovereign : a stone's cast from the outermost entrance stands that famous old church Sancta Sophia; thence went I to tee the other melkectoes, that of Mahomet the fecond, who won the town; that of Aclimat, 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 faw I the Egyptian obelifk, the brazen pillar of three fnakes, the aqueduct, and many other things, with that horrid gap made by fire ann. 1633, where they report feventy thoufand houfes to have perifhed. The other, and chief part of my contemplation, confifted in the fituation ; which of all places that I ever beheld, is the moft apt to command the world; for by land it hath immediate commerce with Greece, Thrace, and from Scutari with Afia: by fea the Pontus or Black Sea, and the Marmora or Hellefpont, not only furnish it with infinite flore of fish in port, but readily carry their commodities abroad, and bring others home ; and, which is above all, the mouths of both those feas are fo narrow that no paffage can be forced against the caffles; fo as for flrength, plenty, and commodity, no place can equal it : then it flands almost in the middle of the world, and thereby capable of performing commands over many countries, without any

any great prejudice of diftance; the want whereof caufed that the authority of Rome could never reach the Parthians, and hardly Germany, and raifed that maxim left by Augustus-Cocreendos imperii terminos: for he who confiders the fulden accidents of flate, with the difficulties of remote forces, and other difpatches, must needs acknowledge the neceffity of, as it were, a mathematical correspondence from the center to the circumference. This perhaps the crown of Spain finds too true, whole greatness could not elfe, in the fkirts of its empire, receive fuch blows from fuch petty enemies as it does. In that I obferved no more of fo great a city, I do not much accufe myfelf; 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 courteoully entertained in the houfe of an English gentleman, to whom I was recommended; next, after I had kiffed the hands of the right honourable Sir Peter Weych, Lord Ambasfador for his Majesty of England, I took an inftant opportunity of paflage 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 Flemifh; we embarked upon the admiral's galleon, hiring to ourfelves the gunner's room, of the mafters thereof, who were two renegadoes that fpake good Italian. Strait we fet fail forth of the Marmora down the Hellespont, in all 86 veffels; in two days arrived at Gallipoly, fo named of the French, whofe fury hath many old monuments in the Levant; here we lay at anchor that night, flaying for fome commiffions 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 caffles, to be our convoy against piracy or Chriftians. Some thirty miles beneath Gallipoly is the flreighteft paffage of the Hellefpont, not above half a mile broad; a place formerly famous for Xerxes' bridge, but much more glorious in the loves of Hero and Leander. Thefe caffles, called the Dardanelli, command the paffage, and are the fecurity of Conftantinople on that fide: that upon Europe, antiently Seflos, is made with two towers, one within the other; the inmoft higheft, by reafon of the rifing ground upon which they fland, each bearing the form of three femicircles, with the out-wall triangular : the other, upon the Afian fhore, is far ftronger, ftanding on the marifh level : it is of form fquare, with four round turrets, at each corner one; in the middle before ftands an high fquare tower commanding over This formerly was named Abydos, not that the buildings remain the fame, but all. often re-cdified in the fame place. We paffed fo leifurely as gave me time to note the artillery, which I found thin aloft, but plentiful at the bottom upon the ground, looking out at feveral holes made in the foundation of the walls, which ftriking in a level, hits a fhip between wind and water, and is a plantation much more effectual than that above. About fome forty miles fail forth of that ftreight, on the Afian fide, we reached Cape Janizar, antiently Promontorium Sigæum, where Troy flood, of which nothing remains to be feen but a piece of an old wall fome forty or fifty paces long, hard by the fea, and therefore faid by Virgil to have been built by Neptune. So hath that famed town now put on immortality, having no exiftence but in poetry; whofe fictions, by complying with the fancy of man, uphold themfelves beyond the reality of their fubject. Befide the conceit of fuch a ruin, I took care to confider the judgement of antiquity in the fituation, which I find not to have been extraordinary, either for pleafure, commodity, or ftrength. The promontory makes an angle which hath two fides encompafied by fea; from fouth welt to welt, with a compass turning from welt to north; on the other fide lies a barren fandy plain now termed Troade, which, fome fifteen or twenty miles from fea, 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 wife affairs of flate, 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 the favoured him in the rape of Helen; but becaufe neither Minerva nor Juno affifted that imprease, therefore it proved both unwife and difhonourable. About two leagues weltward, is the little ifland Tenedos, known for concealing the Grecian navy at the taking of Troy. Hence we failed down the Archipelago, through those islands to famed for antiquities-Nullum fine nomine faxum : among them my eye felected Samos, Scio, and Pathmos ; for the wind fteering larboard, drove us within difcovery thereof. Samos is the only place in the world under whofe rocks grow fponges. The people, from their infancy, are bred up with dry bifcuit, and other extenuating diet, to make them extreme lean; then taking a fpunge wet in oil, they hold it, part in their mouths and part without, fo they go under water, where, at first they cannot stay long; but, after practice, fome 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 ifland, none of that trade is fuffered to marry, until he have flayed half an hour under water. Thus, they gather fponges from the bottom of rocks, more than an hundred fathom deep; which, with many ftories of thefe iflands, was told me by certain Greeks in our galleon. Scio is remarkable for maftick, not elfewhere found, and there only upon the fouth fide 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, unlefs he traverfed 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 : 1 fancied none, till the Greeks pointed out a rock, under which they affirmed to be a grot, wherein he wrote his Apocalypfe. In fome points, things confecrated are imitated by the ordinary ways of men; to inftance, in profane pieces. Mahomet was two years in a grot, writing his Alcoran; the Sybils moftly lived and prophefied in grots, as myfelf have feen her's at Cumæ; as alfo the fludy and habitation of Virgil, in a grot at mount Polilipo. Many old oracles were delivered out of caverns or grots; in fome the highest fancies of men have been produced in fuch places; which, in those who have no divine credit, I impute partly to the privacy and afpect of those retreats, which being gloomy, flill, and folemn, fettle and contract the mind into profound fpeculation ; 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 fo damp and earthy as that of dungeons, not fo immaterial or wafting, to unfettle and transport the phantafy, as that above ground; but of a middle temper, wherewith it affects the brain in fuch a fort as is fitteft to exercife its intellectual faculty, to the height of what its composition bears. Thus, after we had in eleven days pafied the fouthern, and greateft part of Ulyfles's ten years voyage, we came before Rhodes, at the east end of the island, where we entered the wind-mill port, fo named by reafon of many wind-mills ftanding before it. Hard by there is another port more inward, for the gallics, and of entrance fo thallow, as is not capable of deep veffels. Here we flayed three days, which gave me fome view of the place, and that fo much the more, by being taken for a fpy; for in Rhodes there is no pretence of merchandize for a chriftian; and but that my excufe of going upon a wager into Egypt feemed pollible, I had here been loft. Yet, in that fufpicion, fome of them, out of fuch bravery as I had once before found in their camp, flowed me the palace or fortrefs of the grand mafter formerly, with the out-works, and three great deep ditches, all cut in the quick rock round the caffle, except one part where it joins with the chief ftreet. Then they flewed me a high window towards the weft, telling me this ftory: that H H VOL. X.

that when Sultan Solyman befieged the town, there flood in that window, the grand mafter, with a nephew of his, and a chief engineer. They, confidering the camp, the engineer told him they were happy that the enemy knew not the advantage of fuch a place, pointing to the fide of a hill, where certain wind-mills fland; for, quoth he, if they flould plant the artillery there, we were loft. Herewith, the young nephew, in hopes of preferment, took fecretly fome Turkifh arrows, and from the window, flot them into the camp, having firft writ upon them this difcovery, and his name. They being found, the advice was approved, and put in execution, which forced the town in three days to furrender. Solyman, according to the rule of princes, more brave than politic, caufed the traitor to be put to death. This city, on the eaft and north, is encompafied by fea; the fouth and weft join by land to the reft of the ifland. It flands upon a little hill, reaching to the bottom thereof; it is four miles from the old city, which flood upon a fleep high hill, where now remain part of the walls, and a poor village.

I took a boat to view the place where the Coloffus flood, at the entry of that haven. There is not left any remainder of that flatue; but the rocks whereon his footing was, are wide enough for two great fhips to pass both together. Why the Cavaliers did transfer their feat from the old city to the new, I could not learn, unlefs it were for the port, which being obvious to all comers, they had rather occupy it themfelves than leave it to an invader. Within the city, the arms of France are very frequent; the Spanifh 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 mafter is of Peter d'Aubiflon, a Frenchman there, governing above two hundred years fince; he, amongft other notable works, built a round tower, with many retired circles for combatants. In the wall before the haven, to fcour the month thereof, he made two huge brafs pieces, fo large as I never faw any fix cannons whofe metal could make the leaft of them. In this ifland, the fun is fo powerful and conftant, that it was anciently dedicated to Phœbus. They have a kind of grape as big as a damfon, and of that colour; the vines, if watered, bear all the year, both ripe grapes, half ripe, and knots, all together upon the fame vine; yet, that they may not wear out too foon, 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 efpied, among divers very honourable fepulchres, one more brave than the reft, and new. I enquired whofe it was; a Turk, not knowing whence I was, told me it was the captain bafhaw, flain the year before by two English flips, and therewith gave fuch a language of our nation, and threatening all whom they fhould light upon, as made me, upon all demands, profefs myfelf a Scotchman, which being a name unknown to them, faved me; nor did I fuppofe 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 fafety more than their inftruction, related the truth both of my king and country, but in the old obfolete Greek and Latin titles, which was as dark to them as a difcourfe of Ifis and Ofyris. 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 polture, laying his forefinger under his eye, methought he had the looks of a defign : he prefently departed, I got to my galleon, and durft 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 fold for fuel. The weather, although right in ftern, grew fo high, as the three old gallies perifhed, two in the night with all their people, the third by day, in our fight; but defpairing, by times made

made up to a galleon, near ours, and faved fuch of her men who were neither chained nor otherwife incumbered. After three days full fail, we arrived in port. Alexandria, first built by Alexander the Great, was, after, beautified by many, but effectially by Pompey; it bears yet the monuments of its ancient glory, pillars in great number and fize, both above ground and below, most of porphiry, and other marble as firm. The ancient Egyptians had a cuftom, now not in use, that was, to make as great a part of the houfe beneath ground as above; that below was the moft coftly, with pillars and rich pavements for refreshment, being their fuminer habitation; the upper part had the larger pillars for fhew, but not the neateft. Above all the reft, there are three far beyond any that I ever faw elfewhere; that of Pompey, where his affres were laid, upon the rocky flore hard-by, where he was flain in a boat at fea; it is round, all of one flone, a kind of reddifh grey marble, fo wonderfully large, as made me falute his memory with the poet's prophetical hail—Templis auroque fepultus-vilior umbra fores. It ftands upon a four-fquare rocky foundation, on the fouth-fide of the town, without the walls. Within, on the north towards the fea, are two fquare obelifks, each of one entire flone, full of Egyptian hierogliphicks, the one flanding, the other fallen. I think either of them thrice as big as that at Conftantinople, or the other at Rome; and, therefore, left behind as too heavy for transportation. Near thefe obelifts are the ruins of Cleopatra's palace, high upon the fhore, with the private gate, whereat fhe received her Mark Antony after their overthrow at Actium. Two flones-caft further, upon another rock over the fhore, is yet a round tower, one part of Alexander's palace, where yet, in the walls, remains a pattage of brick pipes, part of a vendiduct. The town is now almost nothing but a white heap of ruins, effectially the eaft and fouth parts. The walls were high, and frequently fet with finall turrets, but not very flrong, except toward the fea, where they fland upon great fleep rocks. The north and weft are walhed by the fea, 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 ifland, called the Pharos; a place which, in Cæfar's judgment, did command both the port and town; of which opinion the Turks now are; and, therefore, contrary to their ufual cultom, they have there built a brave new caffle, which anfwers another little one on the other point of the haven : thefe command the broad entry at least a mile and a half; but how it could be done before artillery came up, as Cæfar affirms, I wonder; nor are the banks wider by time, as appears by the walls and old circuit of buildings upon the fhore, on the well-fide of the Pharos ; and under protection thereof, is the other port only for gallies, as too full of fhelves and rocks for deep bottoms. Frefh water is brought to Alexandria in a large and deep channel cut by men, almost fourfcore miles, through the wilderness, to the Nile. This channel is dry till the river overflows, then it runs into the city, but fo low as they are forced to get it up by chained buckets, and wheels drawn with oxen; fo it is conveyed and kept in cifterns, whereof now there remain but fix hundred of two thoufand at the firfl. The earth caff out of thofe cifterus, hath made two fair mounts, upon one whereof is fet a watch-tower, to give warning of thips. Upon the fouth of the town lies that vaft fandy plain, great part taken up with the falt lake Marcotis. Eaflward, not far from the fea, we rode through a fandy defart, fome forty miles to Rofetta. All Egypt, where the Nile arrives not, is nothing but whitifh fand, bearing no grafs, but two little weeds called Subit and Gazull, which, burnt to afhes, and conveyed to Venice, make the fineft chryftal glaffes ; yet are there many fort of trees, nourifhed by no moifture but the night dew, which is abundant, for in Egypt it fcarce 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 11 11 2

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drives the fand into folds, like fnow with us, fo, as if any wind ftir, no track of man or bealts lafts a quarter of an hour; wherefore, to direct paffengers, there are fet up round brick pillars, five or fix yards high, one within a mile of another, which put me in mind of the Ifraclites being guided forth of Egypt by pillars. Thus, in a day and an half, came we to Rofetta, formerly Canopus, a pretty little city. It ftands upon the Nile, four miles from its entry into the fea; once it was famous for all mauner of luxury, now it wants nothing thereto but art and a foft government. Here we hired a boat for Grand Cairo, three hundred and fixty 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 fcarce paffed four miles, but we found a pretty town upon the banks, likely one of each fide oppofite, which, if Turkifh, they were high built, of brick or other firm flone; but if Arabic and Egyptian, the houfes were moll of unud, juft in form of bechives. The Nile, at the higheft, is ordinarily near a mile and a quarter over, fometimes 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 fo fruitful, as they do but throw in the feed, and have four rich harvefts in lefs than four months. Moft part of the banks is fet with dainty fugar-canes, flax, and rice. In the way, the wind failing, our watermen drawing the boat with ropes from land, there came fix of the wild Arabs, five on horfeback, one on foot, each with a lance, which they can use in hand, or dart very dexterously. Our boat-men, rogues of the fame race, flood fill that they might take the ropes, whereat the Janiffary, a ftout and honeft Turk, difcharged his harquebuze at the horfemen, who, wheeling about, came fpeedily again, where, finding two of us with piftols guarding the ropes, and awing our boat-men, they durft not come on; nor were they fudden in flight, but that the Janiflary let fly once more, and, as feemed 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 IIluftriffino Scignior Santo Seghezzi, whofe noble way of living gives reputation to his country, and protection to all travellers in those parts. Here my late companions flayed but few days; for, overcome with heat, and fpirited by devotion, they haftened to return by Jerufalem. I, not fo impatient of the climate, nor loving company of Chriftians in Turkey, and but reafonably affected to relics, left them, and prefumed to receive a longer entertainment; whereto I found an invitation freely noble of itfelf, and with much regard to an honourable recommendation of me, fent by his Excellency the Lord Ambaffador of Holland, at Conftantinople, Sir Cornelius Haga, who, having known my kinfinan, Sir James Blount, and fome others of our name, was pleafed, in me, to honour their memory. Here my abode, in a family which had there been refident twenty-five years, informed me of many things with much certainty. First, I must remember things upon record conftantly renewed in office, as the multitude of the mefkectoes, that is, churches and chapels, five and thirty thousand ; then the noted streets, four and twenty thousand, befides petty turnings and divifions. Some of those ftreets I have found two miles in length, fome not a quarter fo 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 diforders are prevented.

Without the city, toward the wildernefs, to ftop fudden incurfions of the Arabs from abroad, there watch on horfeback four faniacks, with each of them a thoufand horfe-men. Thus is this city every night in the year guarded with eight and twenty thoufand men.

These extravagant proportions argued such a fize of the main body, as made me defire an entire view thereof, which I got in several places, but best of all from the top of the

caftle,

cafile, which is founded upon a rocky afcent on the eaft fide of the city; it is not quite decayed, nor diligently kept, but held rather as the bafhaw's palace, than a fortrefs; nor did I difeern any artillery therein. It was built by the old Soldans and their Mamelukes. and that in fuch a fort as teflifies their government to have been tyrannous and ftately. 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 exercife their great horfe. Hard by ftands a little houfe and garden, all under the calle's view; therein the bafhaws of Grand Cairo, when depofed, are kept, until they are either preferred or ftrangled. So potent is that office efteemed, and fo full of flate fecrets, as may not be left unaffured, but by fatisfaction or death. Beyond this caftle lies the plain fandy defart, which encompafies the eaft, north, and north-weft of the city. From the cafile to the Nile, about three miles through Old Cairo, extends an aqueduct far more flately and large than either that of Conflantinople or the other at Rome. The Nile runs along the fouth of the town to the weft, making at its firft arrival, a dainty little ifland ; where, amongft many fine buildings, fland the Nilofcope, which is a little caftle, wherein is fet a pillar, with feveral notes declaring the inundation all over Egypt, according to each degree which the water reaches upon the pillar; then they forefee the future year's increafe, and rate provision accordingly.

The day when the flood begins, is conftantly the fummer folftice; the increase is ufually between fourfcore and a hundred days; then, fuddenly it abates, and by the end of November, is within its narroweft banks, about a quarter of a mile broad. The caufe of this admirable inundation I am not credulous enough to understand. The whole circuit of the city feemed 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 paffed quite thorough. Those relations which reftrain 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, befide ten or eleven more of lefs name, and all joined as London and Weftminfter. This city is built after the Egyptian manner, high and of large rough ftone, part of brick, the ftreets narrow. It hath not been yet above an hundred years in the Turks poffeflion, 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 feen, both of Turks, and fuch Egyptians as most engage against their own country, and fo flourish in its oppression. I have often gone to view them and their entertainments, fometimes attending the Illustriffimo with whom I lived, otherwhiles accompanied with fome of his gentlemen. The palaces I found large and high, no flate or flourish outwardly; the first court spacious, fet with fair trees for shade, where were feveral beafts and rare birds, and wonderful even in those parts; the inner court joined to delicious gardens, watered with fountains and rivulets; befide the infinite variety of ftrange plants, there wanted no fhade from trees of caffia, oranges, lemons, figs of Pharoah, tamarinds, pahns, and others, amongft which pafs very frequently camelions. The entry into the houfe, and all the rooms throughout, are paved with many fever. I coloured marbles, put into fine figures; fo likewife are the walls, but in Mofaic of a lefs cut; the roof layed with thwart beams, a foot and a half diftant, all carved, great, and double gilt; the windows with grates of iron, few with glais, as not defiring to keep out the wind, and to avoid the glimmering of the fun, which, in those hot countries, glass would break, with too much dazzling upon the eye; the

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the floor is made with fome elevations a foot high, where they fit to eat and drink; those are covered with rich tapeftry; 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 fecret pipes, fupplies in the middle of the room a dainty pool, either round, four-fquare, triangular, or of other figure, as the place requires, ufually twenty or twenty-four yards about, and almost two in depth, fo neatly kept, the water fo clear, as makes apparent the exquifite Mofaic at the bottom. Herein are preferved a kind of fifh of two or three feet long, like barbles, which have often taken bread out of my hand, fucking it from my fingers at the top of the water. But that which to me feemed more magnificent than all this, was my entertainment. Entering one of these rooms, I faw at the upper end, amongft others fitting crofs-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 breaft, came near; where he, making me fit down, there attended ten or twelve handfome young pages, all clad in fcarlet, with crooked daggers and fcimetars richly gilt. Four of them came with a fleet of taffety, and covered me; another held a golden incenfe with rich perfume, wherewith, being a little fmoaked, they took all away. Next came two with fweet water, and befprinkled me; after that, one brought a porcelain difh of coffee, which, when I had drank, another ferved up a draught of excellent fherbet. Then began our difcourfe, which paffed by an interpreter, by reafon of my ignorance in the Arabic there fpoken. In their queftions and replies, I noted the Egyptians to have a touch of the merchant or Jew, with a fpirit not fo foldier-like and open as the Turks, but more difcerning and pertinent. In fome remote part of the houfe they have their flables of horfes, fuch for fhape, as they fay, are not in the world, and I eafily believe it, but unufeful in other countries, by reafon of their tender hoofs never used to any ground but fand. They have one fort of a peculiar race, not a jot outwardly different from other horfes, nor always the handfomelt; but they are rare and in fuch effeem, as there is an officer appointed to fee the foal when any of that race is foaled, to regifter it, with the colour, and to take teltimony of the right brood. One of thefe at three years old is ordinarily fold for a thoufand pieces of eight, fometimes more. The reafon is, becaufe they will run without eating or drinking one jot four days and nights together; which fome Egyptians, wound about the body, and helped with little meat, and lefs fleep, are able to ride. This is of infinite confequence upon fudden difpatches to pafs the wildernefs, where neither water nor grafs is found. From thefe, perhaps, grew the fable of thofe pardo-cameli, or dromedaries; for feldom does any rarity of nature efcape the fabulous attacks of fancy. There are many fpacious 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 plath 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 wafhing themfelves; in the mean while, divers pafs up and down with pipes and roguy fiddles, in boats full of fruits, fherbets, and good banqueting fluff to fell. After the rivers fall, those places are green for a while, then burnt to fand. Notwithstanding the excettive compass of this city, it is populous beyond all proportion; for, as we rode up and down, the principal freets were fo thronged with people, as the mafters of our affes went always before, fhoving and crying Bdaharack, that is, make room; fuch infinite fwarms of Arabs and Indians flock to the plenty and pleafures of Grand Cairo. So as I there heard, from divers honourable perfons, that not long fince they had a plague, which, in one year, fwept

twept away eighteen hundred thoufand and odd; yet within lefs than five years after, there was more throng of people than ever they had known. All difeafes there are rifer in winter, efpecially the plague, which at the fummer folftice fuddenly ceafes.

When the wind fets fouthward, (whether it be the fpices of Ethiopia, or not, is uncertain), it is as odoriferous as any Spanish glove, and fo hot, as when it was held long, it fo corrupted my flomach, as, till the wind changed, no meat went through me fometimes nine or ten days together. On the fouth end of the city is yet remaining the round tower, wherein Pharaoh's daughter lived when the found Mofes in the river, which runs not above a bow's-fhoot off. Hard by are Jofeph's feven granaries, or rather fome of their ruined walls left, and four of them fo repaired, as ferve 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 refted with Chrift 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 feemed the oldeft in the garden, and fo most probably chofe for the flory. I afked my Janiflary how long those kind of fig-trees used to laft; he told me half an hundred years, or thereabout : yet I noted that if this tree fhould fail, neverthelefs that place hath many others of the fame kind, ready to take the reputation upon them; many rarities of living creatures 1 faw in Grand Cairo; but the most ingenious was a neft of four-legged ferpents of two feet long, black, and ugly, kept by a French man, who when he came to handle them, they would not en. dure him, but ran and hid in their hole; then would be take his citern, and play upon it; they hearing the mufic came all crawling to his feet, and began to climb up him, till be gave over playing, then away they ran. Nor is this ftranger in nature, to fee fuch creatures delight in founds delightful to us, than to fee them relifi fuch meats, as relifing with us: the one argues a conformity to our composition in one of our fenses; the other in another.

Twelve miles fouth weft of the city, on the other fide of the river, ftand the three oldeft, and yet most entire pyramids: the largest I entered into down a defcent, fome thirty paces, then creeping through a paffage almost choaked up with fand, we found a dark afcent through a paffage between great marble flones, without flairs, only a little footing cut on each fide; here we paffed with every one a candle in one hand, and a piftol in the other, for fear of rogues, who often murder, and rifle in those caverns: 1 found two large fquare chambers in the middle, the one empty, the other had in the midft a fepulture, open and empty about a yard and an half high, as much wide, and within not above two yards long : the flone feems a kind of red porphiry, but is not, for it founds better than a bell: it is fixed in the foundation, nor can ever be born away, as too big for the paffage. This being the ancienteft monument in the world, encouraged me against the opinion of our decay in flature 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 faireft intended for himfelf, miffed of his body, loft in the fea. sufpected 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 confifted.

The form is quadrangular, leffening by equal degrees, from almost a quarter of a mile each flat at the bottom, unto a fquare at the top a little more than three vards angular : the flones are exceflive great, and as big above as beneath; all of an even four

four fquare : that which made the building eafy, and held it fo long together, is the pofture of the ftones, not laid in an even flat upon one another, as in other fabrics, but begun at the bafis upon firm rock, with the first row of ftones laid floping, their outfide a foot higher than the infide ; which continues the fame pofture to the very top, and makes the whole building fet inward, and fo without mortar fasten of itfelf : each upper ftone retires fome half a foot flort of that whereon it lies; this flarpens the bulk by just degrees upward, and makes the outward afcent very eafy : but in a country where there were any rain, it would fettle the water, and decay the building.

There are about fixteen or eighteen other pyramids, extending fouthward, a matter of twelve or fourteen miles : they are faid to be of kings far lefs antient than this, and yet though of the fame flone ruined extremely, only wanting that poflure of the flones. 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 ftone came from the Red Sea, is very credible; but perhaps part was cut from those rocks under the fand hard by where it flands : within two bows floot hereof, is a rock of fome forty yards circumference, and twelve or fourteen high, cut in the form of a man's head; perhaps Memnon's, famous for its founding at the fun-rife. The Egyptians and Jews with us, told us it gave oracles of old, and alfo that it was hollow at the top; wherein they had feen fome enter, and come out at the pyramid : then I foon believed the oracle, and effect all the reft to have been fuch, rather than either by vapour, though not impoffible, 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 lefs in breadth, hath ever been the place of fepulture for those three cities where now is Grand Cairo; that is, Baby-Ion (not that of Perfia), Memphis, and Cairo: the fouthern part belonging to Memphis, which was the antienteft, and flood most part on that fide of the Nile: whofe bodies are the beft mummy, and were buried before the Ifraelites departure; one of which fepultures being opened, I went down, tied by a cord, defcending as into a well, ten or twelve fathom, leaving a Janiffary, and two of our company at the top, to awe the Arabs, who often leave ftrangers within, and return when they are ftarved, to rifle them; the place fo low as I was fain to creep, and all full of a dry fand, where moifture never comes: that preferves the bodies, as much as the embalming, infomuch as I have feen fome of the linen, not touched by the embalming, to remain perfect white and found; fo many thousand years will things endure, when untouched by moilture, the fole caufe of putrifaction. The bodies lie, most of them in the fand, fome in an open ftone, with an hollow hewed therein : they are not beyond our ordinary proportions; in the pitch of the breaft, is fet a little idol, the head of human fhape, with a prop under the chin: they are as big as one's middle finger, with hieroglyphics on the back, and made of ftone, or rather baked mortar; their being among the dead, made me fuppofe them religious pieces; which with their old hieroglyphics, in vain I fearched to interpret.

Above all the antiquities of Egypt, I fought to underftand that admirable table of Ifis, not mentioned in Plutarch, and flenderly unfolded by Pignoria, but compleatly expressed in the antique Egyptian monument of brass, lately printed in Italy: it is thought under the ceremonies of Ifis and Ofiris, to contain that three-fold wisdom of the old Egyptian kings, and priefts; the one about the nature of their Nile, and foil; the other concerning the policy of their flate: 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 Cæfar, and after by Germanicus; which was to enquire of priests, who,

if

if any, were like to know fomewhat in their own antiquities: I was helped by an interpreter, to the fpeech of three Egyptian priefts, but found them utterly ignorant of all things not Mahometan: nor can I wonder, for in the courfe of vicifitude, the Egyptian fuperflition as the antienteft in the world, is likely to be the most clean loft; and all fuperflitions, being in effect but jugglings, have the fate of fuch tricks, that is, while new to be admired, but in time to grow ridiculous to fuch as difcern 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 caufed among the heathen new doctrines, and ecclefiaftic ceremonies in feveral ages; feldom all at a clap, but by degrees as occafion offered, and the people's guft required; nor ever happens a more fudden occasion of innovation herein, than that of conquest; therefore whatsoever little memory of old ceremonies, might have been left in Egypt, hath utterly perifhed in their frequent opprefilions, effectially in those two of late ages: this of the Turks, and the former of the Circaflian Mamalukes; which belide the change of ceremony, have corrupted all the ingenious fancies of that nation into ignorance and malice : thus is failed that fucceffion of knowledge, which by word of mouth ufeth to be delivered from one generation to another; nor is there any reparation made by way of books : the main reafons why the naked mythological part of the heathen religions was not exprefied in writing, were two: first, it would have exposed them to the expositions of many; whereby the feveral fancies and interefts of men, either out of opinion, or defign, would have raifed pernicious herefies, as appears in the Alcoran and Tahmud : therefore Numa Pompilius, having writ books of that kind, caufed them to be buried with him; and when (many ages after) they happened to be found, the prætor protefted to the fenate, that they would deftroy the religion, if published; whereupon they were burnt: the other reafon was, becaufe the inftitutions of their religions were addreffed, not to the wife, who are fo few as not to be reckoned of, but to the multitude, which are paffionate, not judicious : wherefore they were not put into a rational way of difcourfe, which had ferved them up to the underftanding; but rather acted in fuch manner, as might move the fenfes, thereby raifing fuch paffions as were to the advantage of their religion : hence came the perfumes, and dainty mufic in their temples; the fantaftic veftment of their priefts; their folemn facrifices, pictures, ftatucs, and proceffions; which in new fuperflitions, were altered, with contempt of the former; yet in the main point they all agreed; that was to amufe, and entertain the imaginative part of the mind, befooling the intellectual; fo the ceremonies renewed not always utterly different, nor the fame, but following the flate reafons, and popular guft; just like the weeds of each year, not ever of the former kind, but according to the foil, and feafon : now for these passions, those feasible folemnities were excellently fitted : yet becaufe there were fome differing fouls; to engage them they were admitted to the infide of their devices, and called *Sacris initiati*, and fo were either taken with the myftery, or at leaft, with the favour to themfelves, and profit of the republic, the latter fort in love connived; the others were conjured, as they dreaded the revenge of the gods, never to divulge those mystical fecrets; which also was, becaufe they were either cruel, impure, and horrid, (for with fuch humours they complied, as well as with the virtuous), or that they contained fome profound reach of ftate, or philofophy beyond vulgar capacity, which adores eafily, but pierces not; and that credulous reverence is much advanced by a folemn concealment-Cupidine humani ingenii, libentius obseura creduntur : therefore it is not hypocrify, but a necellary regard to the vain nature of man, which forces most religions to mullle toward the vulgar, concealing fome of their infide, either in hieroglyphics, fables, types, parables, VOL. X. or II

or fchool diffinctions, and ftrange language; all which do equally obfcure to popular capacity, and are chosen according to the genius of the age, or doctrine : hereby were all fort of wits entertained with reverend fatisfaction; the deeper in the kernel, the fhallower in the fhell: thus is all light of Egypt's old devotion almost quite extinct : now as for the juffice, and government, it is perfectly Turkifh, and therefore not to be fet down apart; only it exceeds all other parts of Turkey for rigour, and extortion; the reafon is, becaufe 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 truft; not capable of being ruled by a fweet hand : wherefore, among them are more frequent and horrid executions, than in the reft of Turkey, as empaling, gaunching, flaying alive, cutting off by the waift with a red hot iron, anointing with honey in the fun, hanging by the foot, planting in burning line, and the like. In my two months ftay, I faw divers fearful examples, efpecially two; one at Grand Cairo, of a fellow, who in malice fired his neighbour's house : he was first flaved alive, with fuch art, as he was more than three hours a dying; then was his fkin fuffed with chaff, and born firadling upon an afs up and down the town.

The other was of three Arabs, who robbed in the wildernefs between Roffetto and Alexandria; they were taken at a place called Maidyah, where at my return I faw them executed in this manner: they were laid naked upon the ground, their faces downward, their hands and legs tied abroad to flakes; then came the hangman, who putting their own half-pikes in at the fundament, did with a beetle, drive them up leifurely, till they came out at the head, or fhoulder; two of them died fuddenly, but the third whom the pike had not touched either in the heart, or brain, would have lived longer, had not the ftanders by dafhed out his brains. Then were they tied upright to flakes driven in the highway, and fo left. Now the Turk, to break the fpirits of this people the more, opprefies them with a heavier poverty than any of his other Mahometan fubjects; and therefore, if there be one Vizier more ravenous than other, he fends him thither, and connives at all his extortions, though afterwards, according to the Turkifh polity, he knows how to fqueeze him into the treafury; fo fatisfying the people, the prince drains them, and they difcern him no otherwife than as their revenger.

This Vizier Bafhaw who now governs, carried with him from Conftantinople a fhip laden with tin : at his arrival, he took a catalogue of all wealthy perfons; then to every man, excepting fuch as were engaged in favour of the flate, he fent a piece of tin, more or lefs, according to the ability of the perfon, and demanded of each fo exceffive a price, as generally it was not worth the fifth part of what they paid. It is the cuftom of the Ottoman crown, to preferve the old liberties to all countries who come in voluntarily; which in Scio, and other iflands of the arches it hath, for examples fake, maintained very honourably, till just caufe 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 efficet, although not being to abfolute as the Grand Seignior, they are feign to give the world more fatisfaction in the poor counterfeits of juffice, zeal, clemency, public good, and the like. The Egyptians, under their Circaffian Mamalukes, were defended against Sultan Selim, like a flock of fheep kept' by fierce mastiffs from the wolf : wherefore his bloody victory made him rage the more; fo that after he had flain all the Circaffians, and topped the reft, 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 leaft farm pays one purfe, fome two or three according to its pro-10

portion;

portion; each purfe is eight hundred pieces of eight: the fixed rent the Bafhaw muft conftantly make good to the crown; he every year places or difplaces the farmers, as they out-vie one another in gift to him : the fet rent never alters, and is eighteen hundred thoufand zeccheens yearly: a zeccheen Turkifh I value at nine shillings fterling.

This is proportioned into three equal portions; one is fet out to furnish the annual pilgrimage to Mecca; the fecond pays the foldiery, with all other offices, and public fervices for that kingdom; the laft 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 horfemen with obligation of fervice in war, and to awe both neighbours and fubjects.

When Selim had conquered this kingdom, he boafted he had taken a farm to feed his Agemoglans; wherein his judgment was the fame with the Romans, who effeemed 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 foldiers but fourteen thousand, and when any of those die, he continues the pay to his wife and children: whereby, without fcandal, the nation is made effeminate and difarmed; which is the maxim he holds upon that falfe and dangerous people : he ufed, till within thefe 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 difaffectionate to the Turkifh affairs; wherefore now having made fure of that country, he hath, without any further refpect 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; efpecially towards itrangers, who before had no protection befide poverty, to fave them from falfe witnefs, which fhared them as a booty between the judge and the accufers. Having thus, at Grand Cairo, enquired of fuch points as are peculiar to that kingdom, I thought of my departure, which I purposed to direct in fearch of fome 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 welt of Egypt. Then I defired to view the paffage of Mofes into the Red Sea, not above three days off; but the Jews told me that the precife place is not now known within lefs than the fpace of a day's journey along the fhore; wherefore I left that as too uncertain for any obfervation, and went by Camel two days journey fouth eaft, to fee 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, gueffed them to have been fome regal palace. In our going thither, there happened a little whirlwind which drove the fand fo upon us, as we were almost lost; for divers times paffengers therewith overwhelmed, man and beaft are not found, till many ages after, when another wind difcovers them. Our only reinedy was to turn our camel's buttocks to the wind, till the place where they flood was become a pit, as deep as they could well get out of; then removing a little forward made another fland, till we grew again environed, in this manner palling out an hour, till the wind ceafed. This fright made us return nearer the Nile, where I faw 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 fea to Joppa, purposing to return home by Jerufalem, which by land is just filteen days journey on this fide of Grand Cairo : then I took my leave of the Illuftrifiimo Seignior

Seignior Sancto Seghezzi, whofe ufage of me all this while, and now at my departure; was fo honourable as might ferve for a pattern to each noble fpirit.

It being now forward in November, with the water's abatement began Egypt's fpring; all the banks fo green, fragrant and delicious, as if a new paradife were up. The river fhrunk generally into little more than a quarter of a mile broad, which caufed one unpleafing fpectacle; that was, of many wild Arabs, often ten or twelve together, fwimming acrofs to rob villages and paffengers. They firft wrap their thin blue coat about their head, then tie their lance to their fide, fo fwim over the river naked, which I had alfo feen at my going up, when the flood was nigh a mile and a quarter over, but not fo frequent. My two Janizaries, with their harquebuzes, and I with a piftol, awed them, that they durft not affault the boat; nor were they able to ufe the launce fwimming, more than with one hand, and that but weakly. In thefe four days paffage to Roffetto, I enquired of the Delta, and the Nile's feven ftreams. The Delta is fo named, from the form of that letter, and is all that part of Egypt which lies between the two branches of Roffetto and Damiata; the firft parting of which ftreams is about twenty miles below Grand Cairo. Part of this Delta, I had often heard by fome of the learned Jews, to have been the land of Gofhen.

Nile had of old feven ftreams, five natural, and two cut by labour, to ferve only in the overflow; there now remain only three, one artificial, which, in the inundation, The two natural ones are that of Pelufium, now called Damiata, ferves Alexandria. and the other of Canopus, now Roffetto. This latter is, of late, fo chooked, that, at the entrance into the fea, fhips are feign to unload, and after a fmall paffage, to load again. Another hath quite furred up within lefs than thirty years, whereof there are three caufes doubted, first, the gravel born down in the flood, for then the water is as gravely as a puddle in the high way; fecondly, the fand blown therein, by the wind from the banks. If it be either of thefe, it may alter the courfe 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 reafon is, fome defect or diversion from above towards the fountain, that would be the deftruction of all, but is not generally believed; yet, methinks, might well be fufpected, becaufe, though fo many ftreams are ftopped, the reft run not higher than before; which, they fay, the many ditches made of late ages, are the caufe of. The water taftes juft like new milk, but fomewhat nitrous, and if drank as in the river, troubled, it caules, in ftrangers, a flux; which, to prevent, they take a gallon or more of that water, and if they have not time to let it fettle, they caft therein three or four bruifed almonds, which, in lefs than an hour, clarifies it like christial; which effect they have upon no other water, and therein is fhewn the perfection of that.

At laft arrived at Roffetto, and fo by mule paffed to Alexandria, I purpofed from thence to take a voyage for Joppa; which paffage I rather chofe than the other of Damiata, much nearer, but more infefted with pirates. Here, one day, I went to view the port of gailies, but was feverely prohibited. This feeming contrary to the ufual freedom of Turkey, made me fufpect fome notable defect in that harbour, which might hereafter be made ufe of; whereupon I went the next day fecretly, unto a high decayed piece of a turret, upon the wall over that haven, to take a confiderate view thereof. My accefs was efpied, and I was dogged by an Egyptian, one, as I think, of the garrifon hard by, whofe violence produced an accident that made me forget all my other defigns, and fly for fafety of my life, unto a little French bark, which I knew was that day to depart for Sicily. We had not failed above five or fix leagues, but we faw a fpectacle of a ftrain beyond the fpirit of thefe times. It was thus: a Maltefe gave chace to a Greek veffel, in fearch of Turks, or Turkifh goods; the Greek laden with Turkifh goods, made up to

to us, who, carrying no flag, he judged us to be Turks; but when at hand, we appeared Chriftians, and from us no help to be had, he yielded. In the veffel were four Turks; three fuffered themfelves to be taken prifoners, the fourth, we all looking on, ran up to the ftern, where taking a piece of cord, he tied his feet and one of his hands together, then threw himfelf headlong into the fea; in which refolute end, he fhewed by what a fhort paffage many a years mifery may be prevented, where other reafons, or fear mafked in them, enthral not.

Our bark had twice before been taken by the Turks, and ranfomed. This voyage met none, nor any notable danger, excepting one florm, wherein we had like to have fplit upon the rocks of Candy. Finally, after twelve days, we came to Siragoffa in Sicily, from whence we went to Mellina, and to to Palermo; whole delicacies, with my noble entertainment in the houfe of a French gentleman there, conful general for his nation, flayed me to take a leifureable view of that kingdom, whose customs and government are fo perfectly Spanish, as need not be fet down apart; especially, this memorial, having not undertaken any thing beyond the affairs of Turkey, muft 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, caufed many of the galleons to be linked with cables : this I knew dangerous among fo many iflands, and at length we began to fall foul one upon another : whereupon I alked the Turk why we rode fo linked ; he replied, for to be ready altogether, if we light upon the Maltefi. With that, under colour of magnifying them, I defired to learn how they underftood Malta, and fo told him, I wondered they would fuffer fuch a fpot of earth to trouble them, and not rather deftroy it, when they had fome fpare time from greater enterprizes. He anfwered, that they would no more attempt Malta, but rather Sicily, which had better landing, and was abler to maintain an army; and whofe people having fuffered under the French and Spaniard extremely, and finding no hopes in any other Christian prince, are not much averle to the Turkilli government. Then, quoth he, if Sicily were ours, Malta must come in without blows, as victualled from Sicily, and be no way able to fubfift, when we were on both fides of it. This difcourfe I could never effeem to the full, till I had been in Sicily, and principally once, when I heard fome of them not flick to fay, that the Greeks lived happier under the Turks, than they under the Spaniards. Yet I must note alfo, that of all the Christian states, the Turks are the worst provided to deal with the Spanish; for, of all others, that most fubfists on the fortresses, which would prove hard knots to the Turk, whofe nature and military orders are not in any one point fo much defective as in that of fiege. From Palerino I rode to Trapany, from thence I embarked for Naples, whole rarities entertained me fome days; then went I by Rome; fo 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 paffed fix thousand miles and upward, most part by land.

Thus I have fet down fuch obfervations as were of local paffage, and naturally born along with the places whereon I took them. Now follow the more abftract and general, concerning the inflitutions of the whole empire; wherein I take but the accounts of a reckoning made in hafte, and therefore fubject to the difadvantage of a hafty view, that is, to overflip many things, and to fee the reft but fuperficially; yet, ufually quick glances take in the moft eminent pieces; amongft which there are fome like the dye of fearlet, better diferend by a paffing eye than a fixed one. Of this nature I effeem the moral moral points of behaviour; a new comer apprehends them with a judgment frefly and fincere, which further familiarity corrupts with affection or hatred, according as it meets a difpolition conform or contrary. The most important parts of all flates are four; arms, religion, juffice, and moral cuftoms. In treating of thefe, most men fet down what they flould be, and uled to regulate that by their own filly education, and received opinions guided by fublimities, and imaginary moralities. This I leave to Utopians, who, doating on their phantaftic fuppofals, flew their own capacity or hypocrify, and no more. I, in remembering the Turkish institutions, will only register what I found them, nor cenfure them by any rule, but that of more or lefs fufficiency to their aim, which I fuppofe the empire's advancement. First, then, I note their arms, because in the fway of men's affairs it is found - Omnia effe gladii pediffequa ; in that fear. as the ftrongeft of our passions, awes all the reft. Their infantry confilts of two forts : first, such as are levied upon particular cities, they are more or lefs, according to occafion ; the ability of the town, and diffance from whence fummoned. Many of them are Chriftians, and are fent forth much better furnished with cloaths, than with us; each town in feveral colours, and their arms fufficient. They are lodged and exercifed without the city, almost a month before they begin to march. The other part and chief ftrength is of the Janizaries, whofe number, at my being in Turkey, were four and forty thouland; which, as it fails, they ufed to fupply upon occafion, but never exceed. The manner is to reinforce these bands thus; ever now and then there are fent out officers into divers provinces, especially the northern, who, out of all the Christian children, from the age of ten to eighteen, or twenty, chufe without flint or exception, fuch as they think fit, and carry them to Conftantinople. Thefe they call Agemoglans; then, after fome obfervation of their perfons, those of most promifing parts are felected for the Grand Seignior's feraglios, either that of Conftantinople or his other of Adrianople, where they are taught to read and write, to underftand Arabic, to use their bow, with other weapons. Then cull they out the choiceft fparks; who, as their capacities grow approved, are inftructed in flate affairs, and by degrees, taken into the higheft preferments: thefe are called Ichoglans. The worft, and of least quality, are affigned to the drudgery of the houfhold, to the gardens, and other bafe offices : fome are made mariners, and galeots. The general fort, neither rare nor contemptible, are, by the Aga of the Janizaries, diffributed abroad, where, without charge to the prince, they earn their living by hard labour, till the age of two and twenty; then fo inured to endurance befitting a foldier, they are brought back, taught their arms, and prepared for fervice: thefe are enrolled Janizaries. This choice and education of perfons, apt to each ufe, muft needs make it excellently performed, as being more natural than the courfe of Chriftendom, where princes put arms into the hands of men, neither by fpirit or education, martial, and entrust their chief employments with respect of birth, riches, or friends; which, to the fervice intended, are qualities not fo proper as those perfonal abilities which prevail in the Turkish election. These, though the fons of Christians, hate that name above all others, and are found, as I have feen fome of them, without any natural affection to their parents, as it were transplanted, acknowledging themselves the creatures of the Ottoman family; fo much are the prefent engagements of life too ftrong for all former ties of blood. Their pay is perpetual, both in peace and war, more or lefs according to perfonal merit, which excites to notable attempts. Other preferment they receive none, unlefs it be a Timarre; for if any of them fhould be in honour, he might be too much regarded by his fellows, whom the prince will not permit to acknowledge any befides himfelf; for which refpect this emperor, at Adrianople, as it were in face of the army,

army, caufed a great perfon once of this order, to be ftrangled, and proclaimed traitor, when 1 was in Hungary; whereat I heard many of the Janizaries fpeak infolently in public, yet durft they do no more, finding this prince's fpirit too great for them.

They are never caft off; for when old or maimed, they are kept in garrifon. This company was held devifed 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 inflitutions, many of them marry, others follow merchandize. And whereas, heretofore, they were all chofen out of the fons of Chriftians, whereby that caufe was kept under, and the Turkifh fo much increafed, now the Christians are permitted, for money, to excufe their children, and the Turks to prefer theirs. Some hold this an error, a pernicious one, as leftening that due proportion which fhould be maintained between the compellers and the compelled. The Turks rather think the Chriftians now not fo ftrong as heretofore, and therefore not to need the former diminution. Experience made me of this opinion, confidering that it is many years fuice most of his Christian countries were taken in, and how every age dyes them of a more deep Mahometan than other; but fhould he win any Christian province anew, he would not fpare, in this way, to exhault it, till it were fufficiently enervated. The mortaleft corruption of this order hath happened of late years; that is, knowing their own ftrength, and grown faucy with familiarity at court, they proceeded to fuch infolency as hath flefhed them in the blood of their Sovereign Sultan Ofman; and in Muftapha, they have learnt that damnable fecret of making and unmaking their king at pleafure; whereby the foundation of all monarchy, that is, the due awe towards the blood royal, is fo irreparably decayed in them as, like the loft flate of innocence, can never be reftored.

This requires an erection of new bands, never tainted, to fupplant these Janizaries, who elfe will grow to fuch a military anarchy as did the Prætorians of Rome in their empire, till they reduced it to nothing. Wherefore fome think, that the expedition wherein the Grand Seignior hath now engaged his perfon against Perfia, is defigned with a refolution to fpend the Janizaries very freely.

The cavalry is made up of two forts ; 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 perfon upon all removes : they ufed not to go to war except he went himfelf, but of late they are often fent with the Grand Vizier. The other fort of Spahies are termed Spaliy-Timariots, from certain Timars or Feuds, given them for term of life, with obligation to ferve on horfeback, well accoutered, wherefoever they shall be fummoned. This is not much unlike our old tenures of knight-fervice or elcuage, but not hereditary. According to the value of the Timar, the Timariot is to come in with one, two, three, or more horfes. I have feen many bring in five or fix. This reafon, till I was informed of, I wondered to fee Cavaliers carry to the war fuch fuperfluous retinue, as frequently to have men riding after them, fome hearing a coat, fome a fiddle, many nothing. Thefe Spahi-Timariots, belides their fervice in war, have another ufe no lefs important ; that is, to awe the provinces wherein they live, and caufe them to be well cultivated; wherefore, in all expeditions, many are left at home. They are bravely horfed, managing their lance and bow with much dexterity. Their number is uncertain, as ever multiplying, either upon better population of old poffeilions or conqueft of new; fo 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 defervers.

At this time the owners of the Timars are about three hundred thoufand, whereto adding their companions, which they are obliged and never fail to bring in, they make in 'n all above feven hundred thoufand; which number was told me, with many other of their notes, by fome of the Timariots in the army; where, though held a fpy, they fcorned to afflict me, but rather chufing to glorify their flate in my relation at home, informed me of all, and much againft my will, forced me in their prefence to write it down, which I did in Italian, and in terms fo refpective, as when the interpreter expounded, they received me exceeding kindly, making me eat, drink, and lodge in their tents all night. Befides the Spahies, there are another fort of horfemen, who are volunteers, ferving at their own charge: they are of three forts; fome come in hopes of prefent booty, others to merit a Timar, the third in mere devotion to gain paradife, by dving for the Mahometan caufe.

The first, of all others the baseft, mixed of Turks and Christians, usually go before the army to fpy and pillage. They, having rather the fpirits of freebooters than of foldiers, would never stand one stroke of an encounter, but that the desperate bravery of their companies does often engage them irrevocably. The fecond fort are forward enough, especially where the fervice is eminent. The third are the most resolute troops of the army; they come like for many Decii, men vowed for the public; nor are they known ever to return home unless with victory. Some of them are daily feen singly to invade a whole squadron; others, after much as fay 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 bostem.

This refolution is not the child of reafon or honour, but bred by way of religion; for Mahomet, knowing he had not to deal with a fcholaftic and fpeculative generation, but with a people rude and fenfual, made not his paradife to confift in vifions and hallelujahs, but in delicious fare, pleafant gardens, and wenches with great eyes, who were ever peculiarly affected in the Levant. Now, to fuch as die in wars for the Mahometan faith, he promifes that their fouls shall fuddenly have given them young lufty bodies, and fet in paradife, eternally to enjoy those pleasures, notwithstanding any former fins. To thofe who die other deaths, he affigns a purgatory tedious, and at laft, not fuch an height of pleafure. It is fcarce credible what numbers thefe hopes bring in : I have feen troops fometimes above an hundred together. So effectual an inftrument of flate is fuperflition, and fuch deep imprefions does it make, when fitted to the paffions of the fubject, and that ufeful in those whom neither reason nor honour could posses. The chief auxiliaries of the Turks are the Tartars, who live on this fide mount Taurus; they are by us called the Petit Tartars, to diftinguish them from those others of Chriem, who have much vafter 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 thefe Petit Tartars, and hath entailed the crown upon them, in cafe the Ottoman line fhould fail; not only becaufe when a fmall nation inherits a greater, the leffer is immerfed in the accefs of the greater, which, under colour of lofing itfelf, makes an acqueft of its inheritor; but for other regards peculiar to that nation, efpecially for their fituation upon the Black Sea, in fuch manner as they may at pleafure make fudden excursions to the very point of Conftantinople itfelf; nor had the Turk any remedy, when abfent, in imprefies from home; wherefore he cafts many ties upon them, and feldom goes to war without fome of their troops; which, befide the aid and reputation they afford him, are a kind of hoftage. 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, fo that I faw none of them, fave fome few fick and cashiered perfons, who feemed more fallow and ill-favoured people than the Turks, not fo well cloathed, nor fo civil; and those Turks who

who wished me well, forewarned me from going amongst them, telling me their hatred to Chriftians was fuch, as they would go near to captive or rifle me. When I entered the fkirts of the empire, the fame of their army, then marching for Poland, was, as fame ufes to be, exceffive, threatening no lefs than feven hundred thousand; but upon nearer accefs, it fcarce held up one hundred and fourfcore thousand, reckoning in the Tartars; whereupon I much enquired why the Turkifh armies were not now fo numerous as in former times. Among many anfwers, the wifeft hit upon three points : firft, that the enemies now (excepting the Perfian) were not fo potent as heretofore: fecondly, experience had taught then, that multitudes over-large are neither capable of order nor provilion; wherefore, to avoid confusion and famine, they bring no more into the field than are neceffary: the third was, before their dominions were enlarged, they thought it better to employ their multitudes in new conquefts than to leave them idle, neceffitous, and dangerous at home; but fince their enlarged territories, they are diffributed 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 feimetar, a crooked flat back-fword; at fea, amongft ropes, or on horfeback, against armour, it excels a rapier, but in open fight is much inferior; it hath ever been the eaftern weapon, as likewife their iron mace, which they use both for stroke and hurl: they are admirable with their bow and arrows. There is, among other trophics, at the caftle-gate of Belgrade, fet up a head-piece, which I hold petronel proof, fhot clean through both fides, (and, as they fay,) head and all, with one of their bows : the arrow, as all theirs are, like those little red ones which our children use, I faw yet flicking in the head-piece. They bear no weapons but in travel, then fome of them feem like a moving armory; first, the girdle stuck with three or four pistols; then on each fide a knife as long as my arm, with another of a foot long, for ordinary ufes, tucked to his coat; an harquebuze on his fhoulder, on his thigh a feimetar; on the one fide of the faddle-pummel a petronel, on the other a ftrait fword, the blade hollow, long, and fourfquare; 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 thefe, with his bridle full of brafs gilt boffes, he faftens to the tree or wall where he refts ; after, upon the ground fpreads a blanket, whereon he first fups, then sleeps in his cloaths with his faddle instead of a pillow. Armour I think they have not fo plentiful and compleat as we, yet I know not well, for it was ever packed up on horfe or waggon; to three horfemen was allowed one waggon. I faw no mufters nor marches near an enemy, and therefore have little experience of their difcipline in that point. They march in rank and file with wonderful filence, which makes commands received readily; they are always provided with bifcuit, dried flefh, and flore of rice, with a kind of coarfe butter, fo as in the greateft defarts they are in plenty. Thus their armies pafs the fandy barren countries towards Perfia, with lefs fatigue than did the Romans in finall numbers of old. One notable piece of their difcipline they told me, that is, excepting none but the Janizaries to encompafs all their other foot battalions in the rear, with the greateft part of the horfe in form of a half-moon. They have orders not to meddle with the enemy, but only to necellitate their own forward, till they have gone through the opposite forces, and in cafe of flight to hold them out to flaughter; which done, themfelves begin upon the enemy. Thus, that necessity which is the mother of all brave performances in vulgar fpirits, and which the ancients fo much fought to caft upon the foldier, by hills, rivers, and fuch fituations, the Turks carry along in all places, thereby forcing valour even out of fear ; fo ferving themfelves YOL. X. КΚ

themfelves effectually of people neither valiant nor affectionate, and that without intreaties, donatives, or other inconvenient indulgence of government. Thus much of their hand forces. Their navies are provided for the feas within their own dominions; the chief are the Black Sea and the Mediterranean The Hellefpont I effeem but a paffage from the one to the other. Their Bofphoran fleet trades into the Black Sea upon feveral fervices, as to invade the Mufcovites, Circafies, Coffacks, with others, returning in July or August, laden with honey, wax, and effecially wood and flaves, which it transports to Alexandria, buying therewith flax, fugar, fherbets, rice, tapestry, corn, and other Egyptian commodities; with which, and part of the tribute in January, they return for Constantinople; fo enjoying the trade-winds, which in those parts usually in fummer fit northerly, and in winter foutherly.

The other part of their navy ferves upon the Mediterranean; it is called the Barbary fleet : it is the more warlike, and acknowledges the Grand Seignior, but not fo abfolute, for the gains of the other fleet goes to his coffers; but what the Moors get is their own, which makes them more earneft in piracy, and defirous to be held as pirates, to gain a kind of liberty, and that all Chriftians may be prize, without any impediment by league at court. This the Turk grants under their excuse of their difobedience and piracy; he infefts those Christians who, being in league with him, he could by no other pretence weaken; and this alfo, in cafe of neceffity, keeps him an exercised fleet for war. That this is connivance appears plain, for he claims and protects their cities, though not their perfons; and they never make booty of Turkifh goods or fubject, though a Chriftian; and divers of them I faw failing in the midft of the royal armado; yet they counterfeit the pirate fo well, that the gallies and veffels of Algiers will not come within the Dardanelli; and myfelf, not then knowing this art, had at Rhodes, by a rafh miftake, almost lost my hberty; where the admiral's galleon of Tripoly, coming for fresh water, rode in the mouth of the port above three hours, without caffing anchor, as pretending fear of being within command : this made me judge it an English ship, as likewife the colours, which fo far off I took for the king's. Wherefore, defirous to fee my countrymen, I hired a Greek boatman to carry me thither, where being almost arrived, I perceived my defperate error; from whence I was forced with entreaty, money, and my dagger at his breaft, to make him row me off.

The Turks are but ill provided with feamen; for befides renegadoes, they have but few fkilful failors, and would have had fewer, but that, as of old, the Carthaginian hoftility exercifed the Romans at fea, who elfe had not fo early learned navigation, and by confequence could not fo foon have maftered the world. Juft fo (though in a far weaker manner) doth Florence and Malta conteft with the Turk at fea, enough to practice but not defeat him. To which effect I have heard fome of them fay, 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 fometimes they ventured to give him a nip, it did but rouze him, without any hurt of importance: for ought I knew, they had reafon; for though refitance be neceffary, yet when fo infufficient it is worfe than none.

Their terms of navigation are Italian, owing either to their flaves being moft of that nation, or that themfelves, inlanders originally, have a language defective in maritime affairs. Their veffels are either Turkifh built or prizes; their own built they call caramuzals, many whereof are great fhips; all have rounds on the outfide like flairs, the flern and fore-caftle built four or five flories high, fo as I have feen fome of them carry feven or eight hundred paffengers. That form makes them flow of fail, unwarkke, and eatily overfet by weather. Their gallies are light, of an excellent mould, and endure an high fea, effectally those of Rhodes.

The main ftrength of both their fleets, are tall flips taken from the Hollanders, where the cowardife of that nation is made a weapon against all Christendom, and teaches us what a virtuous cruelty it would be to bar ranfom, or return to all who yield their fhips, upon what odds foever. All great examples have a little of the unjuft. Now though this might feem hard meafure to fuch who yielded upon extreme odds, yet were it neither fo general a milchief, nor fo important as the contrary indulgence; and men would not only become more refolute in those necessities, but more wary of going ill provided.

Nothing makes the Hollanders fo faint, as the Turkifh known decree of impunity, and perfonal liberty to fuch as furrender without difcharge of artillery; wherefore they feeing prefent fafety in yielding, and no future deftruction at home, do eafily give up other men's goods for their own fecurity. Upon thefe terms the admiral's galleon wherein I failed, a goodly veffel of forty brave pieces, had been taken, as the Turks affured me, by two of their polakers of ten or twelve guns a piece. Our fhips they do not willingly fet upon, not only for their able defence, but also because the vefiel, which used to be a confiderable piece of the booty, is to them unufeful; for their employments being piracy, can make little use of an English bottom, whose mould is too flow for that purpofe; wherewith they afked me how we did in war at fea, where our enemies might come on, or off, at leifure. I replied, those which came into their feas, were private merchants veffels of trade, flugs made only for burden and weather; but for war our king had a royal navy of another frame, the beft for fail and fight in the world.

The ftrangeft thing I found among the Turkifh mariners, was their incredible civility : 1, who had often proved the barbarifm of other nations at fea, and above all others of our own, fuppofed myfelf amongft bears, till by experience I found the contrary; and that not only in ordinary civility, but with fo ready fervice, fuch a patience, fo fweet and gentle a way generally through them all, as made me doubt whether it was a dream or real. If at any time I flood in their way, or encumbered their ropes, they would call me with a Janum, or Benum, terms of greateft affection, and that with an incline, a voice, a gefture fo refpective, as affured me their other words (which I underftood not) were of the fame ftrain. The captain's chief gain in this voyage is by paffengers; yet if interest share in this behaviour, they are not quite void of it that can act it fo well : nor are they irreligious, for all the voyage, morning and evening, they falute the fun with three general fhouts, and a prieft faying a kind of litany, every prayer ending with Macree kichoon, that is, be angels prefent ; the people anfwer, in manner of a fhout, 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 fufficient to plant colonies, is forced in all his conquests (if he will have any people to govern over) to preferve the naturals. Now they not being affured in affection, must be awed by fortrefs, which is a way not only unfure, but fo chargeable, as makes him gain but little by his winnings.

The Turk, on the other fide, well ftored with people, first confiders what number of his own he will affign for Timariots to each province which he takes; then he deltroys all its nobility, and fo far of the vulgar, till there reft only fuch 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 himfelf, nor will he leave it a refuge for enemies or rebels : yet if it be a frontier, he he does not quite demolifh it, but keeps it in fuch cafe as may hold out till he might fend an army, ever fuppoling himfelf mafter of the field; wherefore, as it ftands in more or lefs danger, to it is provided. Thus, in Hungary the caftle of Belgrade is neither rafed, nor carefully maintained; but that of Buda is guarded with a ftrong garrifon : all those within the kingdom are pulled down, fo it is in his other countries. His maritime fortifications, becaufe of fudden access by fail, are held in the rule of frontiers, and withal to command the haven, yet is not the care of them fo diligent as in Chriftendom. They every where gave me free accefs, excepting Egypt, where the extraordinary fubtle malice of that people, makes more vigilance and reftraint than elfewhere. Now follows their religion, wherein I noted only the politic inftitutions thereof: these observations moving only in that sphere, cannot jar with a higher, though the motion feem contracy. Mahomet, noting the outward folemnities wherewith other religions entertained the minds of men, he judged them perhaps in part effeminate, as those dainty pictures and mufic in churches, those strange veftures and processions; and partly chargeable, as those flately facrifices, and other folemnities of the heathen, and all driven already to that heighth, as he could not outgo; wherefore he refued to build his fect thereon; nor did he much affect to fupport it with miracles, whofe credit frequent impoftors had rendered fufpected to the world, but rather chofe to build it upon the foord, which with more affurance commands mankind. Every novelty draws men in for a while; but where the gain is not great, they foon grow weary, unlefs compulsion hold them on; therefore, in his first beginnings, when he was afked what miracles he had to prove his doctrine, he, drawing forth his feimetar, faid, that God having had his miracles fo long flighted by the incredulity of men, would now plant his laws with a ftrong hand, and no more leave them to the diferetion of ignorant and vain man; and that he had therefore fent him in the power of the fword, rather than of miracles. From hence it is, that now their boys ride to circumcifion, bearing an iron club in their hands. Neverthelefs he failed not to framehis fect to as might take human nature; not the intellectual part, for all fuperflition fubfilts on weak hypothefes, whole plaufible reafon may for a while prevail in the world, by poffeffing fome fhallow, rafh, peremptory brains, but cannot hold out long, unlefs 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 fet out a paradife; to the other, though not a hell, yet a fhrewd purgatory. His preaching of paradife more than hell, favours hope above fear, thereby filling the mind with good courage, which was much to his military purpofe; for he finding the fword to be the foundation of empires, and that to manage the fword, the rude and fenfual are more vigorous than wits foftened in a mild rational way of civility, did first frame his institutions to a rude, infolent fenfuality : after which education, he fitted his future pretences just unto fuch capacities. Wherefore feeing that men's opinions are in great part complexional and habitual, it is no wonder to fee them taken with promifes, which to us feem beaftly and ridiculous. They as much defpife 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 falfe, prevail as ftrongly as if true, and ferve the flate as effectually, becaufe, 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 feveral orders in their religion, all very malicious against Christians : otherwife I had not noted them vicious, excepting their professed fodomy, which in the Levant is not held a vice. Each order upholds its reputation upon fome one peculiar virtue, which alone it profeffes, not pretending to any

any other. The Calenderim, upon chaftity, wearing an iron ring through the fkin of his yard; in fome I have noted it capable of being taken off with fmall difficulty. The Haggiemlar, on mufic and love-fongs. The Torlacchi, on revelation and enthufiafin, to fortel and divert divine wrath. The moft rigid fpirits are the Derviflar, like Baal's priefts, launcing themfelves with knives. Thefe Derviflar have murdered divers bafhaws, and alfo attempted fome of the emperors in the midft of their armies; fo dangerous are violent fpirits when feconded by religion, which being the only pretence, in its way glorified to umpire fovereign authority, is to be kept within its due limits, left inftead of co-operating with the ftate, it grow abufed beyond that ufe.

All thefe fects are governed by one head, called the Mufti, whofe authority unites and orders them, fupprefling fuch diforders as the fcruples or intereft of men raife. This Mufti is created by the emperor, to whom he is held ever fubordinate, which makes the Turkilh theology excellently to correspond with the flate, as depending thereon; and feems of reafon more politic, than if this ecclefiaftic head were of another country, or otherwife independent upon the prince; whereby having interefts apart, he might often make God Almighty feem to decree more conformable thereto; than either to the occasions of the prince or commonwealth, for all heathenish gods are used like puppets; they feem to speak, yet it is not they, but the man who, in a concealed manner, fpeaks through them what he pleafes : that part is acted by the expounders of their Alcoran now, as of the oracles or Sybils books of old. Hereby the Mufti ferves to animate the foldiers, by colouring of public impreffes with divineauthority, and alfo to decide controverfies, when they are too unruly for any arbitrament, not held divine; wherefore he frequently confults with the Grand Vizier, who, as the foul of the flate, infpires him to the purpole thereof. Full of that god he gives his oracles; they pals for grounded upon the Alcoran, which is given out for the word of God; it is written in Arabic verfe, in form of dialogue, between the angel Gabriel and their prophet; it is prohibited to be translated, which both preferves the Arabic tongue, and conceals religion. All fet texts are obnoxious to feveral expositions, thence grows diffraction : fo hath this bred four different fets of Mahometans, each interpreting it according to the genius of its nation, the Tartars fimply, the Moors and Arabs fuperflitioufly, the Perfians ingenuoufly, the Turks with most liberty; each nation feorns to yield unto other in opinion, for honour's fake, efpecially the Turk and Perfian, who, intending the conqueft of one another, do, after the old cuflom of princes, difaffect their people in religion towards the enemy, that they may be more fierce and obstinate against him. In this point the Turk grows difadvantaged, for of late his people begin to be infected with Perfianifm. I have heard many of them in public acknowledge the Perfians better Mahometans than themfelves; which makes the Turks much braver foldiers upon the Chriftian than upon the Perfian : against the one, they are carried by zeal, malice, and difdain; but against the other, only by a national emulation. This impretfion is made deeper by many other circumftances, infomuch as divers Janiflaries have told me, that they go to the wars of Perfia very unwillingly, but to thefe of Poland or Hungary as to paffimes. One of their priefts told me of an old prophecy they have, That their emperor flould win the red apple, and in the feventh year after, if they did not defend themfelves bravely, the Chriftians fhould overcome them; but howfoever, in the twelfth, they fliculd at the fartheft be overcome by the Christians. The red apple, he faid, wis Constantinople, though fome, quoth he, hold it to be Rome. I holding fuch prophecies rather cunning than true, fearched after the plot thereof; wherefore I intreated him to tell me how much time Was

was contained in thofe years; he anfwered, that each year fome had limited by the age of Mahomet; but, quoth he, in vain, for it is prohibited us to fearch into the times appointed: that claufe gave me fome light, for I remembered, among other caufes of a flate's prefervation, one afligns proximity of danger: his reafon is, becaufe apprehenfion of danger caufes vigilance and diligence, wherein lies fafety. Hereupon this prophet, to make the Turks vigilant againft the Chriftians, threatens them with the feventh year, yet not fo inevitable, but valour may refift; and to make every year provided againft, as that, therefore it is prohibited to fix the time determinate: then their fatal defruction, not to pafs the twelfth year, makes them in the mean while ufe the Chriftians, as their future deftroyers, with much hoftility, as a revenge anticipated ; which ferves right to the purpofe of the flate. And when all comes to all, thofe years (as fuch prophetical times ufe) are like to prove very long ones.

Amongft other qualities whereby Mahometifin poffefies the minds of men, one is its pleafing doctrine. I remember when their prophet in the Alcoran afks the angel concerning venery, and fome other delicacies of life, he tells him that God did not give man fuch appetites to have them fruftrated, but enjoyed, as made for the guft of man, not his torment, wherein his creator delights not. Thefe kind of opinions will ever be welcome to flefh and blood; when as the contrary over great feverity of difeipline would have pleafed none, but fome few auftere complexions, and to the greater part would have feemed but a perfecution of nature, or perhaps hypocritical, whofe reputation might have foon been loft in fcandal.

The cunning of that feconding human inclination, appears in the different fuccefs 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 foldier, prevents diforder, and facilitates public provision. The first, as pleasing to nature, is generally received; the other is borne down by appetite, fo as more drink wine than forbear it. Thus, he maintaining his inflitutions by feconding of human difposition, fucceeds more readily than those whose ordinances, by crofling 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 prefent life, with juffice; for the future, with religion: yet there were ever found fome few intellectual complexions, in whom the understanding prevailed above the paffions. Those differing wits could not receive the gross fuppofals upon which the heathenish fuperstitions relied ; wherefore, to train them in fuch ways as civil focietics require, they were inftructed in a feeming rational way, wherein they were amufed about an intelligible world, flored with rewards of honour, virtue, and knowledge; with punifhments of infamy, vice, and ignorance. Thefe were to them inflead of Elyfian fields, or infernal rivers, and, as fome fcoffers think, but of little better affurance, only righter framed to fuch capacities. By thefe fpeculations, contemplative heads, who elfe might dangeroufly have bufied themfelves about flate affairs, were finally moped and diverted. To which purpose I have often confidered, whether learning is ever like to come in requeft 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 finit effe feros, and fo weakeneth the foord: but when once that hath bred greatnefs and floth, then with other effeminacies come in letters. Thus, in Rome, at the first, philosophers were banished as inactive, but upon the conquefts of Carthage and Greece they crept in; and the Turkifh empire confifts 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 fome ages the Turkifb

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 foftnets natural to those places. I have often feen copies of love verfes, and fome few pieces of mathematics, pafs amongh them with much applaufe. I faw one for finging, and composing of two or three fonnets, had at a feast in Belgrade at Hungary, a horfe 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 mulic, aptest to charm favage brains. Thus, Orpheus in Greece, and our bards in England, began the dance to all other fciences. Statuary and painting can never come into Turkey, by reafon of their fuperflition, which not only abhors worfhipping of fuch forms, but making of them. As for other learning, i is like to infinuate but by degrees, and with many repulfes, as a corruption molt peraicious to their religion, effectively the fearching parts of philosophy, which ftomach that fenfual paradife, as hath been noted in Averroes, Avicenna, and others who could not endure it : thereupon the academy, which began to rife up at Bagadat, was fupprefied; 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 Romanifts.

Now the natural courfe of things much follows the fun, who gives life to all; wherefore this Cyclopædia hath been obferved to run from eaft to weft. Thus, have most civilities and fciences came, as fome think, from the Indian gymnofophilts into Egypt, from thence into Greece, fo into Italy, and then over the Alps, into these faint northwest parts of the world, whence if the Inquisition hinder not, perhaps they may pafs into those new plantations weftward, and then return in their old circle among the Levantines, wholes with feem more abftrufe, and better fixed for contemplation, but ours more nimble and ready, fo as their difcourfes are more profound, ours more fuperficial and plaufible; and were I to account for the lofs of their antient authors, I fhould not only accufe language, tyranny, war, and ecclefiaftical intereft bu efpecially this different relith, and thrain of our fancy from theirs, for I have found u in conceits, as in airs of mufic. In great part that takes not with them which much affects us : our very reafon differs. Before I clofe this point of Turkifh religion, I must remember two principal points; one is predefination, the other purgatory : the first not meant in matters of falvation, but of fortune and fuccefs in this life, they peremptorily affert fixed deftiny, 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 fore, which he had catched of the gunner's mate, who, with one running upon him, converfed, and flept amongst us. The rest were fo far from fear at his death, as they fat prefently eating and drinking by him, and within half an hour after his removal, flept on his blanket, with his cloaths inftead of a pillow; which when I advifed them not to do, they pointed to their foreheads, telling me it was written there at their birth when they fhould die. They escaped, yet divers of the paffengers died thereof before we got to Egypt. The other was in my paffage to Adrianople in Thrace: myfelf, the Janiffary, and one more being in the coach, we paffed by a man of good quality, and a foldier, who lying along, with his horfe by him, could hardly fpeak fo much as to intreat us to take him into the coach. The Juniflary made our companion ride his horfe, taking the man in, whofe breaft 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, unlets it were written there, and that then we could not avoid it. The fellow died in the night by our fides; and in our indemnity approved this confidence to be fometimes fortunates. 2;6

fortunate, how wife foever; doubtlefs for the public it caufes 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 ufually taken men off from all industrious care of their own fafety; but in dangers at fea, and other cafes where diligence may evidently import, I have ftill found the contrary; and in fuch occurrence as thefe, where induftry is not of manifeft avail, this affurance does not fo much hurt in leaving vain care, as good in ftrengthening the fpirits, whofe decay yields a man up to all bad imprefions. 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, whole force is leffened by a good one, according as the party's life was led. To firengthen this good angel, they do many works of charity. This furnisheth all Turkey with excellent hanes, hofpitals, and mefkectoes; this makes the beft bridges, and highways that can be imagined, and flores them with fountains for the relief of pallengers: Thefe fair works fo caufed, feemed to me like dainty fruit growing out of a dung-hill; but the virtues of vulgar minds are of fo bafe a nature, as muft be manured with foolifly hopes and fears, as being too grofs for the finer nutriment of reafon. Thefe were the chief points I observed in their religion; only the manner of its exercise remains. which, in brief, is thus; to every mefkeeto is adjoined a high flender fpire fleeple, on the outfide whereof on high, is made round with a door opening fouth eaft, or eaft, as the country lies towards Mecca; here the prieft 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 fort, which are not many, go to church, and fay their prayers, and continually repeating-Alloyh-Valloyh-Hibilloyph, that is, the feveral names of God. Their geftures' are first fitting crofs-legged, wafting of the body; then proftrating themfelves twice on their face, they kifs the earth ; afterward they rife, and fland with their hands bowed over their ears, but never do they kneel, or uncover the head, holding those postures unmanly; fo different are the opinions of nations in point of reverence and decency. This fervice is performed five times a day, first at day-break, then at mid-day, at midst of the afternoon, at fun-fet, and more than an hour after. The first and last made a fine flow, having all the mefkeetoes hung full of burning lamps. This frequency of prayer requires none to the church but perfons at leifure; others make their houfes or highways ferve, and was devifed by Sergius the monk, as it is thought in imitation of his four times of Pater nofler; knowing that religion runs no greater danger than of oblivion, and therefore fhould be often called to mind. Their chief day is Friday, yet it hinders no market for ought I could fee, and feemed of no more regard, than a faint's day almost worn out. They have two folemn 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 means, but in time; for all day long they may neither eat, drink, nor use any fort of venery; but at the appearing of the first star they make themselves amends in gluttonues, drunkennes, and luft. They have one piece of divinity, which I wonder is not transplanted to other countries; that is, a cuftom of the priefts to fell their merit; fome more, fome lefs, according to the fanctimony of the feller, and time limited. I once at Sophia, faw one fell the virtue of two years hermitage for a piece of blue cloth fufficient for two Turkifh coats, and a quantity of rice, about five bufhels Englifh : price enough confidering the wear in itfelf; 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 ecclesiaftical perfons;

perfons; 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 priefthood, wherewith the prieft and judge being maintained in the fame perfon, two gaps are flopped with one bufh, without caufing any part of the land to lie dead in the hands of the clergy, or otherwife impoverishing the people with tithes. There are divers orders of judges, efpecially two ; the Cady, and over him the Moulacady, like a lord chief juffice ; the fupreme head of judicature is the Muffi. In great cafes there lies appeal; but none beyond the Mufti; his decrees the emperor himfelf will not queftion, for indeed they are fecretly guided by his affent, and the Grand Vizier's. Thefe judges are all, excepting the Mufti, limited to fet precincts, and when convicted of corruption, they are made horrid examples. The main points wherein the Turkifh juffice differs from that of other nations are three; it is more fevere, fpeedy, and arbitrary. They hold the foundation of all empire to confift in exact obedience, and that in exemplary feverity; which is undeniable in all the world, but more notable in their flate, made up of feveral people different in blood, fect, 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 fweet hand were ineffectual upon fuch a fubject, and would foon find itfelf flighted; therefore the Turkish juffice curbs, and executes, without either remorfe or refpect, which fucceeds better than ever the Romans did, with all their milder arts of civility. Compare their conquefts with those made by the Turk, and you will find his to continue quiet and firm, theirs not fecure for many ages; witnefs first Italy, then Greece, and France, always full of rebellions, confpiracies and new troubles, which were caufed by their lenity, that did not humble the conquered fo low as it fhould; for rebellion is nothing but bold difcontent; fo that as there is required difcontent, fo must there be alfo fome strength of fpirit, without which the difcontent cannot quicken into rebellion, but faints into a ftupified humility. All victory difgufts the fubdued; a mild victor leaves that difguited fpirit for mifchief, but the remorfelefs way of the Turk mortifies it, by an oppreflion which fecures him : to this effect, I have heard divers of them boaft, that God hath appointed them for an iron rod over other nations; and in most parts of Turkey, efpecially Sclavonia, Bofnah, Hungary, Macedonia and Thrace, the fiercest people of that empire, over all public places he fets a great iron club, to intimate what they muft truft to, nor does he fo much rely upon the people's affection, which would tie him to a respectful, and lefs absolute domination, and then also be in their power to alter, as that ftrength which is in his own hand makes him more himfelf, and binds with the tie of fear, whereunto human nature is ever enthralled. The fecond point wherein their justice excels, is the quick difpatch. If the business be prefent matter of fact, then, upon the leaft complaint, the parties and teffinonies are taken, and fuddenly brought before the judge by certain Janizaries, who with great flaves guard each flreet, as our night watchmen at London. The caufe is ever in lefs than two hours difpatched, execution inftantly performed, unlefs it appear a caufe fo 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 witneffes, who fhall prefently be forced to come in ; for they have no old deeds, or any other reckonings beyond the memory of man; in fuch cafes possefilion and modern right carries it, without that odious courfe of looking too far backward into the times paft. This expedition avoids confusion, and clears the court, whereby it becomes fuff cient for many caufes, and fo for a great people. Now, as for the particular perfon, though fometimes he feems difadvantaged by the halle,

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often; nor then likely is his damage therein worfe than with us, where after the fufpence, delay, and charge of fuit, the overfight of a lawyer may, with error of pleading, lofe a good caufe: fo that after a man hath been miferably detained to fuch difadvantage of his other affairs, that he had better have loft his fuit at first, then doth it finally depend not fo much on its own bare right, as upon the advocate's fufficiency. The laft notable point of their judicature is, they have little fixed laws, and therewith flourishing, make good that of Tacitus-in peffima republica plurimæ leges ; yet they pretend to judge by the Alcoran; whereby the opinion of divine authority does countenance those arbitrary decisions, which without fome authentic law to justify them, would hardly be endured. This Alcoran is manifeftly no book of particular law cafes, wherefore they pretend its fludy does not inform the judge literally, but by way of illumination, which not being given to fecular perfons, does neatly put lofers off from referring themfelves to the text. The juffice being arbitrary, makes it in their opinion the more to the purpose of the public; for the judges knowing themselves but instruments of flate, and that in its favour is their eftablishment, 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 fore wounded, for threatening to buy me for a flave. 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 fupping together, all Turks but myfelf, there was a foulack, who is an officer very eminent about the emperor's perfon; he got fo beaftly drunk, as in the night, he having a lodging in the top of the hane, miftook hinfelf, tumbled off to the ground, and within few hours died. The next morning all the company were imprifoned but me, who in the night had cfcaped out at a decayed corner of the hane, and hid myfelf under a bridge without the city. Every man was fined as circumftance did either excufe or aggravate; the leaft paid four thoufand afpers, fome twice as much. The judge, by reafon of my flight, fufpected fome extraordinary guilt in me, and had fent out Janizaries for my apprehenfion.

I, feeing the outrageous drunkennefs of the Turks, had all my voyage pretended for little lefs than a commandment in the religion of my country, not to drink above three draughts at a meeting, whereby the refpect of confcience gave me that privilege of fobriety, which no other excufe could have obtained; wherefore, when the judge was by the reft informed of my abstinence, and that I had no hand in the excefs, 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 fays no commerce can be maintained without fidelity of oath, for all Turkey is but a mifcellany of people, whole religions have little effect upon the confcience; and that drowned in faction against one another, fome of them, as the Zinganaes, do not fo much as pretend to any God : in this cafe an oath were of too flender credit for matters of importance; for he who will commit teltimony to oath, must be fure to uphold in the people an aweful and tender fenfe of divine power, or elfe in trufting oaths with trials, he exalts knavery in the oppression of truth; wherefore they put not the witness to oath, but examine them apart, wherein fome wife Daniels may have fuch art of questions fo unexpected, and of fuch fecret confequence, as no premeditate agreement can prevent : a falfe witnefs endures what the accufed fhould have done, had he been guilty. The word of a

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known Turk, upon the faith of a Muffelman, bears down all other teflimony, unless relieved by ftrong circumftances. Three women make but one witnefs.

When any man dies, the land in most parts of Turkey is in the emperor's gift, who alfo hath the tenth of his moveables, the reft first pays the widows their jointure agreed and inrolled; then what remains is equally divided among his children. The fon 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 inftruments to the Grand Seignior, who being fole giver of all, every man fits himfelf to his employments, without poffibility of any greatness unferviceable, independant, or dangerous to the crown. For place, the right-hand they hold uppermoft for the clergy, and the left for a foldier, becaufe it gives a man poffeffion of his companion's fword. Thus, do both orders converfe without the deprefiion of either. Upon this body of their laws, I will fet one note concerning their head. Every flate is then beft fitted, when its laws and governors fuit with the end whereto it is framed. A flate ordered only to prefervation, 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 Turkifh empire is originally composed to amplify by war, and for that purpofe keeps the foldiery in continual pay, wherefore it is bell fitted to a prince of nature violent and warlike, of which firain the Mahometan race ufed to be; and when any of them hath chanced to prove mild, though never fo just and religious, it hath been found lefs profitable and glorious to the empire, than the violence of the others, although accompanied with much tyranny. Therefore the fuppofed errors of Sultan Murat, now reigning, being manifeltly those of a flout fpirit, agree with the violent nature of the government, wherein they are not fo pernicious as the Chriftians imagine. To these better parts of their justice, I must attack the main diforder which defames it, that is, their infatiable covetoufnefs, which, in a moral or theological way, this difcourfe cannot lay hold on; but in civil refpects, it is a thing of dangerous effect, many times difappointing commands of greatest confequence. Charles the eighth of France loft the kingdom of Naples, not fo much by any other error, as by the covetoufnefs of his treafurer, the cardinal of San Malo, in detaining fuch difburfements as the king had appointed to the provisions thereof; nor can there be any greater defeat of public defigns, than when the commands whereon they rely, are by the averice of the inferior magiltrate made fruftrate: wherefore I noted it as a pernicious piece of government, that after the Bafhas had at Sophia made public proclamation to hang all Janizaries who fhould be found behind them, yet did I fee many very confidently flay behind, and make their peace for money with the governors of provinces. Some told me, that if it fhould come to the emperor's notice, he would put those governors to cruel deaths; and certainly fuch errors can have no lefs remedies: wherefore Polybius, and others, as they write, that the Africans were always more covetous than those of Europe, fo also do they accuse them of more cruelty; and fometimes 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 propofed, was their moral parts : thole I compare to glaffes ; the education and laws of a country are the moulds wherein they are blown to this or that fhape, but the metal is the fpirit of a man, therefore with that I will begin. It hath been maintained, that men are naturally born, fome for flavery, others to command ; divers complexions make men timid, dextrous, patient, industrious, and of other qualities right for fervice; others are naturally magnanimous, confiderate, rapacious, daring, and peremptory. No man can fay, nature intends the one fort to obey, the other to rule; 1.1.2 for

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for if nature hath intentions, yet it is vanity to argue them by our model-quis illi à feeretis? but fure the latter are very prone to invade the others, and they as apt to bear. This difference of spirit is manifest fometimes in whole nations; as to compare the Spanish with the Sicilian, the bravery of the one, and the pufillanimity of the other, feems naturally to mark out the one for domination, the other for bondage. Thus, if ever any race of men were born with fpirits able to bear down the world before them, I think it to be the Turk; he is in his behaviour (howfoever otherwife) the right fon of Ifhmael; every man's hand is against him, and his against every man. Between Chriftendom and Perfia, he hath all the world againft him, he ftill defigns one or both for his tafk, and that not, as other princes, for counterpoife, with intent of peace, but with a refolution, irrevocably engaged, to be all or nothing. Unto the greatness of their empire, I do much afcribe the greatnefs of their fpirit. No man can expect in Luca or Genoa fuch vaft folid men as in old Rome, for mighty empires exercife their fubjects in mighty employments, which makes them familiar with admirable examples and great victories, whereby their minds are enlarged ; whereas retty flates, with their petty employments, timid counfels, and frequent difgraces, impoverish, and enfeeble mens fancies, rendering them pufilianimous, and too ftrait for great thoughts. Now, as all conflitutions of bodies are prone to feveral difeafes peculiar to their frame, fo have the minds of men to their divers abilities fome proper way of error; the fubtile ufe to be malicious, falfe, and fuperflitious; the timid incline to breach of promife, to bafe ways of revenge, and the like; the magnanimous are apt to be corrupted with an haughty infolency, though in fome fort generous. This is the Turkish way, remorfelefs to those who bear up, and therefore miltaken for beaftly; but fuch it is not, for it conftantly receives humiliation with much fweetnefs: this to their honour and my fatiffaction I ever found; I had almost hourly experience thereof, which my unfoiled fuccefs makes me not blufh to remember: yet not to weary my pen, 1 will note only my fecond day's journey, which in the contrary entertainment of myfelf and a Rhagufean, gave me the first tafte. I, clad in Turkish manner, rode with two Turks an hour before our caravan; we found four Spahi Timariots by a river, where we flayed; they were at dinner, and, feeing by my head I was a Christian, they called to me; I not underftanding what they would have, ftood ftill, till they, menacing their weapons, role and came to me with very ugly looks; I, finiling, met them, and taking him who feemed of most port by the hand, layed it to my forehead, which with them is the greatelt fign of love and honour; then often calling him Sultanum, fpoke Englifh, which though none of the kindelt, yet I gave it fuch a found, as, to them who underftood no further, might feem affectionate, humble, and hearty, which fo appealed them, as they made me fit and eat together, and parted lovingly. Prefently after they met the caravan, where was the Rhagufean, a merchant of quality, who came in at Spalatra, to go for Conftantinople; he being cloathed in the Italian fashion, and spruce, they joftled him : he not yet confidering how the place had changed his condition, flood upon his terms, till they, with their axes and iron maces, the weapons of that country, broke two of his ribs, in which cafe we left him behind half dead, either to get back as he could, or be devoured of beafts. Not two hours after, I walking alone on the other fide of the river, met fix or feven more, who efpying a dagger in my pocket, fnatched it fuddenly, and fet it against my breast; wherewith, one of them speaking Italian, I won fo far upon them with respectful words, that they had me into a house, where we eat, drank, and lodged together; and though fome got very drunk, none offered me any injury, but kindly advifed me to lay afide that weapon, and ufe fuch as the country permitted. Finally, after daily fuccefs in the like kind, I grew fo confident of the Turkifh

Turkish nature, as when lances or knives were often fet against me, I doubted not myfelf, unlefs it were by a drunkard, or a foldier volunteer; for drink makes the fancy of the one uncertain, and the other going to merit paradife by killing of Chriftians, was no fafe company for me; nor were my ways being framed only to receive infolency, able to entertain malice, efpecially a malice engaged by religion. This haughty difpofition of others makes the fashions of other countries rather despited than imitated; fo that in all the inland of Turkey, where Christian merchants use not, if I appeared in the leaft part cloathed like a Chriftian, I was tufted like an owl among other birds. At firft I imputed it to barbarifm, but afterwards lamenting thereof to one of the better fort, to note how they underflood it, he told me they would have no novelties, and therefore would difgrace all new examples. Then I perceived it to be a piece rather of inftitution than incivility; for they defiring perpetual hoftility with the Chriftians, muft estrange the people from their cuftoms as much as may be. Now there is no innovation draws in foreign manners fafter than that of apparel : befides that, it feems honourable for the Turkish nation to retain their ancient habit of cloathing; for as the French court gives this fide of the world pattern of apparel, fo does the Turkifh to the Levant; yet they to this day vary but little from that long and loofe manner of garment reported to have been ever used in the East. Their houses are generally made of brick dried in the fun, poor and low, that they may not be worth taking from the child when the father dies. The public buildings are large and flately afar off, and are also wonderfully beautified by the abundance of trees planted among the houses, fo that each city feems rather a wood than a city; which befide the pleafant afpect, fhelters against the fummer's fun and winter's wind. The ftreets are not broad, but paved with an high foot-caufey on each fide; in the middle is a paffage for carts and horfes: from the caves, on both fides, is made a boarded arch, not very clofe, yet much defensive against fun and rain. Upon the taking of any town, the first things they creft are public baths, which they establish with fair revenues; fo that for lefs 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 nafty: every time they make water, or other unclean exercife of nature, they wash those parts, little regarding who shands by. If a dog chance to touch their hand, they wash prefently : before prayer they wash both face and hands, fometimes the head and privities. Many of their cuftoms have been in Egypt thoufands of years before Mahometifm; fo neceffary a thing to prevent difeafes is cleanlinefs in hot countries, and to men of groß food. To this Herodotus aferibes the old circumcifion in Egypt, and fo do I that of Mahomet, who had no diviner warrant, and cared not for bare imitation; for the authors of fuperflition, when they find cuftoms very ufeful, knowing that reafon fuffices not to hold them in practice with the vulgar, they plant them amongst their other ceremonies, and make them confcientious, which is the only way to put them upon low capacities. In the fkirts of each town, near fome river, or other pleafing profpect, there used to be round open garden-houses, where any may fit and pafs time. Belides all former refpects, there is another feat, which furnishes Turkey with magnificent bridges, hanes, mefkeetoes, highways, and other public flructures; that is this: When any provincial governor is, both for riches and rapine, notorious, he is fure ere long to be circumvented, or elfe laid open to the accufer for a confifcation : he, to prevent this, hath no fairer way, than for the good, to make fome work of eminent magnificence, wherein he gains two fafe points of reputation, in being held pious and exhauft ; the one ftops the accufer, the other the exchequer. Their diet is very

very full and grofs, they will refufe all dainties for a piece of fat mutton, that they feeth with rice, which is the moft general food they ufe; they call that mixture Pilawe, over it they put milk made thick and four, called Yugurt; with peas, rice, and mutton, they make their pottage churbah: thefe are the three ordinary diffes in Turkey; they want not others, as luxury or neceflity require. Their mighty eating I impute to the drinking of water, which after a while makes a good ftomach, as by experience I found. They abhor blood and things ftrangled, and care little for fish or fowl, but often buy them alive to let them go; whereto they pretend no metempfychofis, or any other reafon but that of natural compatiion; wherein they are fo good, as to let fowl feed on their granaries, cfpecially in those of Joseph, at Grand Cairo; a place is left open for birds, and fome thoufands of rials yearly fcored off for the fame to the Bafha. Thus, in Turkey are all birds fo tame, never ufed 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 flept in the fields. Every night they flut 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 noife, and are dangerous by night to thieves and drunkards; others feldom walk among them after it is dark. The only beaftly piece of injuffice I found among the Turks, was their confidence to catch or buy up for a flave, any Christian they find in the country; nor can he efcape, unlefs where he be a fettled known merchant, or go with fome protector. I met with many who in fuch voyages as mine had fallen flort, and prophefied the like to me. I have divers times been put to defend myfelf with my knife, from being thoved into houses by those who would have kept me a flave; and fcarce any day paft, but fome or other cheapened me with the Janizary, who, if he had fold me, I had no remedy befides what difdain of life might have happened. This I held the worft part of my danger, and againft which there is no preparation of affurance but in a final refolution, yet as much as in me lay I ufed two ways of prevention; one was, when they queftioned my condition and defign, which was often, I gave them feveral accounts, as I noted the place and auditory, still in effect to shew me born rich, but fa len to poverty, without any fault of mine, my friends all dead ; and that having no ability for gain, I had wagered the fmall remains of my fortune upon a return from Conftanimople and Grand Cairo: this, though far below my fortunes, yet paffed with them for truth, and fuch a one as, embellished with fit circumstances, procured me effecin and compafiion; and which was above all, made me appear unprofitable to the buver, for they buy more in hope of ranfom than fervice, and therefore often enquired where I had any correspondence. My other way was to note the territorics adjoining, with the ways for flight, to fludy our company, and giving wine to fome, money to others, I ever kept in fecret penfion fome of the caravan who underftood the language, and told me all that paffed. Then in each place of abode I acquainted myfelf with fome renegado, whofe flory, after he had delivered, I knew how to make him fo much my friend, as in cafe 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 honeft; fo far from falfifying his promife, as if he do but lay his hand on his breaft, beard, or head, as they ufe, or chiefly break bread with me, if I had an hundred lives I durft venture them upon his word, efpecially 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 fafe delivery. They feldom travel fingle, but waiting for a great number bound for the fame place, go and lodge together : this fecures from thieves, unlefs they come in troops, and then the governor fends against them. Though

Though great part of Turkev be but of new plantation, and therefore not yet populous. neverthelefs, in every place of good pafturage, there are fhepherds, fome of them with flocks of two or three thousand, feeding from one city to another, which caufes fuch plenty in town and country, as for an halfpenny, in moft towns, they fell as muchroafted mutton as one man can eat, and for two fhillings and three-pence I have feen a life fat fheep bought in places two hundred miles from any city. In moft towns an halfpenny loaf will fuffice two or three men a meal. This plenty was first caufed by depopulation, but will in time breed greater numbers of their own race. The natural Turks, and the renegadoes, are not fubject to those taxes and tolls of Christendom; nor is their quiet and plenty fit to be published among the adjoining Christians, only vineyards, in whofe hand foever, pay to the fpahies, to the guardians, and others, becaufe wine is a prohibited ware; yet after all those perfecutions, it is much cheaper there than in Chriftendom, but not every where to be had; for though in that point Mahomet's wife order fuffer violence, yet with the better part it prevails, and makes fome drink with fcruple, others with danger; the bafer fort, when taken drunk, are often baftinadoed on the bare feet; and I have feen fome, after a fit of drunkennefs, lie a whole night crying and praying to Mahomet for interceflion, that I could not fleep **near** them; fo ftrong is conficience even where the foundation is but imaginary. This want of wine hath devifed other drinks to their meat for the better fort, as Ufaph, which is water folden with raifins, fometimes with honey; but above the reft, they effect fherbets made with fugar, the juice of lemons, peaches, apricots, violets, or other flowers, fruits, and plumbs, as each country affords: thefe are dried together into a confiftence reafonably hard and portable for their ufe in war, or elfewhere, mingling about a fpoonful with a quart of water. They have another drink not good at meat, called coffee, made of a berry as big as a fmall bean, dried in a furnace, and beat to powder, of a foot colour, in tafte a little bitterifh; that they feeth, and drink hot as may be endured : it is good all hours of the day, but efpecially morning and evening, when to that purpofe they entertain themfelves two or three hours in coffee-houfes, which in all Turkey abound more than inns and alchoufes with us. It is thought to be the old black broth used fo much by the Lacedemonians, and drieth ill humours in the fromach, comforteth the brain, never caufeth drunkennefs, or any other furfeit, and is a harmlefs entertainment of good-fellowship; for there, upon scaffolds half a yard high, and covered with mats, they fit crofs-legged, after the Turkifh manner, many times two or three hundred together, talking, and likely with fome poor mufic paffing up and down. The mufic of Turkey is worth confideration; through all those walt dominions there runs one tune, and for ought I heard, no more, nor can every man play that; yet learce any but hath a fiddle with two ftrings, and at feafts, and other meetings, will confidently play upon it, but he knows not to what tune, nor can play the fame twice This I am certain of; for to make experiment, I have ventured to play at divers over. meetings, pretending the airs of my country, to prove whether they had fkill or not, and it took fo well, that they have often made me play again : then I found their fkill and mine alike, for I never underftood the leaft touch of any inftrument. Nothing could more difguife their genius unto me, who was ufed to guefs at the fancies of men by the airs wherewith I found them most taken, almost as much as by their difcourse. I must not forget to note their jealoufy, wherein a Turk exceeds an Italian as far as he us; the caufe is polygamy, which makes the hufband guilty of infufficient correspondence, and therein fearful that his wife may feek a further fatisfaction ; therefore their women go muflled all but the eyes, nor are fuffered to go to church, or fo much as look out at the windows of their own houfes. The man may divorce when he will, with

with reflitution of jointure, and fome further fatisfaction, as the judge pleafes, yet not without fome reafonable pretence against the woman. I faw at Adrianople a woman, with many of her friends, went weeping to a judge, where, in his prefence, the took off her floe, and held it, the fole upward, but fpake nothing. I enquired what it meant, one told me it was the ceremony ufed when a married woman complains that her hufband would abufe her against nature, which is the only caufe for which they may fue a divorce, as fhe then did. That delivery, by way of emblem, feemed neat where the fact was too unclean for language. There are very few beggars in Turkey, by reafon of the great plenty of victuals; only one fort I wondered at, that is, their Santones, who are able cunning rogues, much like our Toms of Bedlam, ever with fome fuch difguife to pretend a crazy brain; but they act in a more grave, fublime, and meek way than ours. Why thefe are refpected, I could never hear any reafon other than compation; but I observed such a reverence borne them as made me think it religious; nor is it ftrange that fuperfititions fhould honour all eclipfe of underftanding, whofe light difcovers them too far. There is no people more courteous of falutation than the Turks; in meeting upon the highway, one with a floop and his hand upon his breaft, bids *falaum alcek*; the other, with like obeifance, replies *alcek falaum*: and when any one comes into company, the reft falute him with a Merabbah Sultanum, ever fweetening their converfation with fuch accent of pronunciation, and fo much refpective gefture as favours of a genteel genius, free from that rudenefs whereof they are accufed. Their fepultures are notable; those of princes or great men are covered over with filk, or cloth of gold, with a turbant at the head, and fet under a vaulted arch fupported by four marble pillars, fome with a little cock of fountain-water, and lamps continually burning. They are made near the mefkeeto, efpecially if they built one, but never within it : the more ordinary are buried in fome pleafant place without the city, with an high flone ftanding at the head, and another at the feet; that at the head had fometimes an epitaph, and if it be a man of quality, is made at top in form of a turbant. Those who beftow a marble ftone over them, have it in the middle cut through about a yard long and a foot broad; therein they plant fuch kind of plants or flowers as endure green all the year long, which feem to grow out of the dead body, thinking thereby to reduce it again into play, though not in the fenfe of fenfible creatures, yet of those vegetables which is the next degree, and perhaps a preferment beyond the duft.

The Turkish nation cannot yet be generally abandoned to vice, having two fuch great enemies, the Christian on this fide, the Persian on that. Were they once removed, it would foon corrupt, like Rome after the fall of Carthage and Antiochus, or worfe; for then it would have a far greater empire than ever the Roman was, nor is it much lefs already, nor wanting fo much in extent, as it exceeds in being more abfolute and better compact. It hath ever been, and yet is the vanity of nations, to effect themfelves civiler and more ingenious, becaufe more curious in fuperflitions than other people, whofe moderation, diverfity, or difdain of those follies they term barbarous and beaftly flupidity, uncapable of fuch illuminations. Thus, of old the Egyptians defpifed the Grecians, they the Romans, the Romans all the world; and at this day the Papifts us, the Jews them, the Mahometans all. After this difcourfe of the imperial party, I must not forget those other fects which it hath in its fubjection; they are generally Chriftians and Jews.— Chriftian ftrangers they call Freink, but their own fubjects are either Latines, Armenians, Greeks, or of another fort whereof I have feen 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 fo defperately malicious towards one another, as each loves the Turk better than they do either of the other, and ferve

ferve him for informers and inftruments against one another. The hatred of the Greek church to the Romifh was the lofs of Belgrade in Hungary, and is at this day fo implacable, as he who in any Chriftian war upon the Turk, fhould expect the leaft good wifh from the Chriftians 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 coft our liberty. The Latines are Papifts, but fo few and defpifed as not to be reckoned. The Armenians or Chaldeans are alfo Chriftians, but have a deeper tinclure of Mahometanifm than the reft. The Greek church feems 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 fo infinitely exceed those in extent, as will make the Greek church, though in thinner plantations, more numerous than the other. This proportion was affured clear before the loss of Conftantinople, which to Rome itfelf, if not confidered as a corrival, was a deep blow. Now in all Turkey the number of Christians is wonderfully abated, for befide the flaughter 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 perfecutions got them the envy which follows cruelty, and made the people compafionate the afflicted caufe, whereby commiferation, which is a ftrong piece of human nature, blew the flame of zeal, and raifed more affection to the caufe than terror could suppress: thence came the faying, Sanguis martyrum femen ecclesia. The Turk puts none to death for religion, whereby none from fire or gallows move compatition to their caufe; he rather fucks the purfe than unprofitable blood, and by perpetual poverty renders them low towards himfelf, and heavy to one another. He turns the Chriftian churches into mefkeetoes, much fuppreffing the public exercise of religion, efpecially of the Romifh, though not utterly; fo that each generation becomes lefs inftructed than other, infomuch that at this time, as by trial I found, many who profefs themfelves Chriftians fcarce know what they mean by being fo. Finally, perceiving themfelves poor, wretched, taxed, difgraced, deprived of their children, and fubject to the infolence of every rafcal, they begin to confider and prefer this prefent world before that other, which they fo little underftand. This turns fo many thoufands to Mahometanifm, and prevails with lefs fcandal than fire and fword would do, inafmuch as it goes lefs harfh with a man to forget his religion than to defy it; for confcience wrought on by education, holds the mind of man as a lace wound about the body. The Turkifh courfe unlaces it by degrees, as if it had been wound up, fo bringing it off clear; but bloody perfecution ftriving to pull it away at a fnatch, is too fudden a violence, difordering and entangling things fafter than they were. Thus, if we view thefe affairs no further than the eye of reason can reach, he feems 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 ferve to fill his coffers, and in effect fupply him with Gibeonites and hufbandmen to till his land, while his Muffelmen are referved to the commanding employment of the fword. Therefore he doth not much care for a general conversion, as appeared in Solyman the fecond, who feeing a company of many thoufands 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 eafed of their heavy taxations. He, difdaining that bafenefs, or not willing to lofe in tribute, for an unfound acceffion in religion, rejected their converfion, and doubled their taxations. Neverthelefs, particular converts, if ferious, voluntary, and perfons of important condition, are received with honour and large reward, especially strangers. I faw at Belgrade a feast carried by above threefcore perfons; and after VOL. X. M M

after all, a horfe worth at leaft thirty pounds, fent from the Bafhaw to one of thefe at the day of his circumcifion, and I was told he had near a thoufand dollars given him by others; but he had borne good office in Tranfylvania. I once met at a feast a youth, whofe father was governor of a neighbouring town in Tranfylvania; fome, in a jefting manner, threatened circumcifion to us both : I, knowing their interest lay all towards him, first fevered my caufe from his, and then jefted myself off; but the next day they fent to apprehend him, and if fome of his countrymen had not helped him over the Danubius by night, he had been flut up; for befide the interest of flate, he was a handfome youth, and his father able to ranfom him, which are two flrong motives.-Unlefs it be upon fuch terms, there is feldom any compulsion of confcience, and then not by death, where no criminal offence gives occafion. I converfed much with renegadoes, and had good opportunity by their Italian tongue to found what fpirits they were of, and on what motives they fell off. Generally I found them Atheifts, who left our caufe for the Turkish, as the more thriving in the world, and fuller of preferment; thefe hate us not otherwife than in flew, unlefs where they find themfelves abhorred for their apoftacy: 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 courtefy from them, and upon occafion put my life at one of their difcretions, and found hum noble : thefe are the voluntary renegadoes. There are another fort, whom Lord ufage and captivity brings in, rather than any ambition or difguft at home. Thefe, though necefficated to hold on, yet they bear much good-will to Chriftians, and likely a deep grudge to the Turks. I first noted this by an eunuch of the garrifon 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 fee that river? there feldom hath paffed a week fince I have been in this city (which was half a year), but fome night or other I have thrown fome of their children therein; and told me that formerly, in other places, he had done many fuch fecret revenges for their gelding of him. Before my experience of these apoftates, I supposed that their paradile had won many from our fide; but of all that I practifed, there was none taken either with that, or other points of their doctrine, but manifeftly with worldly refpects; wherefore feeing how many daily go from us to them, and how few of theirs to us, it appears of what confequence the profperity of a caufe is to draw men unto it, and how uncertainly they judge of all other merit. The chief fect whereof I defired to be informed was the Jews, whofe modern condition is more condemned than underftood by Chriftian writers, and therefore by them delivered with fuch a zealous ignorance as never gave me fatisfaction. Their primitive profeflion was shepherds, whole innocent kind of life had leifure for the study of that hierarchy, which in after-times their fettled poffetilion of Canaan put into act; but, as we daily fee, neceffity makes thifts, and nothing corrupts clear wits more than defperate fortunes and weign converfation; fo it befel them in their frequent captivities, wherein the malice of their effate, and corruptions of the Gentiles, did extremely debauch their old innocence, and from fhepherds or tillers of land, turned them to what they now are, merchants, brokers, and cheaters. Hereto is added no finall neceffity from their religion, which as of old, fo at this day, renders them more generally odious than any one fort of men, whereby they are driven to help themfelves by fhifts of wit, more than others are; and fo as it were bandying their faction against the reft of mankind, they become better fludied, and practifed in malice and knavery than other men. This makes them thrive notwithftanding all their oppreffions, in fuch exceffive riches, as by themfelves 6

themfelves I have heard alledged as a teftimony of divine benediction. They are generally found the moft nimble and mercurial wits in the world, which in part is defcended from the original complexion of their forefathers, who gave notable tellimonies of a fubtle generation, and hath been much advantaged by their Mofaical inftitution of diet, a thing of no fmall effect to refine the blood and fpirits in fo many defcents. Yet above all, I impute it to this inceffant neceffity and exercise of wit, which ever keeps it up, without growing too remifs and flupid, as ufually happens when men are not quickened by fuch occafions. Hereupon it is that every Vizier and Bafhaw of ftate uses to keep a Jew of his private council, whofe malice, wit, and experience of Chriftendom, with their continual intelligence, is thought to devife most of that mifchief 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 folid wifdom; and fo in their railings at Chrift, few invade him by any ftaid politic way of atheifm; moft of them prophane him with beaftly tales or fuperfititious accounts; divers of them read the New Teftament maliciously to cavil and clude the miracles of Christ, wickedly imputing them to confpiracy among the actors, and partiality in the writers, as of a legend. Above all places in fcripture they abufe that where it is faid, that when he was to go up to the paffover, 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 reafon) flander his miracles for not being fo manifest as we conceive. Once at their celebration of a fabbath at Nifs in Servia, I was walking with divers of their Rabbins, efpecially one much reverenced by the reft, who was principal of the fynagogue at Sophia. He would needs urge a difcourfe of chriftianity; where, after his malice had wearied itfelf, I afked him whether it were not an undeniable fign of divine aid to our caufe, that with fuch a meek humility as that of Chrift, had raifed itfelf over all the proudeft opprefiors. He (as the nature of poifon is to infect things of moft contrary condition) perverting this reafon, replied, that Chrift came when the world had been tamed by the Romans, whofe cruel victories and heavy yoke had broken the fpirits 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 greateft number, especially by that time they came to govern, caufes it to prevail fo well. This feeming a cold atheifm, he further made vain, with an addition concerning the feveral ages of the world, comparing the cafe with this microcofm of man, whofe infancy is fimple, youth brave, manhood firm, but his decaying age faints till the end fhuts all up. Each of thefe periods he pretended were guided by fuitable doctrines, and to the latter rejected Chriftianity, whofe humble contempt of the world he afcribed to the world's old age, as in man, grown weary of itfelf. After anfwer hereto, I defired to underftand fomewhat of their Caball, which I had always held the great fecret of the Jews; I demanded, whether it confifted in that arithmetical fignification of letters as we fuppofe, telling him withall, that it feemed ftrange how letters and words, which were imposed differently by the humour of man, could touch upon the reality of things in themfelves, 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 flate of innocence, and underftood their nature; but in languages made fince the fall, they wanted foundation; they, as the iffue of confusion, affure nothing therein. Then he added the ftory of it, telling me that Caball fignifies tradition, which was the way whereby it was transferred from one age to another, and that it was in fome measure a reparation of our knowledge loft in the fall of Adam, and again revealed from God four times; first to Adam, who upon his ejection out of paradile, fitting very disconsolate, God.

## A VOYAGE INTO THE LEVANT, BY HENRY BLOUNT, ESQ.

God, quoth he, fent the angel Raguel to comfort him, and finding his chief forrow to be in lofing the knowledge of that dependency and punctual commerce which the cie dures have with their creator, and among t one another; the angel, for his illumination therein, instructed him in the peculiar moments of time natural and proper to each paffage, wherein things elfe impoffible might be brought to pafs with felicity. Hereat I told him, that there was not in our Bible any mention of the angel Raguel's comforting or inftructing of Adam : whereto he replied, like a curfed Jew, that the Popes had, not only in that place but in many other, clipped, amplified, and mifrelated the Old Teftament, the better to conform it with their New, for their civil and ecclefialtical inflitutions, which depend thereon. The Caball, faid he, held in tradition many ages, till time, with the accidents of the flood and Babel, loft it. Then once more God difcovered it to Mofes in the bufh: this he proved out of Efdras, a book in high effecting with them; where in the fecond book God is brought in, faying-Enarravi ci multa mirabilia, & ostendi ei temporum secreta, ac finem, & præcepi ei dicens hæc palam facies verbu ; hæc abscondes; therefore Moses published those mirabilia, the creation, the law, and the Ifraelites bringing forth of Egypt: but those—*fecreta, ac fines temporum*, he difclofed to none befide his feventy rulers over Ifrael. Thefe traditions foon failed in the opprefions under the Philiftines; but the third time God revealed it again, that was to Solomon in a dream; for it is faid of Solomon, that he knew-initium, & confummationem, & *medictatem temporum.* By this art he wrote many books of all things, from the cedar to the hyflop, with divers others, all which were loft in the enfuing captivity. Therefore the laft time he pretended it reftored to Efdras, whom, as himfelf writes, God made to retire forty days, with five fcribes, who in that fpace 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 wife of the people: these latter 70 they pretend caballaftic, and not yet all loft. When I confidered this art, it put me in mind of what the prophet fays to the church of Ifrael—Thy habitation is in the midit of deceivers: -- for although in things of inferior natures, as well as in the paffions of men, there are molles aditus, & apta tempora; wherein they are better difposed for this or that imprefion than at other times, yet do not thefe open them farther than to an agent that comes opportune, and in a way naturally proper to the pre-difpolition of the fubject: thus, a fever is eafier cured at one time than at another, one medicine hits one accefs, another the atext. The like may be observed in all things; but to extend this beyond its due limits, and to ways improper, as to wifhing, writing, fpeaking, and other charms, which cannot reach the reality of things, comes to as profound a nothing as Hermes's Sigil, Paracelfus's fpell against flies. Their great council of Sanhedrin, confisting of feventy-one, in imitation of Mofes and his feventy elders, not being able to work fuch wonders, did neverthelefs ftrive to continue the reputation of the old thearchy; to that purpole they glorified this device of Caball, whole pretence of fecret information from God, even in their forfaken times, ferved 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, aercal, and fanatical brains, fpirited much like our hot Apocalypfe men, or fierce expounders of Daniel, apt to work themfelves into the fool's paradife of a fublime dotage. They expect their Meffiah with an unwearied affurance, and as all prophetical delays do eafily find excufe, fo have they, reftoring their hope with augmentation of glory in the more perfect trial. At his coming they expect a temporal kingdom, whereof I heard them difcourfe with fo much zeal, as feemed to have a touch of the Sadducy, whole appetite relifhes a prefent fruition better

better than the flate of refurrection. To difcover this fully, I told them, that methought it might feem to them but juft, that all those who had lived and died conftantly expecting the Meffias, flould not, by untimely death, lofe the fruits of their conftancy, but be reftored to life at his coming, to enjoy and make up his kingdom. This they received with much applaufe, and, as flattery ufes to be, it was by them held an illumination, which they, embracing of me, feconded with fuch a Romanzo of their future kingdom, as flewed a thirft of revenging their captivities, and therewith to enjoy the world in that timely refurrection. Above all bleffings given of God, they prefer that of increase and multiply: to hold it a bleffing they have reason; but why that should be thought the greatest I know not, unless because of their falacity, ever noted for projectiffina in libidinem gens, and fo apt to grow like the fands of the fea in number; or elfe for propagation of the kind, which is the chief act of those who confider 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, unlefs they have a difpenfation. That which is pure wine they call wine of the law: this, perhaps, was one among other reafons, why they were, of old, miftaken to have worfhipped Bacchus. When they kill any living creature, they first turn the face of it eaftward, then faying, Be it fanctified 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 cat of the meat, but hold it utterly prophane. Most of the fat they caft away, efpecially about the loin and kidneys: that of each, mutton or beef, they fearce eat half. Thefe, with many other refrictions of diet, I urged as difficulties of victualling their armies when the Meflias flould come; but they readily folved it with the power of miracles, which fhall fave him all labour and care. He is expected of the tribe of Judah, which was fettled in Portugal, where they boaft, and in Spain, to have millions of their race, to whom they give compleat difpendation to counterfeit Chriftianity, even to the degree of priefthood, and that none are difcovered but fome hot fpirits, whole zeal cannot temporize. This reverence to the Meflias makes them throughout the whole world breed their children up in the Portugal fpeech, and inake it their domeftic tongue. The Jews of Italy, Germany, and the Levant, excepting the banditoes of Spain, are of Benjamin, the other ten tribes, in the deflruction of Jeroboam's kingdom by Salmanaffer, were led captives beyond the Euphrates, whence they never returned. In which deftruction, perhaps worfe than this of their brethren, they had the happiness never to perfecute Christ. Then I asked; if they had there degenerated into the race and Gentilifin of the Heathen, as our Chriftians have done in the Holy Land, whom now we know not from other Turks but by fome touch of language. They, afhamed of fuch apoftacy, told me, that those ten tribes are not found any where, but either fwallowed like Coran's company, or as other Rabins write, blown away with a whirl-wind; fo apt are light wits to imagine God lefs glorified in his own glorious ways of nature, becaufe ordinary, than in the puffs of their own vain devifed miracles, wherein, while they affect to feem grave and profound, they become fond and fhallow, not knowing the ways of that virtue which moveth all things. In their divine fervice they make one of the beft fort read a chapter of Mofes, then fome boy or rafcal reads a piece of the prophets. In the middle of the fynagogue is a round place vaulted over, fupported by pillars; therein fometimes one of their doctors walks up and down, and in Portugueze, exalts the Meflias, comforts their captivity, and rails at Chrift.

They have a cupboard made to reprefent the tabernacle, wherein they lay up the tables of the law, which now and then they take forth and kifs. They fing many tunes, but frequently frequently that of Adonai, which is the ordinary name of God; for Jehovah they mention not but upon high occafions. At circumcifion, boys are fet to yaul out David's Plalans fo loud as dins the infant's cry. The fynagogue is hung round with glafs lamps burning; every man at his entrance puts on a linen cope, first kisling it; but elfe they ufe no manner of reverence or fign of devotion. I, knowing difcontent is apt to difclofe fecrets, got ftrait acquaintance with one of them who had a great mind to turn Turk. His chief fcandal was, that he had often feen their elders in the midft of fervice fall together by the ears, and with holy candlefticks, incenfe-pans, and other confecrated inftruments, break one another's pates. They fuffer no woman to enter the fynagogue, but appoint them a gallery without. I imputed it to jealoufy, but they told me it was becaufe women have not fo divine a foul as men, and are of a lower creation, made only for the propagation and pleafure of man. This doctrine humbles their wives below that herce behaviour whereto competition and opinion of equality night embolden them. When they turn Turk, which is often, they muft first acknowledge Chrift fo far as the Turk doth, that is, for a great prophet, and no more. They feldom turn Christians, becaufe of images and fwine's flefh, which they hate worfe than the name of Chrift. They pretend, but malicioufly, that those few we fee turn in Italy are not of them, but poor Chriftians hired from other cities to perfonate that part. There is fcarce any fect to poor fpirited, but will fometimes pretend to a miracle, fo did they; for all the voyage they boafted of an apparition in form of an old man, to this Grand Seignior, whom he admonifhed in favour of the Jews, and then vanished; but at Constantinople, where the fccne of the fable lay, I could hear no fuch thing. If they were all united, I believe there would fearce 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 caufes, befide the many difadvantages in their religion: first, the Jewish complexion is fo prodigiously timid as cannot be capable of arms; for this reafon they are no where made foldiers nor flaves, and in acknowledging the valour of David's worthies, fo different from the modern Hebrews, appears how much a long thraldom may cow poflerity beneath the fpirits of their anceftors. The other impediment is their extreme corrupt love to private intereft, which is notorious in the continual cheating and malice among themfelves, fo as there would want that juffice and respect to common benefit without which no civil fociety can fland. Thefe 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 fuch as our gypfies; I yield not to those who hold them a peculiar curfed flock; floth and naftinefs fingle them out from other men, fo that they are the dregs of the people, rather than of feveral defcents. Wallowing in the dirt and fun makes them more fwarthy than others; they abound in all cities of Turkey, but fical not like ours, for fear of the crucl feverity. They tell fortunes as cheatingly as ours, and enjoy as little; their true use is for fordid offices, as broom-men, fmiths, coblers, tinkers, and the like, whereby the natural Turk is referved for more noble employments; few of them are circumcifed, none chriftened ; they wear their rags affectedly, but wander not. Their habitations are hovels and poor houfes in the fuburbs, contempt fecures them, and with that I leave them. By this difcourfe it appears that the Turkish empire is in effect divided into two parts, the Turks and other fects. Unto thefe are applied the two p flions of men, love and fear; fo that the government is to keep the one fort fo as they shall not defire mifchief, and the other not able to effect it : to the Turks it is a fweet monarchy, maintaining them to command the reft. To the other fects it is heavy, holding them diffracted with faction between themfelves, difarming, rifling, taking their goods and children from them, and awing them with as much infolency as may not quite make them

them run away. Neverthelefs, the Grand Seignior hath not the inconveniency of tyrants, which is to fecure themfelves against their people by ftrangers, who are chargeable and perfidious ; for he without charge is held up by plantations of his own people, who in defeent and intereft are linked with him ; neither hath he the uncertainty of a civil prince, who much fubfifts on fickle popular love, for he reigns by force, and his Turks are a number able to make it good ; wherefore he feems as abfolute as a tyrant, as happy as a king, and more eftablished than either ; yet hath he danger from both parts ; love makes men apt to grow infolent, therefore his governing multitudes are that way dangerous.

This hath flewed itfelf in the tumults of the Janizaries, even as deep as the royal blood; his danger from the enthralled fects is not fo great; they are too far flupified and difunited for rebellion, there is more doubt of depopulation : yet to prevent that, when any province hath been overloaden, he reftores it with a gentle governor and flack exactions; and the Timariots themfelves, that their farms may be well managed, hold up the farmers with much care. There are two notable figns of this empire's ftrength; one is, that most neighbouring flates pay tribute, or frequent prefents, which is but another name of tribute : the other is, that although it be generally obferved that two or three fucceffions 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 demolifted. This prefent emperor, though by reafon of his age, and fome other difadvantages not yet put into action, is of a fpirit like to equal the braveft of his predeceffors. Now, as all bodies, though never fo ftrong, are fubject to blows from without, and difeafes within, fo is this empire obnoxious to the Perfian abroad, and errors of government at home: one hath happened of late years, which hath bred pernicious diforders; that was the mercy of Achmat to his brother Muftapha, whom he, feeing a bookifh man and weak, did not deftroy. This was contrary to the Ottoman cuftom, and left a fubject for ambition and difguft, which rather than be without, would make one of wax if it were poffible; much more dangerous was it to leave one of colourable pretext, where there was fo infolent a faction as the Janizaries. They forthwith ferved their turn hereof, who elfe had not been provided of a king, and fo forced to endure Ofman, for fear of deftroying that line, in whole defect they fall under the petit Tartars, which they abhor. This gave them occafion to tafte the royal blood, whofe reverence can never be reftored without abolifhing the order of the Janizaries, which hath been the fword-hand of the empire. If this difcourfe might fpeak in a moral way, it would title this act of Achmat a virtue, a high one; but in fuch a fierce government, many virtues noble and fafe in our ftates, are against the foundation of theirs. Thus, have I fet down what I noted in the Turkifh cuftoms; all inftruct, either as errors or by imitation : nor is the mind of man a perfect paradife, unlefs there be planted in it the tree of knowledge both of good and evil.

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# 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 4.

CHAP. I. - The Occasion of the Voyage, and of what passed at Rome with the Pope.

A S I taught philosophy at Peruge, the capital city of Umbria, the F. Claudius Aquaviva, our general, writ unto me, that according to the refolution his holinefs had had to fend a faithful perfon 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 fet forward as foon as possibly I could. I was gone then from Peruge to take the air, and give fome relaxation to my spirits, being refolved to go visit our Lady of Agnes, and some other religious places adjacent to Peruge.

At my return I was prefented 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 perfon to the glorious fepulchre of his Son, and to other facred places of Palestine, fince they were not far distant from the place I was to be fent unto.

Whereupon I returned anfwer, That notwithftanding I found fome difficulty in the undertaking of this voyage, principally by reafon of a long and dangerous navigation, as being not well accuftomed to the fea, yet I would purfue, with all diligence, that which was defired of me, and put myfelf upon the road as foon as poffible, in order to be at Rome the 15th of May for to wait upon his holinefs, and receive his commands; which I punctually executed. For after having taken leave of my friends at Peruge, I took horfe, and, by way of Boligni, rendered myfelf at Rome the day I had appointed, about two hours before fun-fet; infomuch, that I had nothing to hinder my fetting forwards on my journey but to fee his holinefs, for to receive of him the neceffary inftructions, and his benediction.

But as the feaft of Pentecoft approached, and that his holinefs was wholly taken up with thoughts of the creation of fome cardinals, I was retarded fome days at Rome,

\* Harris, vol. i. 831.

**1** Harl. Coll. i. 831. The first Edition is about 1630.

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till a bufinefs fo important to the church was finished. In the mean time, I failed not to confer with the cardinal Paleofe, protector of the Maronites, and with our fathergeneral, who informed me of the intentions of his holinefs.

The Maronites had now for a long time paft, been ill reprefented to the pope and cardinals; they were alfo accufed of divers errors, and confiderable herefices: and those of that nation, which were then at Rome, used all their efforts for to justify them. But, as fome denied that which others affirmed, the verity of their circumftance could not be known with any certainty; however, they have been at the expense of founding of a college for them in this city, where they are inftructed with much pains and industry. They have alfo fent, not long fince, for a confiderable number of young Maronites, out of their country, the major part of whom were not yet of age to fludy; which has been very expensive, not reckoning the hazards they run, in respect of the Turks, and difpleafure they conceived to underftand, that fome of the young Maronites, fent back laft 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 artifts, for the eftablishing of religion in a country where they spared no industry to effect it.

All which confiderations together, moved his holinefs to fend into those parts a perfon, who at his return would make him a faithful report of the belief of those people; who fhould treat fairly with them, and put their affairs into that pofture he judged convenient, conformable to the end propofed unto him. Who should regulate alfo the age and capacity of those that fould be fent, for the time to come, to the college at Rome; who should give orders for their coming by fafe ways; who should find profitable and proportionable employments for them who were already returned, and to others that fhould return for the future; and for that purpose he should establish, if it were neceffary here, parifhes, wherein he might affign them churches to which they fhould apply their cares.

The facred college being augmented with fix cardinals, by the laft promotion, I prefented myfelf on the 11th of June before his holinefs, who received me kindly: after he had given me an account of that which he would have me undertake, I promifed to ferve him with all fidelity in every thing he was pleafed to order me, and prayed him to tell me if he would add any further inftructions. Moreover, as great difficulty must be rencountered with in the execution of what he had communicated unto me, particularly for to affign employments unto them that were already returned. and that thefe difficulties would not be removed but by his holinefs, I fpoke to him hereof, to the end that, thefe being furmounted, the way might remain free and facile, for to render the reft of the defign fuccefsful. I demanded of him likewife, what power he was pleafed to give me amongft the Levantines, as well to difcharge cafes and cenfures, which his holinels referved for himfelf, as to difpenfe with the irregularities I should rencounter with; and as I was to go into a country adjacent to that of the land of Paleftine, I intreated with a profound refpect, that his holinefs would grant me leave to go render my devoirs to the fepulchre of my Saviour. He gave me a favourable audience, and when I had done fpeaking he made me anfwer: " As for the journey you defign to make to Jerufalem, we can no lefs than bear you envy, and if it were in our power, we would undertake it with all our heart! go then, purfue 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 fatisfaction; however, he found fome difficulty touching a kind of irregularity to be difpenfed with, and gave me orders to treat about it with the cardinal St. Severine, grand penitentiary, who made him afterwards

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wards a report thereof, that he might determine it himfelf, whereupon I had alfo granted me a very large power, and without refervations, as to the matter of irregularities. Finally, his holinefs had the goodnefs to grant me all that I defired, in order to facilitate this enterprize; whereupon I took my leave of him.

## CHAP. H. - Journey from Rome to Venice, and from thence to Candia.

THE pope's brief, whereof I had occafion, being difpatched, 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 10th we took the way for Florence, and from thence, journeying along the mountains we difcovered Bolonia the 23d, Ferrara the 24th, and Venice the 26th. After we had travelled almost four hundred miles, I faw our defign in a manner overthrown, for that having imprudently informed a friend of this departure from Rome, who was to go to the Levant, my defign was not only divulged at Venice, but came alfo to be known by fifty-four Jews; as much as to fay, fo many fpies, fworn enemies to Chriftians, 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 pais at fuch a juncture of time into those places, where the war was fo violent between the Turks and Chriftians, writ to our general about that matter; he returned them answer, that he ferioufly deliberated upon it, and that, if there was any danger in it, we fhould advance no further. The fruit of my miffion being no ways augmented fince our arrival, I eagerly demanded permiffion to continue my voyage, and to change my fhip, to the end I might perform the thing more exactly, and with as much fecrecy as I could: all which I had granted unto me, and received information, with all diligence of what was neceffary for that voyage. I changed my habit of Jefuit into that of a Pilgrim, and made no fcruple 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 Jofeph Eliam, for my domeftic and interpreter; neverthelefs, as our fhip protracted her departure, we refolved to go for Padua, to pay a vifit to fome of our good friends there, and to divert ourfelves with their company for two or three days.

At our return from Padua, we pafied to the port of Malomocco, which is eighteen miles diftant from Venice; it was there we embarked merrily on the 14th of July, in a fhip called the Torniell, or Augustina. It was a vessel of 900 tuns, well manned, and had a brave commander: it feemed probable we had no occasion to fear any damage from the fea or corfairs. Nevertheles, we could not fail before the 17th, for that the weather was not auspicious unto us. The feamen carried us that fame day out of port, by the means of shallops, wherein they rowed us; but as there is nothing fo unconstant as the wind, it failed us forthwith; and as we were folicitous to repose ourfelves, after all the fatigue we had in a feason fo hot, there happened fo 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 fhort space to finish our voyage: we discovered many islands and rocks on either fide, which we left behind in a moment; and which rendered our passage very delightful.

We difcovered litria forthwith upon the left, which is under the dominion of the ftates of Venice, and on the right the high mountain of Arcona, which is on that fide the boundary of the ecclefiaftical eftate. A little further we perceived on the left two inhabited rocks, the one called Pomo, and the other St. Madre; the first is fubject to

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none,

none, the other is under the Venetians. There is also on the fame hand Buzo and Elifa, which are inhabited by Chriftians, and belong to the fame Venetians. We difcovered afterwards on the fame fide Gaza, Arifta, Meleda, which belonged to the republic of Ragufa; Cafaro and Budua, fubject ro the Venetians. And we faw alfo, at a great diftance, the famous city of Ragufa; further are Cluticari, Deleigno, Durazzo, Safamo, Vallona and Cimarra, governed and inhabited by the Turks. A little further is alfo a rock called Fano, uninhabited, belonging to the figniory of Venice; as well as Corfu, Cefalonia, Zant, Strivalli : all thefe places are inhabited by Christian Greeks. A little further we defcovered Navarino, Sapienza, Cavogallo, and Camatapano, which are fubject to the Turks : and further again, upon the left is Cerigo, and on the right Cerigolo, depending upon the Venetians. Finally, as we continued to look on that fide, we difcovered the ifland of Candia, which we had longed to fee, and where we arrived fafe a little while after.

## CHAP. III. — Of the Ifle and City of Candia.

IN all the courfe of our failing, we call anchor no where but here, and that we were obliged to do, becaufe our fhip carried fixty Venetian foldiers, which were to be put there on fhore; leaving therefore the cape St. John, or cape Lion, to the fouth, and following the cape Spada, which is to the north, fometime called Cimario, we anchored at Frashia on the 13th of the same month, half an hour after sun-fet, being eight miles diftant from the city of Candia, and as we were obliged to fojourn there for fome time, we went afhore next day in a galley that came to fetch the foldiers.

This ifle, called by the ancients Creet, is much famed for its bignefs, for it is 560 miles in circumference, 250 long, and 60 miles over where it is broadeft; 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 nurfed 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 Odysfey allows it but 90; there remain not at this day but four, which are Canca, Retimo, Candia to the weft, and Sittia to the eaft : Candia and Canea are the beft ; befides that, there are in it two ports, called Spina Longa, and Sude, not to fpeak 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 fpacious city, but much ruined by earthquakes. The houfes are almost all built with gravel, yet the buildings are not unhandfome; they have no tiles, but there, and in all the Levant, except at Antioch, have terraffes of lime, or of fome other matter well made, with fpouts on the fides for to let the water run out. Probably they use fuch fort of buildings, becaufe they are not fo 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 fpread cloth and linen there for to be whitened, as to fleep in fummer nights, thereon, for the coolnefs of the air, when the exceffive heat hinders them to remain in their houfes. When they would repofe themfelves upon the terrace, they fpread thereon a mat, and fometimes over that a carpet, and fleep in that manner exposed to the air, which is very fweet in those parts, and no ways injurious to health. The use also of their

their terraces, might proceed, in that they have feldom any rain, for there falls not oftentimes a drop of water for fix months together; and I underftood that they had no rain fince the 2d day of February, neither did they expect any till November. The freets of that city are fraight, but very nafty : the republic of Venice kept a garrifon of two thousand foldiers about it, part of which were posted in a citadel upon the fea fide, and the reft difpofed in other places. There is also fome garrifon in Canea. The reft of the inhabitants are almost all Greeks, amongst whom there remain yet fome noble Venetians, for that Boniface, marquis of Montferrat, having fold them that ifland in the year 1194, they transported thither fome families of the nol 'Lty, and citizens, to inhabit the place. It was afterwards retaken in 1349, after a revolt, and fince that time they have enjoyed it peaceably. The country is very mountainous, and almost barren; one can fee 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 forts of commodities: moreover, there grow berries for to dye cloth withal, much wax there is, and honey, cheefe, and medicinal herbs; fo that it is very good living there. There is also a great quantity of excellent wines, whereof the most estimable is Muscadine, infomuch that those that know it not, take it for Malmfey; but they are miftaken, for it comes from a little ifland that bears the name of it. The goodnefs of the wines of Candia renders the natives great drunkards; and it happens fometimes, that two or three great drinkers will fet themfelves at the head of a tun of wine, from whence they will not ftir till they have emptied it. There is no venomous animal to be found in that country, fo that they are not afraid of fcorpions, ferpents, or toads; neither can you fee there a wolf, tiger, nor any other the like beaft, fo that they live there in great repose both night and day. Perions of approved faith have told me a remarkable thing there, which hath alfo been written of by good authors; to wit, that there is growing upon mount Ida, which hath been fhewed me at a diftance, an herb whofe virtue was to gild the teeth of those animals that eat of it: one may believe, and with good reafon, 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 furprizing, 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 alfo brafs, and other filver. They pretend that that faint, happening to be in this country without money, made fome of brafs, which in paffing of them changed into filver : this money, they fay, hath the virtue to this day, to cure the falling fickness in them that hold it to their hand, or apply it to their flesh.

The cuftom of the women of this ifland is not to go out of their houfes in the daytime; no, not to hear mafs or a fermon; neverthelefs they run in great troops along the ftreets all night, and for the moft part, with men, enter into the churches which they leave open on purpofe for them. This cuftom is blanne-worthy, not only becaufe thefe women perform not their duties towards God, but alfo, becaufe it is againft modefty and good manners; for it would be a far more laudable thing for them to go civilly by day to church, than tumultuoufly in the night feefon.

I should have work to do to reckon up all the impurities of the prelates, priefts, and other ecclefiaftics of this nation; their feparation from the Latin claurch, their maledictions and excommunications they fulminate upon the most fanctified days against it, when we pray for their welfare. I shall also fay nothing of their right, pride, obstinacy, defection of faith; of the difficulty to treat with them, of their enchantments, superflutions, horrible and continual blassements, which cannot be heard with-

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out horror. Finally, St. Paul had reafon to fay, according to one of their own poets, <sup>6</sup> Thofe of Creet are always liars; they are wicked beafts, gluttons, and lazy.<sup>7</sup> The eight days I flaid in this town would have been very wearifome unto me, becaufe of the exceflive and continual heats, if we had not received fome relaxation from the charity and agreeable converfation of the fathers, Benedelto Benedetto, and Francifco Parofchetti, of our fociety, who refided there at that time.

# CHAP. IV. — Paffage to Cyprus and Nicofia, with an Account of the City of Nicofia, 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 fun-rising; fome time after we weighed anchor and failed. The wind was favourable unto us in passing by the isse, which we left to the right; then we entered into the gulf of Settalia, a dangerous place for failing, 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 fame 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 fight 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 sourt the fight, 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 fhort time, and we arrived there two hours before fun-fetting; from thence to Candia is about 600 miles. Next day very early, we went afhore, and on directly to Arnique, which is not paft a mile diftant; it is a monaftery of religious Francifcans, who live there in a finall number for the conveniency of fome Italian merchants. Our fhip continued its courfe for Alexandretta, which obliged us to fee for another veffel to pafs for Tripoli in Syria, and as we could not obtain that prefently, we fojourned fome days in that ifle. That I might lofe no time I left my companion, who had been conftantly indifpofed fince we came from Candia, in the hands of thefe good religious; and the Maronite that we brought along with us, and I, accompanied an honeft Venetian merchant, who lived in thofe parts, and were going to Nicofia, anciently called Lettra, fince Lencolto, and which was fometime the archbifhopric and metropolis of this kingdom; it is twenty-four miles diftant from Arnique. I undertook this journey to inform myfelf, as well as poffibly I could, of the fpiritual concerns of the Maronites, which are there in great numbers.

There are none but Turks that have liberty to enter thereinto on horfeback, and to all other ftrong 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 horfes, 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 myfelf a little after the fatigues of the road, I went to fee that which was worth viewing, and particularly the churches.

Nicofia is a large and very fair city, built after the eaftern fashion; but it is ruined ir d vers 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 fo, that Ged, God, by his juffice, was willing to punifh the fins and fchifm of the Greeks in thofe places. They adored there formerly, with much veneration, the Holy Trinity; but now, to the great regret of all good Chriftians, you can hear only the impious invocation of the falfe prophet Mahomet. They had fome time there churches and altars raifed to the honour of good faints, but inflead of them there is nothing now but mofques, amongft which flands ftill that grand and magnificent temple of St. Sophia. There is no found of bells to be heard in all the Levant, to give notice of divine worfhip, according to ancient cufform, and of the hours of the day, for the fleeples are either ruined, or without bells; the Turks have taken them for warlike ufes, and made pieces of artillery of them. Inflead then of the confued and inanimate found of bells, they are ferved with the diffinct and animate voices of men, who at certain appointed hours, mount up to the tops of the fleeples, to give the inhabitants notice. This manner of obferving their hours, is in ufe in all the Levant.

There are at Nicofia four forts of churches, which I have feen 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 fuffered to enter into them, yet I failed not to fee, 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 fpacious fabric, which has many pillars in it, as may be feen 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 Chriftians; the Turks wash therein the crowns of their heads, hands, and feet, before they enter into the molque, at the ordinary hours, and particularly in the afternoon, at which time thefe villains invoke their falfe prophet, and cry without measure, "Halla, Halla, Chibir, Mehemme Sur Halla;" that is to fay, "God is a great God, Mahomet is the companion of God;" with many other fooleries and blafphemies. Thofe who affift not with the reft at these public prayers, pray in particular in their houses, if they be of quality, or in other places where they are. They roll themfelves at noon-tide upon a mat or carpet. There are alfo other hours wherein they are called to prayers, i. e. at three o'clock, an hour before fun-fet, an hour before day at fun-rifing, and, in flort, feven times a day. Obferve their manner of praying, as I myfelf have often times feen them in their private houfes : as foon as ever they come upon their mat or carpet, they turn themfelves round, then incline their bodies, touching with their thumbs that part of the head which is behind the ears, and they rife themfelves fometimes all of a fudden, touching the earth with their hands; they fall fometimes upon their knees, or rather fland upon their heels, and beat the ground lightly with their forehead, and having got up again upon their feet, they hold their hands modefly upon their breaft, repeating their prayers with caft down looks, and fpeak between their teeth. They recite them all along, inclining their bodies interchangeably towards the earth, and touching with their forchead; then they rife up, and falling down anew, they continue to reft for fome time upon their heels with their legs acrofs.

The Greeks have another fort of church, of which I fhall obferve only, that, if a Latin prieft fhould celebrate mafs therein, they could not believe that all the water in the ocean was fufficient to cleanfe it, fo much they wafh the altar, and all the church alfo, from a belief they have that Latin fervice renders it impure and profane. Their ufage in the confectation of the bread, and their other rights, are very well known; they are generally as great enemies to the Latins as the Turks. The honeft merchant, with whom I lodged, told me that they refufed abfolution to one of his domeftics, a Greek by nation, becaufe he ferved a Frank, for fo they call all thofe that follow the Latin Latin rites. It will not be befides my purpofe to render here an account of another of their fuperflitions, the matter happening to the fame man, who being confeffed for an ordinary and common fin, was by his confeffor refufed abfolution, telling him he could not do it without the confent of feven other priefts; this bufinefs being effected with a little money, they flretched the penitent upon the ground as if he had been dead, and at length granted him abfolution in reciting of certain prayers over him, they made ufe of to that purpofe. They are wont to demand money for abfolution, and will refufe it when they cannot obtain the fum, for they pretend they have five or fix crowns due to them for abfolving common and ordinary fins. The penance, they enjoin for very great fins, is to forbid them to communicate for four or five years; perhaps they may do this out of a contempt and averfion they may have for the Latin church, which orders it once a year; the which is fo much the more eafily credited, feeing they make certain plays, wherein is introduced a Latin perfonage, to whom are offered an hundred injuries, as dafhing him on the face, and feveral other the like outrages.

The Latins have there but a fmall church, or rather chapel, which is well maintained, and has a prieft of age and wealth for a paftor, but very ignorant. The Italian merchants who live there fupply them with food and raiment, and furnish them also with facred ornaments. Finally, the Maronites have their church there allo, which is in fo poor a condition, that I really pitied them. In order to know what was their right, as that of other places of the ifle, where they were difperfed, 1 addreffed myfelf indifferently to the Italians, Greeks, and Maronites; I learned they had all one and the fame right common to all their nation, that they all lived under the fame patriarch. Moreover that the places where they lived confifted in nineteen villages, which are Metofic, Fludi, Santa Marina, Ofomates, Ganfili, Carpafia, Cormachiti, Primifia, Cafapifani, Veno, Cibo, Jeri near Citria, Crenfada, Attala, Clepirio, Pifcopia, Gafbria, Cefalanrifco, and Sotta Crufcida ; that in every one of thefe places they have at leaft one parifh, and in fome two or three, with one prieft, or more. And I was affured that they had eight churches at Metofic, and that the priefts were very affiduous in their duty, being not much occupied with their own particulars concerns. This nation hath alfo ordinarily a bifhop in that place, but he was then dead, and they had not yet elected another.

There is in the kingdom a Greek bifhop, who is the general receiver of the tributes which the others are obliged to pay to the Turks; they drain each every year of feventy afpers. The janiflaries will not fpare to beflow the baffinado on those that do not pay; and the bifhop is no more exempt than the reft, purfuant to the information of the receiver. He requires, befides, fifteen or twenty ducats of every prieft that is put into orders. See the miferable effate the Chriftians are reduced to who are fubject to the Turks, although there be lefs Turks there than Chriftians; for of thirty thoufand inhabitants that are in Nicolia, and upwards, fearce are there four or five thoufand of them that are Turks, and there are not above twelve or thirteen thoufand in all the ifland, the greatest part of whom are renegadoes, who turn Mahometans, to render their lives more eafy and fupportable; fo that it feems an eafy matter to recover this ifle from under the tyranny of the Turks and re-effablish it in the Chriftian faith, for the renegadoes could no fooner fee the Chriftian foldiers, but they would throw off their turbans, and put on hats inftead, and turn their arms againft the Turks. But we will leave this, and return to our fubject.

The Christiaus, whether Greeks or Franks, do not wear a turban, nor fhave their heads, but they cut their hair genteelly, as we do, and wear upon their heads an hat, or or black bonnet. They cloath themfelves, neverthelefs, according to the manner of the Levantines, with a veft without a collar, which reaches down to the knees, with large fleeves reaching to the elbows. They gird themfelves with a linen cloth, or fome other the like girdle, which comes three or four turns about. Under this veft they have another garment over a firft, reaching from their necks down to their legs; and above all, another veft without a girdle, and cut almost after the fame fashion as the first : they wear them ordinarily of a black or violet colour, or elfe of fome other colour which pleafeth them best. We will speak hereafter more particularly of the Turks and Maronites, and of their customs; but now it remains we should deferibe the nature of their country.

## CHAP. V. - Of the Ifle of Cyprus.

THIS ifle is, at leaft, four hundred and eighty miles about, eighty miles broad, and two hundred in length, and hath two capes; that on the weft 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 pais into the eaft; it has no other port on the eaft fide but Famagufta; it is a famous town, which hath been built by Ptolemy Philadelphus. The great fhips are fafe, neverthelefs, on the coaft of Raffo, Simifo, Salines, Crafoco, and Cerines. There are in divers places more capes, which are fomewhat advanced into the fea, the moft confiderable of which is the cape of Cats, fo called from a great number of cats which they breed there in the monaftery of St. Nicholas, where live the religious order of St. Bafil; they have put in thefe cats, to deftroy a great number of ferpents which bred there, and there is a confiderable revenue left for that purpofe.

This ifland had once very many fair cities, but has none now except Nicofia and Famagufta, which retain fomewhat of their ancient grandeur; all the reft are villages; there is none of them inhabited by the ancient nobility, for they are either entirely extinct, or are retired elfewhere, fince the Turks have made themfelves mafters of it; the famous mountain of Olympus is almoft in the midft, very near Nicofia; it is very high, and fifty-four miles in circumference, and at every four miles end there is a monaftery 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 ifle 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 fignifies Happy. The ancients had reafon to fay it was the country of Venus, and to give Venus the name of Cypriana, and to the ifle that of Cytherea; for it is not only faid that fhe was born at Aphrodifium, and brought up at Cytherea, but that fhe reigned at Idalium, called at this day Dalli, twelve miles from Nicofia, fouthwards. Hence it comes, that they facrificed naked men and women to Venus at Paffo, which was fometime built by Agapenor, general to the army of Agamemnon, king of Mycenæ. This abufe ceafed, when the temple was demolifhed, at the requeft of the apoftle St. Barnabas. There are near unto the cape of St. Epiphany two famous fountains, one of which is called the Amorous Fountain, becaufe thofe who drink of its water grow paffionately in love; and the other quite contrary, becaufe it extinguifhes this paffion in a moment.

This

This ifle abounds in wheat as well as wine, and other excellent viands, and fupplicth other countries; the fun and foil render the wines very flrong and agreeable, but after they are put into pitched veffels, they receive fuch a guft as is not pleafing to thofe that are not accuftomed thereto, neverthelefs all agree they are good for the ftomach. You will find there all manner of pulfe in abundance; barley, dates, mulberries, oranges, lemons, citrons, and all other fruits, except cherries, chefnuts, and forb-apples. There is no want of fugar, faffron, coriander, fefamum, lintel-feed, honey, and fometimes manna; the Egyptian bean, the herb whofe afhes ferves to make fous, and that with which they wash camblets and other cloths. There may be had rhubarb, turpentine, and feammony, and other things that are valuable. There are alfo veins of gold, copper, marchafite, lattin, and of iron, roch-alum, pitch, rofin, fulphur, and falt-petre; and, befides, you may have there the berry wherewith they dye fcarlet; as alfo coral, the emerald, chryftal diamonds, and other precious ftones.

There are no great rivers in all the ifland, but only brooks and rivulets. There is a little river runs very near unto Nicofia, wherein are a great quantity of jafpers, which have the virtue, as is known, to ftop blood. Befides, there is fo great a quantity of cotton, that the inhabitants not only cloath themfelves, and make all forts of cloths therewith, but they furnish alfo Italy, and other parts; it is that which makes their principal revenues. They alfo gain confiderable profit by white falt, which they get from a fair falt pit of fweet water and rain. This falt pit is at leaft ten miles about, and it is an admirable thing to view all that vaft campaign, which appears as covered with fnow; there is in the midft a pit that never freezeth, although all the falt pit is congealed. There may be feen alfo 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 pleafes. Their mutton is very good meat, their fheep 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 fo thick that it appears round; it hangs behind, and beats always their fides 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 florter, which gives them a greater grace and hardinefs; they have alfo a tuft of hair in the midft of their forchead. It will be hard to believe a thing I have experimented, which is, that I have not feen in this kingdom, nor any part of the Levant, any animal, whether horfe, mule, or afs, which trotting joulted his rider; they all go lightly and eafy, and men are accuftomed to ride their horfes there without bridle, faddle, ftirrup, or fpurs; an halter fufficeth them, with a little clout fpread upon the back of the beaft. Finally, we may fay, that this ifle aboundeth with all delicacies: before they became fubject to the Turks, they lived fplendidly, and in freedom, but fenfual. It produced formerly divers illustrious performs, performing great fervices to their country, and who have been very commendable for their knowledge and piety, viz. Afclepiades, the hiftorian; Solon, one of the feven fages of Greece; Evagoras, Celobuia, Kenon of Cittia, author of the fect of the Stoics; Apollonias, the phyfician; Xenophon, the hiftorian; and befides thefe, the apoftle St. Barnabas, and Mark his coufin; Epaphroditus, and Paul Sergius; Titus, Nicanor, Epiphanius, and divers others.

This kingdom hath been from time to time fubject to feveral mafters; it were too tedious to make a repetition of its changes and revolutions. Selim, fultan 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.

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## CHAP. VI. - Our Paffage into Syria : of the City of Tripoli.

I LOST all the time 1 had employed in this ifle, to fearch for a conveniency to pafs into Syria, infomuch that I was conftrained to go for Famagusta, in order to be tranfported hither. We parted from Saline on the 27th of August, and having a good wind we made ready by noon, and fleered our courfe for Tripoli, where we arrived two days after very early, for this traverfe is not above one hundred and fifty miles; but it was more incommodious unto us than all the reft of the voyage, becaufe we were on board a very finall veffel. We might have gone off fooner, had it not been for the neglect of our feamen, who retarded our departure, infomuch that we were forced to caft anchor the fecond day, at feven or eight miles from port, being haraffed all night with a tempeft; and yet we durft not fail for fear of falling upon fome 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 flort time at the port of Tripoli, which is fortified with five fair towers, ranged on the fhore. Although I was much indifpofed, and cruel fea fick, having eat little or nothing for ten days, I found myfelf much recovered as foon as ever I fet foot on land. Having caufed my companion to be mounted on a little afs, I was willing to go on foot to Tripoli, which was two miles diftant from the place we were at; the fun was already far advanced in the horizon, when I began to fet forward on my way, and its beams were exceeding violent in that country, where it is alfo hot all the night; however, I failed not to divert myfelf to fee fifty or fixty camels pafs along, conducted by the Arabs, who are a black and cruel nation. Thefe camels carry affes, 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 glaffes. I alfo took much pleafure to view a green field, which might have been taken for a green and fpacious garden, fo well was it filled with mulberry and orange trees, of an agreeable fmell, not to fpeak of many other fruit trees, which are as common there as elms, poplars, chefnut, and walnut-trees, with us.

Tripoli is fituated on the foot of a mountain, in fight of the fea; there is about it a fortrefs upon a rock, that commands it entirely. This city abounds in many things, and is full of traffic; its principal commodity is filk, fpun cotton, raifins, foap, tallow-candles, which are there made very good. There are at leaft five hundred Jews in that town, for the most part Spaniards and Portuguese, crafty in the way of trade, always ready to cheat the Chriftians, particularly the Italian merchants, who are there but a few, fince the Venetians quitted those parts, and fail for Scanderoon. They have no other church here but a little chapel, which is in one of their houfes, and for the most part have no prieft 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 finall 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 Chriftians and Greeks wear a hat, or black bonnet; the Maronites a fireaked turban, or bonnet, of a different form from that of the Jews. They all wore formerly a turban with this fole difference, that the Turks had a white, the Jews a yellow, and Christians a striped one; but the abufe crept amongst the Jews, who began to wear fuch great ones, as if they feemed willing to cope in grandeur with the great Ottoman figniors, wherefore it has been fo ordered, that none but Turks fhould wear

wear the turban. The Jews, by reafon hereof, have difcontinued it entirely; the Chriftians have not the right one, but content themfelves to have upon their bonnets fome turns of a ftriped cloth, in form of a turban. There are also many Turks and Arabs of mean condition, who do the fame thing with white fluff. 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 fick, upon a bed forthwith, and caufed him to be ferved with every thing neceffary for him. I went into the cuftom houfe to take out that which I had brought from Italy, part whereof was to be prefented to the patriarch of the Maronites, on behalf of the pope, and the reft to be diffributed amongft their churches; the whole confifted of fome cafes, one whereof was filled with church ornaments, and a patriarchal veft made all of cloth of gold and filver of great value. I did all that ever I could to haften my journey to Mount Libanus, for there was but twenty miles from Tripoli to the place where the patriarch made his refidence; but I was obliged to fojourn there for three days, in which time I observed that oxen carried burdens upon their backs like camels, mules, and affes, as wood, or any other neceffary commodity; infomuch, that faying feemed to me no longer true,

#### Optat Ephippia bos piger : Optat arare caballus.

However, I know full well, that they till their ground with horfes in a great part of France, the which they practifed alfo then in Syria, becaufe of a certain diffemper that had almost deftroyed all their oxen. I was obliged to flut myself in the house for most part of the day, not daring to be known in that country; nevertheles I was very defirous 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 faw Bathsheba was but a terrace of the fame fashion as that on the top of the house, and there is much appearance that these fort of terraces were in use at that time. I will speak no more of the other particulars I obferved in that city, both at this time and the other, Iwas 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 fomewhat I have feen and learnt of the manner of living of the Turks in that country.

#### CHAP. VII. — The Fashion of the Turks Habits.

THE Turks flave all their hair, yet there are many of them leave fome growing on the crown of their heads, which makes a kind of a tuft; they do not flave their beards at all, but caft off the ends only of that on the upper lip: long beards are much in efteem amongft them, and the longer and larger they be, the more effimable are they. Wherefore it is one of the greateft menaces that can be made to any one, to threaten him with the cutting off of his beard, although this threat is ordinary enough amongft them. They wear upon their head a bonnet, which they call Takia, and which is made of cloth or filk intermixed with cotton, and place very neatly at the top a long and fine cloth of white cotton, which they call Sefta; whereof they make a great or fimall turban, according to the quality of the perfon. Thofe who are above others, in refpect of birth or dignity, carry a great one; and there are fome who have them of an exceflive bignefs. Their fhifts, as well as other vefts, are made without collars, and for the molt part of white cotton; there are fome who wear blue ones, with very  $0 \circ 2$ 

wide fleeves, infomuch that all the arm feems almost naked. The lower part of their fhifts is not at all wide, at leaft they feem as fewed together at the end when they wear no drawers, and for that purpofe they make them large. Their vefts ordinarily are a little longer, and hang down to the ground. The vulgar wear commonly white, or of fome other colour, but feldom black and green, perhaps, becaufe the Franks wear ordinarily black, and that green is the colour of them of the race of Mahomet, who, they fay, used to be drefled in that colour. Hence it comes, that none but those of his race wear any green turban, or a fmall 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 vefts, 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 fo industrious as we in those countries. The Abb is more flightly woven, and confifts of coarfer wool; it is ftriped, and divided with long and broad black and white ftreaks. The girdle of the nether veft 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 ftring: one may fee fome of thefe girdles made of very fine filk, curioufly wrought. They cover their legs with large drawers, which are made of fine linen cloth, or ftuff, and defcend down to the feet, which are naked, in floes 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 flocs differ not from ours, but they are not fo neat and handfome, and have an higher inftep; there is a little piece of leather, two or three fingers long, that ferves for a ftring, fastened on each fide to the ears of the floes, with a button in the middle. But the flippers are much unlike ours, they wear them with floes, and without; you cannot know them to be flippers, they are fo much like unto fhoes, unlefs they cover lefs of the feet before, for they do no more but hide the toes, and turn upwards very much ; moreover, their fides are not fo high as those of the floes, and under the fole they place, instead of a heel, a little piece of iron in form of a crefcent, which ferves inflead of leather, and makes much noife in going. They wear no hats to defend themfelves from the rain, but have a piece of ftuff extended over their turban, which is done to handfomely, that when it is gathered at the top and enlarged below, you would take it for a monk's hood; neverthelefs they make use, against the rain, of a long cloak flightly 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, ferves them not only in travelling, but alfo in the town. Those, which have none of this fort, wear a good thick cloth, which hath long and large fleeves; others are content with their Abb, which also keeps out the rain.

The women wear alfo fhifts, vefts, drawers, fhoes and flippers, only that inftead of the Spain, or Abb, they have a veft fomewhat florter than that of the men. They wear upon their head a toque of cloth or filk, ordinarily red or blue, which they adorn with work of gold and filver; their hair being gathered into treffes, hangs behind their fhoulders, bound with ribband, or fome other fluff; you cannot fee 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 fome medley or other, as polifhed iron, or pewter, or latin, or a good quantity of gold and filver, according to the quality of the woman and her condition. Thefe 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 but alfo legs, near to their feet; not that they can be feen in the ftreets dreffed in this manner; for, when they go out of their houfes, they wrap themfelves fo clofe up in a linen or cotton cloth, that thofe that look upon them cannot fee as much as their hands, although they are allowed the liberty of their arm and hand. Yet their faces are no more feen, for they are fo careful to hide them with a black and white cloth, that there remains only but a little cleft before their eyes for them to fee through. Sometimes they cover their faces with black crape, very transparent, through which they can fee others, without being feen themfelves. 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 ftreets. When they be wet or dirty, they wear buskins of Spanish goat's leather, which reach up as far as the knee, and fo tucking up their cloaths on each fide, they pass through, without being at all wet, or bedaubed with dirt. The Maronites have other cultoms, 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 manifeftly 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 feen ftill at Bethlehem, but they believe not that he was God, nor the Son of God; neither will they believe he died upon the crofs, for they fay he fubftituted another in his place, and for that purpole withdrew himfelf 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 fince that time. They worship no other but Mahomet, whom they pretend to be a greater prophet; and it were fcarce credible with what devotion and magnificence they guard his tomb at Mecca, what expence they are at to receive them that come to vifit it, and in what degree of fanctity they are held who perform this pilgrimage, particularly those who are born by the way. They bear all the name of Scerif, which fignifies great faint ; they alfo, as all other nations, have priefts, which they call Santons, taking for that purpose the most zealous observers of their law, although the beft of them are no lefs vicious than the reft. 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 fo make them Santons. Then all the company prefently run to kifs their hands, and fo after this ceremony they become priefts. Their office is to apply their cares to the molques, and there is none but refpects them, even to the fultan himfelf. Befides thefe Santons, they have also amongst them other inconfiderable perfons, who appear all flashed, hacked, and half naked, carrying for the most part a flick 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 fame bignefs, and have none of that diffinction we have of the tenth in ten beads, although they are composed of fix tens. They have, moreover, another kind of beads, which are divided into three parts with finall threads, becaufe this fort is greater than others, confifting of an hundred grains, yet they employ no more time than we in telling them over; but, on the contrary, have fooner done, becaufe they fay not at each bead a whole prayer, but thefe words, Stafurla, i. e. "Praife be to God;" or elfe elfe, Effebh L'allah, Elmayd L'allah; which fignifies, " Praife to God, Glory to God." They are not fuffered to eat pork, nor to drink wine. See the reafon why Mahomet forbad them the ufe of pork: when he had hidden under ground fome veffels full of water, to perform a miracle like unto that of Mofes, to thew thereby that he was a great prophet, it happened that this animal, which digs always in the earth, fpoiled all this mystery. As for wine he forhad it, for that being entered into a village, accompanied with fome foldiers, they prefled him to pay for their drink, and being drunk, they would have compelled him to grant them the ufe of the women of that place; and having refused it, whether that he could not or would not grant it, they thereupon abufed him; in confideration therefore of thefe two accidents, he forbad pork and wine to his followers. Neverthelefs, there are but a few perfons of quality that obferve this forbiddance; the reft of the people covet it with eagernefs, and drink it without water, which is the reafon that you may meet all day long with drunken folks, but they are not punished. They have strange liberty to fin, from whence proceeds infinity of villainies, for that they believe, in washing their feet, they cleanfe alfo their fouls of all pollution. They acknowledge no other confession, but a small pitcher of water, which they referve to that purpofe; and they imagine they can be faved by fo cafy a means. They believe alfo, that we who are Christians, can be faved by our law, but they condemn all other religions. They have for that effect a pleafant flory, faying, that at the highest part of the wall of Jerufalem, opposite to mount Olivet, there is a piece of a pillar that flands a little out of the wall, where there will be a little gate for an entrance into the faid column; that Mahomet and Jefus Chrift will come to univerfal 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 Jehofaphat; that all muft walk upon that cord, and that we and they fhall go fafely thereon into paradife, each being affifted by his prophet; but with this difference, that in paradife, where flow rivers of honey, they fhall enjoy all forts of pleafure, as well in eating and drinking, as in the ufe of beautiful women; and inftead of that, we fhall ferve them with horfes and mules to ride upon. And finally, that the Jews, and all other fects, fhall fall under the cord into hell, where they shall fuffer 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 fomewhat digreffed. Finding myfelf out of the danger of Tripoli, I departed from thence on the laft day of August, three hours before fun-fetting, and being accompanied with divers perfons of that country I was going to, I mounted on a little als that went rarely well, and taking our way towards the mountain, we travelled as long as day lasted; but as foon as night approached, we refted ourfelves in a village appertaining to the Maronites, where after having made an ordinary repast, we lay upon mats extended over a terrace, and refted ourfelves there for the fpace of fix hours; then journeying through rough, steep, and uneven ways, we arrived in nine hours at a place called Eden, which in the Hebrew, fignifies "a place of pleasure and delight;" there we refreshed our beasts, which were wearied. We performed the reft of our journey after the heat of the day was over, and arrived on the first of September, at fun-fetting, at the monastery of Caunubin, where refides the patriarch of the Maronites, towards which place his holinefs had fent me. My arrival was as unawares, yet there were divers priests, and fome other perfons, that came

came pretty far to meet me on behalf of the patriarch, who was obliged to keep his bed for a whole year paft, becaufe of his age and infirmity. I was conducted to the monaftery, where I was received with great demonstrations of joy, and with the found of three confiderable bells, which they have there by a particular privilege. I went first to the church, and afterwards to the patriarch's houfe: 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, becaufe he made profession of a monastic life, and that the infatiable avarice of the Turks fuffered him not to be better accommodated. I found him fitting upon his bed, with his patriarchal turbant in his hand; and, after I had made him my obeifance, I prefented him with his holinefs's brief, which he very devoutly kiffed, and placed afterwards upon his head, which is a mark of refpect in that country. He observed the fame 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 holinefs, and the great care he took both of his perfon and the whole nation. After I had fpent fome time with him, I was conducted to fupper. Next day, believing that father Fabio, whom I had left fick. at Tripoli, was fomewhat recovered and could fit on horfeback, I fent a good mule to carry him very eafily to the place where I was. In effect, he arrived there three days after, but he was fo weak ftill that he was obliged to keep his bed, wherein he remained fifteen days, and indeed he never was well fince that time.

I began, after the fecond day of my arrival, to difcourfe of my affairs with the patriarch: I explained unto him the defign of my voyage, with which he teftified himfelf to be well fatisfied. However, he could not forbear to inform me of two things which much troubled him: the firft, that his holinefs had fent him only but a fimple brief, inftead of addreffing to him a large and folemn bull, which might authenticly fet forth the antiquity of their belief, and their re-union with the holy fee, as the popes his predeceffors had done; that it would have been great confolation to the bifhops and all the people that fhould fee it; and that he had fo much the more reafon to expect it, becaufe he had employed the precedent year a perfon to his holinefs, to proftrate himfelf at his feet, and to render him in his own name, as well as in the name of all the nation, the fubmiffions that were due unto him, as being all his good and faithful children. He complained alfo, that his holinefs had made him no anfwer 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 feemed very pleafant. I proposed unto him afterwards an overture of a fynod, to the end we might know what was then the true eftate of religion in those parts. I added, that for that purpose he needed only convocate the bishops, which might, without danger, render themfelves at the place where we then were. This proposition gave him occasion to make far greater complaints than before; he fet forth the reafons he had of an heavy complaining againft a fynod that had been held fome years before, where had been prefented unto him and to the bifhops a blank paper to fign, with affurance that it flould be filled up with nothing but what flould be good and profitable for the nation, and that, having figned it with much facility, they had been abufed; for that those who required this figned blank, were no foomer returned to Tripoli, than they filled it up with a great number of errors, and confiderable herefies, and without giving information hereof to any one of the fynod, 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 vigoroufly oppofed my requeft unto him. The foundation of this complaint appeared fo ftrange to me that I could fearce believe believe it, but the matter of fact being reported by fo confiderable a perfor that affirmed it, and being alfo confirmed by all his afiiftants, I durft not deny it; I endeavoured to excufe it as well as I could, and promifed to ufe my efforts to recall this writing, to the end I might appeafe his much irritated fpirits. I affured him alfo, on my part, that I would undertake nothing without his participation and confent. At laft he prefented another great difficulty, or part, of the war that raged extremely between the Turks and Chriftians; for the fultan was in the field in perfon with a puiffant army, which rendered the execution of a fynod exceeding difficult, for it was dangerous to affemble the principal perfons of a nation to treat at that conjuncture with an envoy of the pope. But I fatisfied alfo the patriarch in this point, telling him that means might be found out to affemble them under other pretences. This good old man then confented to my intreaty, and writ to the bifhops to invite them to a fynod; but, as we could get together but two, I thought it convenient to remit that affembly 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 fecular 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 thefe 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 defign, and was willing to take the care upon him to affemble the bifliops, and all others whomfoever 1 pleafed, although he was then fick of a fever, under which he had laboured all the day. He affured me, he would render himfelf there, with the other deacon, his companion, and that he would endeavour 1 fhould receive fatisfaction in whatever 1 proposed; but I judged it better to defer the meeting till fuch time as he was recovered, and that, in the mean while, I might inform myfelf 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 fee, during that fpace of time, the cedar trees, which were not very far off; they ftand upon an high and craggy mountain, and are called faints, becaufe of their antiquity. And the natives believe they are ftill the fame as those that were in Solomon's time, which is the reafon they vifit them with great devotion, efpecially on the day of the transfiguration of our Lord ; at which time they fay mass most folennly at the foot of a cedar, upon an homely altar of ftone. Moreover, as thefe trees are but a few in number, they efteem 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 fame root fends forth in fome of them two branches, which are fometimes reckoned for one, fometimes 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 fituated in fuch a manner that, being joined to the former, they form a kind of crofs. That which they call the mountain of faints, forms the top, and the other two the fides. They affirm that certain Turks, who fed their flocks thereabouts, having been fo impious and hardy as to cut down fome of thefe trees they call Saints, were punished forthwith with the utter loss of their beafts. One may alfo fee there the fpring of a rivulet, which the inhabitants call the Holy River, for that it takes its fource from the mountain whereon grow the cedar-faints in a very hidden and delicious place, and from it defcends along the valley, running with little murmuring streams amongst flint stones.

I was very much fatisfied to have feen the forefaid place; and, in my return to the monaftery, where refided the patriarch, I informed myfelf of the goodnefs of the foil, of the cultoms and ways of living in that country, as alfo of their belief; and I endeavoured to obferve them as exactly as pollibly I could.

All the country confifts of ftony and high mountains, which extend from north to fouth; it is alfo a good day's journey in breadth, and four or five long; fo that in circumference it may be fix or feven hundred miles. Yet thefe mountains, by the induftry and labour of men, feem for the moft part, like a plain, for they gather the ftones together in fome low places, which are difperfed here and there, and raife up high walls therewith; and, fo proceeding on daily, erect others therewith, infomuch that, by the force of levelling mountains, and filling up of the vallies, they make of a barren mountain a pleafant champaign, which may be eafily cultivated, and fuch as is very pleafant and agreeable. This country abounds in corn, excellent wines, oil, cotton, filk, honey, wax, wood, favage and tame animals, and efpecially in goats: as for finall animals there are but a few, becaufe the winter there is very fharp, and that they have fnow continually. They have a great number of fheep, big and fat as thofe of Cyprus. As foon as you pafs Cyprus there are no more hogs to be feen, becaufe the Turks eat none; but, in recompence to that, you fhall find a great number of wild boars in their forefts, as well as bears, tigers, and other the like animals.

The reft of the country is filled with partridges, which are big as hens; no dovehoufes are to be feen there, nor in all the Levant, but there are abundance of pigeons, turtle-doves, black-birds, gnat-fnappers, and all forts of birds. There are alfo eagles, and many fquirrels to be feen. They never ufe fpades to their vineyards, but they cultivate them with their oxen, for they are planted with ftraight rows of trees far enough one from another. They ufe no props to fupport the trees, but let them creep along the earth ; the wine that is produced therefrom is delicate and exceeding pleafant; it is a very furprifing thing to fee the bignefs of the grape, which is equal to a prune; and I eafily comprehended in feeing of them, why the Hebrews pufhed forwards with fo much paffion the conqueft of the Land of Promife, after they had feen the grape which the fpics of Jofhua brought back from the neighbouring countries.

T: efe mountains abound, therefore, not only in ftones but in all other things neceffary to fupport life; and I doubt not but that they are embowelled with rich mines. There is a certain place, a little above the monaftery of Caunubin, where are found ftones which give light like unto flambeaux, which apparently difcover that they are composed of matter full of fulphur and bitumen. There may alfo be feen in other places, ground fit for the production of iron. As I continued on my journey, the deacon, Jofeph Cater, who was with me, affured me, that it was but very lately, at the eating of a goat, he found all her teeth of a filver 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 fuffer the Turks to live amonght them, although they be in all the reft of Syria, fo that you cannot fee one there; they are beholden for it to the great care of their deacons, who fpare neither their purfes nor their lives to that purpofe. There live, therefore, upon their mountains no other than the Chriftians, which they call Maronites, who have taken their name from a certain abbot called Maron, whom VOL. X. PP they fent to Rome to the pope in the time that all the eaft was feparated from the holy fee, and divided it into divers fects. This abbot returned from thence with the title of patriarch over them, who lived firm and conftant in their faith. This fame perfor led a religious life, fo that they invoke him as fuch in their maffes. They do not inhabit great cities and magnificent palaces, but little villages, whereof there is a great number, and in divers places. Their houfes are mean and little worth, not but that they have noble and rich perfons amongft them, but they are tyrannized fo over by the Turks, that they are conftrained to fhun all manner of grandeur and oftentation; they make themfelves poor, that they may fhun ill treatment, and they affect alfo to go meanly clad. Their habit differs not from that of the other Levantines, which confifts of a turban and little veft that defcends down to the knees, or to the middle of the leg, and fometimes they wear the Spain or Abb to cover it; they go ordinarily with their legs naked, although there be fome who have drawers on, according to the Turkifh manner, with fhoes. The arms they use are the bow, harquebus, fcymetar, and dagger; they are very tall men, of a natural fweetnefs, docible to arms, and refemble the Italians more than any other nation. They use no tables, nor stools to fit on, but instead thereof sit down crofs-legged upon mats or carpets fpread upon the ground, and there eat and drink. Inftead 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 fit round, and put the victuals in the middle; they cat just as the Turks do, making no use of napkins, knives, nor fo much as forks, but have only very pretty wooden fpoons; and when they drink, the glafs goes round. If any one eats in another's houfe, it is the mafter of the houfe that waits, and ferving every one with his glafs, fo that he has no manner of repofe at the table. They drink often ; however, their glaffes are but fmall. The more they drink the more honour they think they do to their hoft; and although the leather that ferves for a table-cloth be taken up, yet they ceafe not to drink as long as there is any wine in the veffel. Thefe leathern table-cloths are neatly folded up with the drawing of a finall cord that is round about them. If any one comes in after they are fet at table, when he has faluted the company, he fits down, eats and drinks without any more ado, and it were a great incivility to do otherwife. They use no sheets to their beds they fleep in, but only cotton coverlets; each faftens a ftring to the coverlet, and fo lies under it.

When they make any bargain, they use great fimplicity. for they have no feriveners to draw writings, but they take one another's words, or a fimple piece of paper, or elfe truft to the faith of fome witnefs, and use the fame manner at the making of their wills. They content not themfelves to weep only for the dead, but make hideous cries and lamentations, and cease not furiously to agitate their bodies here and there. They drefs no victuals for fome time in the house of the deceased, but their relations and friends fupply them; wherefore, at the usual times of repast, you shall fee many women enter with baskets on their heads full of victuals, and the men come foon after to comfort the relations of the deceased, and to cat with them.

Thefe people let their beards grow, and fhave their heads, which is the reafon that they never uncover them, no more than the other nations of the Levant. They highly refpect their priefts, and when they meet them they kifs their hand, and the prieft gives them the benediction, forming the fign of the crofs, accompanied with certain words over them. If they have a prieft at their table, they make him drink firft; befides, he drinks alfo laft, in reciting certain orifons, and no body is fuffered to drink after him. If they mount on horfeback to go fome journey, they prefent themfelves civilly to a prieft, praying him to grant them the benediction, and recite over them fome prayers before before they fet forth on their journey. The use of incense is very common amongst them, for they are not only ferved therewith in the churches, but alfo at the beginning and ending of their repatts, when they crave a bleffing upon their victuals, and return God thanks for the fame. If at any time a perfon of quality comes amongst them, or one of principal degree in the church, a prieft goes before to receive him with incenfe.

The Maronite women are civil and modeft, their manner of drefs differs not much from the Italian, their apparel defcends to the ground, and covers their breaft and fhoulders entirely; it is very plain, being but cloth of white cotton, or at beft but of a violet or blue colour, and fometimes 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 flun 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 finall pieces of filver. They use not to curl their hair, nor to paint their faces, neither can you fee other the like vanity amongst them; which is fo much the more commendable in them as the contrary is blame-worthy in our European dames.

When they come to church, they place not themfelves amongft the men, nor yet where they may fee their faces, for all the men fit at the upper part of the church, and " they flay near to the door for to get first out as foon as fervice is done, to the end they may not be feen of any. There is no man flirs from his place till they be all gone forth. The country is altogether free from debauched and common women, fo that you can hear there no manner of difcourfe 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 priefts 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 Arab.c language, which is the mother tongue, have fome 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 underftand philofophy 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 inftructed 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 reft of the Levant, which might have been of great use to publish and multiply their books; however, I think it a great happinels to this nation, and alfo to all Christianity, for that, not having amongst them any knowing perfons, the reft of the Levant being filled with Jews, Turks, Armenians, Neftorians, Jacobites, Diofcorians, Eutychians, Cophties, Abyflines, Greeks, Georgians, Melhites, and other fects, their wicked books would multiply too faft by the help of printing ; and befides, their good books would have been eafily corrupted, and ftuffed up with falfities and errors.

They write, therefore, their books in manufcript, 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 feribes in those parts, there is not much reafon to fear it, and they may always eafily 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

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the right to the left, after the manner of the Jews. They begin alfo their books as they do, that is to fay, where we end; yet they obferve not altogether the manner of the Jews writing, to wit, from right to left, but, turning their paper fide-ways, write a-crofs.

One cannot imagine what valt fums the Christians of mount Libanus pay to the Turks ; befides the Carage, which is an ordinary tribute, they make daily new Avanges, and continual extortions. The Carage is great, for every one pays feparately for his goods, perfon, and his religion. The fecond tribute amounts to feventeen 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 pofieffeth. The emir Elias, the governor of the country for the fultan, fends to gather thefe tributes; and, although the Grand Seignior hath fixed the fum he is to collect for all the year, yet he ceafeth not to demand more. And the receiver comes not hither fimply to take the air; if they do not pay, forthwith comes another receiver, who augments the fum; the which they call the Carage, or Tribute of Solicitation, and the longer they retard the payment the more the fum increafeth. 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 intereft; and, if he finds himfelf unwilling to accept of it upon the conditions, he is conftrained to fell his land forthwith for as much as he can get for it; infomuch that it happens oftentimes, that one lofeth a great inheritance, or a tenement of four or five thousand crowns value, for a very small matter; nay, fometimes for a crown. The dead pay their Carage as well as the living, for, as the Grand Seignior effeems himfelf abfolute mafter of the country, and of all the eftates of the inhabitants, to whom he grants only the ufe of them, he believes, that in cafe of mortality, all their posseficients ought to return to him, and by confequence the right heirs or teflators, if they have a mind to enjoy them peaceably, ought to pay him a certain fum proportionable to the effates they inherit. Some pay ten or a dozen crowns, others forty or fifty; and it amounts fometimes to an hundred or two of crowns, or more. There is a perfon who rangeth the country up and down continually, for to learn who are dead, to the end he may raife the tribute. If any one has been lately interred he foon perceives it, and caufeth them also oftentimes to open the graves, to fee if there be any newly dead.

Moreover, if any one has bufinefs necefiary to be treated about with the Emir, be it to demand a favour or juffice, he concludes nothing but by the force of money. No perfon durft appear before this judge without large fums and prefents; he that carries moft, receives moft profit; and it is almost incredible how much money he fqueezeth from these poor people in a year, nay every day, to insupportable is the tyranny of the Turks, and fo miferable 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 houfes; others depart daily, and go into other countries, being no longer able to indure the grand impositions wherewith they are furcharged. They choose rather to live in the poverty and afflictions of a voluntary banifhment, than to remain with their effates in their own country, under fo infupportable a tyranny. Although thefe are withdrawn, the Emir pretends he will lofe upon that confideration 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 reft is paid by the people, to the end he fend not any Turks into those places for to poffers them; but I fhall no longer detain the reader, with the relation of a thing fo fad and deplorable.

#### CHAP. XIII. - Of their Ecclefiaftics 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, ecclessifics, and religious; but, having sufficiently spoken of the laics, we are now to fay something of the ecclessifics and religious.

The clergy have their degrees, as well facred as not facred: this pretty hierarchy, which has been eftablished in the church, is perfectly represented in the perform of the patriarch, who is fubject to the pope, and that of divers bishops, and of a good number of priefts, 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 forts of bishops amongst them, one of which are but mere abbots of monafteries, and have no care of fouls upon them; they have neither the mark nor epifcopal habit, but are dreffed as other monks are, and have only this privilege, that they carry the mitre and crofs in finging of mafs. 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 defcends down to the ground, with a very great blue turban. The patriarch is clothed in the fame manner as the bifhops, and it is he alone that hath the particular jurifdiction of all mount Libanus, excepting fome places too remote from him, where he placeth fome bifhop for that end; but, as he cannot always in perfon vifit fo great an extent of land, which is very difficult, he keeps by him two or three bifhops, one of which applies himfelf particularly to the administration of Caunubin, where the patriarch refideth, and to colleft the taxes and revenues of the country, which amount to three or four thousand crowns. He fends the other here and there into different places, for to vifit the churches, and fupply their neceflities. There are, moreover, three other bifhops without thefe mountains, which have also their jurifdiction apart, but yet with a dependence upon the fame patriarch; one of which refides at Damas, the other at Aleppo, and the third in the ifle of Cyprus. Every one has the care of the Maronites, which have a dependence on him.

The other priefts, and with much more reafon the deacons and fub-deacons, can, at leaft, if they be not monks, marry before they receive holy orders, which they are the rather conftrained to do, becaufe the people look not favourably upon them if they be not married, efpecially fuch as are young; and the bifhops do with great difficulty admit them into orders, if they confine not themfelves into the monafteries or do not marry. The deacons, fub-deacons, and the other inferior clerks, have no other habit but fuch as the laics wear. The priefts are not diffinguifhed but by a blue turban, which they wear a little lefs than that of the bifhops; and, as to the reft, they do no way differ from others.

The religious have none of that diffinction of order and profeffion that is ufed elfewhere, they are all alike: I am perfuaded that thefe monks are the remnants of thofe ancient hermits which lived feparate from mankind, and dwelled in great numbers in the defarts of Syria and Paleftine; there are excellent authors that have treated of them, and I believe I have myfelf good proofs for to fupport that opinion.

The first are the places of their abode ; for their refidence is not in delicious plains, or on pleafant little hills, accommodated with agreeable prospects, nor in well-peopled cities and places frequented by men, but they are retired to the most abstrufe parts of these thes thefe mountains, feparated from all commerce, and living under great rocks; fo that they feem to dwell in grots and caverns, fit rather for wild beafts than habitations for men.

Their poor and ordinary apparel ferves for a fecond proof: they wear but a pitful, unvaluable, ill-fhaped coat, wherein they wrap themfelves, with a black caul upon their heads; and this veftment defcends only from the fhoulders to the girdle, without any thing to cover their fhoulders withal; neither is there any other habit cut according to the fafhion of thefe, that are ufed amongft 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 fleth, though they be fick and in danger of death. As for wine, they very rarely drink any. They have no particular rules, nor written conflitutions, for to be observed by every one, as may be feen in all other religious houses who are established to live in community. They make no express profeffion of the three vows of religion; to wit, poverty, chaftity, and obedience; but, when they are received into the monastery where they make profession, one holds a book in his hand and reads only fomething that belongs to them, advertising them, that they ought to live in continence, and adds many the like things. These advertisements are fufficient to make them keep a perfect chaftity. You shall never hear any fcandalous or ill report of them, although they continually go alone up and down, and ftay 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 ftay in the monastery, they go into another, without the leave of their fuperiors.

In the fourth place, they are never permitted to exercife any ecclefiaftical function; they have no fpiritual exercife in common for the good of their neighbour, and have no power either to preach or confefs, fo that they are only for themfelves.

In the fifth place, they give to their fuperiors and chiefs the name of Abbot, as the hermits did of old.

Finally, I fhall take for the fixth and laft proof, the name they bear of the monks of St. Anthony; and it is this that ought to make fome imprefilions upon the fpirits of those who would fearch out the caufe why those religious are fo called.

Has this good man ever founded any religious house for to live in community? Did he not live a folitary and hermetical life in the defarts of Egypt, exercifing the function of abbot, in regard to those that led the fame life of himfelf? There is, therefore, reafon 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 opprefion of the Turks, who obliged them to labour and cultivate the earth; but I do not doubt but that was the end of their conftitution, for fo much as the holy hermits and fervants of God, for to fhun idlenefs, and gain their living by the industry of their own hands, accultomed themfelves to labour for a good part of the day; thefe fame had many perfons under them, whom they employed in the hardeft labours, and they contented themfelves to carry on the fame and render it lefs painful. As to their hofpitality, the ule whereof, perhaps, they have preferved fince their foundation, they highly exercife it, efpecially 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 Chriftians, but alfo to the Turks, and all comers, who are welcome to eat what they pleafe, which is the caufe of vaft expence unto them; for, as it is the ordinary refidence of the patriarch, it is incredible what multitudes are drawn thither daily, either through necessity, curiofity, bufiness, or fome other matter.

## CHAP. XIV. - Of the Errors that have been imposed upon them.

I DISCOVERED, with much evidence, the abufes whereof I am about to fpeak, and fome others of the fame nature, which made me open my eyes, and apply myfelf with all induftry to every thing that might regard their belief, not only becaufe thefe matters were of very great importance, being the foundation of all religion, but alfo becaufe I had learned that, fome years paft, they had been attributed unto them amongft other errors.

1. That there was in Jefus Chrift but one nature, to wit, the divine.

2. That the Holy Ghoft proceeded only from the Father.

3. That all the Trinity was incarnated, died on the crofs, and rofe again. And those that attributed these errors unto them, faid, that that was the reason why they added to the trifagion, which is fung by the angels, Qui natus es pro nobis, qui crucifixus es pro nobis, qui furresisti & as fcendisti in cælum pro nobis miscrere nobis; as if they retained the ancient errors condemned in the fifth council of Constantinople.

4. That an hufband might put away his wife, and take another, if fhe committed adultery, or for other reafons.

5. That there is no original fin.

6. That the fouls that doparted from their bodies faw not heaven for to be there rewarded, nor hell to be there punifhed, but that they attended for that till the univerfal 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 treasfured up in the heart.

8. That the facrament of confirmation was not diftinct from baptifm.

9. That they gave the eucharift to young children.

Although I used all my own industry to be informed of these errors, and employed others for that purpole, yet I could never difcover but two of them, to wit, the repudiation of their wives, and the communion which they gave to children. I am very well fatisfied that the first is not an error, whereof the whole nation ought to be accufed, 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 defigns of fome profligates who had put away their wives to marry others of whom they were enamoured. These fort of people, being not able to obtain the confent of the patriarch to marry them, had recourfe to the Emir, who gave them, for their money, permifion to do it, giving them his letters to the patriarch to excufe them, who diffembled his reference thereof upon just confiderations. It is certain that, the like cafe happening at the time of my being there, the patriarch would no ways confent thereto; but, not being able to remedy it, he was obliged to pass it by. In regard to the fecond error, it is common to all, neither can it be effected an error, nor herefy, fince the church hath heretofore practifed the fame thing for a long time. As for the other errors, I underflood very well that they had been talfely charged with them; however, having read in one of their books, I know not what, concerning one will and one operation in Jefus Chrift, and fome other impure things, I refolved to put all thefe articles feparately into writing, and to propole each in particular to the fynod, when it flould be affembled, before it came to the reformation of abufes.

## CHAP. XV. - Of the Affembling of a Synod, and of the Profession of Faith that was made there.

AFTER I had informed myfelf of all things as well as poffibly I could, I applied all my cares to give notice forthwith of the fynod, for which I had fuch a defire, to the bilhops, two deacons, and to the moft underftanding elergy. They affembled 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 fummoned, finding themselves together, read publicly the pope's brief, which contained my mission, and the authority I had from his holinefs; and, as every one remained filent, I exposed unto them at large the reasons that had moved me to convocate this affembly. I represented unto them the importance of it, and entertained them, at the fame time, with the great care and affection his holinefs 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 fecond to the young Maronites, that were to be fent from that country to Rome; and thirdly, to those that would be fent back again from Rome unto them. As I was ready to open the fynod with the matters that regarded the belief and conformity of their religion to the church of Rome, I was interrupted by the patriarch, who teftified his having received much difpleafure about a fynod that had been held fome years ago from Rome, protefting that neither he nor his predeceffor had done nor approved of what was transacted; whereupon he detefted 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, affuring 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 thefe, 'Yes, we will follow, and never feparate in any part from it, whatever mifery may befall us.' Indeed, I conceived much joy to fee that the beginning was accompanied with fo firm a refolution, and fuch great fleadfastnefs of spirit, fo that it encouraged me in fuch a manner, that I believed I had no farther fearch to make to render me certain of my enquiries. However, to be more affured, and also to justify them, I applied myself to examine all the errors, one after another, and that every one in particular flould declare his belief. All, with one confent agreed, without any difpute or controverfy, and made profession together of the following articles.

I. That there is in Jefus Chrift but one perfon 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 fee in all their books very ample teftimonies of this truth; I found alfo particular works compofed upon this fubject, which were well handled, and filled with a great number of authorities drawn from the Old and New Teftament, as well as from the Latin and Greek fathers.

II. That the Holy Ghoft 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 alfo fuch as is rehearfed by them in the creed, Qui eft, patre & filio procedit.

III. That the Son alone was incarnated, and not the whole Trinity; as alfo who was born, died, who role again, and who alcended into heaven; and, for that reafon, they took the word Trifagion two manner of ways, applying it fometimes to the whole Trinity, fometimes to the fecond Perfon only; but, when they took it for the first, they 6 added added it not at all; but when for the fecond, they added it by coherence to the incarnation, birth, death, and other the like things, which truly agreed with Jefus Chrift.

IV. That it might be judged by their actions, that they acknowledged a place of purgatory, and original fin; that the first was fusiciently fet forth by their alms and prayers.

V. That the fecond proved itfelf plainly by the baptifm they gave to little infants, to the end, that being washed and cleanfed of their fins, they might obtain eternal life, although they had committed no actual fin that required their being washed and cleanfed by that facrament, knowing that St. Augustine made often use of that argument, to prove that fame truth against the Pelagians of his time.

VI. That fouls, generally speaking, when they depart from the body, go straight to heaven to enjoy bleffedness, 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 Jefus Chrift himfelf manifeftly declared : ' He that denies me before men, him will I alfo deny before my Father which is in heaven.'

VIII. Finally, that in marriage they permitted fometimes a feparation of living, but that nothing but death was able to diffolve the bond of matrimony, in fuch a manner, as that it was lawful for the hufband to efpoufe another, conformable to those words of Jefus Chrift, which are fo expressed : 'Whofoever puts away his wife, and marries another, commits adultery.'

I failed not to object, and lay before them, those books wherein I found fome errors : they made answer, that they were not their true books, but that they had been maliciously contrived by the Jacobins, and dispersed amongs their nation; that as to the reft, their books were very different, and that the pope had received false information of them; which fatisfied me fo much the more, because in their actions I discovered that it was fo in effect. I faw 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 associated, by what is here demonstrated, and by many other enquiries and circumstances transacted in this fynod, plenary fatisfaction of the firmness of their belief, we made feveral 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 fent to Rome; and of these that should return from thence into their own Country.

I HAD yet faid nothing of two points, that belonged to my commiffion; the firft had regard to the young Maronites, that they fhould be fent to the college at Rome, to be inftructed there; and the fecond, to thofe who had finifhed their fludies there, and fhould be fent back to them to labour, and affift their brethren in all fpiritual concerns. As to the firft, we encountered no difficulty in it; for fo foon as we declared our defires, it was unanimoufly confented to. See what was propofed; that all thofe that fhould be fent to Rome fhould not be dull and flupid, and that they fhould at leaft be able to read and write, and have fome knowledge in the rudiments of grammar, to the end that they might be fooner ferviceable to their country; wherefore, it was neceffary they fhould fend them of the age of fourteen; that they fhould not put them

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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 perfons; that they should not go associate in the isle of Cyprus, but pass directly for Venice, from whence they might come to Rome.

As to the fecond 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 priefts, as from the opprefilion of the Turks; wherefore 1 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 fouls, 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 feignior. They returned me a very civil and christian answer, and promifed to do what I proposed unto them, and at the fame time intreated me, that I would obtain from his holiness a small pension, for the fublistence of these labourers: I affured them I would use my endeavour, and with for much the more confidence to fucceed, for that having forefeen 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 difpleafure he had conceived, to fee at this prefent time amongft them a fmall number of excellent labourers, recommendable for their doctrine and piety, unemployed; I then proposed employments for them, and for fuch as for the future fhould return from Rome; in the mean time, as it was necessary they flould be provided with good and faithful paftors, which fhould have a perfect knowledge of the church of Rome, with which they were willing to keep an union, I added, that thefe perfons might very ufefully be employed there, in making the most capable of them bishops, who should govern the people; which was fo much the more neceffary, feeing they had then three or four bishoprics vacant, to the great prejudice of fouls; and that of others they might make priefts, curates, and preachers. They had already employed fome of them to catechife children and the ignorant, to read leffons of cafes of conficience to the priefts, to correct their fufpected and heretical books, and to compose others which should be proper and neceffary for the nation. They might also keep fome of them near the patriarch and bifhops, to fatisfy any difficulties they might encounter, to accompany them in their vifits, and alfo to vifit fome churches, or to go fometimes one way, fometimes another, according to the occafions they had for them. Not to fpeak of other neceflities, that might daily occur, I let them underftand, that they ought to have recourfe to prayer, for to render God thanks for fending of fuch labourers amongft them, endowed with the neceffary qualifications.

My difcourfe was fo evident, that they all anfwered with one accord, that 'it fhould be done for the future;' the pt triarch promifed it very freely : and as there was now no matter of importance undone, and it was to be feared, left they rendered themfelves fufpicious to the Turks, if the fynod lafted any longer, particularly becaufe of a great concourfe of people that flocked thither daily, amongit whom were alfo found Turks, the affembly was difmiffed, and every one had the liberty to retire to his own habitation.

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## CHAP. XVII. - Of the Death of the Patriarch, and of the Election of another.

AS foon as the fynod was diffolved, and the affairs that I treated with the patriarch were terminated, I took my leave of him, feeing nothing that might hinder and ftop my return to Italy; my defign neverthelefs was not to go thither fpeedily, but first to visit fome of the principal monafteries, and give the bifhops fome fatisfaction, who lived there, and entreated my company. I had refolved to go from thence as far as Damac, for to fee the bifhops and Maronites of those parts, for I judged it very dangerous to go to Aleppo. From Damas I was to return to Cannubin, to fee in what manner they obferved the order that had been made, and to depart from thence for Jerufalem. before my return to Rome. I went therefore directly, with my companions and fome others, to the monafteries of Chfaia and St. Anthony; thefe two monafteries are fo near one to anther, that they feem almost to be in the fame place: there were in one of them two nephews of the patriarch, one of whom was archbifhop and abbot of the monaftery, and fuffragan to the fame patriarch; in the other he had three other brothers, which were all three archbishops. We went from thence to Eden, which is the most confiderable place of thefe 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 diffant from thence. We were always accompanied with better fort of people, who walked on foot before our mules, and out of the refpect they bore to the pope, and in honour to us, they would fing certain fongs and fpiritual airs, which they ufually fung as they marched before the patriarch, and other perfons of quality. Being arrived at the monaftery, we went to falute the abbot, who was an archbishop, exceeding aged : we were no fooner entered into the church, but there came a man with all fpeed, being fent on purpole from Cannubin, that brought us the news, that the patriarch lay a dying, and, if I defigned to fee him alive, I fhould lofe no time : wherefore, without any further delay, we took our leave of this good old man, and returned with all fpeed to Cannubin, but it was impoffible 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 twentyfifth of September, by their computation; we found him in the church fitting in a chair, clad in his facred habits, having the mitre on his head, and patriarchal crofs in his hand : there were abundance of his relations, both men and women about him, who wept and beat their breafts, making hideous cries all night. Next day came a multitude of people thither, and among the reft a great number of priefls, who affembled to inter him. The two deacons rendered themfelves there likewife. They carried him at noon to the ufual burying-place of the patriarchs, which was not above a mulquet flot from thence, and then laid him in that grot, fitting in a wooden chair, according to their cuftom.

The election of the patriarch that ought to fucceed, and govern all the nation in fpiritual 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 affembly were very urgent with me to flay and affift at that election, affuring me they would chufe that perfon I fhould name; but I thought it more convenient to withdraw, and leave the election entirely free to themfelves. I confels, 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 fuch a point, that the archbishop and abbot of Chfaia must infallibly infallibly fucceed his uncle, becaufe of the great places he enjoyed, and alfo of the fpiritual relation he had to him; who had added to the family of the patriarch all the nobles and perfons of quality of that country, by holding of their children to baptifin: moreover, the archbifhopric and abbey of Chfaia muft have been given to his brother, who would alfo be patriarch in his turn, and then the nephews would tread in the fame fleps. I failed not, therefore, that day to entertain the deacon, Jofeph Cater, herewith, who was a prudent and underflanding man, as I conferred with him about fome other matters. He had, indeed, nothing to object againft the perfon of that abbot, except that having always been confined to a monaftery, where he had led a hermitical life, it was plain he had but little experience, efpecially in things belonging to a paftor. I departed the day following for Tripoli, with a defign to ftay there during the election of a new patriarch, and to return again as foon as I fhould hear of his being elected.

The people flocked thither from all parts, far and near, infomuch 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 archbifhop Jofeph Rifi, of whom we have already fpoken, was chofen by the plurality of voices; he elected for his fuffragan, and to vifit all the churches in that country, Mofes Anifio, who was already of the order of priefthood, and was recommended unto him by fome perfons of quality; he confectated him archbishop, and took for his archpriest, to the end he might take care of the land of Efdron, his country, John Bareck, who had been educated at the college in Rome, and whom the preceding patriarch had made prieft, according to the right of the nation. The new patriarch gave me notice of the election, and defired me to return, and fent men and mules to conduct me. I agreed with his requeft, and went with fpeed : he teftified, at the fight of me, that he was exceeding joyful for my return. I treated with him about no particular affairs, but was much fatisfied 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 fouls under his conduct. I exhorted him to continue, and put in execution fuch laudable defigns, and fo took my leave of him, in order to finish the resolutions I had formed to go to Jerufalem.

## CHAP. XVIII. — My Return from Jerufalem to Tripoli, and thence to Alexandretta, with an Account of Alexandretta.

AFTER I had fatisfied the intentions of his holinefs, and had feen in perfon the holy places of the birth, life, death, and refurrection of our Lord, I returned to Tripoli, in order to be transported to Italy. My return was very incommodious, becaufe of the feason, and of my being embarked in the month of December, in a fmall ship which let in water on all fides, fo that there was a man always employed to pump it out. This traverfe is at least two hundred miles, but thanks be to God, we arrived fafely at Tripoli before Christmas, for our consolation, and that of fome Christman merchants who lived there, and who wanted extremely fome spiritual fuccour for the duties of that day.

After we had fpent that feaft 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 eafy for us to go to Naples, and from thence to Rome; the defire we had to fee thefe iflands, enticed us extremely to embark in one of thefe veffels, but by good fortune, we could not agree with the mafters. I fay by good fortune, for that when we had arrived

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arrived afterwards at Iftria, we underftood that one of their barques had been caft away, and the other made a prize by the English; and thus, we had been either loft in the fea or carried prifoners into England, but God preferved us from both. We refolved therefore to return to Venice, and underftanding that the flip, wherein we had paffed the year before, was fill at Alexandretta, from whence it would depart on thefirst fair weather, we were exceeding glad of it, because it was a great and fafe veffel; the only difficulty was to come at it, which we furmounted by the conveniency of the third French barque, whereof we had fpoken, which though but finall, was good, and well rigged, having alfo an able pilot. We then changed our pilgrims habit, and clad us like merchants, having a furred veft on, as they wear them in the Levant, and a toque on our heads, at the top of which was a band of ftriped cloth, which reprefented the form of a turban, according to the Turkifh manner. Having embarked in this vefiel, with provisions and neceflary refreshments, we failed on the third of January about midnight; the weather was very fair, but it changed fuddenly, and we were furioufly toffed 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 fhip on the twelfth of the fame month, three hours before funfetting, we found no great difficulty to agree for our paffage with the mafter, who knew us.

Alexandretta, which is alfo called Scanderoon, is a very little place, wherein there are not above twenty or thirty houfes, which ferve for fhelter to fome merchants who come to that port, or rather thither to traffic to Aleppo, which is not far off. The houfes are built of wood, and thatched with ftraw, for there live none there but a few merchants, who are entirely employed to trade, and voluntarily fuffer all forts of hardfhips, through a defire they have to gain wealth. We faw there oxen and bufflers carry burdens upon their backs as mules and horfes do in Italy. There are camels that continually carry merchandize to and from Aleppo ; and that which furprifed me moft, was to fee thefe animals go to the fea fide, to drink the falt water, as we fee other beafts drink frefh. They fay this was anciently the country of the Amazons. We found there two religious Francifcans, 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 thefe wretches to eat their victuals upon, who lay upon the boards, without any other conveniency. As we were forced to ftay there many days, we converfed much with them.

#### CHAP. XIX. - Of what happened to us in Cyprus.

AFTER we had ftaid, with much inconveniency in that place, till the 26th of March, our fhip hoifted fail at midnight, and having made all things ready, we fteered our courfe for Cyprus; we fuccefsfully approached Salines on the 29th of the fame month. Having flept all night in the fhip, we went affore next day very early, and went to the monaftery of the religious at Arnique, where we had already been received the preceding year with much charity: thefe good religious redoubled their kindnefs in that place, where an accident befel us; for I, being retired into a little garden to eafe nature, at a time when one of the religious was faying mafs, it was no fooner ended, but a Venetian merchant, who came to falute 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 filent. His action made me judge there was fome mifchief in the cafe, and having preffed him to tell me why he alked me fuch a queftion, he freely answered, 'If you had received my letter, I would have been much surprised to have feen you here, for I gave you information to go another way to Italy, becaute of a certain Italian renegado that is here, who hath been with the Sangiac, governor of this ille, and entertained him with these words, ' Are not you a governor here? Why, therefore, do you fuffer the pope to fend hither his fpies from Rome, to go and treat about affairs with the Chriftians of Mount Libanus, who have allembled the people there, created new bifhops, and done other the like things, which prejudice your government. This renegado hath been charged by the Sangiac to find you out, and imprifen you, to the end you may be brought before him, and fo fent forthwith to Con-Itantinople to the grand feignior, who, without doubt, would caufe you to be impaled.' I thanked this friend as I ought, for the care he had taken of my life, in giving me fuch good information; which I flould 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 fmall repart with thefe good religious, was refolved to go on board, to conceal myfelf as well as I could in the fhip; but when I came to the fea fide, I found it fo tempeftuous, that there was neither man nor fhallop to be feen to put me on board the veffel; fo that I was obliged to return to the monaftery, to attend the appending of the fea, and placing all my truft and hopes in God. Thefe 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 cheft, in my cloaths; my fleep was not long, but was much interrupted with the apprehensions I had, left the renegado, who was at Nicofia, but a day's journey from us, knowing that the Torniella was arrived, fhould come to enquire if we were to pafs 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 fame time the noife of the religious running to open the door, I quickly got up, and coming forth boldly, demanded who was there? He made me this anfwer, ' It is an honeft man, who is come to be informed, whether you are come from the fhip which is in the road?' and having told him no, he had the curiofity to alk 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 himfelf. These good religious did not bely themfelves, for we were clad like merchants. So foon as I heard thefe words, as I faw myfelf exposed to the Turks and Greeks, and in a country fo remote, and fuch 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 affifted other perfons, and charitably delivered them from the hands of the Turks. He was then employed about loading a veffel with goods to be fent for Venice; as we went out of the monaftery we met him coming to divine fervice, and I believed that God had fent him on purpofe to relieve us. After I had faluted him, I faid, 'I know, Sir, that there are many perfons obliged to you for the good offices you have rendered them, finding themfelves in the fame condition as we are; that is it which makes me believe that God has fent you hither.' I fet forth unto him the pofture of our affairs, and entreated his affiftance; he offered forthwith to ufe all poffible means to that end, and returning, conducted us to his lodging. Then going out, and coming in again, he faid, 'You are not fafe here, and there is no other remedy but to put you aboard, and there to ftay in your fhip without coming afhore, but wait for a wind; wherefore come along with me, and I'll conduct you to your veffel.' We went forth to the waterfide, but the fea was ftill fo agitated, that we could fee neither man nor boat.

After we had walked for fome time upon the fhore, there posted by a great number of Turks and Greeks of the country, and made us much afraid; for when they came

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near, they looked upon us with much earnefinefs. The fkiff of our merchant fhip came a little after to land, with two lufty feamen, to load and carry goods aboard ; wherefore we approached near the water, and the feamen having already come on fhore, this good merchant told them, ' Make hafte, and carry thefe two gentlemen forthwith to the Tormella.' We had no fooner thanked him, as we were obliged, but that thefe two feamen took and carried us in their boat, and rowing with all their flrength, notwithflanding the waves, which were very high, they brought us in a fhort time to our thip, but it was not without much danger. We got into the veffel, being very joyful, and acquainted the captain with the pofture of our affairs; and putting ourfelves under his protection, he received us very civilly, and gave us affurance thereof. He gave us allo his own cabin, with orders we fhould not flir out of it all the day, nor to fhew ourfelves to those that fhould come on board to bargain for goods. He affured us, likewife, upon his word, that we had nothing to do but to repofe ourfeives; and that, if we should be fearched for, he would fooner deliver them all the freight than us. This commander was indeed a man of the world, and loved to divert himfelf; but withal, faithful and just to his word. We remained to pent up in that little chamber, as in a prifon, for three days, for the fhip 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 fo great a danger, we failed upon break of day, on the 12th of April, and made the cape at fun-fet. The fair weather, and the calmnefs of the fea, made us hope for an happy voyage, but on St. Mark's day the waters were much agitated, when we pafied the cape of St. Epiphany, becaufe the great winds that flood contrary, that we were very hard put to it. The 27th of the fame month, we lowered all the fails, and, guiding the fhip only at the helm with a great deal of addrefs and pains, we left it to the pleafure and mercy of the winds, fo much was the fea agitated at that time; then, without ftopping, we paffed by Caramania, Rhodes, Scarpanto, the ifle 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 failed for Zant, where the fhip flaid the 19th of May, becaufe of a difference that arofe between the captain and gunner. I believed, to avoid fcandal, we ought to change our flip. In effect, after we had paid the captain of the Torniella what was due to him for our paffage, we agreed with the mafter of another veffel called the Stork, which was in the port ready to fail. We went on board it with all we had, and getting out of port at midnight, we failed on the 23d of the fame month, leaving Cefalonia on the right. There was great likelihood of fair weather, but on the day after there happened fuch a great blaft of wind, as tore off the great fail of the foremalt; but that was remedied forthwith, and, continuing our courfe we left, as well upon the right as left, Corfu, the cape of Otrauto, Cincura, or Linguetta, Safeno, which is the cape of the gulph Durazzo, Callenovo, which belenged fome time to the Spaniards, Ragufa, all Dalmatia, Carnero, and divers other places. A laft we arrived at Iflria on the 8th of June, two hours after dinner time, and went afhore at Rovigno, where we faw upon an high hill the church of St. Euphemy, with five or fix rocks about it. Our flip was to fley for fome time there, and as we had but an hundred miles to Venice, and we thought it troublefome to flay there fo long, we refolved, 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 fails; 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 arofe fuch a furious tempeft, and the wind flood fo contrary, that out of the fear that poffefled us, we could find no better expedient than to pull down the fail, or rather mat, which being forced by the violence of the wind, carried us fometimes on one fide, and fometimes on another, and put us in danger of perifhing. At laft it pleafed God to appeafe the wind, and give us fair weather ; wherefore, purfuing our courfe, we pafled by Paria, Jefole, which was formerly deftroyed by Attila, Marzoba, Burano, and Torcello, and, on the 10th of the fame month, arrived happily at Venice, three hours before fun-fet ; but as we were come from the Levant, fulpected to be infected with the plague, we were not permitted to go afhore. They fent us in our barque to make the cultomary quarantine, into a channel far remote from the city.

There were fome of our friends that came to vifit us, and make merry with us for our happy return, and fent us evening and morning every thing we flood in need of: They refled not, till they obtained of the gentlemen intendants in matters of health, permiflion for us to go to our lodgings, infomuch that we made but fix days of our quarantine; and, being joyful for our difcharge, we laid afide our merchant's habit, and took that of our order again. After which, we fojourned for fome time in Venice, to refresh ourfelves after the tedious fatigues of our navigation.

We parted from Venice the 23d of June, to go for Padua, and there I faw again, with delight, the ancient fchools where I had fometimes 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 21ft, Forli the 22d, Cefene, my birth-place, the 27th, and at Rimini, the 1ft of August; as it was my companion's country, he tarried there for fome days, to give fome confolation to his aged father, whom he had not feen for a long time, which was the reafon we could not get to Loretto till the 12th of the fame month. We flaid there for a few days, and on the 16th fet forth for Peruge, where we had many acquaintance, and made what hafte we could to get thither the 18th; we ftaid there for the reft of the month, for our own confolation and that of our friends. We parted from thence the first of September, and partly out of devotion, partly out of curiolity, went to mount Corano, were there is a religious houfe, in which place they live in great aufterity; thence to Alvernia and Cumaldoli. We employed feven days in that progrefs with much fatisfaction, and then returned to Peruge, in order to go for Rome, where we at laft arrived on the '77th of the fame month; whither I had no fooner got, but I made it my bufinefs to gain admittance to proftrate myfelf at his holinefs's feet, which I foon effected, who welcomed me kindly, and to whom I gave a particular account of my negotiation, wherewith he expressed himself to be extremely fatisfied.

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## 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 feveral gentlemen of our nation (fourteen in number) determined for a vifit to the Holy Land at the approaching Eafter, I refolved, though but newly come to Aleppo, to make one in the fame defign: confidering that as it was my purpofe to undertake this pilgrimage fome time or other, before my return to England, fo I could never do it, either with lefs prejudice to my cure or with greater pleafure to myfelf, than at this juncture; having fo large a part of my congregation abroad at the fame time, and in my company.

Purfuant to this refolution, we fet out from Aleppo Friday, Feb. 26, 1696, at three in the afternoon, intending to make only a flort flep that evening, in order to prove how well we were provided with neceffaries 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 muft 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 beft reception you can find here is either under your own tent, if the feafon permit, or elfe in certain public lodgments founded in charity for the ufe of travellers. Thefe are called by the Turks, kanes, and are feated fometimes in the towns and villages; fometimes at convenient diffances upon the open road. They are built in fashion of a cloifter, encompassing a court of thirty or forty yards fquare, more or lefs, according to the measure of the founder's ability or charity. At these places all comers are free to take fhelter, paying only a finall fee to the kane-keeper, and very often without that acknowledgement; but muft expect nothing here generally but bare walls: as for other accommodations, of meat, drink, bed, fire, provender, with these it muft be every one's care to furnish himfelf.

Saturday, Feb. 27.-From the Honeykane we parted very early the next morning, and proceeding wefterly as the day before, arrived in one hour and a half at Oo-rem,

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an old-village, affording nothing remarkable but the ruins of a finall church. From Oo-rem we came in half an hour to Keffree; and in three quarters more to Effoyn. At this laft 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 ftage this day was about five hours, our courfe a little foutherly of the weft.

The plains of Kefteen are of a vaft compass, extending to the fouthward beyond the reach of the eye, and in most places very fruitful and well cultivated. At our first defcent into them at Effoyn, we counted twenty-four villages, or places at a diffance refembling villages, within our view from one flation. The foil is of a reddiff colour, very loofe and hollow, and you fee hardly a ftone in it. Whereas on its weft fide there runs along for many miles together a high ridge of hills, difcovering nothing but vaft naked rocks, without the leaft fign of mould, or any ufeful production; which yields an appearance, as if nature had, as it were, in kindnefs to the hutbandman, purged the whole plain of these flones, and piled them all up together in that one mountain. Kefteen itfelf is a large plentiful village, on the weft fide of the plain; and the adjacent fields abounding with corn, give the inhabitants great advantage for breeding pidgeons; infomuch, that you find here more dove-cots than other houfes. We faw at this place, over the door of a bagnio, a marble frome, carved with the fign of the  $\Theta$  and the  $\Delta i \xi \alpha$  $\Pi \alpha \tau \rho$ , &c. with a date not legible. It was, probably, the portal of fome church in ancient times : for I was affured by the inhabitants of the village, that there are many ruins of churches and convents ftill to be feen in the neighbouring rocky mountains.

Sunday, Feb. 28.—Having a long ftage to go this day, we left Kefteen very early; and continuing ftill in the fame fruitful plain abounding in corn, olives, and vines, we came in three quarters of an hour to Harbanoofe; a fmall village fituated at the extremity of the plain; where, after crofling a fmall afcent, we came into a very rich valley called Rooge. It runs to the fouth farther than one can difcern, but in breadth, from eaft to weft, it extends not above an hour's riding; and is walled in (as it were) on both fides, 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 ftyle, the fea) of Rooge. Through the fkirt of this lake we were obliged to pafs, and found it no fmall trouble to get our horfes, and much more our loaded mules through the water and mire. But all the fea was fo dried up, and the road fo perfectly amended at our return, that we could not then difcern fo much as where the place was which had given fo great trouble. From this lake we arrived in one hour at Te-ne-ree, a place where we paid our firft caphar.

Thefe caphars are certain duties which travellers are obliged to pay, at feveral paffes upon the road, to officers who attend in their appointed flations 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 feouring them from Arabs and robbers. The Turks keep up fo gainful an ufage still, pretending the fame causes for it. But under that pretence they take occasion to exact from pallengers, especially Franks, arbitrary and unreafonable fums; and, instead of being a faseguard, prove the greatest rogues and robbers themfelves.

At a large hour beyond this caphar, our road led us over the mountains on the weft fide of the valley of Rooge. We were near an hour in croffing them, after which we defcended into another valley running parallel to the former, and parted from it only by the laft ridge of hills. At the first defcent into this valley is a village called Bell-

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Maez, from which we came in two hours to Shoggle. Our courfe was, for the most part of this day, west-fouth-west. Our stage in all, ten hours.

Shoggle is a pretty large but exceeding filthy town, fituated on the river Orontes; over which you pass by a bridge of thirteen finall arches to come at the town. The river hereabouts is of a good breadth, and yet fo rapid that it turns great wheels, made for lifting up the water, by its natural fwiftnefs, without any force added to it, by confining its flream. Its waters are turbid, and very unwholefome, and its fifh worfe, as we found by experience, there being no perfon of all our company that had eaten of them over night, but found himfelf much indifpoled the next morning. We lodged here in a very large and handfome kane, far exceeding what is ufually feen in this fort of buildings. It was founded by the fecond Cuperli, and endowed with a competent revenue, for fupplying every traveller that takes up his quarters in it, with a competent portion of bread and broth, and fleth, 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 weft fide, another quadrangle, containing apartments for a certain number of alms-men; the charitable donation of the fame Cuperli. The kane, we found at our arrival, crowded with a great number of Turkish hadgees, or pilgrims, bound for Meccha. But neverthelefs we met with a peaceable reception among them, though our faces were fet to a different place.

Monday, March 1 .- From Shoggle our road led us at first westerly, in order to our crofling the mountain on that fide of the valley. We arrived at the foot of the afcent in half an hour, but met with fuch rugged and foul ways in the mountains that it took us up two hours to get clear of them. After which we defcended into a third valley, refembling the other two which we had paffed before. At the first entrance into it, is a village called Be-da-me, giving the fame name alfo 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 fome amends for that inconvenience. Sometimes it led us under the cool fhade of thick trees; fometimes 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 profpect of plants and flowers of divers kinds; as myrtles, oleanders, cyclamens, anemonies, tulips, marygolds, and feveral other forts of aromatic herbs. Having fpent about two hours in this manner, we defcended into a low valley, at the bottom of which is a fiffure into the earth of a great depth; but withal fo narrow, that it is not difcernible to the eye till you arrive jult upon it, though, to the ear, a notice of it is given at a great diftance, by reafon of the noife of a ftream 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 finall arch, not four yards over, lands you on its other fide. 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, perifhed. The depth of the channel, and the noife of the water, are fo extraordinary, that one cannot pafs over it without fomething of horror. The fides of this fifture are firm and folid rock, perpendicular and fmooth, only feeming to lie in a wavy form all down, as it were to comply with the motion of the water. From which obfervation we were led to conjecture, that the ftream, by a long and perpetual current, had, as it were, fawn its own channel down into this unufual deepnefs : to which effect the water's being penned up in fo narrow a paffage, and its hurling down flones along with it by its rapidity, may have not a little contributed.

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From hence, continuing our courfe through a road refembling that before deferibed, we arrived in one hour at a fmall 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 fouth-west, and the whole of our stage was about feven hours and a half.

Tuefday, March 2.—We were glad to part very early this morning from our campagnia lodging; the weather being yet too moift and cold for fuch difcipline. Continuing our journey through woods and mountains, as the day before, we arrived in about one hour at the caphar of Crufic, which is demanded near a kane of that name; a kane they call it, though it be in truth nothing elfe but a cold comfortlefs ruin on the top of a hill by the way fide.

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 afcent fully anfwerable to its name. The moifture and flipperinefs of the way at this time, added to the theepnefs of it, greatly increafed our labour in afcending it, infomuch 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 filk gardens; through which, leaving on the right hand a village called Citte Galle, inhabited folely 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 houfe; and refolving, by reafon of the rains which fell very plentifully, to make this our lodging, we went to vifit the aga with a fmall prefent in our hands, in order to procure ourfelves a civil reception. But we found little recompence from his Turkifh gratitude, for after all our refpect to him, it was not without much importunity that we obtained to have the ufe of a dry part of the houfe; the place where we were at firft lodged lying open to the wind and the beating in of the rain. Our whole ftage this day was not much above four hours; our courfe about fouth-weft.

Being informed that here were feveral Chriftian inhabitants in this place, we went to vifit their church, which we found fo poor and pitiful a ftructure, that here chriftianity feemed to be brought to its humbleft flate, and Chrift to be laid again in a manger. ft was only a room of about four or five yards fquare, walled with dirt, having nothing but the uneven ground for its pavement; and for its ceiling only fome rude traves laid athwart it, and covered with buffies to keep out the weather. On the eaft fide was an altar, built of the fame materials with the wall, only it was paved at top with pot-fherds and flates, to give it the face of a table. In the middle of the altar flood a finall crofs, composed of two laths nailed together in the middle, on each fide of which enfign were fastened to the wall two or three old prints, reprefenting our bleffed Lord and the bleffed Virgin, &c. the venerable prefents of fome itinerant friars that had paffed this way. On the fouth fide was a piece of plank fupported by a poft, which we underflood was the reading defk, 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 efteem and reverence by the poor people; who not only come with all devotion hither themfelves, but alfo depofit here whatever is most valuable to them, in order to derive upon it a bleffing. When we were there the whole room was hanged about with bags of filk-worms' eggs; to the end that by remaining in fo holy a place, they might attract a benediction, and a virtue of increasing.

Wednefday, 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 with that we had kept our former accommodation, bad as it was; for the rains began to break out afrefh with greater fury than before; nor had we more comfort under foot, the road being very deep and full of floughs. However, we refolved to go forward in hopes of a better time, and in four hours (very long ones in fuch uncomfortable circumftances) we arrived at Sholfatia, a poor village fituate upon a finall river which we were obliged to pafs. A river we might call it now, it being fwollen fo high by the late rains that it was impafiable; though, at other times, it be but a finall brook, and, in the fummer, perfectly dry.

Here, inftead of mending our condition as we expected, we began to drink more deeply of the bitter cup of pilgrims, being brought to fuch a ftrait that we knew not which way to turn ourfelves. For (as I faid) the ftream was not fordable, fo 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 averfe to; well knowing, by that morning's experience, the badnefs of the road, and likewife having reafon 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 houfes were all filled with dirt and naftinefs, being inhabited promifeuoufly by the villagers and their cattle. As for lying in the campagnia, the rain was fo vehement we could not do that, without an evident danger both to ourfelves and horfes.

But whilft we were at this non-plus, not knowing which courfe to take, the rain abated, and fo we refolved to pitch in the open field, though thoroughly foaked with the wet, efteeming this, however, the leaft evil. Accordingly, we betook ourfelves to a finall afcent by the water's fide, intending there, under our tents, to wait the falling of the ftream.

We had not enjoyed this ceffation of rain long, when it began to pour down afrefly, with terrible lightning and thunder; and now our care was renewed, and we knew not well which to be most concerned for. Whether ourfelves, who enjoyed the miterable comfort of a dropping tent over us, or for our fervants and horfes, which had nothing but their own cloaths to protect them. At laft, there being a finall fheck's houfe, or burying-place, hard by, we comforted ourfelves with hopes that we might take fanctuary there. The only difficulty was, how to get admiflion into fo reverenced a place, the Turks being generally men of greater zeal than mercy. To negotiate this affair we fent a Turk (whom we had taken with us for fuch occations) 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 fuperfedes inftead of improving humanity. The people abfolutely denied us the finall charity we demanded, and fent us word they would die upon our fwords 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 refolved to fland by. We told them we had as bad an opinion of Omar and Abu Beker as they could have; that we defired only a little flielter from the pretent rain, and had no intention to defile their faith. And thus with good words we brought them to confent, that we might fecure our baggage in the fheck's houle; but as for ourfelves and arms it was our irreverfible fentence to be excluded out of the hallowed walls. We were glad, however, to get the mercilefs doors open upon any terms; not doubting but we fhould be able to make our advantage of it afterwards according to our defire; which we actually did; for when it grew dark, and the villagers were gone to fleep, we all got into the place of refuge, and there paffed a melancholy night among the tombs :

tombs: thus efcaping, however, the greater evil of the rain, which fell all night in great abundance.

Being now crept into the infide of the fheck's houfe, I muft not omit, in requital for our lodgings, to give fome account of the nature of fuch ftructures. They are ftone fabricks, generally fix or eight yards fquare (more or lefs), and roofed with a cupola, erected over the graves of fome eminent fhecks, that is, fuch perfons as by their long beards, prayers of the fame ftandard, and a kind of pharifaical fupercilioufnefs (which are the great virtues of the mahometan religion), have purchafed to themfelves the reputation of learning and faints.

Of thefe buildings there are many fcattered up and down the country (for you will find among the Turks far more dead faints than living ones). They are fituated commonly, though not always, upon the moft eminent and confpicuous afcents. To thefe oratories the people repair with their vows and prayers in their feveral diffrefles, much after the fame manner as the Romanifts do to the fhrines of their faints. Only in this refpect the practice of the Turks feems to be more orthodox, in regard that though they make their faint's fhrine the houfe of prayer, yet they always make God alone, and not the faint, the object of their addrefles.

Thurfday, March 4.—To revive us after the heavinefs of the laft night, we had the confolation to be informed this morning, that the river was fordable at a place a little farther down the ftream; and, upon experiment, we found it true as was reported. Glad of this difcovery, we made the beft difpatch we could to get clear of this inhofpitable place; and, according to our defires, foon arrived with all our baggage on the other fide of the river.

From hence, afcending gently for about half an hour, we came to the foot of a very fleep hill, which, when we had reached its top, prefented us with the first prospect of the ocean. We had in view likewife, at about two hours diffance to the weftward, the city Latichea, fituate on a flat fruitful ground close to the fea; a city first built by Seleucus Nicator, and by him called in honour of his mother,  $\Delta \alpha \sigma \delta \lambda \epsilon t \alpha$ , 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 fo 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 laft afcended, we had a fmall defcent into a fpacious plain, along which we travelled fouthward, keeping the fea on the right hand, and a ridge of mountains on the left. Having gone about one hour and a half in this plain, we difcerned on the left hand, not far from the road, two ancient tombs. They were chefts of ftone two yards and a half long each. Their cavities were covered over with large tables of ftone, that had been lifted afide, probably in hopes of treafure. The chefts were carved on the outfide with ox-heads, and wreaths hanging between them, after the manner of adorning heathen altars. They had likewife at first inferiptions graven on them : but thefe were fo eaten out that one could not difcover fo much as the fpecies of the characters. Here were alfo feveral foundations of buildings; but whether there were ever any place of note fituated hereabouts, or what it might be, I cannot refolve.

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 fudden rains, to the destruction of many a passenger, who will be so hardy

hardy as to venture unadvifedly over them. We took a more fuccefsful care at this place; for marching about an hour higher up by the fide of the ftream, we found a place where the waters by dilating were become fhallower, and there we got a fafe paffage to the other fide. From hence we bent our courfe to recover our former road again, but we had not gone far before there began a very violent ftorm of hail, followed by a hard and continued rain, which forced us to make the beft of our way to Jebilee, leaving our baggage to follow us at leifure.

Our whole ftage this day was about fix hours, pointing for the firft hour weft, and for the remaining part near fouth, having the fea on the right hand, and a ridge of mountains at about two hours diffance on the left. And in this ftate our road continued for feveral days after, without any difference, fave only that the mountains at fome places approach nearer the fea; at other, retire farther off. Thele mountains go under different names in feveral places, as they run along upon the coaft, and are inhabited by rude people of feveral denominations. In that part of them above Jebilee, there dwell a people called by the Turks, Neceres, of a very ftrange and fingular 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 perfons with whom they happen to converfe. With Chriftians they profes themfelves Chriftians; with Turks they are good Muffulmans; with lews they pafs for Jews; being fuch Proteus's in religion that no body was ever able to difcover what fhape or ftandard their confeiences are really of. All that is certain concerning them is, that they make very *x* uch and good wine, and are great drinkers.

Friday, March 5.—This whole day we fpent at Jebilee, to recruit ourfelves after our late fatigues; having the convenience of a new kane to lodge in, built at the north entrance into the city by Offan, the prefent bafhaw of Tripoli.

Jebilee is feated clofe by the fea, having a vaft and very fruitful plain ftretching round about it, on its other fides. It makes a very mean figure at prefent, though it ftill retains the diffinction of a city, and difcovers evident footfteps of a better condition in former times. Its ancient name, from which allo it derives its prefent, 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 bifhop's fee, in which fometime fat Severian, the grand adverfary and arch-confpirator againft St. Chryfoftom.

The moft remarkable things that appear here at this day, are a mofque and an almshoufe juft by it, both built by fultan Ibrahim. In the former his body is depofited, and we were admitted to fee his tomb, though held by the Turks in great veneration. We found it only a great wooden cheft, crected over his grave, and covered with a carpet of painted calico, extending on all fides down to the ground. It was alfo tricked up with a great many long ropes of wooden beads hanging upon it, and fomewhat refembling the furniture of a button-maker's flop. This is the Turks ufual way of adorning the tombs of their holy men, as I have feen in feveral other inftances; the long ftrings of beads paffing in this country for marks of great devotion and gravity. In this mofque we faw feveral large incenfe pots, candlefticks for altars, and other church furniture, being the fpoils of Chriftian churches at the taking of Cyprus. Clofe by the mofque is a very beautiful bagnio, and a finall grove of orange trees, under the flade of which travellers are wont to pitch their tents in the furnier time.

The Turks that were our conductors into the molque, entertained us with a long flory of this fultan Ibrahim who lies there interred ; effectially touching his mortification, and renouncing the world. They reported, that having divelled himfelf of his royalty, he retired hither, and lived twenty years in a grotto by the fea fide, dedicating himfelt 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 fepulchres hewn into the rocks by the fea fide, according to the ancient manner of burying in this country; and amongft thefe they flewed one, which they averred to be the very place in which the devout fultan exercifed his twenty years' difcipline; and to add a little probability to the flory, they flewed, at a finall diffance, 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 fouth fide. This they would have to be fultan Ibrahim's oratory; it being the manner of the Turks always to make fuch niches in their molques, and other places of devotion, to denote the fouthern quarter of the world; for that way the Muffulmans are obliged to fet their faces when they pray, in reverence to the tomb of their prophet. These niches are always formed exactly refembling those usually made for flatues, both in their fize, fabric, and every circumftance. I have fometimes reflected, for what reafon the Turks thould appoint fuch 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 exprefs to them both the reality of the divine prefence there, and at the fame time alfo its invifibility. The relaters of this ftory of fultan Ibrahim, were doubtlefs fully perfuaded of the truth of it themfelves. But we could not tell what conjectures to make of it, having never met with any account of fuch a fultan, but only from this rude tradition.

From these Mahometan fanctuaries, our guide pretended to carry us to a christian church, about two furlongs out of town on the fouth fide. When we came to it, we found it nothing but a finall grotto in a rock by the fea fhore, open on the fide towards the fea; and having a rude pile of ftones crected in it for an altar. In our return from this poor chapel, we met with the perfon who was the curate of it. He told us, that himself and some few other christians of the Greek communion, were wont to aliemble in this humble cell for divine fervice, being not permitted to have any place of worship within the town.

Jebilee feems to have had anciently fome convenience for fbipping. There is ftill to be feen a ridge composed of huge fquare flones, running a little way into the fea; which appears to have been formerly continued farther on, and to have made a mole. Near this place we faw a great many pillars of granite, fome by the water fide, others tumbled into the water. There were others in a garden close by, together with capitals of white marble finely carved; which teflify in fome measure the ancient fplendor of this city.

But the most confiderable 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 Afiatic way of enlarging), they report to have been of fo prodigious a height, when in its perfect state, that a horseman might have rid, about fun-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 fide 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 faw ufed in adorning their bagnio and mofque before mentioned. All of it that is now flanding is a femicircle. It extends from corner to corner juft a hundred yards. In this femi-circular part is a range of feventeen round windows juft above the ground, and between the windows all round were raifed, on high pedeftals, large mafiy pillars, flanding as buttreffes treffes against the wall, both for the strength and ornament of the fabric; but these supporters are at prefent most of them broken down.

Within is a very large arena, but the juft meafure of it could not be taken, by reafon of the houfes with which the Turks have almost filled it up. On the weft fide, the feats of the fpectators remain ftill entire, as do likewife the caves or vaults which run under the fubfellia all round the theatre. The outward wall is three yards three quarters thick, and built of very large and firm ftones; which great ftrength has preferved 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 profpect of much better weather than we had been attended with in our former motions. Our road continued by the fea fide, 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 faw fome heaps of ruins on both fides of the river, with feveral pillars of granite, and other footfteps of fome confiderable buildings. About half an hour farther we paffed another river, called Jobar, fhewing the remains of a ftone bridge over it, once well built, but now broken down. On the other fide of this river, in a large ploughed field, flood a great fquare tower; and round about, the rubbifh of many other buildings. Likewife all along this day's journey, we obferved many ruins of caftles and houles, which teftify that this country, however it be neglected at prefent, 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 feveral places fituate anciently all along this coaft ; as Paltus, Balanea, Caranus, Enydra, Marathus, Ximyra. But whether the ruins which we faw this day may be the remains of any of those cities, cannot well be determined at this diffance of time; feeing all we have of those places is only their names, without any fufficient diffinctions by which to diffeover their fituation. The Balanea of Strabo is indeed faid to be still extant, being supposed to be the fame place that the Turks (little changing its name) call at this day Baneas. This place is four good hours beyond Jebilee. It ftands upon a finall declivity about a furlong diftant from the fea, and has a fine clear ftream running fwiftly by it on the fouth fide. It is at prefent uninhabited; but its fituation proves it to have been anciently a pleafant, 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 fea fide, and in about a quarter of an hour paffed by an old caftle, 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 fea. The Turks call it Merchab; and enlarge much upon the fieges it has fulfained in former times; but whatever force it may have had anciently, it is at prefent only a refidence for poor country people. This is probably the fame caftle mentioned by Adrichomius, and others, under the name of Margath; to which the bifhops of Balanea were forced to transflate their fee, by reafon of the infults of the Saracens.

At about one hour and an half diftance from Baneas, we came to a finall clear itream, which induced us to take up our lodging near it. We pitched in the campagnia, about two or three furlongs up from the fea; having in sight, on the mountains above us, a village called Sophia, inhabited folely by Maronites; and a little farther, Befack, another village, poffeffed by Turks only; and a little farther, Merakiah, whole inhabitants are a mifcellany of Chriftians and Turks together. Our whole ftage this day was about fix hours.

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Sunday, March 7. — From this quarter we removed early the next morning, and in three hours came to a fair deep river, called Nahor Huffine; having an old bridge turned over it, confifting of only one arch, but that very large and exceeding well wrought. In one hour and a half more, travelling flill by the fea fide, we reached Tortofa.

The ancient name of this place was Orthofia. It was a bifhop's fee in the province of Tyre. The writers of the holy wars make frequent mention of it, as a place of great ftrength; and one may venture to believe them, from what appears of it at this day.

Its fituation is on the fea fhore; having a fpacious plain extending round about it on its other fides. What remains of it is the caftle, which is very large, and ftill inhabited. On one fide it is wafhed by the fea; on the others, it is fortified by a double wall of coarfe marble, built after the ruftic manner. Between the two walls is a ditch; as likewife is another encompaffing the outermoft wall. You enter this fortrefs on the north fide, 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 caftle. On one fide it refembles a church ; and in witness of its being fuch, fhews at this day feveral holy emblems carved upon its walls, as that of a dove defeeding over the place where flood the altar; and in another place, that of the holy lamb. But on the fide which fronts outward, it has the face of a caftle, being built with port holes for artillery, inftead of windows. Round the caftle, on the fouth and eaft fides, flood anciently the city. It had a good wall and ditch encompafing it, of which there are still to be feen confiderable remains. But for other buildings, there is nothing now left in it, except a church, which stands about a furlong eastward from the caftle. It is one hundred and thirty feet in length, in breadth ninetythree, and in height fixty-one. Its walls, and arches, and pillars are of a baftard marble, and all full fo entire, that a fmall expense would fuffice to recover it into the flate of a beautiful church again. But, to the grief of any chriftian beholder, it is now made a ftall for cattle; and we were when we went to fee it, almost up to our knees in dirt and mire.

From Tortofa we fent our baggage before us, with orders to advance a few miles farther toward Tripoli, to the intent that we might fhorten our flage 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 queftionlefs here must have been anciently no inconfiderable ftream; as we might infer both from the largeness of the channel, and the fragments of a ftone bridge formerly laid over it.

In about half an hour more, we came a breaft with a fmall ifland, about a league diftant from the fhore, called by the Turks Ru-ad. This is fuppofed to be the ancient Arvad, Arphad, or Arpad (under which feveral names it occurs, 2 Kin. 19, 13; Gen. 10, 18; Ezek. 27, 11, &c.), and the Aradus of the Greeks and Romans. It feemed to the eye to be not above two or three furlongs long; and was wholly filled up with tall buildings like caftles. The ancient inhabitants of this ifland 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 fo far as we intended. But this mifcarriage they well recompenfed, by the condition of the place where they flopped; it affording us the entertainment of feveral notable antiquities, which we might otherwife perhaps have paffed by unobferved. It was at a green plat lying within one hour of Tortofa,

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a little fouthward of Aradus, and about a quarter of a mile from the fea; 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, eut into the firm rock. Its fides went floping down, with flairs formed out of the natural rock, defeending gradually from the top to the bottom. This dike flretched in a direct line, east and west, more than a furlong; bearing still the fame figure of stairs, running in right lines all along its fides. It broke off at last at a flat marshy ground, extending about two furlongs betwixt it and the fea. It is hard to imagine that the water ever flowed up thus high; and harder (without supposing that) to refolve, for what reason all this pains of cutting the rock in fuch a fashion was taken.

This dike was on the north fide of the Serpent Fountain; and just on the other fide of it we efficient antiquity, which took up our next obfervation. There was a court of fifty five yards fquare, cut in the natural rock : the fides of the rock flanding round it, about three yards high, fupplied the place of walls. On three fides it was thus encompafied; but to the northward it lay open. In the centre of this area was a fquare part of the rock left ftanding; being three yards high, and five yards and a half fquare. This ferved for a pedeftal to a throne erected upon it. The throne was compofed of four large flones: two at the fides, one at the back, another hanging over all at top, in the manner of a canopy. The whole ftructure was about twenty feet high, fronting toward that fide where the court was open. The ftone that made the canopy was five yards and three quarters fquare, and carved round with a handfome cornice. What all this might be defigned for we could not imagine; unlefs, perhaps, the court may pass for an idol temple, and the pile in the middle for the throne of the idol : which feems the more probable, in regard that Hercules, i.e. the fun, the great abomination of the Phœnicians, was wont to be adored in an open temple. At the two innermoft angles of the court, and likewife on the open fide, were left pillars of the natural rock: three at each of the former, and two at the latter.

About half a mile to the fouthward of the forefaid antiquities, there flood in view two towers; but it growing dark, we were forced to defer our examination of them till the next morning. Our whole flage this day exceeded not fix hours.

Monday, March 8.—Having paffed over a reftlefs night, in a marfhy and unwholefome ground, we got up very early, in order to take a nearer view of the two towers laft mentioned. We found them to be fepulchral monuments, erected over two ancient burying places. They flood at about ten yards diftant from each other.

The first tower was thirty three feet high. Its longest stone or pedestal was ten feet high, and fisteen 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 pedeftal was in height fix feet, and fixteen feet fix inches fquare. It was fupported by four lions, carved, one at each corner of the pedeftal. The carving had been very rude at beft; but was now rendered by time much worfe. The upper part reared upon the pedeftal was all one fingle ftone.

Each of thefe barbarous monuments had under it feveral fepulchres, the entrances into which were on the fouth fide. It coft us fome time and pains to get into them; the avenues being obftructed, first with briars and weeds, and then with diri. But, however, we removed both thefe obfacles; encouraging ourfelves with the hopes, or rather making ourfelves merry with the fancy of hidden treafure. But as foon as we were entered into the vaults, we found that our golden imaginations ended (as all worldly hopes and projects do at laft) in duft and putrefaction. But, however, that

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we might not go away without fome reward for our pains, we took as exact a furvey as we could of these chambers of darkness.

Going down feven or eight fteps, you come to the mouth of the fepulchre; 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 paffage, you come to a room which is eight feet broad, and ten long. In this chamber are feven cells for corpfes, 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 feveral of them, and found them eight feet and a half in length, and three feet three inches fquare. I would not infer from hence, that the corpfes deposited here were of fuch a gigantic fize, as to fill up fuch large coffins: though at the fame time why should any men be fo prodigal of their labour, as to cut these caverns into fo hard a rock as this was, much farther than neceffity required ?

On the other fide of the chamber was a narrow paffage, feven feet long, leading into a room whofe dimensions were nine feet in breadth, and twelve in length. It had eleven cells, of somewhat a less fize than the former, lying at equal distances all round about it.

Pating out of the room foreright, you have two narrow entrances, each feven feet long, into another room. This apartment was nine feet fquare: it had no cells in it like the others, nor any thing elfe remarkable; but only a bench cut all along its fide on the left hand. From the defcription of this fepulchre, it is eafy to conceive the difpolition of the other. The height of the rooms in both was about fix feet; and the towers were built each over the innermost room of the fepulchres to which it belonged.

At about the diffance of a furlong from this place we differred another tower, refembling this laft defcribed: it was erected likewife over a fepulchre. There was this fingularity obfervable in this laft fepulchre; that its cells were cut into the rock eighteen feet in length; poffibly to the intent that two or three corpfes might be deposited in each of them, at the feet of one another. But having a long ftage this day to Tripoli, we thought it not feasonable to fpend any more time in this place; which might perhaps have afforded us feveral other antiquities.

And yet for all our hafte, we had not gone a mile before our curiofity was again arrefted by the obfervation of another tower, which appeared in a thicket not far from the way fide. It was thirty three feet and a half high, and thirty-one feet fquare : compofed of huge fquare ftones, and adorned with a handfome cornice all round at top. It contained only two rooms, one above the other ; into both which there were entrances on the north fide, through two fquare holes in the wall. The feparation between both rooms, as alfo the covering at the top, was made, not of arched work, but of vaft flat ftones ; in thicknefs four feet, and fo great an extent, that two of them in each place fufficed to fpread over the whole fabric. This was a very ancient ftructure, and probably a place of fepulture.

I must not forget, that round about the Serpent Fountain, and alfo as far as this last tower, we faw many fepulchres, old foundations, and other remains of antiquity; from all which it may be affuredly concluded, that here must needs have been fome famous habitation in ancient times : but whether this might be the Ximyra, laid down by Strabo hereabouts (or as Pliny calls it, fib. 5, Nat. Hift. cap. 20, Simyra,) the fame possibly with the country of the Zemarites, mentioned in conjunction with the Arvadites, Gen. 10,18, I leave to others to difcus.

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Having quitted ourfelves of thefe antiquities, we entered into a fpacious plain, extending to a valt breadth between the fea and the mountains, and in length reaching almoft 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 vaft extent. We were full feven hours in pafling it; and found it all along exceeding fruitful, by reafon of the many rivers, and the great plenty of water which it enjoys. Of thefe rivers, the first is about fix hours before you come to Tripoli. It has a from bridge over it of three large arches, and is the biggeft ftream in the whole plam; for which reafon 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 Abrofh, or the Leper's River. In three quarters of an hour more you pafs a third river, called Nahor Acchar; having a handfome ftone 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 ftreams, 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 confent, give that name to a river between Tyre and Sidon, called by the Turks, Cafimeer. But this contradicts the univerfal tellimony of the ancients, who place Eleutherus more northward. Strabo will have it fomewhere between Orthofia and Tripoli, as a boundary dividing Syria from Phœnicia (p. 5.8). Pliny places it near Orthofia, emptying itself into the fea over against Aradus (Nat. Hift. 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 Ifrael, as appears from the fame author. To this Jofephus agrees, placing Eleutherus to the north of Sidon, as may be collected from him, lib. 14, Antiq. Jud. cap. 7, 8, where, fpeaking 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 Orthofia and Balanea. From all which it is evident, that this cannot be the true ancient Eleutherus which the moderns affign for it: but that name is rather to be afcribed to one of thefe rivers crolling the plain of Junia : or elfe (if Pliny's authority may be relied upon) to that river (now dry) which I mentioned a little on this fide of Tortofa, and which has its mouth almost opposite to Aradus. But I will not determine any thing in this point, contenting myfelf to have given an account of the feveral rivers as we paffed them.

Tuefday, March 9 - Drawing towards Tripoli, our muleteers were afraid to advance, left their beafts might be preffed for public fervice; as they were afterwards, in fpite of all their caution, to our great vexation. So we left them in the plain of Junia, and proceeded ourfelves for Tripoli, where we arrived about fun-fet. Our whole ftage this day was ten hours.

At Tripoli we repoled a full week, being very generoufly entertained by Mr. Francis Haftings, the conful, and Mr. John Fifher, merchant; their's being the only English houfe in Tripoli.

I'ripoli is feated about half an hour from the fea. The major part of the city lies betwom two hills; one on the east, on which is a caffle commanding the place; another on the weft, between the city and the fea. This latter is faid to have been at first raifed, and to be ftill increased, by the daily accellion of fand blown to it from the thore : upon which occafion there goes a prophecy, that the whole city thall, in time, be buried with this fandy hill. But the Turks feem not very apprehenfive of this prediction ; for, inffead

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inftead of preventing the growth of the hill, they fuffer it to take its courfe, and make it a place of pleafure, which they would have little inclination to do, did they apprehend it were fometime to be their grave.

Wednefday, March 10.—This day we were all treated by Mr. Fifher in the campagnia. The place where we dined was a narrow pleafant valley by a river's fide, diftant from the city about a mile eaftward. Acrofs the valley there runs from hill to hill a handfome lofty aqueduct, carrying upon it fo large a body of water as fuffices the whole city. It was called the Prince's-Bridge, fuppofed to have been built by Godfrey of Bulloign.

Thurfday, March 11.—This day we all dined at conful Haftings's houfe, and after dinner went to wait upon Oftan, the baffa of Tripoli; having first fent our prefent, as the manner is amongst the Turks, to procure a propitious reception.

It is counted uncivil to vifit 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 themfelves as affronted, and indeed defrauded, when this compliment is omitted. Even in familiar vifits amongft inferior people, you fhall feldom have them come without bringing a flower, or an orange, or fome other fuch token of their refpect to the perfon vifited : the Turks, in this point, keeping up the ancient oriental cuftom hinted 1 Sam. 9, 7: 'If we go (fays Saul), what fhall we bring the man of God ? There is not a prefent,' &c. ; which words are, queftionlefs, to be underflood in conformity to this eaftern cuftom, as relating to a token of refpect, and not to a price of divination.

Friday, March 12.—In the afternoon we went to vifit Bell-mount, a convent of Greeks, about two hours to the fouthward of Tripoli. It was founded by one of the earls of Tripoli, and ftands upon a very high rocky mountain, looking over the fea: a place of very difficult afcent, though made as acceffible as it was capable by the labour of the poor monks. It was our fortune to arrive there juft as they were going to their evening fervice. Their chapel is large but obfcure; and the altar is inclofed with cancelli, fo as not to be approached by any one but the prieft, 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 fervice confifted in precipitate and very irreverent chattering of certain prayers and hymns to our bleffed Saviour, and to the bleffed Virgin, and in fome dark ceremonies. The prieft that officiated, fpent at leaft one-third part of his time in compafing the altar, and perfuming it with a pot of incenfe; and then going all round the congregation, flinging his incenfe pot backward and forward, and tendering its finoke, with three repeated vibrations, to every perfon prefent. Towards the end of the fervice, there was brought into the body of the church a fmall table, covered with a fair linen cloth, on which were placed five fmall cakes of bread crofs way, in this form,  $\Im \odot$ and in the center of each cake was fixed a fmall lighted wax taper, a hole in the cake ferving for a focket.

At this ceremony the prieft read the gofpel concerning our Lord's feeding the multitude with five loaves: after which the bread was carried into the cancelli, and being there fuddenly broke to bits, was again brought out in a basket, and prefented to every one in the affembly, that he might take a little. After this collation, the prieft pronounced the bleffing, and fo the fervice ended. On both fides of the body of the church were feats for the monks, in the nature of the stalls for the fellows of colleges in Oxford;

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and on each hand of every feat were placed crutches. Thefe you find in like manner in moft churches of this country. Their ufe is for the prieft to lean upon : the fervice being fometimes fo long, that they cannot well ftay it out without the afliftance of fuch eafements, for they are not permitted by their rubrick to fit down. The younger monks, who perhaps may have no great occasion for thefe fupporters, do yet delight to ufe them (as the Spaniards do fpectacles), not for any neceflity, but in affectation of gravity.

The monks of this convent were, as I remember, forty in all. We found them feemingly 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 cf their own divine fervice. And to fhew their extreme fimplicity, I cannot omit a compliment made to the conful by the chief of them, viz. that he was as glad to fee him, as if he had beheld the Meffiah himfelf coming in perfor to make a vifit 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 fpend, not in fludy, but in managing of their flocks, cultivating their land, pruning their vineyards, and other labours of hufbandry, which they accomplifh with their own hands. This toil they are obliged to undergo, not only to provide for their own fuffenance, but alfo that they may be able to fatisfy the unreafonable exactions which the greedy Turks, upon every pretence they can invent, are ready to impofe upon them. But that it may be the better gueffed what ført of men thefe Greek monks arc, I will add this farther indication, viz. that the fame perfon whom we faw officiating at the altar in his embroidered facerdotal robe, brought us the next day, on his own back, a kid and a goat's fkin of wine, as a prefent from the convent.

Saturday, March 13.—This morning we went again to wait upon Oftan Baffa, by his own appointment, and were entertained, as before, with great courtefy: for you muft know, that the Turks are not fo ignorant of civility and the arts of endearment, but that they can practife them with as much exactness as any other nation, whenever they have a mind to flow themfelves obliging. For the better apprehending of which, it may not be improper nor unpleafant here to defcribe the ceremonies of a Turkifh vifit, as far as they have ever fallen under my obfervation, either upon this or any other occafions.

When you would make a vifit to a perfon of quality here, you mult fend one before with a prefent, to befpeak your admiflion, and to know at what hour your coming may be most feafonable. Being come to the houfe, the fervants receive you at the outermost gate, and conduct you toward their lord or mafter's apartment; other fervants (I fuppofe of better rank) meeting you in the way, at their feveral flations, as you draw nearer to the perfon you vifit. Coming into his room, you find him prepared to receive you, either flanding at the edge of the duan, or elfe lying down at one corner of it, according as he thinks it proper to maintain a greater or lefs diffinction. These duans are a fort of low flages, feated in the pleafantelt part of the room, elevated about fixteen or eighteen inches, or more, above the floor. They are fpread with carpets, and furnified all round with boffters for leaning upon. Upon thefe the Turks eat, fleep, finoke, receive vifits, fay their prayers, &c.: their whole delight is in lolling upon them, and in furnithing them richly out is their greateft luxury.

Being come to the fide of the duan, you flip off your floes, and flopping up, take your place; which you must do first at fome diffance, 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 yourfelf in an easier posture, leaning upon the bolster. Being

Being thus fixed, he difcourfes with you as the occasion offers; the fervants fanding round all the while in a great number, and with the profoundeft refpect, filence, and order imaginable. When you have talked over your bufinels, or the compliments, or whatever other concern brought you thither, he makes a fign to have things ferved in for the entertainment; which is generally a little fweetmeat, a diffi of fherbet, and another of coffee : all which are immediately brought in by the fervants, and tendered to all the guefts in order, with the greateft care and awfulnefs imaginable. And they have reason to look well to it, for should any fervant make the least slip or mistake, either in delivering or receiving his difh, it might coft him fifty, perhaps one hundred drubs on his bare feet, to atone for his crime. At laft 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 finall filver chaffing-difh, covered with a lid full of holes, and fixed upon a handfome plate : in this they put fome fresh coals, and upon them a piece of lignum aloes; and then shutting it up, the smoke immediately afcends with a grateful odour through the holes of the cover. This finoke is held under every one's chin, and offered, as it were, a facrifice to his beard. The briftly idol foon perceives the reverence done to it, and fo greedily takes in and incorporates the gummy fleam, that it retains the favour of it, and may ferve for a nofegay a good while after.

This ceremony may, perhaps, feem ridiculous at firft hearing, but it paffes among the Turks for an high gratification. And I will fay this in its vindication, that its defign is very wife and ufeful: for it is underftood to give a civil difmiflion to the vifitants; intimating to them, that the mafter of the houfe has bufinefs to do, or fome other avocation, that permits them to go away as foon as they pleafe, and the fooner after this ceremony the better. By this means you may, at any time, without offence, deliver yourfelf from being detained from your affairs by tedious and unfeafonable vifits, and from being conftrained to ufe that piece of hypocrify, fo common in the world, of prefling thofe to ftay longer with you, whom, perhaps, in your heart you wifh a great way off, for having troubled you fo long already. But of this enough.

Having difcharged our vifit to Oftan Baffa, we rid out after dinner to view the marine. It is about half an hour diftant from the city. The port is an open fea, rather than an inclofed harbour : however, it is, in part, defended from the force of the waves by two fmall iflands, about two leagues out from the fhore; one of which is called the Bird, the other the Coney Ifland, being fo named from the creatures which they feverally produce. For its fecurity from pirates, it has feveral caftles, or rather fquare towers, built all along upon the fhore at convenient diftances. They are, I think, fix in number; but at prefent void of all manner of force, both of men and ammunition.

In the fields near the flore appeared many heaps of ruins, and pillars of granite, and feveral other indications that here muft have been anciently fome confiderable buildings this way: which agrees very well with what Cafaubon, in his notes upon Strabo (p. 213), quotes out of Diodorus, viz. that the place called Tripoli was anciently a clufter of three cities, flanding at a furlong's diffance from each other; of which the first was a feat of the Aradii, the fecond of the Sidonians, the third of the Tyrians. And from hence it is probable, that Tripoli was a name given at first to three diffinct but adjacent places, and not to one city; built (as is ufually faid) by the mingled interest of Tyre, Sidon, and Aradus; it being hard to conceive how three fuch independent commonwealths should thus concur in the founding of one city between them; and harder, how they should agree in governing it afterward. Sunday, March 14.—We continued ftill in Tripoli.

Monday, March 15.—Refolving to profecute our journey this day, we had given orders to our muleteers fome time before, to be ready to attend us; but they had been fo frighted by the baffa of Sidon's fervants, who were abroad in queft of mules for the fervice of their mafter, that they were run away, and could not be heard of. A difappointment which gave us much vexation, and left us no other remedy, but only to fupply ourfelves with fresh beafts where we could find them.

Having, after much trouble, put ourfelves in a new pollure of travelling, we parted from Tripoli at three of the clock in the afternoon. Proceeding clofe by the fea, we came in one hour and a half to Callemone, a fmall village just under Bell-mount. From hence putting forward till near eight of the clock, we came to an high promontory, which lay directly crofs our way, and broke off abruptly at the fea fide, 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 fome olive trees, having come in all about five hours.

The promontory which terminated our journey, feems to be that called by Strabo \*,  $\tau \delta \tau \tilde{z} = \Theta \epsilon \tilde{z} = \varpi \varphi \delta \sigma \omega \pi \epsilon v$ , or the Face of God, affigned by that author for the end of Mount Libanus. Between this place and Tripoli, he mentions likewife a city, called 'Trieris: but of this we faw no footfleps; unlefs you will allow for fuch, fome fepulchres which we faw cut in the rocks, about one hour and a half before we arrived at the promontory.

Tuefday, March 16.—We were no fooner in motion this morning, but we were engaged in the difficult work of croffing over the forementioned cape. The pafs over it lies about a mile up from the fea. We found it very fleep and rugged; but in an hour or thereabout maftered it, and arrived in a narrow valley on the other fide, which brought the fea open to us again. Near the entrance of this valley flands a finall fort, erected upon a rock perpendicular on all fides, the walls of the buildings being juft adequate to the fides of the rock, and feeming almost of one continued piece with them. This caftle is called Temfeida, and commands the paffage into the valley.

In about half at hour from this place, we came even with Patrone; a place effected to be the ancient Botrus. It is fituate clofe by the fea; and our road lying fomewhat higher up in the land, we diverted a little out of the way to fee it. We found in it fome remains of an old church and a monaftery; but thefe are now perfectly ruined and defolate, as is likewife the whole city. Nor is there any thing left in it, to teftify it has been a place of any great confideration.

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 pleafantly fituated by the fea fide. At prefent it contains but a little extent of ground, but yet more than enough for the finall number of its inhabitants. It is compatied with a dry ditch, and a wall, with fquare towers in it at about every forty yards diffance. On its fouth fide, it has an old caftle: within it is a church, exactly of the fame figure with that at Tortofa, only not fo entire as that. Befides 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 feattered up and down in the gardens near the town.

\* Strab. lib. 16; Pomp. Mela, lib. 1, cap. 12.

Cibyle

Gibyle is probably the country of the Giblites, mentioned, Jof. 13, 5. King Hiram made ufe 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 tranflator hath rendered flone-fquarers, in the Hebrew is  $\Box \Box \Box \Box$ , Giblim, or Giblites; and in the LXXII Interpreters, BiGhio, that is, the men of Byblus: the former ufing the Hebrew, the latter the Greek name of this place. The fame difference may be obferved likewife, Lzek. 27. 9. where this place is again mentioned. The ancients of Gebal, fays our translation, following the Hebrew: inflead of which, you read in the LXXII again, of  $\Xi pi \sigma C i \pi e^{i}$  BuGhiov, the elders of Bybli, or Byblus.

Leaving Gibyle, we came in one hour to a fair large river, with a ftone bridge over it of only one arch, but that exceeding wide and lofty. To this river the Turks give the name of Ibrahim Baffa; but it is doubtlefs the ancient river Adonis, fo famous for the idolatrous rites performed here in lamentation of Adonis. Upon the bank of this ftream we took up our quarters for the following night, having come this day about fix hours. We had a very tempeftuous night both of wind and rain, almoft without ceffation, and with fo great violence, that our fervants were hardly able to keep up our tents over us. But, however, this accident which gave us fo much trouble in the night, made us amends with a curiofity, which it yielded us an opportunity of beholding the next morning.

Wednefday, March 17.—For by this means we had the fortune to fee what may be fuppofed to be the occafion of that opinion which Lucian relates, concerning this river, viz. that this ftream, at certain feafons of the year, efpecially about the feaft of Adonis, is of a bloody colour; which the heathens looked upon as proceeding from a kind of fympathy in the river for the death of Adonis, who was killed by a wild boar in the mountains, out of which this ftream rifes. Something like this we faw actually come to pais: for the water was ftained to a furprifing rednefs, and as we obferved in travelling, had difcoloured the fea a great way into a reddifh hue; occafioned doubtlefs by a fort of numium, or red earth, wafhed into the river by the violence of the rain, and not by any ftain from Adonis's blood.

In an hour and a quarter from this river, we paffed over the foot of the mountain Climax; where, having gone through a very rugged and uneven pafs, we came into a large bay, called Junia. At the first entrance into the bay, is an old from bridge, which appoints the limits between the two baffalicks of Tripoli and Sidon. At the bottom of the bay are exceeding high and fleep mountains, between which and the feat the road lies. Thefe are the mountains of Caftravan, chiefly inhabited by Maronites, famous for a growth of excellent wine. The Maronite bifhop of Aleppo has here his refidence in a convent, of which he is the guardian. We faw many other finall convents on the top of thefe mountains; one of which, called Oozier, was, as we were here told, in the hands of ten or twelve Latin friars. Towards the further fide of the bay, we came to a fquare tower or caffle, of which kind there are many all along upon the coaft, for feveral days' journey from this place: they are faid 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 infolent in their office than the very Turks themfelves. 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 compating it. In an hour more, fpent

\* Half per Franck, quarter per fervant.

upon

upon a very rugged way clofe by the fea, we came to the river Lycus, called alfo fome 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 worfhipped, and is faid to have pronounced oracles, at this place. The image is pretended to be fhewn to ftrangers, at this day, lying in the fea 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 feen at this day.

I know not by what miftake feveral modern geographers confound this river with Adonis, making them to be one and the fame; whereas the contrary is apparent, both from experimental obfervation, and from the authority of ancient geographers.

This river iffues into the fea from between two mountains, exceffive fteep and high; and fo rocky, that they feem to confift each of one entire flone. For, crofling the river, you go up between thefe mountains about a bow flot from the fea, where you have a good bridge of four arches; near the foot of which is a piece of white marble, inlaid in the fide of a rock, with an Arab infeription on it, intimating its founder to have been the emir Faccardine (of whom I fhall have occafion to fpeak more when I come to Beroot). Being paffed the river, you immediately begin to afcend the mountain (or rather great rock), hanging over it on that fide. To accommodate the paffage, you have a path above two yards breadth cut along its fide, at a great height above the water; being the work of the emperor Antoninus. For the promontory allowing no paffage between it and the fea at bottom, that emperor undertook, with incredible labour, to open this way above; the memory of which good work is perpetuated by an infeription, engraven on a table plained in the fide 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 MONTIEUS IMMINENTIBUS LYCO FLUMINI CAESIS VIAM DILATAVIT PER—(purpofely erafed)— ANTONINIANAM SUAM

A little higher up in the way, are inferibed thefe words :

INVICTE IMP: ANTONINE P: FELIX AUG: MULTIS ANNIS IMPERA!

In paffing this way, we obferved, in the fides of the rock above us, feveral tables of figures carved; which feemed to promife fomething of antiquity; to be fatisfied of which, fome of us clambered up to the place, and found there fome figures as if the old way had gone in that region, before Antoninus cut the other more convenient paffage a little lower. In feveral places hereabouts, we faw ftrange antique figures of men, carved in the natural rock, in mezzo relievo, and in bignefs equal to the life. Clofe by each figure was a large table, plained in the fide of the rock, and bordered round with mouldings. Both the effigies and the tables appeared to have been anciently inferibed all over; but the characters are now fo defaced, that nothing but the footfleps of them were vifible; only there was one of the figures that had both its lineaments and its inferiptions entire.

It was our unhappinefs to have at this place a very violent florm of thunder and rain, which made our company too much in hafte to make any long flay here; by which which misfortune I was prevented, to my great regret, from copying the infeription, and making fuch an exact forutiny into this antiquity as it feemed very well to deferve. I hope fome curious traveller or other will have better fuccefs, in paffing this way hereafter. The figures feemed to refemble mummies, and were, perhaps, the reprefentation of fome perfons buried hereabout; whofe fepulchres might probably alfo be difcovered by the diligent obferver.

The Antonine way extends about a quarter of an hour's travel. It is at prefent fo broken and uneven, that to repair it would require no lefs labour, than that wherewith it was at first made. After this pafs, you come upon a fmooth fandy fhore, which brings you in about one hour and  $\cdot$  iff to the river Beroot (for I could learn no other name it had). It is a large river, and has over it a ftone bridge of fix arches. On its other fide is a plain field near the fea, which is faid to be the ftage on which St. George duelled and killed the dragon. In memory of this achievement, there is a fmall chapel built upon the place, dedicated at first to that chriftian hero; but now perverted to a molque. From hence, in an hour, we arrived at Beroot, very wet by reafon of the long and fevere rain. However, we found here the fhelter of a good kane by the fea fide, and there we took up our quarters. Our whole ftage this day was about fix hours and half.

Thurfday, March 18.—The day following we fpent at Beroot; being credibly informed that the river Damer, which lay in our next flage, was fo fwoln by the late rains that it would be impafiable. This place was called anciently Berytus; from which the idol Baal Berith is fuppofed to have had its name. And afterwards being greatly efteemed by Auguftus, had many privileges conferred upon it; and together with them a new name, viz. Julia Felix. But at prefent, it retains nothing of its ancient felicity, except the fituation; and in that particular it is indeed very happy. It is feated on the fea-fide, in a foil fertile and delightful, raifed only fo high above the falt water, as to be fecure from its overflowings, and all other noxious and unwholefome effects of that element. It has the benefit of good frefh fprings flowing down to it from the adjacent hills, and difpenfed all over the city, in convenient and not unhandfome fountains. But befides thefe advantages of its fituation, it has at prefent nothing elfe to boaft of.

The emir Faccardine had his chief refidence in this place. He was in the reign of fultan Morat, the fourth emir, or prince of the Drufes; a people fuppofed to have defcended from fome difperféd remainders of thofe chriftian armies, that engaged in the crufades, for the recovery of the Holy Land; who afterwards, being totally routed, and defpairing of a return to their native country again, betook themfelves to the mountains hereabout; in which their defcendants have continued ever fince. Faccardine being (as I faid) prince of thefe 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 fea coaft as far as from this place to Acra. At laft, the grand feignior, grown jealous of fuch a growing power, drove the wild beaft back again to the mountains, from whence he had broke loofe; and there his pofterity retain their principality to this day.

We went to view the palace of this prince, which ftands on the north eaft part of the city. At the entrance of it is a marble fountain, of greater beauty than is ufually feen in Turkey. The palace within confifts of feveral courts, all now run much to ruin; or rather perhaps never finished. The ftables, yards for horfes, dens for lions, and other favage creatures, gardens, &c. are fuch as would not be unworthy of the quality of a prince in Christendom, were they wrought up to that perfection of which which they are capable, and to which they feem to have been defigned by their first contriver.

But the beft fight that this palace affords, and the worthieft to be remembered, is the orange garden. It contains a large quadrangular plat of ground, divided into fixteen leffer fquares, four in a row, with walks between them. The walks are fhaded with orange trees of a large fpreading fize, and all of fo fine a growth, both for ftem 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 faw apples in England. Every one of thefe fixteen leffer fquares in the garden was bordered with frone; and in the frone-work were troughs very artificially contrived, for conveying the water all over the garden; there being little outlets cut at every tree, for the fiream as it paffed 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 ferve as a fold for fheep and goats; infomuch, that in many places they were up to the knees in dirt; fo little fenfe have the Turks of fuch refined delights as thefe; being a people generally of the groffeft apprehenfion, and knowing few other pleafures but fuch fenfualities as are equally common both to men and beafts. On the east fide of this garden were two terrace walks rifing one above the other, each of them having an afcent to it of twelve fteps. They had both feveral fine fpreading orange trees upon them, to make fhades in proper places; and at the north end they led into booths and fummer-houfes, and other apartments very delightful; this place being defigned by Faccardine for the chief feat of his pleafure.

It may, perhaps, be wondered, how this emir fhould be able to contrive any thing fo elegant and regular as this garden; feeing the Turkifh gardens are ufually nothing elfe but a confufed mifcellany of trees, jumbled together without either knots, walks, arbours, or any thing of art or defign, fo that they feem like thickets rather than gardens. But Faccardine had been in Italy, where he had feen things of another nature, and knew well how to copy them in his own country. For, indeed, it appears by thefe remains of him, that he muft needs have been a man much above the ordinary level of a Turkifh genius.

In another garden we faw feveral pedeftals for ftatues; from whence it may be inferred that this emir was no very zealous mahometan. At one corner of the fame garden ftood a tower of about fixty feet high ; defigned to have been carried to a much greater elevation for a watch-tower, and for that end built with an extraordinary ftrength, its walls being twelve feet thick. From this tower we had a view of the whole city. Amongst other prospects, it yielded us the fight of a large Christian church, faid to have been at first confectated to St. John the Evangelist. But, it being now usurped by the Turks for their chief molque, we could not be permitted to fee it otherwife than at this diftance. Another church there is in the town, which feems to be ancient ; but being a very mean fabrick, is fuffered to remain ftill in the hands of the Greeks. We found it adorned with abundance of old pictures; amongft the reft I faw one with this little infeription, Keaptos wpwtos Apxienisnowos Bapate: and just by it was the figure of Neftorius, who commonly makes one amongst the faints painted in the Greek churches; though they do not now profefs, nor, I believe, fo much as know his herefy. But that which appeared most observable was a very odd figure of a faint, drawn at full length, with a large beard reaching down to his feet. The curate gave us to underftand 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 perfon a perfon of the most eminent virtues in his time ; but his great misfortune was, that the endowments of his mind were not fet 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 prieft, promifed to give him that boon which nature had denied, in cafe he would comply with his fuggeftions. The beardlefs faint, though he was very defirous of the reward propoled, yet he would not purchafe it at that rate neither, but rejected the previous bribe with indignation, declaring refolutely, that he had rather for ever defpair of his wifh than obtain it upon fuch terms. And at the fame time, taking in his hand the downy tuft upon his chin, to witnefs the ftability of his refolution (for he had, it feems, beard enough to fwear by), behold ! as a reward for his conltancy, he found the hair immediately firetch, with the pluck that he gave it. Whereupon, finding it in fo 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 eftates, fo he never defifted from pulling his beard till he had wiredrawn it down to his feet. But enough both of the beard and the flory. At the eaft end of the Beroot are to be feen feven or eight beautiful pillars of granite, each ----- feet long, and three in diameter. And over another gate, not far diftant, we found in a piece of marble, this following infeription : Της το σροσίουτος αυδρός ευροίας αίει σαφής ελίγχο, ή σοόσοψις γείνεται δίδε προθυμώς Ο παρέχεις ή μή δίδα παρά γάρ το μειχρου γείνεται πλήρης χάρις. ΤΗΣ ΤΟΥ ΠΡΟΣΙΟΝΤΟΣ ΑΝΔΡΟΣ ΕΝΝΟΙΑΣ. Such as thefe were the capitals. It was, probably, at first an altar-infeription, relating to the offertory in the holy communion; for its fense feems to look that way; and it is well known that the comers to the bleffed facrament were called by the ancients, by the peculiar name of of meoriovres, as Valefius proves out of St. Chryfoftom. Vales. Not. in Eufeb. Eccl. Hift. lib. 7, cap. 9.

On the fouth-fide, the town-wall is ftill 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 faw thefe remaining letters of a Latin infeription :

A little without this wall, we faw many granite pillars and remnants of Mofaic floors; and in an heap of rubbifh, feveral pieces of polithed marble, fragments of flatues, and other poor relics of this city's ancient magnificence. On the fea fide is an old ruined caftle, and fome remains of a fmall mole.

Friday, March 19.—Leaving Beroot, we came, in one-third of an hour, to a large plain extending from the fea to the mountains. At the beginning of the plain is a grove of pine trees, of Faccardine's plantation. We gueffed it to be more than half a mile acrofs, and fo pleafant and inviting was its fhade, that it was not without fome regret that we paffed it by. Continuing in this plain, we faw at a diffance, on our left hand, a fmall village called Suckfoat. It belongs to the Drufes, who poffefs at this day a long tract of mountains as far as from Caftravan to Carmel. Their prefent prince is Achmet, grandfon to Faccardine; an old man, and one who keeps up the cuftom of his anceftors, of turning day into night; an hereditary practice in his family, proceeding from a traditional perfuation amongft them, that princes can never fleep fecurely but by day, when men's actions and defigns are beft obferved by their guards, and if need be, moft eafily prevented; but that in the night it concerns them to be always vigilant, left the darknefs, aided by their fleeping, fhould give traitors both opportunity and

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and encouragement to affault their perfons, and by a dagger or a piftol, to make them continue their fleep 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 fwell much upon fudden rains, in which cafe, precipitating itfelf from the mountains with great rapidity, it has been fatal to many a paffenger; among the reft, one Monfieur Spon, nephew to Dr. Spon, coming from Jerutalem about four years ago, in company with fome Englifh gentlemen, was, in paffing this flream, hurried down by it, and perifhed in the fea, which lies about a furlong lower than the paffage.

We had the good fortune to find the river in a better temper, its waters being now affuaged fince the late rains. However, the country fellows were ready here, according to their trade, to have affilted us in our paffing over. In order to which, they had very officioufly ftripped themfelves naked againft our coming ; and to the end that they might oblige us to make ufe of their help, for which they will be well paid, they brought us to a place where the water was deepeft, pretending there was no other paffage befides that ; which cheat we faw them actually impofe upon fome other travellers, who came not long after us. But we had been advifed of a place a little higher in the river, where the ftream was broader and fhallower, and there we cafily paffed without their affiftance. Juft by this place are the ruins of a ftone bridge, of which one might guefs by the firmnefs of its remains, that it might have been ftill entire, had not these villains broke it down in order to their making their advantages of paffengers; either conducting them over for good pay, or elfe, if they have opportunity, drowning them for their fpoils.

On the other fide of the river, the mountains approach clofer to the fea, leaving only a narrow rocky way between. From Damer, in two hours, we came to another river of no inconfiderable 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 ftream, and has a large ftone 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.

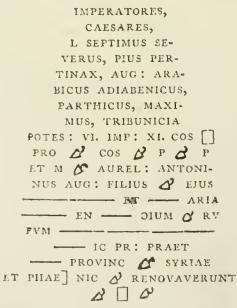
At this river we were met by feveral of the French merchants from Sidon; they having a factory there the most confiderable of all theirs in the Levant. Being arrived at Sidon, we pitched our tents by a ciftern without the city; but were ourfulves conducted by the French gentlemen to the place of their habitation, which is a large kane close by the fea, where the conful and all the nation are quartered together. Before the front of this kane is an old mole running into the fea with a right angle; it was of no great capacity at belt, but now is rendered perfectly ufelefs, having been purpofely filled up with rubbifh and earth, by Faccardine, to prevent the Turkifh gallies from making their unwelcome vifit to this place. The mole being thus deftroyed, all flips that take in their burthen here, are forced to ride at anchor under the fhelter of a fmall ridge of rocks, about a mile diftant from the fhore on the north fide of the city. Sidon is flocked well enough with inhabitants, but is very much thrunk from its ancient extert, and more from its fplendour ; as appears from a great many beautiful pillars that lie feattered up and down the gardens without the prefent walls. Whatever antiquities may, at any time, have been hereabout, they are now all perfectly obicured and buried by the Turkifh buildings. Upon the fouth fide of the city, on a hill, flands an old caffle, faid to have been the work of Lewis the Ninth of France, furnamed the Saint; and not fir from the caffle is an old unfinished palace of Faccardine's, ferving, however, the best

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for his feraglio; neither of them worth mentioning, had the city afforded us any thing elfe more remarkable. Near about Sidon begin the precincts of the Holy Land, and of that part of it in particular which was allotted to Afher. The borders of which tribe extended from Carmel as far as great Zidon, as appears from Jofh. 19, 26, 28. But the people upon the fea coafts were never actually maftered by the Ifraelites; being left, by the juft judgment of God, to be thorns in their fides, for a reafon that may be feen. Jud. 2. 1, 2, 3, &c.

The perfon who is the French conful at Sidon, has alfo the title of conful of Jerufalen1; and is obliged by his mafter, the French king, to make a vifit to the holy city every Eafter, under pretence of preferving the fanctuary there from the violations, and the friars who have the cuftody of it, from the exactions of the Turks. But the friars think themfelves much fafer without this protection. We were defirous to join with Monfieur l'Empereur, the prefent conful, in his, this year's, pilgrimage; and accordingly had fent him a letter from Aleppo on purpofe to befpeak that favour; hoping by his protection to pafs more fecurely from the abufes of the Arabs and Turks, who are no where fo infolent as in Paleftine, and about Jerufalem. We had his promife to flay for us; but the remoras and difappointments we met with in the road, had put us fo backward in our journey, that fearing to be too late at Jerufalem, he fet out from Sidon the day before our arrival there : leaving us, however, fome hopes that if we made the beft of our way, we might come up with him at Acra, where he promifed to expect our coming to the utmoft moment.

Saturday, March 20.—Being defirous, therefore, not to lofe the convenience of his company, we fet 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 funk a good part under ground. Observing fome letters upon it, we took the pains to dig away the earth, by which means we recovered this fragment of an infcription :



Some gentlemen of our nation, in their journey to Jerufalem, this last Easter, an. 1699, found another pillar, at about mid-way, between that we faw and Sidon, of the fame make make and use; from which they took the forefaid infeription more perfectly. As far as *filius ejus* there is no variation, and after that it goes on thus,

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 paffed in fight of Ko-ri-e, a large village on the fide of the mountains; and in two hours and a half more, came to Sarphan, supposed to be the ancient Serephath, or Sarepta, fo famous for the refidence and miracles of the prophet The place flewn us for this city, confifted of only a few houfes, on the tops Elijah. of the mountains, within about half a mile of the fea; but it is more probable, the principal part of the city flood below, in the fpace between the hills and the fea; there being ruins ftill to be feen in that place of a confiderable extent. From hence, in three hours, we arrived at Cafimeer, a river large and deep, running down to the fea through a plain, it which it creeps along with various meanders and turnings. It had once a good ftone bridge laid over it, of four arches; but of that nothing remains at prefent, except the fupporters; between which there are laid beams and boards to fupply the room of the arches, and to make a paffage over. But fo carelefs and loofe is the fabrick, that it looks like a trap rather than a bridge. We had one horfe dropt through, notwithftanding our utmost care to prevent fuch misfortunes. But it was our good luck to recover him again fafe afhore.

This river is affigned by our modern geographers for the old Eleutherus; but how erroneoufly has been afore-mentioned. Strabo mentions a certain river falling into the fea near Tyre, on this fide ( $\pi\rho\delta_s$  T $\delta\rho\omega$  Horaµ $\delta_s$   $i\xi$ inge, p. 521), which can be no other than this; but he omits to acquaint us with its name. Within a bow-fhot of the river Cafimeer is a kane of the fame name, from which, keeping near the fea fide, you arrive in an hour at Tyre.

This city, ftanding in the fea upon a peninfula, promifes, at a diftance, fomething very magnificent. But when you come to it, you find no fimilitude of that glory for which it was fo renowned in ancient times, and which the prophet Ezekiel defcribes, chap. 26. 27, 28. On the north fide it has an old Turkifh ungarrifoned caftle ; befides which, you fee nothing here but a mere Babel of broken walls, pillars, vaults, &c. there being not fo much as one entire houfe left. Its prefent inhabitants are only a few poor wretches, harbouring themfelves in the vaults, and fubfifting chiefly upon fifting ; who feem to be preferved in this place by Divine Providence, as a vitible argument how God has fulfilled his word concerning Tyre, viz. 'That it fhould be as the top of a rock, a place for fifthers to dry their nets on.' Ezek. 26. 14.

In the midft of the ruins, there ftands up one pile higher than the reft, which is the eaft end of a great church, probably of the cathedral of Tyre; and why not the very fame that was erected by its bifhop Paulinus, and honoured with that famous confectation-fermion of Eufebius, recorded by himfelf in his Eccl. Hift. lib. 10, cap. 4, this having been an archiepifcopal fee in the Chriftian times?

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I cannot

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 faw, though their other parts were totally demolified, yet the eaft end we always found flanding, and tolerably entire. Whether the Chriftians, when overrun by infidels, redeemed their altars from ruin with money; or whether, even the barbarians, when they demolifhed the other parts of the churches, might voluntarily fpare thefe, out of an awe and veneration; or whether they have flood thus long, by virtue of fome peculiar firmnefs in the nature of their fabric; • or whether fome occult Providence has preferved them, as fo many flanding monuments of christianity in these unbelieving regions, and prefages of its future restoration, I will not determine. This only, I will fay, that we found it in fact, fo as I defcribed, in all the ruined churches that came in our way; being, perhaps, not fewer than one hundred; nor do I remember ever to have feen one inftance of the contrary. This might juftly feem a trifling obfervation, were it founded upon a few examples only; but it being a thing fo often, and, indeed, univerfally obferved by us, throughout our whole journey, I thought it muft needs proceed from fomething more than blind chance, and might very well deferve this animadverfion.

But to return from this digreffion; there being an old ftair-cafe in this ruin laft mentioned, I got up to the top of it; from whence I had an entire profpect of the ifland, part of Tyre, of the ifthmus, and of the adjacent fhore. I thought I could, from this elevation, difcern the ifthmus to be a foil of a different nature from the other two; it lying lower than either, and being covered all over with fand which the fea cafts upon it, as the tokens of its natural right to a paffage there, from which it was, by Alexander the Great, injurioufly excluded. The ifland of Tyre, in its natural flate, feems to have been of a circular figure, containing not more than forty acres of ground. It difcovers ftill the foundations of a wall, which anciently encompafied it round, at the outmost margin of the land. It makes, with the ifthmus, two large bays; one on its north fide, and the other on its fouth. Thefe bays are, in part, defended from the ocean, each by a long ridge, refembling a mole, fretching directly out, on both fides, from the head of the ifland ; but thefe ridges, whether they were walls or rocks, whether the work of art or nature, I was too far diftant to difcern.

Coming out of these ruins, we faw the foundation of a very ftrong wall, running acrofs the neck of land, and ferving as a barrier, to fecure the city on this fide. From this place, we were one third of an hour in paffing the fandy ifthmus, before we came to the ground, which we apprehended to be the natural fhore. From hence, paffing over part of a very fertile plain, which extends itfelf to a vaft compass before Tyre, we arrived in three quarters of an hour at Rofelayn. Our whole ftage from Sidon hither was about eight hours.

Sunday, March 21.-Rofelayn is a place where are the cifterns called Solomon's, fuppofed, according to the common tradition hereabouts, to have been made by that great king, as part of his recompence to king Hiram, for the fupplies of materials fent by him toward the building of the Temple. They are, doubtlefs, very ancient, but yet of a much later date than what this tradition aferibes to them. That they could not be built till fince Alexander's time, may be conjectured from this, amongft other arguments; becaufe the aqueduct which conveys the water from hence to Tyre, is carried over the neck of land, by which Alexander, in his famous fiege of this place, joined the city to the continent. And as the cifterns cannot well be imagined to be ancienter than the aqueduct, fo one may be fure the aqueduct cannot be older than the ground it flands upon. Of these cifterns there are three entire

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entire at this day, one about a furlong and a half diftant from the fea, 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 fouth fide, and fix on the north; and within, is faid to be of an unfathomable deepnefs; but ten yards of line confuted that opinion. Its wall is of no better a material than gravel and fmall pebbles; but confolidated with fo ftrong and tenacious a cement, that it feems to be all one entire vefiel of rock. Upon the brink of it you have a walk round, eight feet broad. From which, defcending by one flep on the fouth fide, and by two on the north, you have another walk twenty-one feet broad. All this ftructure, though fo broad at top, is yet made hollow, fo that the water comes in underneath the walks; infomuch that I could not, with a long rod, reach the extremity of the cavity. The whole veffel contains a vaft body of excellent water; and is fo well fupplied from its fountain, that though there iffues from it a ftream like a brook, driving four mills between this place and the fea, yet it is always brim full. On the eaft fide of this ciftern was the ancient outlet of the water, by an aqueduct raifed about fix yards from the ground, and containing a channel one yard wide. But this is now flopped up, and dry; the Turks having broke an outlet on the other fide, deriving thence a ftream for grinding their corn.

The aqueduct (now dry) is carried eaftward about one hundred and twenty paces, and then approaches the two other cifterns, of which one is twelve, the other twenty yards fquare. Thefe have each a little channel, by which they anciently rendered their waters into the aqueduct; and fo the united ftreams of all the three cifterns 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 weft, at a fmall mount where anciently flood a fort, but now a molque, it proceeds over the ifthmus into the city. As we paffed by the aqueduct, we observed in feveral places on its fides, and under its arches, rugged heaps of matter refembling rocks. Thefe were produced by the leakage of the water, which petrified as it diffilled 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 ftone, of different fizes, cleaving to one another like icicles. Each tube had a finall cavity in its center, from which its parts were projected in form of rays, to the circumference, after the manner of the ftones vulgarly called thunder fromes.

The fountain of these waters is as unknown as the contriver of them. It is certain from their rifing fo high, they must be brought from fome part of the mountains, which are about a league diftant; and it is as certain that the work was well done at first, feeing it performs its office fo well, at fo great a diffance of time.

Leaving this pleafant quarter, we came in an hour and a half to the white promontory; fo called from the afpect it yields towards the fea. Over this you pafs by a way of about two yards broad, cut along its fide ; from which the profpect down is very dreadful, by reafon of the extreme depth and fteepnefs of the mountain, and the raging of the waves at bottom. This way is about one-third of an hour over, and is faid to have been the work of Alexander the Great. About one-third of an hour farther, you pafs by an heap of rubbifh clofe by the fea fide, being the ruins of the calle Scandalium ; taking its name from its founder, the fame Alexander, whom the Turks call Scander. The ruin is one hundred and twenty paces fquare, having a dry ditch encompassing it; and from under it, on the fide next the fea, there issues out a fountain of very fair water. In an hour from hence you come to the fixth caphar, called Nachera

Nachera. And in another hour to the plain of Acra, over a very deep and rugged mountain, fuppofed to be part of Mount Saron. All the way from the white promontory to this plain is exceeding rocky; but here the pleafantnefs of the road makes you amends for the former labour.

The plain of Acra extends itfelf in length from Mount Saron as far as Carmel, which is at leaft fix good hours; and in breadth, between the fea and the mountains, it is in most places two hours over. It enjoys good ftreams of water at convenient diffances, and every thing elfe that might render it both pleafant and fruitful. But this delicious plain is now almost defolate, being fuffered, for want of culture, to run up to rank weeds, which were, at the time when we paffed it, as high as our horfe's backs.

Having travelled about one hour in the plain of Acra, we pafied by an old town called Zib, fituate on an afcent clofe by the fea fide. This may, probably, be the old Achzib, mentioned Jofh. 19. 29, and Jud. 1. 31, called afterwards Ecdippa; for St. Jerome places Achzib nine miles diffant from Ptolemais toward Tyre, to which account we found the fituation of Zib exactly agreeing. This is one of the places out of which the Afhurites could not expel the Canaanitifh natives. Two hours farther we came to a fountain of very good water, called by the French merchants at Acra, the Fountain of the Bleffed Virgin. In one hour more, we arrived at Acra. Our whole flage from Rofelayn 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 Ifrael could not drive the primitive inhabitants, Judg. 1. 31. Being in after times enlarged by Ptolemy the Firft, it was called by him, from his own name, Ptolemais. But now, fince it hath been in the poffeffion of the Turks, it has (according to the example of many other cities in Turkey) caft off its Greek, and \* recovered fome femblance of its old Hebrew name again; being called Acca, or Acra.

This city was for a long time the theatre of contention between the chriftians and the infidels; till at laft, after having divers times changed its mafters, it was by a long fiege finally taken by the Turks, and ruined by them in fuch a manner, as if they had thought they could never take a full revenge upon it for the blood it had coft them, or fufficiently prevent fuch flaughters for the future. As to its fituation, it enjoys all poffible advantages both of fea and land. On its north and eaft fides it is compaffed with a fpacious and fertile plain; on the weft it is wafhed by the Mediterranean fea, and on the fouth by a large bay, extending from the city as far as Mount Carmel.

But, notwithstanding all thefe advantages, it has never been able to recover itfelf, fince its last fatal overthrow. For befides a large kane, in which the French factors have taken up their quarters, and a mofque, and a few poor cottages, you fee nothing here but a vast and spacious ruin. It is fuch a ruin, however, as fufficiently demonstrates the strength of the place in former times. It appears to have been encompassed, on the land fide, 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 flone. In the fields without these works, we faw fcattered up and down upon the ground feveral large balls of flone, of at least thirteen or fourteen inches diameter; which were part of the annunition used in battering the city, guns being then unknown. Within the walls there still appear feveral ruins, which feem to diffinguish themselves from the general heap, by fome marks of a greater ftrength and magnificence. At first, those of the cathedral church dedicated to St. Andrew, which flands not far from the fea fide, more high and

<sup>\*</sup> Ammian. Marcell. fays, 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, Hift. non longe ab initio.

confpicuous than the other ruins. Secondly, the church of St. John, the tutelar faint of this city. Thirdly, the convent of the knights hofpitallers; a place whofe remaining walls fufficiently teffify its ancient ftrength. And not far from the convent the palace of the grand mafter of that order; the magnificence of which, may be gueffed from a large stair-cafe, and part of a church still remaining in it. Fourthly, fome remains of a large church, formerly belonging to a nunnery, of which they tell this memorable ftory. The Turks having prefied this city with a long and furious fiege, at laft entered it by ftorm, May 19, 1291. In which great extremity the abbefs of this nunnery, fearing left fhe, and those under her care, might be forced to fubmit to fuch beaftialities, as are usual in cases of that deplorable nature, used this cruel but generous means for fecuring both herfelf and them. She fummoned all her flock together, and exhorted them to cut and mangle their faces, as the only way to preferve their virgin purity; and to fhew how much fhe was in earneft, fhe immediately began before them all to make herfelf an example of her own counfel. The nuns were fo animated by this heroical refolution, and pattern of the abbefs, that they began inftantly to follow her example, cutting off their nofes, and difiguring their faces, with fuch terrible gafhes, as might excite horror rather than luftful defires in the beholders. The confequence of which was, that the foldiers, breaking into the nunnery, and feeing, inflead of those beautiful ladies they expected, fuch tragical spectacles, took a revenge for their difappointed lufts, by putting them all to the fword. Thus, reftoring them, as in charity we may fuppofe, to a new and inviolable beauty. But to go on ; many other ruins here are of churches, palaces, monafteries, forts, &c. extending for more than half a mile in length; in all which you may difcern marks of fo much Itrength, as if every building in the city had been contrived for war and defence.

But that which pleafed us most at Acra, was to find the French conful monfieur l'Empereur there; who had been fo generous, as to make a halt of two days, in expectation of our arrival. But he had flaid to the utmost extent of his time, and therefore refolved to fet forward again the next morning. Our greatest difficulty was to determine which road to take, whether that upon the coast by Cæfarea and Joppa, or that by Nazareth, or a middle way between both the other, over the plain of Efdraelon.

The caufe of this uncertainty was the embroilments and factions that were then amongft the Arabs; which made us defirous to keep as far as poffible out of their way. It is the policy of the Turks, always to fow divisions amongft thefe wild people, by fetting up feveral heads over their tribes, often depofing the old, and placing new ones in their flead; by which art they create contrary interests and parties amongft them, preventing them from ever uniting under any one prince; which if they fhould have the fenfe to do, (being fo numerous, and almost the fole inhabitants thereabouts), they might fhake off the Turkifh yoke, and make themfelves fupreme lords of the country.

But however ufeful thefe difcords may be to the Turks in this refpect, yet a ftranger is fure to fuffer by them; being made a prey to each party, according as he happens to come in their way; avoiding which abufes, we refolved to take the middle way, as the moft fecure at this time.

Monday, March 22.—According to which purpofe we fet out early the next morning from Acra, having with us a band of Turkish foldiers for our fecurer convoy. Our road lay for about half an hour, along by the fide of the bay of Acra; and then, arriving at the bottom of the bay, we turned fouthward. Here we passed a small river, which we took to be Belus, famous for its fand, which is faid to be an excellent material for making glass; as also to have ministered the first occasion and hint of that invention. Here we began to decline from the fea-coaft, upon which we had travelled fo many days before, and to draw off more eafterly, croffing obliquely over the plain; and in two good hours we arrived at its farther fide, where it is bounded by Mount Carmel. Here you find a narrow valley letting you out of the plain of Acra into that of Efdraelon. Hereabouts is the end of the tribe of Afher, and the beginning of that of Zabulon; the borders of thefe two tribes being thus defcribed, Jofh. 19. 26.

Paffing through the narrow valley which makes a communication between the two plains, we arrived in two hours at that ancient river, the river Kifhon; which cuts its way down the middle of the plain of Efdraelon, and then continuing its courfe clofe by the fide of Mount Carmel, falls into the fea, at a place called Caypha. In the condition we faw it, its waters were low and inconfiderable; but in paffing along the fide of the plain, we difcerned the tracks of many leffer torrents. falling down into it from the mountains; which must needs make it swell exceedingly upon fudden rains, as doubtlefs it actually did at the deftruction of Sifera's hoft, Judg. 5. 21. In three hours and a half from Kifhon we came to finall 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 profpect of the plain of Efdraelon, which is of a vaft extent, and very fertile, but uncultivated; only ferving the Arabs for pafturage. At about fix or feven hours diftance eaftward, flood within view Nazareth, and the two Mounts Tabor and Hermon. We were fufficiently inftructed by experience, what the holy Pfalmift 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 diftance from us was encamped Chibly, emir of the Arabs, with his people and cattle; and below, upon the brook Kifhon, lay encamped another clan of the Arabs, being the adverse party to Chibly. We had much the lefs fatisfaction in this place, for being feated in the midft, between two fuch bad neighbours. Our ftage this day was in all eight hours; our courfe fouth eaft by fouth, or thereabout.

Tuefday, March 23. Leaving this lodging, we arrived in one third of an hour at the emir's tents, who came out in perfon to take his duties of us. We paid him \* two caphars, viz. one of Legune, and another of Jeneen, and befides the caphars, whatever elfe he was pleafed to demand. He eafed us in a very courteous manner of fome of our coats, which now (the heat both of the climate and feafon encreafing upon us) began to grow not only fuperfluous, but burdenfome.

Getting quit of Chibly, we turned out of the plain of Efdraelon, and entered into the precincts of the half tribe of Manaffes. From hence our road lay for about four hours through narrow valleys, pleafantly wooded on both fides. After which, croffing another fmall fruitful plain, we came in half an hour to Caphar Arab, where we lodged. Our whole ftage exceeded not five hours; our courfe being near as the day before.

Wednefday, March 24. Having paid our caphar, we fet 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 Selec, 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.

Sebafta is the ancient Samaria, the imperial city of the ten tribes after their revolt from the houfe of David. It loft its former name in the time of Herod the Great,

\* For both caphars, eight per Frank, and three per fervant.

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who raifed it from a ruined to a moft magnificent ftate, and called it, in honour of Auguftus Cæfar, Sebafta. It is fituate upon a long mount of an oval figure, having firft 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 teftify that there has ever been fuch a place, are only, on the north fide, a large fquare piazza, encompafied with pillars, and on the eaft fome poor remains of a great church, faid to have been built by the empress Helena, over the place where St. John Baptift was both imprifoned and beheaded. In the body of the church you go down a ftair-cafe, into the very dungeon where that holy blood was fhed. The Turks (of whom here are a few poor families) hold this prifon in great veneration, and over it have erected a fmall mofque; but for a little piece of money they fuffer you to go in and fatisfy your curiofity at pleafure.

Leaving Sebasta we passed in half an hour by Sherack, and in another half hour by Barfeba, 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.

Naplofa is the ancient Sychem, or Sychar, as it is termed in the New Teflament. It flands in a narrow valley between Mount Gerizim on the fouth, and Ebal on the north, being built at the foot of the former; for fo the fituation, both of the city and mountains is laid down by Jofephus, Antiq. Jud. lib. 5, cap. 9. Gerizim (fays he) hangeth over Sychem; and lib. 4, cap. ult. Mofes commanded to erect an altar towards the eaft, not far from Sychem, between Mount Gerizim on the right hand (that is, to one looking eaftward on the fouth), and Hebal on the left (that is on the north); which fo plainly affigns the polition of these two mountains, that it may be wondered how geographers fhould come to differ fo much about it; or for what reafon Adrichomius fhould place them both on the fame fide of the valley of Sychem. From Mount Gerizim it was, that God commanded the bleflings to be pronounced upon the children of Ifrael, and from Mount Ebal the curfes, Deut. 11. 29. Upon the former, the Samaritans, whofe chief refidence is here at Sychem, have a finall temple or place of worfhip, to which they are ftill wont to repair at certain feafons, for performance of the rites of their religion. What thefe rites are I could not certainly learn; but that their religion confifts in the adoration of a calf, as the Jews give out, feems to have more of fpite than of truth in it.

Upon one of thefe mountains alfo it was, that God commanded the children of Hrael to fet up great flones, plaiftered over and inferibed with the body of their law; and to erect an altar, and to offer facrifices, feaffing, and rejoicing before the Lord, Deut. 27. 4. But now, whether Gerizim or Ebal was the place appointed for this folemnity, there is fome caufe to doubt. The Hebrew Pentateuch, and ours from it, affigns Mount Ebal for this ufe, but the Samaritan afferts it to be Gerizim.

Our company halting a little while at Naplofa, I had an opportunity to go and vifit the chief prieft of the Samaritans, in order to difcourfe with him, about this and fome other difficulties occurring in the Pentateuch, which were recommended to me to be enquired about, by the learned monfieur Job Ludolphus, author of the ZEthiopick Hiftory, when I vifited him at Franckford, in my paffage through Germany.

As for the difference between the Hebrew and Samaritan copy, Deut. 27. 4. before cited, the prieft pretended the Jews had malicioufly altered their text, out of odium to the Samaritans; putting for Gerizim, Ebal, upon no other account, but only becaufe the Samaritans worfhipped in the former mountain, which they would have, for that reaton, not to be the true place appointed by God for his worfhip and facrifice. To confirm this, he pleaded that Ebal was the mountain of curfing, Deut. 11. 29. and in its own nature nature an unpleafant place; but on the contrary, Gerizim was the mountain of bleffing, by God's own appointment, and alfo in itfelf fertile and delightful; from whence he inferred a probability that this latter muft have been the true mountain, appointed for thofe religious feftivals, Deut. 27. 4, and not (as the Jews have corruptly written it) Hebal. We obferved that to be in fome meafure true, which he pleaded concerning the nature of both mountains; for though neither of the mountains has much to boalt of as to their pleafantnefs, yet, as one pafles between them, Gerizim feems to difcover a fomewhat more verdant fruitful afpect than Ebal. The reafon of which may be, becaufe fronting towards the north, it is fheltered from the heat of the fun by its own fhade; whereas Ebal looking fouthward, and receiving the fun that comes directly upon it, muft by confequence be rendered more feorched and unfruitful. The Samaritan prieft could not fay that any of thofe great ftones, which God directed Jofhua to fet up, were now to be feen in Mount Gerizim ; which, were they now extant, would determine the queftion clearly on his fide.

I enquired of him next, what fort of animal he thought those felavæ might be, which the children of Ifrael were fo long fed with in the Wildernefs, Num. 11. He anfwered, they were a fort of fowls; and by the defcription which he gave of them, I perceived he meant the fame kind with our quails. I asked him what he thought of locusts, and whether the hiftory might not be better accounted for, fuppoling them to be the winged creatures that fell fo thick about the camp of Ifrael ? but, by his anfwer, it appeared he had never heard of any fuch hypothefis. Then I demanded of him, what fort 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 faid they were plants of a large leaf, bearing a certain fort of fruit, in fhape refembling an apple, growing ripe in harveft, but of an ill favour and not wholefome. But the virtue of them was to help conception, being laid under the genial bed. That the women were often wont fo to apply it, at this day, out of an opinion of its prolific virtues. Of these plants I faw feveral afterwards in the way to Jerufalem; and if they were fo common in Mefopotamia, as we faw them hereabout, one must either conclude that these could not be the true mandrakes (dudaim), or elfe it would puzzle a good critic to give a reafon, why Rachel fhould purchafe fuch vulgar things at fo beloved and contefted a price.

This prieft flewed me a copy of the Samaritan Pentateuch, but would not be perfuaded to part with it upon any confideration. He had likewife the first volume of the English Polyglot, which he feemed to effeein equally with his own manufeript.

Naplofa is at prefent in a very mean condition, in comparison of what it is reprefented to have been anciently. It confifts chiefly of two ftreets lying parallel, under Mount Gerizim; but it is full of people, and the feat of a baffa.

Having paid our caphar here, we fet forward again in the evening, and proceeding in the fame narrow valley, between Gerizim and Ebal, not above a furlong broad, we faw on our right hand just without the city, a fmall mosque, faid to have been built over the fepulchre purchased by Jacob, of Emmor, the father of Shechem, Gen. 33. 19. It goes by the name of Joseph's fepulchre, his bones having been here interred after their transportation out of Egypt, Josh. 24. 32.

At about one third of an hour from Naplofa, we came to Jacob's Well; famous not only upon account of its author, but much more for that memorable conference which our bleffed Saviour here had with the woman of Samaria, Joh. 4. If it fhould be queftioned, whether this be the very well that it is pretended for, or no, feeing it may be fulpected to ftand too remote from Sychar, for women to come fo far to draw water ? it is anfwered, that probably the city extended farther this way in former times than it does does now; as may be conjectured from fome pieces of a very thick wall, ftill to be feen not far from hence. Over the well there flood formerly a large church, erected by that great and devout patrone's of the Holy Land, the empress Helena; but of this the voracity of time, affifted by the hands of the Turks, has left nothing but a few foundations remaining. The well is covered at prefent with an old flone vault, into which you are let down through a very flrait hole; and then removing a broad flat flone, you difcover the mouth of the well itfelf. 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 flory 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 anniverfary of that day on which our bleffed Saviour fat upon it, but then bubbles up with abundance of water.

At this well the narrow valley of Sychem ends, opening itfelf into a wide field, which is probably part of that parcel of ground, given by Jacob to his fon Jofeph, John 4. 5. It is watered with a frefh ftream, rifing between it and Sychem; which makes it fo exceeding verdant and fruitful, that it may well be looked upon as a ftanding token of the tender affection of that good patriarch to the beft of fons, Gen. 48. 22.

From Jacob's Well our road went fouthward, along a very fpacious and fertile valley. Having paffed 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 ftage to day was about eight hours; our courfe variable between eaft and fouth.

Kane Leban ftands on the eaft fide of a delicious vale, having a village of the fame name flanding oppofite to it on the other fide of the vale. One of thefe places, either the kane or the village, is fuppofed to have been the Lebonah mentioned, Judg. 11. 19. to which both the name and fituation feem to agree.

Thurfday, March 25.—From Kane Leban our road lay through a more mountainous and rocky country, of which we had a fpecimen as foon 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 fome 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 story 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 feparating between Ephraim and Benjamin, Josh. 13. 13.

From thence we paffed through large olive-yards; and having left firft 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 fuppofed alfo to be the fame with Michmas, 1 Sam. 14.

Beer enjoys a very pleafant fituation, on an eafy declivity fronting fouthward. At the bottom of the hill, it has a plentiful fountain of excellent water, from which it has its name. At the upper fide are remains of an old church, built by the emprefs Helena, in memory of the bleffed Virgin, who when the went in queft of 'the child Jefus,' as it is related, Luke 2. 24, came (as tradition adds) to this city, and not finding Him, whom her foul loved, in the company, the fat down, weary and penfive at fo vol. x. fad a difappointment, in the very place where the church now flands. But afterwards returning to Jerufalem, the had her maternal fears turned into joy, when ' flie found him fitting in the Temple amongft the doctors, both hearing them, and afking them queftions.'

All along this day's travel from Kane Leban to Beer, and alfo as far as we could fee round, the country difcovered quite a different face from what it had before, prefenting nothing to the view in most places, but naked rocks, mountains, and precipices. At fight of which, pilgrims are apt to be much aftonished and baulked in their expectations; finding that country in fuch an inhospitable condition, concerning whose pleafantness and plenty they had before formed in their minds fuch high ideas, from the defcription given of it in the word of God; infomuch that it almost flartles their faith, when they reflect, how it could be possible, for a land like this to supply food for fo prodigious a number of inhabitants, as are faid to have been polled in the twelve tribes at one time; the fum given in by Joab, 2 Sam. 24, amounting to no lefs than thirteen hundred thousand fighting men, besides women and children. But it is certain that any man, who is not a little biass to infidelity before, may fee, as he passes along, arguments enough to fupport his faith against fuch for uples.

For it is obvious for any one to obferve, that thefe rocks and hills mult have been anciently covered with earth, and cultivated, and made to contribute to the maintenance of the inhabitants, no lefs than if the country had been all plain; nay perhaps much more; forafmuch as fuch a mountainous and uneven furface affords a larger fpace of ground for cultivation, than this country would amount to, if it were all reduced to a perfect level.

For the hußbanding 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 fee evident footfleps, wherever you go in all the mountains of Paleftine. Thus the very rocks were made fruitful. And perhaps there. is no fpot of ground in this whole land, that was not formerly improved to the production of fomething or other, ministering to the fustenance of human life. For, than the plain countries, nothing can be more fruitful, whether for the production of corn or cattle, and confequently of milk. The hills, though improper for all cattle, except goats, yet being difpofed into fuch beds as are afore-defcribed, ferved very well to bear corn, melons, gourds, cucumbers, and fuch like garden-ftuff, 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 ferve for the plantation of vines and olive trees; which delight to extract, the one its fatnefs, the other its fprightly juice, chiefly out of fuch dry and flinty places. And the great plain joining to the dead fea, which by reafon of its faltnefs might be thought unferviceable both for cattle, corn, olives, and vines, had yet its proper ulefulnels, the nouriflument of bees, and for the fabrick of honey; of which Jofephus gives us his teftimony, De Bell. Jud. lib. 5. cap. 4. And I have reafon to believe it, becaufe when I was there, I perceived in many places a fmell of honey and wax, as ftrong as if one had been in an apiary. Why then might not this country very well maintain the vaft number of its inhabitants, being in every part fo productive of either milk, corn, wine, oil, or honey, which are the principal food of these eaftern nations?

nations? The conflitution 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 flony country, which yet yielded us the fight of feveral 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 Gilcad on the left. In one hour more we approached the walls of the holy city; but we could not enter immediately, it being neceffary first to fend a meffenger to acquaint the governor of our arrival, and to defire liberty of entrance. Without which preceding ceremony, no Frank dares come within the walls. We therefore paffed along by the weft fide of the city, and coming to the corner above Bethlehem gate, made a ftop there, in order to expect the return of our meffenger. We had not waited above half an hour, when he brought us our permifion, and we entered accordingly at Bethlehem gate. It is required of all Franks, unlefs they happen ro come in with fome public minifter, to difmount at the gate, to deliver their arms, and enter on foot : but we coming in company with the French conful, had the privilege to enter mounted and armed. Juft within the gate, we turned up a freet on the left hand. and were conducted by the conful to his own houfe, with most friendly and generous invitations to make that our home, as long as we fhould continue at Jerufalem. 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 fupper; after which we returned to the French conful's to bed. And thus we continued to take our lodgings at the conful's, and our board with the friars, during our whole ftay at Jerufalem.

Friday, March 26.—The next day being Good Friday in the Latin ftyle, the conful was obliged to go into the church of the Sepulchre, in order to keep his feaft; whither we accompanied him, although our own Eafter was not till a week after theirs. We found the church doors guarded by feveral janizaries, and other Turkifh officers; who are placed here to watch, that none enter in, but fuch as have first paid their appointed caphar. This is more or lefs, according to the country, or the character of the perfons that enter. For Franks, it is ordinarily fourteen dollars per head, unlefs they are ecclefiaftics; for in that cafe it is but half fo much.

Having once paid this caphar, you may go in and out gratis as often as you pleafe during the whole feaft; provided you take the ordinary opportunities in which it is cuftomary to open the doors; but if you would have them opened at any time out of the common courfe, purpofely for your own private occafion, then the first expence must be paid again.

The pilgrins being all admitted this day, the church doors were locked in the evening, and opened no more till Eafter day; by which we were kept in a clofe, but very happy confinement for three days. We fpent our time in viewing the ceremonies practifed by the Latins at this feftival, and in vifiting the feveral holy places; all which we had opportunity to furvey, with as much freedom and deliberation as we pleafed.

And now being got under the facred roof, and having the advantage of fo much leifure and freedom, I might expatiate in a large defcription of the feveral holy places which this church (as a cabinet) contains in it. But this would be a fuperfluous prolixity, fo many pilgrims having difcharged this office with fo much exactness already, and effectially our learned fagacious countryman Mr. Sandys; whole defcriptions and draughts, both of this church, and alfo of the other remarkable places in and about

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Jerufalem, mußt be acknowledged fo faithful and perfect, that they leave very little to be added by after-comers, and nothing to be corrected. I fhall content myfelf therefore, to relate only what paffed in the church during this feftival, faying no more of the church itfelf, than just what is neceffary to make my account intelligible.

The church of the Holy Sepulchre is founded upon Mount Calvary, which is a fmall eminence or hill upon the greater Mount of Moriah. It was anciently appropriated to the execution of malefactors, and therefore flut out of the walls of the city, as an execrable and polluted place. But fince it was made the altar on which was offered up the precious and all-fufficient facrifice for the fins of the whole world, it has recovered itfelf from that infamy, and has been always reverenced and reforted to with fuch devotion by all chriftians, that it has attracted the city round about it, and ftands now in the midft of Jerufalem, a great part of the hill of Sion being flut out of the walls, to make room for the admiffion of Calvary.

In order to the fitting of this hill for the foundation of a church, the firft founders were obliged to reduce it to a plain area; which they did by cutting down feveral parts of the rock, and by elevating others. But in this work, care was taken that none of thofe parts of the hill, which were reckoned to be more immediately concerned in our bleffed Lord's paffion, fhould be altered or diminified. Thus, that very part of Calvary, where they fay Chrift was faftened to, and lifted upon his crofs, is left entire; being about ten or twelve yards fquare, and ftanding at this day fo high above the common floor of the church, that you have twenty-one fleps or ftairs to go up to its top : and the holy fepulchre itfelf, which was at firft 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 lcfs than one hundred paces long, and not more than fixty wide; and yet is fo contrived, that it is fuppofed to contain under its roof twelve or thirteen fanctuaries, or places confecrated to a more than ordinary veneration, by being reputed to have fome particular actions done in them, relating to the death and refurrection of Chrift. As firft, the place where he was derided by the foldiers: fecondly, where the foldiers divided his garments: thirdly, where he was flut up, whilft they digged the hole to fet the foot of the crofs in, and made all ready for his crucifixion : fourthly, where he was nailed to the crofs : fifthly, where the crofs was erected : fixthly, where the foldier ftood that pierced his fide : feventhly, where his body was anointed in order to his burial : eighthly, where his body was deposited in the fepulchre : ninthly, where the angels appeared to the women after his refurrection : tenthly, where Chrift himfelf appeared to Mary Magdalen, &c. The places where thefe and many other things relating to our bleffed Lord are faid to have been done, are all fuppofed to be contained within the narrow precincts of this church, and are all diftinguilhed and adorned with fo many feveral altars.

In galleries round about the church, and alfo in little buildings annexed to it on the outfide, are certain apartments for the reception of friars and pilgrims; and in thefe places almost every christian nation anciently maintained a fmall fociety of monks; each fociety having its proper quarter affigned to it, by the appointment of the Turks; fuch, as the Latins, Greeks, Syrians, Armenians, Abyflines, Georgians, Nestorians, Cophtites, Maronites, &c. all which had anciently their feveral apartments in the church. But these have all, except four, forfaken their quarters; not being able to fustain the fevere 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

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run fo much in debt, that it is fuppofed they are haftening apace to follow the examples of their brethren, who have deferted before them.

Befides their feveral apartments, each fraternity have their altars and fanctuary, properly and diffinctly allotted to their own ufe. At which places they have a peculiar right to perform their own divine fervice, and to exclude other nations from them.

But that which has always been the great prize contended for by the feveral fects, is the command and appropriation of the holy fepulchre; a privilege contefled with fo much unchriftian fury and animofity, efpecially between the Greeks and Latins, that in difputing which party flould go into it to celebrate their mafs, they have fometimes proceeded to blows and wounds, even at the very door of their fepulchre; mingling their own blood with their facifices. An evidence of which fury the father guardian flewed us in a great fcar upon his arm, which he told us was the mark of a wound given him by a flurdy Greek prieft in one of thefe unholy wars. Who can expect ever to fee thefe holy places refcued from the hands of infidels? Or if they fhould be recovered, what deplorable contefts might be expected to follow about them ! feeing even in their prefent flate of captivity, they are made the occafion of fuch unchriftian rage and animofity.

For putting an end to thefe infamous quarrels, the French king interpofed, by a letter to the grand vifier, about twelve years fince; requefting him to order the holy fepulchre to be put into the hands of the Latins, according to the tenor of the capitulation made in the year 1673. The confequence of which letter, and of other inftances made by the French king, was, that the holy fepulchre was appropriated to the Latins; this was not accomplified till the year 1690, they alone having the privilege to fay mafs in it. And though it be permitted to chriftians of all nations to go into it for their private devotions, yet none may folemnize 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 feveral fanctuaries in the church. Thus they spend their time, many of them for four or fix years together; nay, so far are fome 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 refiding at the church, with a prefident over them, make every day a folemn proceffion, with tapers and crucifixes, and other proceffionary folemnities, to the feveral fanctuaries; finging at every one of them a Latin hymn relating to the fubject of each place. Thefe Latins, being more polite and exact in their functions than the other monks here refiding, and alfo our converfation being chiefly with them, I will only deferibe their ceremonies, without taking notice of what was done by others, who did not fo much come under our obfervation.

Their ceremony begins on Good Friday night, which is called by them the nox tenebrofa, and is observed with such an extraordinary solemnity, that I cannot omit to give a particular description of it.

As foon as it grew dufk, all the friars and pilgrims were convened in the chapel of the apparition (which is a finall oratory on the north fide of the holy grave, adjoining to the apartment of the Latins), in order to go in a proceffion round the church. But, before they fet out, one of the friars preached a fermon in Italian in that chapel. He began his difcourfe thus; In quefta notte tenebrofa, &c. at which words all the candles were were inflantly put out, to yield a livelier image of the occafion. And fo we were held by the preacher, for near half an hour, very much in the dark. Sermon being ended, every perfon prefent had a large lighted taper put into his hand, as if it were to make amends for the former darknefs; and the crucifixes and other utenfils were difpofed in order for beginning the proceflion. Amongft the other crucifixes, there was one of a very large fize, which bore upon it the image of our Lord, as big as the life. The image was faltened to it with great nails, crowned with thorns, befineared with blood; and fo exquifitely was it formed, that it reprefented in a very lively manner the lamentable fpectacle of our Lord's body, as it hung upon the crofs. This figure was carried all along in the head of the proceflion; after which the company followed to all the fanctuaries in the church, finging their appointed hymn at every one.

The first place they vifited 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 fung their proper hymn; and another friar entertained the company with a fermion in Spanish, touching the focurging of our Lord.

From hence they proceeded in folemn order to the prifon of Chrift, where they pretend he was fecured whilft the foldiers made things ready for his crucifixion; here likewife they fung their hymn, and a third friar preached in French.

From the prifon they went to the altar of the division of Chrift's garments; where they only fung their hymn, without adding any fermion.

Having done here, they advanced to the chapel of the Derifion; at which, after their hymn, they had a fourth fermon, as I remember, in French.

From this place they went up to Calvary, leaving their fhoes at the bottom of the ftairs. Here are two altars to be vifited; one where our Lord is fuppofed to have been nailed to his crofs; another where his crofs was erected. At the former of thefe they laid down the great crucifix (which I but now deferibed) upon the floor, and acted a kind of a refemblance of Chrift's being nailed to the crofs; and after the hynn one of the friars preached another fermion in Spanifh, upon the crucifixion.

From hence they removed to the adjoining altar, where the crofs is fuppofed to have been erected, bearing the image of our Lord's body. At this altar is a hole in the natural rock, faid to be the very fame individual one, in which the foot of our Lord's crofs flood. Here they fet up their crofs, with the bloody crucified image upon it; and leaving it in that pofture, they first fung their hymn, and then the father guardian, fitting in a chair before it, preached a passion fermion in Italian.

At about one yard and a half diftance from the hole in which the foot of the crofs was fixed, is feen that memorable cleft in the rock, faid to have been made by the earthquake which happened at the fuffering of the God of Nature; when (as St. Matthew, chap. 27, v. 51. witneffeth) ' the rocks rent, and the very graves were opened.' This cleft, as to what now appears of it, is about a fpan wide at its upper part, and two deep; after which it clofes; but it opens again below (as you may fee in another chapel contiguous to the fide 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 paffion, there is only tradition to prove: but that it is a natural and genuine breach, and not counterfeited by any art, the fenfe and reafon of every one that fees it may convince him; fer the fides of it fit like two tallys to each other; and yet it runs in fuch intricate windings as could not well be counterfeited by art, nor arrived at by any inftruments.

The ceremony of the paffion being over, and the guardian's fermon ended, two friars, perfonating the one Jofeph of Arimathea, the other Nicodemus, approached the crofs, and with a most folemn concerned air, both of afpect and behaviour, drew out the great

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nails, and took down the feigned body from the crofs. It was an effigy fo contrived, that its limbs were foft and flexible, as if they had been real flefh; and nothing could be more furprifing, than to fee the two pretended mourners bend down the arms, which were before extended, and difpofe them upon the trunk, in fuch a manner as is ufual in corpfes.

The body being taken down from the crofs, was received in a fair large windingflueet, and carried down from Calvary; the whole company attending as before, to the flone 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 corpfe; and caffing over it feveral fweet powders and fpices, wrapt it up in the winding-flueet: whilft this was doing, they fung their proper hymn, and afterwards one of the friars preached in Arabick, a funeral fermon.

Thefe obfequies being finithed, they carried off their fancied corpfe, and laid it in the fepulchre; flutting up the door till Eafter morning. And now after fo many fermons, and fo long, not to fay tedious a ceremony, it may well be imagined, that the wearinefs of the congregation, as well as the hour of the night, made it needful to go to reft.

Saturday, March 27.—The next morning nothing extraordinary paffed; which gave many of the pilgrims leifure to have their arms marked with the ufual enfigns of Jerufalem. The artifts, who undertake the operation, do it in this manner: they have ftamps in wood of any figure that you defire, which they fift print off upon your arm with powder of charcoal; then taking two very fine needles tied clofe 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 finall punctures all along the lines of the figure which they have printed; and then wafking the part in wine, conclude the work. Thefe punctures they make with great quicknels and dexterity, and with fcarce any fmart, feldom piercing fo deep as to draw blood.

In the afternoon of this day, the congregation was affembled in the area before the holy grave; where the friars fpent fome hours in finging over the Lamentations of Jeremiah, which function, with the ufual proceffion to the holy places, was all the ceremony of this day.

Sunday, March 28.—On Eafter morning the fepulchre was again fet open very early. The clouds of the former morning were cleared up; and the friars put on a face of joy and ferenity, as if it had been the real juncture of our Lord's refurrection. Nor doubtlefs was this joy feigned, whatever their mourning might be, this being the day in which their Lenten difciplines expired, and they were come to a full belly again.

The mafs was celebrated this morning just before the holy fepulel.re, being the most eminent place in the church; where the fatler guardian had a throne erected, and being arrayed in epifcopal robes, with a mitre on his nead, in the fight of the Turks, he gave the holt to all that were difposed to receive it; not refusing children of feven or eight years old. This office being ended, we made our exit out of the fepulchre, and returning to the convent, dined with the friars.

After dinner, we took an opportunity to go and vifit fome of the remarkable places without the city walls; we began with those on the north fide.

The first place we were conducted to was a large grot, a little without Damafcus gate; faid to have been fome time the refidence of Jeremuch. On the left fide of it, is thewn the prophet's bed, being a fhelve on the rock, about eight feet from the ground; and not far from this, is the place where they fay he wrote his Lamentations. This place is at prefent a college of dervifes, and is held in great veneration by the Turks and Jews, as well as Chriftians.

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 refolve; for it is certain none of the kings, either of lfrael or Judah, were buried here; the holy feriptures affigning other places for their fepultures; unlefs it may be thought perhaps that Hezekiah was here interred, and that thefe were the fepulchres of the fons of David, mentioned 2 Chron. 32, 33. Whoever was buried here, this is certain, that the place itfelf difcovers fo great an expense both of labour and treafure, that we may well suppose it to have been the work of kings. You approach to it at the eaft fide, through an entrance cut out of the natural rock, which admits you into an open court of about forty paces fquares, cut down into the rock, with which it is encompafied infread of walls. On the fouth fide of the court is a portico, nine paces long and four broad, hewn likewife out of the natural rock. This is a kind of architrave running along its front, adorned with fculpture of fruits and flowers, ftill difcernible, but by time much defaced. At the end of the portico on the left hand, you defeed to the paffage into the fepulchres. The door is now to 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 feven or eight yards fquare, cut out of the natural rock. Its fides and ceiling are fo exactly fquare, and its angles fo juft, that no architect with levels and plummets could build a room more regular; and the whole is fo 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) fix more, one within another, all of the fame fabrick with the first. Of these, the two innermost are deeper than the reft, having a fecond defcent of about fix or feven fteps into them.

In every one of thefe rooms, except the first, were coffins of stone placed in niches in the fides of the chambers. They had been at first covered with handfome lids, and carved with garlands; but now most of them were broke to pieces by facrilegious hands. The fides and ceiling of the rooms were always dropping, with the most damps condensing upon them. To remedy which nuifance, and to preferve these chambers of the dead polite and clean, there was in each room a small channel cut in the floor, which ferved to drain the drops that fall constantly into it.

But the most furprifing thing belonging to these fubterraneous 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 confisted of a plank of flone of about fix inches in thickness, and in its other dimensions equalling the fize of an ordinary door, or somewhat lefs. It was carved in fuch a manner as to refemble a piece of wainfcot; the flone of which it was made, was visibly of the fame kind with the whole rock; and it turned upon two hinges in the nature of axles. These hinges were of the fame entire piece of flone with the door; and were contained in two holes of the immoveable rock, one at the top, the other at the bottom.

From this defcription it is obvious to ftart a queflion, how fuch doors as thefe were made; whether they were cut out of the rock, in the fame place and manner as they now hang; or whether they were brought, and fixed in their ftation like other doors? One of thefe muft be fuppoled to have been done; and which foever part we choofe, as moft probable, it feems at first glance to be not without its difficulty. But thus much I have to fay, for the refolving of this riddle (which is wont to create no fmall difpute amongst pilgrims), viz. that the door which was left hanging, did not touch its lintel by at least two inches; fo 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 feems to intimate pretty plainly, by what method this work was accomplished.

From thefe fepulchres we returned toward! the city again, and juft by Herod's gate were fhewn a grotto full of filthy were and mire. This paffes for the dungeon in which Jeremiah was kept by Zedeklah, till enlarged by the charity of Ebed Meleck, Jer. 38. At this place we concluded our whits for that evening.

Monday, March 29 .- The next day being Eafter Monday, the mofolem or governor of the city fet out, according to cuftom, with fereral bands of foldiers, to convey the pilgrims to Jordan. Without this guard, there is no going thither, by reafon of the multitude and infolence of the Arabs in these parts. The fee to the mosolem for his company and foldiers upon this occasion, is twelve dollars for each Frank pilgrim, but if they be ecclefialticks, fix; which you mult pay, whether you are difported to go the journey or flay in the city. We went out at St. Stephen's gate, being in all, of every nation and fex, about two thousand pilgrims. Having croffed the valley of Jehosaphat, and part of Mount Olivet, we came in half an hour to Bethany; at prefent only a fmall village. At the first entrance into it, is an old ruin, which they call Lazarus's castle, fuppofed to have been the manfion houfe of that favourite of our Lord. At the bottom of a finall defcent, not far from the caftle, is fhewn the fepulchre out of which he was raifed to a fecond mortality, by that enlivening voice of Chrift, ' Lazarus come forth.' You defcend into the fepulchre by twenty-five fteep ftairs; at the bottom of which, you arrive first in a fmall square room, and from thence you creep down into another leffer room about a yard and a half deeper, in which the body is faid to have been laid. This place is held in great veneration by the Turks, who use it for an oratory, and demand of all chriftians a finall caphar for their admiffion into it.

About a bow fhot from hence you pais by the place which, they fay, was Mary Magdalen's habitation; and then defeending a fteep hill, you come to the Fountain of the Apoftles; fo called, becaufe, as the tradition goes, those holy perfons were wont to refresh themfelves 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 fide, and very inviting to the thirsty paffenger.

From this place you proceed in an intricate way amongft hills and valleys interchangeably; all of a very barren aspect at prefent, but discovering evident figns of the labour of the hufbandman in ancient times. After fome hours travel in this fort of road, you arrive at the mountainous defart into which our bleffed Saviour was led by the Spirit, to be tempted by the Devil. A most miferable dry barren place it is, confisting of high rocky mountains, fo torn and difordered, as if the earth had here fuffered fome great convultion, in which its very bowels had been turned outward. On the left hand, looking down in a deep valley, as we paffed along, we faw fome ruins of finall 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 comfortlefs and abandoned place, for that purpofe. From the top of thele hills of defolation, we had, however, a delightful profpect of the mountains of Arabia, the Dead Sea, and the plain of Jericho; into which laft place we defeended, after about five hours march from Jerufalem. As foon 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 fay, is the mountain into which the Devil took our bleffed Saviour, when he tempted him with that vifionary feene of all the kingdoms and glories of the world. It is, as St. Matthew flyles it, an exceeding high mountain, and in its afcent not only difficult, VOL. X. YY

difficult, but dangerous. It has a fmall chapel at the top, and another about half way up, founded upon a prominent part of the rock : near this latter are feveral caves and holes in the fide of the mountain, made ufe of anciently by hermits, and by fome at this day, for places to keep their Lent in ; in imitation of that of our bleffed Saviour. In most of these grots we found certain Arabs quartered, with fire-arms, who obstructed our afcent, demanding two hundred dollars for leave to go up the mountains. So we departed without farther trouble, not a little glad to have fo good an excuse for not climbing fo dangerous a precipice.

Turning down from hence into the plain, we paffed by a ruined aqueduct, and a convent in the fame condition : and in about a mile's riding came to the fountain of Elifha; fo called, becaufe miraculoufly purged from its brackiflmefs by that prophet, at the requeft of the men of Jericho, 2 Kings, 2. 19. Its waters are at prefent received in a bafin, about nine or ten paces long, and five or fix broad; and from thence iffuing out in good plenty, divide themfelves into feveral fmall ftreams, difperfing their refrefimment to all the field between this and Jericho, and rendering it exceeding fruitful. Clofe by the fountain grows a large tree fpreading into boughs over the water, and here in the fhade 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 diftance from hence is Jericho, at prefent only a poor nafty village of the Arabs. We were here carried to fee a place where Zaccheus's houfe is faid to have flood; which is only an old fquare flone building, on the fouth fide of Jericho. About two furlongs from hence, the mofolem, with his people had encamped; and not far from them we took up our quarters this night.

Tuefday, March 30.—The next morning we fet out very early for Jordan, where we arrived in two hours. We found the plain very barren as we paffed along it, producing nothing but a kind of famphire, and other fuch marine plants. I obferved in many places of the road, where puddles of water had ftood, a whitenefs upon the furface of the ground; which, upon trial, I found to be a cruft of falt, caufed by the water to rife out of the earth, in the fame manner as it does every year in the valley of Salt near Aleppo, after the winter's inundation. Thefe faline efflorefcences I found at fome leagues diftance from the Dead Sea; which demonftrates, that the whole valley muft be all over plentifully impregnated with that mineral.

Within about a furlong of the river, at that place where we vifited it, there was an old ruined church and convent, dedicated to St. John in memory of the baptizing of our bleffed Lord. It is founded, as near as could be conjectured, to the very place where he had the honour to perform that facred office, and to wafh Him who was infinitely purer than the water itfelf. On the farther fide of the forementioned convent there runs along a fmall defcent, which you may fitly call the first and outermost bank of Jordan; as far as which it may be fuppofed the river does, or at least did anciently overflow, at fome feasons 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 prefent (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 fome other way) it feems to have forgot its ancient greatness: for we could difcern no fign or probability of fuch overflowings, when we were there, which was the thirtieth of March, being the proper time for these inundations. Nay, fo far was the river from overflowing, that it ran at least two yards below the brink of its channel.

After having defeended 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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fo befet with buffes and trees, fuch as tamarifk, willows, oleanders, &c. that you can fee no water till you have made your way through them. In this thicket and only (and the fame is reported of it at this day) feveral forts of wild beafts were wont to harbour themfelves; whole being wafhed out of the covert by the overflowings of the river, gave occafion to that allufion, Jerem. 49. 19, and 50. 44. ' He fhall come up like a lion from the fwelling of Jordan'.

No fooner were we arrived at the river, and difinounted, in order to fatisfy that curiofity and devotion, which brought us thither, but we were alarmed by fome troops of Arabs appearing on the other fide, and firing at us; but at too great a diftance to do any execution. This intervening diffurbance hindred the friars from performing their fervice preferibed for this place; and feemed to put them in a terrible fear of their lives, beyond what appeared in the reft of the company; though confidering the fordidnels of their prefent condition, and the extraordinary rewards, which they boaft to be their due in the world to come, one would think in reafon, they of all men fhould have the leaft caufe to difcover fo great a fear of death, and fo much fondnels of a life like theirs.

But this alarm was foon over, and every one returned to his former purpofe: fome ftripped and bathed themfelves in the river; others cut down bought 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 fwam againft. For its breadth, it might be about twenty yards over; and in depth it far exceeded my height. On the other fide there feemed to be a much larger thicket than on that where we were; but we durft not fwim over, to take any certain account of that region, for fear of the Arabs; there being three guns fired juft over againft us, and (as we might guefs by their reports) very near the river.

Having finished our defign here, we were fummoned to return by the mofolem; who carried us back into the middle of the plain, and there fitting 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 feemed at this place to be near the Dead Sea, and some of us had a great defire 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 fent to request his permission for our going, and a guard to attend us; both which he readily granted, and we immediately profecuted our purpose.

Coming within about half an hour of the fea, we found the ground uneven, and varied into hillocks, much refembling 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 fea we paffed through a kind of coppice, of buthes and reeds; in the midft of which our guide, who was an Arab, flewed us a fountain of freth water, rifing not above a furlong from the fea; freth water he called it, but we found it brackifh.

The Dead Sea is enclosed on the east and well with exceeding high mountains; on the north it is bounded with the plain of Jericho, on which fide allo it receives the waters of Jordan; on the fourth it is open, and extends beyond the reach of the eye. It is faid to be twenty-four leagues long, and fix or feven broad.

On the flore of the lake we found a black fort of pebbles, which being held in the flame of a candle foon burns, and yields a finoke of an intolerable flench. It has this property, that it lofes only of its weight, but not of its bulk by burning. The hills y y y 2 bordering upon the lake, are faid to abound with this fort of fulphureous flones. I faw pieces of it at the convent of St. John in the Wildneefs, two feet fquare. They were carved in baffo relievo, and polifhed to as great a luftre as black marble is capable of, and were defigned for the ornament of the new church at the convent.

It is a common tradition, that birds attempting to fly over this fea, drop down dead into it; and that no fifh, nor other fort of animal can endure thefe deadly waters. The former report I faw actually confuted, by feveral birds flying about and over the fea, without any vifible harm; the latter alfo I have fome reafon to fufpect as falfe, having obferved among the pebbles on the fhore, two or three fhells of fifh refembling oyfterfhells. Thefe were caft up by the waves, at two hours diftance from the mouth of Jordan; which I mention, left it fhould be fufpected that they might be brought into the fea that way.

As for the bitumen, for which the fea had been fo famous, there was none at the place where we were. But it is gathered near the mountains on both fides in great, plenty. I had feveral lumps of it brought me to Jerufalem. It exactly refembles pitch, and cannot readily be diffinguished from it, but by the fulphureoufnels of its fmell and tafte.

The water of the lake was very limpid, and falt to the higheft degree; and not only falt, but alfo extreme bitter and naufeous. Being willing to make an experiment of its ftrength, I went into it, and found it bore up my body in fwinning with an uncommon force. But as for that relation of fome authors, that men wading into it were buoyed up to the top, as foon as they go as deep as the navel; I found it, upon experiment, not true.

Being defirous to fee the remains (if there were any) of those cities anciently fituate in this place, and made fo dreadful an example of the divine vengeance, I diligently furveyed the waters, as far as my eye could reach; but neither could I difcern any heaps of ruins, nor any fmoke afcending above the furface of the water; as is ufually defcribed 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 Jerufalem; both men in years, and feemingly not defitute either of 'fenfe or probity, viz. that they had once actually feen one of these ruins; that it was fo near the fhore, and the waters fo fhallow, at that time, that they together with fome Frenchmen went to it, and found there feveral pillars, and other fragments of buildings. The caufe of our being deprived of this fight was, I fuppofe, the height of the water.

On the weft fide of the fea is a fmall promontory, near which, as our guides told us, ftood the monument of Lot's metamorphofed wife; part of which (if they may be credited) is visible at this day. But neither would the prefent occasion permit us to go and examine the truth of this relation; neither, had the opportunity ferved, could we give faith enough to their report, to induce us to go on fuch an errand.

As for the apples of Sodom, fo much talked of, I neither faw, nor heard of any hereabouts: nor was there any tree to be feen near the lake, from which one might expect fuch a kind of fruit<sup>\*</sup>; which induces me to believe that there may be a greater deceit in this fruit, than that which is ufually reported of it; and that its very being as well as its beauty, is a fiction, only kept up, as my lord Bacon obferves many other falle notions are, becaufe it ferves for a good allufion, and helps the poets to a fimilitude.

In our return from the Dead Sea, at about one hour's diffance from it, we came to an old ruined Greek convent. There was good part of the church remaining, with.

\* Tacit. Hift. lib. 5. Jofeph. Bell. Jud. lib. 5. cap. 5.

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feveral pieces of painting entire; as the figures of feveral Greek faints, and over the altar the reprefentation of our Lord's laft fupper, with this text of holy writ fairly inferibed,  $\Lambda \alpha' \delta_{i\tau\epsilon} \ \varphi \alpha' \gamma_{i\tau\epsilon}$ , &c. Hereabout, and also in many other places of the plain, I perceived a firong fcent of honey and wax, (the fun being very hot); and the bees were very industrious about the bloss of that falt weed which the plain produces. In about one hour and a half more we returned to our tents and company, at the fame place where we flept the night before; and there we fpent this night alfo.

Amongft the products of this pince, I faw a very remarkable fruit, called by the Arabs zacho-ne. It grows upon a thorny bufh, with finall leaves; and both in fhape and colour refembles a finall unripe walnut. The kernel of this fruit the Arabs bray in a mortar; and then putting the pulp into fealding water, they fkim off an oil, which rifes to the top. This oil they take inwardly for bruifes, and apply it outwardly to green wounds, preferring it before balm of Gilead. I procured a bottle of it, and have found it, upon finall trials, a very healing medicine. The rofes of Jericho were not to be found at this feafon.

Wednefday, March 31.—This morning we all decamped at half an hour after two, and returning the fame way by which we came, arrived in about fix hours near the walls of Jerufalem. Our company did not think fit to enter the city, refolving to go immediately for Bethlehem. In order to which, we turned down into the valley of Jehofaphat; and fo paffing by the city, inftantly took the road to the place intended.

From Jerufalem 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 fo famous for being the theatre of David's victories against the Philiftines, 2 Sam. 5. 23. In the road you meet with thefe following remarkable places. First, a place faid to be the house of Simeon, that venerable old propher, who taking our bleffed Saviour in his arms, fung his ' nunc dimittis' in the temple. Secondly, the famous turpentine tree, in the fhade of which the bleffed Virgin is faid to have repofed, when the was carrying Chrift in her arms, to prefent him to the Lord at Jerufalem. Thirdly, a convent dedicated to St. Elias, the impress of whose lody, the Greek monks refiding here pretend to fhew in a hard ftone, which was wont to ferve him for his bed. Near this convent alfo is a well, where you are told it was that the flar appeared to the eaftern 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 prefent fepulchral 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 fort of fmall round ftones, exactly r. femilling peafe; concerning which they have a tradition here, that they were once truly what they now feem to be; but that the bleffed Virgin petrified them by a miracle, in punifhment to a furly ruftick, who denied her the charity of a handful of them to relieve her hunger.

Being arrived at Bethlehem, we immediately made a circular vifit to all the holy places belonging to it : as namely, the place where it is faid our bleffed Lord was born; the manger in which it is faid he was laid; the chapel of St. Jofeph, his fuppofed father; that of the Innocents; those of St. Jerom, of St. Paula and Euftochium, and of Eufebius of Cremona; and laftly, the school of St. Jerom. All which places it shall fuffice just to name.

From the top of the church, we had a large profpect of the adjacent country. The most remarkable places in view were Tekoah, fituate on the fide of a hill, about nine miles diftant to the fouthward; Engedi, diftant about three miles eastward; and fomewhat what farther off, the fame way, a high fharp hill, called the Mountain of the Franks, becaufe defended by a party of the crufaders forty years after the lofs of Jerufalem.

Thurfday, April 1.—This morning we went to fee fome remarkable places in the unighbourhood of Bethlehem. The first place that we directed our course to, was those famous fountains, pools and gardens, about one hour and a quarter diffant from Bethlehem southward, faid 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 vinevards, and pools.

As for the pools, they are three in number, lying in a row above each other; being fo difpofed, that the waters of the uppermoft may defeend into the fecond, and thofe of the fecond into the third. Their figure is quadrangular; the breadth is the fame in all, amounting to about ninety paces; and in their length there is fome difference hetween them: the firft being about one hundred and fixty paces long, the fecond two hundred, the th'd two hundred and twenty. They all are lined with wall, and plaiftered, and contain a great depth of water.

Clofe by the pools is a pleafant caftle of a modern ftructure; and at about the diftance 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 fealed fountain, to which the holy fpoufe is compared, Can. 4. 12. And, in confirmation of this opinion, they pretend a tradition, that king Solomon flut up thefe fprings, and kept the door of them fealed with his fignet; to the end that he nught preferve the waters for his drinking, in their natural frefhnefs and purity. Nor was it difficult thus to fecure them, they rifing under ground, and having no avenue to them but a little hole like to the mouth of a narrow well. Through this hole you defeend directly down, but not without fome 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 fame fashion, but fomewhat lets. Both thefe rooms are covered with handfome ftone arches, very ancient, and perhaps the work of Solomon himfelf.

You find here four places at which the water rifes: from those feparate fources it is conveyed by little rivulets, into a kind of basin, and from thence is carried by a large fubterraneous 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 Jerufalem.

Below the pools here runs down a narrow rocky valley, enclofed on both fides with high mountains. This, the friars will have to be the enclofed garden, alluded to in the fame place of the Canticles before cited. 'A garden enclofed is my fifter, my fpoufe; a fpring flut up, a fountain fealed.' What truth there may be in this conjecture, I cannot abfolutely pronounce. As to the pools, it is probable enough, they may be the fame with Solomon's; there not being the like flore of excellent fpring-water to be met with any where elfe, throughout all Paleftine. But for the gardens one may fafely affirm, that if Solomon made them, in the rocky ground which is now affigned for them, he demonstrated greater power and wealth in finishing his defign, than he did wifdom in choosing the place for it.

From these memorials of Sciomon, we returned towards Bethlehem again, in order to visit some places nearer home. The places we faw were the field where it is faid the shopherds 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 defolate 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 feen what is ufually vifited on the fouth and eaft of Bethlehem, we walked out after dinner to the weftward, to fee what was remarkable on that fide. The first place we were guided to was the Well of David, fo called, becaufe held to be the fame that David fo passion the transferrence of the first place we were guided to as the Well of David, fo called, becaufe held to be the fame that David fo passion and the third after, 2 Sam. 23. 15. It is a well (or rather a ciftern) fupplied only with rain, without any natural excellency in its waters to make them defirable; but it feems David's fpirit had a farther aim.

About two furlongs beyond this well, are to be feen fome remains of an old aqueduct, which anciently conveyed the waters from Solomon's pools to Jerufalem. This is faid 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 furface of the ground, and is compofed of ftones — feet fquare, and — thick, perforated with a cavity of — inches diameter, to make the channel. Thefe ftones are let into each other with a fillet framed round about the cavity to prevent leakage; and united to each other with fo firm a cement, that that they will fometimes fooner break (though a kind of coarfe marble) than endure a feparation. This train of ftones was covered, for its greater fecurity, with a cafe of fmaller ftones, laid over it in a very ftrong mortar. The whole work feems to be endued with fuch abfolute firmnefs, as if it had been defigned for eternity. But the Turks have demonftrated in this inflance, that nothing can be fo well wrought, but they are able to deftroy it. For of this ftrong aqueduct, which was carried formerly five or fix leagues, with fo vaft expence and labour, you fee now only here and there a fragment remaining.

Returning from this place, we went to fee the Greek and Armenian convents ; which are contiguous to that of the Latins, and have each their feveral doors opening into the chapel of the Holy Manger. The next place we went to fee was the grot of the bleffed Virgin. It is within thirty or forty yards of the convent; and is reverenced upon the account of a tradition, that the bleffed Virgin here hid herfelf and her divine Babe from the fury of Herod, for fome time before their departure into Egypt. The grot is hollowed into a chalky rock ; but this whitenefs they will have to be not natural, but to have been occafioned by fome miraculous drops of the bleffed Virgin's milk, which fell from her breaft while fhe was fuckling the Holy Infant. And fo much are they poffeffed with this opinion, that they believe the chalk of this grotto has a miraculous virtue for encreafing women's milk. And I was affured from numy hands, that it is very frequently taken by the women hereabouts, as well Turks and Arabs, as Chriftians, for that purpofe, 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, prefenting the guardian with two chequeens a piece for his civilities to us, we took our leaves of Bethlehem, defigning just to go visit the Wilderness and convent of St. John Baptist, and fo return to Jerufalem.

In this ftage we first croffed part of that famous valley, in which it is faid that the Angel in one night did fuch prodigious execution, in the army of Sennacherio. 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 falfe, the Christians keep the village to themfelves without molestation; no Turk being willing to stake his life in experimenting the truth of it. In fomewhat lefs than an hour more we came to the fountain, where they told us, but falfely, that Philip baptized the Æthiopian cunuch. The paffage here is for rocky and uneven, that pilgrims finding how difficult the road is for a fingle horfeman, are ready to think it impoffible that a chariot (fuch as the euruch rode in, A  $\cdot$  8. 28) fhould ever have been able to go this way. But it muft not be judged what he road was in ancient times, by what the negligence of the Turks has now reduce it to; for 1 obferved not far from the fountain, a place where the rock had been cut way in old time, in order to lay open a good road; by which it may be fuppofed that the fame care was ufed all along this paffage, though now time and negligence have obliterated both the fruit and almoft the figns of fuch labour.

A little beyond this fountain, we came to that which they call the village of St. Philip; at which afcending a very fteep hill, we arrived it the Wildernefs of St. John; a wildernefs 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 wildernefs, we came to the cave and fountain, where, as they fay, the Baptift exercifed those fevere aufforities related of him, Matt. 3. 4. Near this cell there ftill grow fome old locuft trees, the monuments of the ignorance of the middle times. These the friars aver to be the very fame that yielded fuftenance to the Baptift; and the popifh pilgrims, who dare not be wifer than fuch blind guides, gather the fruit of them, and carry it away with great devotion.

Having done with this place, we directed our courfe toward the convent of St. John, which is about a largue diftant eaftward. In our way we paffed along one fide of the valley of Elah, where David flew the giant, that defier of the army of Ifrael, 1 Sam. 17. We have likewife in fight 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 vifit a place which they call the houfe of Elizabeth, the mother of the Baptift. This was formerly a convent alfo; 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 bleffed Virgin faluted Elizabeth, and pronounced her divine Magnificat, Luke 1.46.

The prefent convent of St. John, which is now inhabited, flands at about three furlongs diftant from this houfe of Elizabeth; and is fuppofed to be built at the place where St. John was born. If you chance to afk how it came to pafs, that Elizabeth lived in one houfe, when fhe was big with the Baptift, and in another when fhe brought him forth? the anfwer 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 prietls of better rank (fuch as fhe was, Luke 1. 6.) to be provided with fuch variety.

The convent of St. John has been, within thefe four years, rebuilt from the ground. It is at prefent a large fquare building, uniform and neat all over; but that which is most eminently beautiful in it, is its church. It confists of three aisles, and has in the middle a handfome cupola, under which is a pavement of Mofaic, 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 feven marble steps, to a very splendid altar, erected over the very place where they fay 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 flone laid in it but has cost them a dollar; which confidering the large fums 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.

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Returning

Returning from St. John's toward Jerufalem, we came in about three quarters of an hour to a convent of the Greeks, taking its name from the holy crofs. This convent is very neat in its ftructure, and in its fituation delightful. But that which moft deferves to be noted in it, is the reafon of its name and foundation. It is becaufe here is the earth, that nourifhed the root, that bore the tree, that yielded the timber that made the crofs. Under the high altar you are fhewn a hole in the ground, where the flump of the tree flood, and it meets with not a few vifitants fo much veryer flocks than itfelf, as to fall down and worfhip it. This convent is not above half an hour from Jerufalem; to which place we returned this evening, being the fifth day fince our departure thence.

After our return, we were invited into the convent, to have our feet wafhed; a ceremony performed to each pilgrim by the father guardian himfelf. The whole fociety flands round, finging fome Latin hynns, all the while the father guardian is doing his office; and when he has done, every friar comes in order, and kifles the feet of the pilgrim. All this was performed with great order and folemnity; and if it ferved either to teftify a fincere 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 fee the function of the holy fire. This is a ceremony kept up by the Greeks and Armenians, upon a perfuation that every Eafter eve there is a miraculous flame defeends from heaven into the Holy Sepulchre, and kindles all the lamps and candles there, as the facrifice 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 diffracted mob, making a hideous clamour very unfit for that facred place, and better becoming bacchanals than chriflians. Getting with fome ftruggle through this crowd, we went up into the gallery on that fide of the church next the Latin convent, whence we could differ all that paffed in this religious frenzy.

They began their diforders by running round the Holy Sepulchre with all their might and fwiftnefs, crying out as they went, Huia! which fignifies, 'This is he, or this is it;' an expression by which they affert the verity of the christian religion. After they had by thefe vertiginous circulations and clamours turned their heads, and inflamed their madnefs, 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 fepulchre; fometimes they fet one man upright on another's fhoulders, and in this posture marched round; fometimes they took men with their heels upward, and hurried them about in fuch an indecent manner, as to expose their nudities; fometimes they tumbled round the fepulchre, after the manner of tumblers on the ftage. 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 reafon of which delay was, becaufe of a fuit that was then in debate before the cadi, betwixt the Greeks and Armenians; the former endeavouring to exclude the latter from having any fhare in this miracle. Both parties having expended (as I was informed) five thoufand dollars between them, in this foolifh controverfy; the cadi at laft gave fentence, that they fhould enter the Holy Sepulchre together, as had been ufual at former times. Sentence being thus given, at four of the clock both nations went on with their ceremony. The Greeks firft fet out, in a proceflion round the Holy Sepulchre, and immediately at their heels followed the Armenians. In this order they vol. x. 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 proceffion, there was a pigeon came fluttering into the cupola over the Sepulchre; at fight of which, there was a greater flout and clamour than before. This bird, the Latins told us, was purpofely let fly by the Greeks, to deceive the people into an opinion that it was a visible defcent of the Holy Ghoft.

The procellion being over, the fuffragan of the Greek patriarch (he being himfelf at Conftautinople), and the principal Armenian bifhop approached to the door of the fepulchre, and cutting the ftring with which it was fallened and fealed, entered m, fhutting the door after them; all the candles and lamps within having been before extinguifhed, in the prefence of the Turks and other witneffes. The exclamations were doubled, as the miracle drew nearer its accomplifhment; and the people prefied with fuch vehemence towards the door of the fepulchre, that it was not in the power of the Turks fet to guard it, with the fevereft drubs to keep them off. The caufe of their prefing in this manner, is the great defire they have to light their candles at the holy flame, as foon as it is first brought out of the fepulchre; it being efteemed the most facred and pure, as coming immediately from heaven.

The two miracle-mongers had not been above a minute in the holy fepulchre, when the glimmering of the holy fire was feen, or imagined to appear, through fome chinks of the door; and certainly Bedlam itfelf never faw fuch an unruly transport as was produced in the mob at this fight.

Immediately after, out came the two priefts with blazing torches in their hands, which they held up at the door of the fepulchre, while the people thronged about with inexpreflible ardour; every one ftriving to obtain a part of the first and pureft 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 infensible of pain. Those that got the fire applied it immediately to their beards, faces, and bofoms, pretending that it would not burn like an earthly flame; but I plainly faw, none of them could endure this experiment long enough to make good that pretension.

So many hands being employed, you may be fure it could not be long before innumerable tapers were lighted. The whole church, galleries, and every place feemed inftantly to be in a flame : and with this illumination the ceremony ended.

It muft be owned, that thofe two within the fepulchre performed their part with great quicknefs and dexterity; but the behaviour of the rabble without, very much diferedited the miracle. The Latins take a great deal of pains to expofe this ceremony, as a moft fhameful impofture, and a feandal to the Chriflian religion; perhaps out of envy, that others fhould be mafters of fo gainful a bufinefs; but the Greeks and Armenians pin their faith upon it, and make their pilgrimages chiefly upon this motive; and it is the deplorable unhappinefs of their priefts, that having acted the cheat fo long already, they are forced now to ftand to it, for fear of endangering the apoftacy of their people.

Going out of the church, after the rout was over, we faw feveral people gathered about the ftone of unction, who, having got a good ftore 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 defigned for winding-fheets; and it is the opinion of these poor people, that if they can but have the happines to be buried in a fhroud fmutted with this celestial fire, it will certainly fecure them from the flames of hell.

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Sunday,

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 fee fome more of the curiofities which had been yet unvifited by us. The first place we came to was that which they call St. Peter's prifon, from which he was delivered by the Angel, Acts 12. It is clofe by the church of the Holy Sepulchre, and full ferves 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 flood the houfe of Zebedee. This is in the hands of the Greeks, who tell you, that Zebedee being a fifherman, was wont to bring fifh from Joppa hither, and to vend it at this place. Not far from hence we came to the place where, they fay, ftood anciently the iron gate, which opened to Peter of its own accord. A few fteps farther, is the fmall church built over the houfe of Mark, to which the Apoftle directed his courfe, after his miraculous gaol-delivery. The Syrians (who have this place in their cuftody) pretend to fhew you the very window at which Rhoda looked out, while Peter knocked at the door. In the church they flew a Syriac manufcript of the New Teftament in folio, pretended to be eight hundred and fifty-two years old; and a little ftone font, used by the Apostles themselves in haptizing. About one hundred and fifty paces farther in the fame ftreet, is that which they call the houfe of St. Thomas, converted formerly into a church, but now a molque. Not many paces farther is another ftreet croffing the former, which leads you on the right hand to the place where they fay our Lord appeared, after his refurrection, 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 fame freet carries you on the left hand to the Armenian convent. The Armenians have here a very large and delightful fpace 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 fay, St. James, the brother of John, was beheaded, Acts 12. 2. In a final chapel on the north-fide of the church, is flown the very place of his decollation. In this church are two altars fet out with extraordinary fplendour, being decked with rich mitres, embroidered copes, croffes both filver and gold, crowns, chalices, and other church utenfils without number. In the middle of the church is a pulpit made of tortoife-fhell and mother of pearl, with a beautiful canopy or cupola over it, of the fame fabric. The tortoife-fhell and mother of pearly are fo exquifitely 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 fide of an altar, three large rough ftones, effeemed very precious; as being, one of them, the ftone upon which Mofes caft the two tables, when he broke them, in indignation at the idolatry of the Ifraclites; the other two being brought, one from the place of our Lord's baptifin, the other from that of his transfiguration.

Leaving this convent, we went a little farther to another finall church, which was likewife in the hands of the Armenians. This is fuppofed to be founded in the place where Annas's houfe flood. Within the church, not far from the door, is flown a hole in the wall, denoting the place where one of the officers of the high prieft finote our bleffed Saviour, John 18. 22. The officer, by whofe impious hand that buffet was given, the friars will have to be the fame Malchus whofe ear our Lord had healed. In the court before this chapel is an olive tree, of which it is reported, that Chufft was chained to it for fome time by order of Annas, to fecure him from efcaping.

From the houfe of Annas we were conducted out of Sion gate, which is near adjoining to that which they call the houfe of Cajaphas, where is another finall chapel belonging alfo to the Armenians. Here, under the altar, they tell us is deposited that

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very ftone which was laid to fecure the door of our Saviour's fepulchre, Mat. 27. 60. It was a long time kept in the church of the Sepulchre; but the Armenians, not many years fince, fole it from thence by a firatagem, and conveyed it to this place. The ftone is two yards and a quarter long, high one yard, and broad as much. It is plaiftered all over, except in five or fix little places, where it is left bare to receive the immediate kiffes and other devotions of pilgrims. Here is likewife fhewn a little cell faid to have been our Lord's prifon, until the morning when he was carried from hence before Pilate; and alfo 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 fay Chrift inftituted his laft fupper. It is now a molque, and not to be feen by Chriftians. Near this is a well, which is faid to mark out the place at which the Apoftles divided from each other, in order to go every man to his feveral charge; and clofe by the well are the ruins of a houfe in which the bleffed Virgin is fuppofed to have breathed her laft. Going eaftward, a little way down the hill, we were flewn the place where a Jew arrefted the corpfe of the Bleffed Virgin, as fhe was carried to her interment; for which impious prefumption, he had his hand withcred wherewith he had feized the bier. About as much lower in the middle of the hill, they flew you the grot in which St. Peter wept fo bitterly for his inconftancy to his Lord.

We extended our circuit no farther at this time; but entered the city again at Sion gate. Turning down as foon 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 fouth fide. Here we were fhewn feveral large vaults, annexed to the mountain on this fide, and running at leaft fifty yards under ground. They were built in two aifles, arched at top with huge firm flone, and fuftained with tall pillars confifting each of one fingle flone, and two yards in diameter. This might, poffibly, be fome under-ground work made to enlarge the area of the Temple; for Jofephus feems to defcribe fome fuch work as this, erected over the valley on this fide of the Temple, Ant. Jud. lib. 15. cap. ult.

From these vaults, we returned toward the convent. In our way we paffed 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 fafe to stay here long, by reason of the superfition of the Turks.

Tuefday, April 6.—The next morning we took another progrefs about the city. We made our exit at Bethlehem gate, and turning down on the left hand under the caftle of the Pifans, came, in about a furlong and a half, to that which they call Bathfheba's pool. It lies at the bottom of Mount Sion, and is fuppofed to be the fame in which Bathsheba was washing herfelf, when David spied her from the terrace of his palace. But others refer this accident to another leffer 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 weft fide of which is the place called anciently the Potters Field, and afterwards the Field of Blood, from its being purchased with the pieces of filver which were the price of the blood of Chrift; but at prefent, from that veneration which it has obtained amongft Christians, it is called Campo Sancto. It is a fmall plat of ground, not above thirty yards long, and about half as much broad. One moiety of it is taken up by a fquare fabric twelve yards high, built for a charnel houfe. The corpfes are let down into it from the top, there being five holes left open for that purpose. Looking down through these holes we could fee many bodies under feveral degrees of decay; from which it may be conjectured,

conjectured; that this grave does not make that quick difpatch with the corples 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 fubftance hereabouts.

A little below the Campo Sancto, is flewn an intricate cave or fepulchre, confifting of feveral rooms one within another, in which the Apolles are faid to have hid themfelves, when they forfook their Mafter, and fled. The entrance of the cave difcovers figns of its having been adorned with painting in ancient times.

A little farther the valley of Hinnom terminates that of Jehofaphat running crofs the mouth of it. Along the bottom of this latter valley runs the brook Cedron; a brook in winter-time, but without the leaft drop of water in it all the time we were at Jerufalem.

In the valley of Jehofaphat, the first thing you are carried to is the well of Nehemiah; fo called, becaufe reputed to be the fame place from which that reftorer of If all recovered the fire of the altar, after the Babylonifh captivity, 2 Macc. 1. 19. A little higher in the valley, on the left hand, you come to a tree, fuppofed to mark out the place where the evangelical prophet was fawn afunder. About one hundred paces higher, on the fame fide, is the pool of Siloam. It was anciently dignified with a church built over it : but when we were there, a tanner made no feruple to drefs his hides in it. Going about a furlong farther on the fame fide, you come to the fountain of the bleffed Virgin, fo called becaufe fle was wont (as is reported) to refort hither for water; but at what time, and upon what occafions, it is not yet agreed. Over against this fountain, on the other fide of the valley, is a village called Siloe, in which Solomon is faid to have kept his ftrange wives; and above the village is a hill called the Mountain of Offence, becaufe there Solomon built the high places mentioned, I Kings, 11.7, his wives having perverted his wife heart to follow their idolatrous abominations in his declining years. On the fame fide, and not far diftant from Siloe, they flew another Aceldania, or Field of Blood ; fo called, becaufe there it was that Judas, by the juft judgment of God, met with his compounded death, Mat. 27. 5. Acts 1. 18, 19. A little farther on the fame fide of the valley, they flewed us feveral Jewish monuments. Amongst the reft there are two noble antiquities, which they call the Sepulchre of Zachary, and the Pillar of Abfolom. Clofe by the latter, is the Sepulchre of Jehofaphat, from which the whole valley takes its name.

Upon the edge of the hill, on the oppofite fide of the valley, there runs along in a direct line, the wall of the city. Near the corner of which, there is a flort end of a. pillar, jetting out of the wall. Upon this pillar the Turks have a tradition, that Mahomet fhall fit in judgment at the laft day; and that all the world fhall 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 prefent walled up, becaufe the Turks here have a prophecy, that their deftruction fhall 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 ftone, difcovering feveral imprefiions upon it, which you may fancy to be footfleps. Thefe the friars tell you are prints made by our bleffed Saviour's feet, when after his apprehension he was hurried violently away to the tribunal of his blood-thirfty perfecutors.

From hence, keeping ftill in the bottom of the valley, you come in a few paces to a place, which they call the Sepulchre of the bleffed Virgin. It has a magnificent defcent down into it of forty-feven flairs: on the right hand, as you go down, is the Sepulchre of St. Anna, the mother; and on the left, that of St. Jofeph, the hufband of the bleffed Virgin. Having finished our visit to this place, we went up the hill toward the city. In the fide of the afcent, we were thewn a broad flone, on which they fay St. Stephen fuffered martyrdom; and not far from it is a grot, into which they tell you the outrageous Jewish zealots caft his body, when they had fatiated their fury upon him. From hence we went immediately to St. Stephen's gate, fo called from its vicinity to this place of the protomartyr's fuffering; and fo returned to our lodging.

Wednefday, April 7 .- The next morning we fet out again, in order to fee the fanctuaries, and other vifitable places of Mount Olivet. We went out at St. Stephen's gate, and crofling the valley of Jehofaphat, began immediately to afcend the mountains. Being got about two thirds of the way up, we came to certain grottes cut with intricate windings and caverus under ground : thefe are called the Sepulchres of the Prophets. A little higher up, are twelve arched vaults under ground, ftanding fide by fide ; thefe were built in memory of the twelve Apoftles, who are faid to have compiled their creed in this place. Sixty paces higher you come to the place, where they fay Chrift uttered his prophecy concerning the final deftruction of Jerufalcin. Mat. 2. 4. And a little on the right hand of this, is the place where they fay he didn ted a fecond time the Pater nofter to his difciples, Luke 11. 1, 2. Somewhat higher is the cave of St. Pelagia ; and as much more above that, a pillar, fignifying the place where an angel gave the bleffed Virgin three days warning of her death. At the top of the hill, you come to the place of our bleffed Lord's afcenfion. 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, ftanding, as they fay, over the very place where were fet the laft footsteps of the Son of God here on earth. Within the cupola there is feen, in a hard stone, as they tell you, the print of one of his feet. Here was also that of the other foot fometime fince; but it has been removed from hence by the Turks into the great molque upon Mount Moriah. This chapel of the alcenhon, the Turks have the cuftody of, and use it for a mosque. There are many other holy places about Jerufalem, which the Turks pretend to have a veneration for, equally with the Chriftians; and under that pretence they take them into their own hands. But whether they do this out of real devotion, or for lucre's fake, 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 higheft part of Mount Olivet; and upon that was anciently crected an high tower, in memory of that apparition of the two angels to the Apoftles, after our bleffed Lord's afcenfion, Acts 1. 10, 11. from which the tower itfelf had the name given it of *Viri Galilai* ! This ancient monument remained till about two years fince, when it was demolifhed by a Turk, who had bought the field in which it flood: but neverthelefs you have full, from the natural height of the place, a large profpect of Jerufalem, and the adjacent country, and of the Dead Sea, &c.

From this place, we defeended the mount again by another road. At about the midway down, they flew you the place where Chrift beheld the city, and wept over it, Luke 19.41. Near the bottom of the hill is a great flone, upon which, you are told, the bleffed Virgin let fall her girdle after her affumption, in order to convince St. Thomas, who, they fay, was troubled with a fit of his old incredulity upon this occasion. There is ftill to be feen a fmall winding channel upon the flone, which they will have to be the imprefiion made by the girdle when it fell, and to be left for the conviction of all fuch as fhall tufpect the truth of their flory of the affumption.

About twenty yards lower they flew you Gethfemane; an even plat of ground, not above fifty-feven yards fquare, lying between the foot of Mount Olivet and the brook Cedron. Cedron. It is well planted with olive trees, and those of foold a growth, that they are believed to be the tame that flood here in our bleffed Saviour's time. In virtue of which perfuasion, the olives, and olive flones, and oil which they produce, became an excellent commodity in Spain. But that these trees cannot be for 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 flege of Jerufalem, cut down all the trees within about one hundred furlongs of Jerufalem; and that the foldiers were forced to fetch wood for far, for making their mounts, when they affaulted the Temple.

At the upper corner of the garden is a flat naked ledge of rock, reputed to be the place on which the Apoftles, Peter, James, and John, fell afleep during the agony of our Lord. And a few paces from hence is a grotto, faid to be the place, in which Chrift underwent that bitter part of his paffion.

About eight paces from the place where the Apoftles flept, is a finall fired of ground, twelve yards long, and one broad, fuppofed to be the very path on which the traitor Judas walked up to Chrift, faying, 'Hail mafter, and kiffed him.' This narrow path is feparated by a wall out of the midfl of the garden, as a *terra damnata*; a work the more remarkable, as being done by the Turks, who, as well as Chriftians, deteft the very ground on which was acted fuch an infamous treachery.

From hence we croffed the brook Cedron, clofe by the reputed fepulchre of the bleffed Virgin; and entering at St. Stephen's gate, returned again to the convent.

Thurfday, April 8.-We went to fee the palace of Pilate, I mean the place where they fay it flood, for now an ordinary Turkilh house possibles its room. It is not far from the gate of St. Stephen, and borders upon the area of the Temple on the north fide. From the terrace of this house you have a fair prospect of all the place where the Temple flood; indeed the only good profpect that is allowed you of it: for there is no going within the borders of it, without forfeiting your life, or, which is worfe, 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 Morial, over against Mount Olivet, the valley of Jehofaphat lying between both mountains. It is, as far as I could compute by walking round it without, five hundred and feventy of my paces in length, and three hundred and feventy in breadth; and one may ftill differn marks of the great labour that it coft, to cut away the hard rock, and to level fuch a fpacious area upon fo ftrong a mountain. In the middle of the area flands at prefent a molque of an octagonal figure, fuppofed to be built upon the fame ground, where anciently flood the Sanctum Sanctorum. It is neither eminent for its largenefs, nor its ftructure; and yet it makes a very flately figure, by the fole advantage of its fituation.

In this pretended houfe of Pilate is flewn the room in which Chrift was mocked with the enfigns of royalty, and buffeted by the foldiers. At the coming out of the houfe is a defcent, where was anciently the *Scala Sancta*. On the other fide of the ffreet (which was anciently part of the palace alfo) is the room where they fay our Lord was fcourged. It was once ufed for a ftable by the fon of a certain baffa of Jerufalem : but prefently upon this profanation, they fay, there came fuch a mortality amongft his horfes, as forced him to refign the place, by which means it was redeemed from that fordid ufe; but, neverthelefs, when we were there, it was no better that a weaver's fhop. In our return from Pilate's palace, we paffed along the Dolourous Way, in which walk we were fhewn in order : firft, the place where Pilate brought our Lord forth to prefent to the people, with this myflick faying, ' Behold the man'! fecondly, where Chrift fainted thrice, under the weight of his crofs: thirdly, where the bleffed Virgin fwooned away at fo tragical a fpectacle: fourthly, where St. Veronica prefented to him the handkerchief to to wipe his bleeding brows: fifthly, where the foldiers compelled Simon, the Cyreman, to bear his crofs. 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 Bethefda. It is one hundred and twenty paces long, and forty broad, and at leaft eight deep, but void of water. At its weft end it difcovers fome old arches, now dammed up. Thefe, fome will have to be the five porches in which fate that multitude of lame, halt, and blind, Joh. 5. But the mifchief is, inftead of five, there are but three of them. This pool is contiguous on one fide, 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 fo are part of the lodgings; but both are defolate and neglected. In a grotto under the church is fhewn the place, where, they fay, the bleffed Virgin was born. Near this church they fhew the pharifee's houfe, 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 fee Mount Gihon, and the pool of the fame name. It lies about two furlongs without Bethlehem gate weftward. It is a ftately pool, one hundred and fix paces long, and fixty-feven broad, and lined with wall and plaifter; and was, when we were there, well flored 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 finifhing 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 promifcuous licenfe, they let in not only the poor, but, as I was told, the lewd and vicious alfo; who come hither to get convenient opportunity for profittution, prophaning the holy places in fuch a manner (as it is faid), that they were not worfe defiled even then when the heathens here celebrated their Aphrodifia.

Sunday, April 11.—Now began the Turks Byram, that is, the feaft which they celebrate after their Lent, called by them Ramadam. This being a time of great libertinifm among the rabble, we thought it prudent to confine ourfelves to our lodgings for fome time, to the end that we might avoid fuch infolences as are ufual in fuch times of publick feftivity. Our confinement was the lefs incommodious, becaufe there was hardly any thing, either within or about the city, which we had not already vifited.

Monday, April 12; Tuefday, April 13.—We kept clofe to our quarters, but however not in idlenefs, 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 fomewhat unrefolved what way and method to take for our return. But during our fufpence it was told us, that the mofolem was likewife upon his return to his mafter, the baffa of Tripoli; upon which intelligence we refolved, if poffible, to join ourfelves to his company.

Wednefday, April 14.—We went with a finall prefent in our hands to wait upon the mofolem, in order to enquire the time of his departure, and acquaint him with our defire to go under his protection. He affured us of his fetting out the next morning; fo we immediately took our leaves in order to prepare ourfelves for accompanying him.

I was willing before our departure to measure the circuit of the city : fo 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 fame 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 Damafeus gate	680
From Damafcus gate to Herod's	380
From Herod's gate to Jeremiah's prifon	150
From Jeremiah's prifon to the corner next the valley of Jehofaphat	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 cafting 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.

Thurfday, April 15.-This morning our diplomata were prefented us by the father guardian, to certify our having vifited all the holy places; and we prefented the convent fifty dollars a man, as a gratuity for their trouble; which offices having paft betwixt us, we took our leaves.

We fet out together with the mofolem, and proceeding in the fame road by which we came, lodged the first night at Kane Leban. But the mololem left us here, and continued his flage as far as Naplofa; fo we faw him no more. The country people were now every where at plough in the fields, in order to fow cotton. It was obfervable, that in ploughing they ufed goads of an extraordinary fize. Upon measuring of feveral I found them about eight feet long, and at the bigger end fix inches in circumference. They were armed at the leffer end with a fharp prickle for driving the oxen, and at the other end with a fmall fpade, or paddle of iron, ftrong and maffy, for cleanfing the plough from the clay that encumbers it in working. May we not from hence conjecture, that it was with fuch a goad as one of thefe, that Shamgar made that prodigious flaughter related of him, Judg. 3. 31? I am confident that whoever fhould fee one of these instruments, would judge it to be a weapon not less fit, perhaps fitter, than a fword, for fuch an execution. Goads of this fort I faw always used hereabouts, and alfo in Syria; and the reafon is, becaufe the fame fingle perfon both drives the oxen, and alfo holds and manages the plough, which makes it neceffary to use fuch a goad as is above deferibed, to avoid the encumbrance of two inftruments.

Friday, April 16 .- Leaving Kane Leban we proceeded ftill in our former road; and paffing by Naplofo 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 fame road that we travelled when outward bound, 'till we came to Caphar Arab. At this place we left our former way, and inftead of turning off on the left hand to go for Acra, we kept our course straight forwards, refolving to crofs directly athwart the plain of Efdraelon, and to vifit Nazareth.

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VOL. X.

Proceeding

Proceeding in this courfe from Caphar Arab, we came in about half an hour to-Jeneen. This is a large old town, on the fkirts of Efdraelon: it has in it an old caftle, and two mofques, and is the chief refidence of the emir Chibly. Here we were accofted with a command from the emir not to advance any farther, 'till he fhould come in perfon 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 beft to comply as contentedly as we could. Having been kept thus in fufpenfe from two in the morning 'till fun-fet, we then received an order from the prince, to pay the caphar to an officer, whom he fent to receive it, and difmifs us.

Having received this licenfe, we made all the hafte we could to difpatch the caphar, and to get clear of thefe Arabs, but notwithftanding all our diligence, it was near midnight before we could finifh. After which we departed, and entering immediately into the plain of Efdraelon, travelled over it all night, and in feven hours reached its other fide. Here we had a very fleep and rocky afcent; but however in half an hour we maftered it, and arrived at Nazareth.

Sunday, April 18.—Nazareth is at prefent only an inconfiderable village, fituate 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, feven or eight Latin fathers, who live a life truly mortified, being perpetually in fear of the Arabs, who are abfolute lords of the country.

We went in the afternoon to vifit the fanctuary of this place. The church of Nazareth ftands in a cave, fuppofed to be the place where the bleffed Virgin received that joyful meffage of the Angel, ' Hail thou that art highly favoured,' &c. Luke 1. 28. It refembles the figure of a crofs. That part of it that flands for the tree of the crofs is fourteen paces long, and fix over; and runs directly into the grot, having no other arch over it at top, but that of the natural rock : the traverfe part of the crofs is nine paces long and four broad, and is built athwart the mouth of the grot. Just at the fection of the crofs are erected two granite pillars, each two feet and one inch diameter, and about three feet diffance from each other. They are fuppofed to ftand on the very places, one, where the Angel, the other, where the bleffed Virgin flood at the time of the Annunciation. Of thefe pillars, the innermoft being that of the bleffed Virgin, has been broke away by the Turks, in expectation of finding treafure under it; fo that eighteen inches length of it is clean gone, between the pillar and its pedeftal. Neverthelefs it remains erect; though by what art it is fuftained, I could not difcern. It touches the roof above, and is probably hanged upon that; unlefs you had rather take the friars account of it, viz. that it is supported by a miracle.

After this we went to fee the houfe of Jofeph, being the fame, as they tell you, in which the Son of God lived for near thirty years, in fubjection to man, Luke 2. 51. Not far diftant from hence they fhew you the fynagogue, where our bleffed Lord preached that fermon, Luke 4, by which he fo exafperated his country-men. Both thefe places lie north well from the convent, and were anciently dignified each with a handfome church; but thefe monuments of queen Helena's piety are now in ruins.

Monday, April 19.—This day we defined for vifiting Mount Tabor, flanding by itfelf in the plain of Efdraelon, about two or three furlongs within the plain.

Its.being fituated in fuch a feparate 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';

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from which defcription they infer, that the mountain there fooke of can be no other than Tabor. The conclusion may possibly be true; but the argument used to prove it, feems incompetent; because the term xar' idian, or apart, most likely relates to the withdrawing and retirement of the perfons there fpoken of; and not the fituation of the mountain.

After a very laborious afcent, which took up near an hour, we reached the higheft 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 enclofed with trees on all parts, except toward the fourth. 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 feveral places, cifterns 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 aftonishment that posselt him at the glory of the Transfiguration. 'Lord (fays 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 obfervation, which is very obvious to all that vifit the Holy-Land, viz. that almost all passages and histories related in the gofpel are reprefented, by them that undertake to fnew where every thing was done, as having been done most of them in grottos; and that even in fuch cases, where the condition and circumftances of the actions themfelves feem torcquire places of another nature.

Thus, if you would fee the place where St. Anne was delivered of the bleffed Virgin, you are carried to a grotto; if the place of the Annunciation, it is alfo a grotto; if the place where the bleffed Virgin faluted Elizabeth; if that of the Baptift's, or that of our bleffed Saviour's Nativity; if that of the agony, or that of St. Peter's repentance, or that where the Apoftles made the creed, or this of the Transfiguration, all thefe places are alfo grottos. And in a word, where-ever you go, you find almost every thing is reprefented as done under ground. Certainly grottos were anciently held in great efteem; or elfe they could never have been afligned, in fpite of all probability, for the places in which were done fo many various actions. Perhaps it was the hermits way of living in grottos from the fifth or fixth century downward, that has brought them ever fince to be in fo great reputation.

From the top of Tabor you have a profpect, which, if nothing elfe, well rewards the labour of afcending it. It is impofible for man's eyes to behold a higher gratification of this nature. On the north weft you difcern at a diftance the Mediterranean; and all round you have the fpacious and beautiful plains of Efdraelon and Galilee, which prefent you with a view of fo many places memorable for the refort and miracles of the Son of God.

At the bottom of Tabor weftward flands Daberah, a finall village, fuppofed by fome to take its name from Deborah, that famous judge and deliverer of lirael. Near this valley is the fountain of Kifhon.

Not many leagues diftant eaftward you fee Mount Hermon ; at the foot of which is feated Nain, famous for our Lord's raifing the widow's fon there, Luke 7. 14; and Endor, the place where dwelt the witch confulted by Saul. Turning a little fouthward, you have in view the high mountains of Gilboah, fatal to Saul and his fons.

Due east you difcover the fea of Tiberias, diftant about one day's journey ; and close by that fea, they flew a fleep mountain, down which the fwine ran, and perifhed in the waters. Mat. 8. 32.

A few points towards the north appears that which they call the 'Mount of the Beatitudes;"

Beatitudes ;' a fmall rifing from which our bleffed Saviour delivered his fermon in the 5, 6, 7 chapters of St. Matthew. Not far from this little hill is the city Saphet, fuppofed to be the ancient Bethulia. It ftands upon a very eminent and confpicuous mountain, and is feen far and near. May we not fuppofe that Chrift alludes to this city in those words of his fermon, Mat. 5. 14, ' A city fet on a hill cannot be hid'? A conjecture which feems the more probable, becaufe our Lord in feveral places, affects to illustrate his difcourfe by comparifons taken from objects that were then prefent before the cyes 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 likewife the fight of a place, which they will tell you was Dothaim, where Jofeph was fold by his brethren; and of the field, where our bleffed Saviour fed the multitude with a few loaves, and fewer fifnes. But whether it was the place where he divided the five loaves and two fifnes amongft the five thoufand, Mat. 14, 16, &c. or the feven loaves amongft the four thoufand, Mat. 15, 32, I left them to agree among themfelves.

Having received great fatisfaction in the fight of this mountain, we returned to the convent the fame way that we came. After dinner we made another finall excursion, in order to fee 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 bleffed Saviour, being incenfed at his fermon preached to them, Luke 4. This precipice is at leaft half a league diftant from Nazareth fouthward. In going to it you crofs first over the vale in which Nazareth flands; and then going down two or three furlongs in a narrow cleft between the rocks, you there clamber up a fhort, but difficult way on the right hand; at the top of which, you find a great flone flanding on the brink of a precipice, which is faid to be the very place, where our Lord was defined to be thrown down by his enraged neighbours, had he not made a miraculous efcape out of their hands. There are in the ftone feveral little holes, refembling the prints of fingers thrust into it. These, if the friars fay truth, are the impressions of Christ's fingers, made in the hard ftone, while he refifted the violence that was offered to him. At this place are feen two or three cifterns for faving water, and a few ruins; which is all that now remains of a religious building founded here by the emprefs Helena.

Tuefday, April 20.—The next morning we took our leaves of Nazareth, prefenting the guardian five a-piece for his trouble and charge in entertaining us. We directed our courfe for Acra; in order to which, going at first northward, we croffed the hills that encompassed the vale of Nazareth on that fide. After which we turned to the westward, and passed inview of Cana of Galilee; the place fignalized 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 bleffed Virgin. It had once the name of Diocefaria, and was a place in good repute; but at prefent it is reduced to a poor village, shewing only here and there a few ruins, to tellify its ancient better condition. On the west fide of the town stands good part of a large church, built on the fame place, where they fay 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 croffing it; and, in an hour and a half more, paffed by a defolate 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 ftage this day was fomewhat lefs than feven hours; it lay about weft and by north, and through a country very delightful, and fertile beyond imagination.

Wednefday,

Wednefday, April 21.—At Acra we were very courteoufly treated by the French conful and merchant, as we had been when outward bound. Having flaid only one night, we took our leaves; and returning by the fame way of the coaft, that I have defcribed before, came the first night to our old lodgings at Solomon's cisterns, and the fecond to Sidon.

Thursday, April 22.—Three hours distant from Sidon, we were carried by the French conful to fee a place, which we passed by unregarded in our journey outward; though it very well deferves a traveller's observation.

At about the diftance of a mile from the fea, there runs along a high rocky mountain : in the fide 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 infide you find in most, or all of them, a room of about four yards fquare; on the one fide 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 fubterraneons 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, becaufe though all the ancient fepulchres in this country, very much refemble thefe grottos; yet they have fomething peculiar in them, which intices one to believe they might be defigned for the reception of the living; for feveral of the cells within were of a figure not fit for having corples deposited in them, being fome a yard fquare, fome more, and fome lefs, and feening 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 becaufe the cells were cut above each other, fome higher, fome lower, in the fide of the rock, here were convenient flairs cut, for the eafier communication betwixt the upper and nether regions. At the bottom of the rock were also feveral old cifterns for floring up water. From all which arguments it may, with probability at leaft, be concluded, that thefe places were contrived for the use of the living, and not of the dead. But what fort of people they may be that inhabited this fubterraneous city, or how long ago they lived, I am not able to refolve; true it is, Strabo deferibes the habitations of the Troglodytæ to have been fomewhat of this kind.

Friday, April 23.—We continued this day at Sidon, being treated by our friends of the French nation with great generofity.

Saturday, April 24.—This morning we took our leaves of the worthy French conful, and the reft of our other friends of that nation, in order to go for Damafcus.

Damafcus lies near due east from Sidon ; it is ufually efteemed three days journey diftant, 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 fmall village called Caphar Milki. Thus far our afcent was eafy; but now it began to grow more fleep 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 flage was four hours and one third; our courfe eaft.

Sunday, April 25.—The next day we continued afcending for three good hours, and then arrived at the higheft ridge of the mountain, where the fnow lay clofe by the road. We began immediately to defcend again on the other fide, and in two hours came to a fmall village called Mefhgarah, where there gufhes out, at once, from the fide of the mountain, a plentiful ftream, which falling down into a valley below, makes a fine a fine brook, and after a current of about two leagues, lofes itfelf in a river called Letane.

At Mefhgarah there is a caphar \* demanded by the Drufes, who are the poffeffors 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 defisted.

Having gone one hour beyond Methgarah, we got clear of the mountain, and entered into a valley called Bocat. This Bocat feems to be the fame with Bicath Aven, mentioned in Amos 1. 5, together with Eden and Damafcus; for there is very near it, in Mount Libanus, a place called Eden to this day. It might alfo have the name of Aven, that is Vanity, given it, from the idolatrous worfhip of Baal practifed at Balbeck or Heliopolis, which is fituate in this valley. The valley is about two hours over, and in length extends feveral days journey, lying near north eaft and fouth weft. It is enclofed on both tides with two parallel mountains, exactly refembling each other; the one that which we lately paffed over between this and Sidon, the other oppofite againft it towards Damafcus. The former I take to be the true Libanus, the latter Anti-Libanus; which two mountains are no where fo well diftinguifhed as at this valley.

In the bottom of the valley, there runs a large river called Letane. It rifes about two day's journey northward, not far from Balbeck; and keeping its courfe all down the valley, falls at last into the river Casimeer, or (as it is erroneously called) Eleutherus.

Thus far our courfe had been due eaft; but here we inclined fome points toward the north. Crofling obliquely over the valley, we came in half an hour to a bridge over the river Letane. It confifts of five flone arches, and is called Kor Aren, from a village at a little diftance of the fame name. At this bridge we croffed the river, and having travelled about an hour and a half on its bank, pitched our tents there for this night. Our whole flage was eight hours.

Monday, April 26.—The next morning we continued our oblique courfe over the valley Bocat. In an hour we paffed clofe by a fmall village called JibJeneen, and in three quarters of an hour more, came to the foot of the mountain Anti-Libanus. Here we had an eafy afcent, and in half an hour paffed by, on our right hand, a village called Uzzi. In three quarters of an hour more we arrived at Ayta, a village of chriftians of the Greek communion. At this laft place the road began to grow very rocky and troublefome; in which having travelled an hour, we arrived at a fmall rivulet called Ayn Yentloe. Here we entered into a narrow cleft between two rocky mountains, paffing through which, we arrived in four hours at Demafs, gently defcending all the way. At Demafs a fmall caphar † is demanded; which being difpatched, we put forward again, but had not gone above an hour and an half, when it grew dark, and we were forced to ftop at a very inhofpitable place, but the beft we could find; affording no grafs for our horfes, nor any water, but juft enough to breed frogs, by which we were ferenaded all night.

Tuefday, April 27.—Early the next morning we deferted this uncomfortable lodging, and in about an hour arrived at the river Barrady; our road fill defcending. This is the river that waters Damafcus, and enriches it with all its plenty and pleafure. It is not fo much as twenty yards over; but comes pouring down from the mountains with great rapidity, and with fo vaft a body of water, that it abundantly fupplies all the thirfty gardens, and the city of Damafcus.

\* Half per Frank, quarter per fervant.

† Quarter per head.

We croffed Barrady at a new bridge over it, called Dummar. On the other fide our road afcended, 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 afunder to give it admiffion into the plain below.

At the higheft part of the precipice is crefted a fmall ftructure, like a Sheich's fepulchre, concerning which the Turks relate this ftory; that their prophet, coming near Damafcus, took his ftation at that place for fome time, in order to view the city; and confidering the ravifhing beauty and delightfulnefs of it, he would not tempt his frailty by entering into it, but inftantly departed with this reflection upon it, that there was but one paradife defigned for man, and for his part he was refolved not to take his in this world.

You have, indeed, from the precipice, the most perfect prospect of Damafcus. And certainly no place in the world can promife the beholder, at a distance, greater voluptuoufnefs. It is fituate in an even plain, of fo great extent, that you can but just different the mountains that compass it on the farther fide. It shads on the west fide 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 itfelf is of a long ftraight figure; its ends pointing near north eaft and fouth weft. It is very flender in the middle, but fwells bigger at each end, efpecially at that to the north eaft. In its length, as far as I could guefs by my eye, it may extend near two miles. It is thick fet with molques and fteeples, the ulual ornaments of the Turkifh cities; and is encompaffed with gardens, extending no lefs, according to common effimation, than thirty miles round, which makes it look like a noble city in a vaft wood. The gardens are thick fet with fruit trees of all kinds, kept frefh and verdant by the waters of Barrady. You difcover in them many turrets, and fteeples, and fummer-houfes, frequently peeping out from amongft the green boughs, which may be conceived to add no finall advantage and beauty to the profpect. On the north fide of this vaft wood is a place called Solhees, where are the moft beautiful fummerhoufes and gardens.

The greateft part of this pleafantnefs and fertility proceeds, as I faid, from the waters of Barrady, which fupply both the gardens and city in great abundance. This river, as foon as it iffues out from between the cleft of the mountain before-mentioned, into the plain, is immediately divided into three ftreams, of which the middlemoft and biggeft runs directly to Damafcus through a large open field, called the Ager Damafcenus, and is diffributed to all the cifterns 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 pafs, by little currents, and fo difperfed all over the vaft wood ; infomuch that there is not a garden but has a fine quick ftream running through it, which ferves not only for watering the place, but is alfo improved into fountains, and other water-works very delightful, though not contrived with that variety of exquifite art which is ufed in Chriftendom.

Barrady being thus defcribed, is almost wholly drunk up by the city and gardens. What finall part of it efcapes, is united, as I was informed, in one channel again, on the fouth east fide of the city; and after about three or four hours course, finally loses itself in a bog there, without ever arriving at the fea.

The Greeks, and from them the Romans, call this river Chryforrhoas. But as for Abana and Pharpar, rivers of Damafcus, mentioned, 2 Kings, 5.12, I could find no memory, fo much as of the names remaining. They muft doubtlefs have been only two branches of the river Barrady : and one of them was probably the fame ftream that now runs through the Ager Darad chus, directly to the city, which feems by its ferpentine way to be a natural channel ; the other I know not well where to find ; but it is no wonder, feeing they may and down and alter the courfes of this river, according to their own convenience and ple tur.

We con inued a good while c in the precipice, to take a view of the city; and indeed it is a hard matter to leave a lation which prefents you to charming a landfkip. It exhibits the paradife below as a mift fair and delectable place, and yet will hardly fuffer you to ftir away, to go to it; thus at once inviting you to the city, by the pleafure which it feends to promite, and detaining you from it by the beauty of the profpect.

Coming down the bill into the plain, we were there met by a janizary from the convent, fent to conduct us into the city. He did not think fit to carry us in at the weft gate (which was neareft at hand), and fo all acrofs the city, to the Latin convent where we were to lodge, for fear to Domafeens, who are a very bigotted and infolent race, fhould be offended at forgen to ember of Franks as we were; to avoid which danger, he led us round about the gate. The fore we arrived at the gate. The garden walls are of a very fingular flucture. The test is the forgent pieces of earth, made in the fafhion of brick, and hardened in the function their dimensions they are two yards long each, and fomewhat more than one broad, and half a yard thick. Two rows of thefe placed edge ways, one upon another, make a cheap, expeditious, and, in this dry country, a durable wall.

In pailing between the gardens we blo obferved their method of fcouring the channels. They put a great bough of a tree in the water, and faften to it a yoke of oxen. Upon the bough there fits a good weighty fellow, to prefs it down to the bottom, and to drive the oxen. In this equipage the bough is dragged all along the channel, and ferves at once both to cleanfe the bottom, and allo to mud and fatten the water for the greater benefit of the gardens.

Entering at the eaft gate, we went immediately to the convent, and were very courteoufly received by the guardian, father Raphael, a Majorkine by birth, and a perfon, who though he had dedicated himfelf to the contemplative life, yet is not unfit for any affairs of the active.

Wednefday, 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 ftreets 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 fun-burnt brick, or Flemish wall, daubed over in as coarfe a manner as can be feen 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 fhould induce the people to build in this bafe manner, when they have in the adjacent mountains fuch plenty of good flone, for nobler fabricks. I can give no reafon for it, unlefs this may pafs for fuch; that those who first planted here, finding fo delicious a fituation, were in hafte to come to the enjoyment of it; and therefore nimbly fet up those extemporary habitations, being unwilling to defer their pleafure fo long, as whilit they might erect more magnificent ftructures : which primitive example their fucceffors have followed ever fince.

But however, in thefe 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 furprizing, to fee mud and marble, ftate and fordidnefs, fo mingled together.

In

In the infide, the houfes difcover a very different face from what you fee without. Here you find, generally, a large fquare court, beautified with variety of fragrant trees. and marble fountains, and compafied round with fplendid apartments and duans. The duans are floored and adorned on the fides with variety of marble, mixed in Mofaic knots and mazes. The ceilings and traves are, after the Turkish manner, richly painted and gilded. They have, generally, artificial fountains fpringing up before them in marble bafons; and, as for carpets and cufhions, are furnished out to the height of luxury. Of these duans they have, generally, feveral on all fides of the court, being placed at fuch different points, that at one or other of them, you may always have either the fhade or the fun, which you pleafe.

Such as I have defcribed was the houfe we went to fee; and I was told the reft refemble the fame description.

In the next place we went to fee the church of St. John Baptift, now converted into a molque, and held too facred for christians to enter, or almost to look into. However, we had three fhort views of it, looking in at three feveral gates. Its gates are vafily large, and covered with brafs, ftamped all over with Arab characters, and in feveral places with the figure of a chalice, fuppofed to be the ancient enfign or arms of the Mamalukes. On the north fide of the church is a fpacious court, which I could not conjecture to be lefs than one hundred and fifty yards long, and eighty or one hundred broad. The court is paved all over, and enclofed on the fouth fide by the church, on the other three fides by a double cloifter, fupported by two rows of granite pillars of the Corinthian order, exceeding lofty and beautiful.

On the fouth fide the church joins to the bazars, and there we had an opportunity just to peep into it. It is within fpacious and lofty, built with three ifles, between which are rows of polifhed pillars of a furprifing beauty; unlefs, perhaps, we were tempted to over value what was to fparingly permit ed to our furvey.

In this church are kept the head of St. John, and fome other relicks effected to holy, that it is death even for a Turk to prefume to go into the room where they are kept. We were told here by a Turk of good fathion, that Chrift was to defcend into this mofque at the day of judgment, as Mahomet was to do into that of Jerufalem; but the ground and reafon of this tradition, I could not learn.

From the church we went to the caftle, which flands about two furlongs diffant, towards the weft. It is a good building of the ruftic manner; in length it is three hundred and forty paces, and in breadth for what lefs. We were admitted but juft within the gate, where we faw flore of ancient arms and armour, the fpoils of the chriftians in former times. Amongft the artillers was in A Roman balifta; but this was a place not long to be gazed upon by fuch as we weee. At the eaft end of the caffle there hangs down in the middle of the wall a fbort child cut in ftone; of what ufe I know not, unlefs to boaft the skill of the artificer.

Leaving this place we went to view the baz. . . which we found crowded with people, but deftitute of any thing elfe worth obfervin r.

Thurfday, April 29 .- Very early this morning we went to fee the yearly great pomp of the Hadgees fetting out on their pilgrimage to . "cea; Oftan, baffa of Tripoli, being appointed their emir or conductor for this year. For our better fecurity from the infolences of the over zealous votaries, we hired a flop in one of the bazars through which they were to pafs.

In this famous calvalcade there came first forty-fix dellees, that is, religious madmen, carrying each a filk flreamer,' mixed either of red and green, or of yellow and green; after thefe came three troops of fegmen, an order of foldiers amongft the Turks:

Turks; and next to them, fome troops of fpahees, another order of foldiery. Thefe were followed by eight companies of mugrubines (fo the Turks call the Barbarofes) on foot : thefe were fellows of a very formidable afpect, and were defigned to be left in a garrifon, maintained by the Turks fomewhere in the defart of Arabia, and relieved every year wirh frefh men. In the midft of the mugrubines, there paffed fix fmall pieces of ordnance. In the next place came on foot the foldiers of the caftle of Damafcus, fantaftically armed with coats of mail, gauntlets, and other pieces of old armour. Thefe were followed by troops of janizaries, and their aga, all mounted. Next were brought the baffa's two horfe tails, ufhered by his aga of the court ; and next after the tails followed fix led horfes, all of excellent fhape, and nobly furnifhed. Over the faddle there was a girt upon each led horfe, and a large filver target gilded with gold.

After thele horfes came the mahmal. This is a large pavilion of black filk, pitched upon the back of a very great camel, and fpreading its curtains all round about the beaft 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 alfo his ornaments of large ropes of beads, fifh-fhells, fox-tails, and other fuch fantaftical finery hanged upon his head, neck, and legs. All this is defigned for the flate of the alcoran, which is placed with great reverence under the pavilion, where it rides in flate both to and from Mecca. The alcoran is accompanied with a rich new carpet which the Grand Signior fends every year for the covering of Mahomet's tomb, having the old one brought back in return for it, which is effecemed of an ineffinable value, after having been fo long next neighbour to the prophet's rotten bones. The beaft which carries this facred load, has the privilege to be exempted from all other burdens ever after.

After the mahmal came another troop, and with them the baffa himfelf; and laft of all, twenty loaded camels, with which the train ended, having been three quarters of an hour in paffing.

Having obferved what we could of this fhew (which perhaps was never feen by Franks before), we went to view fome other curiofities. The first place we came to was the Ager Damafeenus, a long beautiful meadow, just without the city, on the west fide. 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 Damafeenus is a large hofpital; it has within it a pleafant fquare court, enclofed on the fouth fide by a flately mofque, and on its other fides with cloifters, and lodgings of no contemptible flructure.

Returning from hence homeward, we were fhewn by the way a very beautiful bagnio; and not far from it a coffee-houfe capable of entertaining four or five hundred people, fhaded over head with trees, and with matts when the boughs fail. It had two quarters for the reception of guefts; one proper for the fummer, the other for the winter. That defigned for the fummer was a fmall ifland, wafhed all round with a large fwift ftream, and fhaded over head with matts and trees. We found here a multitude of Turks upon the duans, regaling themfelves in this pleafant place; there being nothing which they behold with fo 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 againft melancholy.

In the afternoon, we went to visit the house which, they fay, was sometime the house of Ananias, the reftorer of fight 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, feated nearer to each other, than well agrees with the nature of such places.

Our next walk was out of the east gate, in order to fee the place (they fay) of St-Paul's vifion, and what elfe is obfervable on that fide. The place of the vifion is about half a mile diftant from the city, eaftward; it is close by the way fide, and has not building to diftinguish it, nor do I believe it ever had; only there is a small rock or heap of gravel which ferves to point out the place.

About two furlongs nearer the city, is a fmall timber ftructure refembling the cage of a country borough. Within it is an altar erected; there you are told, the holy Apostle refted for some time in his way to this city, after his vision, Acts 9. 8.

· Being returned to the city, we were fhewn the gate at which St. Paul was let down in a batket, Acts 9.25. This gate is at prefent walled up, by reafon of its vicinty to the east gate, which renders it of little use.

Entering again into the city, we went to fee the great patriarch refiding in this city. He was a perfon of about forty years of age. The place of his refidence was mean, and his perion and converfe promifed not any thing extraordinary. He told me there were more than one thousand two hundred fouls of the Greek communion in that city.

Friday, April 30 .- The next day we went to vifit the gardens, and to fpend a day there. The place where we difpofed of ourfelves was about a mile out of town. It afforded us a very pleafant fummer-houfe, having a plentiful ftream of water running through it. The garden was thick fet with fruit trees, but without any art or order .-Such as this, are all the gardens hereabouts; only with this odds, that fome of them have their fummer-houfes more fpleudid than others, and their waters improved into greater variety fountains.

In vifiting thefe gardens, Franks are obliged either to walk on foot, or elfe to ride upon affes; the infolence of the Turks not allowing them to mount on horfeback. To ferve them upon thefe occasions, here are hackney affes always standing ready equipped for hire. When you are mounted, the mafter of the afs follows his beaft to the place whither you are disposed to go; goading him up behind with a sharp pointed slick, which makes him difpatch his flage with great expedition. It is apt fometimes to give a little difguft to the generous traveller, to be forced to fubmit to fuch marks of fcorn ; but there is no remedy; and if the traveller will take my advice, his beft way will be to mount his als contentedly, and to turn the affront into a motive of recreation, as we did. Having fpent the day in the garden, we returned in the evening to the convent.

Saturday, May 1.- The next day we fpent at another garden, not far diftant from the former; but far exceeding it in the beauty of its fummer-houfe, and the variety of its fountains.

Sunday, May 2.- We went, as many of us as were difpofed, to Sydonaiia, a Greek convent about four hours diffant from Damafcus, to the northward, or north by eafl; the road, excepting only two fleep afcents, is very good. In this flage we paffed by twovillages, the first called Tall, the fecond Meneen. At a good diflance on the right hand is a very high hill, reported to be the fame on which Cain and Abel offered their facrifices; and where also the former flew his brother, fetting the first example of blood fhed to the world.

Sydonaiia is fituated at the farther fide of a large vale on the top of a rock. The rock is cut with fteps all up, without which it would be inacceffible. It is fenced all round at the top with a flrong wall, which incloses the convent. It is a place of very mean flructure, 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

endowed by the emperor Juftinian. It is at prefent poffeffed by twenty Greek monks, and forty nuns, who feem to live promifcuoufly together, without any order or toparation.

Here are upon this rock, and within a little compafs round about it, no lefs than fixteen churches or oratories, dedicated to feveral names, The first to St. John; fecond to St. Paul: third, to St. Thomas; fourth, to St. Babylas; fifth, to St. Barbara; fixth, to St. Coriftopher; feventh, to St. Jofeph; eighth, to St. Lazarus; ninth, to the bleffed Virgin; tenth, to St. Demetrius; eleventh, to St. Saba; twelfth, to St. Peter; thirteenth, to St. George; fourteenth, to All Saints; fifteenth, to the Afcenfion; fixteenth, to the Transfiguration of our Lord; from all which, we may well conclude this place was held anciently in no fmall repute for fanctity. Many of thefe churches I actually vifited; but found them for ruined and defolate, that I had not courage to go to all.

In the chapel made use of by the convent for their daily fervices, they pretend to show 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 bleffed Virgin, very much reforted to by supplicants, and famous for the many cures and bleffings granted in return to their prayers. It happened that a certain facrilegious rogue took an opportunity to fleal away this miraculous picture; but he had not kept it long in his cuftody, when he found it metamorphofed into a real body of flefh. Being ftruck with wonder and remorfe at fo prodigious an event, he carried back the prize to its true owners, confeffing and imploring forgiveness for his crime. The monks having recovered to great a jewel, and being willing to prevent fuch another difaster for the future, thought fit to deposit it in a finall cheft of ftone; and placing it in a little cavity in the wall behind the high altar, fixed an iron grate before it, in order to fecure 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 fuccefs given to their prayers at this fhrine. Under the fame cheft in which the incarnate picture was depofited, they always place a small filver bafon, in order to receive the distillation of an holy oil, which they pretend iffues out from the inclosed image, and does wonderful cures in many diftempers, efpecially those affecting the eyes.

On the eaft fide of the rock is an ancient fepulchre hollowed in the firm ftone. The room is about eight yards fquare, and contains in its fides (as I remember) twelve chefts for corpfes. Over the entrance there are carved fix ftatues as big as the life, ftanding in three niches, two in each niche. At the pedeftals of the ftatues may be obferved a few Greek words, which as far as I was able to differ them in their prefent obfcurity are as follows :

ΕΤΟΥCΙΦ	1[07] A & 01 [ AI	IOTA A AHMH
IOTA O APTe	n niroc	TPIOC KA [IA PI]
WIDIPOC KAI	KAI DOMNCINA	[ אא] אא אא אא א
ΠΡΕΙΓΚΥ ΓΥΝΗ	FYNH	IANTAC enoior[N]
Under the first.	Under the fecond.	Under the third niche.

A gentleman in our company and myfelf have reafon to remember this place, for an efcape we had in it. A drunken janizary paffing under the window where we were, chanced to have a drop of wine thrown out upon his veft. Upon which innocent provocation, he prefented his piftol at us in at the window : had it gone off, it muft have been

been fatal to one or both of us, who fate next the place. But it pleafed God to reftrain his fury. This evening we returned again to Damafeus.

Monday, May 3.—This morning we went to fee the ftreet called Straight, Acts 9.11. It is about half a mile in length, running from eaft to weft through the city. It being narrow, and the houfes jutting out in feveral places on both fides, you cannot have a clear profpect of its length and ftraightnefs. In this ftreet is fhewn the houfe of Judas, with whom St. Paul lodged; and in the fame houfe is an old tomb, faid to be Ananias's; but how he fhould come to be buried here, they could not tell us, nor could we guefs; his own houfe being fhewn 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 prefented the convent with ten per man for our kind reception, we took our leaves of Damafcus, and fhaped our courfe for Tripoli; defigning in the way to fee Balbeck, and the cedars of Libanus. In order to this, we returned the fame way by which we came; and croffing the river Barrady again at the bridge of Dummar, came to a village of the fame name a little farther, and there lodged this night. We travelled this afternoon three hours.

Tuefday, May 4.—This morning we left our old road, and took another more northerly. In an hour and a half we came to a fmall village called Sinie; juft by which, is an ancient ftructure on the top of an high hill, fuppofed to be the tomb of Abel, and to have given the adjacent country in old times the name of Abilene. The fratricide alfo is faid by fome to have been committed in this place. The tomb is thirty yards long; and yet it is here believed to have been but juft proportioned to the ftature of him who was buried in it. Here we entered into a narrow gut, between two fteep rocky mountains, the river Barrady running at the bottom. On the other fide of the river were feveral tall pillars, which excited our curiofity, to go and take a perfecview of them. We found them part of the front of fome 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 fomewhat less than feven hours; our course near north west.

Wednefday, May 5.— This morning we paffed 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 fince the morning before, and afcended the mountain on the left hand. Having fpent in croffing it two hours, we arrived a fecond time in the valley of Bocat; here, fteering northerly directly up the valley, we arrived in three hours at Balbeck. Our ftage this day was near feven hours, and our courfe near about weft.

At Balbeck we pitched at a place lefs than half a mile diftant from the town, eaftward, near a plentiful and delicious fountain, which grows immediately into a brook; and running down to Balbeck, adds no fmall pleafure and convenience to the place.

In the afternoon we walked out to fee the city. But we thought fit, before we entered, to get licenfe of the governor, and to proceed with all caution. Being taught this neceflary care by the example of fome worthy English gentlemen of our factory, who vifiting this place in the year 1689, in their return from Jerufalem, and fufpecting no mifchief, were bafely intrigued by the people here, and forced to redeem their lives at a great fum of money.

Balbeck is supposed to be the ancient Heliopolis, or City of the Sun; for that the word

word imports. Its prefent Arab, which is perhaps its most ancient name, inclines to the fame importance. For Baal, though it imports all idols in general, of whatfoever fex or condition, yet it is very often appropriated to the fun, the fovereign idol of this country.

The city enjoys a most delightful and commodious situation on the east fide of the valley of Bocat. It is of a fquare figure, compafied with a tolerable good wall, in which are tower all round at equal diffances. It extends, as far as I could guefs by the eye, about two furlongs on a fide. Its houfes within are all of the meaneft ftructure, fuch as are ufually feen in Turkith villages.

At the fouth weft fide of the city is a noble ruin, being the only curiofity for which this place is wont to be vifited. It was anciently a heathen temple; together with fome other edifices belonging to it, all truly magnificent; but in latter times thefe ancient ftructures have been patched and pieced up with feveral other buildings, converting the whole into a caftle, under which name it goes at this day. The adjectitious buildings are of no mean architecture, but yet eafily diffinguishable from what is more ancient.

Coming near thefe 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 fupport a cornice that runs all round the flructure, of no ordinary flate and beauty. This part of it that remains, is at prefent 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 feeningly the moft undevout and negligent at their divine fervice of any fort of people in the chriftian 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 fees in the infide fome fragments of images in the walls and ftones, with Roman letters upon them, fet the wrong way. In one ftone we found graven bivis, and in another line mosc. Through this pile you pass in a flately arched walk or portico, one hundred and fifty paces long, which leads you to the temple.

The temple is an oblong fquare, in breadth thirty two yards, and in length fixty four, of which eighteen were taken up by the Hoira or anti-temple; which is now tumbled down, the pillars being broke that fuftained it. The body of the temple, which now ftands, is encompassed with a noble portico, supported by pillars of the Corinthian, order, measuring fix feet and three inches in diameter, and about forty-five feet in height, confifting all of three ftones a piece. The diffance of the pillars from each other, and from the wall of the temple, is nine feet. Of these pillars there are fourteen on each fide 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 flately architrave, and cornice rarely carved. The portico is covered with large ftones hollowed arch-wife, extending between the columns and the wall of the temple. In the center of each ftone is carved the figure of fome one or other of the heathen gods or goddeffes, or heroes. I remember amongst the reft a Ganymede, and the eagle flying away with him, fo, livery done, that it excellently reprefented the fenfe of that verfe in Martial,

Illæsum timidis unguibus hæsit onus.

The gate of the temple is twenty-one feet wide; but how high could not be meafured, it being in part filled up with rubbifh. It is moulded and beautified all round with exquifite fculpture. On the nethermost fide of the portal, is carved a Fame hovering over the bead as you enter, and extending its wings two thirds of the breadth of the gate; and on each fide of the eagle is deferibed a Fame likewife upon the wing. The eagle carries in its pounces a caduceus, and in his beak the ftrings or ribbons coming from the ends of two festoons, whole other ends are held and fupported on each fide by the two Fames. The whole feemed to be a piece of admirable fculpture.

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 feem to have been defigned for the reception of idols. Of these pilasters, there are eight in a row, on each fide; and of the niches nine.

About eight yards diffance from the upper end of the temple, ftands part of two fine channelled pillars; which feem to have made a partition in that place, and to have fupported a canopy over the throne of the chief idol, whofe ftation appears to have been in a large niche at this end. On that part of the partition which remains, are to be feen carvings in relievo, reprefenting Neptune, tritons, fifthes, fea-gods, Arion and his dolphin, and other marine figures. The covering of the whole fabrick is totally broken down, but yet this I mult fay of the whole, as it now ftands, that it ftrikes the mind with an ar of greatnefs beyond any thing that I ever faw before, and is an eminent proof of the magnificence of the ancient architecture.

About fifty yards diftant from the temple, is a row of Corinthian pillars, very great and lofty; with a most flately 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 curiofity of this place, which a man had need be well affured of his credit before he ventures to relate, left he fhould be thought to ftrain the privilege of a traveller too far. That which I mean is a large piece of the old wall or  $\Pi_{tel}(\mathcal{Co} \wedge \mathcal{G})$ , which encompafied all these ftructures laft described. A wall made of fuch monstrous great stores, that the natives hereabouts (as it is usual in things of this strange nature) afficible it to the architecture of the devil. Three of the stores, which were larger than the reft, we took the pains to measure, and found them to extend fixty-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 fame dimension. These three stores lay in one and the fame row, end to end. The rest of the wall was made also of great stores, but none I think, fo great as these. That which added to the wonder was, that these stores were lifted up into the wall, more than twenty foot from the ground.

In the fide of a finall afcent, on the eaft part of the town, flood an old fingle column of the Tufcan order, about eighteen or nineteen yards high, and one yard and a half in diameter. It had a channel cut in its fide from the bottom to the top; from whence we judged it might have been erected for the fake of raifing water.

At our return to our tents, we were a little perplexed by the fervants of the mofolem, about our caphar. We were contented at laft to judge it at ten per Frank, and five per fervant, rather than we would engage in a long difpute at fuch a place as this.

Near the place where we were lodged was an old mofque, and (as I faid before) a fine fountain. This latter had been anciently beautified with fome handfome fromework

work round it, which was now almost ruined; however, it afforded us this imperfect infeription:

# ΤωΝΧΕΙΨΕΡΕΙώΝ ΠΙΣΟΝΕωΚΤΙΟΤΟΟΠΑΝΝ ΒΛΕΠΕΙΝΔΕΔωΚΕΝωΡΡΕΟΤΕΚΑΙΝΕΟΝ ΧΡΥΟΟΝΠΑΡΑΟΧΟΞΟΔΟΙΒΙΟΟΤΕ ΜΕΓΑΟ ΥΔωΡΤΕΝΥΝ-ΡΕΟΤΙΠΗΓΑΙΟΝΠΟΛΥ ΕΥΧΑΙΟΘΕΟΔΟΤΟΥΤΟΥ ΟCIOY ΕΠΙΟΚΟΠΟΥ.

Thurfday, May 6.—Early this morning we departed from Balbeck, directing our courfe ftraight acrofs the valley. As we paffed by the walls of the city, we observed many ftones inferibed with Roman letters and names; but all confused, and fome placed upfide down: which demonstrates that the materials of the walls were the ruins of the ancient city.

In one place we found thefe letters, "RMIPTITVEPR, in other thefe, VARI-; in another, NERIS; in others LVCIL-, and SEVERI, and CELNAE, and FIRMI; all which ferve only to denote the refort which the Romans had to this place in ancient times.

In one hour we paffed by a village called Ye ad; and in an hour more went to fee 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 infcription on its north fide, but the letters are now perfectly erafed. In one hour more we reached the other fide of the valley, at the foot of Mount Anti-Libanus.

We immediately afcended 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 fnow. By this lake our guides would have had us ftaid all night; affuring us that if we went up higher in the mountains, we fhould be forced to lie amongft the fnow: but we ventured that, preferring a cold lodging, before an unwholefome one. Having afcended one hour, we arrived at the fnow; and proceeding amongft it for one hour and a half more, we then chofe out as warm a place as we could find in fo high a region; and there we lodged this night upon the very top of Libanus. Our whole ftage this day was feven hours and a half.

Libanus is in this part free from rocks, and only rifes and falls with fmall, eafy unevennels, for feveral hours riding; but is perfectly barren and defolate. The ground, where not concealed by the fnow, appeared to be covered with a fort of white flates thin and fmooth. The chief benefit it ferves for, is, that by its exceeding height, it proves a confervatory for abundance of fnow, which thawing in the heat of fummer, affords fupplies of water to the rivers and fountains in the valleys below. We faw in the fnow, prints of the feet of feveral wild beafts, which are the fole proprietors of thefe upper parts of the mountains.

Friday, May 7.—The next morning we went four hours almost perpetually upon deep fnow; which, being frozen, bore us and our horfes; and then defcending 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 ftrike out of the way, in order to go to Canobine and the Cedars. And fome of us went upon this defign, whilft the reft chofe 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 feveral hours in intricate and untrodden mazes amongft the mountains, finding him perfectly at a lofs, we were forced to forfake our intended vifit for the prefent, and to fteer directly for Tripoli; where we arrived late at night, and were again entertained by our worthy friends, Mr. conful Haftings and Mr. Fisher, with their wonted friendship and generofity.

Saturday, May 8 .- In the afternoon Mr. conful Haftings carried us to fee the caftle of Tripoli. It is pleafantly fituate on a hill, commanding the city; but has neither arms nor ammunition in it, and ferves rather for a prifon than a garrifon. There was thut up in it at this time a poor christian prifoner, 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 apoftacy, and died to atone for it; for he was impaled by order of the baffa two days after we left Tripoli. This punifhment of impaling is commonly executed amongst the Turks for crimes of the higheft degree; and is certainly one of the greateft 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 cuftom, of compelling malefactors to bear their crofs. Being arrived at the fatal place, they thrust in the stake at the fundament of the perfon who is the miferable fubject of this doom ; and then taking him by the legs, draw on his body upon it, until the point of the flake appears at his fhoulders. After this they erect the flake, and faften it in a hole dug in the ground. The criminal, fitting in this pofture upon it, remains not only ftill alive, but alfo drinks, fmokes, and talks, as one perfectly fenfible ; and thus fome have continued for twentyfour hours. But generally after the tortured wretch has remained in this deplorable and ignominious polture an hour or two, fome one of the flanders-by is permitted to give him a gracious stab to the heart; fo putting an end to his unexpressible mifery.

Sunday, May 9.-Defpairing of any other opportunity, I made another attempt this day to fee the Cedars and Canobine. Having gone for three hours acrofs the plain of Tripoli, I arrived at the foot of Libanus; and from thence continually alcending, not without great fatigue, came in four hours and a half to a finall village called Eden, and in two hours and a half more to the Cedars.

The noble trees grow amongft the fnow near the higheft part of Lebanon; and are remarkable as well for their own age and largenefs, as for those frequent allufions made to them in the word of God. Here are fome of them very old, and of a prodigious bulk; and others younger of a finaller fize. Of the former I could reckon up only fixteen; and the latter are very numerous. I measured one of the largelt, and found it twelve yards fix inches in girt, and yet found; and thirty-feven yards in the fpread of its boughs. At about five or fix yards from the ground, it was divided into five limbs, each of which was equal to a great tree.

After about half an hour fpent in furveying this place, the clouds began to thicken. and to fly along upon the ground, which fo obfcured the road, that my guide was very much at a lofs to find our way back again. We rambled about for feven hours thus bewildered, which gave me no fmall fear of being forced to fpend one night more at Libanus. But at laft, after a long exercife of pains and patience, we arrived at the way

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way that goes down to Canobine; where I arrived by that time it was dark, and found a kind reception, anfwerable to the great need I had of it, after fo long a fatigue.

Canobine is a convent of the Maronites, and the feat of the patriarch, who is at prefent F. Stephanus Edenenfis, a perfon of great learning and humanity. It is a very mean ftructure, but its fituation is admirably adapted for retirement and devotion; for there is a very deep rupture in the fide of Libanus, running at leaft feven hours travel directly up into the mountain. It is on both fides exceeding fteep and high, cloathed with fragrant greens from top to bottom, and every where refreshed with fountains, falling down from the rocks in pleafant cafcades; the ingenious work of Nature. Thefe ftreams, all uniting at the bottom, make a full and rapid torrent, whofe agreeable murmuring is heard all over the place, and adds no finall pleafure to it. Canobine is feated on the north fide of this chafm, on the fleep of the mountain, at about the mid-way between the top and the bottom. It flands at the mouth of a great cave, having a few finall rooms fronting outward, that enjoy the light of the fun; the reft are all under ground. It had for its founder the emperor Theodofius the Great, and though it has been feveral times rebuilt, yet the patriarch affured 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 ftands in the grot, but fronting outwards receives a little light from that fide. In the fame fide there were also hanged in the wall two fmall bells, to call the monks to their devotions; a privilege allowed no where elfe in this country; nor would they be fuffered here but that the Turks are far enough off from the hearing of them.

The valley of Canobine was anciently (as it well deferves) very much reforted to for religious retirement. You fee here ftill hermitages, cells, monafteries, almost without number. There is not any little part of rock that jets out upon the fide of the mountain, but you generally fee fome little ftructure 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 fteered my courfe down by a narrow oblique path, cut in the fide of the rupture, and found it three hours before I got clear of the mountain, and three more afterwards before I came to Tripoli.

Tuefday, May 11.—This day we took our leaves of our worthy Tripoli friends, in order to return for Aleppo. We had fome debate with ourfelves, whether we fhould take the fame way which we came when outward-bound, or a new one by Emiffa Hempfe and Hamal. But we had notice of fome diffurbances upon this latter road; fo we contented ourfelves to return by the fame way we came; for having had enough by this time both of the pleafure 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 Eaft that I have feen; and the reafon is, that they may lofe none of their ftraw, which is generally very fhort, and neceffary for the fuftenance of their cattle; no hay being here made. I mention this becaufe it feems to give light to that expression of the Plalmist, ps. 129. 6, 'Which withereth before it be plucked up,' where there feens to be a manifelt allufion to this cuftom. Our new translation renders this place otherwife ; but in fo doing it differs from most,

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OF

or all other copies; and here we may truly fay, the old is the better. There is, indeed, mention of a mower in the next verfe; but then it is fuch 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 fame evening to Aleppo.

Thus, by God's infinite mercy and protection, we were reftored all in fafety to our refpective 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 perfon engaged in this pilgrimage, viz. that amongst fo great a company as we were, amidit fuch a multiplicity of dangers and cafualties, fuch variety of food, airs, and lodgings (very often none of the beft), there was no one of us that came to any ill accident throughout our whole travels; and only one that fell fick by the confequences of the journey after our return; which I efteem the lefs diminution to fo fingular a mercy, in regard that amongst fo many of my dear friends and fellow travellers, it fell to my own fhare to be the fufferer.

Δόξα Θεώ.

Since the Book was printed off, the two following Letters, relating to the fame Subject, were communicated by the Reverend Mr. Ofborn, Fellow of Exeter College; to whom they were fent by the Author, in answer to fome Questions proposed by him.

SIR,

I RECEIVED yours of June 27, 1698, and returned you an answer to it in brief, about three months fince; promifing to fupply what was then wanting at fome other opportunity; which promife I fhall now make good. You defired an account of the Turks, and of our way of living amongft them. As to the former, it would fill a volume to write my whole thoughts about them. I fhall only tell you at prefent, that I think they are very far from agreeing with that character which is given of them in Chriftendom; especially for their exact justice, veracity, and other mortal virtues: upon account of which I have fometimes heard them mentioned with very extravagant commendations, as though they far exceeded christian nations. But I must profess myfelf of another opinion; for the chriftian religion, how much foever we live below the true fpirit and excellency of it, must still be allowed to difcover fo much power upon the minds of it's professions, as to raife them far above the level of a Turkith 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, generofity, and wit (in the English notion), and delightful converse, and all the qualities of a refined and ingenuous fpirit, are perfect ftrangers 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 cuftom and neceffity. Their religion is framed to keep up great outward gravity and folemnity, without begetting the least good tincture of wildom or virtue in the mind. You shall have them at their hours of prayer (which are four a day

day always) addreffing themfelves to their devotions with the most folemn and critical wafhings, always in the most public places, where most people are passing; with most lowly and molt regular proftrations, and a hollow tone ; which are, amongft them, the great excellencies of prayer. I have feen them in an affected charity, give money to bird-catchers (who make a trade of it) to reftore the poor captives to their natural liberty, and at the fame time hold their own flaves in the heavieft bondage. And at other times they will buy flefh to relieve indigent dogs and cats; and yet curfe you with famine and peftilence, 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 pleafure but that of the fixth fenfe. 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 bleffed Lord's description of the Jewish pharifees. In a word, luft, arrogance, covetoufnefs, and the most exquisite hypocrify compleat their character. The only thing that ever I could observe to commend in them, is the outward decency of their carriage, the profound refpect they pay to religion and to every thing relating to it, and their great temperance and frugality. 'The dearnefs of any thing is no motive in Turkey, though it be in England, to bring it into fashion.

As for our living amongft them, it is with all poffible quiet and fafety, and that is all we defire, their converfation being not in the leaft entertaining. Our delights are among ourfelves; and here being more than forty of us, we never want a moft friendly and pleafant converfation. Our way of life refembles, in fome meafure, the academical. We live in feparate fquares, flut up every night after the manner of colleges. We begin the day conftantly, as you do, with prayers; and have our fet times for bufmefs, meals, and recreations. In the winter we hunt in the moft delightful campaign twice a week; and in the fummer go as often to divert ourfelves under our tents, with bowling and other exercifes; fo that you fee we want not divertifements, and thefe all innocent and manly. In fhort, it is my real opinion, that there is not a fociety out of England that, for all good and defirable qualities, may be compared to this. But enough of this confusion, which I would have fhortened and put in better order if I had time.

March 10, 1698-9.

SIR,

AS for your queftions about Gehazi's pofterity, and the Greek excommunications, I have little to andwer; but yet I hope enough to give you and your friend fatisfaction. When I was in the Holy Land, I faw feveral that laboured under Gehazi's diftemper, but none that could pretend to derive his pedigree from that perfon. Some of them were poor enough to be his relations, particularly at Sichem (now Naplofu) there were no lefs than ten (the fame number that was cleanfed by our Saviour not far from the fame place) that came a begging to us at one time. Their manner is to come with fmall buckets in their hands, to receive the alms of the charitable; their touch being ftill held infectious, or at leaft unclean. The diftemper, as I faw it in them, was very different from what I have feen it in England; for it not only defiles the whole furface of the body with a foul fcurf, but alfo deforms the joints of the body, particularly thole of the wrifts and ancles; making them fwell with a gouty fcrofulous fubthance, very loathfome to look upon. I thought their legs refembled thofe of old battered horfes, fuch as are often feen in drays in England. The whole diftemper,

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indeed.

indeed, as it there appeared, was fo noifome that it might well pafs for the utmoft corruption of the human body on this fide the grave. And certainly the infpired pen-men could not have found out a fitter emblem, whereby to express the uncleanness and odioufness of vice. But to return to Gchazi: it is no wonder if the defcent from him be by time obfcured, feeing the beft of the Jews, at this time of day, are at a loss to make out their genealogies. But befides, I fee no neceffity in fcripture for his lines being perpetuated. The term (for ever) is, you know, often taken in a limited fenfe in holy writ, of which the defignation of Phineas's family to the priefthood, Numb. 25. 13, may ferve for an inflance. His posterity was, you know, cut entirely off from the priefthood, and that transferred to Eli (who was one of another line) about 300 years after.

I have enquired of a Greek prieft, a man not defitute either of fenfe or probity, about your other queftion. He politively affirmed it, and produced an inftance of his own knowledge in confirmation of it. He faid, that about fifteen years ago, a certain Greek departed this life without abfolution, being under the guilt of a crime which involved him in the fentence of excommunication, but unknown to the church. He had chriftian burial given him; and about ten years after, a fon of his dying, they had occafion to open the ground near where his body was laid, in order to bury his fon by him, by which means they difcovered his body as entire as when it was first laid in the grave. The fhroud was rotted away, and the body naked and black, but perfectly found. Report of this being brought to the bifhop, he immediately fufpected the caufe of it; and fent feveral priefts (of whom the relator was one) to pray for the foul of the departed, and to abfolve him at his grave; which they had no fooner done, but (as the relator goes on) the body inftantly diffolved and fell into duft like flacked lime, and fo (well fatisfied with the effect of their abfolution) they departed. This was delivered to me verbo facerdotis. The man had hard fortune not to die in the Romifh communion, for then his body being found fo entire, would have entitled him to faintfhip; for the Romanifts, as I have both heard and feen, are wont to find out and maintain the relics of faints by this token. And the fame fign, which p oves an anathema maranatha amongst the Greeks, demonstrates a faint amongst the papifts; 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 fet out from Aleppo, April 17, 1699, and steering east-north-east, fomewhat lefs, we came in three hours and a half to Surbafs.

Tuefday, April 18.—We came in three hours and a half to Bezay, paffing by Bab, where there is a good aqueduct, Dyn il Daab<sup>\*</sup>, to which you defeend by about thirty fteps; and Lediff, a pleafant village. Our courfe thus far was eaft and by north. In the afternoon we advanced three hours further, courfe north eaft, to an old ruined place, formerly of fome confideration, called Acamy; it is fituated in the wildernefs on a hill encompaffed by a valley; it was large, and had the footheps of fome fymmetry, good walls and buildings.

\* The district of Daab.

Wednefday,

Wednefday, April 19.—We went eaft and by north, and in four hours arrived at Bambych. This place has no remnants of its ancient greatnefs but its walls, which may be traced all round, and cannot be lefs than three miles in compafs. Several fragments of them remain on the eaft fide, efpecially at the eaft gate; and another piece of eighty yards long, with towers of large fquare ftone extremely well built. On the north fide I found a ftone with the bufts of a man and woman, large as the life; and under, two eagles carved on it. Not far from it, on the fide of a large well, was fixed a ftone with three figures carved on it, in baflo relievo. They were two fyrens, which twining their fifty tails together, made a feat, on which was placed fitting a naked woman, her arms and the fyrens on each fide mutually entwined.

On the weft fide is a deep pit of about 100 yards diameter. It was low, and had now water in it, and feemed to have had great buildings all round it, with the pillars and ruins of which it is now in part filled up; but not fo much but that there was flill water in it. Here are a multitude of fubterraneous aqueducts brought to this city; the people attefted no fewer than fifty. You can ride no where about the city without feeing them. We pitched by one about a quarter of a mile eafl of the city, which yields a fine ftream; and, emptying itfelf into a valley, waters it, and makes it extremely fruitful. Here, perhaps, were the paftures of the beafts defigned for facrifices. Here are now only a few poor inhabitants, though anciently all the north fide was well inhabited by Saracens, as may be feen by the remains of a noble molque and a bagnio a little without the walls. We were here vifited by a company of Begdelies, who were incamped fome hours further towards Euphrates, having about 1000 horfe there.

Thurfday, April 20.—For avoiding the Begdelies, we hired a guide, who conducted us a by-way. We travelled north-north-eaft, over a defert ground, and came in three hours to a finall 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 femicircular figure, its flat fide lying on the banks of Euphrates; on that fide it has a high long mount, clofe by the water, very fleep. It was anciently built upon (and at one end of it I faw 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 ftone a beaft refembling a lion, with a bridle in his mouth, and I believe anciently a perfon fitting on it; but the ftone is in that part now broke away; the tail of the beaft was couped.

Round about this place are high banks caft up, and there is the footfteps of walls on them. The gates feem 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 fhoot a ball over it, but it dropt into the water. Here is found a large ferpent, 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 feen the ruins of a ftone-bridge over the river; for my own part I faw it not, nor do I much rely on the Turk's veracity. The river feemed to be lately fallen very fuddenly, for the banks were frefhly wet, two yards and more above the water. It was here north and fouth.

Friday, April 21.—We kept clofe on the banks of Euphrates, and in two hours and a half croffed a fine rivulet called Towzad; and in two hours more arrived over againft Beer, and pitched on a flat, clofe by the river fide. Obferving the latitude of the place by my quadrant, I found the angle between the fun 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 flation, not daring to crofs the river, for fear of falling into the hands of the chiah of the bafhaw of Urfa, who was then at Beer ordering many boats of corn down to Bagdal. We were fupplied, at the fame time, with provisions by Sheck Aflyne, to whom we made returns.

Sunday, April 23.—The chiah being now departed, Sheck Affyne invited us over to Beer; we croffed 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 necesfary, 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 fide.

Having faluted Aflyne, we were conducted to fee the caftle; which is a large old building on the top of a great long rock, feparated by a great gulph or natural bottom, from the land. At first coming within the gates, which are of iron, we faw feveral 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 fomewhat to an edge toward the periphery; and fcrews to bend bows or engines, as alfo feveral brafs field pieces.

Afcending up the fides of the rock by a way cut obliquely, you come to the caftle: At first entrance, you find a way cut under ground down to the river. In the caftle, the principal things we faw were, first a large room full of old arms; I faw there glass bottles to be flot at the end of arrows; one of them was fluck at the end of an arrow, with four pieces of tin by its fides, to keep it firm. Vast large cross bows and beams, feemingly defigned for battering rams; and Roman faddles and head-pieces of a large fize, fome of which were painted; and fome large thongs for bow-ftrings, and bags for flinging flones. But the jealoufy of the Turks would not permit us to flay fo long as would have been requisite for a perfect examination of these antiquities.

From the caftle we returned to Affyne, and were civilly treated. In the evening we went up into the country of Mefopotamia. The hills are chalky and fteep, and come clofe to the water fide without a plain intervening, as it is upon the fide of Syria; fo that Beer ftands on the fide of a hill. However, it has a couple of fine ftreams that run over the top of the hill; one of which drives two mills, and fo runs down to the city, which is well walled. In the fide of the hill, there is a kane under ground, cut into the rock, with fifteen large pillars left to fupport its roof.

Monday, April 24.—We left Beer, and travelling weft, came in three hours to Nizib, a place well fituated at the head of the Towzad. Here is an old finall church, very flrong and entire; only the cupola in the middle of the crofs is broke down, and its fpace covered with leaves, to fit the place for a mofque. I believe the Turks made the places to which they turn in prayers, empty nitches, to fhew that they worfhipped one invifible God, not to be reprefented by integes. In two hours we came from Nizib to a good chriftian village called Uwur; and in an hour and a half more, to a well in the defert.

Tuefday, April 25.—We travelled weft near two hours; and came through a fine country, divertified into fmall hills and valleys, to a vihage called Adjia, having left Silam and two other villages on the right hand. At Adjia rifes the river of Aleppo, from a large fountain, at once; and jult above it runs the Sejour, which might be let into it by a flort cut of ten yards. From Adjia our courfe was weft north weft. The banke banks of the Sejour are well planted with trees and villages. In two little hours we came to Antab, having croffed the Sejour at a bridge about three quarters of an hour before. Leaving the city on the right hand, we paffed under its walls, and pitched about three quarters of an hour from it, on a plain field on the banks of the Sejour.

Antab flands moftly on a hill, having a caftle on a round mount, at its north fide, exactly refembling that of Aleppo, though much lefs. 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 caftle, with portals for flot; and it is faced with flone walls, where the rock was not flrong enough. The houfes have generally no upper rooms; the bazars are large. I faw here a fine flone very much refembling porphyry; being of a red ground, with yellow fpecks and veins, very gloffy. It is dug juft by Antab.

Antab is doubtlefs Antiochia penes Taurum : in the fkirts of which it ftands, and is not far diftant from the higheft ridge : it is about two thirds as big as Aleppo.

Wednefday, April 26.—We paffed through a fruitful mountainous country, and came in feven hours and a quarter to Rowant cattle. It ftands on the top of a round fteep hill, and has been ftrong for the times it was built in. It is probably a Saracen fabrick, and is now in ruins. At the foot of the hill weftward runs the river Ephreen; its courfe is fouth fouth weft. Our courfe from Antab to Rowant was north weft and by north.

Thurfday, April 27. — We continued travelling through the mountains, which were now fomewhat more uneven and precipitous, but watered every where with fine fprings and rivulets. In about fix hours we came to Corus; our courfe was fouth welt, having croffed the Ephreen about two thirds of an hour before. Juft by Corus is the river Sabon, that is, Chor or Char, which encompafies most part of the city.

Corus ftands an a hill, confifting of the city and caftle. The city ftands northerly; and from its north end afcending, you come at laft to a higher hill to the fouthward, on which ftands the caftle. The whole is now in ruins, which feems to have been very large, walled very ftrongly with huge fquare ftones. Within are obfervable the ruins, pillars, &c. of many noble buildings. On the weft fide there is a fquare enclofure of great capacity, compafied with good walls and five gates, which admitted into it; as one may different by the ruins of them. I conjectured they might be the cathedral.

Below the caftle hill, to the fouthward, ftands a noble old monument. It is fix fquare, and opens at fix windows above; and is covered with a pyramidical cupola. In each angle within is a pillar of the Corinthian order, of one ftone; and there is a fine architrave all round juft 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 feveral fepulchral altars, of which only one has a legible infeription.

Friday, April 28.—We left Corus, and without the town about half a mile fouth eaft, we defeended down through a way cut obliquely on the fide of a precipice, which leads to a bridge of feven arches of a very old ftructure, 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. Thefe bridges are very ancient, and well built of fquare ftone. Three pillars have an acute angle on the fide against the ftreaun, and a round buttrefs on the other fide, and on both fides are niches for ftatucs. They were well paved a-top with large ftones, and are doubtlefs, as well as that of the other fide of the town, the work of the excellent and magnificent Theodorit.

From this bridge in about three hours, with a courfe fouth fouth eaft, or fouth eaft and by fouth, we arrived at Jan-Bolads. From Jan-Bolads to Chillis is one hour and and two thirds, courfe north north eaft. Chillis is a large populous town, and has fifteen molques that may be counted without the town; and it has large bazars. Many medals are found here, which feem to argue it to be ancient; but under what name I know not.

Aleppo bears from Jan-Bolads fouth and by eafl; Seck-Berukel fouth fouth weft. An hour from Jan-Bolads is Azafs. And two hours further, we lodged in the plain, which about Chillis and Azafs is very wide and no lefs fruitful. This country is always given to the validea or grand-fignor's mother.

Saturday, April 29.—We arrived by God's bleffing fafe in Aleppo, having travelled about five hours with a courfe fouth and by eaft.

Δόξα Θεώ,

# 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 croffing one corner of it. It is of an exact level, and appears at a diffance like a lake of water. There is a kind of a dry cruft of falt all over the top of it; which founds, when the horfes go upon it, like frozen fnow when it is walked upon. There are three or four fmall rivulets empty themfelves into this place, and wafh it all over, about autumn, or when the rains fall.

In the heat of the fummer the water is dried off, and when the fun has forched the ground, there is found remaining the cruft of falt aforefaid; which they gather and feparate into feveral heaps, according to the degrees of finenefs; fome being exquifitely white, others alloyed with dirt.

It being foft in fome places, our horfes hoofs ftruck in deep; and there I found in one part a foft brown clay, in another a very black one, which to the tafte was very falt, though deep in the earth. Along on one fide of the valley, viz. that towards Gibul, there is a fmall precipice about two men's lengths, occafioned by the continual taking away the falt; and in this you may fee how the veins of it lie. I broke a piece of it, of which that part that was exposed to the rain, fun, and air, though it had the fparks and particles of falt, yet it had perfectly loft its favour, as in St. Matthew, chap. 5. The inner part, which was connected to the rock, retained its favour, as I found by proof.

In feveral places of the valley, we found that the thin cruft of falt upon the furface, bulged up, as if fome infect working under it had raifed it; and taking off the part, we found under it efflorefcences of pure falt flot out according to its proper figure.

At the neighbouring village Gibul, is kept the magazines of falt, where you find great mountains (as I may fay) of that mineral, ready for fale. The valley is farmed of the grand fignior 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 possefied 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 fet 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 fome 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 fo particularly defcribed in this Journal, that it is impossible for an inquisitive traveller to be at a loss in his fearches 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 fuppofe fuch a copy of them, as would be fufficient for the end propofed, could be taken by any traveller in the time ordinarily allowed for a journey between Cairo and Mount Sinai; but I imagine, if a perfon was fent on purpofe to live for fome time at Tor, on the coaft of the Red-fea, he might make fuch an acquaintance with the Arabs living near the Written Mountains, by the civility of his behaviour, and by frequently making them fmall prefents, that it would be no great difficulty in fix months, or thereabouts, to attain the defired end.

As this will require a good capacity and induftry in the perfon employed, and likewife muft be attended with fome expence, I do not know to whom I can apply more properly, than to your honourable fociety, to look out for a fuitable perfon to be employed on this errand. As to the expence, I am willing to bear any proportion of it which you fhall think proper, in order to have this defign thoroughly effected.

<sup>• &</sup>quot;In one of the roads from the convent to Suez, there is exactly fuch another flone as the rock of Maffa and Meribath in Rephidim, with the fame fort of openings all down, and the figns where the water ran. I was definous to pafs by it on my return, but unfortunately was led another way. I afked the Arabs about it, who told me it was likewife called the Stone of Mofes, and that they judged it had the fame virtues as the other. The first account I had of it, I can very much depend upon, being from a manufcript journal, wit by the prefert Prefetto of Egypt from the Propaganda fide, who went this journey with an Arabilith gentleman now in London."—Pococke's Descr. of the East. vol. i. p. 147.

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# AN EXACT JOURNAL FROM CAIRO TO MOUNT SINAL, BEGUN THE FIRST OF SEPTEMBER, 1722.

Sept. 1.- A LL our companions having affembled at my houfe, viz. Choga Abrahim Moffaad, Jacob Uhabez Abdelaziz, merchants; alfo Mons. Beraoue, the fon of a French merchant, and three brothers, James of B shemia milfionary de propaganda fide, Elias of Aleppo, of the Society of Jefus, and Charles of the Francifcan Order, fuperior of the Capuchins; about three o'clock in the afternoon, after a brotherly embrace, and having taken leave of all the reft of my domeflicks 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 Naafer\*; where we made fome flay to take an accurate view of that ancient and magnificent piece of building; and in the mean time the whole caravan being affembled we departed, under the conduct of one of the furbaffi, and accompanied by feveral orientals who were friends to the Cairo merchants, directed our courfe due eaft, among those ruins and ancient monuments which remain of the city of the Sun<sup>†</sup>, as is most probable, which are now every where interfperfed with Turkifh fepulchres; and after a journey of a good half hour from the gate of the city, we arrived at a place called Ukalt Elt ahaar !, to which the aforementioned buildings, towers, or other ruins, extend : which time has, for the moft part, confumed. In this place, the monks of Mount Sinai have an ancient house, formerly fufficiently large and famous, and built of hewn ftone; but unlefs it be foon repaired by those monks, it will add to the number of its neighbouring ruins. Here we ftaid all night with our camels and other beafts, being tolerably well accommodated; and only incommoded by the noify fonnets of our eaftern friends, who according to the cuftom of the country, defigned thefe their unharmonious vociferations as a compliment.

Sept. 2.—At break of day we all arcfe, and having loaded our fifty camels (for of that number our caravan confifted), we took leave of our Cairo friends, and about five in the morning departed from this place, fome on horfes, fome on camels, and fome on dromedaries; but I for curiofity, as well as conveniency fake, made myfelf to be carried after the manner of the Turks in a mohie, but fitting after our own fafhion; two of which feats are fixed on a camel; hanging down on either fide, carrying two perfons : this kind of carriage, when perfons are accuftomed to it, is convenient enough. But Mr. Beraoue unfortunately chofe a fine horfe, which as he was not able to manage, would have broke his neck, if he had not foon difmounted, and changed it for a camel.

And purfuing our journey, after a good hour we paffed 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, confifting of a tower or molque furrounded with trees, with ripe dates hanging down from them; which afforded a pleafant profpect.

After three quarters of an hour we paffed by another place called Matharca, which hay on the left hand of the road, very pleafantly fituated in the midfl of trees; and in this place the learned for the moft part agree, formerly flood the city of the Sun §; of whofe antiquities there is nothing now remaining, but one obelifk, fixty-fix feet high, and having each fide, which is feven feet eight inches broad, engraved all over with hieroglyphical characters. It flands about half an Italian mile beyond the village. This

• Or Baabel Naafar. See Oct. 16. + Or Heliopolis. ‡ Or Ukalt el Bahaar. See Oct. 15. § Quære, how does this agree with what he faid in his laft day's journey?

obelifk

obelifk is erect, but there is another near it of the fame magnitude, which lies upon the ground.

Continuing our route for an hour and a quarter we paffed by another village called El Marge, which lies on the right hand of the road, and, like thofe before mentioned, was furrounded 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 ourfelves, after having fulfered much from the burning heat of the fun. Here the inhabitants of the place, who are called Bedwins, live in tents, after the manner of the Arabians. It was pitcous to behold the poverty of those habitations under a poor tent, I might indeed fay under a black piece of coarse canvas, subdivided into three apartments; in the most retired of which the women have refidence; in the middle fome 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 practifed by the ancient patriarchs, Abraham, Ifaac, 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 loft fight of that chain of mountains \*, which we faw towards the fouth, at a great diffance from us. And a little after, we faw, towards the north, hills of fand, appearing not unlike our hills in Italy when covered with fnow, and which continued in view for three hours; but at length, when it was late in the evening, we loft fight of thefe alfo; 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 ftopped in this very place, though it had fet 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 eaft, or eaft-north-eaft, through a number of little hills which were interfperfed here and there; till we ftopped, about half an hour after ten, in an agreeable fpot of ground, adorned with a beautiful verdure, where we dined; and purfuing our journey from thence about one in the afternoon, about five we came to a parcel of ragged mountains called Huhebi, fituated towards the fouth; and after we had continued our route for three hours more we refted about eight o'clock.

Sept. 5.—Having rifen 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 paffed the fummit of them, and were upon the delcent, which declined very gently and gradually. At three quarters after feven we paffed 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 pofferfion of thefe places in the time of war.

Soon after we had paffed by this place, ftill continuing on the defcent, we difcovered the Red-fea, and fome fhips in port, two of which were then actually departing towards Gidda; and having paffed much fuch another place as Hagirut, called Birel Suefs, where there is good water for camels, we came at length fafe and found about three quarters after ten in the morning to Suefs, and leaving the gate of the city upon the right hand, we pitched our tents on the outfide of the walls, on the fea-fhore, with the city to the fouth of us, and the fea to the north-eaft; and remained under our tents during the heat of the day.

<sup>\*</sup> Peffibly it was femewhere hereabouts that Mofes turned to go and encamp before Etham, when, according to the obfervation of Pharaoh, he feemed to be intangled in the land; or in that ridge of mountains which lay towards the South. See Exed. xiii. 20. xiv. 2, 3; and Shaw's Travels, p. 345.

The city of Suefs is fmall and inconfiderable, and its walls half in ruins, with three fmall turrets or mofchs. It is fituated in 29 degrees 50 minutes of north latitude, at the extremity of the Red-fea, having the fea to the eaft, and the port to the fouth, which is furrounded on the eaft fide by an ifland, and in which there were then ten fhips preparing to fet fail by the first opportunity, whose companies at prefent 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 perfons behind to guard the place; and all this on account of the great fearcity of water and provisions, for nothing will grow thereabouts, and there is no water nearer than fix or feven hours journey towards the north east; to bring which the camels fet out about four o'clock in the afternoon, and arriving about midnight, as foon as they had filled their veffels, they return and generally get back to Suefs about eight o'clock in the morning. A finall vessel of water is fold for three or four medinas<sup>\*</sup>, 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 rifing ground, with the ruins of fome ancient buildings which they fay are the remains of fome famous city. There are alfo on this hill two cannons, which lie on the ground, and which upon viewing narrowly, I perceived were caft by the Turks, becaufe upon the fmaller one were Arabic characters, exprefling the year when they were made, which upon computation I found to be about one hundred and ninety-feven years ago. The lefs was ten feet long, and its bore about feven inches and three quarters French meafure; the larger, of a more ordinary kind of workmanfhip, was near twice as long, being nineteen feet long, and its bore feven inches and a half. There were alfo feveral other cannons lying in the city, made of brafs, but caft with more fkill than thofe before mentioned.

Sept. 6.—We fet 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-fea, we went by boat from this part of Africa to that part of Afria which lies directly over against it, at the diftance of one quarter of an Italian mile. In our passage, we actually met fome vessels going to Suess to purchase the water, which as I mentioned before, was brought thither to be fold, on camels backs from the mountains.

And now having paffed the Red-fea, the heat of the fun being exceffively 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 caft-fouth-eaft, leaving fome mountains  $\ddagger$  at a great diffance towards our left hand, and having the Red-fea on our right, we refted about two o'clock near certain fountains called Ain el Mufa, or the Fountains of Mofes, fituated among little hills; which I went to, and found the water tolerably good, but with a little faltnefs; and no fooner does it rife out of the bowels of the earth, but it is loft again in the fand, or as I may fay, is in the day time inftantly abforbed by the burning and thirfty fund. At night it feems to flow further than it does by day, as may be feen by the traces it leaves behind; and I believe, if the place were cleanfed (it being very full of dirt and mud), the water would be fweeter, and there would be a larger current, for these are three fprings which run not far from each other, into which the Arabs fuffer the camels to enter when they drink.

From thefe fountains may be plainly feen a wonderful aperture ‡ in the mountains on the other fide of the Red Sea, through and from which the children of lfrael entered into the Red Sea, when Pharaoh and his hoft were drowned; which aperture is fituated weft-fouth-weft from thefe fountains of Mofes; and the breadth of the fea here-

‡ Cailed by Mofes Piha-hiroth, or the mouth, or opening of Hiroth, Exod. xiv. 2, and by the Greeks Clyfma. Philoft. lib. iii. cap. 6.

<sup>\*</sup> A medina is 1d. ? English money.

<sup>+</sup> The mountains and calle of Sedur or Shur. See Gen. xv. 18, and Pococke's Travels, p. 139.

abouts, where the the children of Ifrael paffed it, is about four or five hours journey. But from Suez by land to thefe fountains would be feven or eight hours journey.

The place where we then were is called Sedur; we refted ourfelves in it till fun-fet. At laft, about a quarter after fix, we fet forward on our journey, and going in the dark through the defart of Sedur, we wandered here and there out of our road, till we ftopped aboutmidnight to take a little reft upon a fmall hill of fand, where they fay there are abundance of ferpents; but, thanks to God, we received no harm.

Sept. 7.— About three quarters after fix in the morning we again began our travels, journeying through the defart of Vardan \*, ftill moving more and more from the Red Sea. In this defart we flopped to refresh ourfelves, 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 fet forward about three o'clock, travelling through the plains in exceflive hot weather, till eight at night, when we refted.

Sept. 8.—From this place we departed about three o'clock in the morning, making our way over feveral hills and vales, which brought us towards the mountain Gebel Hamam el Faran<sup>†</sup>. And about feven o'clock we found feveral trees, and fome verdant fpots of earth, in the midft of the barren fand; and there came from the mountains a moft delightful breeze, which fenfibly refreshed my bowels; fo that I was furprizingly reftored to my health.

At length we entered into an exceeding pleafant and agreeable wood, at the foot of the aforefaid mountain of Hamam el Faran, and refled outfelves at three quarters after eight, in a place called Garondu; which is a fmall, but moft delightful valley, full of certain trees with which it is beautified, and which emit a moft agreeable odour, not unlike the fmell of the balfam of Peru. There are alfo in this place many palm-trees, at d in the bottom of the vale is a rivulet flowing from the aforementioned mountain, the water of which is tolerably good, and in fufficient plenty, but is however not free from fome bitternefs, though it is very clear. After it has run through this valley for fome hours towards the weft, it then empties itfelf into the Red Sea. Many think this to be the place mentioned, Exod. xv. 23. where it is faid of the Liraelites, that ' When they came to Marah, they could not drink of the waters of Marah, for they were bitter ; till theLord fhewed unto Mofes a tree, which when he had caft into the waters, the waters were made fweet.'

Sept. 9.—We departed from this delicious place at one o'clock in the morning; but behold, fearce were we got out of the valley, when our guides found that two of their camels were mifling (they had been ftolen by fome thieves during the night time), and therefore the caravan ftopped, till they went in fearch of their loft 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 fuffering any great inconveniences from the hills and vales we paffed over, upon which we met with feveral green tufts, and prickly trees, called in Arabic *chafem*, though on either hand of us our read was bounded with huge and rugged mountains. And having taken a moderate dinner under one of thefe mountains of marble, we departed from thence at three quarters

<sup>•</sup> Or Ouardan. Pococke's Trav. p. 139.

<sup>+</sup> 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 Moles this whole country was known by the rame of the wilderne s of Paran, Gen xxi 21, Num. x. 12, xii. 16, xiii. 3. 26, 1 Sam. xxv. 1, whence Mount Sinai was also called Mount 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 ftill in a fandy, but tolerably even roul, though between hills and mountains on every fide, we came towards the fetting of the fun, to a large and fpacious plain, which had a gentle afcent up to it, but was itfelf environed by mountains. After we had paffed this, we came about nine o'clock at night, by an eafy defcent, to a valley called Nefo, which was about a league diftant from an Arab village of the fame name, where was a fpring of exceeding good and delightful water.

Sept. 10.—Having pitched our tents, we remained here, in order to provide ourfelves with water, till four o'clock in the evening; at which time we again fet forward on our journey; and as foon as we had paffed the aforementioned valley, we began to rife over hills and mountains by a tolerably eafy afcent, till, having as it were overcome the mountain, we refted 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 fummit of the mountain, or rather of the mountains, but with great difficulty; and from this place we were able to difcover mount St. Catharine. And from thence defcending by a tolerably eafy road, we came to a valley in a plain, where, at place called El Barah, we ftopped at three quarters after one; and having made 2 fhort meal under a tree, we fet forward again about two o'clock; going up the mountain by a road neither very fleep nor rugged; which when we had gotten the better of, we began to defcend again by a tolerably open road to a valley between two exceeding high mountains of marble. And as foon as we had arrived at this valley, which was about fun-fet, we immediately turned our courfe to the left, where we also came to another valley, befet with high mountains on either fide; and, having got to the top of the hill, we halted, about half an hour after feven, at a place called Marah, where we flaid all night, greatly diffreffed with the fharpnefs and fevere coldnefs of the air. From this place to Mount Sinai the road is tolerably even and pleafant, with mountains of granite marble on either fide.

Sept. 12.-Having rifen a little after midnight, we departed from this place about half an hour after two, and going through a fandy road, which lay in a valley between mountains, we came about fun-rife to a most pleafant and agreeable place called Barak, where was a very delightful wood, which appeared the more charming becufe hitherto our road had lain only over rocks, hills, and mountains, the very fight of which alone was fufficient to terrify the traveller. And having amufed ourfelves for the fpace of an hour with the delightfulnels of this wood, we again proceeded on our journey, which led us twifting and twining between rugged mountains, fometimes eaftward, fometimes northward, and fometimes fouthward, though we never were out of our way. And about eight o'clock we came to a rock, which flands by itfelf, where the Turks fay the prophet Mahomet refted himfelf; and where, when he attempted to fit down, the rock yielded under him like the fofteft wax, and formed itfelf into the fhape of a feat for him (there appears indeed a little hollow in the flone, which may have given rife to this tradition), and on that account the Turks approach the place with great reverence, ftroking the ftone with the palms of their hands, and kiffing it with their lips.

And now continuing our journey towards Mount Sinai, in order to go the beft read, we took a great circuit towards the left hand, though there is another thereas at t

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more direct road; yet becaufe there are fome freep afcents and defcents in it, our guides choice the leit-hand road, though the longer, as being better for the camels. And about three quarters after nine, as we were paffing by a mofque where a certain Schiech Saleh was buried, who is held by the Turks in great veneration, feveral of our guides and paffengers went thither to receive a benediction; and that the camels and the reft of the beafts might be partakers of it, they brought from thence a fmall quantity of fand with which they fprinkled them.

At length, about mid-day we difcovered fome fquare 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 fide, upon the left hand, we difcovered the garden belonging to the convent, full of trees, which is fituated just at the foot of Mount Sinai. And going in a fouth-west direction, when we came just over against the aforefaid garden, we faw another vale lie open to the fouth-eaft, in the middle of which, at the diftance of half an hour, ftands the convent of the holy Mount Sinai; to which all of us, partly out of devotion and partly becaufe of the difficulty of the road, alcended on foot between two exceeding high mountains, that to the north-east called Mount St. Beftin \*, and the other to the right called Horeb or Choreb. In the middle between thefe two mountains is fituated 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-welt, and looks into that vale through which we came. The wall of the convent towards the north-weft, as well as that to the fouth eaft, are equally two hundred and four feet long of French measure. And the other two, one of which faces the fouth-weft, and the other the north-east, are each two hundred and fortyfive feet long, being for the most part built of fquare stones fix feet and one third broad; but the walls are of an unequal height, according to the inequality of the foundation. I meafured the corner which looks towards the weft, and it was forty-five feet high.

And forafmuch as the great door is always walled up, to prevent the incurfions of the Arabs, immediately after the entrance of a new archbishop, which happened this very year, every other perfon who is defirous of going into the convent muft 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-eaft. And when one is got into the convent, there is nothing of curiofity to be feen, all the buildings and edifices, efpecially those which concern the friars or the religious, and the finaller chapels, being built of rough bricks, in great confusion and irregularity, without either fymmetry or order, making here and there crooked and dark paffages, with feveral afcents and defcents; only the building of the great church of the Transfiguration of our Saviour Jefus Chrift may be confidered as worthy our obfervation. It was built, they fay, by the emperor Jultinian; and is in length eighty feet, and in breadth fifty three; but the breadth is diminished by a wall on either fide at nine feet distance from the outward wall, for the conveniency of chapels which are made in it, as I shall hereafter mention; fo that there remains only thirty-five feet in the clear. In this great aifle 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 cuftom of the Greeks, entirely gilt.

The prefbytery is of an oval figure both within and without; and adorned with Mofaic work reprefenting the Transfiguration of our Saviour Jefus Chrift, and on

\* Qu. St. Episteme. Pococke's Travels, vol. i. p. 143, 147.

the outfide is the flatue of the emperor Juftinian, who was the founder of the church. Before the prefbytery are four candlefticks, two of which are very magnificent, being fix feet high, and made of brafs richly ornamented; and of the like workmanship there are two more hanging down in the middle of the church, which are capable of holding feveral candles. There are besides many lamps hanging up and down in the church, fome of filver and fome of gold; the most remarkable are those that hang in the prefbytery, which are for the most part all of gold; but that which hangs in the great altar is also fet with jewels.

Next to this church of the Transfiguration is the little chapel of the Bufh<sup>\*</sup>, whichftands on the place where our Lord appeared unto Mofes in a flame of fire out of the bufh, as defcribed Exod. iii. 2, and immediately adjoins to the wall of the prefbytery. This chapel is ten feet broad and feventeen feet long; the pavement of it is adorned with the fame kind of works as that of the church; and the walls with porcelain; there are in it feveral lamps both of gold and filver. It was built, they fay, by queen Helena; and the place where the bufh grew is fuppofed to be directly under the altar, and is covered with plates of filver; over which ftand two large filver candlefticks, eight feet high. On the other fide of this chapel are two other chapels; that to the fouth 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 fouth fide three chapels; the first that of St. John the Evangelist, the fecond of St. Simon the Stylite, and the third of the Saints Cofina and Damianus. And on the other fide towards the north, there are also three more, viz. first, of St. Andipe; fecondly, of the Saints Constantine and Helena; and the third of St. Mariana. This whole church is covered with lead.

Befides this church and thefe chapels, there are feventeen other little churches or chapels fituate 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. Bafil, Gregory, and Chryfoltome; 6. Demetrius the Martyr; 7. St. Nicholas; 8. St. Mofes and Aaron; 9. St. Sergius Wachus; 10. St. John Baptift; 11. St. Anthony the Abbot; 12. Of the Five Martyrs, Euftratius, Euxendius, Barbarius, Oreftus, and Eugenius; 13. St. John the Evangelift; 14. St. Catharine; 15 and 16. Two Epifcopal Chapels; 17. One in the garden where the friars are buried. And befides all thefe chapels there is a mofque with a turret for the Turks, which ftands near the weftern door of the great church; for the prefervation of which, they fay, they have feveral immunities granted them under the hand of the prophet Mahomet. There is nothing elfe in the convent remarkable.

There is no record when this convent was built, except what remains on a ftone over the great door, the infeription on which is in Arabic characters fo ancient, that none of us could read them, except the year,  $O_{Y\mu}$ , which denotes 526. This ftone, according to the tradition of the fathers of the convent, first flood over the chapel of the Bufh, and was placed there by St. Helena; but, after the great church, and the walls of the convent were built, this ftone was moved out of its ancient place, and fixed in the wall where it now flands. But in my opinion, this hiftory is without foundation, becaufe St. Helena lived in the fourth century, whereas the afore-mentioned infeription belongs

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<sup>\*</sup> It is from this piece of history that this part of Mount Horeb is called Mount Sinai, the Hebrew for a buff being *fene*.

to the fixth century : I rather think therefore that this flone was engraved and fixed up by the order of Juffinian, 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 fuperior and prefident of the place; and who gave us a very elegant fupper, and affigned us very convenient apartments, confisting 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 aforefaid garden is fituated on the outfide of the walls of the convent, to the north-weft; to which there is a paffage under ground from the convent with iron gates to it. This garden is fufficiently fpacious, and very well fupplied with good water, with which it is daily watered, and by that means produces great quantities of all forts of plants, and herbs, and trees; fuch 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 feason for ripe grapes, as well as many other fruits, we gave a loofe to our appetites; and the air of the place being exceeding fine and wholefome, indulged our palates with great freedom and luxury.

The temperature of the air feemed 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 exceffive, nor the night air infufferably cold. However, I cannot but think that the heat of this place in fummer, as well as the cold in winter, must be almost infupportable, fince, during the winter feason, the fnow falls here in great abundance.

September 13.—This day being Holy Sunday, we were invited to attend at church, as we ufually did on other days, where the archbifhop himfelf officiated, and fang the maß cloathed in his *pontificalibus*, wearing on his head a fort of imperial crown made in filver, of exquifite workmanfhip; with the reft of the minifters that attended him, in verv fumptuous apparel; which when ended, we dined in the common refectory of the convent, with the archbifhop and the reft of the monks, who cat only of one difh. After dinner, all of us ftanding up, we took each a moderate piece of bread, cut from one loaf, and drank alfo all out of one cup, the archbifhop beginning firft. When all had drunk, we broke up, and departed. This ceremony is obferved as a mark of inutual love and charity.

September 15.—At two in the afternoon we went out of the convent to fee the holy places thereabouts; and as foon as we got out we began to afcend the mountain, which is made tolerably convenient by the means of flone fleps cut in it up to Mount Sinai, to the number of fifteen thousand (the way to it is directly fouthward): and after an afcent of a fmall half hour we came to a most delicious fountain of cold water, which fprings directly out of the rock, formed here into a kind of grotto. The Greeks tell many wonderful flories of this water, but as they feem to be without foundation, I think it more adviseable not to repeat them.

Going on further for another half hour we came to a finall church or chapel, dedicated to the bleffed Virgin Mary; and proceeding from hence by the fteps, came to a narrow part of the road adorned with a gate; where, they fay, many confeffionary priefts used formerly to fit, to hear the confeffions of the pilgrims that came to vifit these places, and were not permitted to proceed any further, till they had obtained remiflion of their fins; fo that being made clean by the participation of this facrament,

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hcey might proceed to obtain a benediction from the Lord, and mercy from God 6 r Stviour, repeating as they went, the third verfe of the xxivth Pfalm, 6 Who final af end into the hill of the Lord? and who fhall ftand in his holy place? Even he that hah clean hands, and a pure heart, &c.'

As foon as we had paffed the gate, we faw on our right hand a very high mountain towards the weft, being almost perpendicular over us : near the fummit of which there grew, as it were in defpite of nature, a beautiful green tree, which appeared as if it grew out of a wall. And at about the diffance of another quarter of an hour, we came to another gate, which when we had paffed, we entered into a beautiful plain, where are two delightful cyprefs trees, and two olive trees, near to a well of fweet water, which, as they fay, is only a collection of water that is made by the winter fnows and rains. And to this part of Mount Horeb it was that Elias the prophet fied from the face of Jezebel, as is mentioned 1 Kings xix. 9, where it is faid, that, when he arrived at the Mount of God, ' he came thither to a cave, and lodged there;' which cave exifts to this very day, and is fituated 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 weft. The dimensions of this cave are, in length five feet, in depth four feet, and height four and a half; which when we had vifited, we returned to the well, and lodged all night under the olive trees. This plain where we lay was entirely furrounded with mountains, that formed two valleys, one of them extending itfelf to the fouthfouth-weft, and leading directly to the convent of the Forty Martyrs; the other Itretching to the north weft.

September 16 .- Early in the morning, before break of day, we began to afcend the holy Mount Sinai from the aforefaid church of St. Elias, and found the afcent to be very fharp; fo that unlefs the aforementioned fteps had been made in the hill, by laying broad ftones one upon another, we fhould have found the afcent to be exceeding difficult, it being much more fleep than the afcent of the preceding day. The courfe of our road lay directly towards the fouth; and after an afcent of three quarters of an hour we were shewed the place, a little out of the road to the left hand, where the Mahometans fay that Mahomet, together with his camel, was taken up by the angel Gabriel into heaven; and that this camel was of fuch a fize, that it flood with one of its feet at Mecca, another at Damafcus, the third at Cairo, and the fourth on Mount Sinai ; where flill 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 themfelves, to gain the more veneration from the Turks for this holy mountain, if not on account of its own fanctity, and the wonderful works performed there by God, yet at leaft on account of this miraculous imprefion of the camel's foot. Accordingly, it has prevailed on all Mahometans to treat this place with the higheft regard.

At length, after a finall quarter of an hour, we arrived on the holy Mount Sinai, and as foon as we had got on the plain, which is on the top of it, we immediately faw a church and a Turkifh molque. 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 deftroyed by the Turks, who left only one part, towards the north, for the ufe of the Chriftians, and referved the other, towards the fouth, for the ufe of the Mahometans.

Before you come to the church of the Chriftians 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 Mofes fi w the glory of the Lord, as mentioned Exodus xxxiii. 21. • And the Lord fuid, behold there is a place by me, and thou that fland upon a rock; and it fhall come to pafs while my glory paffeth by, that I will put thee in a clift of the rock, and I  $3 \downarrow 2$  will

will cover thee with mine hand while I pafs by; and I will take away mine hand, and thou fhalt fee my back parts, but my face fhall not be feen.' And accordingly it is faid by common tradition, that it was in this clift of the rock that Moles was hid by the Lord; but Mofes, neverthelefs, that he might have a better view of the forementioned glory, having raifed his head and body on high, left his entire figure imprefied in the marble rock, to perpetuate the memory of this miracle. So that in the lower part of the rock there remains the imprefion, as if it had been in melted wax, of his knees\* and both his hands, and in the upper part the imprefion 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 juff mentioned, which church is fubdivided into two chapels: in the larger the Greeks perform divine fervice, and in the other the Roman catholics; and in this place, they fay, it was that Mofes received the two tables of tellimony, as mentioned Exodus xxxi. 18. 'And the Lord gave Mofes in Mount Sinai two tables of tellimony, tables of ftone, written with the finger of God.' But on the other fide of the mount, as I faid, towards the fouth-fouth-weft, ftands the Turkifh molque, built in the form of an oblong, in which are hung up feveral veffels filled with myrrh, and other oblations which are cuftomary with the Turks, who hold this place in the higheft veneration; and I believe this molque may be about feventy paces diftant from the chriftian church, the fuperfices of this plain on the top of Mount Sinai not being very large.

Under the eaftern part of this mofch there is another cave, greater than that of St. Elias, in which, they fay, Mofes commonly dwelt when he was upon the top of this holy mount. The door of this cave looks towards the valley which extends itfelf towards the fouth-weft; and in this valley flands Rephidim, where mention is made, Exodus xvii. I, that the Ifraelites murmured for want of water. From this mountain there is a fair profpect of Mount St. Catharine, lying towards the fouth-weft, and of the Red-fea towards the fouth and weft. After we had each of us performed our devotions, we immediately defeended again towards the well on Mount Horeb, from whence we laft came.

And after we had dined we departed from thence, at eleven o'clock, through the valley that extends itfelf towards the north-weft, which conducted us, as it were in a circle, towards the fouth. In this journey we met with feveral places that were formerly inhabited, as alfo with fome churches; the moft remarkable is that of St. Panteleon; over which, near the fummit of the mountain, on the left hand, towards the fouth eaft, there is a cave, in which two kings fous fpent their lives in performing rigid penances. And a little further from this church we began to defeend a very fleep 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 fituated in the midft of a vale, having Mount Sinai on the eaft, and Mount St. Catharine's on the weft. But before I had entered the convent, two Arabs came up to me, and faluted me very amicably, and after they had lighted their match from my pipe, left me to wait at fome diftance for the arrival of a monk that was our guide, who had ftaid behind with the reft of our companions, for I had come hither alone, having outwalked the reft; but upon their arrival, the two Arr bs ftopped 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-

<sup>&</sup>lt;sup>e</sup> Quare. Might not the fame chiffels that engraved the impression of the foot of Mahomet's camel, have engraved those also of the knees and hands of Moses, &c.

bouring mountains; faying to the reft, ' Depart in peace, for we have no ill-will to you, but have a reckoning to make up with this rafcal of a monk;' who followed then without attempting to refift.

This affair gave my companions a great deal of concern; for though they feemed able to have refcued the monk, yet they well knew that if thofe two Arabs had made any noife, they would, upon the leaft notice, have had an hundred more come to their affiftance. For when two young Greeks, who were well armed, were going, contrary to the opinion of the reft, to the relief of the monk, the Arabs began immediately to fire at us; upon which we all retired inftantly towards the convent, and left the monk in their hands, with whom they foon made up their reckoning, and paid him in ftripes 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 finall church, and but very indifferent accommodations for lodging; only the garden is large and handfome, and well flored with all kinds of fruit, and is furrounded as it were with a wood of olive trees. There is likewife a refervoir of good rain-water, and a finall fpring of frefh 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 ftrong departed to go up the mountain of St. Catharine; but I, with about half the company, ftaid behind in the convent. The hiftory of which journey is as follows: as foon as they were departed out of the convent, they began their journey towards the fouth-weft, and after half an hour, they began to ascend a very rough mountain, and difficult of ascent; for as they were no fteps formed upon it, but the whole way covered with finall trundling ftones, these gave way under the feet. In this road there is abundance of curious ftones, and pendent rocks on either fide, which are wonderfully marked by nature with the most beautiful veins, fhooting forth in the refemblance of trees, whose branches are fo very minute, and yet fo 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 moft delightful fpring iffues out of fome rude marble rocks, which are of a black colour. This fountain, the Greeks fay, broke out miraculoufly when the body of St. Catharine was carried from this mountain to the great convent, where her relicks are preferved to this day; at which time the bearers of her corpfe being ready to perifh with thirft, the partridges, which attended her funeral from the fummit of the mountain, conducted them to this place, and difcovered 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 difcover the fuminit of Mount St. Catharine; and after they had walked in this plain for a good half hour, they began again to afcend the mountain, the greateft 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 fummit of this mountain is a fmall plain, on which, according to the tradition of the Greeks, the body of St. Catharine the virgin and martyr, who fuffered under the emperor Maximin, was deposited, having been brought thither by angels from Alexandria; and the mark of the place where the was laid, ftill remains to be feen as you look towards Mount Sinai, which flands to the north-eafl, at about four hours diffance. The length of this impression \* is feven feet in black and white marble granite, with a little mixture both of red and yellow fpots. And about a year ago the monks built a fmall chapel over this tomb, feven feet eight inches broad, ten feet long, and tix feet high.

\* Quere. Might not the fame workmen that engraved the impression of the foot of Mahomet's camel, have engraved this also ?

From this mountain, which overlooks all the reft, there is an exceeding fine and extenfive profpect. Mount Sinai, as I faid before, lies towards the north-eaft, the Red-fea to the weft, as alfo Tor, a place fituated on the Red-fea, at two days journey diffance from hence. To the fouth appears that extended arm of the Red-fea, which is called the Ælanitic Gulph, upon which the famous port of Ælana formerly flood.

September 18.—We departed from this convent of the Forty Martyrs at a quarter after feven, through that vale which extends itfelf directly towards the north-weft; and defeending 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 fpent a devout life for forty years. Which, when we had vifited, and gone for another quarter of an hour through the aforefaid valley, we came to the ftone which is called by the Greeks the Stone of the Fountains; which Mofes flruck twice \* with his rod, as is deferibed Numb. xx. 11, where it is faid, ' And Mofes lift up his hand, and with his rod he fmote the rock twice; and the water came out abundantly.'

Which aforementioned ftone † or folitary 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 miltaken in his quotation out of the Scriptures; for this is not the flone which Mofes flruck twice, as mentioned Numb. xx. 11, but the rock in the valley of Rephidim, where the children of Ifrael fought the An alekites, before they arrived at Mount Sinai, as mentioned Exod. xvii. 7, whereas the flone which Mofes flruck twice, as mentioned Numb. xx. 11, is that flone which will be fpoken of hereafter in this Journal, under the tranfactions of October 2.

<sup>+</sup> N. B. The Devil tempted our Saviour by quoting texts of Seripture ; and as he hath continued ever fince to endeavour by pious frauds to deceive, if poffible, the very elect, he therefore exciteth men, of fometimes good intentions, to forge falle miracles, to invalidate by that means, as far as lies in his power, those which were performed by our Saviour and his apoftles. One flagrant inflance of which, among many, are those curfed and hellifth frauds practifed by the Grecian monks of Mount Sinai, in graving imprefiions in the rock, of the foot of Mahomet's camel, and of the body of St. Catherine and of Moles ; which would take off from the evidence which this wonderful rock of Meribah daily gives of the truth of the Molaical hillory, if it was poffible for the Devil to effect it. But as the marks in that flone are of fuch a nature, as that human art is not capable of imitating them, the finger of God fheweth its own handy-work in the fupernatural fiftures, which are broken deep into the folid granite in fuch a manner, as not poffibly to have been effected by human art. To convince the reader of which, I fhall here give him a copy of the defeription of this remarkable flone, as I find it in the Travels of Dr. Shaw and Dr. Pocoeke.

The defeription of this rock, as given us by my friend Dr. Shaw, is as follows: "After we had defeended "with no fmall difficulty down the weftern fide of this mountain, we came into the other plain that is formed by it, which is Rephidim, Exod. xvii. 1. Here we ftill fee that extraordinary antiquity, the rock "of M ribah, Exod. xvii. 6, which hath continued down to this day without the leaft injury from time or "accidente. It is a block of granite matble, about four yards fquare, lying tottering, as it were, and loofe "in the mide of the valley, and feems to have formerly belonged to Mount Sinai, which hangs in a "vari ty of precipies all over this plain. "The waters which gufted out, and the ffream which flowed "withal," I dat in 8, 2 t, have hollowed acrofs one corner of this rock a channel about two inches deep "a d twenty wide, appearing to be cruftated all over like the infide of a tea-kettle that hath been long in "the" B fides feveral moffy productions that are fill preferved by the dew, we fee all over this channel a "to a mitra se tokens of there having been formerly formations. It likewife may be further obferved, "to us a sir cl-s; and, in the fame manner with the rent in the rock of Mount Calvary at Jerufalem, never "fulls to produce a religious furprize in all who fee it."

The account which my worthy friend Dr. Pococke gives of it is this: "Here they flow the rock, which, "they is which my worthy friend Dr. Pococke gives of it is this: "Here they flow the rock, which, "they is which my worthy friend Dr. Pococke gives of it is this: "Here they flow the rock, which, "they is which my worthy friend Dr. Pococke gives of it is this: "Here they flow the rock, which "they is which my worthy friend Dr. Pococke gives of it is this: "Here they flow the rock, which "they is which my worthy friend Dr. Pococke gives of it is this: "Here they flow the rock, which "they is worth the flow of the was alterwards called Maffah and Meribah. It is on the foot of Mount "they is a first area" it is flowe, fifteen feet long, ten wide, and about twelve high. On both fides of "they ward the forth etch, and at the top of the flone, for about the breadth of eight inches, it is diffeo-"they are it is the forth etch, and at the top of the flow, for about the breadth of eight inches, it is diffeo-"they are the forth etch, and at the top of the flow, for about the breadth of eight inches, it is diffeo-"they are the forth etch, and at the top of the flow of the second the breadth of eight inches, it is diffeo-"they are a "they are a mouth, forme of which refemble the lion's mouth, that is flowetimes cut in flowe "they are a they are a the twe work of a tool. There are about twelve on each fide, and within every "they are are and in forme alfo a crack perpendicularly down. There is alfo a crack from "one of the rest the hill, that extends two or three feet towards the north, and all round the fouth "they are a the Arabs call this flowe the Stone of Mofes." of a kind of brick colour, composed of red and white spots, which are both dufky in their kind; and flands by itfelf 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 impretion of the miracle then wrought; for there are still to be. feen places whence the water gussed out, fix openings towards the fouth-wess, and fix 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 obferved, we proceeded on our journey, going directly forward towards the north-weft; and after a journey of a finall half-hour reached the end of the aforefaid valley. Here we found a great plain, into which another valley opens itfelf, extending towards the north-caft. In this great plain, towards the fouth-weft, on a moderate rifing, is fituated the garden of the convent of Friars, which is guarded by the Arabs, and has a finall ftream of fweet water running conftantly through it, and with which it is fupplied; and in the faid garden are nine very flately cedars, of which two exceed the reft in height, and are of a prodigious fize; befides many other trees, fuch as apples, pears, vines, &c. The little church of St. Peter and St. Paul flands in the bottom of the garden, as alfo a finall building belonging to the convent, which is inhabited by the Arabs who watch the garden.

In this great plain, which is on the outfide of the garden, and which extends itfelf, as I obferved before, towards the north-east, that \* transaction is faid to have happened which is defcribed Numb. xvi. 32, concerning the rebellion of Corah, Dathan, and Abiram, when the earth opened her mouth, and fwallowed 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 finall half-hour, we came to a place where the Greeks flewed us in the granite marble, which is of a brick-duft colour (as most of the neighbouring mountains are), a hole or cavity, where, they fay, Aaron caft the head of the golden calf, as is defcribed 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 reprefented as exculing himfelf, faying, 'And I faid unto them, Whofoever hath any gold, let him break it off; fo they gave it me; then I caft it into the fire, and there came out this calf.' This cavity is, indeed, formed in fuch a manner as to afford fome finall refemblance to the head of a calf, and hath marks in it fomething 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 fand, which feemed to me to be about three feet deep; but I cannot be politive as to that, fince we neither had time nor opportunity for extracting it out of the cavity, or model, as the Greeks pretend it to be; much lefs could we difcover any imprefion of a note or mouth, or of ears or eyes; wherefore, as the holy Scriptures fpeak of the formation of a whole calf, and not of an head only, there feems to me to be a good deal of reafon for rejecting this piece of tradition. The Greeks, however, to impose the more upon the ignorant, fay, that though it rain ever fo much, no water is feen to lie in this hole; they perfift in this declaration, and alledge, in proof of it t

<sup>\*</sup> Here our traveller and his informers are again miftaken in the hiftory of the tranfactions of the Ifraelites; for the rebellion of Corah, Dathan, and Abiram, did not happen while Mofes was upon Mount Sinai, or in the neighbourhood of it; nor till the Ifraelites had arrived at the foot of Mount Hor, which is quite at the other end of this promontory, and had refueed to go and take pofferfion of the land of Canaan after the return of the fpics from thence, as mentioned Numb. xiv. 1, &c.

<sup>†</sup> Quotations out of the fathers for proof of a matter of fact, produced by perfons who live upon the fpot, feem to be an odd kind of argument. And the introduction of Pere Sicard's opinion, in oppolition to this declaration of the Greeks, feems quite as odd; for they do not affert that fnow will not lie there, but only that rain will not, which father Sicard's affertion does not contradict.

quotations out of the fathers; but Pere Claud Sicard fays, that laft year he found fome fnow actually lying in the cavity, and that it was quite filled with it; whence it is reafonable to believe, that the caufe why the rain doth not lie in it, is owing to fome hole at the bottom of the cavity, which emits it as faft as it enters and has paffed through the fand. But that in this place, or hereabouts, the Ifraelites worfhipped the golden calf, is fomewhat probable, inafmuch as there are fome rocks here twelve or fifteen feet high, upon which, when the golden calf was fet up, it might eafily be feen and adored by all the people who were encamped in this wide and extensive vale; and further, becaufe this place likewife answers and is fituated directly over against another vale to the eastward, by which, they fay, Mofes defcended from Mount Sinai, when he brought with him the tables of the testimony, and where, they fay, 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 diffinguifhed by the head, to that garden which we first faw 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 fouth-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 feen some unknown characters, which, however, they fay, 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, fince 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 finall 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 fatisfaction.

September 19.—The Greeks celebrated the feaft of the bleffed Virgin Mary. And the archbifhop again officiated, cloathed in his *pontificalibus*; and when mafs was done, we were, as ufual, conducted to the refectory, where, before dinner, we had our feet wafhed by fome of the monks, the reft chanting their devotions during the operation. And as foon as the wafhing was over, every one, according to his inclination and abilities, gave for the ufe of the convent either one or two chequins. As for the reft of the time while we ftaid there, nothing remarkable happened.

October 1.—On this day we opened a cheft, kept on the right hand of the prefbytery, in which are preferved the relics of St. Catharine; and the principal parts they brought forth to fhew us, were the fkull and left hand of this faint, having the flefth and fkin on it, but quite dried up, and covered with beautiful rings. After we had been favoured with this fight, we were permitted to depart. Taking leave, therefore, of the archbifhop, and the reft of the monks, we came out of the convent about noon, amidft the noify clamours of the Arabs, by the fame way that we entered. When we arrived at the place of The Head, we flopped, 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 buffle, 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 fame route by which we came, we refted, after three hours and a quarter's travelling, ftopping

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<sup>•</sup> As to the burial place of Aaron, it is expressly faid that he died and was buried upon Mount Hor, at the further end of this promontery from Mount Sinai. See Numb. xx. 28. xxxiii. 38. Deut. xxxi. 50. And Mofes died on the top of Pifgah in the land of Moah, over against Jericho, Deut. xxxiv. 1, 5-

in a place where was good water, at no great diftance from the flone \* of Mahomet; and having laid in our provision of water, departed about eleven o'clock, and in about half an hour we again paffed by the flone, where, as I faid, Mahomet feated himfelf; and in another hour we entered the flady wood † before mentioned. About three o'clock we paffed by a large rock ‡ on our left hand, in which, as in that other rock which Mofes flruck with his rod, appear from the bottom to the top openings where water hath gufhed out. Which, when we had paffed by, we flopped in an open plain, where we flaid 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 courfe then pointing towards the north-weft. And paffing through this vale by a tolerable eafy defcent, we found it adorned with trees and dates on both fides of us, here and there interfperfed with the habitations of Arabs, and full of birds, which entertained us very agreeably with their charming notes. About three quarters after eight we paffed by a place on a mountain upon our right hand, called Kabegin, which was entirely deftroyed, 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 ninc, fituated likewife on our right hand. This was formerly a large city, containing many convents of the Greeks; for it was an epifcopal city, under the jurifdiction of Mount Sinai, and formerly had the famous Theodorus for its bishop, who wrote against the Monothelites. But at prefent nothing remains except heaps of ruins of this famous city. Here we were obliged to ftop, on account of the difputes between the Arabs.

In this place no one is fuffered to put pen to paper, by reafon of a tradition they have, that here was formerly a river ||, and that when an European was going to write down a defcription of it, out of indignation it funk under ground, and has difappeared ever fince. We departed from hence foon after three; and after three quarters of an hour we again

<sup>‡</sup> This is a very remarkable paffage, it being the only place, in any book of travels, in which I have ever met with the mention of this fecond flone which Mofes flruck; though it is manifeft from the Scriptures, that he flruck two different flones, and at very different times. And as this is in a retired part of the wildernefs, it is a wonderful confirmation of the veracity of the Mofeical hiftory; for which reafon, independent of all curiofity, I fhould think it worth while to employ fome perfon to go thither, who fhould be very particular in his defeription of it. The first flone which Mofes flruck is mentioned in the xwith chapter of Exodus, to have been in the valley of Rephidim, and before the arrival of the Ifraelites at Mount Sinai. Whereas the fecond which Mofes flruck twice before the waters gufhed out, is mentioned in the xxth chapter of Numbers as being in the wildernefs of Kadefh; after the death of Miriam, and not long before the death of Aaron. So that there was about thirty-eight years diffance between the one tranfaction and the other.

§ This flould be written Paran. Which place was famous in hiftory fo long ago as in the days of Abraham; the four kings who took his nephew Lot prifoner, having first, in their passage round the Dead Sea, 'fmote the Horites in their Mount Seir, or Mount Hor, unto El-Paran, which is by the wildernefs.' And from hence this wildernefs is frequently called the Wildernefs of Paran. See note in page 390, Sept. 8.

I This tradition is very remarkable; for as the author deferibes his journey from the fecond rock of Moles towards this place to have been through a vale by a tolerably ealy defeent, it is poffible that this tradition may have arifen from the water which flowed out of this rock, and formed a river, which, as St. Paul deferibes it \*, followed them during their abode in that part of the wildernefs, but probably dried up foon after their departure.

• 1 Cor. 1. 4.

<sup>\*</sup> See page 391. Sept. 12.

<sup>+</sup> This place is called Barak. Sce Sept. 12, p. 391.

ftopped at a place called Magai, where we found good water, with which we plentifully fupplied ourfelves.

October 4. - We departed from hence about three quarters after four in the morning, and continuing our journey by a pretty fharp defcent, got out at length from among the monftrous mountains of Gebel Faran, and came to a large plain, furrounded however with high hills, at the foot of one of which we repofed ourfelves under our tents at about half an hour after ten. These hills are called Gebel el Mokatab, that is, the Written Mountains; for as foon as we had parted from the mountains of Faran, we paffed by feveral others for an hour together, engraved with ancient unknown characters, which were cut into the hard marble rock fo high as to be in fome places at twelve or fourteen feet diftance from the ground; and though we had in our company perfons who were acquainted with the Arabic, Greek, Hebrew, Syriac, Coptic, Latin, Armenian, Turkifh, Englifh, 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 cat. It is, probable, therefore, thefe unknown \* characters contain fome very fecret mysteries, and that they were engraved either by the Chaldeans, or fome other perfons long before the coming of Chrift. In this place, where we this day refted, there are two roads, one leading through a valley to Tor, and ftretching directly weftward; the other road towards the north-weft, leading directly to Suefs. Here the Arabs refuling to carry us all, according to our agreement, to Tor, a violent buftle arofe, till at length it was concluded we fhould go directly to Suefs, paffing by the baths of Pharoa, of which by and by. Thus fubmitting, whether we would or not, to the determination of the Arabs, the day following, being

October 5 .--- We departed at half an hour after fix, and by that road which leads north-weft, proceeded towards the baths of Pharao; and continuing our journey through these mountains, which, they fay, are also written with unknown characters like the others, we ftopped, at half an hour after nine, in a plain totally furrounded with mountains. After dinner we went to a neighbouring valley which lay weftward, 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 flones; and even the cave itfelf almost half filled with fand. Being obliged to ufe the help of candles and other lights, on our entrance we came immediately to a great hall, fupported on every fide by rude unfinished pillars. This grotto, we could perceive, reached a great deal further; but on account of the exceflive heats, we declined exploring it on, and we found that the further we went, the more the paffage was obstructed with fand. At length, we concluded that this cave was built for a burialplace to the Egyptians. But the inhabitants of the place, as well as the Arabs, fay that a certain fchiech, called Abuzelime, dwells in it, who drinks coffee continually brought from Mecca by birds, and pounded in mortars by angels; with many other fuch 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

<sup>\*</sup> The learned allow that the ancient Hebrew character, having been difufed during the Babylonish captivity, is lost, and that it is the Chaldee character which we now use instead of it. The probability is, theretore, 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 practifing it on these mountains during their forty years abode in the wildernets.

<sup>†</sup> This supposition is, in my opinion, a little extravagant, confidering the great diffance this place is from Egypt. But I fee no reason why it may not have been made by the Ifraelites during their abode in the wilderness, for some public use or other.

the top of a mountain by an eafy afcent, about three quarters after feven we difcovered the Red Sea lying to the weft. We all, however, travelled down on foot, the defcent being pretty fharp; and a little afterwards came to a plain, where we proceeded ftraight forward between the hills, and at ten o'clock, coming out from among the mountains towards the north-weft, we approached to the fea-fhore; and continuing our journey till half an hour after eleven, we then ftopped, and refted ourfelves in a plain at about an hour's diffance from the fea. This we did on account of fome 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 diffance from us towards the east.

October 7.—Here we remained till after mid-day, and about two o'clock fet forward, keeping upon the fea fhore till about fun-fet, we again left the fea, and arrived between the mountains by a tolerable eafy afcent, after we had paffed 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 fometimes dreffed his victuals under it, by the fmoke of which it acquired that blacknefs. They relate alfo another fabulous hiftory about a head erected on high towards the entrance into the mountains, upon the left hand of the road; being a very large ftone, fuppofed to have been the head of a fea captain, whofe name was Baube, which was cut off by the Arabs, and put on the fummit of that mountain, where it now remains, and that in one night's time it was turned into ftone; and, they fay, fhould any one throw it down from the place where it is fixed, it would by next day be reftored to its fituation. But thefe are the only fables of the Arabs. Proceeding on by the dufk of the evening in the forementioned valley, till three quarters after fix, as it was full of trees, we refted there that night.

October 8.—We departed from hence about fun-rife, and after a journey of three hours ftopped, on account of a difpute with the Arabs, whether we fhould go or not to the baths of Pharao. And after a quarter of an hour we again fet forward, ftill defcending a moderate hill, till we came to a place where two roads meet, one leading directly to Suefs, and the other, on the left hand, to the baths of Pharao. Here a terrible diffention arofe, and the utmost confusion, fome taking the route towards Suefs, and the others going towards the baths of Pharao; till at length, after a dreadful conteft, those returned who had departed for Suefs, 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 fea, which lay to the weft of us; and continuing our road towards the fea coaft, after a journey of one hour we stopped. Then changing our route to the left, we travelled fouthwards upon the fea-fhore, 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 confidered the place very accurately. It is at the foot of an exceeding high mountain, ftretching from eaft to weft till it terminates on the fea at about the diffance of a ftone's calt from it; and in this intermediate fpace the aforementioned mineral waters break forth and bubble up, making three diffinct ftreams, which run into the fea, and are fo hot that a man can hardly bear his hand or foot in them. Thefe waters have a falt and fulphureous tafte, and leave a yellow tinge behind on the place from whence they iffue, but are otherwife in themfelves very clear and pellucid. At length we came to the fountain head, where there are two caves or hollows in the mountain, which diminish regularly; that towards the left, being the largeft, forms itfelf, as it were, into a chamber, into which, when any perforienters, it raifes as wonderful a fweat as if he was in a very hot bath. Hither many fick perfons refort, and by fweating for forty days fucceffively, and regular diet, and drinking the mineral water, recover their health.

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The water is often fent for to Cairo, by those that cannot conveniently come to the fountain, and frequently drank at home with good fuccefs. The inhabitants of the place fay, that if you put four eggs into any of the baths, three of them will be boiled, and the fourth will difappear. But this I give no credit to, unlefs I had feen the experiment. They are called Hamam el Pharaone \*, that is, the baths of Pharao, becaufe poflibly they might formerly have been frequented by Pharao. Whence also the adjoining fea, which is three or four leagues broad, is called Berke el Pharaone, or the Lake of Pharao. And as it is a good flation for caffing anchor in, a fhip 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 reft of our caravan, and overtook it late at night, on the fea-fhore in the valley of Gorondu<sup>†</sup>, where the rivulet before-mentioned empties itfelf into the fea; and is here both bitter and falt, and very difagreeable to the tafte. We fpent in this place a very uneafy night, on account of the high wind, which drove the fand in great quantities upon us, and incommoded us very much.

Oct. 9. - About fun-rife we departed, and in our courfe along the fea-fhore were ftill much diffurbed by the high wind. After a journey of fix hours, having left all the mountains, we travelled over feveral little hills and rifing grounds, and refted in a place where were feveral tufts of green grafs; and refreshing ourfelves 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 ftopped, paffed a place near the fea where was a ftream of excellent fweet water.

Oct. 10.—That we might get beyond Suez, we departed from hence foon after midnight; but in about two hours it became fo dark, that we were forced to ftop, whether we would or not, for fear of the camels falling. And at half an hour after four, it being dawn of day, we fet forward again, and in feven hours came to the Wells of Mofes, called Ain el Mufa t. Immediately upon our arrival here, all of us who were on horfeback purfued our journey, and rode on before, to provide a fhip to carry us all to the other fide of the gulph. After we had taken fome reft, the caravan came up to us about five o'clock, by which time the fhip being got ready, we went aboard with all our concerns; and when landed, lodged ourfelves in our former camp § on the outfide of the city of Suez. Here we found only two fhips, which were to fail in two days time.

Oct. 11.-We remained in our tents at Suez, being vifited by the Christians of the place, who alfo entertained us with an elegant fupper.

Oct. 12.-This whole day we faw those Arabs paffing by who are the most inveterate enemies to the Arabs of Mount Sinai. And left we fhould encounter them on the road, we ftaid on purpofe 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 flopped at Bir el Suez ||, before defcribed; after a moderate dinner here, we again fet forward, and when we were not far diftant from Agirut ¶ we perceived a caravan of our enemies just over against us, which we all thought had passed by long before; fo that though they were going another road at the diftance from us of a gun-fhot, yet our Arabs neverthelefs

§ See Sept. 5, p. 388.

‡ See Sept. 6, p. 389. ¶ See Sept. 5, p.388.

1 See Sept. 5. p. 389.

prepared

<sup>\*</sup> Hence possibly hot-baths in England are called bummums. See also the note, p. 390, Sept. 8. The hummums are fo called from the fign of Houhynyms of Swift. Ed. † See Sept. 8, p. 390.

prepared themfelves for battle, alighting from their camels, and marching on foot armed with lances, fwords and guns; while four of the chief of them galloping their horfes between the enemy's caravan and ours, attempted, by infuling 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 ftronger in the number of armed men; fo that they durft not attack us, but haftened their pace to pafs by us: and it was not unpleafant to behold those that were in the rear galloping after the reft for fear we would take them prifoners. Soon after they were gone, we turned towards the road by which our enemies came, which was upon our right hand; and having paffed Agirut upon our left hand, of which we have already fpoken t. we continued our courfe between hills and rifing grounds, interfpered here and there with tufts of green herbs, on which the camels fed, being about fix Italian miles diftant from the road which we paffed in our former journey. At length we ftopped when we were come three hours and a half from Agirut, feven hours and a half from Suez, and within fight of the mountains of Huhebi 1, which were about a good league diftant from us towards the north.

Oct. 14.—At half an hour after four in the morning we departed again from this place, and about fun-rife faw feven animals called gafell, and a good many hares feeding on the afore-mentioned green tufts. And having paffed by the mountain Huhebi, at, as I faid, about a league's diffance, we flopped at half an hour after eleven ; and at one o'clock, after dinner, we again fet forward on our journey, and travelled till half an hour after five, when we flopped 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 rifing grounds, and refted ourfelves at half an hour after nine. And having quitted the road that leads by the village of Chanke  $\S$ , we purfued our journey directly towards Cairo. For which place we fet forward at half an hour after one, leaving thofe fandy hills  $\parallel$  on our right hand through which we paffed in our former journey. And a little before fun-fet we afcended up a little hill called Daher el Homar, that is the Affes Back, from whence we got a view of the fituation of Cairo, at four hours and a half diftance from us; and profecuting our journey between twilight and the light of the moon, we at length came, about nine o'clock, to the laft ftage, called Ukalt el Bahaar  $\P$ , where our friends were gathered together expecting our arrival. They received us very affectionately, with finging and exultations, and embraces; and according to the cuftom of the Orientals, fpending the night in noify clamours, and clapping their hands.

Oct. 16.— This day we entered the city, in good health, by the port of Baab el Naafar; and I arrived at my own house: thanks be to God, who brought me thither fafe from all mifchief.

\* Or at least to shew they were not afraid of them.

† See Sept. 5. p. 388.	§ See Sept. 2, p. 387.
1 See Sept. 4, p. 388.	See Sept. 3, p. 388.

¶ See Sept. 1, p. 387.

# ( 406 )

# 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 confifted of the twelve tribes of Ifrael, and comprehended not only the land of Canaan, which lay between Jordan and the fea, and was bounded on the north by mount Libanon, and on the fouth by Arabia Petræa, but took in likewife the kingdoms of Bafhan and of the Amorrhites beyond Jordan, which fell to the lot of the Tribes of Reuben and Gad, and the half tribe of Manaffeh.

Before this country was conquered by Jofhua it confifted of feveral fmall kingdoms; and after it had been governed by judges for fome time, when it was in poffefiion of the Ifraclites, 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 Ifrael 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 priefts until the time of Julius Cæfar, when the conflictution was altered by the Romans, and Antipater fhared in the government with Hyrcanus, the laft high prieft who enjoyed the fovereign power. Afterwards Herod, the fon of Antipater, alone governed this and fome other neighbouring territories under Auguflus.

The Romans divided the country into feveral tetrarchies, under different governors, part of which were afterwards made a Roman province, and fome of them were at certain times erected into a kingdom. Gabinius, alfo governor of Syria, divided the country into five jurifdictions, each having its court for the administration of justice. At length, the Jews being difperfed after the deftruction of Jerufalem, this country was confidered 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 fixty years : it was then conquered by the Christians, when Jerufalem and the Holy Land were made a kingdom, and being in part possified by its fovereign, and the knights of Jerufalem, it was held by them eighty eight years, and was the feat of the holy war, until it was entirely fubdued by the Mahometans, in the year one thousand one hundred and eighty feven.

On the 16th of March, 1737-8, I embarked at Damiata, on board a French fhip that carried the Egyptian pilgrims to Joppa, most of them being Coptis, in all about two hundred and fifty. The first land we had fight 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 chofen, and ill executed; and have become ufeleis fince the far fuperior engravings published by latter travellers.

Joppa

Joppa is in the tribe of Dan \*, in the champain country of Saron, which extended from this place northward as far as Cæfarea. Ancient geographers feem to have miftaken in placing Joppa near the fouth-east corner of the Mediterranean, which, according to the fea charts, as every one may observe, is much further fouth, and is commonly placed to the fouthward of Gaza, about the ancient Raphia, at the gulph of Lariffa.

Joppa is fituated on the fide of a low hill over the fea; there feems to have been an ancient port, which might have contained great veffels, but now large boats only can go into it. The flips ride in the open road, and are often obliged to go to fea in ftormy weather.

The Latin convent, where European pilgrims are received, is faid to have been the houfe of Simon the tanner. But the tradition is more probable, that it was on the fite of an old convent, near the European burial ground, over the fea, at a place where there are tan-pits, which may have been made of late years. It was here St. Peter faw 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 fea, with conveniences for receiving a great number of pilgrims, who often wait here to go with the carayan to Jerufalem before Eafter, and to embark when they return.

About a mile to the eaft of the town, on a rifing ground, are fome old foundations, which they call the houfe of Tabitha, who was raifed 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 feftival.

They have a great trade at Joppa in foap, which is not only made here, but likewifeat Jerufalem, Rama, and Lydda, though commonly fold under the name of Joppa foap, and it is from this place that Egypt is chiefly fupplied; it is made of the oil of olives and afhes. They alfo export great quantities of cotton in fmall boats to Acre, to be fhipped off for other parts. They have a conftant fupply of good water, by digging wells clofeby the fea fhore.

The town belongs to the Kifler-Aga, or head of the Grand Signior's black eunuchs, who fends a governor to this place, that refides in a fmall caftle, at the fouth end of the town, and has a foldiery under him; but they are of little ufe in the country againft the Arabs, becaufe, as I was informed, if they happen to kill any one, they are obliged to pay for the blood a fine of eleven hundred piafters, which is near one hundred and fifty pounds, and fixteen changes of raiment, which the foldiers of the Grand Signior are not obliged to.

There was an opinion that Jerufalem could be feen from this place §, but it would be difficult to conceive it, as the hills between thefe places are confiderably higher than those on which Jerufalem stands, unless they could fee from the height of Joppa any of

\* According to the Roman division of Palefline, it is in the tetrarchy of Judza, which confifled of the tribes of Juda, Benjamin, Dan, and Simeon. The other parts of the division confifted of Samaria, Galilee, Perza. Decapolis, Gaulonitis, Galaaditis, Batanza, and Auranitis. Samaria contained in it the tribes of Ephraim, Iflachar, and the half tribe of Manaffeh. Galilee had in it the tribes of Zabulou, Affer, and Naphthali. Perza, on the other fide of Jordan, confifted of the tribes of Gad and Reuben. Decapolis was part of the half tribe of Manaffeh. Gaulonitis was to the north of it. Galaaditis was a hilly country, extending from mount Libanon, through the half tribe of Manaffeh was Batanza. And more northwards was a Auranitis or Iturza: Bey and this, bordering on the territory of Damafeus, was Trachonitis. The country of the Phildlines was to the fouth of Joppa, and chiefly confifted of five cities with their territories, that is, Afcaton or Ekron, Gath, Azotus or Athdod, and Gaza, which country was given to the tribes of Dan and Simeon, but was never entirely poffeffed by them.

+ Acts x. + Acts ix. 36. § Strabo, xvi. p. 759.

the

the very high towers of Jerufalem; for Jofephus affirms they could view the fea from the tower Plephinus, as well as the utmost extent of the Jewifh dominions to the welt. This place is also mentioned by the ancients, as the fcene of the adventure between Andromeda and Perfeus\*. And the grave St. Jerom † fays, that the ring to which the lady was fastened remained in the rock to his time.

I did not feeJoppa till after my return, for when I went to the Latin convent the fuperior informed me, that a caravan was then fetting out for Rama, and that the monks, who went with it, were to be at Jerufalem the next morning. So I put all my cafh into the fuperior's hands, it being a rule never to carry any money, becaufe, if the Arabs fhould chance to find it, it would often expose pilgrims to be fearched, and ill used for the fame end. I went with the fervant of the convent out of the town, where an afs being provided for me, I was accompanied by two Arabs on horfeback, and came up with the caravan that had already fet out; which confifted of a few camels, about twenty affes laden, and fome perfons either on affes or on foot; and among the former, four of the Latin monks, to whom I made myfelf known. I foon found we were got into a country under the influence of the Arabs, for as our beafts (that were not eafily governed) went too fast, they came often, and stopped them with the butt end of their mufkets, which they not only laid on the beafts, 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 fet out that night for Jerufalem, under the conduct of fome Arabs, whom they ufually employ, who furnished them with horfes; but they faid they heard I was a rich merchant, and demanded a very extravagant price to carry me; on which it was thought advifeable that I fhould wait for another opportunity. During the time I ftayed in the convent, the fuperior thought it proper I fhould not fir out, or be fo much as feen from the terrace on the top of the houfe, that the Arabs might not know that a Frank was there.

Rama, in the tribe of Ephraim, called by the Arabs Rameli, is fituated in a rich plain, and is fuppofed to be the Arimathæa of Jofeph. The monks have a notion that the houfe of Nicodemus flood on the fpot of the finall 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 faid to have been founded by Philip the Good, duke of Burgundy.

There were two churches at Rama, which are now converted into mofques, in one it is faid fome of the bodies of the martyrs of Sebaßte in Armenia were deposited: near the tower of that church is a large building, fupported by pillars, which is thought to be the remains of a monastery. Near the Latin burial place, there is a large eistern 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 dropfy. There are great ruins of houses in this place, so that it feems formerly to have been a much more confiderable town than it is at prefent; 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 refide in this place, to buy up cotton, and feud it to Joppa. The Arabs are so troublefome in these parts, that fometimes they rob the people even in their gardens.

About

<sup>\*</sup> Strabo, ibid. Josephus, iii. p. 29. † Hic locus est quo usque hodie faxa monstrantur in littore, in quibus Andromeda religata, Persei quondam sit liberata præsidio. Comment. Hieronymi in Jona propheta, cap. 1.

About a league to the east-north-east in this plain is Lydda, where St. Peter cured Alneas of the palfy \*. I went to it in my return; it is faid to have been deftroyed by Ceflius in the beginning of the Jewifh war, and when rebuilt it was called Diofpolis. It is now only a poor village, but the ftones that are feen in the modern buildings fhew, that it has been a place of fome confequence. There are remains here of a very fine church, built by the emperor Juftinian, and though fome later writers fay, 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 ftone, both within and without, and of excellent majorry. 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 ftyle, doubtlefs was built when the church was repaired; the Turks have turned the weft end into a molque, having a great veneration for St. George. They have fome legend that he was of this place, and fuffered here as a confessor by fcourging, and fome fay died in this place as a martyr, of which particulars there feems to be no account that can be depended on.

All this country is a very rich foil, and throws up a great quantity of herbage. 1 obferved chardons growing very rank, alfo rue, fennel, and the ftriped thiftle, which, probably, on this account, has been called the holy thiftle; they fay alfo there are a great variety of anemonies. I faw likewife many tulips growing wild in the fields, and any one who confiders 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 feventeenth the great caravan of pilgrins came from Joppa to Rama, in their way to Jerufalem, under the conduct of the governor of that city. The Latin monks neither go themfelves, nor fend others with it, becaufe fome 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 fent money to ranfom them; fo that now they always travel under the conduct of Arabs, having generally fome of known fidelity, who ferve them on these occasions. It was thought the roads would be more fecure about the time when the great caravan was paffing; fo in the evening every thing was prepared for my departure. And as foon as it was dark I fet out for Jerufalem, under the conduct of an Arab on horfeback, and his fervant 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 fat round a fire in the tent with his wife and others. For the Arabs are not fo fcrupulous as the Turks about their women, and though they have the haren, or womens part of the tent, yet fuch as they are acquainted with come into them; they brought me bread and coffee, and after a while fignified that I might go to fleep on the carpet. For I underftood that we fhould depart in an hour or two, fo as that we might be at Jerufalem before it was day. I fell afleep, but when I awaked, and faw the daylight, I began to be very uneafy. However, coffee was prepared, and the Arab went out, as I fuppofed, to get the horfes; 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 underftand that we fhould depart at night, which gave me fome fatisfaction, 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. 30

certain

certain reafons, I did not take my interpreter with me. However, they entertained me as well as they could, made cakes which were four, and brought fine oil of olives, in which they ufually dip their bread, and perceiving I did not like it, they ferved up fome four buttermilk, and every meal was closed with coffee. I was kept in the harem for greater fecurity, the wife being always with me, no ftrangers ever daring to come into the womens apartment, unlefs they are introduced. Several women came to look at me, and fome men. In the afternoon the Arab, putting his flriped 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 foon as it was dark, we fet out as before, and, when we came to Jerufalem, he faid, that coming out of Joppa he was informed that fome of his enemies were there, and he was afraid they might have laid wait for us; fo to be fecure 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 moft dangerous roads in Turkey, and accordingly in the plain he conducted me, not by the high road, but through the fields, and I obferved, that he avoided as much as he could going near any villages or encampments, and fometimes flood flill, as I thought, to hearken, and would often flop, and, as I imagined, called his fervant to be near him, and ready to give him his pike.

We had travelled, as I conjectured, about fix miles in the plain, croffed the dry bed of a winter torrent, and afcended 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 fame as Gaafh \*, mentioned in the holy fcripture, and probably is that river which Reland fuppofes to fall into the fea, about half a league north of Joppa; we afcended the hill, and coming to a narrow pafs, I obferved a fquare building of hewn ftone to the left, and, oppofite to it, on the other fide of the hill, a large ruined building over a precipice. This feems to be what is commonly called the caftle of the good thief, where they fay he was born and lived, and, I fuppofe, is the fame place that the Arab fhewed me at a diftance in my return from Jerufalem by another road, and told me it was called Ladroun. From the account that travellers give, the building to the left feems to be the molque, which, they fay, was a church dedicated to the feven Maccabees, where fome alfo affirm, that they were buried, but without reafon, Modin, the place of their birth and interment, being in the tribe of Dan. On the top of the hill we paffed through a ruinous village; here the Arab feemed to be under fome apprehenfions, and I obferved that he rid with his pike poifed, fo as to be ready in cafe of any attack. We defeended the hill, having a narrow valley to the fouth, and obferved a finall ftream running down the fide of it into a large ciftern. We afcended another hills on the fouth fide of the valley, and went along a plain road with hills on each fide; I did not fee a place which is called Jeremiah, where they fay there are ruins of a church, and fome think that it probably may be Anathoth, where that prophet was born. Going on I faw a molque on a high hill, which afterwards I had reafon to think was Rama, where Samuel was buried. We defeended the rockly hills, and paffed by the end of a valley, which had high hills on each fide of it. This I had afterwards reafon to conclude to be the valley of Lefca. We afcended a little way, and paffing by a ruin to the right, came to the top of a low hill, from which we defcended into the plain country which is near Jerufalem. I faw many ruins on each fide of the road ; and we arrived at the gate of Jerufalem near two hours before day.

\* z Sam. xxiii. 30. 1 Chron. xi. 32. It is probable that thefe brooks rife about Mount Gaash, which was to the fouth of Timnath-terah, where Josuah was buried. Jos. xxiv. 30. Jud. ii. 9.

The

The Arab would have left me, but I made figns to him not to go, and as it rained I ftood and refted myfelf againft a tree, and flept, being much fatigued; but if he had left me, I fhould have run a great rifque of being ftript, for people came to the gate before it was open. As foon as we could go in, the Arab left me with the keeper of the gate, and called the Dragoman or interpreter of the convent; whilft he was gone I had been infulted by the boy that belonged to the gate, who demanded money of me, and fnatched my handkerchief from me as a pledge; but the man into whofe hands he put it, returned it to me, when the interpreter came, who fhewed me the way to the convent.

### CHAP. II. - Of Jerufalem, and of Mount Sion in particular.

IT is doubted by fome whether Salem, mentioned in the hiftory of Abraham, was fituated where Jerufalem now ftands; however, it is certain this city was called Jebus, when the Ifraelites conquered it. The prefent name is thought to fignify the inheritance of peace. After it was deftroyed by the Romans it was called Ælia, but it foon recovered the old name, which was always retained among chriftians. The Arabs call it Kudes-She'riff', that is, The holy and noble.

This city ftands at the fouth-end of a large plain that extends northwards towards Samaria, and has vallies on the other three fides, which to the eaft and fouth are very deep. The former is called the valley of Jehofophat, the latter the valley of Siloe and Gehinnom; the whole alfo feems to have been fometimes called the valley of Jehofophat, and then Siloe and Gehinnom muft be confidered as only particular parts of it. The valley of Rephaim on the weft is not fo deep; the hills on the other fide of thefe valleys are higher than Jerufalem.

The city in its greatest extent confisted of four hills, Sion to the fouth 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.

Jofephus fays, it was defended by three walls, where there were no valleys; Mount Sion was entirely encompafied with one wall; Mount Acra had probably a wall every way but to the fouth, where it joined to Sion and Moriah, and fo alfo had Bezetha; the court of the temple alfo was encompafied with walls.

The old city flood on Mount Sion, which is Jebus, and was the higheft hill. The fouth part of it is now without the walls: it is bounded to the fouth and weft by a deep valley; to the eaft it was feparated from Mount Moriah by the valley of Millo, called by Jofephus Tyropeion, or the place of the cheefenongers. The bazars or thops are at prefent in this valley, and the quarter of the Jews with their feven fynagogues. To the north it was bounded by the valley of carcafes, which lies between it and Mount Calvary; Mount Gihon alfo probably might join to it towards the northweft corner, but it feems to have been left without the city by reafon that the natural fituation of it is weak to the weft, where the valley is very fhallow.

Herod built three towers on the north fide of Sion, and gave them the names of Hippicus, Phafælus, and Marianune. The tower Hippicus was at the north-weft 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 prifon in which Jeremiah was confined;

<sup>\*</sup> Mount Calvary and Gihon, and the Valley of carcafes, being mentioned as north of Mount Sion, and without the city, has made fome people conclude that Mount Sion was to the north of the city.

<sup>+</sup> Nehemiah iii.

the caftle, which is now called the tower of David, feems to fland on this fpot, and is faid to have been built by the Pifans in the time of the holy war. The tower Phafacus was about the noth-eaft corner, and might be where the tower of Furnaces flood, which is fpoken of by Nehemiah; and Marianne, which was between them, might be either the tower of Meah, or that of Hananiel, mentioned by him, all which we may fuppofe were rebuilt by Herod in a ftronger manner.

There were feveral gates to Mount Sion; that of the Effence, mentioned by Jofephus, feems to have been to the weft, probably in that part which at prefent is not enclofed. The gate of David, which may be the fame as that of the merchants, and the fifth gate, feems to be what is now called the gate of Bethlehem, at the north-weft corner of the old city; it may be also the gate of Gennath of Josephus, or the gate of the gardens. The horfe gate, from Nehemiah's defcription, was probably about this part, or on the north fide, and might be fo called from the horfes being led out of it to be watered, it may be, to the pool of Gihon. The gate Miphkad alfo of Nehemiah, feems 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 fouth of Mount Calvary. Near this was the fheep gate, which may be what is now called the iron gate, beyond which was the old gate. The gate of the valley muft have been at the fouth end of the valley of Millo. The dung gate I should imagine was on the east fide of Sion leading to Millo, by which, without doubt, they carried the dung down to the valley. The gate of the fountain feems to have been that at the fouth end of the vale of Millo, leading down to Siloe and the valley of Jehofophat. The gate of Sion, if diftinct from any of thefe, might be about the fouth part of the hill, leading to the higheft and ftrongeft part of it, which was the citadel, and was the laft place that was taken by Titus.

Within the prefent walls of Mount Sion, going from the tower of David to the eaft, are the following remarkable places; first on the left, the spot where they fay Christ met the three Mary's, and then turning to the left is the houfe of St. Thomas, near that is the beautiful church of St. James, in which they flew the place where he was beheaded; it belongs to the Armenians, who have there a large convent for the reception of ftrangers; they also give an account of two ftones in it, one brought from Mount Sinai, againft which, they fay, Mofes 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 prieft, 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 pleafed to fhew a ftone, which they fay, fpoke on that occasion. Returning to the ftreet in which the house of St. Thomas ftands, and turning down to the left hand towards the iron gate, one comes to the church of the Syrians, which was the houfe of Mary the mother of Mark to which St. Peter went when he was delivered out of prifon. At the fouth-weft end of Mount Sion without the prefent walls, are the burial places of the christians, and it is probable that the bodies of St. Stephen, Nicodemus, Gamaliel, and his fons, were removed to this place from the valley of Jehofophat by the emperor Honorius. A little further is the houfe 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 faid, the Jews would have thrown down the corpfe of the bleffed virgin Mary, as they were carrying it to be buried, and further is the place where St. Peter wept, and towards the fouth brow of the hill is a molque, where Chrift eat the paffover with his difciples. Near unto it is the fepulchre of David, over which there is now a mofque, which 3

which christians are not permitted to see; and they shew near this place, where the difciples separated to preach the gospel throughout the world.

There were alfo feveral remarkable things on Mount Sion, of which there are no remains; as the garden of the kings near the pool of Siloam, where Manaffeh and Amon, kings of Judah, were buried, and it is probable this was the fixed burial place of the kings, it being the ancient eaftern cuftom to bury in their own houfes or gardens. There are no figns of the two most beautiful palaces built by Herod, which were called after the names of Cæfar and Agrippa, nor of the houfe of St. John, where the bleffed virgin lived with him, and where fhe died, together with feveral other places mentioned by Nehemiah, and others; fuch as the king's armory, the houfe of the mighty, which was probably defigned for training up young perfons to the war, the upper market, and the ftairs that went down from the city of David, as may be fuppofed 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 ftreet of the pool now is, which is on the right hand of the ftreet of the Latin convent, that leads to the holy fepulchre. This vale extends alfo caftward to the fhops in the quarter about the hofpital of St. Helena, having Mount Calvary to the north-weft, and Mount Acra to the north-eaft. The first thing obfervable in that ftreet of the pool \*, is the pool behind the houfes to the right; I defeended to it by thirteen fteps, and found it to be about a hundred paces long and fixty broad; they told me it was called the lower pool; the water that is in it feems to depend on the rains, and is not drinkable; possibly it may be what is called the old pool, from which there was a ftream 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 faid those apostles were born ; near this, on the left, are remains of a wall built of very large flones, and a little further is the iron grate. Returning back and going to the fouth of the holy fepulchre, I faw what remains of Mount Calvary, without the church, which feemed to be about the fame height of that within it, and going eastward we pafied by the place on the left in which St. Peter was imprifoned, where there was formerly a church. Making two or three turnings, but going mostly to the east, we paffed by the end of three flreets of flops, extending to the fouth, and came by an afcent to the hofpital of St. Helena on the right, and to the left a ciftern, called by her name, and faid to be built by her, both which, though probably on the foot of Mount Acra, I shall deferibe in this place. This eistern is a very large vault to receive water, which was doubtlefs made under fome antient buildings, as there are fuch cifterns under most of the houses in Jerufalem 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 fleets of lead placed between the flones; the kitchen, and a large room, faid to have been used for the reception of the poor, are very magnificent; but it is probable this building belonged to the knights of Jerufalem, and that it was called the hospital, becaufe the Turks use the kitchen for boiling meat which is distributed to the poor; and fo the fathers have given it the name of the hofpital of St. Helena. The other large room is made use of as a flable. The flreets before mentioned, which are to the fouth of this rifing ground, feem to be the valley north of Mount Sion, extending fouth of this hofpital which is to the eaft, and joins to the eaftern valley of Millo, which we may fuppofe was bounded to the eaft by Mount Moriah, about the ftreet which goes from the house of the rich man, along by the well fide of the court of the temple, to which I observed several entrances from the freet. At the corner

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<sup>\*</sup> Called the fircet of the Pifcina, which is the Latin and Italian word for a pool.

of the fireet which leads to the first entrance is a conduit, fupplied by Solomon's aqueduct; near this, I fuppofe, was the fouth-west corner of Mount Acra; the fecond entrance from that place to the fouth is what they call the beautiful gate of the temple. All this flreet confifts of fhops, and is arched over, and that part of it which is to the east of Mount Acra, as well as the flreets to the west and fouth, feem to be the valley of Millo, extending all down the hill to the fouth as far as the pool of Siloe. The quarter of the Jews, and their feven poor fynagogues 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 fome feem to fpeak of that hill as beyond the pool of Gihon. From this monaftery there is a defcent to the fireet of the pool that turns to the right, out of which the firft fireet to the left leads to the church of the fepulchre, and about this part mount Calvary muft begin; which might be a part of Mount Gihon. Keeping on the firft-mentioned fireet from the Latin convent, there is ftill a defcent, which, I imagine, muft be the foot of Mount Aera, extending to the hofpital; 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 houfe which is mentioned about this quarter by Jofephus.

As I have mentioned the Latin convent, I fhall give an account how European pilgrims are received in it. When they first arrive at the gate of Jerufalem, they fend to the Latin convent, and the interpreter of the monks comes and conducts them to the monaftery, 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 fervant in order to have the better attendance; the lay-brother takes care that they are ferved with whatever they want, and goes always out with them. If there happen to be two or three, and there are feldom more, they commonly make their vifits together: when I was there at Eafter, there was only a lay-jefuit from Aleppo, a Hamburgher arrived afterwards, and then a Ragufcan captain of a fhip. Those of condition always make a prefent on their departure to the value of about fix pounds. But there is generally a great number of the eaftern catholics to be maintained there gratis; fuch as the Maronites. and those Coptis, Greeks and Armenians, who acknowledge the pope; for these they prepare a houfe, and fend them provisions from time to time. The European pilgrims dine and fup in the refectory with the monks, where fome of them read all the time in books of devotion; they are well ferved with three or four plates, and have excellent white wine of their own making. On feftivals the priefts and ftrangers go to the guardians apartments after dinner, and drink coffee; he has the title of most reverend, and all the honour of a bifhop, 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 alfo full power from the pope, and, if I miftake not, must be always an Italian. 'He has a vicar, who governs in his abfence, and muft 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 alfo a fecretary, and thefe make up their chapter or meeting for the government of all their affairs; they fend alfo procurators into all parts of Europe to collect the charity which supports them, particularly to Spain, where they fay every body muft leave them fomething in their wills, and this is commonly brought to them once a year in fpecie. They have about ten convents in Palefline and Syria, three in Egypt, under a vice prefect, one at Cyprus, and another at Conftantinople. They have a very confiderable revenue, but are obliged to be at great charges here in prefents to the governor for their protection. On a tumult that rofe

rofe against them, not long before I was there, the governor promifed to protect them, if they would pay for thirty foldiers extraordinary, which is become au annual charge to them; not to mention the expences which they are at in all their convents, in prefents to the great men, as well as in the fupport of their houses. At Jerufalem they happened to be under a good governor, but fometimes 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, unlefs they happen to be very inferior perfons, who are not of their church. The function is very particular. The pilgrim is informed that this office is to be performed, and a fervant brings warm water to his room, and wafhes his feet. The pilgrim then goes into the chapel, having his white fcull-cap on his head. The guardian comes to his feat 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 filk cordon put about his neck, and girding himfelf with a towel or fhort apron, kneels down before the pilgrim, on a white fatin cufhion, a prieft kneeling on each fide of him, who put the pilgrim's feet into a ciftern of warm water, with dried rofe-leaves in it. The guardian first takes the left foot, and washing it with both his hands, wipes it clean, and kiffes it, and the right foot in the fame manner; then fetting 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 inflep, and all the members of the convent come one after another, kneel down, and first kifs 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, whillt an anthem and other devotions are fung with the organ, and eight finging boys. Afterwards the proceffion goes to the two other altars, and then again to the high altar, where the pilgrim is incenfed, and coming down to the lower end of the church, he puts out his candle, and the litany is faid. At fupper the pilgrim is first ferved with a dish extraordinary, and afterwards the guardian, which is carried to none of the reft. There is also a form of prayer to be faid 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 Meriah.

THE city on the two hills Acra and Moriah, was called the lower city, and alfo the daughter of Sion, fo often mentioned in feripture. Mount Acra feems to have had two fmall fummits, one to the weft towards Gihon, and the other to the eaft about the part which is north of mount Moriah, and feems to have been occupied by the tower or caftle of Antony. But Simon the Macchabee, high prieft, 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 fame place where the Damafcus gate now is. The gate of Herod is near his palace, and the prifon 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-houfe, or becaufe the council-chamber was over it, which is fpoken of by Jofephus in this part.

Moft of the places, mentioned in our Saviour's way from the houfe of Pilate to Calvary, were about mount Acra, or on the borders of mount Moriah. The houfe of Pilate, which is the refidence of the prefent governor, overlooks the court of the

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temple,

temple, and commands a fine view of the area and molque. The prefent alcent to this house is the fpot from which they fay 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 Chrift was arraigned. To the east of this is the room in which fentence was given against him, which looks into the court of the temple : further to the left is a ftable where he was fcourged; and going out of this houfe towards mount Calvary, the first place is the arch, called Ecce homo, where it is faid Pilate flewed him to the people; this arch appears like an old gateway. The next place is, that where the bleffed virgin met Chrift after he had turned to the left, where he funk under the crofs at the fight of her, when they compelled Simon the Cyrenian to bear it. At this place there is a bagnio, on the fpot where there formerly flood a church. About this turning Chrift faw the women weeping, and exhorted them not to weep for him. At the turning to the right, up the freet that leads to the convent, they flewed the houfe of Lazarus; and a little further, at the end of the flreet, which is to the weft of the temple, the palace of the rich man. Turning to the left, up the ftreet that leads to the Latin convent, they fhew the place, on the right hand where St. Veronica gave her handkerchief to wipe his face, which, they fay, left the imprefiion 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 flopped up, by which pilgrims used to go in the fame way our Saviour went to Calvary; fo that now the remaining part of this way to mount Calvary being built on, is not to be feen, except what is fhewn within the church. Returning to the arch on which Chrift was flewn to the people, between that and the houfe of Pilate, is a way to the left, leading to the houfe of Herod, where in a large room, which is now a ftable, they fay Jefus was cloathed in purple, and fent to Pilate. Beyond the houfe 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 fouth east corner of it is a finall turret, and the tower itfelf is built of large flones rufticated. This probably was the fouth weft tower of that caftle, which was first built by the Macchabees, and very much improved by Herod, in order to be a check on the citizens of Jerufalem, who gave it that name in compliment to Mark Antony the triumvir : for this place very well agrees with the fituation defcribed by the hiftorians, that it was to the north of the temple, and commanded a view of it; it feems to have extended to the north as far as Bezetha; for it is faid there was a deep folle between it and that part of the city; and I faw to the eaft of the Damafcus gate a foffee cut into the rock, which they now fill up with the rubbish of the city.

To the north eaft of Herod's palace there is a mofque, which was formerly a church; it is built on the fpot where the houfe of Simon the Pharifee flood, in which Mary Magdalen wiped our Saviour's feet with her hair. And eaft of that is the houfe of St. Ann, the mother of the bleffed virgin, where it is faid the virgin was born; it was a nunnery; and the grot under the church is faid to be the very place of the bleffed virgin's nativity.

It is not eafy to determine whether mount Moriah took its name from the land to which God directed Abraham to go in order to facrifice his fon, or whether this was actually the mountain on which he was ready to obey the divine command. This hill was to the eaft 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 Jehofophat was to the eaft of it, and mount Acra to the north. Mount Moriah, which was a rock, feems to have been chiefly taken up by the Temple, and Solomon's houfe to the

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the fouth of it. The temple was built on the fpot of the threfhing floor of Araunah the Jebufite, where the plague was flayed; 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 alcended to the plain area, on which the temple itfelf was built. The whole was fupported by walls and buttreffes towards the valleys, efpecially over the deep valley to the eaft. First, there were feveral steps up to the court of the Gentiles, which is fuppofed to have had a colonade or portico all round, and was about forty five feet broad. There was a fecond afcent of fourteen fleps to fuch 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 fteps up to the court of the priefts; fo that the afcent round must have been confiderable, whereas now this hill is near on a level with the reft of the city, occafioned probably by filling up the valleys, and also by levelling the top of this hill, which feems 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 confectated to Jupiter. When Chriftianity prevailed, a church was built on this fpot. It is faid, that the Jews were miraculoufly hindered from rebuilding the Temple, when Julian the apoftate encouraged them to it, in order to prove that text of Scripture to be falfe, ' that one ftone fhould not be left on another' of that Jewifh temple; but the Chriftians built a church on this fpot, which the Saracens, under Omar, converted into a mofque; and when Jerufalem was taken in the holy war, it was again made a place of Christian worship. At prefent there is a beautiful octagon molque in the middle of the court, covered with a dome. This molque has a beautiful appearance, the outfide of it being cafed with tiles of different colours, but chiefly green, and they fay it is the fame within. Towards the fouth east corner of the area is a molque, which is an oblong square. Part of it is covered with a dome, which was the church of the purification, and flands north and fouth; it is faid to have belonged to a nunnery. I went through a garden without the walls to the fouth end of this building, in which there are eight or nine tiers of very large flones, and fo there are to the weft, under a noble building of hewn flone which might be part of the nunnery; there are also fome remains to the east. Formerly there was a way to fome vaults under thefe buildings, which has been ftopped up. The building to the fourth was probably the fpot where the houfe of Solomon flood. There feems to have been a deep foffee to the north of mount Moriah, the eaft part of which is ftill to be feen, and is called by the monks the pool of Bethefda. At the east end of it, at the entrance to the court of the temple, are remains of fome buildings, of very large hewn ftone, particularly an entablature in a good tafte, which may be part of an entrance that Hadrian might have made to his new grove. If this foffee was carried all along to the north of mount Moriah, it must have paffed where the houfe of Pilate is now thewn, which part might be filled up with the ruins of the temple. If the Chriftians, when they had possellion of Jerusalem, had dug here, and in other parts, effectively to the east of the temple, and the fouth 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 paffed fome judgment on the architecture of them. This follee does not feem to be the pool of Bethefda, which by all accounts must have been to the fouth, or about the fouth weft corner of mount Moriah. In St. Jerom's time there were two pools, one filled by the

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rain

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rain, the other was a reddifh water, as if it retained the colour of the facrifices washed in it; and I suppose it was about the gardens to the fouth of the church of the purification, which is within the fite 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 fouth corner of the temple, where the Nethinims lived, who had the care of the facrifices, and might extend to the north part of the hill or valley.

#### CHAP. IV. - Of Mount Calvary.

IF we fuppofe the hill towards the north weft corner of the prefent city to be Gihon, where Solomon was anointed, on which the Latin convent now flands; it is in this cafe probable that Calvary or Golgotha was a part of it, that is a fummit of the hill, towards the fouth caft: It was the place where malefactors were ufually executed.

The empress Helena, having, as it is faid, found the crofs here, built this magnificent church over the holy fepulchre. The roof was of cypress, and the king of Spain giving a new one, what remained of the old roof was preferved 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 feveral religions.

The Latin fathers have a treafury of plate, and other curious things, in the church, but they never open it, left it flould tempt the Turks at any time to feize on their riches; they have a very fine fett of new gilt plate for the altar, the prefent of the king of France. But the Greeks flow whatever they have, at the eaft end of their great church, particularly a large chalice of gold, the prefent of a prince of Georgia, many veftments adorned with pearls, and a great number of veffels of filver gilt, moftly of Gothic workmanfhip.

Having defcribed the holy fepulchre, and the church that is built over it, I fhall give an account of the ceremonies I faw in this church; and of the manner in which I vifited this and feveral other places. I arrived at Jerufalem, as mentioned before, on the 19th of March, which happened to be Palm-funday of the Latins, and I went that morning into the church of the holy fepulchre to fee their ceremonies. The guardian was habited pontifically in rich vettments, prefented by the late emperor. A canopy was erected over the door, and a chair was placed under it, in which the guardian fat, and performed fome offices, and afterwards went into the holy fepulchre to blefs the palm-branches laid on it: when he came out he fat down again in the chair, and they put the palm branches into his hand; firft one for himfelf; and the reft being given him one by one, he diffributed them to all the congregation, who took them kneeling, and kiffed his hand; the priefts then went round the holy fepulchre three times, with the palm branches in their hands, and finging an anthem, concluded by going in like manner to the floue of unction.

On the 22d, being Wednefday in paffion week, I vifited the places which our Saviour paffed in the way to Calvary, and went through the valley to the eaft and fouth of Jerufalem, and part of the weftern valley; and in the afternoon we all went into the church of the holy fepulchre, and the doors were kept locked till Friday.

Within the church there is a finall 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

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guardian on his knees performed the ceremony of washing the feet of twelve priefly, who were feated before the door of the holy fepulchre, and he gave a crofs into the hands of each of them. I faw this ceremony performed the week following by the Armenians and Greeks. At the Armenian convent the bifhop was girded with a blue towel, and kneeled within a rail, the prieft fitting in a great chair without it, and putting his feet into a bafon within the rail, the bifhop wafhed his feet with the towel, and rubbed them with fweet pomatum. The Greek ceremony was more extraordinary ; it was performed on the ftairs on the outfide of the church of the holy fepulchre, that leads to the chapel of the bleffed virgin, where fhe ftood to fee Chrift crucified. The bifhop went to the top of the ftairs, and the twelve priefts ftood on each fide of them. After the bifhop had ufed fome form of devotion, he was unrobed, and had a towel tied a-crofs from each fhoulder, and a filk towel round his middle. He then went to the bottom of the ftairs, and a large bason of filver gilt, with water in it boiled on fweet herbs, being held under the feet of the prieft, and one pouring water on them out of an ewer, the bifhop with his hands washed the feet, wiped and kiffed them, the prieft at the fame time kiffing the ear of the bifhop : the uppermoft prieft reprefenting Peter, made a fpeech that he should not wash his feet; which being answered by the bifhop, he fubmitted to have that honour done to him. The bafon then being brought up to the bifhop, he often dipped a large lettice into it, and feveral times fprinkled all the people; then the water was thrown on them, and they crowded to wipe the vafe with their handkerchiefs, and went fo 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 fame place on their knees, having nothing but bread, raw onions, and water. In the evening their procession began to the chapel of the facrament, where one of the monks preached in Italian; then going on to the chapel where they divided Chrift's garments, a French fermon was preached there. A Spaniard harangued in his native tongue at the pillar of reproach, and a French fermon was preached at the place where Chrift was nailed to the crofs. At the place of the crucifixion an Italian fermon was preached, and two monks performed the ceremony of taking the fmall statue of Christ from the cross; and as they took out the nails shewed them to the people, who at the fight of them beat their breafts. The flatue being wrapped up in a white fheet, was carried by four of them to the ftone of unction, where it was anointed and perfumed; and this being opposite to the great door, where the Mahometans on the outfide might hear the fermon, one of them preached in Arabick. The statue was then carried and laid in the fepulchre, and the people were harangued in Spanish, and fo the ceremony concluded about eleven o'clock.

On Eafter eve, the twenty-fourth, the door of the church was opened, as it was the day before, for all perfons to come in; but the Turks infifted on having fome gratuity from every one that entered. The Latins celebrated the mafs of the refurrection, and at Gloria in excellis, a cover was let down, and the tapeftry on the front of the holy fepulchre appeared, reprefenting the refurrection. We were releafed from our confinement, but returned the next day, which was Eafter-funday, when the Latins celebrated their offices; and the whole body clothed in rich veftments, with candles in their hands, went in proceffion three times round the holy fepulchre, three filver croffes being carried before them, and certain offices were read at a defk on each fide of the fepulchre. As it was the Palm-funday of the oriental churches, they performed their

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ceremonies of diffributing the palm branches, and feverally went in procession round the fepulchre; that of the Armenians being the most grand and folemn.

On the thirtieth, we went to fee feveral things in the city, as the beautiful gate of the temple; the hofpital of faint Helena; and the Greek convent adjoining to the church of the holy fepulchre; they flew there in a chapel the very place where, they fay, Ifaac was offered; we went by the iron gate to faint James's church of the Armenians, and to all that quarter. On the fecond of April we vifited Jeremiah's prifon and grot, and what are called the fepulchres of the kings to the north. On the thirteenth we faw the part of mount Sion without the walls, and the fouth end of the old temple, near the church of the purification that belonged to the old nunnery. On the fourteenth we vifited all the places about the mount of Olives, Bethany, and Bethphage. On the fixteenth we went out with the fleik of Siloe up to the mount of Olives, the place of the afcenfion, and faw the village of Siloe, and mountain of offence, and returned by the weftern valley. On the feventeenth we took another view of the vale of Jehofaphat. 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 reft of the time was fpent in feeing the places at fome diftance from Jerufalem.

# CHAP. V. - Of the quarter in Jerufalem called Bczetha, and of the Sepulchres called the Sepulchres of the Kings.

THE fourth part of the city, called Bezetha, was a fuburb to the north, inhabited by the lower fort of people, and it was encompafied with a flight wall before the time of Agrippa; but he begun to make it very ftrong, 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 fecond ; and that which encompafied mount Sion was the first that was built, and is called the third in belieging the city. The wall about Bezetha was the first that was taken by Titus; he then took the fecond about Acra, and afterwards the wall about Sion; he then made himfelf mafter of the caftle of Antony, and next of the temple; and laft of all, he took the citadel of mount Sion. Endeavouring to trace the wall round Bezetha, I thought I faw fome imperfect remains of it ftretching about a quarter of a mile to the fouth from the north weft corner of the prefent walls, to which a point of Acra might extend. I imagined I faw the corner of this wall to the north weft, and figns of a foffee extending to the eaft, near a long ciftern, which is fouth of the mount of foap afhes, and fo along over the valley of Croum, that is, of gardens or vineyards; and likewife to the fouth of what they call the fepulchres of the kings; and then to the eaftern valley, where, turning fouth it joined the fecond wall. This feems probable, becaufe the fituation of the mount of foap afhes just without the walls is very natural. These gardens also feem to be those where Titus was in fuch great danger when he came to reconnoitre the city \*. I faw to the north of the vale of gardens a great heap of ruins on a rifing ground, which might be fome work of the Romans in attacking the city. For it cannot well be fuppofed that the walls extended fo far, and that thefe are the ruins of the tower Pfephinus, which was feventy 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 profpect, which was about a mile to the north of the old city, where Titus and Ceftius encamped; but it is more

\* Josephus De bello Jud. v. 2.

remarkable

reinarkable on account of another piece of hiftory. For when Alexander had taken Tyre and Gaza, and was come to this place to attack Jerufalem, the priefts came out in their veftments, and all the people cloathed in white to meet him, which was doubtlefs the habit of ceremony, who being ftruck with the fight, adored the name of God on the priefts breaft-plate, and entering into the temple, facrificed there, and was greatly pleafed when the high prieft fhewed him thofe parts of fcripture that prophefied of his conqueft of all the world.

There was a broad freet from the gate of Ephrain, and one part of this quarter was called mount Bezetha, which feems to be the height over the grot of Jeremiah, and this probably was the fite both of the camp of the Affyrians when they took Jerufalem, and alfo of Titus's camp when he had taken this outer part of the city\*. The cave of Jeremiah, where they fay he wrote his Lamentations, is a very large grot opening to the fouth, a little without the prefent walls, which feems to have been a quarry. To the fouth of it, near the walls, is a fmall pool full of dirty water. This they call Jeremiah's prifon, into which they fay that prophet was let down; but on what authority I know not.

The fepulchres on the outfide of the walls fuppofed to be north of Bezetha, are called the Sepulchres of the kings, which name feems to be taken from Jofephus, who fays the wall went by the fepulchres of the kings. He fays alfo, that it run along by the fepulchre of Helena, queen of Adiabene, and I fhould take this to be that fepulchre; and that it is fome corruption of Jofephus to mention any fepulchre of the kings in this part, which I do not find fpoken of by other ancient writers. The fepulchre of Helena is mentioned as having three pyramids over it; and Villalpandus, defcribing them as fepulchres of the kings, takes notice of one pyramid, ftanding over them in his time, which is a great proof that it was the fepulchre of Helena; the other two probably having been deftroyed, as the third has been taken away fince his time. Thefe are the moft remarkable and beautiful fepulchres about Jerufalem.

#### CHAP. VI. — Of the places near the walls of Jerufalem.

AT the eaft end of the ftreet, which is north of the temple, and of the houfe of Pilate, is the gate of St. Stephen. Without this gate, which is on the eaft fide of the city, that faint was put to death; and going down a fteep defcent towards the vale of Jehofophat, they fnew a part of the rock on which they fay St. Stephen's body fell when he was ftoned, and made an imprefiion 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 itfelf is no wider: mount Olivet is to the eaft of it. This brook rifes 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 flowers: the bed of the torrent is narrow and deep; there is a bridge over it below the gate of St. Stephen; and they fay, when there is water, it all runs under ground to the north of the bridge, unlefs the torrent fwells much, which had happened but once in feveral years, and was then occafioned by great flowers of rain. This brook runs along the valley of Jehofophat and Siloe at the fouth welt corner of the city, and then turning fouth, it runs to the dead fea.

Paffing over this bridge, and going to the left, we came by a defcent of feveral fteps down to the fepulchre of the bleffed virgin. On one fide there is a doorplace walled up, which is about half way down to it, of which they can give no account; but it is probably the fepulchre of Melifendis, queen of Jerufalem, who is faid by fome authors to have been buried here. Below they flew the fepulchres of Anna, Joachim, and Jofeph, as well as that of the bleffed 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 cast, adjoining to th's, we came to the grotto in which our Saviour was in an agony, on account of his approaching fufferings. To the fouth, at the foot of mount Olivet, is the garden of Gethfemane, in which there are feven old olive trees, faid to have been there in our Saviour's time. A little above this, in the road up the mount of Olives, is the ftone on which they fay the bleffed virgin's girdle fell at her afcension, and left an imprefion.

Going along the foot of mount Olivet to the fouth, there is a ftone where the difciples flept, while Chrift prayed. A little further they fay he was betrayed by Judas. We came to another bridge over the brook Kedron, where it is faid Chrift was thrown down as they were leading him to the magiftrate : and beyond it, near the bed of the brook, is a ftone on which they flew the print of his feet, fuppofed to be made as they were thrufting him along.

The fepulchre of Jehofophat is cut out of the rock at the foot of the hill to the eaft, with fome apartments in it. Over this are the fepulchres of the Jews; it is faid to be he place where Judas put an end to his life. And they tell pilgrims that the olive tree which grows on the fpot, is the very tree on which he hanged himfelf.

To the fouth weft of the fepulchre of Jehofophat is what they call the pillar of Abfalom, who having no fon, and defiring to keep his name in remembrance, reared up for himfelf a pillar in the king's dale, calling it after his own name, and it obtained the name of Abfalom's place\*. Jofephus calls it a marble pillar; but as he fays it was two furlongs from Jerufalem, though this vale, in which Kedron runs, might be the king's dale; yet as the diffance does not agree, it may be doubted whether this really was that monument; and it feems more probable that it was farther to the fouth weft, beyond the vale of Ge<sup>+</sup> innom. But if this was the king's dale in which Melchifedeck king of Salein came to meet Abraham t, it would be a circumftance to prove, that Jerufalem was the ancient Salem. If we fuppofe that this was the pillar of Abfalom, cut out of the rock, and raifed higher by art, it must have been much altered fince that time, for it is now of the Ionic order, which probably was not invented at that time. It is not unlikely that fome perfons have long fince beautified thefe 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 Abfalom's pillar confiderably above the level of the ground on the outfide. There are nitches in the fides of the room, probably defigned to receive coffins or bodies; the entrance is by a hole, which feems to have been lately broke out; and if it ferved as a fepulchre there might be fome under ground entrance now clofed up, as I was informed there is to the tomb of Zachariah, which, they fay, is known to the Jews, and that they privately carry their dead to it. The upper part of the fepulchre, which is round, is built of very large flones, and it is altogether very beautiful. The heap of flones on the outfide has been thought to be a proof t, that it is the pillar of Abfalom, and that the ftones were thrown there in deteftation of his rebellion against his father; but this custom may have taken its rife from a notion of irs being Abfalom's pillar. This is the laft thing feen in this vale on the eaft fide of the city from the north; and confequently about that place the vale begins to turn to the

\* 2 Sam. xviii. 18. Joleph Antiq. vii. 10. † Gen. xiv. 17.

‡ 2 Maccabees, i. 19. weft, weft, and make the fouthern bounds of the city, being opposite to the fouth-east corner of mount Moriah, and of the buildings of the temple.

A little further to the weft is a fepulchre, faid to be that of Zachariah, the fon of Barachiah, whom the Jews flew between the temple and the altur; it is entirely cut out of the rock, which, at a little diffance, is of a confiderable height on three fides of it; it may be obferved, that there are fome things very particular in the execution of the Ionic order. Between thefe two monuments there is a grotto in the rock, with a portico before it, in which it is faid faint James flayed until he faw Chrift after his refurrection.

Crofling the brook, we came to a fountain to the right, which is thought by fome to be the dragon-well, mentioned by Nehemiah\*; it is commonly called the fountain of the bleffed virgin, where, they fay, fhe wafhed our Saviour's linnen; there is a defeent down to it of many fleps, 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 wafh. It may be confidered, whether this was not really the antient fountain of Siloe, which was fo far under the hill, that it could not be commanded in time of war by fuch as were not mafters of that part of the city, as it might be defended to great advantage from the hill over it; and poffibly it was carried in under the city by channels leading to certain refervoirs, from which they might draw up the water. This fountain feems to have flowed into a bafin called the pool of Siloe, and probably is the fame as the lower pool. From this place the valley towards the weft is much wider than it is in the other parts.

A little beyond this fountain, the fhallow 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 afcent 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 defcent by feveral fteps to a pool about twenty feet wide, fifty-five feet long, and ten feet deep from the flairs, having a bench on each fide of it, and eight pillars. The water runs into it from a channel cut under the rock, and they fay, comes from the temple, and other parts where they w.fh; and therefore is not fit to be drunk; poffibly this might be the pool of Bethefda, which may be the fame as that which Nehemiah fays was the pool that was made, and Josephus calls the pool of Solemon. The pool of Bethefda, we know was remarkable for extraordinary cures on the first perfon that went into it after a certain time: In that pool the Nethinims walled their facrifices; and Ophel, where they lived, feems to have been in this quarter; though from Nehemiah's account, one would conjecture that it extended alfo to the north. Near this pool at a white mulberry-tree, they fay,, Ifaiah was fawn afunder, by the order of Manaffeh; and here, it is to be fuppofed, 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 fide of mount Moriali, is a part of the rock, on which poffibly the tower of Siloam was built, and above it there is an ancient grouo.

Opposite to this valley, on the other fide of the brook, is what they call the village of Siloe; it is over the valley towards the foot of the bill, and confifts of a great number of grottos cut out of the rock, fome of which have porticoes, and are adorned with the plain Egyptian cornist ; they call it a village, because these grots are now inhabited by Arabs, but they feem to be an ient fepulchres. The sheak 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 faid, was called Gethfemane; where there is a flat spot of ground, on the fide of the hill, extending like a terrace to the north ; and it is not improbable that this was the fite of the village of Gethfemane, and that it might firetch near as far as the place now called the garden of Gethfemane. This place was formerly covered with olive-trees, but it is now without any improvement ; and any one who fees the defolate country about Jerufalem, may conclude what a fad alteration all thefe parts have undergone fince the time of Jofephus, who fays, that the whole territory abounded in trees.

At the end of this valley, which is fouth of the city, and runs to the weft, is Nehemiah's well, where the brook Kedron turns to the fouth, and the valley of Rephaim joins it from the north. It is faid Jeremiah hid in this place the holy fire when the firft temple was deftroyed, and fearching for it, they found water which Nehemiah ordered to be thrown on the facrifice on which it began to burn. It is an oblong fquare 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 fornetimes it overflowed.

This valley to the fouth of Jerufalem, and it may be part of that to the eaft, was Gehinnom, or the valley of Hinnom, having anciently belonged to the fons of Hinnom \*, and was part of the bounds between the tribes of Benjamin and Judah. This place became infamous on account of their paffing their children here through the fire to Molech, the god of the Ammonites +; it was called alfo Tophet, which fignifies a trumpet, from their founding that inftrument, 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 facrifices that were offered here. It is probable that the grove of Molech was in this quarter, where his worfhippers facrificed to him, and committed many other abominations. The mountain of offence was likewife over this valley, where Solomon is fuppofed to have built a temple to the deity of the Animonites ‡.

I turned to the north into the valley of Rephaim, or Giants, in which David twice vanquifhed the Philiftines §, and called the place, where he burnt their images, Baalperazim ||. This valley is broader, and not fo deep as those to the fouth and eaft. I went up the hill to the weft, oppofite to the end of the vale of Hinnom, and faw a great number of fepulchral grots cut out of the rock, many of which have beautiful door-places; among them is the grotto where, it is faid, the apoftles hid themfelves after our Saviour's crucifixion. A little further to the north is Aceldama, that is, the field of blood, which is faid to be the fpot that was purchased by the chief priefts to bury strangers in, with the money which Judas returned, as confcious that it was the price of innocent blood ¶: it is an oblong fquare cavern, about twenty-fix paces long, twenty broad, and feemed to be about twenty feet deep; it is enclosed on every fide, either with the rock or a wall, and covered over; there are fix holes in the top by which one may look down into it, and by thefe they throw in the bodies : it belongs now to the Armenians. They talk much of a virtue in this earth to confume dead bodies; and, it is faid, that feveral ship-loads of it were carried to what they call the Campo Santo in Pifa. Over Aceldama, to the fouth-eaft of the road to Bethlehem, is the hill of evil counfel, where it is faid the Jews took counfel, and determined to put Jefus to death. I faw feveral other fepulchral grottos, as I defcended from this place into the vale that is to the weft of the city : there is a bafin 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 fide appears like fteps : this bafon is made by building a wall acrofs the valley; it is commonly called the pool of Beersheba, but feems to be the lower

Jof. xv. 8. <sup>†</sup> 2 Chron. xxviii. 3.	1 Chron. xiv. 9.
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pool

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pool of Gihon; it is generally dry, but probably it was defigned to receive not only the rain waters, but alfo the fuperfluous waters from the upper pool of Gihon \*. At the north end of it there is a caufeway, which leads to the road to Bethlehem. There is a channel on it from Solomon's aqueduct, which fupplies a ciftern on each fide of t' e caufeway, and one at the end of it, where there is plenty of water; above this the valley is not fo deep, but capable of receiving a great quantity of water. About a hundred paces to the north the aqueduct from Solomon's pool croffes the vale, the water running part of the way on nine arches, from four to fix feet high; it is then conveyed round the hill on the welt fide of Mount Sion, and fo round to the city and temple by a covered channel on the ground.

Near a mile to the north-north-weft is the pool of Gihon, which I fuppele to be the upper pool; it is a very large balon, and if I miltake not, is cut down about ten feet into the rock, there being a way down to it by fteps; it was almost dry at that time, and feems defigned 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 faid goes to the pool in the freets near the holy fepulchre, and when there is a great plenty of water, it runs to the pool already mentioned to the weft of the city; for the defign of these pools feems 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 feems more probable, as already observed, that Mount Gihon was the height on which the Latin convent flands. I do not find where the fountain of Gihon was, though it is most probable, that it rofe either in the upper pool, or out of the high ground about it.

I thall conclude this chapter, with an account of fome ceremonies of the Greeks at Eafter, efpecially of the most remarkable one relating to the holy fire.

On the firft of April, the Good Friday of the Greeks, they performed in the evening, the ceremony of taking Chrift down from the crofs; and a little after midnight they began fonce other ceremonies in a very tumultuous and indecent manner: Firft, they wrapt up a man in a cloth, and carried him on their fhoulders three times round the fepulchre, the mob running round and hallooing; they then laid him down before the outer door of the fepulchre, and after playing feveral tricks with him, he got up; and this is their reprefentation of the refurrection. Others were carried about in the fame manner, but not covered; there was a perfon alfo who walked round the fepulchre, with another flanding on his fhoulders, who talked and made figus to the people; and all thefe things were imitated by the boys, who, in a very indecent manner, leaped on one anothers backs, fome throwing others down, and pulling off their caps; and the country people ran hallooing round the fepulchre; infomuch that any one would have taken it rather for a fociety of Bacchanals than a Chriftian affembly.

The Turks, and even the governor of Jerufalem, as is cuftomary, came to fee the ceremony of the holy fire: as foon as he arrived all was quiet. The Latins fay, that in the first ages, on Easter-eve, the fire defcended from heaven into the fepulchre, and lighted their lamps. But this miracle failing about the fifth or fixth century, the Catholics wrote to Rome in relation of it, and received an answer, that fince providence did not continue to act supernaturally in this respect, they ought not to endeavour to

impose on the people ; that fince 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 fepulchre, carrying flandards': the guard'an of their convent, and fome other Greek priefts, brought into the holy fepulchre a large glafs lamp that was not lighted. The Greek procession began with shouts of the people; the pricits came first, followed by their bishop, and went three times round the holy fepulchre : then the bifhop went alone into the fepulchre. The Armenian bifuop, who was grey headed, and very infirm, followed immediately afterwards, and was thruft in with much difficulty; but, I think, only permitted to wait within, by the door; the Armenians not being allowed a part in the fecret of this ceremony. The Coptic and Syrian bifhops, if I miftake not, endeavoured to go in, but were not permitted: the Turks all the while guarded the door of the fepulchre, 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 fepulchre half a quarter of an hour before the door was opened, and a great number of fmall lighted candles held out; and happy was the perfon 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 firft. But to avoid any great inconveniences by the crowd, two perfons held their lighted candles at a diftance, in two different parts of the area, that others might more conveniently light their tapers. Some who had the holy fire, being furrounded, and almost finothered by the crowd that preffed about them, were forced to brand the candles in the faces of the people in their own defence; and fome go fo far as to fay, that this fire will not burn their beards. With much difficulty the Greek and Armenian bifhops went out with candles in their hands : in a little time all the tapers were lighted, and the church was foon filled with the finoke of them, as they kept their lights burning for fome time. It is faid the Greeks think themfelves obliged to carry on this affair, in order to bring pilgrims to Jerufalem; for the people fet fo great a value on this fire, that it is thought they would not otherwife come, which might ruin the Greeks, who live by this concourfe of pilgrims. After this ceremony was over they made the first tonfure of two Armenian boys near the sepulchre; a barber washing their heads with rofe water, and fhaving them; the women that were related to them making a fhrill noife, according to their cuftom, as a teftimony of joy; then began the proceflion of the Armenians, Coptis, and Syrians, the two boys in furplices following the deacons with candles in their hands.

### CHAP. VII. - Of the Mount of Olives, Bethany, and Bethphage.

THE high hill to the eaft of the city is commonly known by the name of the Mount of Olives : it is not a fingle hill, but is part of a ridge of hills, which extends to the north, and alfo to the fouth-welt. The Mount of Olives has four fummits, which I fhall deferibe in their order.

Going about half a quarter of a mile to the northward from the north-eaft corner of the city, I went down to the caftern valley, and went up the mount of Olives, by a very eafy afcent, through pleafant corn fields, planted with olive trees : about half way up I came to a plain fpot, called by the Arabs Galilee, conjectured by fome to have its name from an inn of the Galilcans, thought to have been there; others, chiefly the Roman catholics, fuppofe it is derived from the angel's faying to the difciples, "Ye men of Galilee, why itand ye here looking up into heaven;" and by them it is called The

The men of Galilee. There are fome ruins in this place. We went from it to the fummit of the hill further to the eaft, called by the Arabs Selman Tafhy (The flone of Selman), probably from fome fepulchre there; for there is a large one covered with a dome, and about it are feveral other Mahometan tombs. The Dead Sea is feen from this place, and from feveral other parts of the hill.

We went on to the fummit, from which our Saviour afcended up into heaven; over it is a fmall Gethic chapel; it is round within, and octagon without, and flands in the middle of a large enclofure, with fome buildings about it, and is now converted into a molque, 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 afcended up into heaven, and points towards the fouth. On Afcenfion Eve, the Chriftians come, and encamp in the court, and that night they perform the offices of the Afcenfion. 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 Chriftians at all times have free admittance : at the fouth-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 fhe was till the time of her death. A little below the height of the hill there is a pillar where they fay Chrift foretold the day of judgment.

I went a fecond time to the top of this hill from the garden of Gethfemane. The first place we came to was a building on the left, where Chrift wept over Jerufalem, and made that pathetic fpecch, on account of the miferies 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 fay, the apoftles composed the creed; it appears to have been ufed as a ciftern. A little higher is the place, where they fay, our Saviour taught the difciples a fecond time to pray, according to the form which he gave to them; there are only fome foundations of an ancient building, and the remains of a black and white Mofaic pavement. Below the place where the apoftles composed the creed, to the north-weft 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 feems to have been a quarry.

From this place we went fouth weft up to the third fummit of the hill, on which there are two heaps of ruins; one is about the middle of it, the other towards the fourth weft corner, which the Arab told me was a convent of Armenians. We then defeended to the Jews burial-place, croffing 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 facrificed to ftrange gods. We afcended this hill to the fouth, which the Christians call the Mountain of offence; the fummit of it to the caft is called, The Windmill, probably becaufe there was one there. To the fouth of this is a little height, and to the north weft is the higheft fummit, where there are fome ruins and broken columns. The Arab told us, that there was an Armenian convent alfo here; and that the name of this part was Gorek-Nertebet; all this hill is to the fouth of the city. I obferved that to the eaft the foil was good, and well improved, and that the hills and valleys round had a very pleafant afpect at this feafon.

We went from the fuminit of the afcention, about half a mile to Bethphage, which was a village on mount Olivet, belonging to the priefts: it was two miles from Jerufalem, on a little rifing ground, where I faw but a very few ruins. It is faid Chrift

Chrift mounted the foal of an afs at the foot of this height, for which, it is conjecturedhe had fent 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 afs, and cloathed in the pontifical habit in which they celebrate, the people performing all the hon urs 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 protections joined in the Hofannas, and teemed transported with a fort of religious extafy.

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 fome ruins, with a very large grotto under them, and two or three finall ones. A little beyond it are remains of a fort of caffle, which is a very flrong building, and is faid to be the houfe of Lazarus. To the fouth of it is the fepulchre of Lazarus. It is a grotto cut out of the rock, to which there is a defcent of twenty-five fteps; on the fide of the flairs there is a fmall cell, where, it is faid, Mary did penance. There is a puffage from the room into the fepulchre itfelf, which is just large enough to contain a body, and is three feet high; the entrance to it was probably flut up with a ftone; and from this place they fuppofe Lazarus came forth. We went on to the houfe of Mary Magdalene. To the left of it is the stone, a part of the rock on which, they fay, our Saviour fat, when Martha came to him. Beyond that is the houfe of Martha, where there are fome foundations cut in the rock, and a fmall ciftern ; a latle justher is the fountain of the apoltles. Returning by the houfe of Simon the leper, we came to the road that leads from Jericho to Jerufalem, and in our return faw the place to the left, where, they fay, the fig-tree was curfed.

It is mentioned as an extraordinary thing, that there were feveral houfes in Jerufalem for the people when they came up to worfhip at the temple, and that they chofe their habitation in any of them as they thought proper, which could be no other than the kanes, according to the modern cuftom. There remains an obfervation with regard to what is to be feen in and about Jerufalem; that as there are few figns of any ancient buildings, it is natural there fhould be but little account of any thing except grottos, pools, and eifterns, which could not eafily be deftroyed; and we are not to expect great remains of that city, of which it was forcefold, whether literally or not, that the deftruction or defolation was to be fuch as never yet happened; and that of the moft famous building in it, there fhould not be one ftone left on another.

CHAP. VIII. - Of the Wildernefs, the fountain of Elifha, Jericho, and Jordan.

ACCORDING to the ufual cuftom, the great caravan under the conduct of the governor of Jerufalein, fet out for the river Jordan on Eafter Monday, the twentyfeventh of March, at three of the clock in the morning: about thirty of the Latin convent went on horfeback; the Armenians joined our part of the caravan, which was efcorted by ten foldiers; the camels fet out before, with the women and children, the Greeks coming after us, and the governor brought up the rear. We paffed by Bethany, and defeended 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 apoffies, fo called, becaufe, t<sup>1</sup> y fay, Chrift and his difciples ufually drank of it when they went to Jericho. After travelling three or four miles in this valley, we came to a road that leads eaftward to Mofes's mofque, where the Arabs have a notion that Mefes was buried, and fome of the Mahometans went to it; here, if I miftake not,

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they

they find the ftone called Hajar Moufé, (The ftone of Mofes) which burns like a coal. does not confume, and has the fame difagreeable finell as the bitumen of the Dead Sea. We afcended a hill to the north, and having travelled about two miles, came to a fmall round valley, called the field of Adomim or Adomin, that is to fay, the field of blood, becaufe, 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 perfon who was going from Jerufalem 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 ab ut it covered with grafs: going up a hill we came to a ruined kane, and a little higher to another, where, they fay, pilgrims formerly lodged the first night from Jerufalem; it being computed about half way to the river Jordan; we then paffed 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 fides of Jordan, that extended from the lake of Tiberias to the Dead Sea\*. We paffed near a very deep vale, in which there was a finall ftream of water; the defcent to the plain was long, and the road bad: Towards the bottom, on the north, are ruins of a finall building, and a larger about a mile to the fourth. We croffed over a large ftream, running eaft at the bottom of the hill, our courfe 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 weft, which are commonly called the Quarantana, becaufe there is an account from tradition, that Chrift was tempted there forty days by the devil, and it feems to be the chain of hills, mentioned by Jofephus<sup>†</sup>, as extending from Scythopolis towards Tiberias, to the further end of the Dead Sea, and poffibly as far as Idumæa. Going in between this hill and the mountains, I faw a large ruined building, opposite to the place where we were to afcend the mountains to the weft, which, they fay, are the higheft in all Judæa. As we alcended we paffed by feveral grottos, and an Arab took a caphar or tax: in the way they flew two or three grots relating to Chrift's temptation, and at the top is a chapel, to which no pilgrims are allowed to go; it is on the fpot, from which, they fay, the devil flewed our Saviour all the kingdoms of the earth, and the glory of them. On the eaft of the low hill before-mentioned, is a large ruinous building, with a channel to it from the hill, as if it was defigned to convey the rain water to a ciftern that probably was there. There is a canal from it to an aqueduct, which is built on high arches, over a finall valley; there are remains of feveral of thefe arches, which probably diffributed the water over the fields that are higher than the fountain of Elifha. We paffed by another little hill, to the north of which is the bed of a torrent, that goes near the fountain of Elifha, which is at the end of a wood : the water of this fpring is very fhallow, and rifes up in feveral parts; it is a foft water, and rather warm: I found fome fmall fhell fifh in it of the turbinated kind; there is a round enclofure about it of hewn flone, in which were fix niches, femicircular at top, two of them remain entire. Thefe are faid to be the waters which were healed, and made fruitful by Elifha's throwing falt into them, at the requeft of the people of Jericho 1. 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 houfes, and a fquare tower, which they call the houfe of Zachæus, and they pretend to fhew a tree, on which, they fay, he mounted to fee Chrift. It is well known, that Jericho was the first city that the Ifraelites took

\* Josephus De hello Jud. iv. 8. + Josephus De bello Jud. iv. 8. +

after they had paffed Jordan. Mount Nebo, on the other fide of the river, was opposite to this city, from which Mofes took a view of the Holy Land, and where he died.

We encamped about a mile to the fouth of Jericho, and flayed there all that day ; there was a finall wood to the eaft of us, where I faw the Zoccum tree; the bark of it is like that of the holly, it has very ftrong thorns, and the leaf is fomething like that of the Barbary tree; it bears a green nut; the fkin or flefh over it is thin, and the nut is ribbed, and has a thick shell, and a very small kernel; they grind the whole, and prefs an oil out of it, as they do out of olives, and call it a balfam : but I take it to be the Myrobalanum mentioned by Jofephus\*, as growing about Jericho; efpecially as it answers very well to this fruit described by Pliny as the produce of that part of Arabia, which was between Judza and Egypt . Some think that Chrift was crowned with this thorn. A further account of it may be feen in the chapter of plants. I did not fee here what they call the role of Jericho, nor do I know any thing of the properties of it, but I took a fmall one out of the ground in the defert near Cairo, which appeared to be dead; it feems to be only a dwarf fhrub, fomething of the nature of heath, with a fort of buds or flowers without leaves; they grow round, and are commonly pulled up fmall, but are from an inch to feven or eight inches in diameter t. The Opobalfamum alfo grew in thefe parts, which is commonly called the balm of Gilead, or balfam 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 fome accident destroyed, or transplanted into Arabia Felix, the country of Mahomet.

All pilgrims are treated in the fame manner in this journey; they do not eat with the monks, but are together in a fmall tent, in which they are also annoyed by other company, fo that it is advifeable for a pilgrim to carry his little tent with him. On the twenty-eighth, we fet out about two o'clock in the morning to go to the river Jordan; we went north eaft, and the Greeks foon left us to go fouth eaft; for those of both religions propofe to go to the place where Chrift was baptized, but happen to differ in their opinions, and are three or four miles wide of each other. We paffed over the bed of a torrent, about which there was verdure and trees; we afterwards found the plain very even, without stones or grafs, nothing growing on it, except a few dwarf fhrubs. 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 ftone, and is on the brow of a defcent over the plain. It is thought by fome, 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 fhould hardly imagine that it ever overflowed them, nor could I be informed that it does at prefent. From the high bank indeed of the river, there is a defcent 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 roufed by the fudden overflowing of Jordan §. The foil feemed to be falt, and had a kind of falt

‡ It is called by Botanist, Thlaspi Rosa de Hiericho dictum. Mor. Hill. On.

§ Jer. xlix. 19. and 1.44.

<sup>\*</sup> Josephus De bello Jud.iv. 8.

<sup>†</sup> Myrobalanum Trogle dytis, & Thebaidi, & Arabix, quæ Judæam ab Ægypto differminat, commune eft, nalcens unguento, ut iplo nomine apparet. Quo item indicatur & glandem eff. arboris, Heliotropio, quam dicemus inter herbas, fimili folio. Fructus magnitudine Avellanæ nucis. Ex his in Arabia nalcens Syriaca appellatur — Sunt qui Æthiopicam iis præferant glandem nigram. — E diverfo Arabieam viridem ac tenuiorem, & quoniam fit montuofa fpiffiorem. — Unguentarii autem tantum cortice premunt: Medici nucleos, tundentes affeda eis paulatim calida aqua. Plin. Hift. xii. 46.

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 Windfor. The water of it is turbid; the river here makes a little turn to the weft, and foon after to the eaft. There is a low bank to the north, as deferibed before, to which the people defeend who dip in Jordan, which moft Europeans have the curiofity to do, but not without holding by the boughs of the trees, and even this is difficult, becaufe the bank is both foft and fleep; and the ftream fo rapid, that there is fome danger of being carried away by it, if any one ventured in, without holding by the boughs; for in that cafe a perfon muft be fkilful in fwimming, in order to recover the bank, fome pilgrims having been drowned, who unadvifedly ventured into the river. They have a notion, that the waters of Jordan are like thofe of baptifm, and wafh away all fin; fo that the very women go on the bank, and, being ftripped to their under garment, get the people to pour the water on them. The Latins erected altars near the river, and mafs was celebrated by fome of the Italians, French, and Spanifh fathers.

When the children of Ifrael paffed over Jordan, they went fix miles and a quarter to Gilgal, where they fet up an altar of twelve flones, in memory of that paffage, at the diffance of a mile and a half from Jericho<sup>\*</sup>. So that it is probable they paffed over the river Jordan about this place, which feems to be the neareft part of the river to Jericho, and is faid to be about feven miles from it. The convent of St. Jerom is either in the road which the Greeks took, or to the fouth of it.

We returned the fame way, and a white ftandard being fet up on a barrow near the camp, as a mark for all the pilgrims to go to it, we directed our courfe that way. The governor was on this height, and all the pilgrims paffed by him, one by one, that he might know what fees were due to him. That evening, foon after it was dark, the caravan fet out for Jerufalem, 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 Jerufalem a little before day break.

#### CHAP. 1X. — Of St. Saba and the Dead Sea.

ON the third of April, in the afternoon, I fet out for the Dead Sea, under the protection of the Arabs of St. Saba. We went to the fouth eaft, along the deep and narrow valley, in which the brook Kedron runs; it has high rocky hills on each fide, which are fhaped out into terraces, and doubtlefs produced formerly both corn and wine; fome of them are cultivated even at this time. After travelling about two miles, we paffed by a village on a hill to the right, called Bethfaon, which is feen alfo from Bethlehem. This poffibly might be the ftrong caftle of Bethfura, mentioned in the hiftory of the Maccabees †; though it is extraordinary, that a place of fuch importance, which was only five furlongs from Jerufalem, fhould be mentioned in no other writings. About fix miles from Jerufalem we paffed by the tents of the Arabs, who were our conductors; here we afcended a hill to the fouth, from which we had a profpect of Sion, the mount of Olives, and Bethlehem. We foon came to a ruin called Der-Benalbede, which from the name feems to have been an old convent. We went about an hour on the hills, and defeending a little to the fouth, came to a lower ground, where we had the first view of St. Saba; then turning east, in lefs than a mile we arrived at that convent, which is fituated in a very extraordinary manner on the high rocks over the brook Kedron; there are a g cat number of grottos about it, fuppofed to have been the retreats of hermits. The monaftic and hermit's life was infli-

\* Joseph. Antiq. v. 1. Josh. iv. 20. + 2 Macc. xi. 5.

inted here in the fourth century by St. Saba; they fay, there have been ten thoufand reclufes here at one time; and fome writers affirm, that in St. Saba's time there were fourteen thoufand. The monks of this convent never eat flefh; and they have fuch privileges that no Mahometan can enter the convent, under the penalty of paying five hundred dollars to the mofque of the temple of Solomon. There are fome 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 monaftic life, which is mentioned as belonging to the convent. John Damafeenus, Euphemius, and Cyril the monk of Jerufalem, lived in this retirement, which is computed to be equally diffant from Jerufalem, Bethlehem, and the Dead Sea, that is, about three hours from each of them.

On the fourth we fet out for the Dead Sea; we went about a mile to the eaft of the brook Kedron, and then afcended to the north, and foon came to a phin full of little hillocks, which had fome herbage in it, and is much frequented by antelopes; this is the high road from Jericho to Hebron. We went fome way to the north, and then turned to the eaft; we found the hills, which are of white ftone, higher the nearer we approached the Dead Sea. At length, we came to the fteep rocky clifts that hang over it, and make a moft dreadful appearance; the defcent was very difficult, and we were obliged to leave our horfes, in order to get to the banks of the Dead Sea, at that part of it which is about two miles fouth of the north end of it.

This lake was called Afphaltites, that is, the lake of Bitumen, on account of the pitch which is found on it. It is bounded to the weft by the tribe of J.d.b, to the east by the ancient kingdom of Moab, and extends from the north, where the river Jordan falls into it, to the fouth as far as Idumæa. Pliny makes it a hundred miles long, twenty-five broad in the wideft part, and fix where it is narroweft. Jofephus affirms, that it was feventy two miles and a half long, and eighteen and three quarters broad; but Diodorus, who fays it was fixty two miles and a half long, and feven and a half broad, feems to be nearcr the truth, effectially as to the breadth, which is commonly faid to be ten miles; and the length is generally computed to be fixty; 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 fide, 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 differenced; but it is fuppofed that there must be fome fubterraneous paffage into the Mediterranean. And it may be queffioned whether fo much of the water could evaporate as falls into it, not only from the river Jordan but from the Arnon to the eafl, which divided the kingdom of Moab from that of the Animorrhites, and from that part of the Holy Land, which was the tribe of Reuben. I did not obferve any opening where the Arnon might fall into the lake, but fuppofe it was further to the fouth, the brook Kedron falls alfo into this fea; and it is thought that the river Zared in Moab ran into it, and fo doubtlefs must feveral other streams from the mountainous countries on each fide, efpecially 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 fea over its lower banks, and fuch as had not happened in many years before, becaufe I faw many trees that had been killed by the overflowing of it. I alfo obferved feveral dead fhrubs in the lake, fo that the water feems of late years to have gained on the land.

There feem originally to have been flime pits, or pits of bitumen in this place, which was antiently the vale of Siddim\*. And Jofephus fays, that, on the overthrow of

\* Gen. xiv. 3. + Jofeph. Antiq. i.g.

Sodom,

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Sodom, this vale became the lake Afphaltites. Strabo \* alfo fays, 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 fulphureous and bituminous waters; and that the cities were fwallowed up by them. And he feems to fpeak of it as a certain truth, that there were fubterraneous fires in thefe parts, as might be concluded from the burnt ftones, the caverns, afhes, and pitch diftilling from the flones, and also from ftreams of hot water, which fent forth a ftench that was perceived at a great diffance; and likewife from the ruins of ancient habitations.

All authors agree that the water of this lake is falt; fome mention that it is bitter, and has alum in it †. I found it very falt at this place, though fo near to the river Jordan: it is a common opinion, that the waters of that river pafs through it without mixing with the water of the lake, and I thought I faw the fiream of a different colour; and poffibly, as it is rapid, it may run unmixed for fome way. The water of the lake is clear, and of the colour of the fea water; I took a bottle of it, and had the water analyfed; it was judged that there was nothing in it but falt, and it may be a very little alum, though, when I looked on the water in the fea, it appeared as if it had an oily fubftance in it, which I have been informed is the bituminous or fulphureous matter. On tafting it, my mouth was conftringed as if it had been a ftrong alum water; I found a fort of a thin cake or cruft of falt on my face after I came out of the lake, in which I not only fwam, but dipped feveral times, that the weight of the water might have no ill effect; for the perfon who analyfed 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 feveral thin coats of a white fubftance, as if each of them was made by a different overflowing of the lake; this I was informed confifted of falt and bitumen. Pliny fays, that no living bodies would fink in it ‡; and Vefpafian tried the experiment, by ordering fome perfons who could not fwim, to have their hands tied behind them, and to be thrown into the water, and they did not fink. Strabo || immediately after Jericho defcribes 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 faid, that this lake was a hundred and twenty-five in circumference; he fays, the water of it is deep and heavy; that perfons who went into it were born up to their navels; he fays likewife, 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 pleafed with what I obferved of this extraordinary water, and flayed in it near a quarter of an hour; I found I could lay on it in any pofture without motion, and without finking; it bore me up in fuch a manner, that when I ftruck in fwimming, 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 thefe effects would probably have been more remarkable further in. They have a notion, that if any one attempted to fwim over, it would burn up the body, and they fay the fame of boats, for there are none on the lake. The Arabs make pits on the fide of the lake, which are filled by its overflow on the melting of the fnow, and when the lake is lower, the water evaporates, and leaves a cake of falt, which is about an inch thick, as I concluded from the falt I faw at Jerufalem; the country for a confiderable diftance is supplied with it for common

<sup>†</sup> Plin. Nat Hift. v. 16. \* Strabo, xvi. 764.

<sup>‡</sup> Afphaltites nihil præter bitumen gignit, unde & nomen. Nullum corpus animalium recipit; tauri camelique fluitant. Plin. Nat. Hift. xv. 16. || Strabo xvi. 763. ufe. VOL. X.

It is observed that the bitumen floats on the water, and comes ashore after windy ufe. weather; the Arabs gather it up, and it ferves as pitch for all ufes, goes into the composition of medicines, and is thought to have been a very great ingredient in the bitumen, ufed in embalming the bodies in Egypt, efpecially in filling up the head, and in other fpecies of what is called mummy; it has been much used for cerecloths, and has an ill finell when burnt. It is probable that there are fubterraneons fires, that t'rrow up this bitumen at the bottom of the fea, where it may form itfelf into a mafs, which may be broke by the motion of the water, occafioned by high winds; and it is very remarkable, that the ftone of Mofes before mentioned, found about two or three leagues from the fea, which burns like a coal, and turns only to a white ftone, and not to affres, has the fame fmell when burnt, as this pitch; fo that it is probable a flratum of this flone under the Dead Sea is one part of the matter that feeds the fubterraneous fires, and that this bitumen boils up out of it. As to the fruits of Sodom, fair without, and full of afhes within, I faw nothing of them; though from the teftimonies we have, fomething 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 vears, the infide may be dried to dult, and the outfide may remain fair. It has been faid by all authors, and is the common opinion, that there is no fifhin this lake; the frefh-water fifh of the river Jordan probably would not live in it. By putting fea-fifh into a vafe filled with this water, it might be tried what effect it would have on them. After I left the Holy Land, it was politively affirmed to me, that a monk had feen fifth caught in this water, and possibly there may be fish peculiar to the lake, for which this water may not be too falt; and as fome fea fifh will live in frefh water, fo there may be others that will live in water much falter than the fea; but this is a fact that deferves to be well inquired into.

The Jews now fay, that the pillar or heap of falt into which Lot's wife was turned, is much further fouth, and confequently, that those who have affirmed that it has been feen in these parts, must have been deceived; they fay the word Nasib, which we translate a pillar, properly means a heap, and that they effeem the falt of this heap as unwholes one; so that every one may judge in relation to this affair as he thinks fit. As I defeended the hill, I observed the stones had a black coat about half an inch thick, which though of the fame hardness as the stone, yet it might be sparted from it. There is a finall countain, which runs into the lake at this place, and has such shell-fiss in it, as are at the fountain of Elisha.

The air about this lake has been alfo a matter of fpeculation ; it has been always thought to be very bad; and Pliny fays, that the Effences inhabited no nearer to it on the weft, than the air would permit them \*. The Arabs have fuch an opinion of it, that at this time, when the air was leaft pernicious, they bound their handkerchiefs before their mouths, and drew their breath only by the nofe, which they looked on to be fafer ; and all acknowledge, that the air is much worfe in fummer than in winter, as may be naturally concluded ; there was an opinion that birds attempting to fly over it, would be fuffocated with the vapours ; this certainly is not true at all times, if at any feafen ; and pofiibly this notion may have its rife, on its having been obferved, that at fome time birds flying near it might have dropped into the lake. The monks are to flrongly poffeffed with the notion of the bad air, that they told me feveral perfons had been much difordered, and fome had even died by going to the Dead Sea, efpecially in the fummer time, and particularly mentioned a Carmelite that died about a year before, fo n after he had been at this fea, and would have diffuaded me from going to it. It is prebable the air is unwholfome, though poffibly it may not have fuch violent

\* Ab occidente litora Effeni fugiunt, usque qua nocent. Plin, Nat. Hift. v. 15.

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effects; but when I was feized two days after with an extraordinary diforder in my ftomach, attended with a very great giddinefs of the head, of which I had frequent returns, and did not perfectly recover in lefs than three weeks, the monks would perfuade me, that my indifposition was occasioned by my going into the Dead Sea.

#### CHAP. X. - Of Bethlehem, Tekoa, the Mount of Bethulia, the fealed Fountain, and of the Pools and Aqueduct of Solomon.

WE returned to St. Saba from the Dead Sea, and fet out for Bethlehent, going about a mile in the fame way we came, and then turning to the left, we went through a cultivated valley, which has the mountains of Engaddi on each fide of it; we afterwards paffed by what they call the grot of Saul, in which it is faid David cut off his fkirt; but as it is an open grotto, and not very large, it is not probable, or even pofiible, that David and his men could lie concealed in it; for which reafon I rather imagine that this happened at another grotto, which I fhall have occafion to mention hereafter. In the evening we arrived at Bethlehem.

There are two roads from Jerufalem to Bethlehem; that which is used at prefent is the florteft, the old road is more to the weft; the only remarkable thing flewn in the latter, is the place where the bleffed Virgin refted under a Terebinth-tree with the babe Jefus; they fay that the tree was burnt, and now there is an Olive-tree on the fpot, round which there is a wall built. At the place where the old and new roads meet, there is a ciftern, where it is faid the three wife men faw the ftar a fecond time, that is, where they observed that it flood ftill over where the young child was. To the left is a pleafant field, which has two pools in it, and a court cut out in the rock, with a grotto which feems to have been a burial-place; and it is probable that there was fome large building on this fpot. A little further on the right is the place or house of Habakkuk, from which, it is faid, he was carried by the angel to Babylon; and to the left beyond this, about half way to Bethlehem, at the eaftern foot of a little height, is the convent of Elias, where there is little remaining except the church, in which there are fome paintings relating to the hiftory of Elias and Elifha : the building is ruftic; the fituation is very fine, commanding a view both of Bethlehem and Jerufalem; near the entrance of the convent is a print on the rock, fomething like a human shape, which, it is faid, is the impression of Elias's body. We came to a place where there are fome figns of the foundation of a houfe, and near it there are caves and cifterns, which, they fay, was the houfe of Jacob, where Rachel died. Some, though probably without foundation, think that this was Rama; and others, with as little realon, that it was the house of Heli, the father of Joseph, who was the husband of the bleffed virgin. A little further on the right we came to the fepulchre of Rachel\*; it is a dome, fupported 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 raifed the ground ; and if the twelve flones which were erected over her grave, have been feen here, and this is really the place of her interment, the ground is rifen above them. On the left, a little out of the road, is what they call the field of peafe, in which there are a great number of finall round pebbles, which have a coat of a flony fubflance without, and are a fine white alabafter within; concerning which they have a legend, that the Virgin afking for peafe, and being anfwered, that what the took for peafe were only ftones, it is faid the peafe were immediately turned into ftone.

#### \* Gen. xxxv. 19.

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Bethlehem,

Bethlehem, the ancient Ephrath or Ephrata, is fituated on a rifing ground, and is computed to be fix miles from Jerufalem, though I think it is not fo much. It was the town of David, but is more famous for the birth of our Saviour. The ftable in which he was born is a grotto cut out of the rock, according to the eaftern cuftom. It is faid the emperor Hadrian infituted fome 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 Conftantine the great. It is a fine church, and the infide of it is adorned with Mofaic work; it formerly belonged to the Greeks, but the Latins obtained it from the Grand Signor, by means of the French ambaflador, on the birth of the prefent Dauphin, and they keep poffefion of the grottos below and of the high altar; the Greeks may celebrate at the altars on each fide, which is a privilege they will not now make ufe of; the eafl end of the church is feparated from the reft 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 fhare in this office: they have under them about ten monks; one of them has the care of the parifh, and another, of a fchool in the convent; for there are many Chriftians here : they live by making not only croffes and beads of wood, inlaid with mother of pearl, but also models of the church of the holy fepulchre, and of the feveral fanctuaries in and about Jerufalem. It is remarkable, that the Chriftians at Jerufalem, Bethlehem, St. John's, and Nazareth, are worfe than any other Christians. I was informed, that the women of Bethlehem are very good; whereas those at Jerufalem are worfe than the men, who are generally better there than at the other places. This may be occafioned by the great converfe which the women have there with those of their own fex, who go thither as pilgrims; and, I will not venture to fay, whether too great a familiarity with those places, in which the faceed myfterics of our redemption were acted, may not be a caufe to take off from the reverence and awe which they flould have for them, and leffen the influence they ought to have on their conduct.

On the fifth, I went to fee the places about Bethlehem; and first I visited the grot where, they fay, the virgin Mary and Jefus were concealed by Jofeph, when they were going into Egypt; it is faid, 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 faw alfo the foundation of a houfe, where it is faid, Jofeph was warned in a dream to fly into Egypt. They flew likewife the village of the flepherds, where there are many grottos which at this time ferve for the retreat of cattle during the winter nights, and where the fhepherds and their families live at that feafon, to take care of them. There is a fountain, the bafin of which, with a trough near it, are cut out of the rock; they fay, that the virgin Mary being denied water here, was miraculoufly fupplied with it. This poffibly 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 Philiftines, though he would not drink of it, as it was procured him with the rifk of their lives †: but they relate this piece of hiftory of a water about a mile to the fouth-welt of Bethlehem. Near this is the field where, it is faid, the fliepherds 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 fome fay, was near this place, where Jacob fed his flock after his return from Mefopotamia, and where Reuben defiled his father's concubine ‡; and a fmall

<sup>\*</sup> Hieron. Epift. 19. ad Paulinum.

<sup>+ 1</sup> Chron. xi. 17, 18. 2 Sam. zxiii. 15, 16, 17.

<sup>‡</sup> Gen. xxxv. 21.

hill about half a mile to the fouth-eaft, feemed to anfwer the defcription fome perfons have given of the fituation of it. They flew alfo the place where St. Paula built a nunnery, and, if I miftake not, they fay fle died there.

In Bethlehem I took particular notice of their ovens, which are funk down in the ground, and have an arch turned over them; there is a defcent of fome fleps to the door by which they enter into them; in the middle is a pyramid of hot afhes, which they bring frequently from their houfes, and lay them on a large earthen jar that is covered, and is half full of fmall flones, which I fuppofe are heated red hot; once a week they take away all the afhes, and bring others, which in fome meafure keep in the heat, being often changed; when they would bake their cakes, they move the afhes from the top, take off the lid, and lay the bread on the flones, and putting it on again, cover the top with afhes : a very warm fituation for a pilgrim, who, being taken by the Arabs, (as I was informed) was kept prifoner in one of thefe ovens.

On the ninth, we fet out early in the morning with the fhieks of Bethlehem and Bethulia, and two of their men on horfeback, with two on foot, in order to go to Tekoa, and fome other places; we went down the hill to the fouth, turning foon to the weft, and then to the fouth again, in which road we went three miles; after that a mile to the east, and accended the hills to Tekoa for near two miles: this city was built by Rehoboam \*, and the prophet Amos was a herdfinan of this place †. There are confiderable 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 fome call a church; but that feems to have been about the middle of the hill; in it there is a deep octagon font of red and white marble; I faw alfo in feveral parts, pieces of broken pillars. and bafes of the fame kind of marble. From this place I had a view of the Dead Sea to the fouth eaft, of Bethlehem to the north weft, and what the monks call the Mount of Bethulia, to the weft north weft; there is a fine plain on the top of the low hills to the north and eaft, and a deep valley to the fouth; a little below the top of this hill, towards the north-welt corner of it, is a grotto, in which there is a fountain that never fails. Going about a mile to another fummit at the fouth end of this hill, we faw 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 defcending into a valley to the north weft, travelled eaftward to a ruined caftle called Creightoun, fituated on the fide of a fleep hill, over a valley of that name, which runs north and fouth; the caftle is above half way up the hill, and near it is a fine ciftern cut into the rock, after the manner of the vaults of Aceldama. We flaid at this caffle, and the Arabs killed a lamb, and boiled it in four milk and water, which feemed to be fome remains of the ancient 1 cuftom of feething in milk; they made allo a foup of rice, and roafted part of the meat in fmall pieces on wooden fpits.

A little beyond this place the valley runs caft and weft ; 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 fide 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 furthess, which leads by a narrow passing into a very large grotto, the rock being supported by great natural pillars; the top of it rifes in feveral parts like domes; the grotto is perfectly dry, and there are no petrifactions or stalactites in it: we then went along a very narrow passing 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.

tunes

times very fatal in these countries. This place is fo ftrong, that one would imagine it to be one of the ftrong holds at Engaddi, to which David with his men fled from Saul, and pollibly it may be that very cave in which he cut off Saul's fkirt; for David and his men might, with great eafe, lie hid there, and not be feen by him \*. Beyond this cave there is a fpring of water that drops from the rocks.

We returned about two miles in the fame way, and croffing the valley, we went along a pluin 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 fuch place is mentioned by ancient authors in this part of Paleftine; it feems belt to agree with the fituation of Bethhaccerem, mentioned by Jeremiah as a proper place for a beacon, when the children of Benjamin were to found the trumpet in Tekoa †. There is a tradition, that the knights of Jerufalem, during the holy war, held this place forty years after Jerufalem was taken, which was the reafon of its being called the Mountain of the Franks; and it is probable, that they might have kept this place fome time after they loft Jerufalem, as it was a fortrefs very firong by nature; but the garrifon confifting only of forty men, as they died off the reft must have been obliged to furrender, fuppofing this tradition is true. It is a fingle 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 fleep; and on one fide there is a gentle afcent made by art, as reprefented in the view of it; and as the hill was not fo fleep to the fouth, they cut a deep folle on that fide, to add a greater flrength to it; the foot of the hill was encompafied with a wall. There was a double circular fortification at top, the inner wall was defended by one round tower, and three femicircular ones at equal diftances, 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 welt of them there is a ciftern, and the bafin of a fquare pond, which appears to have had an ifland in the middle of it, and probably there was fome building on it. Thefe improvements were also encompassed with a double wall, and they fay, that there are remains of two aqueducts to it, one from the fealed fountain of Solomon, and another from the hills fouth of that fountain. From the top of this hill I was flewn a plain to the fouth fouth eaft towards the Dead Sea, where they have a tradition, that the garden of balfam trees was fituated. From this place we returned to Bethlehem.

We fpent another day in feeing the pools of Solomon. Defcending the hill of Bethlehem to the fouth, we paffed over a narrow valley, which extends but a little way; we afcended the hills; on the fides of which there is an aqueduct, which conveys the water from the fealed fountain to Jerufalem : it here winds round the fides of thefe hillis, and afterwards it is carried through the plain to Jerufalem, on a level with the furface of the ground. We croffed 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 fide of the hill, below the aqueduct, which they call the Village of Solomon, and of the fealed fountain, becaufe they have fome tradition, that Solomon's houfe and gardens were there; but it is a very bad fituation, and there is no profpect from it, but of the difinal hills on the other fide; though in the valley beneath there is a fine fpot of ground watered by two fprings that rife 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 feems to be confirmed by a paffage of Jofephus, who fays, that there were very pleafant gardens abounding with water at Etham, about fifty furlongs, or fix miles and a quarter from Jerufalem, to which

\* : Sam xxiv. 1. / It agrees best with the fituation of this city, on confidering what St.Jerom fays on this passage of Jeremiah vi. 1.

Solomon

Solomon ufed frequently to go \*. So that the height over it has been thought to be Etam of the fcripture, to which Sampfon retired after he had burnt the corn of the Philiftines †; and it is the more probable, as it is faid, that Rehoboam built Bethlehem, Etam, and Tekoa, this being in the neighbourhood of both thefe places; and it is thought that thefe fountains, waters, and gardens are meant, where it is faid, "So-' lomon made him gardens and orchards, and pools of water‡;" and that he feems to refer to them when he compares his fpoufe " to a garden enclofed, to a fpring flut up, " and a fountain fealed §." The Talmudifts || alfo mention, that the waters were brought by Solomon to Jerufalem, from the fountain of Epham; fo that it is very probable that thefe are the works of Solomon, as well as the aqueduct, though no exprefs mention is made of it by any author, fo as pofitively to fix it to this place. This aqueduct could be of no fervice to Jerufalem in time of war, as the enemy would always cut off the communication ; which made the cifterns under their houfes, and the fountain of Siloe, fo neceffary to them.

Beyond thefe pools there is fo gentle an afcent to the north weft 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 fide, and in it is the Greek convent of St. George, about a mile diftant to the north. The hill to the weft of it is fleep in fome parts, but is laid out in terraces, which are very broad towards the top. The fummit of it commands a very fine view of the pools, Bethlehem, and all the country round; and this feems to be a fituation for a houfe of pleafure, worthy of the tafte of Solomon; and it is probable, that there were hanging gardens on the fide of the hill; as the enclofed garden might be in the vale to the north weft, which is not only bounded by mountains on each fide, but is alfo terminated by a hill to the north weft, fo as to aufwer this defcription exceedingly well.

The aqueduct is built on a foundation of ftone; the water runs in round earthen pipes about ten inches diameter, which are cafed with two ftones hewn out fo as to fit them, and they are covered over with rough ftones well cemented together; and the whole is fo funk into the ground on the fide of the hills, that in many places nothing is to be feen of it. I returned on the fouth fide of the vale, and obferved, that there were pine trees on the mountains, which on that fide abound very much in wood. I croffed the ruined village of Solomon, and returned to Bethlehem. The pilgrims formerly ufed to go to Hebron, but fome Chriftians having, as they fay, killed a Mahometan there, they have not ventured to go fince that time, though I have been informed that the Jews vifit thofe parts.

## CHAP. XI. -- Of the fountain of Philip, the convent and defert of St. John, and the convent of the Holy Crofs.

ON the tenth, we fet out for the defert of St. John, which is computed to be about fix miles north north welt from Bethlehem. We went out of the town to the well, and turning northwards came into a vale, which the monks call the valley of Rephain, and fey, that it was here the angel of the Lord finote the army of Sennacherib  $\P$ ; but as Jofephus \*\* gives an account, that he loft part of his army on the first night of the fiege of Jerufalem, by a peffilence that was fent among them, it is more probable, that this happened in the valley of Rephaim, which is on the welf fide of Jerufalem.

Joleph, Antiq. viii. 7. † Judges, xv. 8. † Ecclef. ii. 5, 6. § Cantic. iv. 12.
 I See Relandi Falettina illußrata, l. 1. c. 46. ¶ 2 Kings, xix. 35.
 \*\* Jefeph. Antiq. N.1. On

On the hills to the weft, we faw Bottefhall, a village of Greeks, where they have a church dedicated to St. Nicolas; the Chriftians would have propagated a notion, that no Mahometan could live there, but, fome 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 foil of this vale, as if it had fome extraordinary virtue in it. After having travelled about two miles, we paffed by the fountain of the bleffed virgin, to the right, which is fo called by the Greeks, becaufe they fay, fhe drank of it, but the Latins pay no devotion to this place. On the oppofite hills, there are fuch cavities in the fide of the rocks, as have given oceafion to the people to fay, that the marble pillars of the church of Bethlehem were taken from this place ; but it feems rather to be a foft flone, that has been worn by the weather ; nor are pillars ufually hewn out in that manner.

We went a mile further, and turned to the left, into the vale of Efficol, as they call it, becaufe they fay, it is the place, to which the fpies came, that were fent by Mofes to fearch out the land \*; who went to Hebron, and came to the brook of Efhcol; at the end of this vale to the right, there is a gentle afcent, which they fay, is the very fpot of the vineyard, where they gathered the bunch of grapes. On the left fide of the valley, about half a mile further to the weft, is, what they call, the fountain of St. Philip, where, they fay, he baptifed the cunuch; and though this way does not feem to be paffable for wheel carriages, yet there is a very good road on the other fide of the valley; the water falls down the fide of the hill about feven feet ; the fountain is arched over, and adorned with two Corinthian pilafters, fuppofed 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 feen. The village of St. Philip, as it is called by the Chriftians, is near this, and is called Elwalige by the Arabs. On the left is Betur, probably the antient Bethfur; and to the north weft is a village called Chabou. We afcended a hill to the north, where I obferved three fmall barrows, which might be thrown up in memory of fome extraordinary event; we went a little way on the hill, defcended to the weft, and turning north, we travelled near a mile to the convent of St. John, belonging to the Latins.

The convent of St. John is fituated on a low hill, among the mountains, and is governed by a guardian; there are about fourteen monks in it; they fay the church is built on the fpot where Zachariah's houfe flood, in which St. John the Baptift was born ; the altar of it is finely adorned with reliefs. We went to vifit the remarkable places in the defert, which chiefly confifts of high hills, that enclose deep and narrow valleys; our courfe was fouthward along the valley, for half a quarter of a mile, to the fountain of the bleffed virgin, of which it is faid, fhe drank during the three months fhe flayed here. We then went up the fide of a hill at the end of the valley, and having afcended a little way, came to the church, which is faid to be on the fpot where the country house of Zachariah ftood; for the other before mentioned was his house in the town. Here, they fay, the bleffed virgin lived three months, and the ftairs are fhewn, on which, they have a tradition, that Elizabeth met her; they led to a grot, which. they fay, was their habitation at that time. We then turned to the wefl, and went along the fide of a hill, having a valley to the right, and faw a ftone, on which it is faid St. John preached. We went about a mile further to the grot of St. John, to which, they fay, Elizabeth fled with him, on the cruel decree of Herod to deftroy the young children; it is faid, fhe 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 defert near Jordan, to preach and baptize. We went higher up the hill, a little further to the weft, and came

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to a large grotto, which they call the fepulchre 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. Johr, or of the defert; and to the north west, is a village on a high hill, called Zuba, which, some fay was Modin, where the Maccabees were born and interred; but they feem to be mistaken, as that place was in the tribe of Dan.

In this defert there are many caroub trees, which bear a fruit like a bean, but it is flatter, and has fmall feeds in it; they eat the fhell of it, when it is dry, which is very agreeable : it is fuppofed, that this is the locuft on which St. John fed, and not the caffia fiftula, which has been flewn for it, and does not grow in this country. There are, however, fome, who are of opinion, that the locufts he fed on, were those infects preferved with falt, as, they fay, the Arabs eat them in fome parts at this time; and confirm their opinion by the Arabic's translation of this paffage : though there might be a tree of that name.

On the eleventh, we fet out to return to Jerufalem, under the conduct of three Arabs, and vifited fome 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 weft; they have fome tradition, but I know not on what foundation, that the Maccabees fled to this hill, in time of war, and defended themfelves on it. We went up the hill, faw many openings to grottos, and in one part, a ciftern and ten arched rooms; we defcended to what they call the fountain of Mecca, over which there is a fepulchral cave; we went round the hill of Mecca into the valley which they call the valley of Terebinths, and, they fay, it is the vale of Elah, in which David flew Goliah; but as that was between Shochoh and Azekah •, much further well, they muft be miftaken in placing it here. There is a village called Coloni, on the fide of the hill to the weft; we then went up the hills to the caft, on the fide of which, without any manner of foundation, they pretend to flew the place where Balaam's afs fpoke; we defeended the hill the fame way we came up, and going round another hill, between it and the hill of the Maccabees, we turned eaftward into the little valley of Deriafy, fo called from a ruined convent over it; at the end of this vale we afcended the hills, and came into a very rough country, and going fouth eaft near two miles, we came to the convent of the holy crofs, belonging to the Greeks; they have a fine old church, in which they flew the hole, where they fay the willowtree grew, of which the crofs was made. Here our Arabs demanded more money of us, but we did not think fit to grant their requeft, and left both them and their affes; 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 faid to be the houfe of that pious man, who took our Saviour up in his arms, and defired to depart in peace out of this world, fince his eyes had been bleffed with a fight of the falvation of God; but we did not go to it, becaufe we faw fome people there with arms; however, I viewed it another day, and found it to have been a ftrong built tower, though now in ruins; I faw an infeription on it, which feemed 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 fepulchres of the judges, of Ramathaim-Zofphim, Emmaus, and the places between Jerufalem and Joppa.

ON the fifteenth, I fet out for Emmaus, with two fervants, and the monk who ufually attends pilgrims. We went out of the gate of Bethlehem, and going to the north almost as far as the hill of Soap-asses, we then turned to the west, and came into

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the vale of Croum. We travelled near two miles in this valley, through pleafant fields and gardens, planted with olive, fig, apricot, and almond trees; it is the pleafanteft fpot about Jerufalem, and the Jews frequently come out here on the fabbath to divert themfelves.

We came to a great number of fepulchral grots, called the Sepulchres of the Judges, probably becaufe they were the burial places of the chief perfons 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 houfes here; there were probably terraces before the houles, over thefe courts; for it was the cuflom to have their bodies deposited under the houses, as Samuel was buried in his own house at Rama. Thefe fepulchres are much like thofe of the kings already defcribed, and not much inferior to them in beauty, though none of them confift of more than two or three rooms; fome 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, fo as to ferve for building; I alfo faw fome cifterns cut in the rock. There were three uses for grottos; for they ferved either for fepulchres, cifterns, or as a retreat for herdfmen, and their cattle in bad weather, and efpecially 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 againft the weather and wild beafts. At the end of this vale we defcended to a lower ground, having on the left the ruins of a caftle; we paffed by the end of the valley of Lefca to the fouth; towards the further end of it, on the hills to the eaft, I faw Lefca. We then afcended between two hills, and when we were on the height, we turned to the north, and paffed by a beautiful round hill on the left, on which there is a ruined church, faid to be built in memory of Chrift's meeting the two difciples there who were going to Emmaus. On the fide of the hill, to the fouth, is a village called Bettifa; we went down this hill, and afcended to the north-weft towards Ramathaim-Zophim; the road here is like a terrace on the fide of a hill, and leads weftward to Emmaus; we came to a large open ciftern on the right hand, which is cut out of the rock, and has two bafins, made in the fame manner in the front of it. We afcended the hill to the north, on the brow of which there is a fmall mount ; on the fummit 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 defcribed. The molque, which is over the fepulchre of Samuel, was a church, and they will not permit chriftians to go into it. They informed me, that there is no fepulchral grot in the molque, but only a raifed tomb, with a covering of filk on it, in the manner the Mahometans adorn the fepulchres of their faints. The body of Samuel was carried by the emperor Arcadius into Thrace. On the top of the hill, there is an open bafin funk into the rock feven or eight feet deep, which was doubtlefs made to receive the rain water. On the fide of the hill, near the top of it, is the fountain of Samuel, in a fmall 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 eaft to weft, and five miles broad, and, according to the tradition, it feems to be the valley of Ajalon, in which the city of Gibeon was fituated; and if fo, this plain was the territory of the Gibeonites. There are two hills in it, beautifully improved; that to the weft has two fuminits; on the northern one there is a village called Geb, probably the antient Gibeon, on which the fun ftood ftill, when Jofhua Jofhua came to the relief of the Gibeonites \*. On the hill to the eaft, is Beerna-billiah, which may be Beeroth of the Gibeonites; we faw Betefer on the hills to the eaft of the valley, and a place called Bethany to the north.

We returned back again to the road, and went weftward towards Emmaus, leaving the village of Bedou to the right, and Bethfurick to the left. Having gone about three miles from Rama, we arrived at Emmaus, which, as I apprehend, they called Coubeby, though, when I paffed through it, in the way to Joppa, they called it Gebeby; beyond it are high hills, from which one defcends to the plain towards the fea; entering this ruined place, on the left, I faw a large bafin, walled round, but there was no water in it; to the right, on a rifing ground, are great ruins of the town; they fay, many of the stones were carried away to build-Jerufalem, about two hundred years ago. The church was on the fpot where the houfe of Cleophas flood, and where, it is fuppofed, Chrift was known to fome of his difciples in breaking of bread; it is a long building. and there is a fine large vafe in it of white flone, or marble, which doubtlefs was a font: the church flands in a large area, encompafied with a wall, and has on the north fide of it, a pile of buildings, arched over, and there is one large arch, which feems to have been a gateway in the middle of them. When we had feen every thing, I was defirous of returning, though our conductors were for flaying, and taking fome refreshment; but when they faw the people coming about us, they changed their fentiments, and we mounted our horfes; but they laid hold of the monk's bridle, and démanded a caphar. I went on a little before, and turned round to obferve what had paffed. The monk, in fome warmth, got off from his horfe, 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 horfe, and feemed to take care of me) as foon as we were got out of fight of his companions, haid hold on my bridle, felt my pockets in a civil manner, and gave me the title of Conful, fuppofing 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 fame way we came, till we arrived at the place where Chrift met the difciples; when we turned to the left, and went on the top of the hills inflead of going down into the valley, and paffed by the fepulchres of the judges; coming near Jerulalem, 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 Jerufalem.

There were fome very remarkable places to the north-weft and north-eaft of Jerufalem, the fituation of which is not very well known; as Shilo, where the ark and tabernacle were placed, until they were taken by the Philiftines; fome have thought this to have been at Rama of Samuel, becaufe it is deferibed as being on a very high hill; Shilo and Salem have been thought to be the fame place: it is probable that Shilo was between Jerufalem 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 Jeroboani's fetting up a golden calf there as the object of worthip.

On the twenty-fecond of April I went the laft time into the church of the Holy Sepulchre, being the third of May, new flyle; it was the feftival of the Invention of the Holy Crofs, on which account there were feveral devotions and proceffions in the church. In the alternoon the guardian gave me a letter for Nazareth; and a certificate

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was delivered to me, figned and fealed with the great feal of the convent, that I had vifited all the holy places. I left the convent, and went with a fervant out of the Damafcus gate, where the Shieck Arab, with whom they had agreed, and his fervant, took me under their protection; we mounted on horfeback, and paffing by the fepulchres of the judges, we turned on the left hand out of the road that leads to Emmaus, and having travelled about two miles we croffed the end of the valley of Lefca, and faw a ruin on the left hand. We afcended the hill, and went through Bathfurik before mentioned, having Bedou on the right; and coming again into the road to Emmaus, we pafied through that town; going on, we had on the left Der-kalch, and foon after Papuray on a high pointed hill beautifully improved with terraces; about a mile further I faw Romani to the right, on a hill, and weft of it Bethichan, and at a diffance Der-obfir. From the top of the hills we had an eafy defeent for about three miles, when we came into a rich country full of little hills; I faw on the left, at a great diltance, Betamafy, and paffed by a ruined church on the right, at a village called Kerefy. Further on to the left I faw Feal, then Keriafy-emal and Ladroun; I before fuppofed the latter to be the village of the good thief. The Arab flowed me his tents at a diffance on the left, and we paffed through a village, where the people were his friends; and as we approached Rama, I took notice of a large pool, and feveral cifterns, and ruins about the fields, where the old city flood, efpecially 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 fet out for Lydda, a league diftant from Rama; I obferved the plain was more fandy than it is to the eaft; about half way I faw a well, and near it a fmall building, defigned for the convenience of travellers; if being ufual in thefe countries to have fuch places (which they call Mocotts) near their fountains and wells, for passengers to repose in, and shelter themselves from the heat of the fun. Entering the town of Lydda, I faw 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 fort of dialogue; which they do likewife at their graves, much in the fame way as the Irifh women do on the like occafion. I faw the church of Saint George, and then went on weftward 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 fome diftance we had a place called Serphon to the left, and on the right Sapphira. We went near Bedifa on the right, fituated on a rifing ground, planted with olive trees. After having travelled about two miles further, we came to Boubeeri, a village built almost under ground, which probably I as its name from a large well, which I faw there. We paffed by Gazou on a hill to the right, where, they told me, there was a ruined church : further on, I faw Selman on the hills at fome diffance to the right, and arrived at the Latin convent at Joppa, where I was obliged to wait fome time before I embarked for Acre.

#### CHAP. XIII. - Of Acre, and fome Places near it.

ON the fecond of May, we went aboard one of the large open boats, that are commonly ufed on this coaft; they generally belong to Greek mafters, who have a protection from the convent for twelve mariners, and cannot be taken by the Maltefe within eighty leagues of the Holy Land; but, notwithftanding this, if the Maltefe find any Maltometan paffengers, they make them flaves, though they crofs themfelves, and profefs to be Chriftians; but they are eafily difcovered, as they are circumcifed; and the Maltefe rovers take away every thing that is valuable both from Turks and 7

Chriftians; we failed along by the flore, and the next morning were not above five leagues diftant from Joppa. We faw a molque on the high clifts near the fea, and foon after a ruined fortification on the flore, which feemed to have a deep foffee cut on three fides of it; it is faid to have been held by the Venetians. Apollonia, mentioned between Joppa and Cæfarea, might be about this place. It is probable the half tribe of Manaffeh began here, which extended beyond Cæfarea, and the river, which paffed by Antipatris, might be the bounds of it to the fouth; for Antipatris was an inland city in this part, nineteen miles from Joppa \*. St. Paul was brought to that place in his way from Jerufalem to Cæfarea †. At fome diffance the country is hilly, and covered with trees, as mentioned by Strabo 1. I faw a great quantity of wood lying on the fea fhore, to be embarked for Egypt. We made little way all day, caft anchor at night, and the next day, in the afternoon, came up with Cæfarea, and anchored near it. We happened to fpy a fail, on which a Janizary on board, who was apprehenfive that it might be a Maltefe rover, refolved to go afhore, and put on the worft clothes he could get, left he fhould be ftripped by the Arabs; on this a panic feized all the other Turks, who followed his example, except twelve, who are allowed to work the veffel; they gave their money to an European, were put ashore in a fmall boat, and returned to the bark the next morning. We paffed by Caffle Pellegrino, and arrived in the afternoon at Acre, where I carried my letters to the conful, who received me with the ufual civility, which the English, who are fettled in the Levant, fhew to travellers. Acre is in the tribe of Affer, fituated at the north weft entrance of a bay, which is generally computed to be about three leagues over, and two leagues deep, though it does not feem to be fo much. It ftands in a very large and fertile plain, bounded on the north, at about twelve miles diffance, by the mountains antiently called Antilibanon; and to the eaft by the fine and fruitful hills of Galilee, about ten miles from this city, which feem to have feparated the tribes of Zabulon and Nepthali from the tribe of Affer, which was never entirely poffeffed by the Ifraclites. The antient name of this city was Ake, or, as it is called in fcripture. Accho §; it was one of the places, out of which Affer did not drive the ancient inhabitants, and feems 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 II, from one of the Ptolemies, kings of Egypt. And when it was in the poffellion of the Knights of St. John of Jerufalem, it was called St. John Dacrè.

As this port mult always have been of great importance in time of war, the town has, confequently undergone great changes. In fix hundred and thirty-fix, it was taken by the Saracens; in eleven hundred and four, the Chriftians became mafters of it under Baldwin, the firft king of Jerufalem, by the affiftance of the Genoefe galleys. In eleven hundred and eighty-feven, Saladin, fultan of Egypt, got poffefion 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 affaulted and deftroyed the city, that is to fay, the fortifications, which they afterwards repaired : it was taken from them by the Turks in one thoufand five hundred and feventeen.

On examining well the remains of this place, I confidered 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 prefent town feems to be on the fpot of the old city, being at the fouth well corner, and is walled by the fea on the fouth and well fides;

*	Joleph, Antiq. Jud,	+ Acts xxiii. 31.	‡ Strabo xvi. 758.
	Judges i, 31.	il 1 Maccabees v. 15.	

îc

it has a finall bay to the caft, which feems to have been the antient port, but is now almost filled up; there are great remains of this old port, within which, fmall ships come to anchor in the fummer, and take in their lading. There was, without doubt, a firong wall on the north fide of the old town, to defend it on the fide of the land, of which there are now no remains. The prefent 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, lofe the power they now have over the city, and might be fhut 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 eaft to weft, and might be half a quarter of a mile broad. At the welt end of it, there are ruins of a great building, which, they fay, was the palace of the grand mafter of the knights of Saint John, who retired to this place, after they loft Jerufalem; it was repaired and inhabited by the great Feckerdine, prince of the Drufes. At the end of this building, are the remains of what feem to have been a very grand faloon, and a fmaller room of the fame architecture at the end of that. To the fouth there was a noble wellbuilt chapel, the walls of which are almost entire. Towards the east end of the town was the houfe of the knights, and a ftrong built church adjoining to it, faid to be dedicated to St. John; what remains of it is a low maffive 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 mafter, there was a very large and magnificent nunnery; fome of the lofty walls of the convent are flanding, and the church is almost entire. When the city was taken by the Mahometans, it is faid, the abbefs and nuns, like those of Scotland, cut off their nofes to fecure their chaftity, and were inhumanly murdered by the foldiers. North of this quarter there is a foffee; and north of that was what I call the new quarter of the city; but it did not extend fo far to the eaft. To the north and eaft 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 fouth, though it was not fo ftrong in that part; as it was a modern fortification, it must confequently have been built by the Saracens, or Arabs, 10 defend themfelves against the invasion of the Turks ; there is a double rampart and fosse, lined with ftone; the inner rampart was defended with femicircular bastions. At the eaft end, within these fortifications, there is a well, called the fountain of Mary. I have great reafon to think, that the river Belus was brought along through the fofice, becaufe it is mentioned in the account of the fiege, that a certain body of men attacked the city, from the bridge over the Belus to the bishop's palace; and, if it was fo, the city, by this means, was made an ifland. I examined the ground, and difcovered what I fuppofed to be the remains of the old channel, and actually faw the ruins of a finall 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 fea, and going along by the river, on a caufeway, came to a mill where there is a bridge over the river, about a mile from the town. As the Belus muft have been a great conveniency in supplying the town with water, in cafe it ran through the follce; fo 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 fea.

There is nothing of antiquity in the old city, except fome 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 bifhop's palace was, probably, near it. At a little diftance to the north weft, are remains of a very ftrong building, called the Iron Caftle, trom which there feems to have been three walls by the fea-fide, and

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feveral other buildings, as appears from many parts of the rock, which feem to have been cut out in order to lay foundations.

The Greeks have a bifhop 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 ferves as a convent; and all the Europeans live in the Kane, except the English conful. The Maronites and Armenians have each of them a church. The trade here, for the most part, confists in an export of corn for Europe, and of cotton for Egypt, and other places; many efpecially 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 fo remarkable in hiftory, I took fome pains in examining the ground and country about it. Half a mile east of the city is a fmall hill, improved by art; it is about half a mile in length, and a quarter of a mile broad, and is very fteep every way, except to the fouth weft; this was probably the camp of the befiegers, as it was a fine fituation for that purpole; 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 rifing ground, where there are great ruins of vaults, fome of which feem to have been refervoirs of water; and probably this might be a place where they deposited fome of the lefs valuable baggage of the army. To the north weft of this place, and a mile to the north of the city, there is another fine fituation for a camp, being a rifing ground : on the higheft part of it are the ruins of a very ftrong fquare tower, and near it is a molque, 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 fome private canal from it to the city. One day I went about eight miles to the north eafl; at the diffance of five miles from the town, we came to a rivulet, and travelled by the fide of it in a narrow valley, between high hills; at the end of which we came to a caftle on a hill: at the bottom of it there is a large building of hewn stone; this place is called by Europeans, The Enchanted Caftle. The caftle of Indi, and the Strong Mountain, or Mount Feret, are mentioned as fortreffes belonging to the knights near Acre \*; and it is probable this may be one of them; I fhould rather take it be Mount Feret and Indi might be at a village called Calour-Hanfan, through which we paffed in our return : it is on a rifing ground, where I faw an ancient pillar of hewn ftone; but it is certain, that the diffances 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 Cæfarea, to the fouth. I had with me two Chriftians, dreffed like', Turks, and well armed; we went round the bay, paffing the mouth of the river Belus, where it is fhallow. This river rifes out of a lake, computed to be about fix miles diftant towards the fouth eaft, and is called by the antients, Palus Cendovia. Some authors fpeak of the fepulchre of Memnon near it, which I have had occafion to mention before <sup>†</sup>. There are antient writers who derive the name of Ake, given to the city, from a flory relating to Hercules, that he

\* Adrichomii Theatrum Terræ Sanctæ. 
† See Vol I. pag. 104. note f.

was

was fent to feek for fome herb on a river to heal his wounds, and found the Colocafia on the river Belus, which effected the cure \*. It is faid that the first glafs was made of the fand of this river, probably by fome accidental melting of it in the fire. Pliny accounts for the virtue of this fand in a very extravagant manner +: but Strabo mentions the fand between Ptolemais and Tyre, as proper for making glafs ;; and fpeaks of an opinion, that it could be melted only at Sidon, which was probably owing to fome particular art they had there. The river Belus, according to fome geograhers §, feems to be the torrent of Iphthahel, fpoken of by St. Jerom, in explaining a paffage of Jofhua ||, where a valley of that name is mentioned, which may be this of Acre; it is faid (but it must be understood only in fome parts), to be the bounds of Zabulon, which extended to the fea of Tiberias, and was divided from the tribe of Iffachar on the fouth by the river Kifhon.

We went on round the bay, and, towards the fouth eaft corner, forded the river Kilhon, which is a larger river than the Belus; and they told me, that it rifes to the fouth of mount Tabor; but I suppose, that the sources of it are in the hills to the east of the plain of Efdraelon. Being enlarged by feveral fmall ftreams, it paffes between Mount Carmel and the hills to the north, and then falls into the fea at this place. Here fome make the tribe of Islachar to begin, and to extend near as far as Carlarea, to the half tribe of Manaffeh; if fo, it took in all Mount Carmel, and part of the plain of Efdraelon, extending eaftward to the river Jordan; but as the tribe of Affer is faid to have bordered on the half tribe of Manaffeh, others think, that Iffachar was on the east of Mount Carmel, and did not extend to the fea. We came near the foot of Mount Carmel, and then turned to the weft; this mountain extends from the fea, as far as the plain of Edraelon eaftward, and from this bay to Cæfarea fouthward. They have a tradition, that the part of the mountain, over this corner of the bay, was the fpot famous for the facrifice of Elijah, by fire from heaven, after the priefts of Baal had, to no purpofe, invoked their God, and cut themfelves from morning to evening, on which Elijah caufed them to be flain at the river Kifhon T. They fay, this is the pleafantelt part of the mountain, being beautified with many forts of fruit trees; but I could not go to it, as it was at that time much infelted by the Arabs.

We went on to Caipha, which is on the fouth fide of the bay, oppofite to Acre. I take it to be Calamon, which, in the Jerufalem Itinerary, is placed twelve miles from Ptolemais; Sicaminos is there mentioned, as three miles further in the way to Jerufalem; and Ptolemy puts it in the fame degree of latitude as Mount Carmel; it might have been on the rifing ground at that point of land which makes the fouthern entrance of the bay. Caipha is faid alfo to have had the name of Porphureon, as it is conjectured, from the purple filh found on this coaft, with which they made the Tyrian dye; and to have been called Hepha, or rather Kepha, from the rocky ground it is fituated on; out of which many fepulchres are cut, mostly like fingle coffins, but not feparated from the rock, and very much in the Jewish taste; it is not improbable that this place was inhabited by Jews. It was a bifhopric, and there is a well-built old church entire, which might have been the cathedral. There are alfo ruins of a large building, that feems to have been the cafile; and they have built two forts as a defence against the corfairs; for this, in reality, is the port of Acre, where fhips lie at anchor; it being a bad fhore on the other fide, where they cannot remain with fafety, by reafon of the fhallownefs of the water.

\* Akea ("Area) in Greek fignifies cures. + Plin. Nat. Hift. lib. xxxvi. c. 65. 1 Strabo, xvi. 758. 6 Adrichomius.

Jof. xix. 14, 27. ¶ 1 Kings, xviii. 19.

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 monaftery not long ago; for when the large convent was deftroyed, which I fhall 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 fineft I ever faw; it is like a grand faloon, and is about forty feet long, twenty wide, and fifteen high; it is cut out of the rock, and is now converted into a molque. Over this convent are the ruins of the old monaftery, where probably the order of Carmelites was inflituted; it might, at first, be inhabited by the Greek calovers of the order of faint Elias, who had poffession of these parts before the Latins were established here. Near it is a chapel in a grot, where, they fay, Elias fometimes lived, which is reforted to with great devotion, even by the Turks, as well as by the Christians and Jews, on the feftival of that faint. We flaid all night in the Latin convent, from which there is a very fine profpect.

The next morning we defcended the hill; and turning to the weft fide of it, went a little way to the fouth, and then to the east, into a narrow valley, about a mile long, between the mountains, and came to the grotto, where, they fay, Elias ufually lived; near it is his fountain, cut out of the rock. Here are the ruins of a convent, which, they fay, was built by Brocardus, the fecond general of the Latin Carmelites, who has wrote an account of the Holy Land. Over this, on the top of the hill, is a fpot of ground which they call Elias's garden, becaufe they find many ftones there, refembling pears, olives, and, as they imagine, water melons; the laft, when broke, appear to be hollow, and the infide beautifully cryftalized. One part of this fpot 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 feems to have been a trench filled with loofe ftones. I could not learn what this really was, but conjecture, that it was a long bafin dug to receive the rain water, either to feed the fountain below, or to be conveyed fome way or other to the convent, which is at a diftance from the fountain; for I faw feveral bafins about the convent, cut out of the rock, and full of water. They might fill up this place with ftones, that it might remain undifcovered, and not be deftroyed by the Arabs; among thefe flones effectially, there are a great number that have a crystalization in them.

#### CHAP. XV. - Of cafile Pellegrino, Tortura, and Cafarea by the fea fide.

WE went on to caffle 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 ftrength. It is fituated on a fmall rocky promontory, that extends about a quarter of a mile into the fea, and is near half a quarter of a mile broad, having a fmall bay to the fouth. This place was formerly called Petra incifa; I suppose in the middle ages, and probably from its fituation on a rock, and having a foffe cut on the east fide of it, fo as to make it an island, as it probably was, before the fosse was filled up with fand. There feems to have been a town to the caft and fouth eaft of the promontory, as appears from the walls, which are almost entire, and are built of large hewn ftone rufficated. The town was about a quarter of a mile broad from eaft to weft, and half a mile long from north to fouth; the fea being to the north, and the caftle and fea to the weft; there are no walls on those fides, except the buildings of the

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the caftle. The bay is now choked up with fand, which is rifen almost as high as the city walls, infomuch that there are very few figns of any ruins to be feen. The caftle itfelf is very magnificent, and is encompafied with two walls fifteen feet thick; the inner wall, on the east fide, cannot be lefs than forty feet high, and within it there, appear to have been fome very grand apartments; the offices of the fortrefs feem to have been at the west end, where I faw an oven eighteen feet in diameter. In the caftle there are remains of a fine lofty church of ten fides, built in a light Gothic tafte; three chapels are built to the three eaftern fides, each of which confifts of five fides, excepting the opening to the church; in thefe, it is probable, the three chief altars flood. The caffle feems to have been built by the Greek emperors, as a place for arms, at the time when they were apprehenfive of the invalions of the Saracens; and probably was in the poffeffion of the Christians, when they regained Palestine. The whole is fo magnificent, and fo finely built, that it may be reckoned as one of the things that are beft worth feeing in these parts. I ftaid here all night, and was entertained by the fhick, to whom I had a letter from the conful, but was obliged to pay a caphar, of about half a guinea.

The next morning we fet out very early, with fome perfons whom the fhick ordered to go with us, and travelled, as they computed, about ten miles fouth to Tortura, a fmall village, with a port to the fouth, for large boats, which are fometimes forced toput in there by ftrefs of weather, when paffengers are obliged to pay a caphar of a fequin, or nine shillings a head. This feems to be the antient Dora, mentioned by faint Jerom, as nine miles from Cæfarea\*. The prefent village is to the east fide of the bay; to the north of the port, there is a fmall promontory, on which there is a ruined caftle; here probably was the old town, as it is mentioned to have been a peninfula. Being recommended to the fheik of this place, I received very great civilities from him, and he preffed us much to dine with him in our return.

We went on towards Cæfarea, and came to a river called Coradge; probably the Kerfeos of Ptolemy, which he places four miles fouth of Dora. We afterwards paffed the river Zirka, about three miles north of Cæfarea; this, I fuppofe, is the river Crocodilon of Pliny †, which he mentions with a city of the fame name, spoken of alfo by Strabo ‡, as a place that was then deftroyed §. When I returned to Acre, I happened to afk, if there was any tradition of fuch a city towards Cæfarea; and they told me, that there were crocodiles in the river Zirka, which I fould not have believed if it had not been confirmed by very good authorities, and that fome of them had been brought to Acre; which I found attefted by all the Europeans there; and I find fince, that it is mentioned by an hiftorian of those parts, that there were crocodiles in the river Casfarea of Palestine || : They fay, the crocodiles are fmall, not exceeding five or fix feet in length, but however, that they have taken fome young cattle that were standing in the river; fo that it is probable, a colony from fome city in Egypt, that worshipped the crocodiles, came and fettled here, and brought their deities along with

\* See Reland's Palæstine, under DORA.

† Hinc redeundum est ad oram, atque Phœnicen. memoria urbium, Doron, Sycaminon. Plin. Nat. v. 17. Fuit oppidum Crocodilon, eft (1) flumen:

‡ Strabo, xvi. 758. ∮ Johannis de Vitriaco Hiftoria Hierofolymitana, c. 86. Crocodili habitant in flumine Cæfareæ Pa-Leftinæ ; as quoted in Reland's Palæstine, lib. iii. under CÆSAREA. Breidenbac also mentions crocodiles in a lake to the east of Cæfarea.

|| See Reland's Palæftine, ibid.

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them. I observed to the south of this river, a high ground, which might be the fite of the antient city.

We came to Cæfarea, mentioned by the antients as fixty-two miles diftant from Jerufalem, thirty from Joppa, and thirty-fix from Acre; it was antiently called the tower of Strato, as it is faid, from a Greek, who was founder of it. A city was afterwards built here by Herod, and called Cæfarea, in honour of Auguftus, and it was named Cæfarea of Paleftine, to diftinguifh it from Cæfarea Philippi, or Cæfarea Paneadis, which was at the rife of the river Jordan; it was made a Roman colony by Vefpafian, and called the Flavian colony, from his family \*. The antient city extended further to the north than the prefent walls; for I faw a wall on the fhore, which 1 obferved to run about half a mile to the north, near to fome aqueducts.

Jofephus + particularly defcribes the extraordinary port made by Herod; the entrance of it was to the north, probably near the head of land, which feems to be a work of later date: a mole is mentioned, as carried out two hundred feet into the fea. It is probable that the round tower, called Drufus, in honour of Auguftus's grandfon, was at the end of it, where there are now fome finall ruins. I obferved flat rocks about this port, on which, it is probable, fome works were raifed, to fhelter the fhips from the wefterly winds. Cæfar's temple, and the coloffal flatues of Augustus and Rome, are mentioned as on a hill, towards the middle of the port. There are three rifing grounds at the bottom of the port; that in the middle might be the fite of the temple; that to the north might be the forum; and the hill to the fouth the theatre; behind which, to the fouth of the port, he fays, was the amphitheatre; and I fuppofe, the rifing ground was made by the ruins of it, which, in the fituation, anfwers very nearly to his defcription, that it commanded a fine view of the fea. The aqueducts mentioned to the north, which might bring water from the river, run north and fouth; 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 feems to have conveyed a great body of water in an arched channel, which is five feet fix inches wide. This aqueduct, as well as the other, is almost buried in the fand. The other aqueduct, forty yards nearer the fea, is built on arches; the fide of it next the fea, is a rufficated work; but the east fide is plaistered with a very strong cement, probably to prevent any damage from the fands that might be drove against it. The walls of the town, which are now remaining, are faid to have been built by Lewis the ninth of France, in the time of the holy war; they are of fmall hewn ftone, and about a mile in circumference, defended by a broad folle; from the fouth well corner of them is the point of land before mentioned, where there are mins of a very firong caffle, which feems to have been built at the fame time as the walls, and is full of fragments of very fine marble pillars, fome of which are of granite, cippolino, and a beautiful grey alabafter ; they flow a large flone of granite near it, which they call Hajar Murnoque, and tell fome flories of it. To the north of this there feems to have been a finall 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 fo much overgrown with briars and thiftles, that it was impoffible to go to any part, where there was not a beaten path; it is a remarkable refort for wild boars, which abound alfo in the neighbouring plain; and when the Mahometans kill them, they leave their carcafes on the fpot, as it would defile them only to touch them. There

<sup>•</sup> On a medal of Marcus Aurelius, it is called COL. PRIMA FL. AVG. CAESAREA.

<sup>†</sup> 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 fecurity. 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 deftroyed by war, as well as the caftle. By what I could conjecture, it feems to have been built in the flyle of the Syrian churches, with three naves, which ended to the eaft in femicircles, where they had their principal altars. The rifing ground to the fouth, where I fuppofe the amphitheatre was built, feems to have been the fite of a caltle in later ages, and to have had a fquare tower at each corner, and a foffee on three fides of it. This city is remarkable in facred writ upon feveral accounts; Cornelius\* the centurion lived here, who was admonifhed by an angel to fend for faint Peter to Joppa, when the apoftle had that remarkable vifion, by which he was directed to preach the gofpel to the Gentiles : They have a tradition, that Cornelius was the first bishop of this city. Philip the evangelist lived here with his four fifters, who were propheteffes #: Saint Paul was kept in this city in Herod's palace, and pleaded before king Agrippa and Felix, from whofe judgment he appealed to Rome 1; a id on his departure from this place to Jerufalem, Agabus prophefied of his future fufferings, by binding himfelf with Paul's girdle, and declaring, that the perfon who owned it, fhould 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 fet out on our return from this place, taking fome refreshment when we came to the river, and went about half a mile to the east of Tortura, not defigning to ftop there; but when we were opposite to that place, the shiek fent 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 confisted of pilaw, with some finall 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 Efdraelon.

I SET out from Acre, in order to go to Nazareth, on the eighth of May, in the afternoon; having two Chriftians, natives of Nazareth, to guard me, as I had in the journey to Cæfarea. We went caffward through the plain of Acre, and to the fouth of a fmall round hill, which lies north of the further end of the bay; the afcent is fleep, and there is a well at the foot of it. Bethedem might be fituated here, which is mentioned by St. Jerom among the places of Paleftine, as eight miles to the eaft of Acre, though it is not fo far from that city. To the eaft of the bay is a low round hill, called Dhouk; I faw fome walls on it, within which, they told me, they kept their oxen in the ploughing feafon. Mifheal \*\*, or Mafhal ††, of the Levites, is mentioned in fcripture to be in the tribe of Afher, and in the neighbourhood of Carmel; it is likewife fpoken of by faint Jerom, as near that mountain and the fea, and poffibly it might be on this hill. The plain towards the eaft is called the country of Saphet, being a jurifdiction under a city of the fame name; it is an exceeding rich plain, but

xvi.    A&s, xxi. 10. , xix. 26. †† 1 Chron. vi. 74.

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almost

almost impassible 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 fow the latter in the beginning of May, and turn up the ground fo lightly, that I faw 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 faw in bloffom about Efne in upper Egypt, at the beginning of February, but here it is not ripe till September; fo that it mult be a plant that thrives in a dry feafon. We came to a well at the foot of a hill, on which there is a village called Pere; the oxen raife the water by a bucket and rope, without a wheel, and fo 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 weft of it a mountain called Talkizon; we went up the hill by Pere; beyond it is Ethphahani; we then defcended into a valley, which joins the great plain to the fouth weft, and foon afcended another hill; and having travelled about two miles, we came to the village of Abylene. Though there were feveral places of the fame name, yet I do not find any in this country that was fo antiently called. Here one of the great fheiks refides, who would have prepared a collation for us, and afked us to flay all night, but we only took coffee, and he fent a man with us. I obferved many cifterns on the hill; and we defeended into the pleafant narrow vale of Abylene, having low hills on each fide covered with trees, chiefly the Caroubi; and a fort of oak with large whitish leaves, but I am doubtful whether it was ever-green or not; and fome 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 fuppofe about Perè we entered into the tribe of Zabulon, which was bounded by the river Kifhon to the fouth, by the fea of Tiberias to the eaft, and on the north by a line from the north end of that lake to the tribe of Afher; and probably it extended to the eaft end of the bay of Acre, as it is mentioned to be at the haven of the fea, and as an harbour of fhips \*; and the tribe of Afher might, notwithftanding, beboth to the north and fouth of this bay; the hills east of the plains of Acre and Tyre, feem to have been the bounds between Zabulon and Afher. Both this tribe, and Afher, and all that country welt of the fea 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 Efdraelon, being a fine fruitful fpot, and all covered with corn : We patted to the left of a beautiful hill, which had a village on it called Bedoui; poffibly the town of Zabulon might be fituated on this hill, being fpoken of as a flrong place +; or it might be on the hill, which I fhall mention, to the fouth. 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 fide of the plain is the village Romani, probably fo called from the pomegranates that may grow there 1; and on the other fide of the vale is Gana or Kana, which I shall have occasion to mention; and Der Hanan is tothe north weft, at lome diffance among the hills. They fay it is now only a caffle; but from the name it feems to have been formerly dedicated to faint John. When we were towards the east fide of the plain, the man fent by the sheik of Abylene faid he faw two horfemen to the fouth, under a hill which firetches fouthwards in the plain;

<sup>\*</sup> Gen. xhx. 13. + Josephus De bello Judaico, ii, 37. ‡ Romani fignifies pomegranates in Arabic.

he rode towards the place, but could fee nobody, on which he returned; foon after, they faid they faw about ten men riding fwiftly towards us, and as many coming full fpeed down the hill; my fervant faid the fame, though I did not fee them, which poffibly might be owing to the height of the ftanding corn, for the corn was not then cut: a panic feized us all, not without reafon, if they were fo numerous, and we rode as faft as poffibly we could until we got to the foot of the hill that leads up to Sephoury.

We afcended the high hill on which the antient city of Sephor or Sephoris flood, the flrongefl of all this country; it was made the capital of Galilee; an honour which before was enjoyed by Tiberias. This place was alfo called Diocæfarea. One of the five judicatures of Palefline was held at it; the others being at Jerufalem, Jericho, Gadara, and Amathus. This town was fortified by Herod, but upon fome infurrection of the Jews it was deftroyed in the time of Conftantius. There is a caftle on the top of the hill, with a fine tower of hewn flone; and near half a mile below it is the village of Sephoury, called by the Chriftians Saint Anna, becaufe they have a tradition, that Joachim and Anna, the parents of the bleffed virgin, lived here, and that their houfe was on the fpot where there are ruins of a church, with fome fragments of pillars of grey granite about it. Here the Greeks have a fmall chapel, and there are feveral broken flone coffins about the village.

As it was not thought fafe 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 fet out for Nazareth: About a mile to the fouth eaft is the fine fountain of Sephoury, which probably is the fountain of this name, where the kings of Jerufalem, 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 fiege of Acre. We went through a finall plain or valley which ftretches to the north eaft, and faw a place called Reineh : we afcended a hill, and foon after came into the high road to Nazareth, from the north; and turning to the fouth, we went down a rocky hill to Nazareth, which is fituated on the eaft fide of a low ridge of hills that run to the fouth; there being another to the eaft of it in the fame direction, and a very narrow valley between them; all the hills are of a foft white ftone.

The Latin fathers of the Holy Sepulchre have a large well built convent and church here, where I abode during my ftay in this place. Near the prefent church are fome remains of a much larger, which feems by the architecture to be of the time of the emprefs llelena; for there remain feveral capitals, and bafes of pillars, and other pieces of antient work, in a tolerable good tafte; and over a door there is an old alt-relief of Judith cutting off the head of Holofernes. The church is faid to be built over the place where the houfe of Jofeph and Mary flood, and they flew the fpot, from which, they fay, the holy houfe of Loretto was removed; there is a defcent to it by fteps, and within it there is a grot cut out of the foft rock, to which, it is faid, the houfe adjoined, fo that the grotto was part of their habitation. The great church built over the houfe of Jofeph is mentioned by the writers of the feventh and twelfth century. To the north of the convent are ruins of a finall church, which, it is faid, was on the fpot where Jofeph had his houfe, probably apart from the women, according to the caftern cuftom, where they fuppofe he exercifed his trade: to the weft of this there is a finall arched building, which, they fay, is the fynagogue where Chrift explained the text of Ifaiah

concerning

concerning himfelf, by which he gave fuch great offence to his countrymen \*. And on the other fide of the hill to the weft, they fhew a large rock in a quarry, on which they affirm that Chrift eat with his difciples.

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 vafe, that feems to have been a tomb. Beyond it is a Greek church under ground, where the Greeks fay, the angel Gabriel first faluted the bleffed virgin; there is a fountain in it, and formerly there was a church built over it  $\dagger$ .

We went two miles fouth to the mountain of the precipice, winding round to a part of the valley, which is very narrow, having high hills on each fide of it. To the weft is the mountain of the precipice, which is towards the fouth end of a fteep and rocky ridge of hills. We afcended about a quarter of the way up the hill, where there is an altar cut in the rock, with an arch over it, and fome remains of a Mofaic pavement; there are two cifterns near it; the monks come here fometimes to celebrate mafs. About forty feet higher is the place from which, they fay, the Jews would have thrown our Saviour down<sup>‡</sup>. There are two high ftones at the edge of the rock, like a parapet wall, where they fhew, what they fay are the prints of Chrift's hands and feet, when he refifted the violence they ufed againft him. We afcended to the top of the hill, which is fo covered with great loofe pieces of rock, that it was difficult to defcend into the valley to the north eaft, in which we returned; and winding round in the vale to the weft, came to Beer-Emir [The Well of the Prince], where I faw an ancient marble coffin, adorned with a relief of three feftoons.

We went up the hill on the fouth, to a village called Jaffa, which is to the weft of the precipice. Beyond the village there is an altar to St. John the Evangelift, where, they fay, the houfe of Zebedee flood, 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 weft part of the vale of Efdraelon, which extends to Mount Carmel. The fheik of the village entertained us with fried eggs, four milk, and coffee. We returned by the Prince's Well, and going near a mile further towards Nazareth, we afcended a hill to the eaft, on which there are the ruins of a church, called Our Lady of Fear, becaufe, they fay, the bleffed Virgin followed Chrift fo 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 eaftward to Mount Tabor, called by the people lebel Tour; and travelling two hours between low hills, we came into the plain of Efdraelon; the mount is on the weft fide of it, and about two leagues diltant from Nazareth; it is one of the fineft hills I ever beheld, being a rich foil, that produces excellent herbage, and is most beautifully adorned with groves and clumps of trees. The afcent is fo eafy, that we rode up the north fide 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 afcent up the hill; this mountain is fituated in the great plain of Efdraelon; the top of it, which is about half a mile long, and near a quarter of a mile broad, is encompatied with a wall, which Josephus built in forty days; there was also a wall along the middle of it, which divided the fouth part, on which the city flood, from the north part, which is lower, and is called the Meidan, or place, being probably ufed for exercises when there was a city here, which Josephus mentions by the name of Ataburion ; within the outer wall, on the north fide, are feveral deep fosses, out of which, it is probable, the flones were dug to build the walls; and thefe foffes feem to have an-

\* St. Luke, iv. + See Reland, under Nazareth.

‡ Luke, iv. 29.

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fwered the end of cifferns, to preferve the rain water, and were alfo fome defence to the city. There are likewife a great number of cifferns under ground, for preferving the rain water; to the fouth, where the afcent to the hill, or approach to the walls was moft eafy, there are foffes cut on the outfide to render the accefs more difficult. Some of the gates alfo of the city remain, as Babel Houah [The Gate of the Winds] to the weft, and Babel-Kubbe [The Arched Gate], which is a finall one to the fouth. Antiochus, king of Syria, took the fortrefs on the top of this hill; Vefpafian alfo got poffefion of it, and, after that, Jofephus fortified it with ftrong walls; but what has made it more famous than any thing elfe, is the common opinion from the time of St. Jerom, that the transfiguration of our Saviour was on this mountain, when Mofes and Elias appeared as talking to him in the prefence of Peter, James, and John \*.

On the east part of the hill are the remains of a ftrong caftle, 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 faid, there was a magnificent church built here by St. Helena, which was a cathedral when this town was made a bishop's fee. Some late authors have thought, that this was not the place of the transfiguration; but as the tradition has been fo univerfal, their opinion is generally exploded. There was formerly a convent of Benedictine monks here; and on another part of the hill a monaftery of Basilians, where the Greeks have an altar, and perform their divine fervice on the festival of the transfiguration; on the fide of the hill, they shew a church in a grot, where, they fay, Christ charged his disciples not to tell what things they had feen till he was glorified.

Mount Tabor is not only a moft beautiful hill in itfelf, but alfo commands a very glorious profpect, efpecially of many places famous in facred writ; as, to the fouth, of the mountains of Samaria, and the hills of Engaddi; to the eaft, what they call the hill of Hermon, and, at the foot of it, Nain and Endor, and, north eaft of that, the mountains of Gilbor, fo 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 fcripture, for the reafons I fhall hereafter give. At the fouth-weft corner of the plain one fees Mount Carmel; to the north, the mount on which our Saviour delivered his fermon to the people, and, near it, the place where he bleffed, and miraculoufly diffributed the loaves to the multitudes. The fea of Tiberias is likewife feen from this height; and to the north weft of it, Sapet, on a very high mountain; to the north of which, a much higher is feen, called Gebel-Sheik, which feems to be Hermon, and is always covered with fnow; at the foot of it the river Jordan rifes, a little more than a day's journey diftant from Damafcus.

At the foot of Mount Tabor, to the weft, on a rifing ground, there is a village called Debourah, probably the fame that is mentioned in fcripture ‡ on the borders of the tribes of Zabulon and Iffachar. There is likewife a ruined church at that place, where, it is faid, Chrift left the reft of the difciples before his transfiguration. Any one who examines the fourth chapter of Judges, may fee that this is probably the fpot where Barak and Deborah met at Mount Tabor with their forces, and went to purfue Sifera; and, on this account, it might have its name from that great prophetefs, who then judged and governed Ifrael; for Jofephus § relates, that Deborah and Barak gathered the army together at this mountain [].

\* Matt. xvii. Luke ix. Mark ix. † Epistola 44. Paulæ ad Marcellam. ‡ Jos. xix. 12. & xxL 28. § Josephus Antiq. vi. 5. || Joseph. xix. 12.

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I returned from Mount Tabor, going to the fouth through the plain of Efdraelon, and came to the village of Zal, which is about three miles from Tabor, fituated on a rocky ground, rifing; a little above the plain; near it there are many fepulchres cut in the rock; fome of them are like ftone coffins above ground; others are cut into the rock, like graves; fome of them having ftone covers over them; fo-that formerly this might be no inconfiderable place; and perhaps it was Xalod  $[\Xi\alpha\lambda\omega\delta]$  mentioned by Jofephus, in the great plain, as the bounds of lower Galilee to the fouth. Turning weft, I paffed near the mountain of the precipice already defcribed, and afcending the hills near Jaffa, returned to Nazareth.

# CHAP. XVII.—Of Cana in Galilee, the Mount of Beatitudes, Bethfaida, the town and fea of Tiberias, and fome places near them.

I SET out from Nazareth on the twenty-fecond of May, and went northward to Mefhed, which, the Turks fay, is the country of Jonah; they alfo fhewed me a niche in a mofque, where it is faid his fepulchre was. St. Jerom, in his preface to the book of Jonah, mentions Geth, two miles from Saphorim, in the way to Tiberias, which is fuppofed to be Gittah Hepher, mentioned in fcripture as the bounds of the tribe of Zabulon; and fays, it was the country of Jonah, and the place where they fhewed his fepulchre; now this village is about three miles from Sepphoreh; fo that probably the name of it is changed fince his time. But there are fome who mention Kirjath Jearim, or Kirjath Maura, near Azotus, as the country of this prophet \*. The fheik hearing that I belonged to the Englifh conful, brought us a collation of fried eggs, four milk, and coffee.

About two miles further is Kepher Kenna, where the Latins fay our Saviour wrought his first miracle of turning water into wine, at the marriage of Cana +. On the fouth fide of the village is a fountain, out of which, they fay, the water was taken that was turned into wine; and near it are the ruins of a church dedicated to St. Bartholomew, and faid to have been his houfe. 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 fay, that the house of the marriage was on this spot; near it is a large new Greek church ; it is certain this fituation fo 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 weft fide of the plain of Zabulon, about three or four miles north-weft of Sepphoreh ; and it is very extraordinary they fhould allow, that the water was carried from this fountain, which is at the diftance of four or five miles from it. Whichever was the place, it feemed to be a matter unfettled 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 scens to give fuch a defcription of it from feveral authors, as would incline to think that it was the other Kana. About three miles further is the fpot where they fay the difciples plucked the ears of corn, as they went through the fields on a fabbath day §.

Twelve miles north north eaft from Nazareth, we came to the mount of Beatitudes, where our Saviour delivered his remarkable fermion  $\parallel$ ; it is about ten miles north of Mount Tabor. From the plain to the fouth it appears like a long low hill, with a mount at the eaft and weft end, from which it feems to have the name of Kern-el-

Hutin

<sup>\*</sup> Epiphanius De vitis prophetarum, p. 246. † John ii. 1. ‡ Quarelmius. § 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 fight the whole hill appears to be rocky and uneven, but the eastern mount is a level furface covered with fine herbage; and here, they fay, it was that those bleffings proceeded out of the mouth of the Redeemer of mankind; the mount is ninety paces long, and fixty wide. About the middle of this castern 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 ciftern under ground, which might ferve 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 fea of Tiberias, there are several large black stones; two of them stand together, and are larger than the reft; and, it is faid, Christ bleffed the loaves on them, when he fed the five thousand, whom he made to fit down on the grafs \*.

The hills called Kern-el-Hutin, though they appear low to the fouth, yet are very high with regard to the plain of Hutin, which is to the north of them; to which I defeended, and went to the village of Hutin, which lies at the foot of the mountain of Beatitudes, to the weft. This place is famous for fome pleafant gardens of lemon and orange trees; and here the Turks have a molque, to which they pay great veneration, having, as they fay, a great fheik buried there, whom they call Sede Ifhab, who, according to tradition, (as a very learned Jew affured me), is Jethro, the fatherin-law of Mofes.

Two miles north eaft of Hutin, and north of the plain of Hutin, is a narrow pafs called Waad Hymam [The valley of doves], which is a defcent between two rocky mountains into the plain of Gennefareth, which is weftward of the middle part of the fea of Tiberias. Thefe mountains are full of fepulchral grots, which probably belonged to the towns and villages near; on the north fide of the hill, over the plain of Gennefareth, there is a fortrefs cut into the perpendicular rock a confiderable height, , with a great number of apartments; the afcent to which is very fteep; it is faid by fome to be the work, or at leaft the improvement of Feckerdine. The reafon of my mentioning this pass to 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 Baitfida, and must have been the ancient Bethfaida of Galilee, fo often mentioned in the gofpel. I cannot find that this has been yet thoroughly fettled by any authors; and the writers on ancient geography finding there was a Bethfaida eaft of the fea of Tiberias, or of Jordan, in Gaulonitis, have very much doubted whether there was another to the weft of that fea, and confequently have concluded, that our Saviour Ipoke of that on the eaft; but as the town on the eaft had its name changed to Julias by Philip the Tetrarch, before our Saviour frequented those parts, it may eafily be concluded, that the eaftern 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 fouth weft I faw Jebelfejar, extending to Sephor; Elmiham was mentioned to the fouth of it: I faw the tops of Carmel, then Jebel Turan, near the plain of Zabulon, which extends to Jebel Hutin. Beginning at the north weft, and going to the north eaft, I faw Jebel Igermick, about which they named to me thefe places, Sekeneen, Elbany, Sejaour, Nah, Rameh, Mogor, Orady, Trenon, Købrefiad; and further eaft, on other hills, Meirom, Tokin on a hill, and Nouefy; and directly north of Hutin is Saphet; and to the eaft of the hill on which that city flands, Kan Tehar and Kan Eminie were mentioned; and to the north of the fea of Tiberias I faw Jebel efheik. From Mount Tabor, Ouadelmedy was pointed out to the north weft; 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-caft. On the eaft fide, north of Gilboa, they thewed Konphrokameh, Efkaharah, Merfhah, Ouad-Elberry, Meador, Elhadely, Rounem, Syren, and on a hill Koukebel-Houah, and the river Jaulouc was mentioned; to the fouth are Tiby, Tamerah, Kouprofde-Mefr, and Naourah, near Mount Hermon.

Galilee ;

Galilee; and though it be two miles diftant from the fea or lake, yet it may be faid, without any impropriety, to be by the fea of Tiberias; there are ruins of a large ciftern, and other buildings here, and particularly great remains of a church, and of a very fine worked door cafe to it of white marble, and fome columns.

Three miles to the eaft fouth eaft is the town of Tiberias, fituated on the fea of that name, at the north end of a narrow plain, that runs along by the fea of Tiberias, and extends farther fouth by the river Jordan, being about half a mile broad. The town has indifferent walls on three fides, 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 caftle in it, and the sheik has lately built one on the hill north of it; excepting that it is encompafied with a wall, this town is like a village; the few houfes 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 faid by fome to be on the fpot where the house of St. Peter was. The Latin fathers come to it from Nazareth every year, to celebrate on the day of his feftival. As to the old city, faid 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 fome falfely think the town of Kenereth was here, which was in Napthali; whereas Tiberias was in the tribe of Zabulon; it is faid by fome to have been built by Tiberius himfelt. The town extended about half a mile further to the fouth than the prefent enclofure; where there are a great number of confufed ruins, and I observed, that the fuburbs extended still further fouth. Near the present town there are ruins of a church, and further fome figns of a large fquare building, about which there lie feveral pillars, which might be the houfe of the government; this having been the head city of Galilee, till that dignity was afterwards conferred on Sepporeh, as above mentioned. Juftinian repaired the walls of the old city.

When Jerufalem was deftroyed, the Jewifh rabbins came and lived here till the eleventh century; and at this time, when they were digging for flone on the north fide of the town, in order to build the caftle, they found a great number of fepulchres made under ground, in which they faid, the Jews were buried; but whether they are of fo 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 fheik's houfe to this lake, there is one fide of a flone coffin, adorned with reliefs; it has a crown of flowers in the middle, with a bull, or fome other animal, within it; on each fide of it there is a feftoon, one end of which is fupported by a fpread eagle.

There are hot baths a quarter of a mile fouth of the walls of old Tiberias; I obferved a red fettlement on the ftones; the waters are very hot, and are ufed for bathing, being efteemed good for all forts of pains and tumors, and, they fay, 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 Haman. There is a building over the fpring, and fome conveniency for bathing. I took a bottle of thefe waters, and had them affayed; and it was found, that they had in them a confiderable quantity of grofs fixed vitriol, fome alum, and a mineral falt.

When I came near Tiberias, I fent a man before with a letter from the conful to the fheik, who, having much company with him, ordered his fleward to entertain me

<sup>\*</sup> Jordanis amnis-ubi prima convallium fuit occafio, in lacum fe fundit, quem plures Genefaram vocaut-amœnis circumfej tum oppidis-eb occidente Tibenade aquis callidis falubri. *Plin. Nut. Hift.* v. 15.

at his house, and provisions were sent from the sheak's kitchen. We supped on the top of the houfe for coolnefs, according to their cuftom, and lodged there likewife in a fort of clofet, about eight feet fquare, of wicker work, plaiftered round towards the bottom, but without any door's; each perfon having his cell: they drive their cattle within the walls every night, left they fhould be ftolen, fo that the place abounds with vermin; and as they have a great number of affes, as well as other cattle, we were frequently diffurbed with their noife. 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 fide. We diverted ourfelves by fifting with calling-nets, which they use here; and they ftand on a rock, or on the fhore, and throw whenever they fee the fifh. I waited on the fheik to defire two men to accompany me to Saphet.

When I was at Tiberias they were very bufy in making a fort on the height to the north of the town, and in ftrengthening the old walls with buttreffes on the infide, the fheik having a difpute with the patha of Damafcus; who after this took his brother in a fkirmifh, and caufed him to be publickly hanged in that city; but the pafha being foon after removed, they were freed from their apprehentions on that account. They have often had diffutes with the pafhas of Damafcus, 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 fea of Tiberias is a very fine lake; the mountains on the eaft come clofe to it; the country on that fide has not a very agreeable afpect : to the weft of it is the plain of Tiberias, the high ground of the plain of Hutin, the plain of Gennefareth, and the foot of those hills by which one ascends to the high mountain of Saphet; to the north and fouth it is a plain country. Jofephus 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 feventy five miles north of the Dead Séa. The water is effected very good, and abounds much in fifh, and has crabs in it, as there are in moft of the lakes and rivers of Afia. A learned Jew, with whom I difcourfed at Saphet, lamented that he could not have an opportunity, when he was at Tiberias, to go in a boat to fee the well of Miriani in this lake, which, he faid, according to their Talmudical writers, was fixed in this fca, after it had accompanied the children of Ifrael through the wildernefs, and that the water of it might be feen continually rifing up.

As Chrift lived at Capernaum on this fea, there were many very remarkable things done by him in and about this lake. There is nothing known of the places mentioned in cripture on the east fide of it.

I went along the weft fide of the lake to the fouth end of it, which is four miles from Tiberias, and came to the place where the lake empties itfelf into Jordan; it is very narrow there, being not above two miles broad, and the channel of the river is rather nearer to the weft fide. Jordan first runs fouth for about a furlong, and then turns welt for about half a mile: in this fpace, between the river and the lake, there is a rifing ground, called Il-Carak, which feems to have been improved into a fortification; and on the welt fide of it are fome figns of buildings, where there is a very long bridge, or caufeway, built with arches over a marfhy ground, under which the water flows into Jordan, when the lake is high, making the fide of the above mentioned town or fortrefs an ifland; 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 weltern hills, except from a fmall height in the plain, which formerly might add to its strength, by defending the pafs, there being on it fome marks of an antient building. I find the old geographers place Sennabris

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Sennabris here, becaufe it is mentioned by Jofephus to be thirty ftadia from Tiberias, in the way to Scythopolis; it is a place very little frequented. On the other fide of Jordan, I faw very large herds of wild boars, and feveral of them on the fame fide lying among the reeds by the fea. On the eaft fide of the fea, towards this end, is a narrow plain, where fome geographers place Hippos, mentioned as thirty ftadia from Tiberias; I was affured, that a river runs through that plain, from a narrow vale between the hills, and continuing its courfe on the eaft fide of Jordan, falls into it four hours, that is, eight or ten miles, to the fouth of the lake, below which there is a bridge over the river, probably where the antient Scythopolis flood; this river is called Sheriet Moufeh [the Jordan of Mofes], and I was informed, that it is as large as the river Jordan, when the waters are high, and that it rifes at the diftance of three days journey in the country of Tauran. This feems to be the river Hieromiace, that ran by Gadara\*, which was a town feven miles and a half diftant from Tiberias; it is thought to be Jarmuth of the Talmudifts; and may be Jabbok, the northern bounds of the kingdom of the Amorrhites, as Arnon bounded it to the fouth : it confifted 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 Manassieh beyond Jordan; and in cafe this is Jabbok, it is that river over which Jacob went when he had wreftled with the angel, near which he met his brother Efau.

# CHAP. XVIII. — Of Magdola, Capernaum, Tarichæa, the waters of Merom, the rife of the river Jordan, Cæfarea Philippi, and Mount Hermon.

WE fet out to the north from Tiberias, and the first place we came to was Magdola, which is at the fouth east corner of the plain of Gennefareth on the fea; where there are confiderable remains of a very indifferent caftle: this does not feem to be Magdola, mentioned in fcripture, becaufe that is fpoken of with Dalmanutha, which was to the eaft of the fea. This plain, which is a fine fpot, must be what Josephus calls the country of Gennefareth, which he defcribes as thirty ftadia broad from north to fouth, and twenty deep, that is from the Vale of doves to the fea, which appears to be very juft. This plain is a very fertile fpot of ground, but I could not find that they have ripe fruits in it all the year, as fome have affirmed, excepting a little fort of apple, which is not difagreeable, and, if I do not miftake, is the Nabbok; it grows on a thorny tree, and they fay, that they ripen at all featons. About the middle of the plain, or rather towards the north fide, there is a very fine fountain about one hundred feet in diameter, enclofed with a circular wall fix feet high, on which account it is called the round fountain'; it runs off in a fireau through the plain into the lake, and is probably the fountain mentioned by Jofephus, by the name of Cefuina, as watering this plain. The water feems to be that which was called the fpring of Capernaum, from which one may fuppofe, that Capernaum was at the lake where this rivulet falls into it.

Capernaum is mentioned as on the borders of Zabulon and Napthali ; thefe tribes were probably divided by the brook Lemon, which having paffed the vale of Lemon, that is weft of the vale of Hutin, runs through the Vale of doves, and then goes through the plain of Gennefareth to the fouth of the fpring, 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 imprifoned<sup>†</sup>, which was about the time that he

<sup>\*</sup> Gadara Hieromiace præterfluente. Plin. Nat. Hift. v. 18. +

<sup>+</sup> Matt. iv. 13. Luke, iv. 31. entered

entered on his ministry, fo this place is very often mentioned in fcripture. Here he frequently taught in the lynagogue, and by the fea fide \* : Many likewife 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 reftored two men to their fight, and cured one who was poffeffed of a devil; he healed likewife the centurion's fervant, only by fpeaking a word 1; and raifed from the dead the daughter of Jairus, the chief man of the fynagogue §. They now commonly shew another place for Capernaum, called Telhoue, at the eaftern foot of the hills which are north of the plain of Gennefareth; where I faw ruins of a finall church of white marble, with fome remains of pilafters about it; the ruins extend confiderably to the north along the lake, and I could plainly obferve a round port for fmall boats, fo that this, without doubt, was the antient Tarichea, which Jofephus || defcribes as fituated under the hills like Tiberias, in which particular it very much refembles it, but feems to be farther diftant from Tiberias than thirty stadia; it had its name from being the place where they chiefly falted the fifth of the lake  $\P$ . The ruins extend along the flore for two or three miles; it was fortified with a wall by Jofephus, on the parts that do not lie on the fea; and I faw figns of a wall to the welt of the ruins. Jofephus \*\* 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, weft of the fuppofed ruins of Tarichea; though fome think, that it was on the east fide 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 fea of Tiberias, where the river Jordan falls into it, after it has taken its courfe for near two miles through a fine plain : On the eaft fide of it, at its entrance into that plain, is a hill, on which there feemed to be fome ruins; it is called Telouy, and feems to be a corruption from Julias, which was the ancient Bethfaida in the Gaulonitis, and muft have been about this place; there being another Julias in Peraza, on the east fide of the lake, which before was called Betharampta; 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 paffes between the hills over the rocks with a great noife, 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 fide 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 fide of the western hill, is a mount, on which I faw fome ruins, but could not judge whether they were of any great antiquity. Some writers of the Holy Land fpeak of Lakum about this place, I fuppole, becaule it is, in Joshua, as the bounds of the tribe of Napthali, and is alfo fpoken of as on the river Jordan : they place likewife about this part of the river, Jabneel and Thelia. A mile and a half to the fouth of the lake Samachonitis, there is a bridge of three arches over the river Jordan, which is called Gefer-benet-Jacob [Jacob's bridge], becaufe, as it is faid, Jacob paffed over here, when he returned from Padan-Aram. On the other fide of the bridge, there is a large Kane, where they lay the fecond night from Damafcus, it being the high road from that city to Jerufalem :

On

<sup>\*</sup> Matt. xiii. 1. Mark, i. 21. ix. 33. † Matt. ix. 2. Luke, v. 18. Mark, u. 1. ‡ Matt. viii. 5. Luke, vii. 1. f Mark, v. 21. Luke, viii. 41. From the Greek word gaugula, pickling, or falting. Tom the Greek word gaugula, pickling, or falting. On

On the eaftern fide of the bridge, Baldouin, the fourth king of Jerufalem, built a fortrefs againft the Saracens on a rifing ground, probably on this very fpot. I went over this bridge into that country that was called Gaulonitis, which was part of the kingdom of Bafhan, and afterwards made the half tribe of Manaffeh beyond Jordan. In this country, to the eaft of the bridge, they mentioned two places; one is called Edouera, and the other Zoar.

A finall mile below the bridge, there is an oblong fquare hill, which feems to have been made by art; round the fummit of it are the foundations of a flrong wall; and at the fouth end, and on the eaft fide, I faw the remains of two very handfome gates of hewn ftone, with round turrets at the corners: at the north end there is a great heap of ruins, probably of a caftle; the whole is about half a mile in circumference; there are fome figns of a fuburbs, to the fouth, on a lower ground, which feems to have been fortified. This place is now called Kaifar-aterah, or Gefer-aterah, and it feems to have been an improvement of the Romans; but what place it could be, I cannot conjecture, unlefs it was Thelia. A mile above the bridge is a mineral water, which feemed to be of fulphur 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; fome, by conjecture, place Harofheth here, which was the city of Sifera, general of Jabin king of Hazor, being in the tribe of Napthali, and on this lake.

We came to the lake Samachonitis, called in fcripture the waters of Merom, and at this time Bahr-el-Houly; it is mentioned by the antients as a hundred and twenty ftadia, or fifteen miles from Julias, though I think, it cannot be above ten or twelve miles at the moft; it is fituated on the eaft fide of an uneven country, which extends above five miles weft to the mountains of Napthali: Jofephus fays the lake was feven 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 effeemed unwholefome, having fomething of the nature of the water of a morafs, which is partly caufed by their ftopping the brooks on the weft fide, in order to water the country; fo that the water paffes through the earth into this lake; it is also in fome measure owing to the muddiness of its bed. After the fnows are melted, and the waters fallen, it is only a marfh, through which the river Jordan runs. The waters, by passing through the rocky bed towards the fea of Tiberias, fettle, purify, and become very wholefome. I obferved two rifing grounds on the weft fide of it, and a third towards the north weft corner, on which probably were fome of those ancient towns mentioned on this lake, particularly Saanaim, placed by fome geographers here; it was in this country, and at thefe waters, that Joshua functe Jabin king of Hazor, and all his allies.

From the waters of Merom, we faw very plainly Jebel-Sheik; at the foot of it the river Jordan rifes, which is called in Arabic, Shriaah. Antiently it was the common opinion, that the Jordan rofe north welt of Paneas, afterwards called Cæfarea Philippi; until Philip the tetrarch made an experiment, which proved, that it rofe out of the lake Phiala, fifteen miles to the north eaft of that city \*, and is now computed to be about four hours diftant from it. This difcovery was made by throwing flraw into the lake, which appeared at the place where the river comes out near Paneas †; the river might alfo be enlarged by other fprings. I cannot certainly find how far the city Paneas was from the lake Samachonitis, but it is thought to have been very near it 1-

<sup>\*</sup> Josephus De bello Judaico, iii. 9. † Ibid.

<sup>&</sup>lt;sup>‡</sup> 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.

The fite of Cæfarea Philippi is now called by the ancient name Paneas: it was diftinguifhed from Cæfarea at the fea, by the name of Philip the tetrarch, who improved this city, and called it Cæfarea 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 fo, it must have been Lefhem\*, or Laifh<sup>+</sup>, taken by the children of Dan. The Jews fay, 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 fome think that this name was derived from Dan, yet there are others of opinion, that it was from the worfhip of Pan, their having been a temple on the top of it, fuppofed to be dedicated to that This hill is called in fcripture mount Hermon, and is mentioned as the deity. northern bounds of the land of Ifrael on the other fide of Jordan, and as part of the poffeilion of Gad and Reuben 1, 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 feems to refer to the heathen worship that was carried on here; perhaps to the fame 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 faid to be under this hill ¶. The defeription alfo of Hermon, as a mountain of fnow, agrees with its prefent appearance, being always covered with it; and interpreters of fcripture have called it, The mountain of fnow\*\*. The Targum alfo calls mount Hor, a hill of fnow; which is mentioned as the northern bounds of the country given to the children of Ifrael #; fo that it may be conjectured that Hor is the fame as Hermon. But a great difficulty occurs in the comparison which the Pfalmift 11 makes to the dew of Hermon that fell on the hill of Sion; which might eafily be interpreted, if it had been obferved, that the clouds which lay on Hermon, being brought by the north winds to Jerufalem, caufed the dews to fall plentifully on the hill of Sion. But there is a Shion mentioned in the tribe of Iffachar §§, which may be Seon, fpoken of by Eulebius 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 eaft of Efdraelon. However, as there is no certainty, that mount Hermon in that part is ever mentioned in fcripture, fo 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 becaufe they are two of the higheft hills in all Paleftine. So that if any one confiders this beautiful piece of eloquence of the Pfalmift, and that Hermon is elfewhere actually called Sion ||||, he will doubtlefs be fatisfied, that the most natural interpretation of the Pfalmist would be to suppose, though the whole might be called both Hermon and Sion, yet that the higheft fummit of this mountain was in particular called Hermon, and that a lower part of it had the name of Sion; on which fupposition, the dew falling from the top of it down to the lower parts, might well be compared in every refpect to " the precious ointment upon the head that ran " down unto the beard, even unto Aaron's beard, and went down to the fkirts of " his clothing," and that both of them in this fenfe are very proper emblems of the bleflings of unity and friendship, which diffuse themselves throughout the whole fociety.

\* Jofhua, xix. 47. # Judges, xviii. 27. # Judges, iii. 3. # See note in p. 458. # Relandi Palæftina, i. 49. # Numb. xxxiv. 7, 8. # Deut. iv. 48.

Снар.

### CHAP. XIX. - Of Saphet and Dothan.

FROM the plains that are weft of the waters of Merom, there is a fteep afcent up the hills to Saphet. We went to this place from Tiberias: afcending the hill, north of the vale of Hutin, we defeended into that valley, and came to Bethfaida already mentioned. We went through the Pafs of Doves into the Vale of Gennefareth, which is a rich foil. We viewed Magdolum on the lake, and then went to the round fountain, where we reposed a while, and took fome refreshment; and going north passed by a fpring called Moriel, and began to afcend the hills towards Saphet, which I take to be the caft end of that chain of hills which run from the fea, northward of the plain of Acre. There are feveral fummits feparated from one another by finall vallies, one of the first of which is called Rubafy. On the top of the northern fummit, we paffed by Aboutbefy; in the valley beneath it, is a bridge, called Gefer-Aboutbefy. Here there is a ftream, which runs to the plain, that is to the weft of the lake of Tiberias. We afcended 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 alfo four milk, in which they had cut raw cucumbers, as a cool diet in this feafon. We afterwards went along thefe hills for about an hour and an half, if I miftake not, to the north weft, and defcended into the gut or valley that encompafied the highest part of the hills on which Saphet flands. About a place called Akeby, there are grottos cut in feveral parts of the perpendicular rocks: further on is Cefy: we went to the right of a place called Adborow, and paffed through a narrow vale known by the name of Waad Elakab; it is a gentle afcent. I faw on the left a hill, which feemed to have been improved by art into a fortrefs, and might be Nephtali, placed by geographers about a mile fouth 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 alfo a letter to the cocam, or head prieft among the Jews, a fine old man, and very learned in his way : when I came in, he was faying a grace to himfelf, 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 feveral hints, that I was defirous to take up my abode with him; but he would not feem to underftand me, and I afterwards found the reafon of it, that it would have been an unpardonable affront to the cadi, if he had invited me to his houfe, after I had been recommended to that magistrate, and had been under his roof; fol returned to the cadi's, where a great fupper was prepared, there being an aga of Sidon there, and much company: we all lay on the fopha, without any accommodations of beds or coverings, but what we brought with us. The next day was the day of pentecoft of the Jews, where I faw the chief prieft very decently habited in white fatin, receiving the compliments of the inferior rabbi's, who came with great reverence and kifled his hand.

Saphet is not mentioned by name in our translation of the Bible; but in the vulgar Bible, Tobias is faid to be " of the tribe and city of Nephtali, in the upper parts of Galilee, beyond the road that leads to the weft, having on the left the city of S. phet "." The city of Nephtali is faid to be a mile fouth of it; Saphet is mentioned by feveral

<sup>\*</sup> Tobias ex tribu et civitate Nephthali, quæ eft in fuperioribus Galilær fupra Naafon 104 viam quæ duzit ad occidentem, in finiftro habens civitatem Sephet. Tobit, i. 1. jaxta valgatata editionem,

writers of the middle age; its fituation is very high, and commands the whole country round; on the very fummit of the hill are great ruins of a very ftrong old caftle, particularly of two fine large round towers that belonged to it. The Jews think part of this eaftie to be as old as the time of their profperity. The Chriftians had poffession of it in the time of the holy war; and I faw on a building in the town a relief of the arms of the knights of St. John of Jerufalem; it was furrendered by them to Saladin, fultan 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 fides of the hill on which the caffle ftands; it is a confiderable town, having been formerly the place of refidence of the patha of this country, on which account it was called the pathalic of Saphet; and the whole territory now goes by the name of the country of Saphet, but the pafha refides at Sidon, and a cadi from Conftantinople lives here. There are many Jews in this place, it being a fort of univerfity for the education of their rabbies, of whom there are about twenty or thirty here, and foine of them come as far as from Poland; they have no lefs than feven fynagogues: feveral doctors of their law, who lived in the time of the fecond temple, are faid to be buried here, three of whom lie in a place, which is now turned into a molque; and the Turks fay, they are three of the fons of Jacob. The Jews have a notion, that the Mefliah will reign here forty years, before he will take up his refidence at Jerufalem. To the north of the hill, on which the caftle of Saphet flands, there are feveral wells, which they fay Ifaac dug, and about which there were fuch contentions between the herdfmen of Ifaac and Gerar; but they have much miftaken the place, the valley of Gerar, in which they were dug, being at a great diftance on the other fide of Jerufalem. If mount Taber were not the mountain on which Chrift was transfigured, this would feem to be the most probable place for that extraordinary event.

I fet out from Saphet, went down the hills towards the north eaft, and defcended into the uneven country to the weft 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 againft robbers; they enquired who we were; and our men anfwered, they would ftop and give them the fatisfaction they defired. We went a little beyond them, and one of their party coming to us, we informed them, that we had a letter from the conful to their mafter, which we fent 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 defire to go. We went to the lake, and travelled by the fide of it fouthwards to all those places I have already deferibed : 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 weft fide of Jordan : when we were at Kaifaraterah, I went from the company to view the ruins of the town to the fouth, and one of the Arab foldiers of the Sheik of Samwata followed me, and offering to take one of my piftols out of my holfter, 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 foon after to the end of their mafter's territories, where I made them a prefent, and they returned. We went to the lake of Tiberias, and Tarichea, and feeing fome horfemen in the road, we were afraid of each other, and going out of the way, kept at a diftance, until we found there was no danger. Having travelled about a league from Tarichea, along the fide of the hills, as I think, to the weft, we came to the plain of Sephorin, and to Jeb-Jofeph at the fouth end of it, near the high road from Damascus to Jerusalem; it is a cittern under ground, into which, they fay, Jofeph's brethren threw him; but this was at Dothan, which is mentioned as near Bethel

Bethel or Bethulia; and as Saphet has falfely been thought by fome to be Bethulia, which was befieged by Holofernes, this feems to be the occafion of that miltake. It is faid in fcripture, 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 hiftory of Jofeph, that Dothan was near Shechem, becaufe when he was fent to his brethren to Shechem, he was told they were gone to Dothan, which was probably to the eaft of Shechem. Dothan alfo could not be a great way from Bethulia, becaufe Holofernes's army extended from Bethulia to Dothan; and though this place might antiently have been called Dothan, as it is at prefent by the Jews, yet its great diftance from Shechem makes it unlikely to be the place where Jofeph went to his brethren, as it is at the diffance of two or three ordinary days journey, and could not be performed in lefs than five or fix days, with the cattle which they were charged to feed. The well of Jofeph is within an enclofed 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 alfo a place called Renety, and near the ciftern of Jofeph is a molque, and a fheik's burial place, called Sheik Abdallah. About midnight we halted and flept under a tree, and at break of day purfued our journey: we ftopped at a village three hours from Acre, where the fheik entertained us very handfomely, and prefented 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 paffed by Semmars, or Saint Mary's, on a low hill, where there are remains of a wall of hewn ftone, fo that probably it was a convent; and about this place might be the caftle of Lambert, mentioned in the account of the holy wars, as four miles north of Acre. We paffed by Mefrah, and came to Zeb, near the fea, which is thought to be Achzib, in the tribe of Asher, mentioned in fcripture †, and was one of those cities, out of which the children of Ifrael could not drive the ancient inhabitants t. Saint Jerom fays, it was afterwards called Ecdippa, which is fpoken of by feveral authors §, who place it indeed further from Acre ||; it is mentioned as on a low, hill over the fea; and Jofephus T feems to fay, that the old name of it was Arce; there are fome ruins about this place. I obferved, that at a diftance in the water there are large flat rocks; and as it is a fort of bay, fultered by the hills to the north, it is probable, that it was antiently a port. To the fouth 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 Miefherty; weft 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 Bercea, which is to the eafly of the road. This is the first village under the great she is of the fect of Ali, of which there are three between Acre and Sidon.

We began to afcend the hills to the north, falfely called by the writers of the middle ages the mountains of Saron, which were between Cælarea and Joppa.

|| Ptolemaus, v. 15. S. Hieron. De locis Ebraicis.

<sup>\*</sup> Epodon libri, Od. 2. + Jof. xix. 29. 1 Judges, i. 31.

<sup>§</sup> Plin. v. 17. it is called Acdippus ; and Ecdippon by Josephus, Antiq. v. 22. et De bello Jud. i. 13. S Antiq. Jud. v. 1.

This end of the mountain, which is probably the beginning of Antilibanon \*, muft be the ancient Scala of the Tyrians, mentioned by Jofephus ‡, as about eleven miles north of Ptolemais, and by St. Jerom as only nine miles ‡. It feems alfo to be the white promontory of Pliny §, and is known by the fame name among Europeans, which is derived from the white cliffs to the north; on it is the famous road, which is faid to have been made by Alexander; and the writers of the holy war fpeak of that part by this name. Under the fouth fide of this cape, there is faid to be a very extraordinary large grotto, at fome height from the water, to which they can go only in a boat.

Before we went up the mountain, I croffed a rivulet called Aikmane ; it runs by a hill of the fame name, which has fome 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 finall tower, called Borge Nakoura. I faw feveral of thefe towers to the north; and the people fay, they were built all the way to Conftantinople by the emprefs Helena, in order to give notice by fome fignal, when they had found the crofs; but it is more probable, that they were built either by the Greek emperors, when they apprehended that thefe countries would be invaded by the Saracens, or they might be the work of the Chriftians during the holy war. We afterwards paffed over a river called Diffemet, and came to another tower called Kaphar-latick, which has its name from a kaphar, formerly taken there; it is a very pleafant road, great part of it being on a fine green fod, beautifully fliaded with trees. Having travelled about an hour near the fea, we turned out of the road, and afcended the hill to the east, to the village or encampment of the new kaphar, where the Arabs live in a fort of open huts made with boughs, raifed about three feet from the ground, and encompassing a square spot of ground; in thefe they lie at night; I laid my carpet on the outfide of them; the fheik attended with great civility; they made a fire near; and here I repofed all night.

The next morning we defcended the hill towards the road, and came to a ruin about five miles from the tower of Nakoura; it feemed to be the remains of fome antient

† Josephus De bello Jud. ii. 10.

§ Promontorium album. Plin. Nat. Hift. v. 19. Europeans call it Capo Bianco.

<sup>†</sup> Hieronymus.

temple,

<sup>\*</sup> Thefe hills feem to be the beginning of Libanon or Antilibanon to the fouth. Strabo, in his 16th book, page 754, fays, Lihanon began near Tripoli, and Antilibanon about Sidon ; probably he means at those hills which are to the fouth of that city, about Sarepta. But Pliny makes Libanon to begin about Sidon, Nat. Hift. v. 20. Though at which foever 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 fretched to the east near as far as Damafcus, and probably to the north near to Hems, the antient Emera. Libanon, whether it began near Sidon, or at the famous promontory fouth 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; fo that from this place all the mountains near the fea, as far as to that part where Libanon began, feems to be Antilibanon. The valley between thefe mountains, and the flat country on the fea, to the weft of Lihanon and Antilibanon, is Coelefyria properly fo called; for Strabo fpeaks of Calefyria proper, as on the fea, and particularly mentions the length and breadth of it. This author alfo fpeaks of the hills of Arabia and Trachonitis, over the country of Damafeus ; which feems to be a ridge of mountains to the eaft of thefe (as I shall explain more fully) that might be diflinguished by this name, and feems to have been divided by a valley from Antilibanon : though, if Ptolemy's authority is to be regarded, Antilibanon might end at the river Chryforrhoas, which runs by Damafeus, as he makes it begin and end a degree fouth of the beginning and end of Libanon; and in this cafe the hills of Tracho-nitis and Arabia could not be part of Antilibanon, though, from the common defcription we have in the author, the mean and the author and the authority of Libanon and the common defcription we have in other authors, the mountains of Libanon and Antilibanon feem to have run parallel for a confiderable way towards the north. They are both comprehended under the name of Libanon in facred writ; and Hiram fupplied Solomon with the Cedars of Libanon, which probably were the produce of the mountains near Tyre.

temple, about thirty feet square, with a colonade round it, which appeared to have been double to the eaft, where the entrance probably was; there are many broken columns about it, and two flanding which are two feet in diameter; one of them has a fine capital of the lonic order; it is probable there was fome town in this place. We came into the road, where I faw an antient way about eighteen feet broad, paved with large round ftones, having a margin on each fide, partly of hewn ftone: there is a caftle on the hills called El-Kapharlah; at fome diftance 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 ftone. 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 fouth fide of the bay Nakoura, that extends to Tyre. The road here very much refembles those in North Wales, being a great height above the water, on the fide of the mountain, which is almost perpendicular, both above and below the road; the way in most parts is thirteen feet wide, though in fome places it is not above fix: there is a parapet towards the fea, partly builts, and in fome place cut out of the rock. Authors of the middle age fpeak of this road as made by Alexander, which tradition feems to have its rife from the name of fome places here. At the first afcent 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 defcended into the plain, and came to fome ruins about a mile from the hill, which extend toward the fea, and may be Scandalium, mentioned by the writers of the holy war, who fay, it was first built by Alexander, and that it was repaired by Baldwin, king of Jerufalem, when he was about to undertake the fiege of Tyre. This place is probably Alexandrofchæne, of the Jerufalem Itinerary, placed twelve miles from Tyre, which must be an error in relation to the diftance, as it is not fo 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 feveral other countries. Ptolemy, indeed, makes it to begin about Dora, near Cæfarea on the fea, and to extend northward to the river Eleutherus, beyond Tripoli, which empties itfelf into the fea not far from the ille of Aradus.

Near the ruins beforementioned, is a place called Elminten, and a little further the fpring Ein-el-Hamerah [the red fpring], we came to the bed of the torrent Shebria, acrofs which there are remains of a wall fifteen feet thick, that was probably made to keep up the water for the ufe of the armies that were in thefe parts. The guides mentioned a place on the hills, called Cana; and if a paffage of Jofhua \*, and St. Jerom's comment on it, may be interpreted of a town in this part, and not of the noted Cana of Galilee, poffibly this may be the place.

We came to the fountains which fupplied the aqueducts of Tyre; they are called, as they informed me, Talioun †; we found the great flie of thefe parts with a confiderable company of attendants who had flopped there, but foon went away; it being ufual for them to halt wherever they meet with a fpring ‡. Thefe fountains are about a league and a half fouth eaft of Tyre, and are called, the Fountains of Solomon; they are faid, 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.

<sup>†</sup> 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.

<sup>‡</sup> Maundrel was told, that it was called Rofelayu, that is, the head of the fpring.

of the temple of Jerufalem; and are supposed to be the well mentioned by him in the Canticles \*, " as a fountain of gardens, a well of living waters, and ftreams from Lebanon."

Near the north-caft corner of the great bay, which is fouth of Tyre, there is a fountain inclofed in the fame manner as the others, except that the walls are not fo high; and I faw 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 feenis to have been in this corner \* of the bay, becaufe near the fpring there is a little hill, which, in all probability, is the very mount that Nebuchadnezzar raifed in order to take that city, which was deftroyed, as defcribed by the prophet Ezekiel +; and I faw a ruin to the fouth eaft of this hill. It is no wonder, that there are no figns of the aucient city, fince Alexander carried all the remains of it away, in order to join new Tyre to the continent; and as it is a fandy fhore, the face of every thing is altered, and the great aqueduct, in many parts, is almost buried in the fand.

New Tyre is now called Sur, which is the ancient name of Tyre, and this having been the chief city of the whole country, poffibly Syria might receive its name from Sur. The Tyrians retired to this place, which was then an ifland, and made fo great a fland againft Alexander the Great, that though it is faid to have been half a mile from the land, yet he joined it to the continent, and made it a peninfula 1; if it was fo far from the land, which, I think, is much to be doubted, it must have been a very fmall illand, and a work of very great expence to join it to the continent. I obferved a hollow ground that croffed the peninfula; and the higher ground to the weft of it was probably the east part of the island. There are fome few remains of the walls all round, and of a port on the north fide, defended by ftrong walls; at the eaft end alfo there are ruins of two great fquare towers, very ftrongly built, which feem to have ferved for refervoirs of water from the aqueduct, in order to diffribute it all over the city; for there are foundatious of a thick wall from one to the other, which probably are remains of the aqueduct. The eaft of the city appears to have been defended by three walls, and as many folles. As we approached towards Tyre, we faw feveral vultures, and fhot 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 itfelf is fupplied from this place.

Within the walls there are ruins of a very large church, built of hewn ftone, both within and without, in the Syrian tafte, with three naves, each of them ending in a femicircle; there are also very perfect remains of feveral buildings to the north of it, which probably belonged to the archiepifcopal palace. I faw alfo fome granite pillars, which, they fay, 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 ferves as a church for two or three Christian families that are there; befides thefe, there are few other inhabitants, except fome Janizaries who live in a mean cafile near the port; to the weft of which is the cuftom-houfe; there are alfo ruins of two or three other churches, but nothing that carries any great figns of antiquity. Both Origen and the emperor Frederic Barbaroffa were buried in the cathedral church.

According to Pliny's account, there feems to have been a fuburb that extended to old Tyre, the whole city and fuburbs having been nineteen miles in compass, for old

<sup>\*</sup> Solomon's Song, iv. 15. † Ezek.xxvi. 7. † Tyrus quondam infula, præalto mari feptingentis passibus divisa, nunc vero Alexandri oppugnantis operibus continens.----Circuitus xix. mill. paffuum eft, intra Palætyro inclusa. Oppidum iplum xxii stadia obtinent. Plinii Nat. Hift. v. 17.

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Tyre was three miles and three quarters diftant from this island. He makes Tyre alfo to be near two miles and a half in circumference, though it does not feem to be half a mile long, nor a quarter of a mile broad.

Tyre was at first governed by its own kings ; it was befieged, without fuccefs, by Salmanafar, king of Affyria \*; and afterwards taken and deftroyed by Nebuchodonofor. king of Babylon, as it is computed, near feventeen hundred years after its foundation t. Tyre was then on the continent, though without doubt the island was inhabited, becaufe we find mention made of it in fcripture 1, and elfewhere, even in the time of Solomon  $\S_{2}$ but the prophecy that Tyre flould be built no more ||, must be understood of the ancient city on the continent. The city on the ifland feems anciently to have been confidered as the new city; here the government feems to have refided, and it is probable went to the island on the invafion of Salmanafar. The city on the continent probably then began to be diffinguished from it by the name of old Tyre, or Palætyrus; for it is faid, that old Tyre and fome other cities revolted from the government of the Tyrians to the kings of Affyria ¶. The city on the ifland was rebuilt feventy years after it was deftroyed, 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 Chriftians; and it was made the first archbishopric under the patriarchate of Jerufalem; it was taken by the Saracens, and afterwards by the Chriftians, 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 worfhip of Jupiter Olympius, and Hercules; and there were temples in it built to them; it is not at prefent noted for the Tyrian purple, which was extracted from the fhell fifh called Murex\*\*, and was fo dear, that it was only ufed by princes; though without doubt it might still be made, if other materials were not found to ferve for this purpofe at much easier rates. The harbour north of the peninfula is fo good that all fhips, whofe bufines in the winter leads them to traffic with the merchants of Sidon, are obliged, by the contract of infurance, to harbour here, where they take in their loading.

Near the aqueduct, without the town, I faw a ruin, which probably is the place, where, according to a tradition, which they had in the middle ages, though it is now loft, our Saviour preached, when he came into the parts of Tyre and Sidon; and on this coaft it was that he cured the daughter of the Canaanitifh woman <sup>††</sup>. And St. Paul was at Tyre when they diffuaded him from going up to Jerufalem, on their apprehending what dangers would befall him 11.

### CHAP. XXI. - Of the river Cafmy, of Sarepta, and Sidon.

TWO miles to the north of Tyre, in the road to Sidon, there is a fpring called Bakwok; it appears to have been enclosed with a wall; the waters are not very good, being a little falt. I obferved 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 ules.

Two leagues further is the river Cafmy, commonly called by travellers The Cafmir,

\* Joleph Antiq. Jud. ix. 14. † Vide Joseph, Antiq. Jud. ix. 14. 1 Isaiah, xxiii 2. 6. Kzek. xxvi. 17. xxvii. 4. 32. xxviii. 2. § Jofeph. Antiq. viii. 2. || Ezek. xxvi. 14. 21. xxviii. 19. Jofeph. Antiq. ix. 14. \*\* Nunc omnis ejus nobilitas conchylio atque purpura constat. Plin. Nat. Hilt. v. 17. et Strabo xvi. 757. ++ Matt. xv. 21. . Mark, vii. 24. 11 Ads, xxi. 3, 4 which

which the writers of the middle age falfely 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 Barbaroffa was drowned in the river Eleutherus, falling off from his horfe as he was purfuing his enemies, and funk under the weight of his armour; but as they call it alfo the Cafamy, it determines that remarkable piece of hiftory to this river. There is now a bridge over it of two arches; it is probable that the old bridge was deftroyed in the time of the holy war, to prevent the purfuit of the Christian forces, and that the emperor loft his life by attempting to ford the river ; it is a very deep rapid ftream, infomuch that travellers do not think it fafe to water their horfes in it unlefs they difmount. This feems to be the river mentioned by Strabo, as falling into the fea near Tyre \*. On the other fide of this river, the hills approach very near to the fea, and fome fpacious fepulchral 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 eafily be defended, having the river to the fouth. and the hills to the north, between which there is a narrow pais into the plain where the famous city of Sidon flands.

Here I cannot but make a conjecture, that thefe hills were probably the bounds between the flates of Tyre and Sidon; as the fouthern 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 flate; and also of the tribe of Afher, and of the Holy Land; and though thefe territories might extend fome way into the mountains, yet it naturally leads to this reflection, how great any flate may become by commerce; fince neither of these plains are above twenty miles long, or more than five broad; and yet thefe Republics make a very extraordinary figure in ancient hiftory; and Tyre alone gave those two powerful princes, Nebuchadnezzar and Alexander the Great, more trouble than any other flate in the courfe of all their wars.

We afcended the hills near the fea to a village called Adnou, where we lodged in a Mocot, which was in the yard of an uninhabited houfe. The next morning, the twenty-ninth, we defcended the hills northwards into the plains of Sidon, near to the fea fide, and paffed by a rifing ground towards the fea, which feemed to be a good fituation for a town, and I obferved fome ruins at a little diftance from it. We then afcended the hills to the eaft, to a village called Serphant, fuppofed to be a corruption from the old Sarepta t. There are great marks of improvements about the hills, and at the foot of them are a great number of fepulchral grots cut into the rock : it is faid, that the houfe of the widow who received Elias, and was fo miraculoufly fupplied during his ftay with her ||, was by the lea fide, where there now ftands a fmall molque, into

\* Strabo, lib. xvi. p. 758.

\* Strabo, lib. xvi. p. 758. † Strabo, ibid. † Inde Sarepta et Ornithon oppida Plinii Nat. Hift. v. 17.—A fter we had paffed this place, I faw on the hills to the eaft Ecri Elkanrah; we paffed over a fiream called Sakat Elourby, on an old bridge. Near this there is a calle on a promoutory, firongly fituated by nature, and called Bourge Elourby, there being a village near colled blourby. 'To the east we passed over the river Nofey, and faw Cubegou; we then came to the fountain Elborok, mentioned below. To the fouth of it is Tel-Eborok; we went over the bed of the wister to rent Ezuron, and afterwards that of Zaheitanete. Near this is the way to Damafcus, waich goes by the village of Gafih, which I faw, and further north Mahmetfiry; between them is a vale called Zaal-el Galih. We went over the river called Nar-Sinet, and faw the village Darbefeiah ; to the right beyond it is the mountain called Jebel Macduta. Near Sidon we paffed over the river Nahr-Iheiah, and faw the hill Jebel and a-Mar-Elias, commonly called the hill of Sidon, which is to the eaft of the city; at the feot of it is Elhurah; and just at the entrance of the town I passed over the river Narel-Barout, which I conjectured might be the fouthern bounds of the old town.

|| t Kings, xvii. 9. Luke, iv. 26 ..

which

which I entered. There is a little cell in it, where they fay, the prophet lay. The old Sarepta was most probably here, for I faw feveral foundations of walls; and those fepulchres muft have belonged to the people of this town. About a quarter of a mile north of the molque are fome 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 faw in Upper Egypt. If this place was not Sarepta, it might be Ad Nonum of the Jerufalem Itinerary, which is computed about four miles from Sidon, and twelve from Tyre.

A little further to the north, is a fine fpring called Elborok; it had a wall round it, in order to raife the water, as there is about those of Tyre; and I could fee 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 unles broad, but the hills to the eaft of it are high, and covered with wood, and do not feem to be capable of any other improvement. When we approached Sidon, I faw, about a mile from the lown, an antient Roman milliary in the road, fet 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 flay at Sidon. I alfo received many civilities from the French merchants, and I was one day entertained by them with a collation in a garden, under the fhade of apricot trees, and the fruit of them was shock on us, as an instance of their great plenty and abundance.

Some think that Sidon, or Zidon, was built by Sidon the fon of Canaan, the grandfon of Noah \*; others fuppofe that it had its name from the fifting trade carried on here, which is called in the Syrian language Sida; Bethfida being the houfe of fifhermen. It is a city of very great antiquity, being mentioned by Jacob in his prophetic fpeech concerning the country which his fons were to inherit t. And we have an account that Jofhua chafed 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 Afher, but the lfraclites could not drive out the inhabitants of it ||. It always underwent much the fame 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 glafs  $\P$ . The Sidonians are alfo faid to be the inventors of arithmetic and aftronomy \*\*. This city is now called Saida, and is thought to be older than Tyre; the ancients fay it was twenty-five miles diftant from that city to the north, though it is not fo much #; and is computed to be fixty-fix miles about weft fouth weft of Damafeus, and a day's journey from the rife of the river Jordan; it was fituated on a rifing ground, defended by the fea on the north and weft. The prefent city is mostly on the north fide of the hill; the old city feems to have extended further eaft, as may be judged from the foundations of a thick wall that extends from the fea to the east; on the fouth it was probably bounded by a rivulet, the large bed of which might ferve for a natural fosse; as another might, which is on the north fide, if the city extended fo far, as fome feem to think it did, and that it fretched to the eaft as far as the high hill, which is about three quarters of a mile

\* Gen. x. 15. + Gen. xlix. 13. † Jofhua, xi. 8. § Jofhua, xix. 28. || Judges, i. 31, \*\* Strabo, xvi. p. 757-¶ Sidon, artifex vitri. Plin. Nat. Hift. v. xvii. et Strabo, xvi. p. 758. ++ Strabo ib. from

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from the prefent town. The fpace between that hill and the town is now all laid out in gard .15, or orchards, which appear very beautiful at a diffance. On the north fide of the town, there are great ruins of a fine port, the walls of which were built with very large ftones, twelve feet in length, which is the thickness of the wall, and fome are eleven feet broad, and five deep; the harbour is now choaked up; and this, as well as fome other ports on the coaft, are faid to have been deftroyed by Feckerdine, that they might not be harbours for the Grand Signor's galleys to land forces against him, This harbour feems to be the inner port, mentioned by Strabo\*, for the winter ; the outer one probably being to the north in the open fea between Sidon and Ty e, where the thipping ride in fafety during the fummer feafon. In a garden to the fouth of the town, there is a finall mofque called Nebi-Sidon, where the Turks fay the patriarch Zabulon was buried; though it does not appear that his bones were brought out of Egypt; but, if I miltake not, the Jews fay that he was buried in Sichem. In another garden to the ceft is fuch another molque, called by the Mahometans, Zaloufa, who pretend alfo that fome holy perfon is buried there; the Europeans call it La Cananea, being, as it is faid, the place where the Canaanitifh woman cried out, " Bleffed is the " womb that bare thee, and the paps that thou haft fucked." This building has the appearance of an ancient chapel. On the high ground to the weft of the town, there is a large old church turned into a morque.

The higheft ground of the old city feems to have heen a little hill on the north fide, where there are great remains of an old caftle, faid to be built by Lewis the ninth of France : but on the fummit of the hill there is a work of an older date, which is a fquare caftle of hewn ftone rufticated, and there are remains of a circular wall, with which that building was probably encompafied ; it might be a work of the Greek emperors, repaired or rebuilt by Lewis the ninth. On the north alfo, by the bed of the torrent El-hamly, to which I fuppofe the town extended, I obferved an old building, which they call the Venetian Kane, and probably it belonged to them when they traded to thefe parts. Three quarters of a mile eaft 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 mofque with a fepulchre named Jeb-Zachariah; on the top of the hill there is a ciftern called by the name of Elias. The Turks have a public praying place here. On the right I faw Ein-Dielp, on the left Avara, and further El-Helely.

Sidon is the place of refidence of a pafha, and there are in it a great number of new well-built houfes. The trade here is carried on entirely by the French, the export being chiefly raw filk, cotton, and corn. Their conful obliges them to live all in one Kane, in which the Jefuits, Capuchins, and the fathers of the Holy Sepulchre, have their refpective convents.

Going out of Sidon, I faw feveral fepulchral grots cut in the rock at the foot of the hills; fome of them are adorned with pilasters, and painted in a very handfome manner.

\* Strabo, xvi. p. 756.

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( 475 )

## A DESCRIPTION OF THE EAST, &c.

### BY RICHARD POCOCKE, LL.D. F.R.S.

Book the Second. Of Syria and Mefopotamia.

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## CHAP.I. - Of Syria in general. Of the places between Sidon and Bayreut.

SYRIA extends northwards from Paleftine to the mountains of Amanus and Taurus, having the Euphrates and Arabia Deferta to the eaft, and the Mediterranean fea to the weft; it was divided into feveral parts, which chiefly had their names from the principal cities of those territories. Paleftine indeed is looked on by fome as a part of Syria. Phœnicia was another diftrict, part of which was the Holy Land, and began, as fome fay, about the fouthern part of the territory of Tyre, or, as others affirm, near Cæfarea by the fea, and extended northward to the river Eleutherus beyond Tripoli. These countries were antiently divided into fmall kingdoms, fuch as were those of Damascus, Hamath, Zobah, and Gesher; and in Phœnicia, those of Tyre, Sidon, and Aradus. They were all conquered by the Affyrians, and afterwards by the Greeks. Syria was made a kingdom, under the fucceflors 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 prefent Ottoman family, that enjoy the Turkish empire.

I fet out on the thirty-first from Sidon, and passed feveral rivulets, and by two fountains, one called Elepher, and the other Brias. About two miles north of Sidon, we came to a confiderable 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, confisting only of one arch.

We paffed over the hills, which are called the Mountains of the Drufes, 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; oppofite to the middle of it is a village called Jee, and a morque near the flore, with a well by it, called the well of Jonah, where, they fay, the prophet Jonah was thrown out by the whale : here I faw fome broken pillars, a Corinthian capital, and ruins on each fide of a mountain torrent, which may be Parphirion of the Jerufalein Itinerary, eight miles from Sidon. After fome time we came to the tower Bourge-Damour, and foon after to the river Damour, which muft be the Tamyras of Strabo, half way between Sidon and Berytus, and may be the river mentioned by Ptolemy, as four miles fouth of Berytus, which he calls The Lyon, [Aaar], though it does not anfwer to that diftance, but there is no other river in this road nearer to that city; and this feems

<sup>•</sup> We paffed this part of the hills, and came to a plain between the hills about a mile over, and then to Oual el-Gederah, which, I believe, may be a mountain torrent; in this plain there is a village called Gederah, which is to the eaft on the hills, and likewife Kephermaiah. We then went about a mile over a low hill, and came to a plain half a mile broad. We croffed fuch another hill, and is about a mile came to the bay.

the more probable, as Strabo mentions the city of Lyons, and the grove of Æfculapius, with this river ". A few miles further we paffed by a village called Carney ; at a well that is near it, I faw an ancient ftone coffin, a fine piece of entablature, fome large hewn flones, and two round vafes of red and white marble. At fome diffance from this place to the north, on a rifing ground, are feveral ftone coffins cut out of the rock, with large covers, very much like those at Zal near mount Tabor; and beyond them I faw the remains of a wall twelve feet thick, which was continued along on the eaft fide of them : this might be Heldua, mentioned in the Jerufalem Itinerary, as twelve miles from Berito, though this place is not above fix or feven; fo that there may be a miftake in the Itinerary, as there certainly is in the diftance between Berito and Sidon; it being put down as twenty-eight miles, though it is not above twenty, as the lateft fea charts make it. The diftance alfo of eight miles from Parphirion, on this fuppolition, is much too great ; this may be the fame as the city of Lvons of Strabo<sup>†</sup>. We foon came to the tower of Bourge-Hele, and then pafied over a rivulet, called Alopha; from a village of that name, which is to the eaft. We then came to a very fine country, between the cape on which Bayreut flands, and the hills to the eaft : on the fide of thefe mountains we faw three large villages that are contiguous, and are called Sukefet, from which that hill and country have their name. If I do not miftake, I was informed, that one of thefe villages was inhabited by Drufes, the other by Christians, and the third by that fect of Mahometans, called Amadei, who, as I was informed, are followers of Ali. After my return from the eaft, I was informed by a confiderable Maronite of great credit, that there had been an Arabic prefs among the Maronites for many years; and by the defcription 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 paffed through Bourge Elgrage, and faw Edfhaim in the bottom, and higher up Elmeleeles. We patfed through a large grove of olive trees, and as we approached near Bayreut, I found the country exceedingly pleafant, being a rich foil finely improved. About two miles before we came to this city, we paffed through a fine grove of tall pines on the promontory; which, it is faid, the famous Feckerdine planted with his own hands, though it feems to be a miftake, as this grove is mentioned to have been of great use to the Chriftians in belieging Bayreut, in the time of the holy war. A finer fituation cannot be imagined; it is a green fod, and ends on the eaft fide with a hanging ground over a beautiful valley, through which the river of Bayreut runs; the north end commands a view of the fea, and a profpect of the fine gardens of Bayreut to the north-weft.

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 Telix Juliat. This town was taken from the Saracens by Baldwin, king of Jerufalem, after a vigorous fiege, in one thousand one hundred and eleven; and was retaken by Salladine in one thousand one hundred and eighty feven; it was afterwards often taken and retaken during the holy war. This city was antiently a place of fludy, more particularly of the civil law, and efpecially about the time that Chriftianity began to be publickly eftablifhed §.

<sup>\*</sup> Strabo, xvi. p. 756.

<sup>\*</sup> Strabo, xvi. p. 756. † Ibid. and fee note ‡? following : ‡ In ora maritima etiamnum fubjecta Libano, fluvius Magoras : Berytus colonia, quæ Felix Julia-2p; ellatur, Leontos oppidum, flumen Lycos, Palzbyblos, flumen Adonis. Oppida, Byblos, Botrys, Gigarta, Trieris, Calamos. Plin. Nat. Hift. v. 17.

<sup>§</sup> See the Ecclefialtical Hiftories of Eufebius and Socrates.

It is fituated over the fea on a gentle rifing ground, on the north fide 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 fecured by ftrong piers, which were deftroyed by Feckerdine, as mentioned before, for he had polleflion of this city ; and his fucceflors, the princes of the Drufes, 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 eaft of the port is a calle built on two rocks in the fea, with a bridge to it. East of this, over the fea clifts, is another caftle; and to the eaft of that, are remains of a very large one, defended with a folfe, where I faw fome broken pillars. About a furlong to the east of this place, I came to the old city walis on that fide. The town may be near two miles in circumference, and is defended with a very indifferent wall, which on the weft fide, is built of hewn ftone, with fome fmall fquare towers, and part of it may be the remains of the ancient wall. At a little diffance to the weft of the town is a finall bay, which opens to the north, where I faw fome figns of ruins, but I could not judge what they were; it is pollible the theatre built by Agrippa might be here, and be contrived to as to have the advantage of the hill, like those of Pola and Fr jus, and the fea may have walked it away. Some authors also mention an amphitheatre in this town. I copied an ancient Greek infcription over the fouth gate. In the middle of the city there is a large well-built morque, fupported by Gothic pillars, which was formerly a church dedicated to St. John. There are feveral granite pillars about the town, and particularly fix or feven of grey granite in one part, fome flanding, and fome lying on the ground.

The things most to be remarked in this city are the improvements of Feckerdine; that prince having acquired a tafte for architecture, during his ftay at the court of Florence.. His feraglio, which is now only the fhell 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 ftables are truly magnificent, built with feveral rows of fquare pillars, and there are niches on the fides within, with a ftone manger at the bottom of each of them for the horfes provender. There are feveral other unfinified buildings, that have even a greater air of magnificence in them, and look more like the remains of antient Roman buildings, than unfinified modern ones.

This town is under the influence of the Maronites and Drufes, 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 montk in it, who refides there chiefly on account of the French flips that come into this place.

## CITAP.II. — Of the river Lycus. The territory of the prince of the Drufes; and of the Maronites and Drufes.

1 SET forward on my journey from Bayreut on the first of June, and went to the east along the fide of the bay; after having travelled about a league, we came to the place where, they fay, 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 fay, that the dragon usually came out of the hole, which is now the mouth of it. The writers of the middle age fay this place was called Cappadocia. In this mosque 1 faw an extraordinary ceremony performed on one of the Turks that was with me; who fitting down on the ground, the religious perfon,

perfon, who had the care of the molque, took a piece of a finall marble pillar, in which, they fay, there is an extraordinary virtue against all forts of pains, and roll d it on the back of the Turk for a confiderable time. About a mile to the eafl of this place we croffed over the river of Bayreut, on a bridge of feven arches, fome of which are of antient workmanship. This river runs to the north, along the plain which is eaft of the grove of pines: it may be the river Magoras, of Pliny, and a rees with his order in fpeaking of places; though fome think that it is the fame as the Tamyras. Soon after we had paffed this river, we turned to the north, and went along the firand 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 weft and north fides of the mountain, over the fea, and on the fouth fide 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 faid to have been made by Alexander. We afcended it going to the north; over the higheft part there are remains of a tower; we then defcended, and turning to the caft afcended again. This road was formerly called Via Autominiana; the afcent to it is difficult, and a Latin infeription is cut on the rock, mentioning the name of the road; and that it was made by the emperor Aurelius. I faw fome fmall figures of men in relief, cut in different compartments, but very much defaced by time; one, I obferved, wore a particular cap like the Phrygian bonnet; probably it was the Perfian habit, and may be as old as the time when the Perfians had poffeffion of thefe countries. Under this road runs the river Ke.p., as it is called in Arabic : it is the Lycus of the Greeks, that is, the Dog river; fo called, as it is faid, from the fatue of a dog, which was formerly there. On one fide of the road there is a ruin fomething like the pedeftal of a ftatue, and below it in the fea, at the mouth of the river, is a large flone, which the people flew for the flatue of the dog, from which, they fay, 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 feems to have reprefented a dog. This river was formerly navigable, though the ftream is very rapid\*. Oppofite to the fouth end of the bridge, is an infeription in an eaftern character, which feemed to be very ancient. The bridge over the river has four arches, one of which is large, being built, as they fay, by Feckerdine; this river was the bounds between the Patriarchates of Jerufalem and Antioch. On the other fide of the bridge is an aqueduct brought four miles along the fide of the hill, and is of fo great a height, that feventeen 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 fuccefiors of Feckerdine, in order to water a finall plain by the fea, from which one afcends the Caftravan mountains, which extend northward near to the ancient city Byblus, now called Efbele, where also the dominions of the prince of the Drufes end, which begin near Sidon, and only include the mountains. This part, called the Caftravan mountains, is inhabited folely by Maronite Chriftians; the other parts being poffeffed by the Drufes and Chriftians promifcuoufly. The mountains of Caftravan 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 fouth east of Tripoli, which stretch northwards to Laodicea Cabiofa, near the ancient Hems or Emefa. Thefe mountains are high and locky, but the afcent is not very difficult; the higheft parts are almost all the year covered with fnow. It is furprifing to fee fuch barren hills fo well inhabited and improved ; they are chiefly cultivated with mulberry-trees for filk-worms, and also with

\* Strabo, xvi. p. 755.

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vineyards,

vineyards, which produce excellent wine, far preferable to any other wines of Syria. On thefe mountains, a confiderable way up, I faw the rocks rifing above the ground in fuch extraordinary figures, for about two miles, that at a little diffance they appeared like a ruined city, refembling caffles, towers, and houfes, and even fome of them like men. Such a fcene as this probably gave rife to the fable of a petrified city beyond Tripoli in Africa. The mountains are inhabited altogether by Chriftians, and they do not fuffer Mahometans to fettle on them, nor even the pafhas themfelves to come up the hills. The prince of the Drufes pays a certain fum for his whole country to the Grand Signor, which confifts of thefe mountains from Sidon to Efbele or Byblus; and he refides 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 Chriftians from the tyranny of the Turkith governors, and efpecially for thofe unhappy wretches, who, having denied the faith, repent of it, and become Chriftians again. Every village has a well built church, and there are almoft as many monafteries as villages, and to all their churches they have a bell, which is an extraordinary thing in thefe parts.

As I obferved before, they are all Maronites on thefe mountains, and acknowledge the pope. The patriarch of the Maronites, who, as I apprehend, is a fort of Legatus natus, is elected by the bifhops, about ten in number, and the governors of the country; every diffrict buying over it a fheik or head; the ufual refidence of the patriarch is at Cannobine on mount Libanon, but I waited on him at a little convent near the top of thefe mountains, he having retired to this part on account of fome diffurbances in the country where he ufually refides; 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 bifhops have their fees at fome cities near, many of which are ruined, fo that they mostly refide in convents on the mountains. The monks are of the order of faint Antonio the Egyptian; if I do not miftake, most of them are reformed by a monk of Aleppo, and called Aleppines. Many of these convents have been built within these fifty years past, and most of them have a numicity adjoining; but they have ufually only poor old women in them for the fervice of the convents. The monks, both priefts and others (as in all the eaftern churches), are employed in taking cure of their lands, being perfons of no learning. They ufually perform their long offices of devotion by night, which are in the Syriac language, that they do not underfland; 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 fuperior is chofen every three years ; whereas in the others they continue during life; and, if I miltake not, take the vow of poverty, which the eaflern monks generally do not, and the inconvenience of not taking fuch a yow in that station of life, appears very much, in a people who have naturally fuch an exorbitant love of money, as it neceffarily exposes them to many temptations. There are alfo fome few numeries that are not dependant on the monafteries, though they are very rare in the eaftern countries, and are rather like hofpitals for the aged and decrepit; and if any young women are in them, they generally continue in a flate of probation. rarely taking the vow, and fo may change their manner of life when they pleafe; which might be an improvement on that kind of inflitution. I was at a nunnery of Greek catholics on thefe mountains, which had been very lately founded by fome young ladies of Aleppo, on the rule of St. Francis de Sales, under the direction of the Jefuits, who have a convent near. Thefe ladies were at this time retired to it, to perform their two years of probation, in order to take the vow. There is alfo an Armenian catholic convent, founded by a bifhop, whom I faw there, and who was obliged

obliged to retire to thefe parts, on account of fome diffrefles. The Latin fathers, those of the Holy Sepulchre, the Jefuits, and Capuchins, have commodious convents on this mountain; and the Jefuits have erected a feminary, 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 fent to that place of education. The Maronites are effected more honeft, fimple, and lefs intriguing than any other Christians in the caft.

If any account can be given of the original of the Drufes, it is, that they are the remains of the Chriftian armies in the holy war; and they themfelves now fay that they are defeended from the English \*. They are effeemed men of courage, and of greater probity than any others of thefe caftern parts. As they, and their prince, are protectors of the Chriftians that live among them, fo they feem to have the beft 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 occafionally profess themfelves Mahometans, but go as feldom as poliible to their molques, which they do only to enjoy the privileges of the effablished religion; and I have been informed, that in fome of their books that have accidentally been found, they both blafpheme our Saviour, and fpeak evil of Mahomet. They have among them a fort of religious perfons, whom they call by the name of Akel; thefe drink no wine, and will not eat any thing that belongs to the prince, becaufe, they fay, it is rapine; they have private places under their houfes for their ceremonies of worthip; 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 feem to be rather like the wife men, or philofophers of old, than the chief perfons of a religion, in a community that has little or none. I rather think, if thefe in particular have any, that they are worfhippers of nature. I was, indeed, told that by fome accident, the ftatue of a calf had been feen in their retired places; but if the information of one who pretended to have difeovered fome of their fecrets, is to be depended upon, they have a finall filver box, clofed in fuch a manner as not to be opened, and many, even among them, know not what it contains: they pay a fort of worthip to it; and he faid he was informed, that there were in thefe boxes the images of the nature of both fexes.

## CHAP. III. — Of the Castravan Mountains, of Esbele the antient Byblus, and other places in the Way to Tripoli.

WE afcended the Caftravan mountains, and went two miles eaftward to the convent of St. Antony Elify, where I was civilly entertained by the monks. We then travelled near a mile to the village of Elify, where they have a handfome new built church : we went about three miles north to the nunnery above-mentioned, called Derbenady, and were invited into the apartments allotted for ftrangers, where we were entertained with conferve of rofes, a dram, and coffee, a young Maronite fheik being with us. We went a mile eaftward to the Jefuits convent at Ontua, where I was very civilly received by the general of the miffion in these parts, who frequently refides in this convent. On the fecond, I went up the hill to the north eaft, 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 fheiks refides. The mountains, though very rocky,

\* Somefyn they are defeended from the Franks, whom Godfrey of Bull ign brought with him to the holy war; and that Feckerdine pretended to be related to the houfe of Lorrain.

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are well improved, as high as this place, with mulberry trees, and even with corn, wherever there is any foil. We went northward, and alcended 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 ferve them ; all the monks work in cultivating the ground : this is the usual refidence of the bifhop of Patrone: here they entertained us with roafted eggs, foup made with kidney beans, four milk, and excellent white wine, of a good body and flavour. We travelled northward down a very gentle defcent, and paffed by the village of Afhout and Einegrate, and foon after by two high rocks, that appeared at a diftance, like the ruins of fome antient building. We afcended and came to Eirfkeen, where we found the patriarch, and the bifhop of Patronè fitting under a tree near the convent, after the eaftern manner : the patriarch was a very venerable old man, and received me with great civility, though by fome accident I had not my letter to give him from the Maronite interpreter of the English conful at Acre. The bishop having been many years minister of the church at Tripoli fpoke Lingua Franca. Bread, wine, and coffee were brought; and, after fome time, the patriarch went in; and I was foon called to dine in an open cloyfter or portico of the convent. Pilaw, fried eggs, honey, and fome other things were fet before us; the patriarch fat a while at fome diftance, and when he went away, the bifhop came and fat with me. After dinner I went out to the patriarch, who was fitting under the tree, and coffee was ferved; when I talked of departing, the patriarch prefied me much to flay, and feemed almost angry when he found I was determined to go. This is a very high cool retreat, and we faw the tops of the mountains near this place covered with fnow; we defcended by the fame way we came, to Afhout, and then turned to the right, and went on to the top of the mountains, about five miles to the fourth welt, and found the country both uninhabited, and without any improvement. We defeended to Aofta, which is fituated on a hill not a great way from the fea fhore; the houfe 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 fitting under a tree. I alighted and fat a while with him, and he invited me to flay all night. The cuflom of fitting under trees at this time, and many others I had obferved, led me to reflect on the great refemblance there is between the manners and fimplicity of the antients, and those of the eaftern people at this day; which is very remarkable only in one flort part of the hiftory of Abraham. Thus, for inftance, as air and fhade are very defirable in hot countries, fo we find them often fitting under a tree: thus, we fee Abraham, when the Lord came to him in the plains of Mamre, defiring the three angels to reft themfelves under the tree. Fine meal was made ready for them, kneaded and baked on the hearth; and now it is the cuftom to make bread whenever they eat, and they bake it on iron hearths, which are heated, or on the embers. It is usual alfo to ferve, to fit, or ftand by the guefts without eating with them; and fo Abraham fet the butter and milk, and the calf that was dreffed, before them, and flood by them under the tent when they did eat: the wife Sarah alfo did not appear, but flood in the tent within the door, according to the cuftom among the eaftern women at this time. From Aofta we went on that evening two miles fouth to Arifla, to the new-built convent of the Holy Sepulchre : it is most pleafantly fituated on a high hill, over the plain which is by the fea fhore; there being a village below it, near which, I was informed, they find those white flones which have the figures of fifh in them. We flaid there all night.

We fet out northward on the third, and returning near as far as Aolla, we went down the hill to the catholic Armenian convent, called Elerem, which is under Aolla; vol. x. 3 2 it it was not then finished. The bishop shewed me the convent with great civility, and fet before us an elegant collation of dried fweetmeats, prunellas and piftachio nuts, and we were ferved with coffee and wine. We afcended up to Aofta, where I fat under a tree, with the patriarch's two brothers and nephews, and drank coffee ; they prefled us to flay, but we went on fouthward in a very bad ftony road, and paffed by Der-morran-Keiroula, a Maronite convent, and afterwards by Eran and Lubfan. We had a gentle defcent down the hill going near Sdidieh and Aramoft, and came to the village called Gafier, where there is a Capuchin convent, which was thut up, all the monks being abfent; fo 1 repofed under a lemon-tree, until the fervant came, and let us into the garden where I dined. The Maronite fheik 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 fervants; 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 fons of those fheiks who rent the parishes of the prince of the Drufes, 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 afk charity in a genteel manner, on a pretence of fupporting the Maronites under the hardfhips which they fuffer from the Turks. I was informed, that one of them lately returning home, was murdered in Sicily, for the fake of the treafure which they were informed he had with him. This fheik invited and preffed me to go to his houfe and take coffee: I went with him; and a carpet being fpread, we fat down in the court, on a raifed place over a running fpout of water : he told me, that his brother, a young man who was there, defigned to travel into Europe, and even hinted that he would be glad to join me. He appeared extremely civil, and offered to fend one with me to the prince of the Drufes, and all over the mountains. Coffee was brought up, and a fowl roafted in quarters, a kind of European difh, the reft being after the Arab manner. Toward the evening, a relation of the fheik's came from Bayreut, where, he faid, he had heard that I walked about the city, and had obferved every thing very curioufly, which had alarmed the people; on which I immediately found that their behaviour was altered towards me; and they began to advife me to lay afide the thoughts of going to the prince of the Drufes; and it is probable that they were afraid of being fufpected, in cafe they should conduct me to that prince, at a time when the Turks were in war with the emperor; the prince of the Drufes having fometimes given the government great trouble, when they were engaged in wars with the Chriftian princes. I found it was too late to go away, fo I ftaid all night, and went to fee the convent near, where they fhewed me a monk who was a hundred and ten years old.

I hired a man from this place to go with me to Efbele: fetting out the next morning on the fourth, I faw a great number of young mulberry-trees on the foot of the hills, which had been cut down by a pafha who had fome demand on them, which they did not anfwer; fo he came with his men to the fkirts of the mountain, and cut down the mulberry-trees; which was doing them a very confiderable damage, as thefe trees are abfolutely neceffary for their filk. We defeended into a narrow valley, in which there runs a fmall river, and over it there is a bridge, in the high road from Sidon, which is near the fea; I take this river to be the northern bounds of the Caftravan mountains. We afcended and came into the high road, paffing by the vale Ouad-Enamar, on the fouth of which I faw fome grottos. We paffed by Ouad-Eteheny, and the church called Maria Mari. We then croffed the river Ibrim on a large bridge; this river was anciently called Adonis. Travellers obferve, that the water water of it is red after great floods, which is occafioned by the nature of the foil through which it runs; and that this having happened about the time of the feafts of Adonis, the ancients faid 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 Efbele, called by the Franks Gibele; it is the antient Byblus, fuppofed to be the country of the Giblites, mentioned in Jofhua<sup>†</sup>. Here, it is faid, Cinyras, the father of Adonis, had a palace; and the city became lamous for the temples and worfhip of Adonis. The walls of the town remain, which are about a mile in circumference; and at the fouth eaft corner there is a very flrong caftle of rufticated work, built of hard ftone that has pebbles in it. Towards the foundation are fome ftones twenty fect in length: there are very few inhabitants in the town, but many ruinous houfes are ftanding, which fhew that it has been well inhabited, and probably within two or three ages paft. There are remains of a beautiful church, which feems 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 Chriftians in the time of the holy war, and followed the fate of Tyre, and other cities of this coaft.

When we came to Efbele, I ftopped at a tree a little without the gates: having heard a bad character of the inhabitants, I had procured a letter to the fheik, which I fent to him. He came out to me, with his brother and relations, and ordered his Chriftian fleward to flew me every thing about the town. The fleik happened to caft his eyes on a pair of my piftols, which he liked, and immediately ordered his man to propofe an exchange for his, which I refufed. When I returned from viewing the town, the fheik and the elders were fitting in the gate of the city, after the antient manner, and I fat 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 theik himfelf came foon afterwards, took my piftols out of the holfters, and would have put his own in their place, which I would not permit; he then put his piftols into the hands of one of my men, whom I ordered to lay them down on the ground; they offered to give me fome money alfo in exchange; but I intimated, that if they did not return them, I would complain to the pasha of Tripoli. I departed, and they fent a man after me to offer ten dollars; two or three meffages paffed, and when we were about a mile from the town, they fent the piftols to me; for, as they knew the character of the pafha, it is probable that they apprehended, he would be glad of fuch a pretence to come and raife money on them.

After having travelled near the fea about three leagues we came to Patronè, a furlong to the welt of the high road. This is thought to be the antient Botrus, placed by Ptolemy ten miles north of Byblus ‡; it is a bifhop's fee, and gives title to one of the Maronite prelates, as well as Efbele. There are remains of a large church, which

<sup>‡</sup> It feems by miltake to be called Boltria, in Strabo, xvi. p. 755. probably it is Bruttofalia of the Jerufalem Itinerary. This city was built by Ithobalus, king of Tyre, about the time of the prophet Elias, according to Menander, quoted by Jofephus, Anti. Jud. hb. viii. cap. 13.

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<sup>\*</sup> Strabo xvi. 755.

<sup>+</sup> See Maundrel. As the Septuagint translate it Beline, and that was part of the land given to the Israelites, fo it feems 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 Orthofia, was meant; but as this must be Alcabile of the Jerufalem Itinerary, it is very probable that Gabal was the antient name, and that a name fomething like it was always retained by the people of the country, and that the Greeks gave it the name of Byblus.

was probably the cathedral, and of buildings about it, which might ferve for the priefts; there are ruins allo of a finaller church, which is well built; but nothing is to be feen of the walls of the city, nor is there even a village on the fpot. The rocky clifts on the fea fide have been much worked with the tool; and I obferved a fort of a canal cut between them from the fea, running north and fouth, which probably might ferve for a harbour for boats and finall vefiels in bad weather, as it is an open port without any fhelter. All thefe towns of Phœnicia are fuppofed to be of very great antiquity.

We went on and paffed by a village called Mafid; it is to the left, at the end of the plain, under the great cape; near it is a church on a finall hill; about this place poflibly might be Gigartum \*. Four or five miles from Patrone, we entered in between those mountains, which stretch westward to the fea, and make that cape, which was called by the antients Theoprofopon, where, fome fay, mount Libanon began. Here those Arab and Ituraan robbers, who infefted the country, had one of their ftrong caftles, which, with many others belonging to them, were deftroyed by Pompey †. Between thefe hills we croffed 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 caffle on it, and it is called Empfiles. We intended to have flaid all night, though there was no place to lodge in, nor any other accommodation; but a Maronite prieft coming by, to whom we fnewed fome civility, he very kindly invited us to go two or three miles further to his houfe; we went on with him, and when we came into the plain that leads to Tripoli, we turned to the eaft, and afcending the hills, came to the poor cottage of the prieft; he prepared a fupper for us, and we lay on the top of the houfe, which is a very common practice in this country during the fummer feafon.

We fet out on the fifth, travelled along the narrow plain that runs to Tripoli, and went near a fmall town on the fea called Enty, where, they fay, there are remains of a large well-built church. I came to fome ruins that feemed to be the remains of an ancient temple; and there are feveral heaps of flones about it for a confiderable way. This might be Trieris, mentioned by Strabo<sup>†</sup> between the promontory and Tripoli, and may be the fame as Tridis, placed in the Jerufalem Itinerary twelve miles from that city: to the eaft 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 eaft of them; there are fome convents on the hills, particularly the large monaftery of Bellemint, which is delightfully fituated; and another called Mar Jakob, (Saint James), where the Europeans that die at Tripoli are ufually buried. Beyond Enty I faw a Greek monaftery near the fea, called Der-Naflour. After having paffed under the Greek convent of Bellemint, we came to Calamon, where there is a fmall ftream, and a ruined building : this, without doubt, is the antient Calamos.

## CHAP. IV. - Of Tripoli.

TRIPOLI, now called Traplous, is fituated at the entrance of a narrow valley between the hills, and to the eaft of a low promontory, that extends about a mile into the fea, 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 diftant from each other, but feem at length to have been joined by their fuburbs, and to have made

\* Strabo, xvi. p. 755. † Strabo, ibid.

† Strabo, ibid.

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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 fo might be eafily fortified, by building a wall across the promontory on the east fide of the city: there are great ruins of this wall, which appears to have been fifteen feet thick; and it feems to have been thrown down by force: it was cafed with hewn ftone, which is now carried away; about the middle of it was the gate of the city, and near the wall there are feveral pieces of large pillars of grey granite. The fecond 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 prefent city falls into the fea; but there are no figns either of this or of the third city; for that part is all converted into gardens, and is a fandy foil eafily 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 fouth angle, where there is good water, and a fmall ftream; but as it is a rocky ground, and expected to the fouth west wind, which is the most dangerous, and confequently could not be a port, it is more probable that this city was in the middle between the other two on the north fide; where there is a tolerable good harbour, which is ufed at this time, being fheltered by fome iflands and rocks to the weft. There are fix large towers, about a quarter of a mile diftant from each other, on the north fide of the cape : but I could not be informed whether they were joined with a wall (which might formerly have been raifed for defence along the fhore), or defigned only to protect the place against privateers, for which they ferve at prefent. On this fide, where the wall croffed the promontory, is a little town called the Marine; it is inhabited moftly by Greeks: the cuftom-houfe is there, and all goods are landed in finall boats from the fhips, which lie at a diffance. The Greeks fome years ago built a fine church here, which was foon after pulled down by a pafha.

When the Saracens took the city of Tripoli, they conflituted a king to govern this country. Baldwin, king of Jerufalem, took it with the help of the Genoefe fleet, after feven years fiege, and made Bertrand count of it, who was fon of Raymond, count of Touloufe. 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 fea near Aradus. In the year one thoufand one hundred and feventy, the city was almost destroyed by an earthquake. The Saracens took it by fap, in one thoufand two hundred and eighty nine, and entirely destroyed it, but the city was afterwards rebuilt by them \*.

The prefent city of Tripoli is about two miles in circumference; it flands low, and a river runs through it, which, after great rains, overflows, and does much damage to the city; there are alfo fome buildings on the fide of the hills: over the fouth eaft corner of the city there is a large caffle on a hill, thought to be built during the time of the hely war; for there is a molque in it which was a church dedicated to St. John. There are five or fix molques in the city, which they fay were churches; they have fquare towers to them, one of which in particular, is built after the European manter; but the fineft molque has an octogon tower, and was formerly the church of St. John. There are a confiderable number of Greeks here, who have a handfome cathedral, near which the bifliop refides: the Maronites alfo have their church: many of the Bazars, or flreets of fhops, feem to have been made out of old convents and numerics, as may be feen by the manner of the buildings. The monks of the Holy Sepulchre, the Jefuits, and Carmelites of mount Libanon have their convents here; the latter

\* See the writers of the holy war.

refiding in this city only during the exceffive cold weather in the winter feafon, when mount Libanon is covered with fnow. This is the refidence of the patha of Tripoli, from wich city the whole pathalic is denominated.

The river of Tripoli runs through a moft delightful narrow valley from the eaft: there is a convent of Dervifes on the fide of the hill over the river, about half a mile out of the town; it is one of the moft beautiful fituations I ever beheld, being adorned with feveral water-works, fupplied by an aqueduct that runs through it. On this aqueduct the water runs from the foot of mount Libanon about eight miles diftant; it is carried along the fide 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 croffes the valley and river, on an aqueduct of four arches, which is one hundred and thirty paces long; the aqueduct is feven feet eight inches broad, and ferves for a bridge; the two middle arches, which are Gothic, have been probably rebuilt, but the others are fine arches, and feem to be of a more antient date. The bridge is faid to be built, or rather repaired by Godfrey of Bulloign, though it is more probable that it was done by Baldwin king of Jerufalem, and upon that account it might have been called the Prince's bridge, for I obferved a crofs cut on the flones : from thefe arches the water runs on the fouth fide of the vale by the Dervifes convent.

The trade of Tripoli confifts chiefly in exporting raw filk to Europe, and the cotton and filk manufactures of Damafcus to the different parts of the Levant; they have alfo a manufacture of foap 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 Englifh houfe here, which is the conful's, but there are feveral of the French nation.

The patha was lately returned from his voyage towards Mecca, it being his office always to fet out with provisions to meet the caravan in its return; they go about half way to Mecca, fetting out the fame day that the caravan ufually leaves Mecca. When I was there the conful went in ceremony to compliment the patha on his return, and all the English nation accompanied him. The Janizaries went first; then the two dragomen or interpreters; after them the conful in the Turkish drefs, having on a purple ferijee, or gown of ceremony, but with a perriwig and hat. Soon after we came into the apartment, the pafha entered between two perfons, gave the welcome as he paffed, and fat down crofs-legged in the corner to the right, having a cufhion on each fide, and one over them behind him; he had on the garment of ceremony, lined with emine, and a knife fluck in his girdle with a very fine handle, the end of it being adorned with a large emerald; no perfon moved his hat. The conful fat down facing the pafha, on a ftool covered with red cloth; and those of this nation, and the fecond dragoman flood 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 conful and the pasha; the former speaking Arabic and the latter Turkish. After compliments were passed the conful made a request for justice in some case, and delivered a letter from Latichea relating to bufinefs: Sweet-meats and coffee, and afterwards fhirbet were brought to all; but only the conful was perfumed and incenfed. The two dragomen of the conful killed the hem of the pasha's garment, and put it to their foreheads, as foon as he was feated, when he granted the requeft, and when they went away. The conful demanded permiffion to take leave, and rifing put his hand to his breaft, but the pafra kept his feat. We then went to the caia, or chief minister of the pasha; a stool was fet for the conful; but he fat down on the fopha, which is more honourable. A stool is used at the pasha's on account of the short habit which the French always

wear

wear, and fo the other confuls fit on it likewife, though they are in the long garb. At the ca'a's those who attended the conful kneeled on the sopha, resting behind on their hams, which is a very humble posture; we were ferved 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 fet out from Tripoli \* eaftward on the twefth, and afcending the low hills which are over the city, we came in three hours to the foot of Mount Libanon. We afcended about four hours, and then went along the fide of the hills, over a most romantic valley, which appeared as if it was fhut in on every fide by high pointed rocky mountains, almost covered with wood. The river Abouali rushes through it with a great noife, but is fo covered with trees, that it is feen in very few places; we went almost half round the valley, and turning to the left, came to the Maronite convent of St. Antony Cafieeh; the convent is almost all cut out of the rock; the large church being a grot, and fo are feveral other parts of the convent. There is alfo 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 alabafter, like that in the grots of Carniola. In a dark part of this grot they difcipline mad people; this place being, as they fay, famous for miraculoufly curing the diforders of the brain; the patients are commonly brought to their fenfes in three or four days, or a week, and rarely continue longer, and even fometimes 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 faw one whose skin feemed to be uncorrupted, who, they fay, was a holy man. This place is famous for excellent

\* In this journey we afcended 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 th ough it one coming from the eaft, called Gutban; the other from the fouth fouth call, Abouali ; they run into one valley to the well north well, and, uniting, run under the prince's bridge, and retain the name of the former. We first croffed a hill, and then paffed over a fmall track of ground plant d with olive-trees ; we went a little way to the north, and turning eathward croffed the valley in which thefe rivers unite, and turning fouthwards into the vale of Abouali, we went over the river on a narrow bridge of fix arches; faw Coura on a hill to the right, and further fouth Nakely and Erkael; going further, we faw Kephteen to the fouth, where there is a Greek convent, and further Kephercakey, where there is a ruined calle, and a large pillar that feemed to be built. We paffed by Boukpherbouah to the left, near the road ; we afterwards went by fome vineyards on a hill near the foot of the mountains ; when we began to alcend the mountains. I faw Argy, in the valley of Bilbath to the left ; we paffed by Turfinah on the left, and Shinep on the right ; the convent Antoura is on a mountain over it; further on we had Ibefah to the right, and over it Ramafkah; to the north, beyond the river Gutban is Mount Turbul, which runs to the caft fouth eafl, there being a valley between it and the high parts of Mount Libanon. We afcended up a hill to Caremfidy, and then another fleep hill, down which there is a narrow channel cut to convey the water to the villages beneath. I faw a church called St. John, on a hill to the right, and afterwards Enite, likewife to the right, and Aito on the left; we detcended down the hill to Orby, opposite to which on the right, is Tourla : In this part there are many pines, and fome cyprefs. We went along the fide of a hill, and defe nded towards the romantic valley, deteribed below, in which the river Abouali runs, and came to the convent of St. Antony Cafiech, over which, on the point of the high mountain, is Marlakeis, under which is the pleafant village of Aden. We croffed the valley from St. Antony, and went up the hill to the fouth, and paffed by Ban, where I observed a red earth like iron ore, and faw a fingle church on the right, called Aonka, and defeended to Cannobine. Returning up the hill the fame way, we paffed by Ban, and af erwards Capede, and ship, pleafantly fitnated on a rock over a valley; we went near Billurch, finely fituated 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 fees the village of Sheraife to the fouth.

wine, which they preferve, as they do in all thefe parts, in large earthen jars, clofe flopped down with clay, but being fent to diffant places in fkins, it receives a floong flavour from them which is diffagreeable. I faw the monks in their church, flanding four and four at two fquare defks, chanting their hymns alternately, and leaning on crutches as fome eafe during the long time they are obliged to be at their devotions.

From this place 1 went towards Cannobine, the convent where the Maronite patriarch ufually refides; the defcent to it is very fteep, by a narrow winding road. The convent, which is about three quarters of the way down the hill, chiefly confifts of feveral grots cut into the rock; the river, which empties itfelf at Tripoli, runs in a narrow valley below it, having on both fides two very high ridges of mountains, covered with pines; this fituation is the moft extraordinary and retired that can be imagined, there being only one way to it, which makes it a very fecure retreat, and is probably the reafon why the patriarchs have taken up their refidence here. The church is a fine large grot, and there are three bells hung in a window of it; the bifhop of mount Libanon was there, who generally refides with the patriarch, and is a fort of vicar to him. Near the convent is the chapel of St. Marina, which is a grotto; it is faid fhe lived as a monk at Tripoli, and on the mountains, in the habit of a man; near this chapel there are defcents to two vaults, in one the patriarchs are buried, and in the other the monks.

On the thirteenth, we alcended the hills by the fame way, and returning, we overtook a Maronite prieft; as I was leading my horfe, on account of the bad road, out of his great civility, he would take the bridle out of my hand, prefied me to go afide to his houfe, and conducting me to his fhady tree near it, brought us a collation of fried eggs, four milk, and olives; as they are very poor, it is proper in thefe cafes to make a finall prefent of money. About thefe parts I faw a great number of young mulberry trees that had been cut down, of which they have confiderable plantations on account of their filk manufacture; for the pasha having let this district to a new Amadean fheik, the old one made war on him, ravaged the country, and did this mifchief; for thefe hills are inhabited partly by Maronites, and partly by Amadean Arabs, who are followers of Ali. Going eaftward we paffed near a village called Aden, which is reckoned one of the most pleafant places in the world, on account of its fituation and profpect, its waters, and the fine improvements about it. We faw feveral beautiful cafcades on both fides, and came to the convent of the Latin Carmelite fathers, called St. Sergius, which is a most delightful retirement in fummer; the beauty of the oppofite hills, the feveral cafcades, and ftreams of water, and the perpetual frefhnefs of the air in thefe high regions, make the place very agreeable, whilft the heats in the plains are almost intolerable; but in the winter the fathers refide in Tripoli.

From this convent there is a gentle afcent for about an hour to a large plain, between the higheft parts of mount Libanon; towards the north-eaft corner of it are the famous cedars of Libanon; they form a grove about a mile in circumference, which confifts of fome large cedars that are near to one another, a great number of young cedars, and fome pines. The great cedars, at fome diftance, look like very large fpreading oaks; the bodies of the trees are fhort, dividing at bottom into three or four limbs, fome of which growing up together for about ten feet, appear fomething like thofe Gothic columns, which feem to be compofed of feveral pillars; higher up they begin to fpread horizontally; one that had the roundeft body, though not the largeft, meafured twentyfour feet in circumference, and another with a fort of triple body, as defcribed above, and of a triangular figure, meafured twelve feet on each fide. The young cedars are not eafily known from pines; I obferved 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 feem to be harder; it has a fine fmell, but not fo fragrant as the juniper of America, which is commonly called Cedar; and it alfo falls flort 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 flanding. The Chriftians of the feveral denominations near this place come here to celebrate the feftival of the Transfiguration, and have built altars againft feveral of the large trees, on which they administer the facrament. These trees are about half a mile north of the road, to which we returned; and from this plain on the mountains, afcended about three hours up to the very higheft fummit of Mount Libanon, paffing over the fnow, which was frozen hard. Thefe mountains are not inhabited higher up than the Carinelite convent, nor all the way down on the eaft fide, which is very fleep, and a barren foil. I obferved that Cyprefs are the only trees that grow towards the top, which being nipped by the cold, do not grow fpirally, but like fmall 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 profpect of the beautiful parts of the mountain below, and of the fea beyond Tripoli to the caft, of lake Lemoun at the foot of the hill, which feems to be two or three miles in circumference, and beyond it, of that great plain, which was Cœlefyria, on the eaft fide of which I faw Baalbeck.

Though all the people about Libanon drink of the fnow water, yet they have not that fwelling in the neck which the people are fubject to who drink of the fnow water of the Alps; which may be owing to a greater freedom of perfpiration; and poffibly this fnow may not be charged with fo great a quantity of nitre as it is in the northern parts. It is obferved on Mount Libanon, that in the fpring time, when the fnows begin to melt, the waters of the rivers rife, 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 feems to be, that when the fnows first melt, the waters run down on the furface of the frozen fnow without foaking into the ground to feed the fprings; and fo the greateft part of it runs into the rivers; but when the flow is melted towards the lower parts of the mountains, the water begins to be drunk up by the earth, and confequently increases the fountains; and when the earth is almost full of water, and of courfe does not imbibe fo much of that element as before, it then runs more plentifully into the rivers, continuing full to feed the fountains. At the foot of the mountains of Libanus there is a narrow valley, in which the fmall lake Lemoun, before mentioned, is fituated to the fouth of the road. We travelled to the caft for two hours, between low hills covered with wood, and came into the plain of Baalbeck, which is about eight miles broad, extends a confiderable way to the fouth, and much farther northwards, where it opens into a plain; to the north east of which are the deferts that extend eaflward to Palmyra; and northwards to Hems, the ancient Emefal Towards the north part of this plain the river Afe rifes, which is the Orontes of the ancients; it is a barren red foil, very little improved, and the crops it produces are fo poor, that it hardly anfwers the expense of tilling and watering; and they cannot fow it two years together, this part having no water but what is brought from a flrcam that rifes plentifully half a mile fouth eaft of Baalbeck, which runs through the city, and is loft in the fields and gardens.

We defeended into the plain to Delehameit, a fmall village on the left hand, inhabited by Maronites, where there is an old church that has been repaired, and feems to have b en built after the model of the temple of Eaalbeck, except that it has no colonnade round it. It is of the Corinthian order, and is doubtlefs of great antiquity. As

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Aphaca,

### DOCTOR POCOCKE'S TRAVELS -

Aphaca, remarkable for an infamous temple dedicated to Venus, is faid to have been between Heliopolis and Byblus \*, one might conjecture that it was here, if it was not defcribed as on the top of Mount Libanon, and probably the lake Lemoun is that which is mentioned near it, as having fuch extraordinary properties in it †. The fun was very low when we came to this place, and we had fome thoughts of flaying there all night, but the people gave us no great encouragement, and very honeftly informed us, that we might run fome rifk of being plundered by the Amadean Arabs, if any of them flould chance to come that way; fo 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 inftance, which fignifies the houfe or temple of Baal. This deity is fuppofed to be the fame as the Sun; accordingly the Greeks in their language call this place Heliopolis, or the city of the Sun t. It flands on the east fide of that plain, which is between Libanon to the weft, and what is commonly fuppofed to be part of Antilibanon to the eaft, and confequently was in that part of Syria, which was called Cœlefyria proper. The river Afè or Orontes, rifes 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 fouth-east fide of which there is a hill that ftretches fouthwards, part of it being taken within the city walls, which are low, and about four miles in circumference; they are built with fquare towers, and though probably on the fame fite as the ancient walls, yet the greateft part of them appear to be the work of the middle ages, from the great number of broken entablatures, pillars, defaced reliefs, and imperfect infcriptions, both Greek and Latin, that are placed in them §. It is very extraordinary that ancient authors should be fo filent in relation to Heliopolis, which must have been very famous for the worship of Baal, and where there are at prefent fuch remains, as may be faid to exceed every thing of antiquity in that kind. It is probable there was fome very confiderable building on the part of the hill enclofed within the city to the fouth eaft; for there I faw in the walls a great number of broken entablatures, reliefs, pedeftals, and feveral fmall fluted Corinthian pillars in a fine tafte, and imperfect Greek inferiptions, which feemed to be of great antiquity; and within the walls there is a large ftone adorned with carvings of a most exquisite workmanship, which feems to have ferved 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 Tufcan pillar, which probably had fome relation to this building. It is raifed on a fquare foundation, five feet feven inches high, confisting of three steps up; the two uppermost, which are not high, might be

\* Zolimus, i. 58. + Eufebius De vita Conftantini, iii. 55. † The Itinerary of Antonine, and the tables agree fo exactly in a very great error, as to the diffances between Baalbeck and Damascus, that this as well as other inflances, are a great circumflance to make one conjecture that one was copied from the other; they make Abila thirty-eight miles from Damafeus, which ought to be corrected to eighteen ; though I did not compute it to be above twelve. From this place to Heliopolia, it is twenty-two, according to those accounts, and the real distance may be about twenty.

§ I faw one infeription 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 H E L. V I., by which it feems to be fignified, that fomething was dedicated to the gods of Heliopolis.

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defigned to be wrought into a bafe and plinth : the fliaft and capital are composed of eighteen flones, each about three feet thick : near ten feet below the capital it is encompassed with an ornament of five festions, very finely wrought ; and on the top of the capital, there are two tiers of flone, which make a finall basin, about three feet deep. From this basin there is a hole through the capital, and a femicircular channel nine inches wide and fix deep, cut down the fouth fide of the column and fleps ; it is fupposed, that this was a passe 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 fo 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 finall basin, and run down the channel, which was probably covered fo as to make it a tube, and might be conveyed to fome part of the city, possibly to the temple, where it might be neceffary to raise the water to a certain height ; or it might relate to fome machinery of the ancient fuperstition.

In the plain, about two leagues weft 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 flands on a foundation fix feet three inches high, which is built fo as to make five fleps. The flaft of the pillar confifts of fourteen flones, each of them about three feet thick; on the north fide, about twenty feet from the ground, there is a compartment cut on the pillar, which feems to have been intended for an infeription, but there is no fign of any letters; they have a tradition that it is hollow within, and that, being filled with water from fome fprings on the neighbouring hills, the waters were conveyed from the pillar to a hill, which is at the diffance of a league, on which there was a monaftery; but it is more probable, that this pillar was erected either in memory of fome great action, or in honour of a heathen deity.

On the outfide of the city walls, to the fouth eaft of the famous temple, there are fragments of pillars of red granite, and fome figns of the foundations of a building, which might be a temple. There is alfo a Mahometan fepulchre of an octagon figure to the fouth eaft of the town in the way to Damafcus; the dome of which is fupported by granite pillars of the fame kind, which probably were brought from that place; they are about twelve feet long, and five feet in circumference, fo that probably each pillar was fawn into two parts; they are of the most beautiful granite, in large fpots, and finely polifhed. The river of Baalbeck rifes half a mile fouth eaft of the city, and runs through it; the fprings feem to have rifen in three very plentiful ftreams, under three femicircular walls that might be contiguous, two of which remain; that to the fouth is the larger, and has a Greek infeription on it. I was informed, that half a day's journey fouth of Baalbeck, there is a place called Elarach; and there is a tradition, if I miftake not, among the Jews, that Noah was buried there.

In the city, about half a quarter of a mile fouth eaft of the famous temple, there is a beautiful fmall temple almost entire, of a very fingular architecture, which is now ufed by the Christians for a church; it is a femicircle \*. The fleps and the bafement, which are reprefented entire, are only fuppofed : the ground being rifen up to the cornice of the latter, and fo it is likewife near the top of the bafes under the pediments within; the pillars alfo that fupport the pediments are not now flanding. The

<sup>\*</sup> Monfieur de la Roque, in his account of his journey to Mount Libanon and Syria, affirms, that this temple is an oftagon within; but, as he fays, that the temple was round on the outfide, he may be millaken in the one as well as the other.

room feems to have had no light but from the door; on each fide of which there are two round pilafters.

The funous temple of Baalbeck, which has been to often mentioned by travellers, is a molt exquisite piece of workmanship, on which the utmost art has been bestowed; it is built of a fine white store, that approaches very near to the nature of marble, but grows yellow when exposed to the air.

The feveral members of the columns and pedeftals of the pilaflers, both within and without, are carried all round the building, and the whole temple is built as on one folid balanent. The ground is rifen near to the top of this balanent, both within and without, except on the fouth fide without, where the basement is seen in all its proportions. The architecture of the fides within, and of the further end, is of two kinds, that of the main body of the temple being in one fivle; but the fmall pillars that fupport the pediments are only fuppofed, those places feem to have been defigned for flatues. I went down into the vaults under this part by the light of wax candles; they confift of two rooms; going into the inner vault I was flartled to fee a dead body lie in its clothes; the murder was committed about fix months before by a Greek for the fake 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 fpouts carved with a lip and flowers that do not project; and the frieze is adorned with feftoons, fupported by heads of fome animal. Nothing can be imagined more exquitite than the door-cafe to the temple: almost every member of it is adorned with the fineft carvings of flowers and fruits; the frieze, particularly, with ears of corn, most beautifully executed. The top of the doorcafe confifts of three ftones; the middle ftone is finely adorned with reliefs; possibly the eagle which is carved on the door-cafe might represent the fun, to whom this temple was dedicated; the winged perfons on each fide of it may fignify the sephyrs, or air, which operates with it: and by the feveral other particulars may be figured, that the fun produces fruitful feafons and plenty : the caduceus, which the eagle has in its claws, may be an emblem of commerce and riches, which are the confequence of this bounty of nature.

This fine temple is defervedly admired as one of the moft beautiful pieces of antiquity that remains; and yet it is a melancholy thing to fee how the barbarous people of thefe countries continually deftroy fuch magnificent buildings, in order to make ufe of the ftone; they privately chip the pillars in order to undermine them, and when they fall, the ftones are fo 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 fouth eaft corner; and four of the pillars on the fouth fide are fallen. There is a wall likewife built acrofs the portico before the temple, infomuch that a great part of the beauty of it is deftroyed; and yet the admiration of every one muft be greatly raifed, who has the leaft tafte of architecture, and confiders all the particular parts of it. It appears, that the temple was converted into a church by the Chriftians.

There is another piece of antiquity in Baalbeck near the famous temple, which has been taken very little notice of by travellers; it feems to be part of a grand temple which was never finished; the entrance is very magnificent, confisting of two grand courts, encompassed with buildings. This temple, which feems to have been defigned in a very fine taffe, is fixty-eight paces north of the other, and extends farther to the west, very near to the city walls; several stores 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 fun, fo it is probable this

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was crected in honour of all the gods of Heliopolis, from the infcription before mentioned, which I faw on one of the bafements of the colonnade at the front of the entrance\*. This temple ftands on higher ground than the other, the bottom of its bafement being near as high as the top of the other; the wall of the bafement is left rough, and feems defigned either to have been adorned with all the members of a pedeftal, or to have been joined by fome other building: it is twenty-feven feet above the ground on the fide next to the old temple; there now remain but nine pillars, each confifting only of one flone; they fupport an entablature, which is very grand, but exactly of the fame architecture as that of the other temple, except that in the quarter round of the cornice lions heads are cut, as fpouts for the water : I meafured the top of a bafe of one of the pillars, on which there was no column, and found it feven feet ten inches diameter; they are eight feet and an inch apart, fo that the intercolumnation is but little more than one diameter, of which, I believe, there are few inflances; what is called the Pycnoflyle, which is a diameter and a half, being the leaft that is mentioned by the antients. To the weft of the nine pillars is the bafe of a tenth; and in a line from it, I faw the bafes of pillars acrofs, which fhewed the end of the colonnade; and by the meafures, I imagine it confifted of ten pillars in breadth; fome of the broken ones are ftill remaining on their bafes. To the eaft of the nine pillars, I found that there were fix more in the fame row, fo that there were in all fixteen in length; and I had reafon to conclude, that there were no more; fo that this temple was pretty near in the fame proportion as the other, which has eight pillars in breadth, and fourteen in length.

The fouth fide of the two courts which lead to the temple, were either never finished, or have been much ruined, but the other fide remains fo entire, effectially that of the inner court, that it was not very difficult to make a plan of them. The fpaces on each fide were doubtlefs defigned for fome apartments, of which there are remains to the north. There are pedefials in the front, which feem to have been defigned for flatues, being too fmall for pillars: if there had been a colonnade, this building would have very much refembled the defign of Bernini, executed at the Louvre in Paris. There is a fquare pavilion at each end, and the rooms within are adorned with the fame architecture as the walls in the front. This magnificent entrance is at leaft twenty feet above the ground to the east, and without doubt a grand flight of flairs was defigned to it, the foundation wall being left rough between the two pavilions; and in De la Roque's time there feem to have been fleps to this terrace. This grand entrance leads to a court, which feems to have been an octagon of unequal fides, of which there is very little remaining. Beyond this is a large court of an oblong fquare figure. On each fide of the middle of the court, there are remains of two low walls, adorned with the members of a pedeftal; they have doors through them, and it is probable there was a magnificent colonnade on them leading to the grand temple, and this colonnade feems to have been flanding in De la Roque's time, who fays, there was a double row of pillars, which formed porticos or galleries fixty fathom long, and eight bread. Under these buildings, on each fide of the two courts, is a long arcade; there is alfo a crofs one under the buildings, which divides those courts; the arcade to the fouth feems to have been a private entrance to both the temples; it leads to the area near the north-eaft corner of the old temple; the other is a way to go round the walls of the city, which there fet in to the fourth. In these arcades I faw two bufts in mezzo relievo; one was very fingular, being the face of a young perfon, with

bull's horns coming out of his fhoulders, and a particular relief at the bottom, fomething like a coronet reverfed. All there buildings in later times were turned into a caftle; and an addition was made of a very firong building near the fouth-caft corner of the old temple, and another to the fouth-weft on the town wall, which they have almost deftroyed for the fake of the fiones. It is faid this fortrefs was demolished by Feckerdine, and mounds of unburnt brick ftill remain in fome parts, which were put up in the breaches, and against the walls, as if they were defigned to refift the force of cannon.

About twenty fect to the north and weft 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 foffe without. The walls are built of very large hewn flones, which are laid in fuch a manner as if they were defigned to form the members of a batement; it is probable they proposed to have built fuch another wall to the fouth of the temple, and to have adorned the whole with a magnificent colonnade or coloffal flatues of the gods of Heliopolis. But what is very furprifing, in the wall to the weft of the temple there are three fromes near twenty feet above the ground, each of which are about fixty feet long; the largest of them is about fixty-two feet nine inches in length. On the north fide there are likewife feven very large ftones, but not of fo great a fize: what I wanted in the measures of thefe ftones as to their thickness and breadth, which is faid to be about twelve feet, I prefume I found pretty near in the quarry half a mile from the town, out of which thefe ftones were doubtlefs taken. I faw there a ftone hewn out, but the bottom of it was not feparated from the rock, which measured fixty-eight feet in length, is feventeen feet eight inches wide, and thirteen feet ten inches thick. Thefe flones were probably conveyed to the walls on rollers through the eity; the ground on the infide being levelled for that purpofe; for though the wall is near thirty feet above the ground on the outfide, it is notwithftanding on a level with the top of the wall within. The quarry in which this ftone lies is very large, and the place is called St. Elias; there are feveral little gross round it; they flew one, where, they fay, 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 confifts of a fine white floue, but fomewhat brittle. There is a quarry of finer flone at a fmall hill a mile to the weft of the city, which appears to have been much worked, and it is probable, that they took their pillars and ftones for the fineft 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 conful of Tripoli to the Christian fecretary of the passa ; this being a finall passalic; he was at that time with the passa, who defired to fee me; on which I informed the fecretary that I had a letter for the passa, 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 fitting with the muss is they call him, or rather the multa, who is head of the cadis in a passalic; the cadi alfo and fome 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 passa 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 Ragufa, a gentleman there caufed 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

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to attend me. Sweetmeats and coffee were brought; both at my coming and going he faluted me with Hofgelde, as much as to fay I was welcome. I took up my abode at the Secretary's; and in the afternoon went to fee the famous temple. In the evening I was elegantly entertained by the fecretary in an open mocot in his court, a. fountain of water playing into a bafin in the middle of the court. We had for fupper a roafted fowl ftuffed, pilaw, ftewed meat with the foup, a dulma of cucunibers ftuffed with forced meat, and a defert of apricots, apples, and mulberries, both red and white, for here they have not the black kind. On the fixteenth, I viewed the two other temples, and went round part of the walls. On the feventeenth, I went in the road to Tripoli, about a league to a village called Nead, where there are fome 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 guarry of fine flone, which is a mile to the weft of it, then to the Turkifh fepulchres, which are to the fouth of the town, and to the quarry of Elias; and went all round the city walls, and to the rife of the river, which is divided into two or three ftreams. When I returned, the fecretary told me, that the patha wondered that he had not feen me again, and ordered him to bring me to his houfe; and whilft I was at fupper, a meffenger came from him to conduct me to him. When I came to the pasha, he was fitting alone on an open raifed fopha in the court, near a basin of water ; he defired me to come up to him, and put me on his right hand; and fignified to me, that I should not put myself in the kneeling posture, as is usual, when inferiors are before fuperiors; but that I should fit as I found most convenient. He asked me, why I did not come oftener; and fhewed me a young tiger that had been caught in the inountains, and was brought to him that day; he talked to me about the war with the Germans, and afked feveral times who was the greateft prince in Europe. He had fent all the company away except his own interpreter, and as I could not well underftand him, he called for mine, and talked on fome fubjects that I thought had relation to his own intereft. He afked me what I had feen, and why we did not faft as the Greeks do; he told me I was welcome to flay three or four days, or as long as I pleafed, and treated me in every refpect as an equal, and with the utmost politeness, of which there are very few examples in these countries. On the eighteenth, 1 reviewed every thing, faw one of their molques, 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 let out the next morning for Damafcus.

#### CHAP. VII. — Of the places in the road from Baalbeck to Damafeus.

IT is fixteen hours or two fmall days journey with a loaded caravan from Baalbeck to Damafcus; the courfe altogether being about eaft fouth eaft. The road is moftly between hills, there being three chains of mountains divided by narrow valleys, which extend in breadth from Baalbeck to Damafcus. The moft weftern mountains, I apprehend, are thofe which begin to the north of Acre, and ftretch away to Jebel-Sheik, from which this middle chain of mountains feems to extend; both thefe being probably Anti-Libanon. The third and moft eaftern ridge of the mountains, begins to the north eaft of Jebel Sheik, as I thall have occafion to obferve: thefe feem to be the mountains over Damafcus, called by the antients the mountains of Trachonitis and Arabia, to which, they fay, Antilibanon extended. Mount Libanon began at the cape fouth of Tripoli, and is that chain of mountains which is to the weft of the plain of Baalbeck.

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Having laid with the caravan by the river without the town of Baalbeck, we fet out on the twenty-first, very early in the morning for Damascus, and went two hours fouth fouth eaft on the fide of the mountains which are to the left; thefe mountains are called Jebel Cheke; those east of them, I fuppose to be the fecond 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 eaft, where the Caftravan mountains begin; to the fourth we faw the village of Doris in the plain. We turned to the eaft, and went on the fide of the hills over a river called Neytane, I fuppofe the fame as Leytane, which, if I do not miltake, runs into the plain of Baalbeck; and after three hours travelling we turned fouth, and paffed over it on a bridge. About this place two ftreams unite, which make this river. We paffed by the fource of the fourthern branch of it, which rifes at the foot of the hills from three or four fprings 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 Damafcus to Aleppo, and mentioned alfo by Maundrel in the road from Sidon to Damafcus, which is made to fall into the Cafiny.' We went an hour further to a village called Ainhour, on a rivulet of that name which runs to the fouth. A foldier of Damafcus, who was in the caravan, afked my fervant fome time before we came to this place, why he wore the cap which the Turks call a carpack, turned up with fur, fnatched it from his head, and took away his gun, and to frighten him, defired one of his companions to affift him to bind him and carry him to the pafha; and afked our conductor why he brought Franks into that country. We flopped at Ainhour, each company getting under the fhade of a tree; a very obliging Mahometan youth came, and afked us why the foldier took away our arms, and enquired if we had any wine, and defired us to give him fome: we readily complied with his requeft; and he and the foldier both grew cheerful with it; and the youth brought us what the fellow had taken. Afterwards, when I was afleep, they came to us, and afked if we had more wine; the foldier threatened much, would have waked me, and threw fome ftones at me; and faid, 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 foften him; and at laft he parted. We went on in the evening, and came in an hour to a fine round plain called Gebelifha, about fix or feven miles in circumference; on the weft fide of it there is a pleafant village called Septany, which has much wood about it. We travelled near an hour on the fouth fide of the plain and flopped under the village of Modoia, near a fpring and rivulet; we lay all night in the open air. A little further is a village called Eduidy; the place where we lay is computed to be eight hours from Damafcus, and the fame diffance from Baalbeck.

On the twenty-fecond we fet out very early, travelled near an hour in the plain, and turning to the fouth eaft, afcended the middle ridge of hills. To the fouth of them is a river which rufhes through the trees and ftones, and runs to Damafcus; it is here called by the country people the Shamaweys, but it is the Barrady, which feems to have been called the Bardines, as Stephanus mentions Damafcus on that river, but the more ancient name of it is Chryforrhoas, and it is probably the Abana of fcripture, mentioned as a river of Damafcus. They fay it rifes in the mountains towards Bayreuht, and being divided into feveral ftreams, they are either loft or fall into a lake three or four leagues eaft of Damafcus. We went along by the fide of it; and after fome time turned northwards; the road here is cut through the rock in three places; firft for about twenty yards, the rock being near twenty feet high on each fide; then

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for about forty yards, the rock being fifty feet high; the third paffage is near the fame length, but the rock is only about ten feet in height. We croffed the river on a bridge, a little below which it falls into a large bafin; part of it feemed to run under ground; however, a little below this place, the river turns again to the eaft, and then it is called the Barrady.

I was informed, that about eighteen miles from Damafcus, fomewhere near the road, there is a village called Zebdaineh \*, where, according to their tradition, Cain flew Abel. Four or five miles north of it, among the mountains, there is a place called Nebi Shiit [Prophet Seth], where, it is faid, there is a very long tomb, which they flow for the fepulchre of Seth, the fon of Adam; it was not fafe to go to that place. At fome diffance from the road to the north is a village called Suke, where, as I was afterwards informed, there is an infcription on a ftone near the river; to the eaft of this, and north of the river is Burhaliah; I faw this place from Nebi Abel, which I fhall mention hereafter : I obferved two pillars with their entablature at a place called Kofehadah, on the north fide of the river, oppofite 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 faw the foundations of fome 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 eaft. About two miles from the bridge, and twelve from Damafcus, we faw to the right a mountain, which is very high and fleep; there is a ruined church on the top of it, the place is called Nebi Abel [Prophet Abel]; here, they fay, Cain buried Abel, having carried him on his back, lamenting (as the vulgar have the ftory), and not knowing what to do with the dead corpfe, till he faw a raven making a hole in the ground to bury one of his own fpecies, which gave him the hint to inter his brother. I went to fee this place from Damafcus, and found a most beautiful church uncovered, which stands north and fouth; the wall is three feet thick, and is built with fingle ftones of that dimension; the building is plain within, and the door-cafe 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 feem to be of very great antiquity; that to the weft corresponds to the wall of the church, but the other is five or fix feet within it, which convinced me that either they were fome monument crected in memory of an extraordinary action, or belonged to a building of lefs dimensions than this, or might have been part of a portico before a large temple, for it is fituated juft over the clift; and there are feven fleps from the clift to thefe pillars, which probably led to the portico *†*: I find there was a tradition fome years ago, that this church was built by St. Helena; though they fay the fame of almost every old church that remains, but I could learn nothing of fuch a tradition now. I hoped for fome light as to the founder of it, from a Greek infeription which I faw on a ftone about four feet wide, and three deep, that was fixed in the infide of the church, but fome of it has been broke off; fo that the latter part of the lines are loft; it feems to confift of verfes in honour of the builder, and to run in the first perfon, beginning with the year, and afterwards makes mention of Lyfanias, tetrarch of Abilene; and by the laft line it feems to be

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<sup>\*</sup> This may be the fame as Septany above-mentioned.

<sup>† 2</sup> Kings, v. 12. — There are fome particularities in the architecture of this building; that part of the cornice, which is over the pilatters, projects like another capital, and about two feet below the capital, the pilatter widens fix inches, and projects four inches in front.

the devotion of a lady of the name of Eufebia. This infeription is a confirmation that Abila was near, which doubtlefs was the capital of the tetrarchy of Abilene, mentioned in fcripture as under the government of Lyfanias \*; and probably from him this city was diftinguished by the name of Abila of Lyfanias<sup>†</sup>, on account of his being a benefactor to it. Opposite to this, in the valley on the north fide of the Barrady, I faw two pillars, with their entablature, which feemed to be the remains of a portico to fome confiderable building, there being feveral large ftones about them on the ground. I am apt to think that Abila might be there, and probably extended on both fides of the river. In the tables it is placed eighteen miles from Damafcus, and thirty-two from Eliopoli, but thefe diftances 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 defirous to derive the name from Abel, and invented flories to confirm it. This is certain, that as the Damafcenes think their fituation a fort of earthly paradife; fo they would make one believe, that it really was the fpot where our first parents were happy; and accordingly they fay, that Adam was created in the field of Damafcus to the weft of the city, and formed out of the red foil which is found there; and to confirm this flory, have others of places near, relating to Abel and Seth.

At the village Seneiah, at the foot of this hill, there is a fhort marble pillar, on which are fome imperfect remains of a Greek infcription, fo that probably it was an antient milliary. Going on near an hour further, we afcended a little hill; the river winding round it to the north, paffes by a village called Ifhdaidy; then turning eaft, and afterwards to the fouth, it runs by a village called Dummar, about a league and a half from Damafcus. Here we croffed the Barrady on another bridge; from this village we went over a high hill, from which there is a glorious profpect of Damafcus, and of the country about it. One fees the Barrady dividing into many ftreams, coming from between the hills, and running to the city through the fine field of Damafcus, which appeared more beautiful, as the pafha's army, with their beautiful green tents, was encamped at one end of it : this is the place where, they fay, Adam was made. On each fide of it are gardens and villages, which extend two or three miles to the north, and five or fix to the fouth ; this, with the view of Damafcus itfelf, and its towers, minarets, and cyprefs trees growing all over the city higher than the houfes, makes a moft 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 Damafcus.

DAMASCUS was the capital of that part of Cœle Syria, which was called Damafcene. The Hebrew name of this city was Damafek, and the inhabitants now call it Demefk. The Arab hiftorians fay it was built by Abraham, and that he gave it the name of the fervant prefented him by Nimrod, who, they fay, was called Demfchak, and fuppofe him to be the fame as Eliezer mentioned in fcripture ‡; 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 fo called by the Arabs,

\* Luke, iii. 1. + Ptolemæi Geographia, v. 15.

<sup>‡</sup> But it could not well be true, that he was prefented to him by Nimrod, as he was born in Abraham's boufe. Gen.x

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becaufe it is the country to the left, and that Arabia Felix is called Jemen, as it is to the right; that being the fignification of these words in Arabic.

This city is of great antiquity, being, without doubt, at least as old as the time of Abraham, in whofe hiftory 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 grandfon of Noah †; his father, Aram, the fon of Shem, having poffetfed himfelf of Syria, from which the country was called Aram, and fometimes 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 affiftance of the king of Zobah on the Euphrates, whom he vanquished, and put garrifons in Syria of Damafcus, or Syria-Damafcus ‡; that is, probably in the part of Syria called Damafcene. But when Solomon went after other gods, he was punifhed by the revolt of the people that were fubject to him, who flirred up Rezon against him, who reigned in Damafcus, and was an enemy to Ifrael all the days of Solomon §. From that time they were governed by their own kings, among whom was Hazael ||, and alfo Rezin ¶, both of them mentioned in fcripture. It remained under them until it was taken from the latter, in the time of Ahaz, by Tiglath-Pilefer, king of Affyria \*\*. This city afterwards followed the fate of Syria, and became fubject to the Greeks, Romans, the emperors of · the eaft, the Saracens, and laftly to the Turkish emperors, having been the refidence of the Saracen kings of the Ommiade race, who removed to this place from Medina in the feventh century, about forty years after Mahomet.

The city of Damafcus is encompafied with walls, extending about two miles from east to weft, and a mile and a half from north to fouth; but the fuburbs are much larger than the city; that to the north is fmall; part of it is called the Meidan, where they have an open place for riding, and other exercises; and there are likewife feveral burial places and gardens in it: but on the fouth, the fuburb extends for two miles, and is inhabited chiefly by Turcomen; it is called Babel Elah [The gate of God], becaufe the gate at the end of it leads both to Jerufalem and Mecca. From the former it is computed to be fix days journey, that is, about a hundred and twenty miles. The Barrady, and two or three fireanis of water that are brought from it, run through feveral parts of the city. Damafcus does not anfwer within to its outward appearance; the flreets being all narrow, there is a foot way on each fide of them, and a lower way in the middle for horfes 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 flone, the reft 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 feen from the fireet. The bazars, or flops make a better appearance, which have wide ftreets 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 fhelter from the fun and keep them cool; they have water in fuch abundance at Damafcus, that all parts are fupplied with it, and every houfe has either a fountain, a large bafin of water, or at leaft a pipe or conduit.

The walls of Damafeus are probably built on the foundations of the ancient walls of the city; for I obferved, in many places, towards the bottom of them, large flones of

- + Jofephus 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 Kingi, viii. 13.
- ¶ 2 Kings, xv 37. and xvi. 5.
- \*\* 2 Kings, xvi. 9. 3 8 2

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<sup>•</sup> The fleward of Abraham is called Eliczer of Damafcus, Gen. xv. 2. But the Arab hillorians feem to interpret if that his name was Demfchak; fome think that he was a great improver of this city.

rufticated work, different from the other parts; which feem to have been built in the middle ages, being in the Gothic manner with battlements, and femicircular towers, and holes over the gates to annoy the enemy; and there is a low wall without the foffe, defended alfo with femicircular towers. The eaft gate, called by the Chriftians The gate of St. Paul, may give one fome idea of the magnificence of the ancient walls of Damafcus; the gateway is about ten feet wide, it is arched over, and adorned wih a kind of Doric pilatters, and all round the arch there is a plain architrave well executed; without the walls, a little more to the fouth, is a very large gateway near thirty feet high, executed in the fame manner; and it is probable, that beyond this, that is fourth of it, there was another gate like the first, to answer to it, the middle one being the grand gate for carriages to pafs, and those on each fide for foot people.

The caftle, which feems to be older than the prefent walls, is towards the fouthwelt part of the town; it is a noble ruftic building with three fquare towers in front, and five on each fide, and is about three quarters of  $\pi$  mile in circumference; it feems 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 fees nothing of the form of a caftle; at the entrance are fome old arms; one of them is mentioned as an ancient Balifta, which is a large crofs bow, fuch as they had in the ages before the invention of gunpowder. This caftle was probably inhabited by the kaliffs of the Omniade race.

As to what relates to facred hiftory in this city, befides 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 fay, he fell from his horse; near it is a maß of cemented gravel about four feet high, and from ten to feventeen feet wide, and about feventy feet long; it feems to have been defigned to raife the ground for fome building. It is difficult to fay, whether this is really the place of the conversion of St. Paul, for it is not in the prefent road to Jerufalem, which is to the fouth, though, they fay, the road was formerly here, which it poffibly might be, and further on turned to the fouth; there was, without doubt, a church here dedicated to St. Paul, and the Chriftians are buried about this fpot. Between this place and the city is the tomb of a perfon whom they call St. George, who, they fay, was porter of the gate near, which is now that up; where fome pretend to they a hole by wich the apoftle was let down in a bafket, though the gate appears to have been built long fince; they fay, that this St. George was put to death for favouring the efcape of St. Paul; about his fepulchre the Christians formerly buried, and now they rest the corple at it, to perform an office. At the caft gate, as it is called by the Turks, or the gate of St. Paul before mentioned, fome fay the apoftle 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 molque; they fhew the houfe of Judas in the ftreet called Strait, where St. Paul was lodged when Ananias was fent to him, in which there is a little room, which now ferves as a molque, and a tomb, which, they fay, is the fepulchre of Ananias. There are feveral pieces of marble pillars in and about the houfe, which was the remains of a church formerly there; not far from this place is a fountain, where, they fay, St. Paul was baptized.

There are a great number of molques in Damafcus, fome of which were formerly churches, particularly the principal mofque, which was the cathedral church : this building, with its avenues and edifices belonging to it, is one of the fineft things that the zeal of the first Christians produced, for by the architecture it appears to have been built

built before that art was loft, being all of the Corinthian order, and very well executed. The ftructure of the cathedral itfelf was very particular; it is an oblong fquare; there are three rows of columns in it; in the middle there was a dome, under which probably was the high altar; to the weft of the church is a large court with a portico of granite pillars on three fides; the front of the church next to the court confifted of arches, fupported by pillars of verd antique; between them there are large folding doors to be opened at pleafure; fo that when the doors were open, the people in the court and portico round it could fee the priest celebrate divine fervice. Over these arches there are a double number of arched windows; there was likewife a portico on the outfide of the court and church, of which there are now but finall remains; there is a gallery over the portico, with a double number of arches, fupported by fmall 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 outfide, over the arches, with Mofaic work, of which there are great remains. On the north fide there is a grand afcent to the court, by many fteps, and remains of a beautiful colonnade before the entrance, and of another of the fame kind on the fouth, which is more entire. Below the fleps to the north there is a very time jet d'cau, which throws up a great body of water. It feems 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 feveral avenues to the church; on each field of which it is probable there were twelve columns, which might form a portico on each fide, and fupport galleries like those round the court, for in one avenue the pillars are flanding; and it is not unlikely that every particular building was encompafied with fuch a politico, for it appears there were very large pillars, about three feet diameter, on the outfide all round; those of the porticos being about two feet diameter; the great pillars are of a coarfe marble, except fome very large ones at the entrances, which are of granite; one part of thefe buildings is called the patriarch's palace; another his feminary; and as it is probable that there were five piles of building, one might be for the canons, another for the priefts, 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 faw in the town, at proper diflances, remains of fome very beautiful door-cafes in the fineft tafte, and alfo feveral pillars. The Turks call this the mofque of Saint John Baptift, but the Chriftians fay, that it was dedicated to John Damafeenus, whofe body is in it; and they tell fome miracle that happened, when they attempted to remove it. They have a tradition, however, that this church was built by the emperor Heraelius, 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 Chrift, which is the reafon why fo 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 folitary life, might be the occafion of their being called the hermits of St. Elias; fo that although this church might be at first dedicated to Zacharias, yet it might afterwards receive the name of St. John Damafcenus, either by a formal confectation, or becaufe the body of that faint 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 faint, which are deposited there. It is faid, this church was, by agreement, continued in the hands of the Chriftians; but that, at length, the Mahometans took it from them, which may account for the tradition they have of the patriarch's palace, whole fee was removed to this place on.

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on the destruction of Antioch ; though all these great structures were doubtless raifed under the bifliops of Damafcus, when Chriftianity was the effablished religion here. The Arab hiftorians \* obferve, that this molque was much improved by the Kalif Valid about the eighty-fixth year of the Hegira, which has made fome of them affirm, that he built it. Near this morque there is another, which is a very folid building of hewn ftone, and though not large, yet the defign of it is grand; there is a fine fepulchre in it of Daher, who, they fay, was king of Syria, before it was taken by Sultan Seliman. And one reafon why there are fo many grand molques in Damafcus is, that the Kalifs built feveral of them as maufoleums 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 fummer, and, when it is not the hour of prayer, fit and difcourfe, or fleep. One molque particularly is most beautifully adorned with all forts of fine marbles, in the manner of Mofaic pavements; and another has a very high minaret or tower, the outfide of which is entirely cafed with green tiles. At the north-east corner of the city walls there is a molque, which, they fay, was the church of St. Simon Stylites, and I find this church is faid to have been a temple to Serapis, and further out of the town that way, there are fome figns of the foundations of a building near a ftream of water, which, they fay, was a church.

There are feveral hospitals in and about the city; but the Turkish charity is not a fettled maintenance for the poor and fick, except for fuch people as have not their fenfes, for whom they have a particular regard; but their charity confifts in giving victuals to the poor once or twice a week; and fometimes in diffributing medicines to the fick on certain days; they have indeed an hofpital for the maintenance of lepers at a molque, where, as fome fay, the house of Naaman the Syrian stood, or as others, the houfe which he built for Gehazi and his pofterity; it is to the eaft of the city wall; in one part of it there is an Arabic infeription, which is a fort of prayer, it being in an open place, built to pray in ; it was interpreted to me in this manner, "O God, for " the fake of the leprous prophet, a friend of our prophet, and for the fake of all the " other prophets, give unto us health and peace." The Chriftians alfo have an hofpital for lepers, maintained by conftant charities; and it is certain, that in fome villages not far from Damafcus, there are feveral lepers. The fineft hofpital is to the weft of the city, at the eaft end of the field of Damafcus; it was founded by Sultan Seliman, or Selint the fecond; the rooms are built round a court, with a portico before them, which is covered with cupolas, as well as all the reft of the building, there being in all no lefs than forty cupolas covered with lead; at the fouth fide of the court there is a fine molque covered with a large dome; it has a magnificent portico before it, and two fine minarets; near it there is a fmaller hospital in the fame flyle of architecture, and both of them ferve for no other end at prefent, but to give out food on certain days to the poor.

The coffee-houfes in Damafcus are remarkably pleafant; many of them are large rooms, and the cicling of them are fupported with rows of pillars, round which they have their fofas; there is generally a court behind them with a bafin of water, and a fountain in the middle, and the feats round the courts are either fhaded with trees, or covered over; one in particular on the Barrady, which runs through the city, has an ifland behind it planted with trees, and the place is accommodated in a very convenient manner, which renders it one of the moft delightful places one can imagine in the midft of a great city; in these coffee-houfes they have concerts of music at certain hours every day; and in fome, a perfon paid by the houfe tells at a fixed hour Arabian ftories in a very graceful manner, and with much eloquence. These coffee-houses anfwer the end of public houfes with thofe, who openly drink nothing but water, coffee, and fherbets; where all idle people, ftrangers, and others, who are not of the first rank, pafs their leifure hours, fend to the flops for their provisions, and take their reparts; the people from without carrying about their different forts of therbets, for which the place is famous.

The waters of Damafcus 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 fources, the Barrady before mentioned, and a river called the Fege, which falls into the Barrady about eight miles above Damafcus, and four miles below the place of Abel. The river Fege comes out in a large ftream 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 whitifh, and not effeemed wholefome; and therefore the people of Damafcus do not drink the river water, but that of the fprings, which is very good, and in great abundance. After the two ftreams are united, the river is called the Barrady till it comes within two leagues of Damafcus, and then it is divided by art into fix ftreams within the fpace of a league; and a feventh is derived from it towards the eaft end of the field of Damafcus; two of the ftreams are north of the Barrady, and do not enter the city; the higheft canal is cut from the river, in order to water the high grounds and gardens of a most pleafant village called Salheiah; to the north-west of Damafcus, the channel is made along the fide of the hill, which is weft of the city. This ftream runs on a hanging terrace, which in fome parts is at leaft fixty feet above the Barrady, and, if I do not miftake, this water is called the Jefid; there is a ftream under it called Toura, in a channel of the fame kind, which is about half as high,. and waters fome high grounds to the north of the city. From thefe two ftreams a great number of fmall channels are diffributed to the lower grounds; and the water of the Jefid, which is not carried off by thefe fmall channels, falls into the Toura. The Barrady runs in a large fream through the town, and fo do the three laft freams. that come out of it on the fouth fide, namely, the Baneas, Kenouat, and Derany; another, which is more elevated, and is called the Mezouy, runs fouth of the town, and waters a village called Mezy; and fome other parts; thefe are fmall ftreams; but the two rivers, which run north of the town are large; and where they pass on the fide of the hills, the water is confined and the ground kept up on the fouth fide by thick walls, each tier of flone fetting in two or three inches. The Acrabane or Serpentine river, which goes out of the Barrady in the field of Damafcus, runs clofe to the north walls of the city, the Toura being further to the north. Some of these rivers run under ground in feveral places, as particularly the Baneas, before it arrives at the great holpital of Sultan Seliman; the Jefid paffes the corner of the mountain, and runs under the rocks in feveral parts; and at the corner of that mountain, the. Toura likewife goes under the rock, and there being a hole over it, one can look down and fee the ftream 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 fo runs along the foot of the hill towards Salheia. This beautiful division of the waters into eight ftreams, which run fo near to one another, may be looked on as a very extraordinary thing, and the place is fo pleafant, where they begin to widen at the field of Damafcus, that it is very much frequented as a place of recreation, where neither verdure nor trees are wanting to make it a most agreeable fcene.

Damafcus is famous likewife 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 profpet.

spect from a height at a finall diftance, 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 eaftern gardens indeed are only orchards, or woods of fruit trees, not regularly difpofed, and only laid out in narrow walks; there are feveral finall freams brought through them, and fome are beautified with bafons of water in open pavilions, or with fountains and little water works, in which, and their pleafant fummer houfes, their chief beauty coi fifts. In these gardens the people often spend the whole day, and there are always fome to be let for that purpofe, in which the guefts are at liberty to eat what fruit they pleafe; and those who have houses in their gardens frequently retire to them for two or three days in the fummer: the ground is naturally a poor red foil, in which nothing thrives fo well as trees; their gardens are enclosed with walls of unburnt brick, made of a mixture of earth, finall ftones, and chopped ftraw; the bricks are about eight inches thick, but of fuch a fize, that at a diltance, they appear like hewn ftone; they are of different measures, but feldom lefs than three feet fquare; and being fet an end on a ftone foundation, three or four tier of them make a high wall, which would be foon wafhed away in a country where there is much rain.

The pafha of Damafeus refides in this city, which, together with the country about it, pretends to have had the fame privileges that Egypt enjoys at prefent; fo that it is a difficult government: the pafha has a troop of Bofniacs, which he changes often, that they may not contract friendilips; he has alfo a body of men, who are natives of the coafts of Barbary, in order to defend him againft the populace in cafe of infurrections; for there have been inftances of their driving the pafha out of the city; and on his return from Mecca they have refufed to admit him with thefe foldiers; for the pafha of Damafeus conducts the caravan to Mecca that goes yearly from Damafeus. Tumults, however, do not frequently happen in this city, but when they once get to a head, they are not eafily fupprefied. They have a body of janizaries under their aga; out of thefe 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 diffrict near it, over which he has a fort of abfolute power; and as thefe are janizaries of the greateft intereft, they influence the whole body, when thefe heads of the gate raife any feditions, they are generally formidable, and of dangerous confequence.

The patriarch of Antioch ordinarily refides here, who has under him forty-two archbilhops and bilhops; this patriarch was chofe at Aleppo; for the late patriarch dying there, the Aleppines prefumed to elect another, but those of Damascus chose a Roman Catholic Greek, who was supported by the pasha; but that governor being foon difplaced, his fucceffor took part with the patriarch elected at Aleppo, who is now in poffeffion, and the other fled to mount Libanon. This patriarchate is worth forty purfes a year, which revenue arifes partly out of a tenth of what the bifhops receive from every family throughout the whole patriarchate, which from each houfe is from four to twenty shillings a year, and partly out of what he receives at Antioch, Damafcus, and the country about them, which is his own peculiar diocefe; being fifteen piastres for a licence to bury, and five for every marriage, which all the bifhops receive in their own diocefes. It is computed that there are twenty thoufand Chriftians in Damafcus, a thousand of them Maronites, two hundred Syrians or Jacobites, and about thirty families of Armenians, the remainder are Greeks; each of thefe have a church. Of the Greeks eight thousand acknowledge the pope, and these I call Roman Catholic Greeks, who think it a fin to go to the cftablished Greek church, and are not permitted by the pasha either to go to the Latin church, or to have separate congregations for themfelves; but they have fome priests of their own perfuasion, who, together with the Latins.

Latins, go privately to their houfes with the hoft, and confefs them. Thefe Greeks obferve the rights and fafts of the eftablished Greek church; but I was informed that fome priefts 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 priefts.

The Chriftians of Damafcus have a very bad character, and it is faid that they have all the vices of the Turks, only with this difference, that they are more afhamed of them; and many of them are fad examples, that they were only Chriftians in name; having turned Mahometans either to avoid a punifhment, or to have an opportunity of revenging themfelves on fome Chriftians who had ufed them ill; and there are generally fix or feven inftances of this kind every year. As the Chriftians are worfe here than in any other parts, fo alfo the Turks indulge thofe vices here to the higheft degree, for which they are generally infamous; with many of them, drinking wine takes the place of opium; but they are fecret in 'this practice. The Damafcenes are much addicted to pleafure, and love to pafs their time in a lazy indolent manner : they do not want parts, and moft of them have fine black eyes, and, when children, are of a furprizing fairnefs and beauty; but by the heat, their vices, the great ufe of bagnios, and the cuftom of wearing their beards, they lofe that comelinefs when they arrive to maturity : but it is faid, that their women are the moft beautiful in the world.

They take care to be fupplied with fnow every day from the neighbouring mountains, which is preferved in the cavities of them; they cut it out in large pieces, and it is faid, that fixty als loads are brought to Damafcus every day, which are worth about a dollar and a half a load; they ufe it both in their wine and rinfrefcoes, which are made either of liquorice, lemons, or dried grapes; and they put the fnow into the liquors, and let it diffolve, which is not fo wholefome as the European manner of cooling their liquors with it. The wine about Damafcus is flrong and good, generally of the colour of Burgundy; and they have plenty of all forts of providions excellent in their kind, and fruits in the greateft perfection.

The trade of this city, as to the import, chiefly confifts of two branches; one is the trade of Mecca, from which place they bring yearly with the caravan the merchandizes of Perfia and India; for when Alexandria ceafed to be the port for those commodities. on finding out the way by the Cape of Good Hope, it is faid that Damafcus was then the place where the Venetians fettled for the Indian and Perfian trade, and being drove away on account of fome intrigues with Turkish women, the trade, they fay, went to Aleppo; and there is a well-built ftreet in the city, which is ftill called the Frank Street. From Europe they have their clothes, glaffes, and feveral fmall wares : the manufactures they export are chiefly burdets of filk and cotton, either ftriped or plain, and alfo plain filk-like tabbies; all thefe things are watered, which very much adds to their beauty; they are made alfo at Aleppo, but not in fo great perfection. This place is likewife famous for cutlery ware, which, they fay, is made of the old iron that is found in ancient buildings; though fome pretend that it is a chemical preparation invented by St. John Damafcenus; the blades made of it, appear damatked or watered, and they affirm that their cutlaffes will enter common iron, without hurning the edge; but they make the fame fort of blades alfo at Aleppo; and they likewife fay, that they are all made of pieces of old iron worked together : they make alfo very beautiful fteel handles for knives, which are inlaid with gold in running flowers; a knife of this kind cofts thirty fhillings. They have very fine iron work in the aindows of the antient buildings, efpecially in the molques, which they fay, are of pollthed fleel, VOL. X. 3 T and

and indeed they appear very beautiful : the cutlery and filver fmiths trade are carried on by the Chriflians, as the latter is in most places.

They have fine fruit in Damafeus, effecially apricots, of which they have five or fix forts : thefe being dried in different ways, are exported in great quantities to all the countries round for a confiderable diffance. They have one way of preparing them to make a fine fiveetmeat ; others being barely dried, are cat either foaked in water or flewed; but the greateft export is what they make into a fort of thin dried cakes, which, when they are cat with bread, are a very cooling and agreeable food in fummer; they pack up thefe in bales, and fend them to the diffance of ten days journey.

The moft pleafant gardens are on the foot of the mountain about the village of Salheia, to the north weft of Damafcus; for being on a defcent, they have a great command of water from the canal Jefid; fo that there one fees the beft water works. The road from the city to this place is on a paved way of broad hewn flones, after the manner of the antients; on each fide of it there is a channel for water, and without thefe a foot path under the garden walls; which is the moft beautiful manner of laying out a road l ever faw.

On the fide of the hills over Salheia, there are fome grottos cut in the rock; one of them is large, confifting of feveral rooms; it is a molque, where they pretend to fhew the tombs of the forty martyrs, who, they fay, fuffered for Mofes; they likewife tell feveral other flories of thefe places: another is the grot of the feven fleepers, where they pretend they flept and were buried; and the fheik or imam told us, that they fuffered martyrdom for Chrift.

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 pafha of Damafcus; both the caravans meet near the Red Sea. It is probable many great perfons coming to Damafcus on this occafion, have been charmed with the delightful fituation of the place, and been induced to come and fettle here: There have been alfo many great men banifhed to Damafcus; and they mention an inftance of gratitude in one of them, who ufed to fay, he was very much obliged to his fultan, for laying him under a neceffity of living in fuch a paradife.

I fpent my time very agreeably at Damafcus, paffing my leifure hours in the coffee houses, and commonly taking my repast in them, having a perfon 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, fo I had a better opportunity of observing their humours and customs, than in any other place. Some adventures, however, befel me whilft 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 requeft : he talked very high, and faid it was in his power to embroil me, fo as to raife a confiderable fum of money on me, even to the amount of thirty purfes; fo that I found it convenient to fatisfy him; a Chriftian, who afterwards accompanied me, faid he thought he deferved as much as the janizary. But the most extraordinary affair related to the fecretary of the pasha: I had procured letters to the pasha to do me what fervice he could in relation to my defigned expedition to Palmyra, and I talked of going to him myfelf; but the monks, who were well acquainted with his fecretary, advifed me to talk with him. He told me I could not

not go to the pasha without making confiderable prefents of cloth, both to him and his Kiaia, which together with the officer's fees, would amount to about fifty dollars: he faid he would do all the bufinefs 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 fome friends, they told me I might be affaired that he had kept the money himfelf. Accordingly, I employed one to enquire, who found that he had paid but a very finall fum to the officers of the patha for their fees; and I was informed that my letters would have procured whatever I wanted without any prefents, which I had determined not to make, unlefs I had judged that there was an abfolute neceffity for it, in order to facilitate an affair of fuch an importance as the journey to Palmyra. For, if prefents are given in one place, it is known as one travels on, and then they are expected every where ; which would be fo 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 confequence to have moved in it at Damafcus, fo I took no further notice of it; but accidentally mentioning the flory to our worthy conful 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 pafha himfelf, who was his friend, with the whole affair. In answer to the conful, he made it appear that he had difburfed twenty dollars, and returned the reft, which the conful afterwards remitted to me to Egypt.

### CHAP. IX. - Of fome Places to the South of Damafcus.

I WENT about a day's journey fouth of Damafcus, in the road to Jerufalem. We paffed over a fireau that comes from the rivers; and going two miles fouth of the city came to the village of Elkoddam [the footftep], fo called, as they fay, from the refemblance of the footflep of Mahomet, which I faw on the morque. This is the place to which, they fay, he came, and feeing the delightful fituation of Damafcus, immediately returned back, leaving this print of his foot, faying there was but one paradife for man : if they believe this, they feem to pay very little regard to the place, it being a very indifferent molque, with nothing ornamental about it; though I faw fome common people kifs the footftep, and fay their prayers before it. A mile and a half further we paffed through Dereia, where there is a molque, which, they fay, was formerly the church of a convent; there are feveral fepuichres about this place, and the country is improved with vineyards. We paffed over a ftream, and foon after over two others, which must all come from the rivers of Damafcus: further to the left is Lathrotick and Senaia; near the latter we repofed by a rivulet. We went on three miles, and paffed by Junie on a hill to the right, and going over a fine ftream, we faw on the right a rifing ground, on which there are large ftones that appear like ruins : we afcended a hill to the left, on which there is a poor village called Deireut-Caucab; near the top of the hill there is a long narrow grot called Megara Mar Baulos [the grot of St. Paul], where, they fay, he lay hid the first day after his efcope from Damafcus, that he might not be found by thole who might purtue him : the Chriftians fometimes come to this grot, and day two or three days at it out of devotion. We went half a mile along by the fream, and then half a mile further to a village called Artoude: on the other fide of the low hills to the fouth is a fine plain called Zaal Artoude; we faw in the middle of it Kane Sheik, at a place colled Sadia, where they lay the first night from Damafcus in the road to Jerufalem and Mecca, refing the fecond night at Kane Jefer-Jacob, on the caff fide of the river Jordan, to which I went from

3 7 2

from Tiberias. To the left of Kane Sheik there is a large village called Derhalich; we flaid all night at Artoude, and as we were under fome apprehentions, with regard to our fafety, it was thought proper I fhould take on me the character of a phyfician, a Greek Catholic, who was with me, underftanding fomething of that profession; I was received in an open mocot in a yard, where the matter 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 beafts.

The next day we went two nules to the fouth weft, and came over against Calana, which is two miles further weft, being oppofite to that valley, which is between the two ridges of hills that run to the north, one being called Seleiah, which is next to Damafcus; the other extends from Jebel Sheik, and is here called Rabufieh; there is a third which runs by Baalbeck. We went over a defart uneven country without water, and in about three hours and a half came to the village of Betimie, on the fide of a hill over a vale, in which there is a rivulet of the fame name : here we reposed in a very pleafant place under fhady walnut trees; I faw fome pieces of columns about the molque. We went on and paffed over the rivulet Moidebherane, and in half an hour came to Kepherhoua; beyond this place, on the eaft fide of a high mountain, near the foot of it, is a finall ruin called the fepulchre of Nimrod, of which there are very little remains. It is a building about fifteen feet fquare, of very antient architecture, fomething like the temple of Fege, which I shall have occasion to mention; the basement of it is plain, with a ftep all round; it is probable the tomb was built on this bafement, which I faw was folid, and might be in the manner of the fepulchre of Abfolom: in the village near it there are the remains of a very magnificent building; one fide of it to the fourth, which was perfect, measured fifty feet, and the other fide that was ruinous as much, and might have extended farther; it was adorned with pilafters; I faw two of them at each corner, on a bafement round the building, above which very little remains; but enough to flew that the wall was two feet eight inches thick, and that the ftones were of the fame thicknefs. I faw in the houfes near this place, fome very good Ionic capitals, fo that doubtlefs this building was of that order: they call it the caftle of Nimrod, and it is poffible, that great hunter \* might be worshipped as a God, and that this night be a temple built to him. They have a proverb in Damafcus, and the country about it, "As active as Nimrod :" And as the feripture † mentions Babel, Erech, Accad, and Calneh, as the beginning of his kingdom; the laft may poffibly be Chalybon, the capital of Chalybonitis, bounding on the Palmyrene, which is not above three days journey north of Damafcus.

The mountain over this place is called Jebel Sheik [the chief mountain]; it was antiently called Panius and Hermon, as obferved before; it is the higheft mountain in this country, and is always covered with fnow. The river Jordan rifes at the foot of this hill, at feven or eight leagues diftance from this place, as they informed me, though, I believe, it is not fo far off. The way from Damafcus to Jerufalem is through a plain, as far as the hills which are to the eaft of Jordan. Liquorice grows naturally in this plain, as fern does with us, and they carry the wood to Damafcus for fuel, and the root ferves to make their rinfrefcoes; when it comes up green, the wild boars feed on it, which gives fuch a flavour to the flefh, that in that feafon it is not to be eaten. As we were leaving this village, the fheik of it called to my man to know where we had been, and whither we were going; we fatisfied his curiofity, and went on towards the high road from Damafcus to Jerufalem : we faw at a diftance, to the fouth eaft, Kane

Sheik before-mentioned, to which we directed our courfe, and beyond it the hill Jebel Strata, which had a building on it; and among the hills, to the eaft, I faw one called Jebel-makerat, which has a tower on; t; I obferved another called Jebel Kifney to the eaft of the Kane, and Jebel Houran in a line with Caucab. We lay at Kane Sheik. The houfes of the village, which are built round the infide of the Kane, are made of hurdles, covered with clay, and their fuel was dried cow-dung. The people of the patha came to this Kane, and the next morning feized on the horfe of a man whom I took with me from a village near Damafcus, as they wanted it for their own ufe; which is no uncommon thing; but they reftore the beafts when they have no further occafion for them.

We returned by Caucab, paffing for fome time by a rivulet called Lanage, which is divided into feveral ftreams; it was a very hot day, but we went two hours and a half to a garden near Mezi. The eafterns themfelves complained of the exceffive heat of the fun, and I found afterwards, that all my fide which was next to the fun peeled, but without any inconvenience. In this garden we dined under the fhady trees by the rivulet that runs through it; for here the Mezoui divides into feveral ftreams: this place is about an hour fouth welt of Damafcus, and the village Kepher-Sely is in the middle between them. We paffed on by Rabouy, near which place I faw the Mezoui come from under ground; we went to the divition of the waters, and fo along by the river. I obferved, that where the Toura divides from the Barrady, there is an artificial cafcade about fix feet high, made by raifing the bed of the river, in order to turn the water into the channel of the Toura on the fide of the hill. We came to Dummar, where we lay, and were well received in the houfe allotted for travellers, where they had made provifions for any paffengers that might come.

The next day we went about an hour on the north fide of the river to Elkamy; a litt'e below it a fiream goes out of the Barrady, which, I fuppofe, is the Jefid. This village is pleafantly fituated on the fide of a hill, on which, and on the river under it, are beautiful plantations of trees; to the fouth weft of it there is a village called Ifhdaidy. We croffed the plain, and came again to the Barrady at the pleafant village of Efhrafy, which is in the middle of a wood over the river, and has a fiream brought through it from above; I difcovered the aqueduct cut through the rock in the fide of the hill, being the fame that goes towards Tadmor, which I fhall have occafion to mention. Higher up the river is a village called Peflima; we ftaid till the evening at Efhrafy, and returned by Dummar to Damafcus.

## CHAP. X. - Of the Places to the North West of Damascus.

I MADE an excursion to the north welt of Damafcus, to fee fome remarkable places that way: about two miles north of the city is a village called Jobar, where there is a fynagogue like an old Greek church, as they relate it formerly was: on the fpot, which is now the middle of the fynagogue, they fay, Elijah anointed Hazael king over Syria, as he was commanded by God\*. In three apartments of the fynagogue there are thirty-fix copies of the law, excellently well written on parchment rolls, each of them having a round wooden cafe to put them in; and though they feem to make little account of them, yet it has been mentioned that the law was preferved here when Titus deftroyed the temple. From one of thefe rooms there is a defcent to a finall grot, in

which

which there is a hole like a window, where, they fay, Elijah was fed by the raven; but that miracle was wrought near the river Jordan \*.

We went on, and paffed over the ftream Jefid, and about two miles beyond Jobar, a little before the entrance to a village-called Berze, we came to a rifing ground at the foot of the mountain, where, they fay, Abraham overtook the four kings, when he delivered Lot; and according to tradition they are buried in that rifing ground. The foripture fays, "He purfued them unto Hobah, which is on the left hand of Damafcus<sup>†</sup>;" and if this tradition be true, Jobar above mentioned might be that place, at leaft the country belonging to it might extend fo far: this Jobar, which may be a corruption of Hoba, feems alfo to be Choba, mentioned by St. Jerom; the inhabitants of which were Jews, who believed in Chrift, but obferved the law; and, he fays, they were called Hebionites from the herefiarch, who might have his name from this place; this is the more probable, as the Jews might refort thither on account of this part of Elijah's hiftory. I obferved, that the corn here was plucked up by the roots, according to the antient ufage, which is retained alfo in the upper Egypt; a cuftom which is often alluded to in holy foripture.

Beyond the place where Abraham is faid to have overtaken the four kings, on the welt fide of the village of Bezzè, at the foot of the mountain, there is a molque built before a cleft in the rock, into which one can enter: it is commonly faid, that Abraham returned thanks here for his victory; but the Mahometans have a ftory, 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 weft; and at the end of three leagues there is a village called Malouca, built on the fide of a fteep high hill, over a narrow valley; oppofite to it, on the fide of the other hill, is the Greek convent of faint Thecla; it is a large grot open to the fouth, in which they have built a finall chapel; and at the eaft end of the grot there is another, in which the place is fhewn where St. Thecla fuffered martyrdom; fhe was the difciple of St. Paul, according to the legends, and fled to this place from her infidel fattier; her picture is in the niche, where, they fay, her body lies. There is a Greek infeription on it, fignifying, that fhe was the first martyr of her fex, and contemporary with the apoftles. At one corner of the grot there is a bason, which receives a clear water that drops from the rock, and, they fay, that it is miraculous both in its fource and effects. On each fide of the mountain, at the end of this vale, there is a narrow opening in the rock, by which there are two puffages up to the top of the hill, a finall rivulet runs through the northern one, which rifes on the mountain; from this fource a channel is cut into the fide of the perpendicular rock, which, without doubt, was defigned to carry the water to the convent, and to the higher parts of the town. Near the entrance into the other paffage, between the mountain, there is a plentiful fpring that flows out of a grot, to which there is a narrow paffage; they fay, it rifes in five fprings; and have fome hiftory concerning it, that relates to faint Thecla's flying to it to hide herfelf, at which time, they fay, a fountain role there. On the top of the mountain, between these two passages, is the convent of faint Sergius; it is ill

\* 1 Kings, xvii. 3.

+ Gen. xiv. 14, 15.

† From this place there is a road to the weft between the hills to Sidonaia; it goes by a ffream called blacabah; about a mile in between the hills there is a village of that name; the road then turns fouth, e d goes near Shirneh to the left, and afterwards through the large village of Tehl; the road is in a narrow pleafant valley, that has a ffream running through it, and is planted with poplars; and about two miles turther there is a vill ge called Mineh; beyond this the village of Tehlitch is to the left, and Narrah to the  $\pi_{\rm o}ht$ , 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 feveral fepulchres for fingle bodies in a very particular manner; a femicircular niche being cut into the rock, and the bottom of it hollowed into a fort of a grave to receive a body; thefe are in feveral ftories one over another: there feem alfo to be fome grots cut into the clifts, that are now inacceffible; and on the top of the mountain, about the convent of faint Sergius, there are a great number of fine fquare grottos cut out of the rock, in many of them there are broad folid feats, like fofas, cut out at the further end; they have also feveral niches in them, as if they were defigned for domeftic uses; others, which are level, and about fix feet high, have holes cut in the rock round the fide of the room at the ceiling, as if horfes were to be tied to them. I faw 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; fo that I concluded the use of it was to make wine; I found feveral others cut in the fame form in a rough manner, which are now actually used as wine vats. It is difficult to fay what was the original use of these grots, which are cut all down the gentle descent of the mountain weftward to a fort of a vale, which is between two fummits of the inountain; the fituation does not feem proper for any city; and I fhould rather think. it was formerly a town of ftone-cutters, who might fupply fome neighbouring cities with this fine ftone, and in cutting it might form thele grots; and as I obferved in relation to the grottos about Jerufalem, they were made fo as that the flone which they took out might be of use for building; these grottos, indeed, might be inhabited both by the workers in ftone, 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 feveral here of that communion; there is only one monk in the convent, who lives in a cell built below the grot. After the feaft of Holy Crofs, the Greeks from Damafcus come out to this convent, and to that of faint Mofes, fome leagues to the north, and likewife to Sidonaia, and fpend a fortnight or three weeks in a fort of religious revelling \*. Making an excursion to St. Theela from Sidonaia, we dined at Touaney, in a houfe appointed for the entertainment of ftrangers, there being four of them, who take it in their turns, the people of the village fupplying them with provisions in an equal proportion. Here we faw the horfes 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 fent with any one by the fheik of thefe villages, is a protection against them : thefe Arabs were of Arabia Felix, the Amadei being of Arabia Petræa : the Janizary feemed 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 fome years paft was inhabited by Christians, who on a difcontent turned Mahometans; fome fay, because the billiop refufed to permit them to eat milk in Lent; and others, becaufe he would not fuffer an excommunicated body to be buried. To the right, farther to the fouth, is Jobaidin. From Saint Theela we went fourliward again in a plain between two chains of mountains; about two leagues from it, we paffed by the ruined convent of St. Jofeph on the mountains to the well; 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,

<sup>\*</sup> Sidonaia is about four leagues from Saint Theela; the first place in the road is Tonancy; the road then goes to the left of Mohalick, and paffes through Akouba, from which we faw on the bulls to the right the convent of faint Jofeph; near it there is a village called Kaukout; and at a little diffence from Sidonaia, is the village of Bodau to the right, and Hafter 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 fay, at the grot of Elissa, where Elissa came to anoint him to be his fuccessor, as he was commanded by God, when he ordered him to go towards the wilderness of Damafcus \*; and on the outside of it there was a paffage, 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 dangerous to go to it; which seems to be a piece of policy to hinder the Mahometans from taking possibilities of the place, and turning it into a mossible; it commands a fine view of the whole plain of Damafcus, and of the city itself, and in that respect is a very delightful retirement.

From this place we went about a league to the weft to Sydonaia, a village fituated on the fouth 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 confiderable revenue, for which they now pay rent to the Grand Signor; he also gave the convent three hundred Georgian flaves for vafials; whofe defeendants are the people of the village, and are of the Roman Greek church: the convent has the appearance of a caftle, with high walls round it; the buildings within are irregular. Towards the bottom of the hill there is a building where ftrangers are lodged. The church remains according to the old model, though it has been ruined and repaired; it confifts 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 fay, was painted by St. Luke, but it is not to be feen. The convent is governed by an abbefs, whofe office continues during life; fhe is put in by the patriarch, and nominates the nuns, who are about twenty in number; thefe nunneries are more like hofpitals than convents, the members of them being moftly old women, and are employed in working, efpecially in the managing of filk worms; and the abbefs fhewed me her hands, and obferved to me, that they were callous with work; fhe eat with us both above in the convent, and below in the apartment for flrangers; the women feldom take the vow in lefs than feven years, and often remain many years at liberty; they may fee and converfe with men, and go any where, even to diftant places, with leave. A great part of the revenue of the convent arifes from their vineyards, which produce an excellent ftrong red wine: they have two chaplains to the convent, one is a monk, who lives in the convent, the other is married, and refides in the town. Near the town there is a fmall building called the convent of St. George, a Roman Greek prieft belongs to it, who lives in the town; and fouth of it is the ruined convent of St. Chriftopher, to which there is a good church; and there are feven or eight more ruined churches and chapels here. Those of St. John, St. Saba, and St. Barbara, on the north fide, have three naves, with an altar at the end of each after the Syrian ftyle; and I faw in them feveral Doric capitals, and remains of frefco paintings; near them is the chapel of the transfiguration; and in two little grots, on the fide of the hill, are altars to faint Thecla and faint Eleazar : to the east are the finall chapels of Saint Sergius and faint Chriftopher, and likewife an entire chapel of faint Peter and faint Paul, which appears to be a building of great antiquity; it is a very folid work, and is thirty-two feet fix inches, Iquare ; there is an afcent all round on the outfide of three fteps ; the cornice, door-cafe, and a fort 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-cafe to

the top of it. There is a Roman Greek church here, called Saint Sophia, in which are two rows of flender pillars with Corinthian capitals, which feem to have belonged to fome antient building on that fpot; adjoining to it there is a long chapel, now in ruins, dedicated to Saint Elias, in which there are remains of feveral frefco paintings. On the high mountain to the north was the convent of Saint Thomas; the church, which is entire, very much refembles in its architecture the beautiful church of Abel, but is rather plainer; the convent, which was built of large hewn ftone, is entirely deftroyed: there are feveral fpacious 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 ferved as a chapter-houfe, and alfo as a library for their church books, and other manufcripts; it is fifty-five feet long, twenty broad, and ten high; there are two feats and a fhelf round the grotto, and four fquare pillars in the room; there is likewife an apartment at the further end, and on each fide; and all is cut out of the rock. About two hours to the north, on the very higheft fummit of the mountains, is the convent of Saint Scrphent (Sergius); the way to it is fomewhat difficult and dangerous; they fay the church is of the fame kind of building as that of Saint Thomas; the convent is inhabited only by one monk. Thefe two convents, as well as the nunnery, are faid to have been built by Juftinian. On the north fide of the hill, under the convent of Sidonaia, there is a fepulchral grot about twenty-two feet fquare; over the front of it there are three niches with femicircular tops, and a feollop-fhell cut in the arch; the cornices of them are supported by two round Corinthian pillars; in each of the niches are two flatues 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 feemed 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 infeription, containing the name of the man and woman.

#### CHAP. XI. — Of the river Fege, of Abana and Pharphar, and of the Aqueducis to Palmyra.

FROM Sidonaia we travelled fouth to Meneh before mentioned \*, and then turned to the weft, having high rocky mountains on the right, which are almost perpendicular, in which, at a confiderable height, I faw a fepulchral monument that feemed to be very antient, being a niche and a fort of grave cut into the rock, but not in the middle of it; the pilafters on each fide fupport an angular pediment; the capitals are of the molt antient Doric order; it has alfo feven fleps cut in the rock before it. We pailed by Dradge on the left, and Halboue on a hill to the right, and croffed a rivulet of the fame name; we then afcended a hill, and croffed the road that goes from Dummar to Fege, and defcended into a bottom, where there are feveral fprings of bad water, which have no outlet, and make a fort of a morafs called the Dog-waters: on the right I obferved feveral grottos in the mountains, and went to one of them; on each fide 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 fpread eagle. About a mile further we turned to the north, and came to the Barrady, and going about two miles, on the eaft fide of it, we arrived at the fource of the Fege, having gone in all about four miles to the fouth, fix to the weft, and two to the north.

The river Fege comes in a large clear ftream from under the mountain, through an

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<sup>\*</sup> See note ‡ page 510.

arch about twenty feet wide. Twenty feet to the weft of it there is a niche, about tifteen feet high, which was probably defigned for a coloffal flatue; about eight feet to the weft of this, there is a very antient temple, which is on a level with the river, and almoft entire. To make this regular, it is probable there was fuch another temple, or at leaft a niche, on the other fide, and there is a temple in the middle, on an eminence over the river, which is almoft entire, between which and the river there is a narrow paffage about fixteen feet above the current: the temple on the fide of the river feems to be of the greateft antiquity, and was probably built before the orders were invented; the flones are of the fame thicknefs as the walls, and the pilafters have no capitals; there is a cornice below that ranges round, which might belong to a bafement; within, at the further end, are two oblong fquare niches like thofe in the front; the flream now waftes the fide of the temple, which probably was dedicated to the deity of the river, and fome religious rites might be performed by going out of it by the door that leads to the river fide.

The other temple is a plain building much ruined; it feems to have had a portico before it; in the front on each fide, about ten feet from the ground, there is a fort of pedeftal fetting out of the wall as if defigned for ftatues; this temple feems 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 fuch an opinion, it might be a reafon for their calling this river Pharphar; and if this was the Pharphar, the Barrady might be the Abanah. Thefe waters, when united, run between the high mountains in a very narrow vale for about two leagues; on the north fide there is a narrow ftrip of ground at the foot of the mountain, and a little below the temple, the pleafant village of Fege is fituated; this narrow fpot is improved with gardens, orchards, and plantations, which make it a very delightful place-; to which the Damafcenes often retire, and fpend the day in fummer.

Near the river, about a mile from the rife of the Fege, I difcovered an aqueduct on the fide 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 archwife; I traced it for about four miles, most part of it is from twenty to forty feet above the river; in fome 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 feveral of the hollow parts of the mountain; where I first difcovered it, there is a channel cut down to it through the mountain about one foot fix inches wide, and two high; I went about three quarters of the way up thefe hills, and by what I could difcern, the water of a mountain torrent was flopped 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 fay this aqueduct is carried round the fide 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 fhould be inclined to think it was carried along to the end of the mountain Antilibanon near Hafleah, as I was afterwards informed it was, where it might be conveyed from the fide of the mountain to a high ground that extends to Palmyra; and there is great reafon to think this, as it is a very dry country, where they have hardly any other fupply but from the rain water.

Though I faw 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

this aqueduct was conflantly fupplied from the Fege, which might be by an open channel that may have been filled up; but it was doubtlefs fupplied alfo by thofe channels down the mountains from the rain water, and by the melting of the fnow, and when there was plenty of water, it might be let out from the aqueduct into cifterns, at the feveral villages, for the ufe of the country when the rain water failed; and at Haffeah abovementioned, about feven leagues fouth-eaft of Hems, I faw a ruined work, like a large pond or ciftern, funk a confiderable 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 fpring; whether it was ever conveyed by this aqueduct, or by another to Damafcus, for a fupply of wholefome water, and fo 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 fome letters remain of a Greek infeription 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 fuys, 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 Damafous to Hems, the antient Emefa.

THE journey from Dainafcus to Aleppo is performed in eleven days with a caravan, which is generally numerous, in order to be fecure againft the Arabs, of whom there is great danger, effectially for the first part of the way, as far as Hems; they do not take the road of the Itinerary from Damascus to Emefa, which croffed the mountains to the north west, and went by Heliopolis or Baalbeck, and Laodicea ad Libanum; but they go to the cast 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 fet out from Damafcus for Aleppo, having hired a young janizary to go with me; I paid fixty 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 obferved that there were many vineyards about this place, which they watch from a high floor fixed on four poles, to which they afcend by a ladder. On the fixtcenth we went along the plain to the north east; I faw a spring encompassed with walls like those near Tyre, that the water might be conveyed to fome high ground. A little further there is an aqueduct from the weftern hills of a particular kind, which is much ufed in all these countries; the channel is about ten feet under ground; and there are holes down to it, at the diftance of about fifty yards, with a great heap of earth round them; fo that the channel feems to have been made, and the earth brought up by these holes; and, without doubt, they defcended by them to clean or repair it; this ground, I fuppole, is higher than fome other parts on which the aqueduct is carried; it is probable that this channel conveyed water to feveral villages from the great aqueduct brought from Fege; for I faw that it extended a great way. I here first faw the hills a confiderable way off to the eaft, no hills appearing that way from the parts about Damafcus.

In

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 Damafcus, though this place does not feem to be more than fifteen miles; in about two hours and a half we pafied over the hills; here the moft eaftern ridge of hills, which runs welt of Damafcus feems to end; there is but a finall defcent to the northern part of the plain, and we came in about an hour to Kteiphe. I faw a falt lake on the eaft fide of the plain called Moia-Bechr [the falt water]; for the foil being falt, the water evaporates in fummer, and leaves a cake of falt on the earth, but as this falt is not wholefome they are fupplied from Tadmor. This may be the vale of falt, in which, it faid, David got him a name when he returned from finiting the Syrians<sup>\*</sup>, though the valley of Salt near Tadmor feems to be the more probable place; the kingdom of David and Soloinon extending, without doubt, as far as Tadmor, which is mentioned to be built by the latter †.

Kteiphe † may be Adarifi of the Tables, placed ten miles from Admederin ; it is a pleafant village, encompafied with flight walls to keep out the Arabs; it is the laft place in the road under the pafha of Damafcus; we ftayed here in a very fine kane, which has a portico round it, in which there is a fopha raifed above the court for travellers to repofe on, and the ftables are within it. The Arabs came and afked if there was not a Frank in the caravan, and demanded a kaphar, which they faid would be due to them the next day; they feemed likewife to threaten to take me out of the caravan if I did not pay it; I was told that it was not ufual to pay a kaphar in caravans, and the conductors of it feeming to take part with me, I treated them with coffee, made them my friends, and refufed to pay any thing.

On the feventeenth we travelled an hour to fome hills, and went up by a gentle afcent, paffing by a ruined kane on the top of the hills, and a village called Juhina to the left at fome diftance on the fide of a hill; thefe hills were improved with vineyards, and may be the end of the fecond ridge of hills, which extend northward from Jebel Sheik. We defeended into a well cultivated plain about three miles wide, and paffed near a village on a hill to the right, from which the women brought eggs, raifins, bread, curds, cheefe, and other provifions to fell to the caravan; in about two hours we came to a hill, on which there is a ruined fquare caftle; on the other fide of it we arrived at the village Nephte; at the foot of the hill on which it ftands there is a fine kane and mofque, where we ftayed all night.

On the eighteenth we proceeded on our journey, and after a while perceived four Arabs (being the fame who had threatened me) riding at fome diftance before us; on which those who were foremost flopped that we might make a closer body, and two or three of the caravan went before to observe them, that they might not furprise us; it was faid, 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 faw no more of them. About half a league from Nephte is Heboud, which I did not fee; I was told, that antiently it was called Benfila, and that there are ruins of a large church there. Having travelled two hours, we came to fome hills that cross the plain, on which there is a low watch tower; these feem to be the end of a ridge of hills between the

<sup>\* 2</sup> Sam, viii. 13.

<sup>† 2</sup> Chron. viii. 4. This is generally thought to be the famous Tadmor, or Palmyra, effectially as it is mentioned with Hamath, which feems to be the country of Hamah.

<sup>&</sup>lt;sup>‡</sup> This is Coteifa, in the account of the journey from Aleppo to Damafeus, in which it is faid that the kane was built by Sinam Pafha, but I heard nothing that travellers were fupplied with provisions gratis.

fecond and third chain of mountains before mentioned; for afterwards we had to the weft, the high mountains, which are east of the plain of Baalbeek. About an hour beyond thefe 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 fituated on a hill, on which there feemed to have been a camp; I was told, that it was called Carinthia when the Franks had possible of it. I faw in the kane fome 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, fo that probably those towers extended to Pahnyra; 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 fee me; we ftayed here till night.

On the nineteenth we kept clofe together, being under fome apprehenfions of the Arabs; we went two hours along the plain, and paffed by a hill with a watch tower on it; our way afterwards was between low hills, and we came to a fpring where we expected to fee the Arabs, as it was a place frequented by them; we paffed by a molque, and two or three houfes called Bes: I faw here a plain coffin of polifhed marble, without any ornaments on it. We-went about two hours and a half through the defert plain to Haffeiah, computed to be eight hours from Caraw, though I think it is not fo much; when I was about half way between thefe two places, I faw a hill directly to the eaft, 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 defigned to have gone to that place from Haffeiah, but I found that it would have been a very dangerous undertaking, and the aga of Haffeiah, to whom I had letters, was not there. Haffeiah is fituated on the edge of a plain, which is higher than the country to the fouth; this plain extends away to Tadmor, or Palmyra, and is probably a part of the defert of Palmyra. I was informed by an understanding Turk at Caraw, that the aqueduct does not come to that place, but that it paffed near Haffeiah, where, he faid, there were fome figns of it; he alfo informed me, that they have an opinion among them that Haffeiah was no old place, and probably it was never a place of any confequence; fo that the principal defign of the aqueduct feems 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 Heffeiah they have now only fome bad water in the pond; it is a miferable place, there being only the governor's houfe in it, a molque, and two or three houfes enclofed within a wall adjoining to the kane, and a few other houfes built in a hollow ground, which feems to have been the bafin of a pond or ciftern for receiving water from the aqueduat. We ftayed all day in the kane, but lay abroad; this place and Caraw are lubject to the fame aga, independent of a patha; it is poffible Haffeiah might be Deleda of the Tables, fifteen miles from Ocurura, and ten from Laodicea, as it agrees very well with that fituation.

On the twentieth we travelled weftward in the plain, and about three hours from Haffeiah, went by an inhabited kane\*, where the people brought provisions to fell to the caravan; about a league further the plain of Baalbeck opened to us; I faw in it, at a diftance, fome wood, which they told me, were the gardens of a village called Ras, which might be Conna of the Itinerary, though that feems to be rather at too great a diftance, if the Itinerary is right.

In the account of the journey to Damafcus, it is called Shemu.

They fay the river Afe (the old Orontes) rifes about twenty miles north of Baalberk, and runs, I fuppole, as near by the north east corner of mount Libanon, a little further to the north weft, where it makes a large lake called alfo Afc, and I conjectured itmight be about three miles broad and eight long, and extends northwards towards Hems. There is no mention of this lake in antient authors; fo that probably it has been made like the lake of Mantua in later times, by fome ftoppage of the water of the Orontes. Some fay, that the Afe is alfo called Makloub. In this part I faw two little hills on the east fide of the lake, and one on the Afe, between the lake and Hems, and feveral others along the river to the north. The natives feem 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 \* fpeaks of Apamea as on the river Axius. And that it may not be thought a new name in hiftory, 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, AHAMEON TON HPOS TO AEIO. The river Marfyas, now called the Yarmuc, which fell into the Orontes near Apamea, rifes to the north between the hills that are welt of old Reah, which I shall have occasion to mention.

Here, I fuppole, we came into Upper Syria from Cœlefyria, and into that part of it called Laodicene, from Laodicea ad Libanum or Laodicea Cabiofa, which probably was on the welf fide 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 Marfyas, doubtlefs from the river already mentioned. Having travelled weftward from Haffeiah we here turned to the north, and after fome time, arrived at Hems.

#### CHAP. XIII. - Of Hems, Hama, and Marrah.

HEMS is the antient Emefat, mentioned in the Tables as twenty miles from Laodicea, and by the Itinerary as eighteen; it ftands on a fine plain, and is watered by a rivulet or fmall canal, brought to it from the Afe. The walls of the city are about three miles in circumference, and probably were made about the year one thoufand and ninety-eight, when the Christians had possefilion of it, during the time of the Holy War; for they are built like those of Casfarea on the fea, which were made by Lewis the ninth of France; except that there feemed to have been a terrace round on the outfide of the walls, defended by a parapet wall, on the outfide of which is the folle; it appears that there has been a rampart made round it fince that time, which was faced with ftone, probably after Saladin had taken it from the Christians, in one thousand one hundred eighty-feven, 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 defroyed by an earthquake, which happened in one thoufand one hundred fifty feven, when feveral other cities underwent the fame fate. The prefent town takes up only about a quarter of the fpace contained within the walls, being the north-weft quarter; the

§ Bibliotheque Orientale d'Herbelot, under Hems.

<sup>\*</sup> Sozomeni Hift. vii. 15.

<sup>+</sup> Vaillant Hiftor. Syr. pag. 261.

<sup>&</sup>lt;sup>‡</sup> The people of this country feem to be called Emifeni by Pliny, Nat. Hift. viii. 23. and fo alfo by Strabo. lib. avi. p. 735.

buildings are very indifferent; they are under the covert of a large ruined caftle, which is to the fouth of the prefent town; it is built on a high round mount, encompaffed with a folle about twenty feet deep and thirty paces broad, over which there is a bridge of feveral arches; it is built fo high that it rifes a confiderable way up the fide of the hill; the top of the hill is near half a mile in circumference, and of an irregular figure of ten fides; the whole mount is faced with ftone. The eaftern hiftorians fay, that Hippocrates refided here, and went often from this city to Damafcus; and the ecclefialtical writers relate, that St. John Baptift's head was found here in the time of the emperor Theodofius. The emperor Elagabalus was of this city, in which there was a famous temple dedicated to the fun, which was worfhipped here under the title of Elagabalus, from which this emperor had his name. It is faid the emperor Aurelian defeated Zenobia near this city, and afterwards built fome temples in it. About the town there are feveral pieces of pillars and capitals, and the remains of the antient gate to the north, which, from the bafement that ranges round, I conclude was adorned with pilaters.

About a furlong to the weft of the town, there is a curious piece of antiquity; it is a building about forty feet fquare 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 fame thickness; the casing of the building is very extraordinary, confifting of rows of flone four inches fquare, fet diagonally, one row being white ftone, and another black, alternately. There are two ftories of architecture, confifting of five pilasters on each fide, which are built of fmall white hewn flone; the lower flory is Doric, and the upper lonic, each flory being about nine feet four inches high; above thefe 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 fome remains of fine reliefs in flucco: fome of the people cell it the fepulchre of Caius; and Bellona fays, he faw the fepulchre of Caius Calar here; but this cannot be, for that prince being wounded in Armenia, died at Lamyra in Lycia, and his affecs were carried from that place to Rome, and deposited in the manfolcum of Augustus; and his epitaph is among Gruter's inferiptions, though indeed fome antient hiltorians fay erroncoufly that he died in Syria; fo that probably this was a monument crected to the honour of Caius, by the people of Emela, in order to gain the emperor's favour; for on the east and north fide, at the top of the fecond ftory, there is a Greek infeription, but I had no conveniency of getting up to read it; I could not fo much as diftinguish one letter of that on the north fide; but on the caftern one the first word is rALC, and I copied fome other letters \*. It is faid, there was another building of this kind at fome diffance to the north of it, and that a chain went from one to the other, and that they were the monuments of two fifters, daughters of an emperor; if there really was another, it is not improbable that it might be crefted to the memory of Lucius.

We flayed at Hems all day in the kane, and when I faw the infeription I was determined to carry a letter which I had, and a prefent of cloth, to the governor, who has the title of aga, and is independent of the patha; I defired him to fend a man with me; he was an old and fufpicious Turk, and very far from being polite; I endeavoured in

<sup>\*</sup> In the account of the journey to Damafous, the name mentioned in the infeription is FAIR 10FAIR. Belon, in his travels, fpeaks of this monument in these words : " Encor il y a un sepulchre à double estage, " hors la ville, haut clevé en forme de pyramide quarée, fabriqué de fort ciment, qui est inscrit des lettres " Greques d'un epitaphe de Caius Cæfar."

vain to get a ladder in order to copy the infeription. The governor fent for me to feel his pulfe, and to give him my advice; for I was mentioned in the letter as a phyfician; but when I came I told him it was a miftake, which made him more fufpicious; but I had no further need of him, and my prefent prevented my paying a kaphar of fourteen piaftres.

On the twenty-firft we fet forward on our journey; I obferved, that they reap their corn in thefe parts, whereas about Damafcus they pull it up by the roots. Croffing a fine plain, about twelve miles in length, we came to a high ground over the Orontes, on which the village of Reftoun is fituated, and near it are the ruins of a very large convent; there is a bridge here over the river. I faw in the road fome 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 Arethufa of the Itinerary and Tables, though the diffances in neither of them well correspond: the Tables, by mistake, put thefe places welt of the Orontes, whereas all of them, except Epiphania or Hamah, are on the east fide.

We travelled about twelve miles over a fort of a defert, and arrived at Hamah, which has generally been thought to be Apamea; but the Itinerary makes Apamea fixty-four miles from Emefa, and the Tables fixty-fix, whereas Hamah at most cannot be above twenty-four miles from Hems. Strabo fays, Apamea is directly on the other fide of the mountain from Laodicea in Seleucis, which is much to the north of Hamah; he alfo fays, that about Apamea there was much marfhy and meadow ground, and that the Orontes and a great lake made it a peninfula; 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 fituated in a narrow valley, having high ground on each fide of it : moreover, the eaftern hiftorians mention, that the earthquake in one thousand one hundred fifty-feven, deftroyed Hems, Hamah, Latichea or Laodicea, and Apamea; fo that in those times the city of Apamea ftill retained its name : Hamah therefore cannot be Apamea, but muft have been Epiphania, placed in the Itinerary thirty-two miles, and in the Tables thirty-fix from Emefa. It is probable this is the capital of the country of Hamath, the king of which, named Toi, fent prefents to David, and made an aliiance with him, on his conquering his enemy the king of Zobah, who probably was malter of the country about Palmyra\*. The ftore cities of Hamath alfo are mentioned with Tadmor, as built by Solomon t. On the whole, it is not certain where Apamea, at first called Pella by the Macedonians t, was fituated; but according to Antonine's Itinerary, it was in the road from Antioch to Epiphania and Emefa, fixty-nine miles from Antioch, thirty-two from Epiphania, and fixty-four from Emefa. The English gentlemen who have paffed between Aleppo and Latichea, have conjectured that it was at Shogle, where they pass the Orontes on a bridge; but this feems to be too near to Autioch; and if there really is fuch a place as Apamia or Famyah on the Orontes, which, in the account of the journey from Aleppo to Damafcus, is placed § about nine miles from the road, it feems very probable that it was really the ancient Apamea, and shayfar, which in that map is fouth of it, may be old Lariffa, fixteen miles both from Epiphania and Apamea, according to the Itinerary.

The fituation of Hamah is very particular in a narrow valley on the Orontes, the plains ending on each fide in high clifts over the river; it is open to the east and weft,

\* 2 Sam viii. 9, 10. - † 2 Chron. viii. 4. ‡ Strabo, xvi. p. 752. § Pag. 26. 5 which which is the courfe the river takes here; and without the town there are pleafant gardens on each fide of the river; the air of it is looked on as unwholfome. It is in a manner three towns; the principal town being on the fouth fide 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 flood, which might have its name on account of the confpicuoufnefs of its fituation; they now keep a horfe guard in this part: the weft end of the hill is feparated by art from the reft, and was a ftrong fort with a deep foffe to the eaft, cut down in the rock; the end of the hill, which is very high, is fomething of an oblong hexagon figure, and is all faced with ftone; but nothing remains on it at prefent, except a finall part of the walls. At the weft end of this there is another town or large fuburb, as there is a third on the north fide of the river, which extends up to many parts of the heights round it, fo that the city and fuburbs ftand on a great compafs of ground.

As many parts of the town are much higher than the Orontes, they have a method of raifing the waters by a great number of wheels in the river made with boxes round them, by which the water is raifed to feveral aqueducts, confifting of very high arches, which, if well built, might be compared to many of the Roman works; fome of the wheels are near forty feet in diameter, and raife the water to within five or fix feet of their height, which is conveyed along the fide of the hills.

There are very little remains of antiquity here, except fome ruins of an old gateway, and fome few capitals and pillars. I faw feveral 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 flourifhing condition about the middle ages, and that it was but an inconfiderable town before the time of Ptolemy, who does not make any mention of Epiphania; the city is now in a very flourifhing condition, it being the only town to which the Arabs of the eaftern defert about Tadmor can come, in order to be fupplied with what they want; which is a liberty they enjoy on a fort of tacit agreement, that they fhall not plunder the caravans that come to this city. They are not under a pafha, but have a particular bey or governor, to whom the city and a territory about it belong.

The chiefs or fheiks of Hamah, for fo thofe are called who are at the head of the Arab intereft in every city, are very famous in thefe parts, as they are defeended from Mahomet; they have the title of Emir, and they had a great influence and intereft in the city and country, till they began to abufe it. Some Englifh going to fee the head of them, on making fome compliments to him, with regard to the honour and dignity of his family; he had the modefty only to fay, that the people effecemed him as a prophet. They have a very fine palace, delightfully fituated on the river. I have been told, they have fuch a reverence for this family in fome parts towards Perfia, that if any one who has been guilty of a crime comes here, and obtains fome fort 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 confiderable number of Greeks. Abulieda, the great Arabian hiftorian and geographer, was prince of Hamah about the year one thousand three hundred forty-five, probably of the family of the fheiks of Hamah already mentioned. He had the title of fultan, king and prince of Hamah, and reigned three years, the fovereign power being in his family. He published two books, for which he is very famous; one an abitract 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, vol. x. 3 x in in order to have been excufed 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 flopped at Reftoun, we flaid 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 fet out a little after midnight. Before we had gone far, we faw all of a fudden about fifty Arab horfe coming towards us; immediately every one had his fire-arms ready, and it was curious to fee the footmen picking up flones in a great hurry to throw with their flings, which they have always tied about their waifts, and are very dexterous in the management of them; they proved to be fome Arabs, who had been robbers, but having fubmitted to the government, were fettled as honeft men. Having travelled about four leagues from Hamah, we paffed by a ruined village on a rifing ground, called Ktabai; another alfo called Afriminerra was mentioned; about this place I faw a ruin like a church; and two miles to the left a village called Tifin; and a league further on the left is Trimeris; there are a great number of cifterns under ground about thefe places. At fome diftance to the weft we faw a ridge of low hills that begin towards the lake of Afe. We arrived at Shehoun, which is about eight hours diftant from Hamah. This place, and a territory about it, is under an independent aga; it night be Cappareas of the Itinerary. On the twenty-fourth we proceeded on our journey, travelling between low hills, and in an hour came to Eifel Cabad. which is a ruined place with cifterns under it. When I was about half way between Shehoun and Marrah, I was told by one of Afia Minor, who was in the caravan, that about a league and a half to the east there was an obelifk, fome fepulchres, and other ruins, which he had feen 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 alfo Maronias of Ptolemy, and the people of this place may be the Muratocupreni, mentioned by Ammianus Marcellinus\*, who fays, their city was deftroyed by Valens on account of the devaftations they committed throughout the whole country. Though this place is faid to be thirty-nine miles from Epiphania, yet I do not take it to be above twenty-four, for the loaded beafts in the caravan went it in one day. I faw all along this road from Reftoun a great number of cifterns dug down in the rock on each fide of the way, to preferve the rain water, and about most of them force little ruins; fo that wherever I obferved many of them I concluded there had been fome antient village. Marrah is a very poor little town; there is a fine kane on the outfide of it, but nothing elfe worthy of obfervation, except a beautiful fquare tower of hewn ftone built to one of their molques, and a little ruin of a very old church, which feemed to have belonged to a building adjoining of a much later date, and might be either an old convent, or a Mahometan hofpital. 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; fo they were glad to take a fmall fum; but were very defirous to have got my letter; and I was informed that they would have deflroyed it, and then have obliged me to pay their full demand.

\* Strabo, lib. xxviii. cap. 7.

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On the twenty-fifth we fet out, and in about fix or feven hours arrived at Surmeen, where I went to fleep on the bulk of a fhop. I had fent from Hamah to my friend at Aleppo, to let him know that I was with the caravan, as he had prefied me to do by letter; and he was fo kind as to come as far as this place to meet me: he foon found me ont, and conducted me to his tent. In the afternoon we went about three leagues to the north weft to Reah, a large village fituated 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 thefe parts, there are great plantations of olive-trees, and they make a confiderable quantity of foap of the oil of olives, which is fent into Perfia, as well as that which is made in Tripoli and Damafcus. We afcended the hills to the fouth, paffing by feveral grots, on which there were fome very imperfect remains of Greek inferiptions, which to me feemed 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 fpot 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 flaid here all night. The aga had a great entertainment at this place, and mufic; he fent us fome of his provisions; and I was told they were fo polite as not to begin their mufic until they found we were afleep, that we might not be diffurbed by it.

On the twenty-fixth we went to fee feveral fine ruins of antient towns or villages to the fouth; in about an hour we came to Ramy, and afterwards passed by Magefia and Afhy, in all which places we faw ruins of villages built of hewn flone: we at length came to Kuph, which is a ruined village of fuch 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 ftone, which is eafily worked; the walls are built of fingle ftones, and are about eighteen inches thick : they are neither faftened with iron nor laid in mortar; and in this manner I faw feveral very beautiful walls at leaft thirty feet high, which flood true, and were not in the leaft ruined in fuch a courfe of time, being built on a firm rocky foundation; the flones are worked to fmooth that they join very close, and are laid in fuch a manner as to bind one another. In Kuph the buildings appear like very magnificent palaces; fome of them are built round feveral courts; I was aftonifhed to fee fuch buildings in a place fo retired, and in the midft 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 purpofe they were built. By the manner of architecture, which is not bad, they mult have been of the fourth or fifth century at the loweft. The croffes made over all the doors are a proof that they are Chriftian buildings; and as there are fepulchres built near every one of the large houfes, these places must have been antiently used for retirement by Christians of diffinction in those primitive times, to which they might come in order to feparate themfelves from the world, and to meditate on their mortality in fight of their tombs; and to these places they probably withdrew in order to end their days; and fome perfons who were inclined to fpend their fortunes in a devout retirement might live in thefe folitudes, not without fome grandeur, and maintain a religious hospitality. These fepulchres are very handfome fquare buildings; most of them are adorned with Corinthian pilasters at the corners. fupporting rich entablatures, over which they are built in the form of a pyramid; there are generally four or five very large ftone coffins in them, and a fort of fteps are made up the fides 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 feveral burial places, which feem to have been vaults under their houfes; and likewife great numbers

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of fepulchres cut into the rock, fome of which have a portico before them of three or four pillars, cut alfo out of the rock.

North of this village is a place called Elbarraw, which is only feparated from it by a little valley : here there is a ruinous well-built caftle, and fome decayed houfes, which are of no mean ftructure; there is likewife a well cut down through the rock. From this place we returned partly by the fame way, and went about two leagues to the north eaft to a village called Frihay, where there are remains of fome very handfome palaces, one of which is almost entire; over the door of another there is an imperfect Greek infcription, which feemed to contain the name of the mafter of it; one fepulchral building is like those of Kuph, except that it is covered with a cupola; the others are all in a different manner, and feem to have made a circle on a hill, at a little diffance from the houfes; 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 fingle ftones of that length, and finely turned; in the front of thefe arches there are fome imperfect Greek inferiptions, which I faw were of a religious nature, most of them being doxologies. Under one of the arches near a houfe, (in which I could fee no entrance into any grot,) there are two or three Greek inferiptions, which feemed to be Pagan, but in fuch barbarous unintelligible Greek, that they were hardly worth transcribing. In all the roads about these places, especially at the villages, we faw fome ruins and decayed churches built with hewn ftone, and in the fame tafte. We returned in the evening to our tent at Reah.

On the twenty-feventh in the afternoon we fet out and went three hours east fouth. 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 fome ruins and old columns, particularly a fountain covered with an arch supported by four Doric pillars, with a Greek infeription on it; we went through Montef, where we faw 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 fix or feven fine palaces, fome of which are almost entire, and there are almost as many churches: the houses are built round courts with porticos all round within, fupporting 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 feem to have been more magnificent than the houfes, efpecially three or four, which are built with three naves, the arches of which are fupported by pillars, and the largeft has great pillars in it of an oblong fquare figure, and a portico before it; on one fide there is an open building with a dome fupported by columns, which feems to have been a baptiftery; on the north fide of the church there is a building like a finall 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 raifed on a fine bafement, and before it there is a portico, confifting only of two pillars, which are in the front between the fide walls that fupport the pediment; this feemed to have been a family chapel, and under it is a vault with ftone coffins, or graves, cut in the rock : there is another of the fame kind near one of the palaces, with an unintelligible Greek infcription on the pediment. There are ruins of great buildings all round the large church, where probably many perfons might live in a fort of community; and this poffibly might be the first beginning of that fort of retirement in these parts, which was afterwards introduced and fettled in public communities in the monastic life: one of the churches was dedicated to St. Peter and Paul, and has on it this infcription :

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There is one fepulchre here of a very particular kind; two arches are turned at proper diftances, and about fix or feven feet above the ground a very large ftone 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 enclofed, 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-eaft, 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 foon left the road, and went to the northeaft to old Aleppo, afcending the hill which is over it, where there is a mofque, and a fheik's burial place; here we flaid all day, and vifited the antiquities about the place.

Old Aleppo is computed to be about twelve miles to the fouth of Aleppo, and near two leagues to the eaft of the high road; I take this place to have been Chalcis, the antient capital of the diffrict of Chalcidene, and not the antient Bercca, which, without doubt, ftood where Aleppo now is. Chalcis is placed in the Itinerary twenty miles. from Arra, and eight from Beroa, though it is not fo much; but the former agrees. very well with the diftance of thefe places; in the Tables indeed it is twenty-nine from Berya, which may be a miftake for nineteen. The road in the Tables from Antioch to Berya, joins at Chalcis with the road of the Itinerary from Emefa to Beroa; and now the common road from Hems is not far from it, and the road of the Arabs is clofe by it. The reafon why the road has been changed is probably becaufe it might not be fo fafe on account of robbers. Ptolemy places Chalcis twenty minutes fouth of Bereea, all which diffances are too great, it being but fixteen miles from this place to Aleppo, round by Kan Touman. The true Arabian name of this town was Kennafferin, and it is fo called at this time ; the Arab writers alfo 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 fame name; and it is probable, that the Arabs finding Chalcis a flourithing 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 diffrict by the fame name, which the natives originally gave to the city; the Greeks probably giving it another name, ufed only by themfelves; it was no inconfiderable city in the time of the antients, being the ftrong hold of the extensive country called Marfyas. The remains of it are about a mile fouth 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 courfe of this river feems formerly to have been on a lower ground nearer the old city, and to have been carried higher in order to water fome lands: as this place was called Chalcis ad Belum, it is not unlikely that Belus was the name of this river, unlefs it might be the name of the mountains near it, which are now called Sheik Aite: there are fome 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 fquare towers at equal diffances. At the fouth-east fide of the city is a raifed ground, on which there are foundations of an antient caftle, which was about half a mile in circumference, and they fay, that there are three wells in it; all now is a confused heap of ruins, except on the north-east fide without the town, where on an advanced ground there are foundations of an oblong fquare building, which might be a temple. There is a high hill to the welt of the city, on which the fortrefs probably flood, which was the great defence of all this country; on the top of it there are three or four very fine large eitherns, like arched vaults, cut down in the rock, with a hole in the top to draw up the water, and fteps down to them on: one fide; there is likewife a molque on a mount, which is the highest part of the hill, where

where I faw fome fragments of Chriftian Greek inferiptions; and at the eaft end of the molque are the foundations of a femicircular 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 fpread 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 fome of them, probably Trajan; for there is a medal of this city, with Trajan's head on it, and this reverfe, DA. XAAKIAEON. From the top of this hill I faw the minaret of the molque in the caftle of Aleppo, though there are high mountains between thefe places. We fet out on the twentyninth, and went along by the river to the high road from Damafcus, and came to Kan-Touman in that road, which is fix miles from Aleppo. This kane, they fay, was built by Touman Bey, the laft mamaluke fultan of Egypt, but I do not know what authority they have for it; there are fome fmall brafs cannon on the walls of the kane. Pafling over this hill we came into the open uneven country in which Aleppo ftands. 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 conful fent his chancellor, dragoman, and chous or meffenger, with his compliments, and we all went together to Aleppo, paying the compliment of alighting at the conful's houfe, and when I had paid my refpects to him I retired to the houfe of my friend.

#### CHAP. XV. — Of Aleppo.

THE country in which Aleppo ftands 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 weft by mount Amanus, and to the eaft by the Euphrates, ftretching away to the fouth beyond the valley of falt, as far as the large barren deferts of Palmyra, and is partly bounded to the fouth by the hills which we paffed over. The country about Aleppo is a rocky freeftone, and the foil is fhallow.

Aleppo itfelf is fituated partly on the plain, and partly on two or three rifing grounds; it is encompafied with walls of hewn frome, which are thought to be moftly of the mainaluke building; thefe walls are not above three miles in circumference, but there are great fuburbs, efpecially to the north, fo that the whole cannot be much lefs than five miles in compass. Aleppo is generally thought to be the old Bereea, and though there are very few marks of antiquity about it, yet they are fufficient to prove that there was an antient town here. I was informed, that they frequently find marble pillars a confiderable depth in the earth to the north-east of the castle, where the old town probably flood. One of the hills to the north of the town feems to be raifed by art into a high mount, on which the cafile of Aleppo flands; and the foffe is near half a mile in circumference. The ftreets and bazars, or fhops, are laid out like those of Damafcus; it is efteemed one of the beft built cities throughout all the Turkifh dominions; the houses being of hewn free stone, and there are some mosques and kanes efpecially, which are very magnificent; feveral of the former having large domes to them. But the buildings are not high in proportion to the fize, and the domes are railed fo little above them, that they appear low and flat, though built with great expence.

The Jews and Chriftians of the country live in one of the fuburbs, and the Franks in one quarter of the city: the houfes being all terraced over, they can go from houfe to houfe 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

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is fo fine that the people lie on the tops of their houfes during the fummer feafon. On the north and weft fides of the town, at fome little diftance, runs the river Caie, which, though a fmall dirty-ftream, yet paffing through the gardens makes them very pleafant; this river is loft in a morafs about four miles to the eaft of old Aleppo. The gardens produce a great variety of fruit; there are fmall houfes in them, to which company often retire for fome weeks in the fummer; and thefe gardens may be hired at any time for a party of pleafure. The water which they use for drinking is brought about four miles from the north by an aqueduct on the ground, and in fome parts, where there are little hills, the water runs under ground, in the manner as defcribed near Damafcus; the water here has a certain quality, which makes ftrangers, 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 troublefome; fome have not this diforder till after they have lived there many years; and it is obferved, 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 fubtle people, and the Turks, both merchants and others, value themfelves much on appearing and being efteemed 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 fqueezes their purfes; and their tyranny this way often falls very heavily on their Christian subjects.

Aleppo is the great mart for all Perfian goods, efpecially for raw filks; a large caravan comes from Balfora or Bofra, on the Euphrates, which is ufually a month on the road. This trade has however much decayed fince the Perfian war, on which the filk commonly brought from Afia Minor to this place began to be carried to Smyrna; and the bufinels of filk and woollen carpets, which were made in the north part of Perfia towards Tauris, almost entirely decayed; and the communication this way being cut off, the demand gradually leffened, till the art itfelf was almost loft. They fend to Europe fine goats hair of Perfia, in order to make hats. They manufacture also many burdets of the fame kind as those of Damascus, but not in fo great perfection, and fend them all over Turkey, and to Europe: this place is alfo famous for piftachio nuts, of which they have great orchards of a better kind than those that grow wild, and they are fent to all parts: the import is chiefly Venetian and Leghorn wrought filks, tin, many finall wares from Europe, and English and French cloths. The English factory was fettled here about the time of queen Elizabeth; it is of late much decayed, which is owing to the perfection and cheapnefs of the French manufacture, fo that there are not above fix or feven Englifh houfes here at prefent. The Dutch have a conful, and two houses, but their trade is almost entirely loft. This is the most famous place in Turkey for making tents.

About half a mile north of Aleppo there is a convent of Dervifes, pleafantly fituated on a rifing ground; there is in it a fine molque covered with a dome; and many tall cyprefs trees growing about the convent, make it appear a more pleafant place at a diffance than it really is; there being a great want of verdure in the country round about it: Thefe dervifes are not of the dancing fort, but there is another community of them at Aleppo, who exercife their devotion that way.

On the fouth-eaft fide of the town are feveral magnificent fepulchres of the Mamaluke times; they are indeed molques, which the great perfons, whilft they were alive, built to deposit their bodies in: the buildings generally confift of a portico built on three fides of a court with pillars, in a very colly and magnificent manner, with a grand grand gateway in front; oppofite to this is the mofque, 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 finett marbles, fomething in the manner of mofaic work. In one of the burial places, to the eafl of the walls of the city, they fay the body of Campfon Gaur is depofited, who was fucceeded as fultan of Egypt by Touman Bey, the laft prince of the Mamaluke fucceflion; he was defeated and killed near this place in a battle with fultan Selim. About a league alfo eafl of Aleppo, a remarkable battle was fought between Tamerlane and the fultan of Egypt, in which the former, according to his ufual fuccefs, vanquifhed his enemy.

The Armenians, Greeks, Syrians, and Maronites, have each a church in Aleppo, which are all in the fame quarter of the town. The Armenians and Greeks have a bifhop in this city; the latter, excepting about a hundred families, are of the Roman Greek church.

The Jewifh fynagogue feems to have been an old church, and fome part of the walls of it are remains of an antient building that was adorned with very good Corinthian pilafters, and probably was built when Chriffianity was first established by the temporal power. There is a mosque with Corinthian pillars in it of a Gothic taste, which, they fay, was a church; and adjoining to it are remains of a portico or cloifter in a better style; it is near the great mosque, which, they fay, was the cathedral church, and is built round a very large court; fo that probably the other was fome building belonging to it.

I faw in Aleppo a bronze statue of Minerva, about two feet and a half high, but the head has been broken off.

The Englifh pafs their time here very agreeably; and in the excursions which they make for pleafure they are commonly refpected by the Arabs, Curdeens, and Turcomen, there being very few inflances of their having been plundered by them. They live very fociably with one another, and pafs two or three days in the week either in the gardens, or under a tent in the country, or elfe amufe themselves in the feafon with country diversions.

I had a very good profpect of going from Aleppo to Palmyra: having mentioned to the conful the defire I had to make this journey, he told me, that it was a very fortunate time for me; the fheik, or, as the Europeans call him, the king of Palmyra, being at Aleppo, and that he had a very good intereft in him; he was accordingly applied to, and faid, that if I would ftay fome time till the heat of the feafon was over, he would take care that I fhould fee every thing without the leaft danger. It is probable he forefaw what was coming upon him; for foon afterwards I heard that he had been fupplanted 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 Hafan, where we lay all night. On the fifteenth we fet forward, and foon came to the fountain that fupplies the aqueduct, which rifes in a round basin about thirty feet in diameter; the waters are raifed by a wall built round it: there is another stream that rifes further off, and here unites with this; in about an hour and a quarter we passed by Haffan-pacha. Having travelled above two hours further, I faw Arface at about the distance of fix miles to the west, in the way from Aleppo to Corus. Arface is thought by fome to be Minniza of the Itinerary, twenty-two miles from Bercea, and twenty from Cyrrhus. Khillis is another

another confiderable town this way which I did not fee; it is computed to be thirty-fix miles north of Aleppo, and about as many fouth weft of Antab; it is at the foot of mount Taurus, and is now a noted mart for cottons. At the diftance of ten or fifteen miles from it, in the mountains to the north and north weft, there are three or four paffes defended by caftles, conjectured, from the architecture, to have been built about the time of Juftinian, 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 ufual government of an aga; there are no remains of antiquity about it, but as they find feveral 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, fuppofed 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 Arface. Cyrrhus was the antient capital of the country called from it Cyrrheftica. Corus is computed to be about thirty-fix miles north north weft of Aleppo; the rivers Sabon and Ephreen run near the town \*." There are confiderable 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; fome 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 ftones, which is fifteen feet high, and, without doubt, ferved as a fortrefs; and I faw fuch hills near many of the villages, on which they doubtlefs fortified themfelves against the incursions of robbers. In about an hour and a half we came to Zelchef, which is computed to be eight hours from Aleppo, ten from Antab, and three from Killis, which is under the hills to the north welt. It was with great difficulty I got into a houfe; for they apprehended that we were foldiers, whom they expected there, to levy fome taxes on them; but when they were undeceived, I was lodged with the chief man in the village.

On the fixteenth we went forward, travelling through the fame fort of defert country, as it chiefly appeared to be in the way from Aleppo, though as the harveft was paft, and they probably pull up the corn by the roots, the country might appear worfe than it really is; but there were very few trees to be feen 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 foil, and then going over the hills, we came into the plain of Sejour, through which there runs a river of the fame name to the eaft; the village of Sejour is beyond this ftream at the foot of a little hill. We paffed over three channels cut from this ftream, in order to carry the water into the river of Aleppo, over which we paffed about a mile further; it is here a larger river than it is at Aleppo, many ftreams being carried out of it below to water the country; as I was informed it rifes about two hours fouth eaft of Antab; fome Englifh gentlemen went to the place which is called Hajar-Yadereen or Gadjeia, where they faw the rife of it from about forty fprings near one another; another rivulet runs above it, which, they fuppofed, was the Sejour: there was an opinion in Golius's time that thefe fprings came from the Eu-

<sup>4</sup> The Ephreen, or Afrin, I imagine, fell into the lake of Antioch, running under the bridge called Morat-Pafila; but a gentleman, who has often travelled thofe roads, fays, it falls into a lake near Herem to the eafl of that lake. It may be conjectimed, that this was the Labotas of Strabo: I do not certainly know whether the Sabon runs into the Ephreen or not, though it is reprefented fo; if it falls into the lake of Antioch, it is probable that it runs under the bridge called Morat-Pafila.

phrates.

phrates. We went over fome low hills in the plain called Zaal-houn, and paffed a river of that 'name, which riles about an hour to the weft, and runs eaftward; we came to the village of Zaal-houn, where we ftayed all night, and on the feventeenth proceeded on our journey, and after travelling an hour, we went up the hills by a gentle afcent, and paffed over two ftreams: in about an hour we defcended the hills, paffed a fkirt 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 afcended the hill, and came down on Antab. The Arabic language is fpoke very little north of Aleppo: about half way between that place and Antab we came to a village that talked Arabic, and foon after to another that fpoke Turkifh; but moft of them underftand both languages. I had a letter to an Armenian merchant at Antab, who came to fee me, thewed me every thing about the town, and entertained me that evening in a very elegant manner at his houfe.

Antab is thought to be the antient Antiochia ad Taurum in Comagena, which was erected into a fmall kingdom by the Romans, when they made the reft of Syria a province. This town is fituated on two hills, and the valley between them, and is about three miles in circumference; the fmall 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 fprings that rife about this place. The air of Antab is effeemed to be very good; the people live moftly on the hills, and have their fhops in the valley; which being built at the foot of the hills, and having flat roofs, one infenfibly defeends upon them, and on the covered ftreets which are between them; fo that it furprifes any one when he imagines that he is walking on the ground, to look down through holes, which give light to the ftreets, and fee people walking below.

There is a ftrong old caftle on a round hill, with a deep folle about it cut out of the rock ; it is in one refpect different from all thefe kind of caftles I have feen ; for within the folle there is a covered way, the bottom of which is about the fame height with the ground on the outfide of the folle; great part of it is cut out of the rock, the reft being built and arched with hewn ftone; from this covered way the hill is cafed all the way up with hewn ftone, as defcribed at Hems. They have here a confiderable manufacture of coarfe ftamped 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 fpeak Turkifh, as they do in almost all the villages between Aleppo and Antab; and from this place northward the Arabic language is not fpoken. As they find many medals here it is a proof of the antiquity of this city; they are chiefly of the Syrian kings, and fome alfo of the kings of Cappadocia; this town is in the high road to Ezroun or Erzeron, which is towards the rife of the Euphrates, at the diftance of ten days journey. It is fuppofed that Erzeron is the old Theodofiopolis, and that it changed its name, when the people of Artze near it retired to that place, after their town was deftroyed. At a place called Serpent, among the Mountains, about fix hours to the north, they find a fort of marble, that has been thought to refemble porphyry; I procured a piece of it; it is a marble of a very pale red colour, with fome finall fpots in it of white, and a deeper red, and of a pale yellow.

On the feventeenth, about two hours before midnight, I fet out towards the Euphrates, in company with two Turks, who were going that way, there being fome danger in the road; we paffed the river Scjour, travelled an hour between the hills, and as long through a plain; we afterwards afcended for about two hours between the hills, and defeended into a narrow valley, in which we were under fome apprehen-

fions.

fions, as it had ufually been a harbour for rogues. In about an hour we came to the village of Aril, by which there runs a ftream of the fame name; we came to another valley, paffed by Carrat, and having gone about an hour and a half further, came to Hyam, where we repofed in a grove near a fpring, until about four in the evening; this place is famous for a large fort of imperial pears called the Hyam pears. We afcended a fteep hill, and having travelled on the top of the rocky mountains for about two hours, defcended into a valley; on the further fide of it is a village, which is moftly under ground, called The Village of Piftachio Nuts, becaufe piftachio trees grow wild about it; we paffed over mountains, and came into another valley, and going up the hills again arrived at Jobar, where we ftaid all night; and as there was a Turkifli man and woman of this village in our company, we were received with much civility; and after fupper, the whole village came and fat round the carpet, and one of them played on a tambour, and fung a Curdeen fong.

On the nineteenth we travelled half an hour on the hill, and defcended into a deep vale, in which the river Simeren runs; from this vale we afcended 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 caftle] is fituated on the Euphrates ; the river Simeren, which comes from the weft, and falls into the Euphrates at this place, feems to be the river Singas, which, according to Ptolemy, runs into the Euphrates in the fame degree of latitude, in which Antiochia ad Taurum is fituated, though indeed this place is more to the north than that city. Ptolemy fays, that the river Singas rifes at the mountain of Pieria; I was informed that this river rifes about two hours from Antab, and it is probable Singa was at the rife of it. If this was the Singas, Samofata, the capital of Comagena, was fixteen minutes north of it, according to Ptolemy; but I could find no account of any ruins of that place, which is faid to be forty miles to the fouth of the cataracts of the Euphrates, where it paffes mount Taurus; I could get no account of these cataracts; they are probably only fome finall falls of water, occasioned by rocks that crofs the bed of the river. Samofata is famous for having given birth to Lucian, and Paulus Samofatenus, the heretical bifhop of Antioch; it was also the flation of the feventh Roman legion. If the river at Romkala was the Singas, Zeugma, according to Ptolemy, was twenty minutes fouth of it, which agrees very well with the fituation 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 afking if there were any figns of a bridge there, I was affured, that, when the water is low, they fee on each fide 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, becaufe Ptolemy mentions none on the Euphrates in the fame latitude, but puts down Urima as ten miles to the north, and Arudis as five miles fouth.

The caftle of Romkala, though much ruined, is worthy of the curiofity of a traveller; it was probably the work of the Greek emperors, from whom it may have received its name. This caftle was probably in the country called Cyrrheftica, becaufe Urima, ten miles north of it, was in that part of Syria; that is, on a fuppofition that the river which falls into the Euphrates here, was the river Singas. The caftle is fituated at the north end of a chain of mountains over the river; the mountain here is narrow, and the part on which the caftle flands is figurated from the mountains to the fourth, by a very extraordinary deep folfe cut in the rock; it is faid, there was a defign to have funk it follow, that part of the river Simeren flould have run that way, and made

the

the place an island, which feems not to be fo difficult as what has been already done. The afcent is on the west fide, where there are four terraces cut in the rock one over another, with a gateway to each of them, fome 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 afcent, and fteps from one terrace to another; there is alfo a great afcent within the caftle walls. There are two churches in the caftle; the lower one feems to be the more antient, and confifts of three naves; the weft end of the middle nave is adorned with an angular pediment, and the fide ones with a half pediment, which from this appears to be the ftyle of the Greeks; and it may be fuppofed that Palladio borrowed this kind of architecture from them. On the top of the hill there are fome very magnificent old buildings, and a fmall church in a Gothic tafte, though very grand. This church on fome certain days is much reforted to by the neighbouring Chriftians, and is called Der Nafite, from which one would imagine, that there was antiently a convent here. This church is almost a fquare; and there are two chapels on each fide of the high altar; the afcent to the church is by a flight of eight fteps on each fide to a landing place; at the bottom of thefe flights, there are two great octagon pillars with Gothic capitals.

Another curiofity in this caftle, is a very large well, which is now partly filled up; they fay, that the bottom of it was on a level with the bed of the Euphrates, from which it was fupplied; and when the river is low, they fee fome ftone work of the canal that conveyed the water to it, and there are private paffages down to the river. The rock to the north eaft and fouth is cut down perpendicular, and the wall is built on it. The whole caftle, which is about half a mile in compafs, is entirely built of hewn ftone rufticated. This caftle has been made ufe of by the Turks as a place of banifhment for great men in difgrace; and when I was there, it was the hard fate of Ionam Cogia to be confined in it, who had been captain bafha or high admiral of the grand fignor'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 rifes much after rains, and fometimes even to the height of fifteen feet perpendicular: there are high clifts on each fide, from which there is a defcent to the river by fandy banks. The water is of a pale green colour, and the bed of a fpangling fand. The ferry boats here are very deep: the ftern 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 Mefopotamia in general; of Ourfa, the antient Edeffa; and of Beer.

WE croffed the Euphrates at Romkala into Mefopotamia on the nineteenth. This country had the fame name among the Hebrews as Syria, being called Aram, and alfo Padan Aram, though fometimes it is more plainly diffinguished from Syria by being called Aram Naharaim, or Aram of the rivers \*.

From the Euphrates we afcended the hills through plantations of piftachio nuts, and travelling about an hour and a half in a ftony road, came to an Armenian village called Gibeen, where there is a very antient church well built of hewn ftone; there is alfo an enclofure of high walls to the fouth of it, where there feem to have been lodgings for monks, for they have a tradition that it was a monaftery; 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 ftone covers over them. There are a great number of vineyards near the village, which bear excellent grapes. The priefts here were very civil to us, and I hired a Chriftian that belonged to the church to go with us to Ourfa: we went about an hour to a fmall village called Arra, where a great Turk was building a large houfe out of the ruins of an old church and convent. We went on about two hours, and came to a fummer village of country people, whofe huts were made of loofe ftones covered with reeds and boughs; their winter village being on the fide of a hill at fome diftance, confifting of very low houfes. They chufe thefe places for the convenience of being with their cattle, and that they may be more out of the high road. At firft they were afraid left we were people belonging to the pafha, who had lately taken away two men by force out of their village to fend them to the war; but when they knew who we were, they were very well faitsfied; and I lay on my carpet near one of their houfes.

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 paffed by Kifelbourge, and defcending into a narrow valley, came in an hour to Bebè-bourg, where I faw the ruins of a church, and a little further those of another, and beyond this fome ruins on a hill; we travelled an hour and came to Goloufha, and in half an hour more to Dagouly, and afterwards to Zoumey at the fame diffance, and going half a league further we came to an encampment of Rufhowins, a fort of herdfmen; thefe were Curdeens. Here we flaid part of the day near one of their tents. We went about four hours along a plain, paffing near feveral villages; we afcended a hill, and in half an hour came to fome confiderable 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 houfes, one of which feemed to be built on a fepulchre, with an arched entrance, and near them is a church almost entire. Here fome Curdeen Rushowins were taking care of their corn, and one of them flewed 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 fort of grout and four milk. They performed fome ceremonies of beating pans, and praying, which they told me was on account of fome change of the moon : I lay near fome of their tents.

On the twenty-first we fet out, and after travelling fome time we came to the head of a rivulet called Burac; we went along a vale, and came to a caufeway about ten feet high, made with hewn ftone, which feemed to be an antient work; beyond it there is a wide arch turned over the rivulet, which ferves 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 fame 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 alfo to a Christian, who was fecretary to the passes is the pressed me to go home with him, where I was handfomely 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 Edeffa; and many learned men, and the Jews univerfally are of opinion, that it is Ur of the Chaldees. The latter fay, that this place is called in feripture Ourcafdin, that is, the fire of Chaldæa, out of which, they fay God brought Abraham; and on this account the Talmudifts affirm, that Abraham was here caft into the fire, and was miraculoufly delivered. This place feents feents to have retained its antient name, as many others have done; Edeffa being the name given it by the Greeks: however, the name of this city feents 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 diftinguilhed from others by the name of Antiochia ad Callirrhoen, and there are medals which were ftruck 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 fouth welt corner of a fine plain, which appears more beautiful, becaufe all the other parts about it are rocky, or mountainous; the town is about three miles in circumference, encompassed with antient walls, defended by fquare towers. On the north fide there is a very deep follee, which feems to be the bed of a winter torrent coming from the weft; on the eaft this foffee is not fo deep, there being much morafly ground on that fide: the hill on which the caftle ftands is to the fouth: fome parts of the town are tolerably well-built, though it is not well laid out. The great beauty of it confifts in fome fine fprings that rife very plentifully between two hills, and at the very walls of the city: one is confined to as to form a fine oblong fquare bafon of water, is very clear, and full of fifh, which fin about in fhoals, the Mahometans not permitting any of them to be caught. There is a walk on the fouth fide of it, and on the north a very beautiful molque, and an open colonade between the court that belongs to it, and the water ; they have fome ftory, that Abraham came here after he would have facrificed his fon, and the fpring rofe on his coming to this place : one part of the mofque is effeemed very holy, and it would be exceedingly difficult for any Christian to obtain leave to go into it. At a fmall diftance fouth of this, there is an irregular bafon of water full of fifh likewife; from each of them a ftream runs eaftward through the city, and ferves 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 caffle is fituated on the fouth fide of the city, at the beginning of a chain of hills which run fouthward : the afcent is very fleep, and there is a deep foffee cut into the rock on three fides of it; the caftle is about half a mile in circumference, but there is nothing remarkable in it, except two very lofty Corinthian pillars with their bafes, the capitals of which are fine; the columns confift of twenty-fix flones, each about one foot fix inches thick; they are probably the remains of a portico belonging to fome large temple. There is a tradition that the throne of Nimrod flood on thefe pillars; it is certain, however, that Tamerlane erected fome trophies on them. From this caftle there is a very delightful profpect of the city, the water, the gardens, and the fine plain to the north, which make it in every refpect a very charming place. Towards the east end of the city I faw fome Corinthian pillars standing which might belong to a temple : to the fouth of the caftle the hills are higher. There are a great number of fepulchral grots cut in them for a confiderable way, which are a proof that this was a very populous city in antient times. Some ecclefiaftical hiftorians mention, that Abgarus, king of Edeffa, fent a letter to our Saviour ; and there is a ciftern near the town, concerning which they have a confused ftory, that the meffenger 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 with an anfwer from our Saviour, being attacked by rogues, dropped the letter into this ciftern; and, they fay, the waters of it fince that time have had an extraordinary virtue, efpecially in all foul and fcrophulous diforders; but the truth of this whole ftory has been much queftioned. There are feveral medals found here of the kings of Edeffa, of the name of Abgarus, whofe crown or tiara, is of a very particular form.

This place is the refidence of a pafha, who not only commands the greateft part, if not all Mefopotamia, but alfo a confiderable tract of country to the weft of it as far as Antab: there is a great trade in this place, as it is the only town in all thefe parts for a confiderable diftance, and as it is the great thoroughfare into Perfia. They prepare Turkey leather here, efpecially the yellow fort, for which they were formerly famous. There are a confiderable number of Armenian Chriftians in the city who have two churches, one large one in the city, the other at fome diftance from it; in the latter they fhewed me the tomb of a great faint, whom they call Ibrahim. As Ephraim Syrus was a deacon of Edeffa, it may be concluded that is the tomb of that father of the church.

Ourfa is about three days journey from Diarbeck, which is fituate on the Tigris, and probably is Dorbeta of Ptolemy, mentioned as the moft northern place on the Tigris, and thirty minutes north of Edeffa; it gives the name of the Diarbeckier to all this country; the Tigris is navigable from Diarbeck to Mouful, faid to be the antient Nineveh; from that city to Bagdat they carry on the navigation with floats of timber tied together on fkins of fheep and goats filled with wind; the goods which they carry are moftly hemp, foap, coarfe callicoes, which they weave and print there, and Turkey leather, efpecially the yellow fort, which they make in great perfection. The Capuchins have a fmall convent at Diarbeck; there are a great number of Armenians in that town, who call the place Keramit.

The Tables place Carræ twenty-fix miles from Edeffa, which is, without doubt, the town now called Harran or Heren. This place is remarkable for the entire defeat of Craffus and the Roman army, by Surena the Parthian general \*. The Jews fay, that this Harran is Haran of the holy fcripture †, to which Terah the father of Abraham went up with his family from Ur of the Chaldees, and died there ‡. St. Jerom alfo is of the fame opinion, and many other authors of great credit; and the prefent name feems to confirm it.

On the twenty-fecond of Auguft we fet out to the fouth weft, and travelled through a country very thinly inhabited : we went half an hour in a fine paved road on the fide of a hill over a narrow valley, and travelling along vales and over hills for about five hours, we paffed by fome cottages where they were faming 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 handfome mofque; to the north of it there is a fine rivulet, and to the weft of the village a hill, on which, they fay, there was a fort held for fome time by a rebel pafha. We went about an hour and a half to an encampment of Ruthowins, called Kolejoly; I lay near one of their tents. On the twenty-third we travelled over a plain, came in three hours to a defcent, and travelled two hours more through an uneven country encompafied with hills, in which we paffed the beds of feveral winter torrents. We came to the hill over Beer, where

\* See note, p. 534.

† Gen. xi. 28. 31.

‡ Gen. xv. 7.

there is a fine fpring which is conveyed down to the gardens of Beer, and to every part of the town.

Beer is computed to be about fixteen leagues welt fouth welt of Ourfa, and is fituated on the fide of the hills, over the eaftern banks of the Euphrates. The great plenty of water, together with the fine country along that river, and the iflands in it, make this very place agreeable. It is called Beerjick by the Turks, and may be Thiar of the Tables, and Barfampfe of Ptolemy, which feems probable on comparing the latitude of that place with Edefla \*.

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 fizes; to fome there is a fort of combuftible matter of brimftone, 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 flot from the bows in order to fet fire to the buildings of a town; they had another fort of long arrows, at the end of which iron bottles were fixed with wires, filled with the fame combuffible matter, which being fet on fire were flot from their bows: the crofs bows are about five feet long; the bow itfelf being almost firait. There are feveral large iron cafques, and fome coats of mail, made of fmall pieces of thick leather fewed together, fo as to make a hoop; feveral of thefe hoops joined together formed the coat: there are alfo many flings, large enough to throw great balls of ftone of a foot diameter, fome of which ftones I faw in the caftle; there are cords tied to the flings, to that they must have been managed by fome machine. Many have been of opinion that thefe were antient Roman weapons; and it is certain they very well agree with the defcription Animianus Marcellinus gives of them; but as it may be supposed that the Romans brought these arms to the greatest perfection, and as one fees on the arrows many papers with Arabick and other eaftern languages wrote on them, it may be reafonably concluded, that they are the arms which happened to be in the caftle when fire arms were first invented †.

This place is the great paffage over the Euphrates from Aleppo to Ourfa, Diarbeck, and Perfia. There was formerly a trade carried on from Beer to Bagdat, by two or three great boats, that went loaded yearly with the fame merchandizes that are carried from Diarbeck; but, for a year or two paft, this trade has been intermitted.

I had a troublefome affair on my hands at this place, which I will relate particularly, as it will give an infight into the nature of thefe fort of people. I had a letter to the aga at Beer, to defire his leave that I might fee the caftle, which I fent to him; and he anfwered, if I would come to his houle, he would fend a man with me. I accordingly went, and he fent me word, that certain prefents of cloth muft be made to him, his hafnadar, the cadi, and aga of the caftle. I fent word, that I had brought no cloth with me; on which he faid I might go and fee the caftle; and the aga's fecretary was going with me; but the aga's fon being unwilling that he fhould have a fee, fent a meflage after me, that I muft prefent the cadi an hafnadar, on which I returned to the kane. In about two hours after the aga fent a man to conduct me to the caftle,

where

Ptolemy places Barlampfe in the degree of 36-15, though Mr. Maundrel fays, Beer is in the degree of 37-10, but I do not know on what authority.

<sup>&</sup>lt;sup>+</sup> Some gentlemen who faw these things in 1702, mention that there were Arabic inscriptions on fome 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 every thing was flewn to me, except the arms; they pretended that the pafha had the key of them; but I found that was only a pretence, and that if I would prefent the aga of the caftle about the value of a guinca, I might fee them; which I complied with, and brought away fome of the arrows according to cuftom. Soon after my return to the kane, a meffage came, that the aga defired to fee me, for, without doubt, they had heard what I gave to the aga of the caftle; but I was conducted to the mololem, an officer under the aga, who aiked me, if I knew that I ought not to have feen the cafile without the aga's leave. I told him, that the aga had fent his fervant to conduct me to the cafile; he then faid, I must make prefents to the aga and to him; and if I had not cloth I might give it in money. I anfwered, that I had only money enough to bear the charges of my journey; on which he faid, I fhould not leave the place. I went to the kane, prepared for my departure, and rode down to the Euphrates, where I faw the man of the mololem haftening the boatmen to put off; but, contrary to their cuftom, I rode on horfeback into the boat at the open end of it, the aga and his people, as they told me, looking from their windows with finiles of applaufe; for I was afterwards informed, that on hearing the mololem had fent orders that they flould not carry me over, the aga had fent word that the mololem had no bufinels to ftop me, and that, though I gave nothing, I might go where I pleafed; fo I croffed the Euphrates, and came again into Syria.

That part which I faw of Mefopotamia, 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, notwithftanding which it produces excellent grapes and wine, and a great number of piftachio trees, which grow wild; the country is not well watered, having in many places no other fupply but rain water, which is preferved in cifterns. The northern parts are inhabited by Curdeens, who ufe no other weapons but pikes, not having fire arms. The fouthern parts are inhabited by a very bad generation of Arabs; and it is faid they are punifhed with death, if any of them pais the Euphrates into Syria: many Curdeens live very honeftly here as well as in Syria, and cultivate the land; in fummer they remove to fome place at a diffance 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 foldiery, 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 Chriftians are Armenians; the architecture of their churches is very particular; they have oblong fquare windows, and over them fquare windows; the former are only open in the fummer for coolnefs, and in winter filled up with hewn ftone fitted to them, and I faw fome of them open, and others that 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 fow water melons and other fruits of that kind as foon as the water retires, and have a great produce; there are feveral beautiful iflands below Beer, which produce a great quantity of hemp, which frequently grows near ten feet high. Some Englith gentlemen meafured the bed of the river at Beer, and found it to be fix hundred and thirty yards broad; but they found that the river in September

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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 fometimes rifes twelve feet perpendicular. The poor people fwim over the river on fkins filled with wind.

On the twenty-third of August we croffed the Euphrates. It happened to be a very windy evening, fo we took fhelter within the walls of fome cottages, but being advifed that it was not fafe to remain there, we retired into a ruined kane, and hired a man to watch with us all night; he flut the doors of the kane, and laid great flones againft them, for this place is much infefted with robbers, and the people are obliged to fleep all together on the top of their houfes, to defend themfelves against them. Accordingly in the night two or three men came and tied their horfes near the kane, and began to roll away the flones by means of a finall hole in the door; but the man went up on the walls and fpoke to them, on which they went away, and came again; however, on his fpeaking to them a fecond time, they went off. As there was fome danger in this journey from the Turcomen called Begdelees, I hired two of the most notorious of them at Beer for a fafeguard, and on the twenty fourth in the morning they came over to us. We went fouthward along the banks of the Euphrates, and having travelled a mile we paffed by a village, opposite to which is Mezera, on the east fide of the river, where there is a finall mount, and the village is beautifully planted with wood : the Englifh commonly encamp there, when they make any excursions this way; we then went at a little diffance from the river, and paffed by Kenaia, and over a ftream called Nifib, which has a deep channel; a fmall branch is brought from it, which runs further to the north. On the fouth fide of the Nifib is an uninhabited village called Ceurke, which is enclosed with a wall, and appears only like a large kane. On the caft fide 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 worfhip of the Syrian god Jerabolus \*. This city is mentioned as on the Euphrates; by what remains it appears to have been of an oblong fquare figure; it is watered on the north by a fmall ftream; the old town is about half a mile long from north to fouth, and a quarter of a mile broad; it has very high ramparts on every fide, except towards the river; thefe are probably the remains of the ancient walls, for there are fome figns of a wall on the top of them; there was an entrance on each fide of thefe three fides, the two largeft of which are to the weft and fouth: I faw fome remains of a bafement of hewn ftone on the well fide, but to the fouth I faw only the foundation of the gateway. There is a long mount on the east fide over the river, which is between forty and fifty feet high, extending fouthwards about two thirds of the length of the city, and is fixty-fix paces wide ; the afcent to it is oppofite to the weft gate. This was, without doubt, a caftle, and it was encompafied with a wall about eight feet thick. On the fouth fide of the town there are foundations of a building, which are a little to the north of fome confiderable heaps of ruins; they lie in fuch a manner, that it may be concluded there were great buildings in that quarter, divided from one another by fhort flreets. Thefe buildings probably belonged to a temple, which feems to have been to the weft, though very little of the foundations could be difcovered, as there is a ruined village

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<sup>\*</sup> Dr Halley, in his obfervations on the flate of Palmyra takes notice that Jeribolus is the fame deity that is mentioned in the inferiptions published by Gruter and Spon, which according to the latter is written ATAIEDAD. By the figure of this idol, extant in Spon, it appears, that this deity was reprefented with the moon on his fhoulders, and confequently was the fame as the Deus Lunus of the Syrians, whole name in their language could not be better expressed than by Jarchbol, Dominus Lunus.

on that fpot. To the north I faw a wall with pilafters on one fide of it; this wall is about a hundred and feventy paces long. I took notice of four low walls to the fouth, which feemed to have been the bafements of four colonades of a grand entrance or avenue; I faw alfo feveral bafes and pillars which lay feattered about this place.

From thefe ruins of Gerrhæ we went an hour fouth fouth weft to an encampment of Turcomen, where we ftopped; 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 coarfe fort of felt. A branch from the Euphrates comes from this place, and falls again into the river below, making a large fruitful ifland, chiefly cultivated with hemp.

We travelled an hour to the fepulchre of a fheik, called Ahperar, which is at the end of the plain on a rivulet; on the north fide of which we travelled about an hour to the weft, and crofled the river at a place where a caravan of Turcomen had ftopped, 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 fouth of Gerrhæ, doubtlefs the fame 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 fouth fouth weft over fome low hills through a defert country, and came to the river Sejour; we travelled by the fide of it weftward for about half an hour to an encampment called Sumata, belonging to Arabs, who are relations of Mahomet, and, as they fay, defcended from Sultan Ahmed of Brufa; their fheik lives at an emcampment to the eaft of Bambouch; there are in all about fifty tents of them. Here we ftaid all night, and on the twenty-fifth went about an hour and a half fouth eaft to the encampment of the fheik, which was on a ftream that was carried to fupply Bambouch with water. I was conducted to the tent of the great fheik Aiyptedeh, who by their accounts, amidft 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 filk, lined with fur, appeared to be a handfome black man, of a good complexion, between thirty and forty, and had much the look of a gentleman; he prefied me to accept of a collation and coffee, but as I defigned to fee the ruins before the heat of the day came on, I begged to be excufed, and he mounted his horfe, and went with me about an hour to Bambouch, commouly called by the Franks Bambych, and by the antients Hierapolis, which was the Greek name that was given it by Seleucus; it was called alfo Bambyce, which feems to be the Syrian name still retained ; and it is very remarkable, that Hierapolis in Afia Minor has much the fame name, being called Pambouk Calafi [the cotton caffle]. The Tables make it twenty-four miles diftant from Zeuma on the Euphrates and from Ceciliana; they place it alfo feventy-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 Cyrrheftica, and is fituated at the fouth end of a long vale, which is about a quarter of a mile broad, watered with a ftream that is brought by the aqueducts of Bambych; and, to preferve the water from being wafted, it paffes through this vale in an artificial channel or aqueduct, which is built with flone on a level with the ground. The form of the city was irregular; fome parts of the walls which remain entire, are

\* Plin. Nat. Hift. v. 26.

† Cæle babet-Bambycen, quæ alio nomine Hierapolis vocatur, Syris vero Magog. Ibi prodigiofa Atargatis, Græcis autem Decreto dicta, colitur. Plin. Nat. Hift. v. 19.

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nine fect thick, and above thirty feet high; they are cafed with hewn ftone both infide 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 afcent by a flight of flairs, which are built on arches; the wall is defended by towers on five fides, at the diffance of filly paces from each other; and there is a low foffe without the walls. The four gates of the city are about fifteen feet wide, and defended by a femicircular tower on each fide; the water that fupplied the town, as I was informed, comes from a hill about twelve miles to the fouth, and the city being on an advanced ground, the water runs in a channel, which is near twenty feet below the furface of the earth, and in feveral parts of the city there are holes down to the water about five feet wide, and fifteen long, with two flones acrofs, one about five feet, the other about ten feet from the top, in order, as may be fuppofed, to facilitate the defcent to the water; it is probable they had fome machines to draw up the water at thefe holes. In the fide of one of them I faw a from about four feet long, and three wide, on which there was a relief of two winged perfons holding a fheet behind a woman a little over her head; they feem to carry her on their fifty tails which join together, and were probably defigned to reprefent the Zephyrs, carrying Venus of the fea.

At the weft part of the town there is a dry bafon, which feemed to have been triangular; it is clofe to the town wall; at one corner of it there is a ruined building, which feems to have extended into the bafon, and probably was defigned in order to behold with greater conveniency fome religious ceremonies or public fports. This may be the lake where they had facred fifthes that were tame \*.

About two hundred paces within the east gate there is a raifed ground, on which probably flood the temple of the Syrian goddefs Atargatis, thought to be the fame as Afhteroth of the Sidonians, and Cybele of the Romans, for whofe worfhip this place was fo 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 fometimes even their own children, though they muft inevitably perifh. I obferved a low wall running from it to the gate, fo that probably it had fuch a grand avenue as the temple at Gerrhæ; and the enclofure of the city is irregular in this part, as if fome ground had been taken in after the building of the walls to make that grand entrance; it is probable that all the fpace north of the temple belonged to it. A court is mentioned to the north of the temple, and a tower likewife 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 fee no remains; it poffibly might have been where there are now fome ruins of a large building, which feems to have been a church with a tower; to the weft of which there are fome ruinous arches, which might be part of a portico. It is faid, that not only Syria, Cilicia, and Cappadocia, contributed to the fupport of this temple, but even Arabia, and the territories of Babylon; to the weft of the town there is a high ground, and fome burial places; and fo there are alfo to the north eaft, where I faw infcriptions in the oriental languages, and feveral croffes. At a little diftance from the north-caft corner of the town there is a building like a church, but within it, there is fome Gothic work, fuch as is feen in antient molques; and there is a room on each fide of the fouth end; the whole is ruinous, but very ftrongly built, and they call it the houfe of Phila.

The fheik invited us to go back and dine with him; but I took leave, and prefented 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 molque, which feemed 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 welt fouth welt 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, fo I gave them fomething more, and then they left us. We went on an hour to the place where the road goes to the north-welt 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 fituation 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; fo that we were in no finall danger of being robbed, either that night or the next day.

On the twenty-fixth we fet out three hours before day; in two hours we came to a fine fertile plain; in an hour and a half more we paffed near Bafhe, and in half an hour came to a large village called Bab, fituated under a hill, the weft end of which is called Sheik Majar; under that part of the hill a large village, called Sur, is fituated, which is three hours from Aleppo. I was informed that there is a very antient fynagogue at Bab, called fheik Efaiah, to which there is a great refort at fome 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 fouth-weft by the rivulet Mazouty, and near a village called Bezouah, and in lefs than an hour more came to a most pleafant 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 intereft in the lands, and is very much like the country between Chantilly and Paris; there is a fynagogue there which is had in great veneration, and, if I miftake not, they have fome antient manufcript in it, on the account of which it is much frequented by the Jews. In the hill near this town there are many fepulchres and curious aqueducts cut in the rock; they have fome tradition, that one of the minor prophets lived here. We dined in a garden at this place, and proceeded on our journey; I faw feveral buftards in this country. We travelled an hour to Beery, and an hour more by a fream called Ein Dahab [The golden fpring,] and came to the deferts; and after travelling about a league we arrived at Shirbey, where we were very civilly received by the fheik, and had a grand fupper ferved; for this fheik ufually goes with the Europeans to the valley of falt, but not without a proper gratification.

On the twenty-feventh we travelled three hours fouthwards to the valley of falt, which is about twelve miles eaft fouth eaft of Aleppo, lying under that chain of mountains which are between Aleppo and Kennafferin; this valley of falt is a lake in the winter, which I conjectured to be about five miles long, and a mile and a half broad in the narroweft part, and it may be near a league in the wideft; it is faid to be filled by rain as well as by fprings, one of which is falt, and is called the mother of the falt; in the fummer time the water evaporates, which being flrongly impregnated with falt from the nitrous foil, the falt remains on the ground in cakes about half an inch thick; they beat it in order to feparate it from the ground, and when they have collected the fineft falt on the top, they take up the cake, which has fome dirt mixed with with it towards the bottom, they feparate it as well as they can, and when it is thoroughly dry, and crumbled to duft, they throw it up in the air, as they do the corn, and the wind carries away the duft, leaving the pure falt. There is a fmall village here called Gebouc, built on an eminence which has been raifed by the refuse of the falt.

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 fouth; in two hours and a half we paffed by Trihanè, and in an hour more came to Elhafs; an hour beyond which we paffed 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 fome 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 weft. On the nineteenth of September we travelled north-weft and by weft, and in an hour and a half paffed by Beluremene. and half an hour further through Elarid, and then by Marah in a fine valley, which is about the fame diftance; in half an hour we afcended to a ftony, uneven, defert country, and travelling an hour and a half came to a well of good water, having feen feveral 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 fix hours from Aleppo; this convent was very famous in thefe parts in the fixth and feventh centuries, as well on account of the devotion that was paid to this faint, as for the fpacioufnefs and magnificence of its buildings. Cardinal Baronius, in his annals makes mention of St. Simon Stylites: and Evagrius fays, that he lived here on a pillar, which is the reafon of his being diffinguished by the name of Stylites, though another author gives an account, that he lived on the top of the mountain for fixty-eight years. The whole convent appears to have been built of large hewn ftone, and is above a quarter of a mile in length; the church efpecially is very magnificent, and is built in the form of a Greek crofs; under the middle of an octagon dome are the remains of the famous pillar, on which they fay St. Simon lived for fo many years; what remains of it was hewn out of the rock, that is, the pedeftal, which is eight feet fquare, and a very fmall part of the column; the part of the crois to the eaft of this was the choir, at the eaft end of which are three femicircles, where without doubt, there were, three altars, and the entrances

\* Some Englifh gentlemen in their excursions from Aleppo made the following obfervations, as to the fituation of feveral places, and their diffances: Rea, the village under the hill fouth weft of Aleppo is twelve hours from that city; old Rea three hours fouth-call of that; Freka two hours fouth-weft of Rea; Saint Simon Stylites fix hours to the north-weft of Aleppo; Killis nine hours north of Aleppo, and north-call 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 feven arches over the bafo, the fame that is called the Sabon by Mr. Maundrel; they then went fifteen minutes weft 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 rifes. 'I have alio been informed by an Englifh gentleman, fince I left Aleppo, who had been at the place, that about twelve miles weft of Aleppo, there is a round or oval pit about a hundred yards in diameter, and forty deep, it being a fold rock all round, which for the first twenty feet is perpendicular; below which there is alleep defeent to the bottom, where it terminates in a point; there is only one way down to it, which is not paffable for beafts; about half way down there is a grotto worked into the rock about four feet high, and thirty feet long. Europeans call it the funk village, from an opinion of fome that there was formerly a village fivallowed up there; or, if it is not natural, it might be a quarry for flone, which might be drawn up by proper engines, though the form of it feems to be an objection to it.

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to them are adorned with reliefs; this convent was deftroyed by a prince of Aleppo, at the latter end of the tenth century. I obferved that there was a ruined village below the convent. We went on an hour and a half to Ertefy, which is a village under the hill called Sheik Baraket. As I went this way, I faw feveral ruined villages, at fome diftance, built of hewn ftone. I obferved fome antient reliefs at this village, particularly three victories, holding three feftoons under three heads, on a marble coffin, with imperfect Greek infcriptions under them.

On the twentieth we went by a very difficult road up the high hill of Sheik Baraket, which is fo called from a Turkifli faint who is buried in a molque on the top of the hill; a little way up the north fide of this hill, in another road, there is an epitaph in Greek and Latin of a Roman foldier of the eighth legion; and at the foot of the hill to the north, there is a Greek infeription on a fepulchral grot, that has two flately pillars over it. The mofque or burial place on the hill adjoins to an enclofure about eighty paces fquare, which feems to be of great antiquity; the wall is built of hewn ftone, and is about three feet thick; there was a portico all round, as appears by feveral pieces of pillars ftanding; there are three or four tiers of ftone remaining, and I could fee that it was adorned with pilasters on the outfide. It is probable, that in the middle of this court there was either fome temple or flatue, probably of Bacchus, as I concluded from fome Greek infcriptions, which I copied from the outfide of the walls, two of which feemed to relate to the wall built round the court, and the third is fepulchral. It is poffible this hill might be famous for good wine, the fituation of it being very advantageous for vineyards, and on this account the god of wine might be particularly worfhipped here.

To the east and fouth-east of this hill there are fome magnificent buildings almost entire, which were probably built for places of retirement; from it we defcended to the fouth into a fine plain; towards the north end of which the direct road paffes from Aleppo to Scanderoon, and goes over the famous caufeway and bridges that are built over the rivulets, which run into the lake of Antioch. The bridge confifts of twentyfour arches, and is called Morat Paíha; the caufeway and bridges were built in fix months by a grand vizier of that name, under fultan Achmet, for the convenience of marching the army, and carrying the baggage to Bagdat. This road is now difufed, becaufe it is much infelted by the Curdeens; fo we went further to the fouth, 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 fignifying a bridge in Greek. The weftern 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 fome ruins. On the hill to the caft there is a magnificent ruin of the middle age called Kerayce; 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 fame as Imma of Ptolemy, placed in the road between Antioch and Chalcis, twenty-three miles diltant from the former, and twenty from the latter; the antiquities that remain here flew that it has been a place of fome confideration, efpecially the great number of fepulchral grots cut down into the rock, which is hollowed out into courts with feveral apartments round them; on fome indeed I faw Christian Greek inferiptions; among these sepulchres there is a very beautiful fabric, which is a fquare canopy of ftone with its entablature, fupported by four lonic pillars on a folid bafement; the place where it flands might induce one to think that it was fome fepulchral monument; but the manner of the building would rather incline one to conclude that it was defigned to place fome flatue in, as the object of

of worfhip; poffibly it might be older than the burial places here, which may be of the times of Chriftianity. In the fkirts of the village there are remains of two houfes; one of them is large, with a great enclofure, and a tower; the other, which is fmaller, has an lonic colonnade in front, both above and below; the crofs over the doors, and two Greek inferiptions, flew it to be a Chriftian building of the fane nature as many others I have mentioned. This feems to be the plain in which Aurelian firft conquered Zenobia, as it is faid to be near Imma, in the neighbourhood of Antioch; and I have been informed, that a pillar or obelifk was feen at a diffance towards the fouth end of the plains of Daina, which might be erected in memory of this action. When we came to Daina I faw a great number of horfemen, and we were apprehensive that they were Curdeens, but, on enquiry, we found they were the pafha's people, who were in fearch of fome cattle, which the Curdeens had ftole. Between this place and Alcppo there are the remains of an old caufeway about three hundred yards long, made with very large ftones, which has obtained the name of Julian's caufeway.

We went on towards Antioch ; not far from Daina we pafied by two or three magnificent ruined villages, and in half an hour cause to fome low hills ; and having gone as much further arrived at a fmall plain, in which I faw feveral ruins, and in about an hour came to a ruined village, and a handfome church almoft entire ; an hour further we came to a village called Tefin, which is very finely fituated on a rifing ground over a large plain, through which the river Afe, or Orontes, runs; the lake of Antioch is in this plain, and it is bounded to the weft by mount Amanus. In this village there are remains of the front of a church, adorned with fculpture ; and over the door of it is a defaced Greek infeription; Tefin is famous for the beft oil of olives in all the country. We paffed over the plain in the night, and I obferved the lightning fhooting horizontally in the form it is reprefented in Jupiter's hand, and on the reverfes of the medals of the Greek kings of Syria, which I took the more notice of, as I never faw it in that manner in any other country ; and without doubt, from this they took the figure of it as it is feen on the medals.

We repofed at Tefin till nine o'clock at night, when we fet out for Antioch in company with an aga and his retinue; in an hour and a half we paffed 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 fome way before the aga, and when I approached the bridge called Gefer Hadid, [the iron bridge] a Curdeen rode away from it in full fpeed; this bridge confifts of nine arches; there are two towers built to it, the gates of them are covered with iron plates, which, I fuppofe is the reafon why it is called the iron bridge. The Curdeens never venture over this bridge, fo that all the country to the fouth-weft by the fea fide, which is weft of the hills, is perfectly fafe as far as Acres, the Arabs not daring to pafs the mountains to the weft. I ftopped at this gate until it was day.

On the twenty-first, having croffed the Orontes, we came into a plain, and went to the fouth fouth welt; on the east fide of the plain there is a low ridge of pleafant 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 fouth fouth welt 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 faw in two places fome 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 fome fepulchral grots in them; there are also feveral fountains

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at the foot of the hills. I went within the walls of the old town, and ftopping at a garden fent a letter I had to a merchant under the protection of the English conful, 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 fet out from Antioch to the north, croffing the Orontes on a bridge, and in half an hour paffed over another bridge; in an hour and a half more I faw a village at fome diftance on the right, called Aiaouerazey, croffed another ftream on a bridge, and faw the river two or three miles to the right, that comes from the lake of Antioch, the waters of which run about eight miles fouthwards, and fall into the Orontes, it is called The Crooked Paffage; and they told me, that the camels in the caravans ford through it in the way to Alexandria, as this is a more fecure paffage than that which is to the north of the lake. We went northwards in the plain under the hills, and paffed at no great diftance from the lake of Antioch, called Bahr-Agoule [The White Lake], by reafon of the colour of its waters; I was informed, that it is called alfo Bahr-al-Sowda. The lake extends in length from the fouth foutheast to the north north weft, and may be about ten miles long, and five broad. Having paffed over two or three ftreams 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 feemed to be antient. This may be the Oenoporasof Strabo, which he mentions a little before the hill Trapezon, and I fuppofe is that which is now called Benclefi, which I shall have occafion 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 inclofure, 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 fide of it, near which we reposed for a short time, and joined a small caravan. We then turned to the welt between the hills; on the left is a high mountain called Alailum; we faw alfo, about two miles to the north, the ftrong caffle of Pagras on the hills; this was the antient name of it in the Itinerary, in which it is placed fixteen miles from Alexandria, and twenty-five from Antioch; which latter is a miftake, for the Jerufalem Journey (calling it Pangrios) puts it more justly fixteen miles from Antioch. As I have been informed a river called Sowda rifes in the mountain to the weft, and runs under this place, and is that river, over which the bridge is built, called Kefer Abead, aud falls into the lake of Antioch; and, I fuppofe, that the lake is called Bahr-el-Sowda from this river, which feems 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 fince their time.

The road over the hills is very dangerous by reafon of the Curdeen robbers. We went over two hills much frequented by them, but they do not ufually go to the weft of thefe hills; we went by a terrace on the fide of the hill, and faw great ruins of thick walls on each fide of the road, which might be a tower, or gateway; and approaching near Baylan, we went through a pafs cut in the rock; the former probably were the gates of Syria, which might be fo called from their being built like a gateway, and the latter might be a pafs to them. Baylan is about ten miles from Caramout; it

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is a large village, built on the fide of the hills over the vale, and has formerly been much frequented by the Europeans, even from Aleppo, on account of the coolnefs of its fituation, as it is at prefent by those of Scanderoon. This place is probably Pictanus of the Jerufalem Itinerary, placed nine miles from Alexandria and eight from Pangrios. This is one of the great paffes into Cilicia; and as there were three \* in all, it has cauled fome confusion in relation to them. The pass we now went through is either that which was called fimply the gates, or the gates of Syria<sup>†</sup>, and perhaps fometimes the gates of Cilicia t. The fecond pafs was near Iffus, fuppofed to be Baias, probably to the fouth of it; this was called the gates of Amanus []. Strabo does not feem to mention this pafs, and it may be concluded from the degrees of latitude in Ptolemy, and the order it is in, that he fpeaks of the middle pafs. The third I take to be the pafs near Ægæa, from one part of Cilicia into the other, which was alfo called The Gates of Amanus §, and the gates of Taurus; and I would diffinguish it from the others by the name of the Gates of Taurus, or Cilicia T. We went along the fide of the hills for about two or three miles to the weft, and defcending turned to the fouth, and having gone a mile, came into the plain, and travelling about fix 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 Iffus in Cilicia. The Jerufalem Itinerary calls it Baiaæ, and places it fixteen miles from Alexandria, and Ptolemy makes lifus fixteen minutes north of that place. The bay also had the name of Ifficus from this town, which is fitnated 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 fhips might poffibly lie fecure in former times, but now it is a very bad harbour, being much exposed to the fouth-west winds, which are very dangerous; on the fouth fide of it there is a mountain torrent, which comes from that opening, by which there is an afcent to the gates of Amanus; this is the middle way of the three mentioned into Cilicia; the bed of this torrent I fuppofe to have been the bounds between Cilicia and Syria with those who make all fouth of Ifius to be in Syria. Cicero mentions, in one of his epiftles, 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 Tuurus, by which Alexander paffed; the plain, to the weft of the mountains in which Baias ftands, is not above a mile wide, but it is a fine fpot : and the gardens about Baias are the beft in all thefe countries, infomuch that Aleppo is fupplied with oranges and lemons from this place; they have a tolerable trade, by reafon that the firman for importing rice and coffee from Ægypt is in the hands of fome merchants here, and from this place it is diffributed to Aleppo, and all the country round about \*\*.

To

Afperi tres aditus, & perangufti funt, quorum uno Cilicia intranda eft. Q. Curtii, lib. iii. c. 4. and Ptol. v. 15. + Strabo. xiv. 676. ‡ Q. Curtii, lib. iii. 8. || Arrianus, ii. 94. Polybii Fragmenta, xii. 5. Q. Curtii lib. iii. 8. Ptol. v. 8. § Strabo, xiv. p. 676. ¶ Cicero ad Atticum, Epift. 20.
Some Englifh gentlemen went from Baias to Tarfus; they travelled to the north weft an hour and fifty minutes, and came to a water, I fuppofe a rivulet; the fame it may be that another calls the Delifu, and which I was told, was called Dolichie; it is thirty yards broad, but very fhallow. In half an hour more they arcived at Karabolat; in two hours and fifty minutes they came to the end of the bay of Scandercou, and in thirty-five minutes more to the iron gate, which was probably the old gate of Cilicia, and is, I fuppofe, that which is deferibed by another perfon as a ruined gateway; here they faw on the left at Karkala, or Kurtculla, as it is called by another perfon; this may be Callabala of Ptolemy, and the fame as Catavolonis of the Jerufalem Journey; at this place there is a large kane. In an hour and three quarters

To the north of Baias is the famous pass 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 east, and the fea to the west; 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 caufeway which led through a ftreight to another plain, and in two hours they came to Myfos; their courfe hitherto was north well; this is thought to be Mopfuellia, and may be the the fame as Manfifta of the Jerufalem Journey; a river runs through it called Tahan, or Gehun, which is thought to be the Pyramus. Another perfon travelling this way fays, that the Pyramus at Amuafy is called the Quinda; that river ran into the fea to the well of Mallus according to Ptolemy, and Alexander paffed over it before he came to Mailus, which feems to have been on the weft fide of that head of land, now called Cape Mallo, as Ægæ doubtlefs was on the eaft fide 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 infeription; 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 caffle within the walls on an eminence at the north-weft end of the town. From this place they went in a plain north to the north welt, and in three hours and a quarter came to a high rock with a caftle 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 loft 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 Mifus, in the way to Cortculla, faw Anawafy, or Amuafy, about three miles to the north, which feemed to be fituated like Antioch on a high rocky hill; he thought it might be Cæfarea at mount Anazarbus, the city of Diofcorides and Oppian; it was deftroyed by an earthquake in the time of Justinian. The medals of this place have a river for the reverfe, and the city is faid 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 afcend the mountains, and in five hours thirty-two minutes arrived at a fpring, and in two hours more came to Adana, which is fituated 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 feemed to be paved at bottom with fquare flones. 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 Tarfus; and before they entered the town paffed over the Cydaus on two bridges, one a hundred paces long, the other two hundred, both which feemed to be very antient. This is the river on which Cleopatra met Mark Antony with fo much pomp; it is divided into many ftreams, and runs to the fouth eail. The walls of the town are very old, and about two miles in circumference; there is a caffle to the north eaft of the prefent town, and to the north of the old city; and on an eminence to the fouth there was another which is now deftroyed. It is at prefent a poor town, though antiently it was very famous, both on account of its trade and learning, which probably is the reafon why St. Paul, who was a citizen of this place, was fo great a mafter of human fciences.

\* It is faid, that mount Amanus ended at this pafs, which does not feem to be fixed by any author fo well as by Strabo, who mentions it immediately after Ægea, and the mountains of Pieria, which, he fays, joined to Amanus and to Rhoffus. The mountain, which is north well of Antioch, is certainly the mountain of Pieria, on which Selucia Pieriæ flood; but is polfible, that this mountain might run eaft, and there north, as far, at leaft, as the gates of Amanus; and one thing muft be obferved in favour of this fuppofition, that Ptolemy fays, the Singus, which fell into the Euphrates, role 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 fourth of thefe paffes, fall into the Orontes; but if mount Pieria extended fo far, the Singas might rife in the middle of it, and run between Amanus and Tanrus 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 fea, and mount Rhoffus was mount Coryphæus.

All geographers feem to call the country to the weft and north of thefe hills Cilicia, except Ptolemy, who feems to make fome 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 waftes that fouth fide of Baias, and comes out from the vale between the hills, by which one paffes to those flreights. Cicero mentions thefe two ways as paffes into Cilicia, and the Jerufalem 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, to much of Cilicia might be added to the province of Syria; on the whole, difficulties atile on feveral accounts in confidering

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miles to the fouth, almost as far as Scanderoon. The reason why I am thus particular is, becaufe 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 fouth is fmaller than the other, and is called Merkes, from a village of that name on the mountains; a wall five feet thick runs into the fea, a little to the north of it, at the end of which there is a round tower in the fea which is in ruins, and another within it, which might be the remains of the antient port of Nicopolis, which I fhall have occasion to mention. A little further are the ruins of an oblong square building of brick and store; it is possible this might be the foundation of the altars which Alexander is faid to have built near the river Pinarus; opposite to the middle of the plain there is a narrow vale between the mountains refembling a large cleft, in which the finall river Maherfey runs ; this, I am inclined to think, is the Pinarus, being the larger of the two rivers. Darius is faid to have marched his army towards it from Iffus. At the fouth-east corner of the plain there is a finall fingle hill, the foot of which joins to the hills that are to the fouth; from this there has been a trench cut to the fea, and Alexander's army being encamped on those hills to the fouth, over which the road croffes from Scanderoon, a fitter place could not be found out for the tent of Alexander, nor a more proper fituation to receive the unfortunate family of Darius. Alexander hearing of Darius's approach, fent Parmenio to guard the Syrian gates, and came and encamped his army at Myriandros, which was to the fouth of Alexandria; he wifely 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 croffed the mountains, he went a little to the north and took the city of Iffus, imprudently leaving Alexander behind him to the fouth, who hearing that Darius had croffed the mountains, advanced to meet him, and encamped among the hills of Cilicia in a place only broad enough for two fmall armies to engage. Darius having taken Isus, advanced towards the river Pinarus, and Alexander having drawn him into the fitteft place that he could defire, the battle enfued, which determined the empire of the world. It is to be obferved, that thefe rivers being choaked up, the ground is become fo moraffy, that now two armies could not be drawn up in that place; the fea likewife feems to have gained on the plain ; it is not probable that the battle was in the plain of Baias, becaufe that is large enough for two great armies to draw up in; and Darius is faid to have marched towards the river Pinarus the day after he took Iffus, which implies that he marched fome way from lifus, and did not engage in the plain at the walls of it. But what feems to determine that famous action to this place, is a very curious piece of antiquity, which nobody has taken any notice of as fuch; on the hills to the fouth, in the face of the plain, and rather inclining down to the fea, there is a ruin that appears like two pillars, which are commonly called Jonas's Pillars, on fome tradition not well grounded, that the whale threw up that prophet fomewhere about this place. It was

the geography of thefe parts; though the mountain, which is north weft of Antioch, is commonly underflood to be mount Pieria, yet it feems to have extended, firft northward, and then to the eaft, near as far as Antab, if it be true, that the Singas rifes out of this mountain; notwithftanding this, all thefe mountains, except that part which runs weft of Seleucia Pieriz, feem fometimes to have been called mount Amanus, and perhaps the weftern ridge of mountains near the fea was really mount Amanus, and the eaftern part mount Pieria, as we may likewife fuppofe that mount Amanus was between mount Pieria and Taurus to the north of it, and yet Amanus is fometimes called Mount Taurus; for Antioch, where Antab now flands, was called Antioch at mount Taurus. Another difficulty arifes from the different bounds that are given of Cilicia and Syria, as already obferved; and a third from the three paffes, which in their names are confounded with one another.

See Quintus Curtius and Arrianus.

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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 polifhed 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 fourth, where there was a pillar on each fide, the pedeftals of which only remain. There feems to have been a paffage in the eaftern pier up to the top of it; the inner part is built of a kind of mouldering gravelly flone or earth, cut out like hewn flone, and appears almost like unburnt brick; and I should have thought that it was a composition, if I had not feen fuch a fort of ftone in this part. In order to ftrengthen the building there is a tier of marble at every third or fourth layer; what remains of the architecture has in it fo 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 feem to have joined to the arch, and to have been thrown down; it was probably part of the walls of Nicopolis, which city was doubtlefs 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 mighhave occasion to carry it further from the fea. If this wall of Nicopolis extended to the mountains, it might ferve as a defence of the pass, which may be the reason why it was demolifhed.

We went from Scanderoon to Baias on the twenty-fixth; 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 foon left the fhore, and went by a gentle afcent up to the top of fome low hills covered with wood; we foon after afcended a higher hill through woods, the road being a little to the eaft of the above-mentioned arch; we defcended from this hill into the plain, where, I fuppofe the famous battle was fought. and went to Baias in the road already defcribed. We took fome refreshment in the kane, and fet out again for Scanderoon ; they told me, that to the eaft of the arch there was a village among the mountains, called Kaihib, and another fouth of it, called Oxfkey, which was a neft of rogues. At the river Merkes we overtook the aga of the independant bey of Baylane, with about fixty military men ; they were going to Arfous, as they faid, to take fome robbers ; but I was afterwards informed, that it was to raife money, or drive away the cattle of those who could not pay what they exacted; they called to me, and defired me to take coffee. The aga had a Venetian flave, who was taken fo young that he could not talk Italian ; he offered to fell him to me, though I apprehended he was not in earneft, and they defired I would not go on before them. I overtook them afterwards, repofing in another place, and they flopped us again, but I fent my man to him to defire him, as it was late, not to detain me; and on a promife not to fay any thing that they were coming, they permitted us to go on, and we arrived at Scanderoon. This place is fituated on the fouth fide of the bay, and near the fouth 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 rifes a very plentiful fpring of fine water, called Jofeph's fountain ; it makes a confiderable ftream, which winding in the plain, paffes through the town, and falls into the fea; but the channel of it is fo choaked up in the plain, that it has made the country round about it a morals, which is one great reafon of the unwholefomenefs of the air in fummer, at which time the Europeans live most in Baylan, and always fleep there; and if, by any accident, they are obliged to lie here, it is worfe than if they had flayed in Scanderoon all the fummer. During the time I was here I always flept on board a fhip, which they do not judge dangerous. This air caufes a fort

a fort of lingering diforder, often attended with a jaundice; and if they do not change the air, they commonly die; it alfo often throws perfons, when they first come, into violent and mortal fevers. It is faid the place was formerly ruined by the grand fignor'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, refides here, and the trade is the only support of the place \*. About half a mile to the fouth of the town there is an octagon caltle well built of hewn ftone, the walls of it are low, but each fide is defended by a tower; it is called the castle of Scanderbeg or Alexander, and feems 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 moras.

### CHAP. XXI. — Of mount Rhoffus, and other places between Scandcroon and Kepfe, the ancient Selencia.

WE fet out from Scanderoon to the fouthwards on the twenty-feventh, paffed by Scanderbeg's caftle, and went near the fea fhore to the river of Baylan, which is about three miles from Scanderoon; I faw fome walls near it, and a ruin of antient brick, in which the mortar was laid very thick; it had fomething of the appearance of a bagnio. We went on by the fea fhore, and in about three hours from Scanderoon came to a ftream called Shengan, and foon after to fome high ground near the fea, 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 fome of his men driving off the people's cattle. One of them afked us to give him fome 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 fomething that I had, afked me to give it him, and, on my refufal, levelled his piece at me; fo I thought it the fecureft way to give fuch a trifle, without being obliged to do it by force. In order to avoid meeting any more of them, we went along the fea fhore in a very bad road. Having travelled about an hour we turned to the east, and then croffed a rivulet to the fouth called Dulgehan, and repofed in a fine lawn, encompafied with plane-trees, and large alders.

Ptolemy makes the latitude of Myriandrus to be twenty minutes fouth of Alexandria,

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<sup>\*</sup> Alexandretta has been generally thought to be Alexandria ad Iffum, called in the Jerufalem Itinerary Alexandria Scabiofa; but this place is but eight miles from Batas, which is the old Iffus, whereas all the antients agree in placing it fixteen miles to the fouth of Iffus. About three miles to the fouth of Scanderoon there is a flueam which runs from Baylan, and has its name from that place, where there are fome very fmall runs of brick buildings. It is poffible Alexandria might be here; but even this is too near, and I fhould rather think that it was about the first hills three leagues to the fouth of Scanderoon; for a little to the fouth of this height I faw runs 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 flrength. And to confirm that the before mentioned diffance of this place is no miltake, the Pylæ are fpoken of as five parafangs, or eighteen miles and three quarters diffant from Iffus: thefe Pylæ feem to be thofe of Syria, and the diffance agrees very well : for it being three miles from the pafs to Baylan, and fourteen from that place to Baias; this agrees very well with the diffance mentioned. Half a mile from this place we paffed a flream 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 Iffus; and Ptolemy puts it ten minutes north of Rhoffus, with which the fite agrees very well, but it is at most not above twenty miles from Scanderoon. However, fuppoling Alexandria to have been further fouth than Scanderoon, we may rather conclude, that Ptolemy might be mistaken in the distance between these two places, than in that between two fuch remarkable towns as Alexandria and Iffus, in which others also agree with him: to the fouth of this place indeed there are two or three rivulets, on one of which Myriandrus might be fituated. The large plain of Arfous begins a league further to the fouth; it is about three miles wide, and ten long, extending to Jebel Totofe, the ancient mount Rhoffus, of which Arfous, 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 fouth point or head of the bay of Iffus, now called the bay of Scanderoon.

Arrian fays, that Alexander having paffed the ftreights, that is, the ftreights of mount Taurus, out of Cappadocia, encamped at the city Myriandrus, by which he feemed to be prepared to encounter Darius, if he fhould force the gates of Syria, where he had placed a guard; in which cafe, if he moved northward, he could march up to him, and give him battle in fome of thefe 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 fo far as the great plain of Rhofius, or Arfous, in order to draw up his large army to advantage.

North of that plain, and to the weft of the fuppofed Myriandros, there are fome low hills, which run north and fouth, 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 fea fide 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 Arfous \*, I obferved, that there was a narrow plain to the eaft between fome low hills and the mountains; here it is possible Alexander might have defigned to have drawn Darius to an engagement if he had forced the pass

\* South of the plain of Arfous we came to mount Rhoffus, which joins the other mountains to the east and fouth. Strabo fays, the mountains of Pieria join to Amanus and Rhoffus; I should have rather thought Rhoffus a part of the mountain of Pieria, and Coryphysus 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, feems to be confused : Pliny and Mela call it Seleucis Antiochene. The truth is, Seleucis feems to be divided into Pieria, Caffiotis, and Seleucis Proper; in the laft 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 Pieria on the fea. He meations the places of Pieria, but they feem only to be fuch 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 Rofins, the rock of Roffus, Scleucia Pierice, and the mouth of the Orontes; these I take to be the maritime towns of Pieria. The maritime places that follow from Position to Balenara inclusive, are mentioned only under the general denomination of Syria, and feem to be the maritime places of Casilotis, Pofidium being a little to the fouth of mount Caffius. On mount Rhoffus there was a town of the fame name; and I was affured, after I left thole parts, that there are great ruins to be feen there; and the rock of Roffus is mentioned in the fame degree of latitude : from Polidium I faw a rock in the fea, at fome little diftance from the point of the mountain; this is thought to refemble a boar's head, which might give occafion for calling this point of land Ros Canzir [The Boar's Head]; and it has the fame fignification in other languages.

of Svria. In three quarters of an hour we croffed a ftream, and in half an hour more a fecond, 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 fo 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 opprefied by their governors. I faw here feveral broken pillars, efpecially about the Turkish burial place; as it rained, thundered, and lightened, we lay all night in one of their outhoufes. On the twenty-eighth we went on, paffed a rivulet called Boilu, and in an hour came to Alhope, an Arab village; there are many winter torrents about this place, that fpread over the plain; in an hour we came to fome hills that ftretch weftwards from the mountains, and arrived at a village on the foot of them, where the people were afraid of us, but fent a man to fhew us the way : having paffed thefe hills we afcended others to fome huts that belonged to a village called Eimerakefy; we repored here under the fhade of a tree, and the people very civilly brought us bread and milk. Here I hired two men to go with me over mount Rhoffus, now called Totofe; the men I had taken with me from Scanderoon returning from this place. We went to a village very pleafantly fituated, the hills encompaffing a vale below, which forms a fort of amphitheatre, and produces plenty of fruit, as oranges, lemons, peaches, and pomegranates. We had alfo, from this place, a fine profpect of the fea, of Aias-kala on the point of Mallo, of the bay of Tarfus, and mount Taurus: one of the men of whom I had hired horfes being of this village, the people were very civil; I was conducted to a houfe, and a youth brought me a prefent of pomegranates; as the weather was bad we flayed 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 difh of the pumkin kind, dreffed after their way. In the evening I moved to a tree, under which we reposed all night. On the twenty-ninth we afcended an hour through woods of pine trees to a fpring of water, and afterwards as much further, by a very fleep afcent to the higheft part of the hill which we were to pass, the mountains being much higher to the weft; we faw a deep valley below, and travelling on upon the mountains, we came to a fine green fpot, where I faw laurel and yew, the only place in which I had feen the former grow wild; and I had not obferved the latter out of England, except in gardens; there were allo box trees and horn bean on this mountain in great abundance. We at length descended into another valley to the fouth, which feemed 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 afcending, in three quarters of an hour we paffed by two or three houfes, where the people would not receive ftrangers; fo we went an hour further, proffing to the other fide of the vale, and came to a few houfes, where we lay on the top of one of them; the houfes are low, and ufually built against the fide of a hill, to fave the expence of a wall. On the thirtieth I faw to the weft ruins of a thick wall, and of fome houfes. We travelled three hours in a very bad road, and coming to the fouth fide of the mountain, passed by a ruined church called Motias, and foon after faw to the left the first of the three Armenian villages in this country, which is called Alchaphah. We paffed by a large ruined convent called Gebur, where there are remains of a lofty church. In another hour we arrived at the fecond Armenian village called Ionelac; thefe 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

To the weft, among the mountains, there was a finall volcano, or eruption of fire, which may ftill continue. I had an account of it from an English gentleman, who went to fee it not many years ago: when he was conducted to it, they were obliged to defcend a hill with much difficulty, the furface of which they found very hot, and on the fide of it came to the volcanoes, being two finall holes, out of which there iffued a fmoke, and, as they were affured, fometimes a flame; the people of those parts, who conducted them, were of that fect, who are faid 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 facrificed 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 ftill on the fide of the hills, we went weftward, croffing feveral deep beds of mountain torrents, with fteep hills on each fide; and afcending a hill a little to the north-weft, came to the third Armenian village, called Kepfe.

#### CHAP. XXII. — Of Kepfe, the antient Scleucia of Pieria.

KEPSE is fituated about a mile from the fea, and is remarkable, as it is on the fpot where the antient Seleucia Pieriæ ftood, a place of a most extraordinary fituation, of great natural ftrength, and well fortified by art. Seleucus the firft, king of Syria, built it foon after he had vanquished Antigonus, at a time when he was not fettled in his kingdom, and probably fortified this city, with a political view to have it as a place for the laft refort in cafe Antioch fhould be taken; for there are many confiderations that would otherwife have induced him to have built the city on the plain below; and about the port there was actually a well fortified fuburb, where, for conveniency, they held their markets. Seleucia was fituated on a rocky foil, on the fouth fide of the mountain, very near to the fouth-weft corner of it. The walls on the fouth fide were built on high cliffs over the plain; to the weft, on the brow of a fteep defcent, over the bed of a mountain torrent, that runs fouthwards into the plain; to the north, on cliffs over the bed of the fame torrent, and towards the north-eaft part thefe cliffs are very high and perpendicular; there is a defcent within the walls from the north-east, north-west, and calt; and a steep descent on the cast fide without the walls, which cannot be lefs than fifty or fixty feet deep; at the bottom of it there is a natural folic; but here the place being weakeft, there was a double wall; the outer one confifted of very large ftones, and was ten feet thick ; the inaer wall was well built of hewn flone, and defended by fquare turrets about fifty paces apart. On the eaft fide of the city there is a very narrow bed of a winter torrent, which is a natural foffee; there being a great defcent from the wall down to the rivulet; there is also a gentle defeent within to the fouth-east corner, where the rock is low, and confequently the fituation weak; the walls are there very firongly built, and defended by a large fquare tower, and a flrong enclofure made within them, as a fort of a caffle for defence. in cafe the outer walls flould be taken. From the north-eaft corner, is the greated height of the hill, which may be looked on as the fummit of it, continuing the whole length of the double wall; and from the north and eaft fides there is a defcent to all the other parts of the town. In fuch a fituation it must have been difficult to have conveyed off the water; but this they contrived by making drains arched over, which begin at fome diftance from the walls, and leffening as they approach to them end at the walls like pike holes. Thefe drains are filled with large flones, fo that the water

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had

had an outlet. without any confiderable openings that might weaken the city. In the plain, near the fouth-weft corner of the city, there was a fine bafon, which was walled round ;. the defign of it was to receive the fhipping; from it the paffage, or channel leads to the fea. To the north of this channel there is a flat fpot of ground, about half a mile fquare, to which there is a gentle afcent, where at the fouth-weft point of the hill was a tower. On this fpot alfo there is another ftrong tower, from which a wall was built over the fea cliffs to the north as far as the famous channel cut in the rock, which I fhall have occafion to mention; this, together with the wall, enclosed the port, and joined it to the fuburb below. This tower feems to have been defigned as a defence to the port. On the fouth fide alfo of the entrance there was another tower, built on the rock which beneath was hollowed into a room twenty-four feet long, and ten fect wide : near this there is a pier, which runs into the fea, and is eighteen paces wide, and about fixty-feven long; it is built of very large ftones, fome of which are twenty feet long, five deep, and fix feet wide; the flones have been joined together by iron cramps, the marks of which are ftill to be feen. A little way to the north of this there is fuch another pier, fifteen paces wide, and a hundred and twenty long; and the bottom being kept clean and open between thefe piers, it is probable the flipping lay there in the fummer, as in the winter they were doubtlefs laid up in the bafon: the fouth fide of this bafon, and the entrance to it were built ftrong for defence, and a wall was carried from the bafon, about half a furlong to the fouth, defended by towers, for greater fecurity. From the caft end of the bafon the wall was built along near a rivulet, that comes from the east fide of the town, and that wall was carried on to the clift at the fouth eaft corner of the city.

On the fouth-eaft fide of the city there was a ftrong gate, adorned with pilasters, and defended with round towers. This gate is still standing, almost entire, and is called the gate of Antioch.

The fiream and mountain torrent, as I obferved, ran on the west fide of the town towards the fouth, and confequently must have gone where the bafon now is, and, after heavy rains, must have overflown all those parts, and done much damage; fo that, I fuppofe, in order to carry the ftream another way, that extraordinary work was executed, which Polybius takes notice of as the only communication the city had with the fea, which, he fays, was cut out of the rock like flairs. It is a paffage which is from fourteen to eighteen feet wide; the first part from the east, for two hundred and fixty paces in length, and about forty feet in height, is cut under the foot of the mountain; the reft which is about eight hundred and twenty paces in length, is funk down from fifteen to about twenty feet in the folid rock, and is open at top; it ends at the fea, and the laft part is cut down lower, and great pieces of rock are left acrofs the paffage to make the entrance difficult, there being a path left only on one fide, which might be clofed upon any occafion ; they call this in Turkifh, Garice [a channel for water]. It is not cut with fteps, as Polybius deferibes it; along the fides of it are fmall channels to convey water from the higher parts to the ground, which is to the fouth of it, and is the fouth-west corner of the hill that is cut off by this channel, and is feparated from the hill on which the city ftands 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, unlefs after great floods: it is faid, that the Arabs coming into thefe parts, turned the water to the north-west, where I faw it run by a fort of subterraneous passage; the ftream alfo in fome parts takes its old courfe, though ftrong walls were built, which are still standing, to turn it another way; but it is to be questioned, if they had

not

not fome contrivance to carry part of it to the fuburb about the port, and to the bafon. when it was neceffary, in order to fill it; and part of it now runs into the bafon, which is choaked up and become a morafs; and the water at prefent goes in two finall ftreams into the fea, one through the channel of the bason, and the other to the fouthweft of it. The top of the hill, on each fide of the artificial paffage through the rock. is cut into fepulchral grots, efpecially on the fouth fide; fome of these are very grand, and have courts before them, with feveral apartments one within another, supported by pillars of the folid rock; fome of them which are near the paffage have epitaphs cut on them; there are likewife many imperfect infcriptions and feveral reliefs, which feem rather works of fancy than for any particular defign; but the chief burial places were grots, near the fouth-east corner of the rown by the fide of the road that leads to Antioch. To the north of the town there are fome aqueducts cut through the mountains, by which the water is brought a confiderable way, and might be made in order to fecure a conftant fupply; though they have fprings on the very height of the town; but without doubt they were not fufficient for fo large a city, which was at leaft four iniles in circumference. On the north fide, under the walls which are opposite to this aqueduct, there is an oblong fquare open place cut in the cliff, about twenty-four feet above the ground; it is eight paces long, and three wide, the afcent to it is by a ladder; there are two niches alfo cut into the rock, which feem to have been defigned for altars; over one of them there is a large crofs in relief; they call it the convent of Codryllus, and it is probable that it was the hermitage of fome Christian of that name. Above this, near a quarter of a mile to the eaft of the city walls, there is a fepulchral grotto, over the door of which is a relief, cut on the rock, reprefenting a woman fitting 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 pofture; before her ftands a child, which is probably defigned for her daughter; on one fide there is a relief, in which the woman is giving fomething to her child; this probably was a fepulchre made for a beloved daughter. There is another hermitage which they call faint Drus, and a narrow afcent over it cut out of the rock up the fide of a fteep cliff, which leads to a fpot that they call a caftle, and might be defigned for a place of retreat. I went along the fide of the mountain towards the well, to the north of the ftream that runs on the north fide of the city, and foon paffed by the ruins of a large convent with its church, from which I afcended northwards by a very difficult way to the east end of the fummit of the mountain, which is very narrow, and on three fides there is a freep precipice. This fummit of the hill, which is exceedingly flrong by nature, is worked into a little fortrefs, and they call it the caftle; but it is contrived in fuch a manner that nothing is feen on the outfide; the rock is worked into a fence like a wall, and is fupplied in fome places with an artificial work; and under it the rock is hollowed into a large eiftern. This place, which might be defended by a fmall number of people, feems to have been defigned as a private retreat for a few perfons in any danger, where they might fecure things of the greatest value. Returning down to the convent, I went to the weft till I came to that part of the mountain which is near the fea, and turning northwards walked about four miles in a foot way over the fea, to view fome ruins': this road goes all along to mount Rhoflus, and fo to the plain of Arfous; I was difappointed as to the ruins I went in fearch of, finding only the remains of a little c. avent and its church, and a few finall chapels about the mountain, which probably belonged to hermitages, and fome cifterns built to receive the water from the mountains.

Within

Within the city there are very few ruins to be feen except of the walls: towards the fouth part there is a raifed ground, in a regular form, where poffibly there might be a temple; on the weft fide of the road that runs to the fouth-ealt through the town, are fome remains of pillars ftanding; towards the gate of Antioch there is a large fquare, which is levelled by cutting away the rock, and it is fhaped in fome parts like a wall. This might be either the court to fome large building, or the fite of fome public edifice, or poffibly might ferve as a refervoir for water. To the north of this road there is a hollow ground like the bed of a torrent, and over it to the eaft 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 feen of thofe magnificent temples and buildings of which Polybius makes mention. The northern part of the town was well watered, but there is no profpect from it : I faw remains of aqueducts on the ground, that were carried from fome of the higheft fprings.

The fouthern part of the city was very pleafant, commanding from moft parts a view of the fea, mount Caflius, the port, the plain to the fouth, and of the Orontes running through it. The public buildings feem to have been in the parts already deferibed, and it is probable that they were inhabited by people of diffinction; and here the kings of Sýria might have their palace. I obferved one particularity in the building of the walls of the city, by which I afterwards diffinguifhed the buildings of thofe ages; they fet one tier of ftones on the end length-ways, with the broadeft fide outermoft, and the other tier flat with the ends outermoft, and fo alternately.

I obferved a particular fashion among the women of Kepfe; they wear a fort of cap made of filver 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; fo that the head of a lady of Kepse is often a very valuable piece of antiquity.

From this place I croffed over the plain fouthwards 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 eaft from the fea, there are low hills almost as far as that city, which have fruitful valleys between them. We faw on the east a pleasant village on a hill, which feems to have retained its antient Greek name, being called Lysias.

I went towards the mouth of the Orontes, to fee if I could find any remains of the antient port of Antioch, which I difcovered before I arrived at the mouth of that river, at the diftance of near two miles from the fea. There is a large bafon fo 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, fo that the ftream flowed directly into a canal that leads to the bafon, by which the fhipping entered into it. This canal had, without doubt, flood gates to hinder too great a quantity of water from running into it on any rifing of the river. I observed from the north-east fide of the bason two canals, winding round part of it in a circular form, one within the other, having no outlet, which feem to have been defigned as places for laying up their veffels. Near a mile to the weft of this bafon there are ruins of feveral houfes along the river, which do not feem 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 monaftery which is built on the north fide of mount Caffius, and is very difficult of accefs; it is still feen facing the port, and was probably dedicated to St. St. Simon, or it might have its name from the convent on the hill called Beneclify, half way to Antioch, of which I fhall give an account. To the weft of this port there are ruins of a fmall church, and very near it a ruined inclofure, about eight paces fquare, the walls of which are twelve feet thick; this feems to have been a kind of fortrefs, and it might ferve alfo for a kane, and for warehoufes. The prefent port is a little further to the weft, 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 warehoufes for the falt 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 fea; but, they fay, the bed of the river is choaked near that city. In all this plain they talk Arabic, though on the hills on each fide they fpeak Turkifh, and the Chriftians, who are not Greeks, talk Armenian.

Mount Caffus is now called Jebel Ocrab [the Bald Mountain]; it is about two iniles fouth 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 feems to exceed when he fays it is fo high, that, at the fourth watch, they faw the fun rifing in the caft, and turning themfelves to the weft, they might fee day and night at the fame time; and he fays, moreover, that it was four miles in perpendicular height. I know not what mountain Anti-Caflius could be, unlefs it was a fummit of Mount Caflius to the fouth, which appears but in very few places, and, I think, I faw it only from one place near Pofidium, all the other hills being very low with regard to mount Caffius.

All this country is much improved with mulberry trees for the filk worms; thefe parts producing great quantity of filk, and not a little tobacco, which is fome of the beft in Syria; I went caftward from this place to Antioch. About halfway there is a long high hill to the north of the river, which is called Beneclefy [the Thoufand 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 faint Simon Stylites; the whole was encompaffed with a wall built of large hewn ftone, about ninety paces in front, and two hundred and thirty in length. The church feems within to have been a Greek crofs, though the building without is fquare, and there were probably two chapels, a facrifty, and chapter-houfe, to make it a iquare; the middle part was an octogan, four fides of it being open to the church; and, as well as I could judge, there were four altars in the other four fides; in the middle of the octogan is the lower part of Saint Simon's. pillar, cut out of the rock, with two fleps to the pedeftal; it is exactly on the model, and of the fame dimenfions, as that near Aleppo. This hill is a rich fpot of ground, and a fine fituation, commanding a view of the fea, of the plain, of the river winding between the hills of Antioch, and of the lake beyond it, not to mention the pleafant country which was the fpot of the antient Daphne. This may be the hill Trapezon, fo called in Greek from its refemblance to a table; for Strabo, immediately after it, mentions Seleucia and Rhoffus. The Greek patriarch, about thirty years ago, endeavoured to get this beautiful place into his hands, and was well guarded with firmans from Confantinople; but the mob role at Antioch, and the people there, and of the country round about, came in great numbers, and deftroyed not only the new building, but alfo what remained of the old. As I went down the hill I faw fome few ruins, probably of hermitages and churches, and came a fecond time to Antioch.

### CHAP. XXIII. - Of Antioch.

ANTIGONUS, who fucceeded Alexander in the government of Syria, built a city near the place where Antioch now ftands, and called it Antigonia. Enquiring for ruins of an old city near Antioch, I was informed there were fome figns of an old town, about a league and a half to the eaft of Antioch; and when I came to Antioch from the eaft, as mentioned before, I obferved, at a place where a point of the hills makes out neareft to the river, the foundations of very thick walls, and further weft fome 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 vanquithing Antigonus, did not think this fituation ftrong enough for the capital of his kingdom; fo, deftroying 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 fituation, as well as for having been one of the moft confiderable cities of the eaft. It was the refidence of the Macedonian kings of Syria for feveral hundred years, and afterwards of the Roman Governors of that province, fo that it was called the queen of the eaft. It is alfo remarkable in ecclefiaftical hiftory for being the fee of the great patriarchate of the eaft, in which St. Peter firft fat; it was here that Barnabas and Paul feparated for the work of the gofpel \*, the latter embarking for Cyprus. This city is often mentioned in the Acts of the Apoftles, and particularly that the difciples of Chrift were here firft named Chriftians †; fo that it was called the eye of the eaftern church. It was at this place the great unfortunate Germanicus funk under the jealoufy of Tiberius, who made ufe of Pifo to poifon him. Many emperors, when they came into the eaft, paffed a confiderable time in this city, and Lucius Verus, in particular, fpent four fummers at Daphne near this place, paffing his winters in Antioch, and at Laodicea.

The exact fituation of the city is ftill to be feen, becaufe the old walls are flanding, and fome of them, which are built with the greatest fitnength, 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 fituated on the fummit and the north fide 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  $\ddagger$ fays, that it was divided by the river Orontes, from which one would conclude that there was a fuburb to the north of the river, of which there are now no figns. The hill to the fouth-west is high and very fleep; that to the east is lower, and there is a fmall plain on the top of it.

The walls are built along the height of the hills, and to the fouth where there is no defcent, the approach is rendered difficult by a deep foffe; thefe hills are divided by a very deep narrow bed of a mountain torrent, acrofs which a wall is built, at leaft fixty feet high; it had an arch below to let the water pafs, which is in part built up; fo that a great body of water often lies againft the wall; it is called the iron gate, which name it might have from fome grates or fences of iron to the arch, by which the waters paffed under it. About half way up on each fide of the wall there is a walk from the road on the hills; the eaftern paffage feems to have ferved for an aqueduct; for on the other fide I faw figns of a ftone channel from it; and here the water of the lower aqueduct, which I fhall mention, feems to have paffed. This wall is a moft extra-

\* Acts, xv. 22, 39.

‡ Antiochia libera, Epidaphnes cognominata, Oronte amne dividitur. Plin. Nat. Hift. v. 18.

+ Acts, xi. 26.

ordinary

ordinary building, by which the two hills are joined for fixty feet at leaft above the bed of the torrent that divides them; and the city walls are carried from it, up the fleep hills, in a most furprising manner; but, though they are built on a rock, and with the utmost art, yet they could not withftand the shocks of fo many great earthquakes that have happened; however, on the weft fide of the weftern hill the wall is built up the fleep afcent, in fuch a manner that it has refifted both time and earthquakes; it is exceedingly ftrong, and well built of ftone, with beautiful fquare towers at equal diftances, which confift of feveral ftories; I am perfuaded that this is the very. wall built by Seleucus, and yet there is not the leaft breach in it, nor a fign of any: no battlements to the wall, but there was a walk on the top of it, and where there was any alcent, the top of the wall was made in fteps, fo that they could go all round the city on the walls with greateft eafe; and it is probable there were Luch fteps alfo on the walls which were built up the very fleep 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 fteps on the walls were very convenient, for that hill is fo fteen that I rode four miles round to the fouth-east, in order to afcend the hill without difficulty. The fouth fide of the weftern hill might be affaulted with the greateft eafe. though defended by foffes, 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 muft have been deftroyed, and entirely rebuilt; for they are of ftone 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 flock muft have been great that overturned them; the wall to the north is at fome little diffance from the river; the towers are about feventy paces apart, and being near the river, and confequently not on fo good a foundation as the others, one may fee they have often been repaired; a part of them and fome houses fell by an earthquake that happened whilft I was at Aleppo, which an English gentleman who had refided there fifty years, affirmed to be the greateft he had ever felt.

It is faid that this city, which was about four miles in circumference, was built at four times, and confifted 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 weftern hill, taking in the foot of it, fo as that the wall might be for far above the plain as to receive fome ftrength from that fituation; and there are remains of the foundations of very thick walls by the road, which goes near the bottom of the hill. The fecond 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 refidence of the kings of Syria; this probably was built between the hill and the river, being in all likelihood inhabited by merchants and tradefinen, to whom the neighbourhood of the river must be very convenient. The third city was built by king Seleucus Callinicus, poffibly 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 prefent town, which is about a mile in circumference, flands on the plain at the north-weft part of the old city, all the other parts of the plain within the walls being converted into gardens; fo that I could fee nothing of the walls that divided the cities on the plain. The old city being compofed 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 fummits, and is divided into three parts by fhallow beds of winter torrents ; the the middle fummit is the higheft; to the eaft of that there is another fummit, on which there are great remains of a caftle; there are femicircular turrets in the front of it, which is to the weft. At the north-eaft corner there are the remains of a bagnió, and the caftle is built with vaults under it, which might ferve as eifterns for the rain water; they had alfo another provision for water, which is a round bason, between the caftle and the middle summit; it is fifty-three paces in diameter, and is now eight feet deep, though doubtlefs the ground has rifen; it is built of stone and brick, like the walls; there is an entrance to it to the fouth-weft, with a round tower on each fide of it, from which entrance there must have been a defect with stores; they have a tradition, that the Roman emperors used to divert themselves here in boats. Near the foot of this hill, in the prefent town, are remains of the front of a large building of brick, which they call, Prince, and fay 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 feems to be of the fourth or fifth century.

The aqueducts are the principal works of antiquity here; near the eaftern part of the town there are indeed feveral fprings, and particularly fome 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 fupplied with water, and the whole plain alfo below, concerning which the antients were very provident, and fpared no expence; the water of the aqueduct was derived from a place called Battelma, about four or five miles diffant in the way to Latichea, which I take to be the very fpot where Daphne flood; here the water flows out of the hill in great abundance, and turns feveral mills. I could fee that art had been ufed to bring other fprings to it, for I faw at that place channels of hewn flone, which, I fuppofe, ferved for that purpofe; it was then carried towards Antioch in the fame manner; I have reafon to think that all the fprings are at fome little diftance, and conveyed to that place in channels, for it falls down like a cafcade from its own bed into a little narrow vale or bed that goes towards the Orontes; and from this place a fufficient quantity of it was carried by channels of hewn flone under ground along the fide of the hill; it runs in this manner about a mile, and then going to a little valley, in which there is a fmall rivulet that comes from the mountains, the water was there conveyed on arches, which ftill remain; it is in the manner of the antient aqueduct called Pont du Garde, near Nifmes in France, but much inferior to it, for there is but one arch in each of the two lower ftories; the uppermoft arches of it are built of brick ; the channel afterwards is carried along the fide of the hill, and where any waters run, or there is any bed of a torrent, a fingle high arch is built over the narrow vale. I faw one between this and the fiream called Zoiba, where there is a very lofty arch; I faw alfo two more aqueducts between that and the town, each confifting of a fmall arch; and at the bed of the torrent, under the western walls, there is one of five arches. The water then runs on the fide of the hill under ground, and where there is an eafy afcent at the foot of the fouth-weft hill, there are feveral arches turned, which appear like fmall arched chapels, where there were conduits, from which they drew water for the convenience of feveral parts of the town. Further to the eafl, where the hill is fleep, a channel is cut along through the rock about two feet wide, and four or five high, worked archwife 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 paffed on fome arches, which I fhall mention, the channel is cut in the fame manner on the fide of the other hill. It is to be obferved, 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

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by the Romans. I faw remains of the lower aqueduct near the fountain of Zoiba, about two miles to the fouth-weft of Antioch; the arches are low and ruinous; part of the lower aqueduct is feen over a hollow ground along the fide of the hill. In all thefe places this lower aqueduct confifts of one arch, and it probably went to the iron gate, which ferved as a conveyance for the water to the other hill; for below the iron gate to the north-weft there are ruins of three arches, acrofs the valley, which feem to have had other arches built on them, and it is probable there were three ftories of arches, the uppermoft joining the channels, which are on the oppofite fides of the hills.

As to fepulchral grots, I cannot fay that I obferved any to the eaft of the town; I faw indeed fome grottos cut into the mountain, which might be for another ufe; and poflibly it was the cuftom 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 alfo have cifterns under their houfes to preferve the water after the eaftern manner; for now after rains, the water runs in the ftreets of the city like mountain torrents.

The prefent city of Antioch is ill built, the houfes low, with only one ftory above ground; the roofs are almost flat, made of light rafters laid from one wall to another, and covered with thin tiles, which feem to be contrivances to make their houfes above as light as possible, that as they are on a bad foundation they may not fink by the weight above; or if they chance to be thrown down by earthquakes, that the people in them may not be cruthed by the weight of the roof. The governor here has the title of waiwode, and is under the passha of Aleppo, but is appointed from Constantinople.

There are remains of only three or four churches in Antioch; that of faint Peter and Paul is about a quarter of the way up the eaftern hill, but there are very little remains of it. I faw there fome pieces of marble of a Mofaic pavement; it is probable that this was the patriarchal church, and they might be determined to build it in fo inconvenient a place, from a tradition that Taint Peter or faint Paul either lived or preached the golpel there. It is very probable that the patriarchal palace was on the top of this hill, which is a fine level fpot, and the whole hill might belong to the church; for on the fide of it, towards the iron gate, is the church of faint John, which is hewn out of the rock, being a fort of grotto open to the weft; there is no altar in it; but the Greeks, who have fervice there every Sunday and holiday, bring an altar to the church, and near it they bury their dead. About half way up the fouth-weft hill, and almost opposite to the aqueduct that is below the iron gate, is the church of faint George; the afcent is very difficult; the Greeks fay 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 fixty years paft there had been no Christians here, fince the city was destroyed in one thousand two hundred fixty-nine by Bibars, fultan of Egypt, who demolified their churches, which, it is faid, were the fineft in the world; and he likewife put most of the inhabitants to death; for at that time they were mostly Christians, infomuch that in the time of Juftinian it was called Theopolis. This city was under the Chriftians-concerned in the holy war from one thousand ninety-feven 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 faint John Chryfoftom, and of his father and mother; I take this to have been a chapel; it is about twenty feet fquare, as I conjectured; for there is no entering it, by reafon that a Mahometan family, with their women, live in it; it is built of

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brick,

brick, much in the fame ftyle as the palace called Prince. They have a tradition, that this great man being choice patriarch of Conftantinople, the people of Antioch would not confent he fhould accept of it, until the emperor made it his particular requeft to them.

The hills of Antioch are part of them of a crumbling ftone, like verd antique, and if I had feen many pieces of that marble about the city, I fhould have concluded that there were quarries of it in this place.

## CHAP. XXIV. - Of Daphne, Heraclea, and Posidium.

ABOUT half a mile to the fouth-weft of Antioch, there is a road to the fouth, 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 pollible the grove of Daphne might extend fo far to the caft, as it was ten miles in circuit. One of thefe waters might be the Caftalian fountain, mentioned by Ammianus Marcellinus, which was ftopped 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 cyprefs trees; it is faid, that the nymph Daphne was here turned into the laurus or bay; of these trees there are none on this fpot, or any where near Antioch, but they are in great abundance at fome little diftance; it is poffible the zeal of the primitive Chriftians might deftroy thefe trees about Antioch, for which the people had in this place a fort of religious veneration. It is faid that, in the middle of this wood there was a temple to Daphne, Apollo, and Diana, that the whole was an afylum, and that they thought the waters came from the Caftalian fountains in Greece, and uttered oracles. The place called Battelina, about five miles fouth of Antioch, must have been Daphne, about which there are feveral fountains; the palace of Daphne is placed in the Jerufalem Itinerary five miles from Antioch, in the way to Latichea; it is faid Gallus built a church there, probably of the materials of the temple of Apollo, and there are remains of a church, with feveral Christian Greek inferiptions cut on the walls; in this church probably the bones of Babylas, bilhop of Antioch, were placed, as well as feveral other martyrs. This must have been the very fouth part of the grove, for from this place fouthward there are mountains; fo that probably the temple was not in the middle or center of the wood, but about the middle of the fouth fide; to the north of the waters I thought I difcovered fome foundations of large buildings, where poffibly the ftructures 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 femicircular figure, towards the Orontes, which ends all round in a hanging ground, except on the part of the mountain; and this, I fuppofe, was the fpot where the grove of Daphne flood, which commands a fine view of all the country round, and is in every refpect a most delightful fituation. It was probably bounded to the eaft 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 alfo be called Daphne; and fo Daphne nuight be reckoned as a fuburb of Antioch ; this being the place of refort for pleafure from that great city, it became the fcene of all manner of debaucheries, and was looked on as a place of great licentioufnefs. I fet out from Antioch for Latichea with the caravan on the feventh of October; we afcended to the fouth-weft, and after having gone about a mile, we turned to the weft, and croffed over the rivulet called Zoiba, which comes from a mountain of that name; a little further 1 faw fome foundations, that

that feemed to be the remains of an antient gateway, which might lead to the fuburbs of the old city; we then travelled to the fouth-weft, 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 pafs. I was informed that there was another road to Latichea directly from Kepfe, which goes over the eaftern fide of mount Caffius, and to the weft of a village called Ordou, and foon 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 Hyfdata of the Jerufalem Itinerary; here we lay in a paffage to a molque. On the eighth we croffed 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 Manfio Platanus in the fame Itinerary. We went about an hour along the valley, and afcending the hills, we came in about an hour more to a large village of Greeks, called Ordou, which may be the antient Bachaias. We afcended to the top of the hills, which ftretch from the fouth-eaft corner of mount Caffius, and had a view of the fea. I obferved a high hill, which feemed to join mount Caffius on the fouth, and as I could fee no other mountain fo high in the neighbourhood of Caffius, I conjectured that this might be Anti Caffius. Defcending the hills for about an hour, we ftopped in a field, in which there was a fpring towards the foot of the hill, where we overtook an oda-bafhee, and four or five janizaries returning from the war to Grand Cairo. We lay in the open air, and fet forwards on the ninth, defcending into the valley, to the west of which the antient city Poslidium was situated. This valley is about a mile wide, and fix miles long. We often paffed over a rivulet that runs along the valley, and faw in one place fome ruins of a bridge; we went over the hills into the plain of Latichea, and arrived at that city.

I fet out on the eleventh to the northward in fearch of two antient towns, Heraclea and Poffidum; we went near the fea to the weft of the road to Antioch, and in about two hours and a half came to Bourge-el-Cofib [the caffle of the reeds]; near it are the remains of a fmall well built church. Heraclea was probably to the weft of this, four miles to the north of Laodicea, and feems to have been fituated on a finall flat point, that makes out into the fea; to the north of which I found fome remains of piers built into the fea, and foundations of walls of large hewn ftone, and there are fome figns of a ftrong 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 fignified the bay of the tower; on the point itfelf I faw feveral graves cut into the rock, fome flone coffins, and feveral 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 croffed the hills in about three hours, and came to a village called Ros Canfir [Cape Hog], from a head of land near it. We defcended a very fleep 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 fea, and croffing the river, came into that part of the vale which we paffed through in the road from Antioch. We went almost to the north end of the vale, turned to the weft, and in an hour and a half came to a village where there are remains of a church, very indifferently built, and did not feem to be antient; here we repofed a while, and went about three hours further to the fea. Paffing by a Turcoman village, we came to a place where there was a warehoufe for falt, which is brought from Larnica, to be fold to the neighbouring villages, and here we lay all night. We fet out on the twelfth to find out the fituation of Pollidium. There is a fmall

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fmall bay here, and on the fouth fide of it are remains of the antient city, now called Boffeda, which was upon an advanced ground on a finall cape to the fouth of the bay. The town appears to have been of an oblong fquare figure, and might be about half a mile in circumference. There are fome figns of a foffe, and of walls round the town about the north-eaft corner; on the fea fide there are finall remains of a round tower, and other ruins near it, particularly of two or three houfes of hewn flone, in one of which I faw a crofs cut on the walls; I obferved alfo fome flone coffins hewn out of the rock. We afcended the high hills over this place, on which there is a fmall fquare tower called Elcanamy\*; defcending near a little hill I faw a very fmall church on it, with fome buildings adjoining, as if it had been an hermitage. We returned to Ros Canfir by the fame way, where there are only two Mahometan families, the reft being of the fect called Nocires, of whom I fhall fpeak in another place. On the thirteenth we went on to the fuppofed fite of the antient Heraclea, from that place to a village of Nocires called Timpfacum, 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 firft, king of Syria, who was founder alfo of Antioch, Seleucia, and Apamea; he called this place after the name of Laodice, his mother; it is finely fituated on the fea, and the plain in which it ftands is remarkably fruitful, as it was antiently. This country was famous for wine, with which it fupplied the people of Alexandria in Egypt; the hills to the eaft having been well cultivated with vineyards<sup>†</sup>. There is a race of fheep in this country with four horns, two of them turning upwards, and two downwards. To the fouth of the prefent town there are fome 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 eaft fide of the old town, towards the fouth-eaft corner, there is an opening to a hill which extends for a mile to the north; there was, without doubt, a caftle on this hill.

The prefent town is at the eaft part of the old town, and the port is to the weft; they are a confiderable diffance afunder, the nearcft part of the town being near half a mile from the harbour. The chief remains of antiquity here are part of two fides of a portico of the Corinthian order, which probably was built round a temple; the entablature is very fine. Towards the fouth-eaft 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 fort of attic flory, 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 feveral grey granite pillars flanding in the gardens, which feem to have been in two rows leading from the arch to the port, and probably they are the remains of a portico on each fide of a grand ftreet, that might lead from the arch to the harbour.

To the eaft of the town there is a well of good water, from which the city is fupplied by an aqueduct very flightly built. The prefent town is about a mile and a half in circumference; there are many gardens within the walls; this place was very incon-

fiderable

fiderable until within thefe fifty years paft, when the tobacco trade to Damiata was eftablished here, which brought also an import of rice and coffee; they have likewife a confiderable export of cotton, and some raw filk. On this increase of trade the town was enlarged, and feveral good houses were built of the hewn stone, which they are continually digging out of the ruins; for the ground of the city is rifen very much, having been often deltroyed by earthquakes, which of late years have been greater here than at Antioch. It is but very lately that an English conful has been established here; this port being formerly dependent on Aleppo.

There is a monaftery 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 bifhop refident 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 fmall church, which has the appearance of fome antiquity, and is dedicated to St. George. To the north of the fuppofed ancient fuburb of the town are ruins of a large church on an advanced ground; it is called Pharous, and feems to have been a very magnificent Gothic building, probably of the fixth century : the body of the church fell down many years ago; it had a portico before it, to which there was an afcent by many fleps: there was a very lofty arch acrofs the weft end of the church, which was supported by two pillars built of hewn stone, ten feet in diameter, in which there were flairs up to the top. From thefe pillars the building feems to have extended thirty-live 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 defcent by many fteps; they fay 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 defigned to receive the bodies, one may fee it was intended for a fepulchre; the Greeks perform divine fervice here. There are defcents by ftairs to many grots by the fea fide: about the north-weft corner of the city, the fea has wafhed away the very rock, and laid open fome of them, and it appears that others have been entirely deftroyed. There is a well on the fhore, at the northeaft corner of the bay, to which, I fuppofe, the wall of the fuburbs came; the water of it is fresh, and there are feveral marble coffins round it, that ferved as cifterns.

On the fifteenth of October we fet out fouthwards, and went near the fea fide. About two miles from the town there is a river called Nahr Gibere [the great river]; it is a deep ftream, but not wide : the bridge is about two miles from the fea, though the road feems formerly to have been nearer to it, and confequently the old bridge; the ruins of which I faw, with an imperfect infeription near it. They fay this river rifes in the mountains towards Shogle, and it is probable that the waters were brought to Latichea by an aqueduct from fome part of this river towards its fource; for it is faid that there are in feveral places great remains of an aqueduct, which was probably made by Herod \*. I faw at a diltance a village in the Aleppo road, called Johan, from the ruins of a lofty church there dedicated to St. John. We came to a confiderable ltream 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 paffed by a tower, and having gone as much further, we croffed a river on a bridge of three arches, and in half an hour more came to a fream, 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 houle.

Jolephus De belle Jud, j. 21.

Gabala was a finall city; there are fome figns of the antient walls; it is at prefent a poor miferable town, thinly inhabited, without any trade; and though it was once a confiderable fea port, yet they have not now above four or five boats belonging to the town; there are very little figus of the antient harbour, and the chief remains that way are feveral fepulchral grots cut in the clifts on the fea fhore : the town is fupplied with water by a channel on the ground, which winds round to the north, and, if I miltake not, comes from the river of Jebilee, half a league fouth of the town. To the north of Jebilce there is a large molque 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 fultan Ibrahim is deposited. His tomb, in the fouth part of the moloue, is feparated from it by a partition; the tomb of his vizier is in a chapel near it, and on the fouth fide there is a tomb of fome other perfon belonging to him : in the court before the molque there is an orange grove, on one fide of which there is a place to lodge Dervifues in, and on the other a bagnio: to the fouth of the molque there is a kane for poor travellers, who lodge there without paying any thing. It is faid this fultan lbrahim lived in one of thefe grots by the fea fide for many years. They talked as if he was a Perfian, but could give no fatisfactory account of him, though it is probable that he was Ibrahim Ben-Valid, the fixteenth kalif of the Ommiades, who lived in the year feven hundred forty-three ; but being vanquished by Marvan, and taken by him in Damafcus, was depofed, and afterwards paffed the reft of life in retirement \*. There is nothing worth feeing here but the remains of a very antient theatre. This piece of antiquity is the more curious, becaufe there is nothing of this kind remaining in any part of the eaft, all the theatres and amphitheatres being built against the fides of hills.

# CHAP. XXVI. — Of the ancient Balanea, of the cafile of Merkab, of Tortofa, and the ifland of Aradus.

WE fet out from Jebilee on the feventeenth, and paffed the river of that name. We foon after croffed another ftream, and in half an hour more came to a third called Kanierck. Near this there is a high ground by the fea, on which probably fome fmall town may have been fituated. About two hours from Jebilee we came to a fmall 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 fide I faw fome ruins, and conjectured that Paltos might be fituated here. I have fince been informed, that the fite of Paltos is now called Boldo, and that the old city is entirely deftroyed, that there is only a mill near the old ruins, fo that probably it is the fame place I have mentioned. Selcucia ad Belum is exactly in the fame latitude, and confequently must have been east of it. A very few miles to the east of the river Sin, a chain of mountains begins, which runs eaftward for fome way, and then turns to the fouth; on the west end of these mountains, where they approach the nearest to the fea, is a village called Sarr; I faw fome high buildings there, but could not learn there were any ruins about that place, fo 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 infeription on these mountains, about two days journey from Tripoli, which agrees with this diftance, and probably it might be the fpot, on which the antient Seleucia ad Belum flood.

\* Bibliotheque Orientale d'Herbelot. v. Ibrahim Ben Valid.

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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 doubtlefs the antient Balanea, now entirely deferted; it was called Valania in the middle ages, and it is fituated on a high ground at the foot of the mountain, which extends towards the fea; it is bounded to the north and fouth by a valley, and to the eaft there are figns of a foffe, by which it was feparated from the hill; it was encompafied by a flight wall, only three feet thick, fome part of which is ftill ftanding on three fides over the hanging ground ; it feems to have been but an inconfiderable town. Towards the eaft fide of it there are ruins of a finall church, which poffibly might be the cathedral of the bifhop who refided here. At the bottom of the hill, to the fouth, is a finall bay and a caftle, where they receive the cuftoms of goods imported. In the vale, to the fouth of the old town, there runs a fine ftream, called the river of Baneas, which muft be the fame as the river called Valania in the middle ages: to the eaft of the town, and a little higher up the hill, are ruins of a caftle, the walls of which are very ftrong. They told me that the governors of these countries relided here, before they took up their relidence at the castle of Merkab, to which we went by a fleep afcent of an hour and a half to the fouth-eaft of Baneas.

The caffle of Merkab is about half a mile in circumference, taking up the whole fummit of this mountain; it is of a triangular figure, and exceedingly flrong, the inner walls are fifteen feet thick, and there is another wall on the outfide, which encompaffes it almost all round; for in one part, where its natural fituation is very strong, there is only a fingle wall. At the east and weft end there are two very large round towers, each of which encompasses a finall court. They have a tradition, that this caftle was a work of the Franks, and it was certainly held by the knights of Jerufalem. The governor faid to us, " This fabric was raifed by your fathers, and we took it by " the fword." To which anfwer was made, " It is true, and you fuffer fo fine a " building to run to ruin." The truth is, the whole or part of it was built under the Greek emperors, and the bifliops of Balanea were obliged to translate their fee to this place, to fecure themfelves against the Saracens. The church, which is towards the east end of the caftle, is well built, mostly of a black stone; it is adorned with femicircular pilafters of the Corinthian order, which are tolerably well executed. Adjoining to the church, on the eaft, are fome large rooms, and a private oratory, or chapel : to the weft of it there is a large faloon arched over, and fupported by pillars in a very magnificent manner, which might be a refectory for the priefts. Under the buildings there are great vaults, or cifferns, cut out of the rock to preferve the rain water, and out of thefe that black flone was hewn, with which the greatest part of the caftle is built.

Defcending from Merkab, we purfued our journey, and having travelled about feven or eight miles came to a rivulet called Merkeia; there is a raifed ground clofe to it, called Telehiate [the bank of ferpents]: about this place it is probable Mutatio Maraccas was fituated, mentioned in the Jerufalem 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 caftle had the name of Merkab from them; there are feveral Maronites in thefe mountains. We faw a village called Bezac, and afterwards an old tower near the fea fhore, called Bourgè Nafib. An hour further we croffed the river Haflein, and came into the high road near the fea, and in an hour more arrived at Tortofa. Some have thought this to be Orthofia, but there are great difficulties in fixing the fituation of that city.

Tortofa appears to have been built about the fifth or fixth century; it is fituated on the fea, and may be about three quarters of a mile in circumference. The antient walls walls are of large hewn ftone, with a foffe round them; and in one part I faw there had been a low wall on the outfide of it. At the north-weft corner there are great remains of the caftle, and the prefent town is within the walls of it, which are ftrong, and beautifully built, of very large hewn ftone rufticated. They are of a furprifing height, being at leaft fifty feet high, and without them there are other lower walls; the whole is near half a mile in circuit : within the caftle there is a church almost entire, confifting of one nave arched over. Towards the eaft corner of the city there is alfo a very beautiful large church, which is entire; it is built of hewn ftone infide and out, and confifts of three naves; it does not feem to have been finished, and probably is a building of the fixth century; it is of the Corinthian order, and the arches, which are executed with the plain olive leaf, are built on fquare pillars, covered on the four fides with femicircular pilafters. The pulpit was fixed to one of the pillars, and over it there is an infeription in the Syriac language.

The place, to which the boats come from the ifle of Ruad, is about half a mile to the north of Tortofa. There are fome figns there of a pier and walls in the fea, where finall boats might put in and be laid up fecurely; but the port for fhipping was doubtlefs where it is now, between the ifland 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 ifland. Strabo fays, it is in the middle between Marathus and the port of Caranus; it is near two miles to the fouth of the latter, and is reckoned to be about two miles from the continent; it was computed to be feven ftadia in circumference <sup>†</sup>. This city is faid to have been built by fome Sidonians, who were banifhed from their country. At firft they were governed by their own kings, but afterwards they followed the fate of Syria. However, in fome diffentions between the princes of Syria, they obtained the privilege of protecting all perfons that fled to them, which added greatly to the number of their people, and to their ftrength; and the ifle was fo crowded that they built their houfes feveral ftories high, and extended their territory on the continent from Gabala, to Orthofia and the river Eleutherus. I was informed that in the last century the Maltefe had possession of this island, but that it was taken from them by furprize at night. It is thought to have been first built by Arvad, or Arphad t, the fon of Canaan, and grandfon of Noah; and it is mentioned in feveral places in fcripture by the name of Arpad, or Arphad ||. There is avery fafe road for the fhipping to the eaft of the ifland, where they can fix their anchors on the fhore. The fhips, without doubt, formerly came up clofe to the east fide of it, for there are two piers, built out to defend them against the weather; and a finall cape of the island is a natural fhelter from the fouth wind. There feems to have been a double wall to the north and weft fide of the ifland, but on the fouth I only faw the figns of one wall; thefe walls were fifty paces apart; and there are ftill great remains of the outer wall, which on the north fide is very high, and about fifteen feet thick, being built of large ftones, fome of which are fifteen feet long; it is possible that fome of the finaller fhipping, and the boats, might be laid up between thefe walls; the rock to the weft is worked out like a wall; and there are reliefs on it of a crofs and crofier. In every part of this island there were cifterns hewn out of the rock, like cellars under

\* Strabo, xvi. 753.

† Strabo, ibid. Oppida, Simyra, Marathus, contraque Arados, feptem stadiorum oppidum, & infula, ducentos passus à continente distans. Plin, Hift. v. 17. It is probable Pliny ought to be corrected as to the distance, by making two thousand two hundred paces, as Strabo fays, that it was twenty stadia from the continent.

‡ Gen. x. 18. || 2 Kings, xix. 13. Ifa. xxxvii. 13. Ifa. x. 9. Jer. xlix. 23. Ezek. xxvii. 11.

their houfes, with holes in the top of them, in order to draw up the water. Strabo makes mention of thefe, and of fome bafons or lakes of water near the wall; on the north there are remains of two fides of a rufticated building, the walls of which are three feet thick; it feems to have been built about the fame time as Tortofa; there are very few houfes on the ifland, except in the two caftles, which are defended by fome cannon againft the corfairs; the fhipping 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 fupply, they load with wood for that country.

#### CHAP.XXVII. — Of Antaradus, Marathus, and other places in the way to Tripoli.

WE fet out from Tortofu, and about a mile fouth 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 weft of the road; on the fouth fide of it is a raifed ground, on which I thought I faw fome figns of foundations of walls, and therefore imagined it to be the old Antaradus, though it is rather more to the north than the ifland; but the conveniency of the river, and a finall harbour for boats, makes it probable that it was fituated in that place. A little further, to the weft of a wood, and directly oppo--fite to Aradus, there is a low fandy hill near the fhore, which extends to a very narrow vale between rocky ground; where the road croffes it there is a channel of a fmall ftream, in which was no water; but below it the water comes out as from a fpring, and runs into a large channel which has a wall on each fide; and there is a door-cafe made of three stones over the fountain; this is called Ein-el-Hye, [The Serpent Fountain]. It is not unlikely that this flould be Enydra, mentioned by Strabo as north of Marathus, and probably it was the watering-place on the continent for the ifle of Aradus; for it feems as if they had great plenty of water here: below it there is a mill; the stream, which continually turns it, feems to have come from the north, but there was then no water in the channel; to the fouth of this vale there is a court cut into the rock, with a throne in the middle of it, in which there is a feat on each fide. The court is enclosed by the folid rock on every fide, except to the north, where are figns of two entrances, and doubtle's they were joined by a wall on each fide; the throne confifts of four flones, befides the plain pedeftal, which is cut out of the rock; one forms the back of it, another the covering, and there is one ftone on each fide. The canopy has that antient cornice round it which is fo common in Upper Egypt. At the two inner corners of the court, there feems to have been a finall room; the fides of the entrances cut out of the rock ftill remain; thefe might relate to the fuperflition of this place, the throne being probably built for an idol, worfhipped in this court or open temple; and it is probably one of the greateft and moft extraordinary pieces of antiquity that is to be feen. On the other fide of the vale, a little more to the east, there is a fort of fosse cut down in the rock, with feven steps on each fide, extending near a furlong in length; the fleps do not go to the bottom, and the eaft end feems to have terminated in a femicircle; at the well end, the rock is cut away in fuch a manner, that one may suppose there were formerly fome apartments there; one part is cut into a fquare area, from which there is a way into the valley directly opposite to the court or temple before mentioned. This place might ferve for fome fports to divert the people of Aradus and Antaradus, or of the antient Marathus, if that was near, and probably it was a circus. Directly fouth of the court or temple, the rocks, which rife higher in that part, have been worked like quarries, and funk down in many places, possibly for refervoirs of water. There are also in different VOL. X. 40

different parts many walls cut out of the rock, and particularly in one place almoft an entire houfe, 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 fouth are the fepulchral towers mentioned by Mr. Maundrel, whofe plans of them are very exact. A little to the eaft of this, the rock is cut out in form of a pedeltal, about twenty-eight feet fquare, and nine feet high; on the eaft fide of it, there is a hole, cut about five feet from the ground, by which there is an afcent to the top by three or four fleps. This feems to have been defigned as a bafement for fome building over a fepulchral grotto; all thefe fepulchral 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 continent, as those of the ifle of Delos carried theirs to another ifland near, which was allotted for that purpofe.

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 feem to be mount Bargylus, mentioned by Pliny\*, as beginning near the place where Mount Libanus ends, there being, as he fays, fome plains between them; and I obferved that from this place I could fee the country to the north of Libanus, all the way towards the lake of Asè near Hems, and likewife 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 eaft, which may only be the name of that particular part of the plain. At the first entrance into this plain I faw to the east near the hills a large building, and going on, came to a raifed ground, on which there are ruins, and further on are the remains of a tower; this might poffibly be Marathus, being about feven miles from Tortofa, for it could not be Mutatio Spiclin, in the Jerufalem Itinerary placed twelve miles from Antaradus. About a league further we came to the bed of a ftream, in which there was very little water; it is probable that Spiclin was fituated here. Near two leagues more to the fouth we arrived at Nar Abath, which was then only a very fmall ftream; I was told that there is a bridge a little lower; to the eaft of this place the low hills end, and a higher chain of mountains appear farther to the eaft, extending fouthwards 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<sup>†</sup>, which was the bounds between Phœnicia and Caffiotis of Se-

\* In ora maritima-fubjecta Libano-Regio in qua supradicti desinunt montes, et inter jacentibus campis Bargylus mons incipit. Plin. Hist. v. 17.

<sup>+</sup> There are difficulties in determining the fituation of the river Eleutherus, which was the northern bounds of Phrenicia. For the Jerufalem Itinerary after Baneas, mentions the bounds of Cœle-Syria and Phœnicia, before Matraccas and Antaradus; fo that one would from thence imagine, that the river Eleutherus was north of Caranus. But Ptolemy, contrary to this, puts Antaradus in Cafiotis of Scleucis, and between Antaradus and Tripoli he mentions Simyra and Orthofia, with falle latitudes. In the Tables Orthofia is only twelve miles from Tripoli, which is the diftance the Jerufalem Itinerary places Bruttus. Strabo going from north to fouth places Eleutherus even after Orthofia, and the Itinerary makes Phœnicia to begin fouth of Arcas; but Ptolemy places Orthofia and Simyra, which is north of Orthofia, in Phœnicia ; fo that there is only the Jerufalem Itinerary againft three other authors. And both the Itinerary and Strabo putting Eleutherus fouth of Arcas and Orthofia, would make one imagine it was the cold ftream river, if I tolemy's great authority did not contradict it ; fo that Nar-Gebere, or the great river, feems to be the antient Eleutherus, which is a deep river, and might well ferve for a boundary between two countries. Mr. Maundrel differing in this account 1 have given cf the rivers between Tortofa and Tripoli, I was the more exact in enquiring about the names and fituations of them.

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leucia\*. About a league to the fouth is the river Accar, on which Orthofia might be fituated, which was a maritime town of Phœnicia. I was informed that they have a name fomething like Orthofia in the books of the grand fignior's revenues among the places of this country, but where it was fituated I could not learn. Half a league further is the river Arka, where Arcas muft have been; this was only a manfio, and not that Arca, which was an inland city of Phœnicia, fituated amongft the mountains, between which this river paffes; the Itinerary mekes Phœnicia to begin after Arcas, or between it and Tripoli. About two leagues further at the corner of the bay one paffes a fmall ftream that comes through a fine vale between the mountains, beautifully improved with mulberry trees; Bruttus night be either here, or at the cold ftream river half a mile further to the north, though neither agree with the diftances mentioned by antient authors<sup>‡</sup>. About two miles before I arrived at Tripoli I faw the fountain of fifhes, which is a fine fquare bafon, where fome fprings rife; no one is allowed to take the fifh, which are there in great abundance, and bread being thrown in, they come in fhoals, and even leap up, and take it out of the hand.

## CHAP. XXVIII. - Of the Natural Hiftory, Government, and People of Syria.

THERE is a chain of mountains which runs almoft through all Syria; it begins at mount Caffius, extends to the eaft by Antioch, and then turns to the fouth; the whole tract by the fea fide called Phœnicia, is a very fine country; Libanon and Antilibanon are part of thefe mountains; Cœlefyria Proper is between them, in which Baalbeck is fituated; this, as well as most of the plains of Damafcus northwards, are a poor fort, the latter by fome are reckoned to be part of Cœlefyria. Thefe plains have very little water in them except about Damafcus; the Afè or Orontes waters a great tract of ground to the north of Syria; the river Jordan and the Lycus are the only confiderable rivers in this country.

I have already mentioned the chryftalizations on mount Carmel; at the foot of that part of Libanon, called the Caftravan Mountains, between the river Kelp and Efbele, there is a white flone, on which they frequently find the imprefions of fifh.

There are a great number of falt lakes in Syria, efpecially 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 falt is left in cakes on the ground, which they purify, and carry it to Damafcus, Aleppo, and to all parts at a diffance from the fea.

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, effectially about Antioch; they have feveral forts of oaks, but I faw the greateft variety of trees on mount Rhoffus, near Antioch, where there are feveral kinds rarely feen in thefe 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 fpot where Daphne flood; the myrtle is common in all parts. The

+ The Jerufalem Itinerary mentions Bruttus as four miles from Areas, and twelve from Tripoli,

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plains

<sup>\*</sup> Not regarding the latitudes of Ptolemy, which are falle in thefe parts. I conjecture that Simyra was on this river to the fouth, probably about the mouth of it, and Simohea near it may be fome remains of the name: it is fuppefed to be Taxymina of Strabo, who does indeed mention it before Orthofia and Eleutherus, it being commonly his method to go from north to fouth; but Ptolemy's authority is to be preferred. Mutatio Bafilifeum in the Jerufalem Itinerary might be on this river directly in the road.

plains, from the rife of the river Jordan to Aleppo, abound with liquorice as ours do with fern; fquills are alfo very common in many parts.

Wild beafts are not in fo great abundance in this country as formerly; the lion is never feen, and only a very few tigers on fome of the mountains; the hyana, jackall, the mountain antelope, the antelope of the plain, and wild boar, are common. They had a fine breed of horfes in this country, but moft of them having been bought up for the Perfian war, the breed of them is almoft loft. They have two forts of camels; the Arab breed, which is common in all parts, and another fort ufed by the Turcomen, which are ftronger, though of a more-ugly make than the others. I faw between Aleppo and the Euphrates the buftard, which is a very fly bird; I was informed by one who had his experience in Europe, that in the fpring, when they perch on the trees, and fing in their manner, they are inattentive, and eafily fhot. They have alfo about Aleppo a beautiful grey bird of the crane kind, called by Europeans the Dancing Bird: thefe birds foon become domeflic, and are fo called from their dancing round in a ring one after another in a very pretty manner, and clapping their wings; they have likewife pelicans on fome waters near Aleppo.

There are great variety of people in Syria, effectially in the northern parts of it. This country having been in the hands of the fucceffors of Mahomet, the Arabic is the language generally fpoken, except to the north of Aleppo, where the Turcomen and Curdeens prevailing, the Turkifh language prevails, which the Curdeens fpeak, though they have a particular language of their own. To the north of Aleppo there are no Arabs, but the country is in the pofferfion of the Curdeens, who come originally from Curdiftan on the Cafpian fea. They are worfe than the Arabs, have not much courage, but rob when no refiftance can be made. They are in pofferfion of a great part of mount Taurus, which belongs to the Valadea, or fultanefs mother, who found her account fo much in protecting them, that the country near thofe mountains was entirely at their command, and fhe refufed to accept of Cyprefs in exchange for it.

The Turcomen are of the fame race as the prefent Ottoman family; they were originally of Turkiftan, which is likewife near the Cafpian fea; they are of two forts, 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 flight covering in the fummer, and in winter a thick fort of felt fitted to them, fo as to keep out the rain; they employ themfelves chiefly in making feveral forts of coarfe carpets. The other fort of Turcomen are called Begdelees; they mount on horfeback, live in tents, and neither till the land, nor graze cattle; and though they have fome fort of alliances, yet they are profeffed robbers; fometimes there are above a thousand of them together, and they raife 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 fafeft way of travelling is under the guard of fome of the greateft rogues among them, becaufe they are in league with their brethren of the fame profellion; for in all these countries the right of protection, when once you are entitled to it, is a very facred thing. Another fort of people are Rushowans, who in the winter begin to move with their cattle from Ezeroun towards the rife of the Euphrates, in the antient Cappadocia, and go fouthwards as far as Damafcus, and in the fummer return at their convenience with the caravan to Aleppo; I travelled with fome of them, and they feemed to be a good fort of people. The Chingani, who are fpread almost all over the world, are in great abundance in the north of Syria, and pass for Mahometans; they live under tents, and fometimes in grots under ground; they make a coarfe fort of tapeitry or carpet work for houfings of faddles, and other ufes, and when

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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 gypfies in England, who are thought by fome to have been originally of the fame tribe. Thefe and the Turcomen, with regard to offences, are under the pashi and cadi, though they have a sheik to every encampment, and feveral great ones over them; but with regard to taxes, they are immediately under the grand fignior, whofe tribute is collected yearly by an officer over each of these people, one being called the Turcoman-Agafi, an office of great credit, and the other the Chingani-Agafi, who go round the Turkish dominions to collect the taxes from these people. There are also different fects of religion among the Mahometans, if those I am going to mention may be efteemed fuch. The Noceres, who live north eaft of Latichea, are fpoken of by many; their religion feems to be fome remains of Paganifm; they are much defpifed by the Turks, and these people feein rather fond of the Chriftians. I could not learn any thing particular concerning their religion, only that once a year they hold a fort of feaft by night, which very much refenibles the antient Bacchanals; it is possible they may be the defcendants of the people called Nazerini, mentioned by Pliny \*, as divided from the country of Apamea by the river Marfyas. Another fort of people are called Jafades; all that can be faid of them is, they feem to be worfhippers of the devil; it is faid to be a great affront to them to mention his name lightly, and I was affured they were pleafed with a Frank, who, to gain fome end, faid fomething that they thought was to the honour of this evil being. They are in different parts in the north of Syria, have a particular averfion to the Mahometans, and are fubjects very worthy of the being whom they worship, for most of them are very bad people. The generality of Christians in Syria are Greeks, fubject to their great patriarch of Antioch, whole fee is now removed to Damafcus; but miferable is the flate of their church, which proceeds very much from their own conduct. The priefts, who are of fome trade or other, endeayour to live as eafily as they can by fcrewing out of the people as much money as poffible; the people who have any influence tyrannize with great pride and infolence over their inferiors; they are guilty of all the vices of the Turks, but privately; and it may be concluded how ftrong a root their faith has in many of them, when, to avoid only a drubbing, and often to fatisfy their revenge, they turn Mahometans. The Maronites who are on the mountains of Libanon, and in most fea port towns, and fome few other parts, are more effeemed. There are few Armenians to the fouth of Aleppo, but to the north of it all the Christians are of that church; these are moftly engaged in trade, and there are many fervants of that religion who came out from Armenia; they have courage, are diligent, politic, and civil to every body; but no Eafterns are proof against money, or are to be depended on with regard to veracity; there are very few of the Syrinns or Jacobites. - Many in the fummer leave their villages, and live in tents, and fome make a fort of open fofa, with boughs raifed from the ground in order to lie on it, and in fome parts, like the Indians, raife them very high before their houfes to fleep in during the fummer, in order to be free from vermin; and in many towns and villages they fleep on the top of their houfes, which are all flat roofed, on which they make little clofets of wicker work, or boughs, and retire there for coolnefs, as foon as the fun is fet.

Syria is divided into five pathalicks; Aleppo, Tripoli, that of Saphet, or Sidon, Baalbeck, and the pathalick of Damafcus, which is the greateft of them all, to which the pathalick of Jerufalem and Naplofa have been added, the latter ftretching

<sup>\*</sup> Cocle habet Apamiam, Marfya anne divifam a Nazerinorum tetrarchia Plin. Hilt. v. 23.

away to Ramah and Gaza; these territories feem to have been added to Damascus in lieu of the great expense 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 fet fail 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 fmall bay called Cabouch, about twenty miles to the north of Tripoli. On the twentyfixth we came up with Etbele, and failed clofe along the shore under the Castravan mountains; I faw 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 associated on his return, we immediately set fail 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 associated at that town.

# A DESCRIPTION OF THE EAST, &c.

#### BY RICHARD POCOCKE, LL.D. F.R.S.

Book the Third. Of the Ifland of Cyprus.

# CHAP. I. - Of Cyprus in general. Of Limefol, Amathus, Larnica, and the antient Citium.

THE north part of the ifland of Cyprus is fifty miles from the Cilician fhore, which agrees with the account of the antients, white making a computation by measuring round the bays of the island, fay, 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 feventy-five miles. Some fay, that it was a hundred and feventy-five miles long, others ‡ two hundred; but the modern fea charts make it only one hundred and thirty-five in length, and fixty-two miles broad in the wides part.

Cyprus was antiently divided into many fmall kingdoms, and was conquered fucceffively by the Egyptians, Phœnicians, Cyrus king of Perfia, and Alexander the great; it fell to the lot of the fucceffors the kings of Egypt, afterwards was fubdued by the Romans, became fubject to the Greek emperors, and, whilft it was under them, was laid wafte by the Arabs. In one thoufand one hundred ninety one, Richard the firft, king of England, conquered it, and gave it to Guy Lufignam, king of Jerufalem; and his family continued to govern it until the year fourteen hundred twenty-three, when it was taken by a fultan of Egypt, who permitted their own king to reign over them, on his paying him a certain tribute. In one thoufand four hundred feventy-three, one of the kings left this ifland to the republick of Venice, who enjoyed it, paying the

\* Plin. Hift. v. 35. Strabo xiv. 682. + Plin. ibid.

‡ Strabo.

tribute

tribute to Egypt, until it was taken from them in one thousand five hundred and feventy under fultan Selim; and it has ever fince remained in fubjection to the Ottoman Port.

There are two chains of mountains that run along the ifland, one of which begins at the caftern point of it, and extends about three quarters of the length of the ifland, to the bay which is welt of Gerines. The other chain of mountains begins at cape Pyla, which is to the caft of Larnica, and ftretches away to the north-weft corner of the ifland. Pliny mentions fifteen cities in this ifland, 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 difcover what cities with their territories, compofed thefe kingdoms, as I fhall have occafion to obferve in the journey which I made round the ifland.

Limefol, where we landed, is a fmall town, built of unburnt brick; there are a great number of mulberry gardens about it, with houfes in them, which makes the place appear very beautiful at a diffance; the country alfo 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 cheapeft places in the ifland, which is the reafon why fhips bound to Egypt and other parts put in here to victual. I was told that a finall heifer fells fometimes for two dollars, or five fhillings; they have built a caftle and platform here, to defend themfelves againft the Maltefe. The Greeks have two churches, one of which is a very handfome new built fabric.

We were entertained in a houfe of the English vice-conful who was a Greek, and on the fame day that we landed we hired mules, and fet out to the eaft. We travelled through a narrow plain on the fea fide, and going about two miles came to the river Char, where they keep a guard against the corfairs. 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 ifland that has always water in it. At the end of the plain there are ruins on a low hill, which are called old Linefol; it is about two leagues from the town. This is generally agreed to be Amathus, which is faid to have had its name from Amathus, who built a temple here to Venus\*, called on this account, Venus Amathufia; it is faid to have been facred both to Venus and Adonis. This was probably the capital of one of the nine kingdoms of Cyprus. It is faid, 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 Ifaac king of Cyprus prifoner, and fent him in filver chains to Tripoli in Syria. There are remains of the town walls, which are fifteen feet thick, and cafed with hewn ftone. On the weft fide there is a building like an old caftle, probably on the fite of the antient city, which might extend to the eaft as far as that part, where there are great heaps of ruins, and among them a handfome ruinous church, which may be on the fpot where the temple was built to Venus and Adonis, in which the feafts of the latter were annually celebrated **†**. There feems also to have been a fuburb to the east, extending to the river Antigonia.

About feven leagues to the eaft-north-eaft 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 breaft §; it has the Greek name from a convent on the top of it, dedicated to the holy crofs. We went about an hour and a half further, and lay at a Chriftian village called Menic. On the

\* Virgilmakes Venus fpeak to Jupiter in thefe words :

" Eft Amathûs, eft Celfa mibi Paphos, atque Cythera,

1 Strabo xiv. 682.

StraLo, iLid.

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thirtieth

thirtieth we croffed the hills that make the point which is to the eaft of Limefol, and having travelled fome time we came to cape Malzoto; to the weft of it there is a narrow vale, which is a moraffy ground ; there are many trees and very high reeds growing in it, and I faw fome ruins here. Soon after we paffed about half a mile to the fouth of the village Malzoto, which is computed to be nine hours from Limefol, and is directly fourly of the fummit 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 fmall ftream, and in about an hour more to cape Chede; there are feveral hamlets about it that go by that name; a rivulet rifes out of mount Croce, which is called Creig Simeone, and falls into the fea near this head; it is probably the river Tetius, mentioned between Citium and Amathus. I faw to the north a village called Der Stephane; in about an hour we came to a large village called Bromlaka, and in half an hour paffed over the bed of a torrent, and came to the large lakes, from which they collect every year great quantities of falt; they are filled by rain water, and the foil being full of nitre, produces the falt, when the water is evaporated in fummer ; but in cafe there is too much water, occafioned by extraordinary rains, it is not falt enough to harden into cakes, and for this reafon the Venetians had drains to carry off the water, which are now neglected. To the weft of thefe lakes there is a final Turkish convent, in which there is only one Dervish; they have a fepulchre there, which is held in great veneration by the Mahometans, it being, as they fay, the place where the foster fister of Fatimah, the fister of Mahomet, was buried; these fait lakes extends almost to Larnica, and make it the most unhealthy place in the island. When we arrived at Larnica, where the Franks refide, I went to the houfe of the English conful, to whom I was recommended.

Larnica is fituated a fmall mile from the fea; at the port which belongs to it there is a little town called the Marine; the harbour is naturally well fheltered, but the fhips lie off at fome diftance, and the boats come afhore on an open beach, and are drawn up to land. Though this place is very unhealthy, yet the Franks are fettled here, as it is very convenient on account of its fituation with regard to Nicofia, where the government refides, it being only fix leagues from it. There is a large antient church at the port, dedicated to faint Lazarus, where they fhew his fepulchre; it is a finall grot cut out of the rock; they fay, that this faint being put into a boat at Joppa, and committed to the mercy of the fea, he was drove to this place, and became bifhop of it, and that his body was ftolen away by the French, and carried to Marfeilles; but the French fay that he was drove on their coafts. The ruins of the antient city of Citium are between the town of Larnica and the Marine, which was a capital of a fecond 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 fiege of it. Ptolemy, the fon of Lagus, deferoyed this city, and removed its inhabitants to new Paphos; it was about three miles in circumference; there is reafon to think that in very antient times the fea washed the fouth walls of it, though it is now a quarter of a mile distant. To the east of the old town there was a large bafon, now almost filled up; it ferved for the fecurity of the shipping, and was defended by a strong castle, as appears by the foundations of it; this muft be the inclosed port mentioned by the antients †; the walls feem to have been very ftrong," and in the foundations there have been found many ftones, with infcriptions on them, in an unintelligible character, which I fuppofe, is the antient Phænician; and if the city was ever rebuilt, after it was deftroyed by Ptolemy, thefe flones might be put into the walls when they were repaired. They have difcovered

\* Strabo, 683.

+ Strabo xiv. p. 682.

a great

#### IN THE EAST.

a great number of antient fepulchres in and about the city of Larnica; I faw fome built of hewn ftone; in one of them I obferved the ftones 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 workmanfhip, and finifhed in the moft perfect manner. The fathers of the Terra Santa have a large convent in this town; the capuchins alfo have a monaftery here; and the Greeks four or five very good churches. The republick of Ragufa have a conful refiding in this place, as well as the French and Englifh.

#### CHAP. II. — Of Famagusta, and the antient Salamis.

ON the tenth of November we fet out from Larnica on mules, under the procection of the conful's janizary, in order to make the tour round the island. We travelled eaftward, and came to the bed of a torrent, called Camborounula, which had water in it; I faw mounds near it, which might be the remains of fome antient work. In three quarters of an hour we came to the hills that ftretch 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 feveral houfes and filk gardens belonging to the people of Larnica. We afterwards had a fight of cape Grega, probably the fame as that which the writers of the Turkifh hiftory call cape Gracia, and was probably cape Throni of the antients, where there was a city of the fame name<sup>†</sup>. Going on I was told that we paffed within four miles of Trapeza, which, if I miftake not, is to the right, though Blaeu's map puts a place of that name near Famagufta; this probably is a village near the high hill, that was compared by the antients to a table, and was facred to Venus; I had a view of it on this head of land. This hill was over cape Pedalium  $\frac{1}{2}$ , which may be the fame as Ammochoftus , and I fuppofe 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 facred 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 the turned him into a flower. There are two ports mentioned between this and Salamis, which are Leucola and Arfinoe; a city alfo is mentioned with the latter, which might be where Famagufta is at prefent fituated.

We came to a village called Merafh, which is half a mile fouth of Famagufta, where the Chriftians live who are not permitted to dwell within the city. I was here recommended to a Chriftian, who affigned me a room, which he had built in his garden, where I was entirely alone, and fent to the town for whatever I wanted. The next day I went with the janizary to fee the city; for though I had a letter to the governor, yet I was advifed not to fend it, as I had no prefent for him. I went with all freedom wherever I pleafed 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 flort Greek infeription; upon this he fent orders to the muleteer not to go any further with me, and that they flould not permit any Franks to come into the city, on which I fent the janizary with the letter to the governor, who was then very well fatisfied, and faid he flould be glad to fee me.

The city of Famagusta is about two miles in circumference, and was well fortified by the Venetians; it is of an oblong fquare figure; the baltions are all femicircular; on

* Ptol. v. 14.	+ Ftol. ib.d.	‡ Strabo, xiv. 682.	§ Ptol. v. 14.
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the weft fide of the town, a rifing ground runs along from north to fouth, on which they took the advantage to build the rampart, which makes it exceedingly firong this way, a foile being cut into the rock on the three fides to the land ; and in that to the weft there are covered ways to fally out; this high ground, which is the ftrength of the well fide, exposes the fouth part of the town to the enemy, for it was from this part that the Turkifh general battered the fouth gate, which is the only entrance from the land; and it is probable, that from the high ground on the north fide they planted their batteries against the north-east corner to the fea, where there is a ftrong caftle alfo fortified within. There is a gate from the city to the port, which is well fheltered by feveral rocks, and the entrance to it, which is at the north-eaft corner, is defended by a chain drawn acrofs to the caftle; it was here that the fluffed fkin of the brave unfortunate Bragadine was hung up at the yard of a galley, after he had been moft inhumanly flaved alive by the treacherous Turks, against whom he had bravely defended the city. I observed on the ramparts the names of feveral of the Venetian governors of Cyprus; and near the gate there are two flatues of lions, one of which is very large, they were probably fet up on fome pillars in the principal parts of the city, after the Venetian manner. The antient piazza feems to have been very beautiful; the house of the governor, with a portico before it, is on one fide, and the western front of the church of faint Sophia on the other; it is a most beautiful Gothic building, now converted into a mofque, but about three years ago two thirds of it was thrown down by an earthquake, together with the greateft part of the city. Before it there is a Greek infcription on a black flone, which might be part of a pedeftal for a flatue; near the north-weft corner of the church there are two pillars, which probably had on them the Venetian enfigns; near thefe there is a coffin of white marble, adorned with lions heads, and feftoons held by Cupids. It is furprifing to fee what a great number of churches there are in this city; St. George's, one of the moft magnificent, was thrown down by the earthquake; another large one, which, if I miftake not, was dedicated to fain<sup>+</sup> Catherine, is now the principal molque.

There is very little trade at this place, which is the reafon why all provisions are cheap here, the price of a fat fheep being only half a crown; no Chriftian is fuffered to live within the walls, unlets it be in confinement, in which condition I faw a Greek patriarch of Conftantinople, who being depofed, and intriguing in order to fupplant his fucceffer, was banifhed to this place a few months before; I faw him afterwards in one of the Princes Iflands near Conftantinople, returned from banifhment. They will not fuffer a Chriftian to go in or out of the city, otherwife than on foot; and an European having obtained a firman from the grand fignior to enter the city in his chaife, when he fent it to the governor, received this anfwer 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 prefent buildings do not take up above half the fpace within the walls, and a great part even of thole are not inhabited. They have very good water brought three or four miles by an aqueduct, which is carried for the moft part in a channel on the ground.

Between the two chains of mountains that ftretch along the ifland, there is a large plain feven or eight miles wide, and between thirty and forty long, beginning about Famagufta; as it is one of the beft parts of Cyprus, and most fecure from the privateers, fo it is chiefly inhabited by Turks, the Christians living more upon the mountains, and near the fea, as they are exempted from that flavery which falls to the lot of the Turks when they come into the hands of these privateers; this plain feems to have been the antient antient kingdom of Salamis, founded by Teucer; the capital of it, which bore the fame name, was at the eaft end of the plain on the fea.

The Jews deftroyed the old city of Salamis in the time of Trajan; it was afterwards called Conftantia, probably from the emperor Conftantius; it was again deftroyed by the Saracens under Heraclius, and probably it was not afterwards rebuilt. We fet out to fee the old city on the tweift'i, and in half an hour came to a large bafon, which is filled by rain water, and in half an hour more to a ftream, over which there is a bridge; this muft be the antient Pedius. On the north fide of it are the remains of Salamis. There are flill large heaps of ruins on the fpot of the antient city, and great remains of the foundations of the walls, which feem to have been between three and four miles in circumference. The port is to the fourh; it feems to have been made by art, and is almost filled up; the fmall river Pedius, empties itself into the fea at this place. Antient geographers mention two islands of Salamis, which are not now feen. On examining the ground I imagined the fea might have left these islands, and I faw near the port fome rifing grounds, with channels round them, which might formerly be filled by the fea. 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 fuppofed to be those of the new town, and the outer ones those of the old city. On that fide of the town which is next to the port, there are ruins of a large church, and alfo of a finall one; and to the north of the town there are fome very thick walls, which are also probably the ruins of a church. There is likewife a fquare plain fpot, which might be either a piazza, or a bafon for water. On the north of the new town, just within the gate, there are feveral grey granite pillars lying on the ground, and two or three Corinthian capitals of grey marble cut in a very beautiful and particular manner. Thefe pillars feem to have belonged to a temple. This place is now called Old Fainagusta, and is about four miles distant from the modern town; there are remains of an aqueduct to this city; all the arches which I faw of it were Gothic, and there is an infeription on it in Greek, which makes mention of an archbilhop, the antient aqueduct being probably repaired when the new city was built, after the eftablifhment of Chriftianity in thefe parts I faw the arches all along the plain, extending towards the mountains to the north-weft; on the fide of which mountains the water was conveyed from a plentiful fource which I faw at Cherkes, thought by fome to have had its name from the o'd Cythera, though that place must have been farther to the fourth. The Tables place Citari in the road from Salamis to Tremitus, now. called Nicofia. Cherkes is fix or feven leagues to the weft north-weft in a valley between the hills; it is beautifully improved with mulberry gardens for the filk worms; the plentiful fources of water which fupplied this aqueduct, are a confiderable way in between the hills.

To the weft of Salamis there is a finall ruined church, and near it a very little church, built and arched over with very large flones, half of it is now under ground; it is dedicated to St. Catherine, who, as they fay, was daughter of king Cofta, the founder of the prefent Famagufta, and that the city had its name from him. In this church there is a well, and on one fide a chapel built of three flones, the four fides confifting only of two flones, and it is covered with a third, which is angular at tep. If I miltake not, they fay, this faint was buried in this chapel, and there feems to have been a tomb in it. A mile to the weft there is a monaftery and a large church dedicated to St. Barnabas, which feems to have been a fine building; the church has been ruined and rebuilt; the foundations of the eaft end of the old church remain in three

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femicircles. About half a furlong eaft of this church there is a defcent by feveral fleps to a fepulchral grot cut in the rock, with niches for bodies on three fides of it; herc, they fay, the body of St. Barnabas was deposited, who was a native of this island, and fuffered martydom at Salamis in the time of Nero. At the entrance of the grot there is a well of water that is a little falt, and a fmall chapel is built over the grotto, which does not feem to be of any great antiquity.

#### CHAP. III. - Of Carpaly, and fome other places in the caffern 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 caufeway, and a high ground to the fouth of it, which might be the fituation of fome antient town; in half an hour we came to the river Chour; we then turned to the eaft, paffed over fome hills of Chaulebernau, and croffing a river, we approached the high hills, on which there is a caftle called the hundred and one chambers. Thefe mountains take up almost all that narrow tract, which feems to have been called the Olympian promontory, and probably this higheft 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 deftroyed by Diogenes Poliorcetes, and it was not lawful for any woman to enter this temple, or fo much as look on it; all this promontory feems to have been the kingdom of Carpafia. I obferved 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 prieft. On the thirteenth we proceeded on our journey, and began to crofs the hills towards the north fide of the island, and came to a village called Galadia, finely fituated on a high ground. We travelled on through a very fine country abounding in wood, and paffed through Ai-Androniko, where there is a fmall ftream, the fources of which never tail; this village on the fouth fide is inhabited by Turks, and on the north by Christians. All these places are much inferted by the Maltese corfairs. We lay in the houfe of the prieft of Yaloufee or Jaloufa on the north fide of the ifland, where there is an antient Greek church; we faw the coaft of Cilicia very plainly from this place. On the fourteenth we came to a ruined village, called Mafhargona, where they have a tradition that fome king antiently refided; foon after we came to a finall cape, on which there are ruins of a church dedicated to St. Marina; it is built of fine hewn ftone, and the place is called Selenia. Having travelled about four hours, we went to the left of the antient convent of Jaloufa; there is also a bay here of the fame name, and as there is a place fo called near Scanderoon, which is the bay that had the antient name of Sinus Ifficus in Cilicia; this, without doubt, must be Sinus Ifficus of Cyprus, which was in this part of the ifland; this is probably the fhore of the Acheans where Teucer first landed. We arrived at Carpafs, and went about two miles northwards to the plain and to old Carpafs, called by the antients Carpafia, the capital city of the kingdom of that name, which is now given to all the country; the ifland here is only three miles and three quarters broad \*. There are fome ruins at old Carpafs, especially the remains of a wall near half a mile in circumference, with a pier from it into the fea, at the end of which there are fome figns of a tower. The whole feems to have been only a caltle for the defence of the port; to the east of it there is a very good church in the Greek ftyle, which belonged to a monastery near called Ainfphilose; they call this place alfo Salamina, and I was told that this name was given it by fome

\* Strabo, xiv. p. 682.

religious

religious perfons, who began to improve the place not a great many years ago, but were obliged to leave it on account of the Maltefe privateers. About the village of Carpafs there are a great number of finall ruined churches or chapels, which might formerly be built for the ufe of wealthy families, who might retire to this place. It was on the Carpafian fhores that Diogenes Poliorcetes landed his army.

On the fifteenth we travelled ealtward to the village of Afphronify, where there are ruins of four churches, and it feems to have been fome antient town; for I faw on both fides of it ruins of a wall extending towards the fea. We came to the most eastern point of the island, called by the antients the ox's tail \*, probably from fome imaginary refemblance; it is now called the cape of St. Andrew, from a monaftery which is cut out of the rock, and dedicated to that faint. Opposite to the north-east corner are the ifles called Clides by the autients †; the largeft 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 largeft; there are two more that appear only as rocks, the furtheft of which is not a mile from the land ; there is another which has fome herbage on it, and may be the fecond as to its dimensions; it is fo very near to the land that it may have been feparated from it fince those authors wrote. At the north-east corner there is a grot cut out of the rock, which feems to have been a fepulchre; there are fome figns of a large enclofure round it, and higher are feveral forts of oblong fquare buildings of hewn flone, which appear but very little above the ground, and feem to have had covers over them; I conjecture that they were fepulchres of very great an. tiquity; one, which is built in a more magnificent manner than the reft, made me conclude that they might be the fepulchres of the antient kings of this part of Cyprus; it confifts of three enclofures; there are but two tiers of ftone above ground; the outermost building is one and thirty feet fquare, and the walls are one foot nine inches thick; within it, at the diftance of two feet fix inches, there is a fecond; and, at the fame diftance within that, a third; the top of which is cut with a ledge within to receive a cover. It is poffible the two outer walls might be built up higher, and there might have been entrances through them to the fepulchre; the whole is a very particular fort of work, and of fuch kind as I never faw in any other place. There are figns of foundations of a building on a little mount, which is a rock of marble of different colours ftretching into the fea, and it is a very good fituation for a light house, though there are fome remains on a little point very near it, that have more the appearance of fuch a building. All this country to the east of Carpas, for about twelve miles, is almost uninhabited, except that there are a few Turkifh herdfinen on the fouth-fide, where there is a fine narrow plain. The defolate condition of this part of the ifland is occafioned by the conftant depredations of the Maltefe privateers, who land more frequently here than in any other part. From this eaftern point I faw very plainly mount Caffius near Antioch, and the mountain of Rhoffus, now called cape Hog, which is between Kepfe and Scanderoon.

We travelled on fouthward from this point, and in lefs than an hour arrived at the uninhabited convent of faint Andrea, in which there formerly lived two or three monks. We went to the fouth fide of the ifland, croffed the hills, and came to a very large village which is called Mairou, which is about half a mile broad; at the weft end of it we began to crofs the hills to the north, and faw a cape to the fouth called Peda. We arrived again at Carpafs on the fixteenth, and went to the convent of Jaloufa; we paffed by Selenia, where I faw remains of pillars four feet in diameter, at d came to Jaloufa. On the feventeenth we went about two leagues to the fouth-caff or Jaloufa

> \* Ptol. v. 14. + Plin. Hift, v. 35. Strabo xvi. p. 683. 8

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near

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 fame kind two leagues to the east of it, near a village called Galliporno; it is a gallery with four apartments on each fide. in most of which there are holes cut down like fepulchres, which are now filled up; on the hills above it, are fome finall ruins of an antient place, which might be Urania, taken by Diogenes Poliorcetes, and I faw near the grot a great number of fepulchres cut into the rock, many of them being in the manner of graves, which feem to have had Itone covers over them; towards the weft end of this promontory the mountains are very high, and the foot of them ftretches out in fuch a manner towards the north-fea, that there is no paffage on the north fide of them; and, I fuppofe that thefe hills were the bounds of the kingdom of Carpafia on the north-weft fide; those to the fouth-weft being probably the low mountains, by which there is a narrow pais to the fea. Aphrodifium was fituated near the weft part of the promontory, and probably on the fhore to the north; it was about nine miles from the territory of Salamis. From this grotto we returned again to Jaloufa. On the eighteenth we travelled to the north-welt and came to Androniga, where part of the village are Turks, who are fometimes under fuch apprehenfions of the Corfairs, that for fecurity they go and lie on the mountains, and they told me, that fome of them have even perifhed 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 ftrangers, and his people came and drew water for our mules; this was in the road from the northern part to Famagufta. From this place we went out of the road northwards, near an hour to the mountains called Efhbereve; on the higheft fummit of which is the flrong caftle of the hundred chambers before mentioned, which is almost entire. We lay at a Christian village on the north fide of this hill.

#### CHAP. IV. - Of Nicofia, Gerines, Lapta, and Soli.

ON the nineteenth we travelled weftward on the north fide of the ifland, and came to a very pleafant village called Agathon, fituated at the beginning of the plain on the fea; there are a great number of cyprefs and orange trees about it, and it is probable that Macaria was fituated near this place. The plain is a very narrow ftrip of land, not above a mile broad, but extends weftward 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 fome observations on the supposed capital of it. On the twentieth we purfued our journey, and afcending the hills to the fouth, vifited two fmall convents, and afterwards the monastery of Antiphonese; it is famous for the Lignum Cyprinum, of which there are feven trees, there being no others of that kind in the ifind; it is the oriental plane tree, and is engraved among the plants which I brought from the eaft. We croffed over the hill to the fouth, and came into the great plain between Famagusta and Nicofia, 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 fouth-well to Nicofia. I went to the houfe of the conful's broker, and was alfo recommended to the dragoman of the mofolem; both of them affifted me in feeing that city, which is towards the weft end of the plain, and is fuppofed to be the old Tremitus; it is the capital of Cyprus, where the mofolem or governor refides; it is fertified with very large ramparts, but has no folle, and confequently is a very indifferent fortification; the ramparts are faced with the hown ftone

of

of the old walls; the circumference of them is about two miles. The walls of the antient city, which were built with femicircular towers, may be traced all round, and they feem not to have been much lefs than four miles in compafs. There are fill remaining in the city feveral very magnificent houfes, which are of the times of the kings of Cyprus; fome of them have been repaired by the Venetians, according to the rules of modern architecture; and there is a most beautiful Corinthian door-cafe of a houfe which, they fay, 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 flort of it in other respects; there was also a church here dedicated to the holy crofs, and another of the Augustinians, which are now mosques. The Greeks have feveral new built churches in the city, and the Latin fathers of the convent of the holy fepulchre at Jerufalem have a finall convent. Though there are very few Armenians, yet they have possible of an antient church here. There is a great manufacture of cotton studies, particularly of very fine dimities, and also half fatins of a coarfe fort; they have here the best water in Cyprus, brought by an aqueduct from the mountains.

Two leagues to the north-eaft of Nicofia, on the fide of the mountain, is the rich convent of Saint Chryfoftom, to which we went on the twenty-third; it belongs to the Greek convent of the holy fepulchre at Jerufalem; over it, towards the top of the mount in, there is a place called the Hundred and one chambers, which confifts of feveral buildings, one over another; the higheft is very difficult of accels; they have a tradition, that a queen of Cyprus, who had the leproly, choic to live here for the benefit of the air, and that Saint John Chryfoftom advifing her to build the convent below, fhe followed his counfel, and was cured of her leprofy; others add, that fhe bathed in a water there, which is ftill reforted to by perfons in that diffemper, who find benefit by it. This monaftery 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 Chryfoftom; before it is a handfome portico, from which there are three doors with fine marble door-cafes, that do not feem to be very antient; two fcepters 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 fome queen, and that they were taken away by a patha of Cyprus. It is probable that the regalia of Cyprus were kept here. This convent is near the road which leads to Gerines.

We croffed 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 Telabaise; it confists of a very beautiful cloifter; on one fide 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 handfome apartments, one of which might be a common refectory, and the other probably ferved to receive strangers; or a third fide is a church of a more antient and heavy building; all the reft is of a very fine Gothic architecture, and in the cloifter they have made a cistern of a beautiful coffin of white marble, adorned with bulls heads, Cupids, and festions 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 feem to be on the foundation of the antient walls; for I obferved on the weft fide, a large foffe cut out of the rock, and the old town might extend further eaft beyond the prefent fquare fort, which is about a quarter of a mile in circumference. Though this place is effected effecemed to be very firong, yet the Venetian governor, when the Turks were marching towards it, (after they had taken Nicofia), fhamefully furrendered the fort before the enemy laid fiege to it. To the weft of the town there are a great number of fepulchral grots, and I faw fome pillars flanding, 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 prieft refides in a convent of Solea, there being not above five or fix Chriftian 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 fmall French veffels, which export rice and coffee to that part, which is brought to Cyprus from Egypt; and they bring back florax, and a great number of paffengers: they alfo fometimes go over to Satalia, the antient Attalia in Pamphylia; but Selefki is the neareft place to this part of the ifland, being only thirty leagues off.

We fet forward towards the well, and travelled about two leagues to the ruins of the antient Lapithos \*, which I fuppofe to be the capital of another kingdom. Here I faw feveral walls that were cut out of the rock, and one entire room over the fea; there are alfo remains of fome towers and walls, but the old name is translated to a village near called Lapta, where there are fome fources of very fine water, which feem to be those of the antient river Lapithos †. I hay here at the rich convent called Acropede.

On the twenty-fifth we went on to a bay, and faw a cape beyond it called in Blaeu's map Cormachiti, which feems to be the old cape Crommuon. We croffed the hills to the fouth, and came into the weftern part of the plain in which Nicofia ftands; for this plain is bounded to the weft by fome low hills, which ftretch from the end of the morthern mountains to the fouthern ones; on the north fide is the bay where I fuppofe the antient city of Soli ftood.

When we had crofled the hills, having travelled about fix hours, we came to Morpho; they told me this place was eight leagues from Nicofia; probably the city Limenia might be fituated here. We went to the magnificent convent of Saint Mamma at this place, which appears to have been built on a very grand defign; it confifts of two courts, the buildings of which are unfinifhed; they are feparated by a very magnificent church, built of hewn ftone, and dedicated to Saint Mamma, whofe fepulchre they fhew in it. She is had in great veneration in Cyprus, and they have fome 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 poffeifion of the ifland; being founded by fome noble family of Cyprus; they have a water here, which they fay is niraculous.

On the twenty-fixth we went four hours to the north-weft to a large bay, where, I fuppofe, the kingdom of Ægea begins, in which the famous Solon took refuge when he was banifhed out of Greece. It is faid, that he advifed the king of this country to leave the city of Ægea, which was fituated between the mountains, and to inhabit a plainer country. I was told that there is a place now called Ege, fituated on the hills. At the north-weft corner of the before-mentioned bay, where the fouthern hills come to the fea, there are ruins of a very confiderable city, which I fuppofe to be Soli; on the weft and fouth fides it was bounded by thofe hills; and to the north and eaft by the fea, a wall being drawn from the hills to the fea, fome remains of which are ftill feen, as well as of a bafon, for the flupping to lie in. The moft remarkable ruins of this place are a little way up the fide of the hills to the weft, where I faw the ruins of a

\* Strabo, xiv. p. 682.

+ Ptol. v. 14.

femicircular

femicircular 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 diferen that arches had been turned on them; they were adorned on the outfide with Corinthian pilafters, the capitals of which were very well executed; it feems to have been a portico to fome 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; thefe niches, doubtlefs, were defigned for ftatues; probably this was the temple of Venus and Ifis that was in the city \*, which had its name from that wife lawgiver Solon; the place is now called Aligora, that is, the fea mart. There is a river falls into the fea at this place, and as the channel of it is not kept open, it makes a morafs. This, doubtlefs, 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 Calinufa feems to be that point which is to the weft of this bay.

Returning fouthwards to the road, we purfued our journey to the weft, and in about an hour and a half came to Lefca; it is a long village built up the fide of those hills, which we croffed into the delightful country of Solea, which is a vale about a mile wide, and winds between the hills for feven or eight miles; it is much improved with gardens and buildings, and is very well watered with fprings and rivulets. We went to a convent where the bifhop of Gerines commonly refides; it is fituated on the fide of the hills, where there are very rich iron mines, which are not now worked.

On the twenty-feventh we went along the vale, and croffing the hills came to the fmall convent of St. Nicholas, fituated between the hills, where there is fuch an agreeable variety of fields, wood, water, and cafcades, that it is one of the moft delightful folitudes I ever faw; two ftreams come rufhing down the hills, and are carried all through the country of Solca in many rivulets. The Afbeftus of Cyprus is found in the hills about two leagues to the fouth-eaft of that place.

We travelled in a very difficult road along the fides of the hills to the convent of St. John. I obferved a great number of pine trees, which they deftroy by cutting them at the bottom, in order to extract tar. On the twenty-eighth we travelled over feveralhills, and afcended the higheft 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 bleffed Virgin and our Saviour, painted, as they fay, by St. Luke, and brought from Conftantinople by a king of Cyprus, whom they call Ifage. This place is as much reforted to by the Greeks, as Loretto is by the Latins, and the, come to it even from Mufcovy. The convent belongs to the archbifhop of Nicofia, and has about feventy monks in it. I was received here with great civility by the fuperior, who met us without the gate, conducted me to the church, and then to their apartments, where I was ferved with marmalade, a dram, and coffee, and about an hour after with a light collation, and in the evening with a grand entertainment at fupper.

#### CHAP.V. - Of Arfinoe, Paphos, and Curium.

ON the twenty-ninth we travelled over the mountains, and paffed by fome old iron works; they fhewed us a village called Sarama to the eaft, where they faid a part of the mountain had been thrown down by an earthquake: we arrived the fame evening at the convent of Aiamone. I had a view of the bay of St. Nicholas to the north-weft, in

#### • Strabo, xvi. 683.

which

which Arfinoe feems to have been fituated, where there was a grove facred to Jupiter \*. They talk much of the fountain of lovers, but they informed me that there are no ruins about it. They mention alfo the port of Agama in this part, and fome ruins near it, which probably are the remains of the antient Arfinoe, and the prefent name of it may be derived from cape Acamas<sup>†</sup>, which was the moft weftern point of the ifland. Oppofite to the bay is a fmall ifland called St. Nicholas, from which the bay has its name. I was told by the monks, if I do not miftake, that the old name of this ifland (probably that of the middle ages) was Stiria. Towards the fea, 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 paffed the hills which are on the weft fide of the ifland, and went to the fouth-welt 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 fituated near the place where new Paphos flood ; it is on a rocky eminence in a narrow plain on the fea, which is feparated from the great plain by fome low rocky clifts, which might antiently be washed by the fea before new Paphos was built. These clifts are now full of fepulchral grots, which, doubtlefs, were made for the ufe of the city. To the weft of the town there is a point of land, and the old port was to the fouth-eaft of it, in an angle made by a fmall promontory, and was fheltered by piers built out into the fea, fome remains of which are flill to be feen. The city feems to have been to the eaft and north of the port; and I obferved a very large foffe cut out of the rock to the north of the old town, where probably they dug their flones for building. There are feveral lofty rooms hewn out of the rock, and many fmall apartments; one of them feems to have ferved for a large ciftern, there being a hole in the top to draw up the water, and ftairs 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 fome remains near the town; by this means the city might be fupplied with good water in the fummer time, of which there is a great fearcity in the ifland. To the north of the port there are fome fights of an antient temple on a ground raifed by art; from the manner in which the grey granite pillars lie, and by the difpolition of the ground, I judged there was a colonnade round it, and a portico to the weft with a double colonnade; the pillars are about two feet in diameter. Half a furlong to the eaft of this there are foundations of a fmaller building of hewn ftone near the corner of the port, which might be either a temple or fome other public building. Farther to the caft are the remains of a large church, which probably was the cathedral, and feems to have been built on the foundations of a great temple, for there are fome very large pillars of grey granite now flanding near it; they are about three feet in diameter, and finely polified; it is needlefs to mention, that both these temples were without doubt dedicated to Venus, for whole worthip this city was famous. This place probably began to be confiderable. when Ptolemy the fon of Lagus demolifhed Citium, and removed the inhabitants to this city ; it was almost entirely deftroyed by an earthquake, but was rebuilt by Augustus, and called Augusta, in honour of him. Near the ciftern before-mentioned there is a church under ground cut out of the rock, dedicated to the feven fleepers; and in the town there are ruins of feveral churches, and houfes, most of which are uninhabited. This city is famous in facred hiftory for being honoured with the prefence of Saint Paul, and on account of his having here converted Sergius, the governor of the ifland, to Christianity t. About a mile to the north there is a rocky ground near the fea shore,

\* Strabo, xiv. p. 683.

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+ Ptol. v. 14.

‡ Acts, xiii. 17.

cut out into fepulchral grots; many of them feem to have been defigned for rooms, and fome of them are very large; I faw five or fix, which probably were inhabited by families of a fuperior rank, having a court in the middle, and a colonnade of two Doric pillars in front, and three on each fide, with an entablature over them, all cut in the rock, and fome of the pillars are fluted; one fide of thefe courts is open in front; in each of the other three fides there is a room cut out of the rock, and the door-cafes are executed in a beautiful manner.

Half a mile to the eaft of this place is the new town of Baffa, where the governor refides, new Paphos being now called old Baffa, and is inhabited only by a few Chriftians, and by a finall garrifon in a caftle at the port. There was antiently at new Paphos a celebrated meeting once a year for the worfhip of Venus, from which place they went fixty fladia in procession to the temple of Venus, at the port of old Paphos, where, according to the fables of the antients, that goddefs, who is faid to have been born of the froth of the fea, 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 finall village of the fame name about a mile to the fouth of Baffa. There is an aga and fome janizaries who live at the fort in this place. I was recommended to a brother of the bifhop of Baffa, who at that time was imprifoned by the Turks at Famagufta, by the inftigation of the archbifhop of Nicofia, with whom he had fome difference; and I afterwards faw him at Rofetto, when he fled from this place into Egypt. When I was in my lodgings fome janizaries came to me, and afterwards the poor aga of the fort, who were very inquifitive about me, on which I took occafion to talk of my defign 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 prefent of fugar, which I found was neceffary, and could be of no ill confequence, as is was the only prefent I fhould have occafion to make on the ifland. He entertained me with coffee. and fent his falconer along with me, who attended me with his hawk wherever I had an inclination to go.

When I had feen every thing there, we proceeded on our journey; going at fome diftance from the fea along the plain, in an hour we came to a running water, and faw fome ruins of the aqueduct to the right, which here crofles the river on an arch : in half an hour more we came to Borgo Afhedieh, where there are remains of a high Gothic aqueduct. Opposite to this place is the first finall cape to the fouth-east of Baffa, which might be the old promontory Zephyrium \*. In half an hour we paffed by Ideme, and about the fame diffance we were opposite to another cape, which might be that of Arfinoe; the port of Arfinoe might be on one fide 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 fearch of it, at the cape opposite to Coucleh, where old Paphos flood, and obferved the ruins of feveral aqueducts that way, yet I could fee no figns of the port. We afcended to the village of Coucleh, which is fituated on a narrow hill extending to the fouth into the plain. Old Paphos was doubtlefs 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 fay that this city was built by Paphus, fon of Pigmalion, others that it was founded by Cynarus, king of Crete, and father of Adonis.

Thefe hills extend quite acrofs the ifland, and are much lower in this part than they are towards the north; they end here in high white clifts; and where they make

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a great head of land to the fouth, 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 thefe hills to the eaft, and in about two hours from Coucleh came to a Turkifh village called Alefcora, where we got a place to lodge in with great difficulty.

On the fecond we went near a large Turkish village called Afdim, which is the fame as Audimo or Aitimo. We went on to the other fide of cape Bianco, and came to two delightful villages which are contiguous; they are called Epifcopi and Coloffe. Thefe villages are finely watered, and most beautifully improved with mulberry trees for the filk worms, and alfo with a great number of orange and lemon gardens. At the fouth end of Coloffè there is an antient preceptory of the knights of St. John of Jerufalem, which is now in ruins; there are likewife the remains of a very high aqueduct that conveyed water to it, and I faw an epitaph of one of the priors of this place, who died in one thoufand four hundred and fifty-three. It is the opinion of fome that the antient city of Curium was here, but I could not fee the leaft fign of any ruins; but on the hill to the weft I obferved the foundations of a thick wall, which feemed to have encompassed fome antient town, which probably was the city of Curium; and it is not unlikely that the grove, facred to Apollo near Curium, was where the village of Epifcopi now flands, which is a place abounding in water. They think alfo that the low promontory called cape Gatto was the promontory Curias, from which they threw any one into the fea, who prefumed to touch the altar of Apollo; but as this is very low land, it is probable that it was from fome point to the weft of Curium, where there are high clifts, and might possibly be a part of what is now called cape Bianco. To the eaft of Epifcopi there is a fmall river, which I fhould 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 t near Curium, which might be the fouth-east part of this great head of land, as Drepannum was probably that to the north-weft. The head of land called cape Gatto is to the fouth of Epifcopi; it is a low land, the north and west part of it is a morals, and there is a large falt lake on the east fide, which is filled by the winter rains, and is almost dry in fummer : the fouth part of this promontory is a barren rocky foil, and there is a ruinous uninhabited convent on it, called St. Nicholas. They have a ridiculous flory, that the monks of this convent kept cats in order to hunt and kill the ferpents, of which thereare great numbers here; this they fay gave rife 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 eaft of this cape there is a bay, and at the weft corner of it Limefol is fituated, 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 failing for Daniata, on which I embarked on the eighth of December We were obliged by contrary winds to put in at Limefol, where we were detained fix days, and I landed a fecond time in Egypt at Daniata, on the twenty-fifth of December one thousand feven hundred and thirty-eight.

#### CHAP. VI. - Of the natural biftory, natives, cuftom, trade, and government of Cyprus.

THE climate of Cyprus is not fo temperate as that of many other parts in the fame latitude; the winds, which blow from the high mountains of Cilicia in the winter, make the island very cold, effectially the northern parts; and fome of the high hills of

\* Ptol. v. 14. † Ptol. v. 14. ‡ Ptol. ibid.

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the ifland being covered with fnow all the winter, make fires very neceffary during the cold feafon, though they are feldom ufed in any other parts of the Levant; the clouds alfo breaking on thefe hills, often fall down in heavy rains for many days together, infomuch that I was informed it had fometimes rained there for forty days almoft inceffantly. Thefe mountains and the fhallow foil, which is moftly on a white freeftone, make it exceffively hot in fummer, and the ifland is very unhealthy, effectively to ftrangers, who often get fevers here, which either carry them off, or at leaft continue for a confiderable time, the diforder lurking in the blood, and occafioning frequent relapfes.

The foil of Cyprus is for the most part rocky; there are in it many entire hills of talc or gypfe, fome running in plates, and another fort in floots, like crystal; the latter is used in many parts, especially at Larnica, as shone for building; they have alfo in the mountains near that city a very thin marble paving ftone, that cuts like chalk with a common faw, and much of it feems to have been laid in the walls, in order to bind the ftones. Near Nicofia they have a yellowish marble, which, they fay, when burnt produces a finall quantity of fulphur. At a mountain towards Solea, the Afbeftus or Amianthus, called by fome the cotton ftone, is found in great plenty; it is of a blackilh green colour, but runs in veins in fuch a manner, that the ftaple of it is not above half an inch long; it is much to be queffioned whether they could ever fpin it to a thread, but by fome experiments tried with it, I have reafon to think that an incombuffible paper might eafily be made of it, like that which they make of the Afbeftus of Mufcovy. Near Baffa there is a hill that produces a flone called the Baffa diamond; it is very hard, and feeins rather to exceed the Briftol and Kerry ftones. Cyprus has also been very famous for its minerals, and for many forts of precious ftones, which were probably found in the mines. In going round the iiland I faw only two iron mines, which are not now worked, becaufe in Cyprus they want hands to cultivate the ground; nor is it agreeable to the inclination of the people to be employed in thefe mines, becaufe they would not be well paid by the officers of the grand fignior; 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 feems entirely to confift of this ore, which is very fine and light, being porous and crumbling, and of a red colour. They have here alfo the feveral forts of earth ufed by painters, called Ferra Umbra, Verde, Rolfa, and Jalla; and I was affured, 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 finall quantities, otherwife it would without doubt be exported.

The antients mention three rivers in Cyprus, the Lycus, Tetius, and Pedius, though at the beft they deferve only the name of rivulets, and I fuppofe the water feldom fails in thefe, though it is generally faid that there are no rivers in Cyprus; it is certain they have no frefh water fifh, except fmall crabs, which are in moft of the rivers in Afia. All round the ifland there are beds of winter torrents, which run from the mountains after rains, but during the fummer months, when it never rains in thefe fouthern parts, they are entirely dry, excepting fome few fprings which have been rarely known to fail. The water, which is drawn out of wells, is almoft all brackifh, occafioned by the great quantity of nitre in the foil, which produces the falt in the lakes before-mentioned; at Larnica they fend above a league for all the good water they drink. The water of the ifland feems to depend almoft entirely on the rain; and when clouds have been wanting either to fall down in rain, or to feed the fprings, by lying on the mountains, a great drought has always enfued; and hiftoriaus relate, that there having been no rain for thirty-fix years, the ifland was abandoned in the time of Conftantine, for want of water.

It is faid that this ifland received its name from the cyprefs trees, which it is certain grow on it in very great abundance, e fpecially on the eaftern promontory, and in the northern parts of the island. There is a fort of tree which grows in most parts of Cyprus, which is called by fome the cedar, and much refembles it in every thing but its feed, which is like the juniper; it is called in Greek Avorados, and I have been fince informed that it is a fort of juniper, and is much like the tree that they call cedar, which is brought from the Welt Indies, and poffibly may be the fame, but here it grows rather like a large fhrub than a tree. They have alfo the common juniper on he mountains, and pine trees in great numbers, with which they make tar; they have ikewife the caroub, called in Greek, Keraka, which is fuppofed to be the locuft 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 naturalifts Lignum Cyprinum, and Lignum Rhodium, becaufe it grows in thefe two iflands; it is called alfo the rofe wood, by reafon of its finell; fome fay it is in other parts of the Levant, and alfo in the ifle of Martinico. It grows like the platanus or plane-tree, and bears a feed or maft like that, only the leaf and fruit are rather finaller; the botanifts call it the oriental plane-tree; the leaves being rubbed have a fine balfamic fmell, with an orange flavour; it produces an excellent white turpentine, effectively when any incifions are made in the bark. I fuppole it is from this that they extract a very fine perfumed oil, which, they fay, 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, toaft it in the fire, and fuck it, which they effeem a fpecific remedy in a fever, and feem to think that it has a miraculous operation. They make here Labdanum of Ladanum of a very fmall balfamic aromatic fhrub called Ladany, and by botanifts Ciftus Ledon, or Ciftus Ladanifera; it is faid that the goats feeding on it in the month of May, a juice flicks to their beards, and makes a fort of a cake, which, being taken off, they purify it, and make the Labdanum; this is in fome meafure true; but that fort requires much labour in order to clean it, and it is never perfectly fweet, fo that in Cyprus they use the fame method as in the other iflands, and make an inftrument which they call Staveros, becaufe it is like a crofs; it exactly refembles a crofs 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 fubftance flicking to the yarn, they lay it in the fun, and when it is hot, draw it off from the yarn. The common people mix it up with fand, in order to make it weigh the heavier, which is what the druggifts call Labdanum in tortis, and in this manner it is commonly fold; but being purified from the fand, it is of the nature of foft bees wax, which is what they call Liquid Labdanum. It is effcemed as a great remedy against many diforders, taken either inwardly or outwardly, and the fmoke 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 fmelling to it. The ifland produces also cotton and coloquintida, and a root called Fuy, which is a fort of Madder; it abounds alfo in vineyards, but the common wine is very bad. The rich Cyprus wine, which is fo much efteemed in all parts, is very dear, and produced only about Limefol; in fome few places indeed they make good red winc.

They plough with their cows, which, as I was informed, they do not milk, looking on it as cruel to milk and work the fame beaft; but perhaps they may rather have regard to the young that are to be nourifhed by them. This lofs is made up by their goats, which are fpotted in a more beautiful manner than any I have ever feen; indeed a great part of the foil of Cyprus is more fit for goats than for large cattle; they make

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cheefe of their milk, which is famous all over the Levant, and is the only good cheefe 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, otherwife when they are new they would breed a worm, and when old foon grow dry. The Turks have fuch an averfion to fwine, that the Chriftians dare not keep them where they have lefs power than they have in Cyprus; but from this place the Chriftians in all parts are fupplied with excellent hams, which they cure in a particular manner by falting them, pouring the rich wine on them, and when they have preffed them very dry they hang them up. They have very few horfes in Cyprus; they use mules both for burthen and the faddle, of which they have a good breed; the poorer fort of people make use of affes. They have few wild beafts or game, except foxes, hares, and wild goats; and among their birds the chief are a very beautiful partridge, which I believe is the fame 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 furprifing number of fnakes here, but few of them venomous, except a fmall kind; a fpecies, which is generally thought to be the afp. fupplies the place of the viper, and is faid to have the fame virtues; it is called Kouphi [Blind]. The largeft of them are near two inches thick, and are bigger in proportion than fnakes, the head being rather finall with regard to their bodies, and it is politively affirmed, that they have been known to fwallow a hare whole, which, if true, muft be underflood of a young one; their bite is exceedingly venomous, but it has been cured by medicines, and by the ferpent frome. I have been informed that there is an afp in Italy which is not deaf; it is poffible the Pfalmift 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 fpider, fomewhat refembling a fmall crab; the Franks call it the Tarantula, but I believe it is not the fame which is found in Apulia. There is here a brown houfe lizard called a Taranta, and if it walks over any part of the body, it caufes a very great itching, which continues for fome time with much pain. I do not find that they have fcorpions, which are fo common in Syria; but the locufts, when they come, ravage the country in a most terrible manner, deftroy whole fields of corn where they alight, and eat the leaves of the mulberry trees. on which their filk depends.

The Cypriotes are the most fubtle and artful people in all the Levant, nor have they more veracity than their neighbours, fo that their words are not to be depended upon, as they make use of all means that way to deceive. The women are little fuperior to their anceftors with regard to their virtue; and as they go unveiled, fo they expose themselves in a manner that in these parts is looked on as very indecent. They go every Whitfunday in proceffion to the fea fide, which feems to be fome remains of the heathen cuftom of going annually in procession to the fea, in remembrance of Venus's coming out of it, which was antiently attended with fome other circumfances. They retain here the barbarous cuftom of the other eaftern nations of treating their wives as fervants; they wait on them at table, and never fit down with them, unlefs in fuch 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 cuftoms. They make use of chairs and tables, and lie on oblong fquare tables, probably to be more free from the noxious animals in the fummer, and from the damps occafioned by the great rains in the winter; they make ufe of carriages with two wheels, drawn by oxen. The common people here drefs much in the fame manner as they do in the other iflands of the Levant; but those who value themfelves on being formewhat above the vulgar, drefs like the Turks, but were a red

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cap turned up with fur, which is the proper Greek drefs, and ufed by those of the iflands in whatever parts of the Levant they live.

Cyprus, on account of its fituation, and the cheapnels of all forts of provisions in the illand, is the place where almost all ships touch on their yoyages in these parts; and by this way a correspondence is carried on between all the places of the Levant and Chrittendom; fo that furnishing ships with provisions is one of the principal branches of the trade of this ifland, and they fometimes export corn to Chriftendom, though it is contrary to their laws. They fend 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 fend to Scanderoon, and by Aleppo to Diarbeck and Perfia, with which they dye red, but it ferves 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 fo well known in Holland; they export a red dye for woollen ftuff's, which is falfely called by the English vermilion, though that it is known to be made of Cinnabar; whereas this is the produce of the feed of Alkermes, called by botanifts llex coccifer; there is a fmall hole in the feed, out of which there comes a very fine powder, called the powder of Alkermes, of which the fyrup of Alkermes is made, and the feeds afterwards ferve for dying, and both are exported to Venice and Marfeilles. Coloquintida is cultivated here, and effecemed better than that of Egypt, which being larger does not dry fo well; it grows like the calabath. The feed is fent into England, and to Germany, being much ufed in the latter for embalming bodies; in Egypt they fill the fhell with milk, and let it fand fome time, and take it as an emetic. They prepare a great quantity of yellow, red, and black Turkey leather, which they fend to Conftantinople; and they export yearly near a hundred thousand pound weight of raw filk to London and Marfeilles; for as it is a hard weighty filk, it is much ufed in making gold and filver laces, and also for fewing. At Nicofia they make fine plain cotton dimities. In a word, it is a furprizing thing to fee Cyprus maintain its own people in fuch great plenty, and export fo many things abroad, when one confiders the extent of the ifland, and that half of it at leaft is mountainous, and much of it near the fea lies uncultivated, by reafon of the Corfairs; nor is the ifland well peopled, eighty thousand fouls being the most that are computed in it; whereas hiftorians fay, than in Trajan's time the Jews maflacred here in one day two hundred and forty thousand perfons, and fince that time they have never permitted any Jews to live in the ifland; fo that when this ifland was well inhabited and cultivated, the produce of it must have been very great.

Two thirds of the inhabitants are Chriflians, and there are twelve thousand that pay the tribute as fuch, exclusive of the women and children; they are mostly Greeks; there are indeed near Nicofia fome few villages of Maronites, and in the city of Nicofia a fmall 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 fafts with their wives. Many of them are thought to be not averfe to Chriftianity; neverthelefs the Turks are fo jealous of the power of the Chriftians here, that they will not fuffer them to buy any black flaves or others, that are Mahometans, which former are frequently brought to Egypt, and fold to the Turks. The Greeks have an archbifhop of Nicofia, and three bifhops of Larnica, Gerines, and Baffa; the Greeks are every where in pofferlion of their churches, but cannot repair any that are ruined without a licence; they are built in the ftyle of the Syrian churches, but are generally covered with cupolas; they had formerly a cuftom here, as they have in many other parts, of hanging out flags at the weft end of their churches on Sundays

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Sundays and holidays, and I faw fome of the ftones which had holes in them for that purpole. There are a great number of monasteries in the island; they are to be looked on as religious focieties, who go out to labour on the lands that belong to them, with their fuperior to overfee them; this is their employment all day, and half the night is fpent in performing their fervices: they may be alfo looked on as places of education, where the youth who labour by day learn to read and chant their offices at night : the lay fervants, who are diffinguished 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 thefe refpects the eaftern churches pretty much agree. There is no nunnery in Cyprus, and I faw only one of the Greek church throughout all Syria, nunnerics being very uncommon in thefe parts, except among the Maronites of mount Libanon. They take only the vow of chaftity and obedience, and every monk generally buys his own cloaths, and pays his tribute to the Grand Signior out of his own purfe, which chiefly depends on the charity of those who come to the convents, either for devotion, retirement, or diversion. Where a convent is well fituated, the Turks often come and ftay in it, and put the convent to fome expence, and never make any return; they alfo ferve as inns to which all people refort ; but the Chriftians always leave fomething at their departure. What a monk is worth when he dies, goes to the bifhop of the diocefe. The priefts here are very ignorant, as most of them are in the eastern churches; and though Greek is their mother tongue, they do not fo much as underftand the antient Greek of the New Teftament, though the modern Greek differs very little from it; but in Cyprus the Greek is more corrupted than in many other iflands, as they have taken fome words from the Venctians whilft they were among them; it is notwithstanding a fweet 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 mofolem. The late Grand Signior gave this ifland as a dowry to his daughter, who was maried to the Grand Vizier Ibrahim Pafha, and fince that, time the ifland has belonged to the Grand Vizier: he legally makes of it about feventy-five purfes a year, each purfe being about feventy pounds flerling, but then he has only a fhare of the harach, and of a tax called the nozoul; and I have been informed that the whole ifland brings in five hundred purfes a year. There are alfo fees for offences, and upon account of any unnatural death; in the latter cafe the village pays one purfe. The original property of all the lands is in the Grand Signior, who fells them to the inhabitants and their male heirs, and in default of male heirs, the lands revert to the Grand Signior, who difpofes of them in like manner : the tythe of the land, which doubtlefs belonged to the church, is granted to two forts 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 diffrict, and are obliged to fend a number of men to the war; the others are called timariotes; under the name of Timars lands are granted all over the Turkifh empire on the fame condition: there is also a poll tax called the nozoul; it is about fix dollars a-year paid by all those who are not obliged to go to war, both Chriftians and Turks; and the Chriftians pay a tribute called the harach, which is univerfal over the Turkifh empire; it is from ten to fifteen dollars a head; there is alfo a finall duty of twenty-two timeens or forty-four medeens a head, which is about three fhillings English, paid yearly to the village where every one is born : the falt and cuftoms belong to the janizaries, who are about a thoufand, and have generally an aga fent to govern them once a year from Conftantinople. The Cypriotes having their lands at fo eafy a rate, any one would imagine that they must live very happily; but the mofolem is almost continually haraffing the Christians, who often leave the

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the ifland, and go to the coaft of Cilicia, and very frequently return again, out of that natural love which every one has for his own country : many of them, notwithftanding, fettle in the fea port towns of Syria, which difpeoples the ifland very much. Cyprus is now divided into fixteen cadelifks, each having its aga or governor, and cadi or minifter of juffice; they confift of fixteen towns \*; and it is probable that among them may be found the capitals of the fifteen kingdoms, into which, fome fay, the ifland of Cyprus was at firft divided.

#### A DESCRIPTION OF THE EAST, &c.

#### BY RICHARD POCOCKE, LL.D. F.R.S.

Book the Fourth. Of the Island of Candia.

AND NOR BURNING

#### CHAP. I. - From Alexandria in Egypt, to Rhodes and Candia.

N the fecond of July one thoufand feven hundred and thirty-nine I embarked at Alexandria, on board a Scotch veffel bound to Tunis, Algiers, and fome other places on the coaft 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 faw that part of the coaft of Caramania, which by the antients was called Pamphylia, and were almost opposite to Satalia, which was the antient Attalia, and was fouth of Perga in Pamphylia. Here the apoftles Barnabas and Paul embarked for Antioch, after the perfecutions they had met with at Iconium <sup>†</sup>. In the evening we came up with the ifland called Caftello Roffo : this was without doubt, one of the Chelidonian iflands, which Strabo t mentions as opposite to the facred promontory where mount Taurus was fuppofed to begin; and it may be that ifland which he fays, had a road for fhips, and probably it is the ifland Rhoge of Pliny S, and the prefent name may be a corruption from it, as I could fee no reafon for their calling it the red ifland; it is high and rocky, and about two miles in length. There is a town and caftle on the higheft part of it, and the fourth fide of this ifland feemed to be covered with vineyards; there is a fecure 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 refort for the Maltele, as there is no ftrong place to oppose them. Proceeding on our voyage I faw two fmall islands at a confiderable distance, which, if I mistake not. are called Polieti, and feem to be those rocks which are marked in the fea chart, and in the map of Afia Minor. We were now oppofite to Lycia; a little to the northwest 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 Cæfarea to Italy, and em-

\* The names of these towns are Cherkes, Nicolia, Gerines, Morfo, Lefca, Solea, Baffa, Arfinoe, Aitimo or Afdim, Chrusofou, Limcfol, Episcopi, Larnica, Meffaria, Famagusta, and Carpafs.

barked.

barked on board a fhip of Alexandria bound to that country \*. Further to the weft the river Xanthus falls into the fea; Patara was fituated to the eaft of it, where St. Paul embarked on board a fhip bound for Phœnicia, in his voyage from Miletus to Tyre †. On the eleventh we were oppofite to cape Sardeni; to the north of it is the bay of Mecari, which extends a confiderable way to the eaft; they told me there were three or four iflands in this bay, which muft be very fmall, being marked in the fea charts only as rocks. On the thirteenth we came near the eaft end of the ifle of Rhodes, where there was fo great a current coming from the north-eaft between the ifland and the continent, that the fea 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; fo we failed along to the fouth of the ifland, and came in fight of Scarpanto but were drove back again to the ifland of Rhodes; and on the feventeenth, came to anchor in a bay to the weft of Lendege and of cape Tranquillo ; we went afhore to water at a fiream about two miles to the fouth of a village called La Hania.

There is nothing in this ifland worthy of the curiofity of a ftranger. The city of Rhodes was famous of old for the colofial flatue of the fun, which was caft in brafs by Chares, of the city of Lindus, who learnt his art under the famous Lyfippus; it was feventy cubits high, and the ftride was fifty fathoms wide. This ftatue was thrown down by an earthquake in the year nine hundred fifty-four; and the brafs of it, which was carried by a Jew to Alexandria, is faid to have loaded nine hundred camels. This ifland is also noted in hiftory, as having belonged to the knights of St. John of Jerufalem. The Rhodians were remarkably faithful to the Romans, and were ftrong in their navy, the ifland producing a great quantity of timber, as it does at this time. Egypt is fupplied 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 Conitantinople, who receive a fum of money from the Porte, and use them in trade until there is occasion of them for public fervice; 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 thips at command, without being at any confiderable expence beforehand; and thefe large thips, trading to Alexandria, are fecure against the corfairs, which was the chief defign of encouraging the building of them; there were at that time feven on the flocks. They make use of oak only in the ribs, the refl being all deal.

The pafhalic of Rhodes is reckoned very difhonourable, and great perfons have often been fent to it, who were defigned for the bow flring. When I was there, adepofed grand vizier was on the ifland; but as the prefent fultan's reign has not been bloody, to there are very few inflances of any great men having been put to death by him. The French only have a conful at this ifland, and there is a fmall convent of capuchins. There are but very few Turks except in the city, the ifland being inhabited by Greek Chriftians. There is a great plenty of provifions here, though it is a mountainous country, but it produces very little wine. We went afhore, and taking our arms with us, walked to the village of La Hania, and defired the inhabitants to fell us fome provifions, but they would give us none till their aga came to the village, whom they expected the next day, fo we returned on board the fhip. On the eighteenth I carried my tent a fhore, and pitched it on a height over the ftream. On the nineteenth two people from the aga came to us, with the Greeks, and told us we might buy what provifions we wanted. The cafe was, if the Greeks had furnifhed us with any thing,

\* Acts, xxvii. 5.

+ Acts, xxi. 1, 2.

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before

before they had leave from the aga, he would have raifed money on them, under a pretence that they had fold provifions to the Maltefe, and they might have forbid us coming afhore. We waited on the aga, and fupplied ourfelves with whatever the place afforded. We fet fail on the twenty-third, and having cleared the weftern point of Rhodes, I faw, at a confiderable diffance to the north, an ifland called Caravi, which is probably the antient Chalcia \*. We then came up with the ifland Scarpanto, the antient Carpathus, from which this part was called the Carpathian Sea †; it is a high mountainous ifland, and is faid to be twenty-five miles in circumference ‡. I faw a bay on the caft fide of it, very near the fouth-caft corner, and there is anchoring ground in it, fo that probably one of the four cities of the ifland was on this bay, which might be Poffidium, the only town on it mentioned by Ptolemy §; probably it was on the north fide of the bay where I faw an opening, and the fea charts make the anchoring place in that part. Having paffed this ifland we faw Caxo to the weft of Scarpanto, which feems to be the ifland called by the antients Cafus. On the twenty-fixth we came up with the ifland 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 ifland of Europe; the old name feems to be derived from the Curetes  $\parallel$ , who were the antient inhabitants. There are various opinions concerning these people, and the occasion of their name  $\P$ ; fome fay that fix of them came to Crete from mount Ida in Phrygia, and that Rhea committed her fon Jupiter to their care, when the feared that his father Saturn would deftroy him.

The ifland is faid by Pliny \*\* to be two hundred and feventy miles long, and by Strabo †† two hundred eighty-feven and a half. The former fays, 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 laft divided the ifland into three parts; and the Grecians, to whom it afterwards became fubject, feem to have followed this division, and the three territories became republics. It was conquered by the Romans under the conduct of Mctellus, who on that account had the title of Creticus; on the division of the empire it fell to the fhare of the eaftern monarchs. The league between the French and Moors of Spain being broke, the latter feized on Crete in the year eight hundred and twentythree, in the reign of the emperor Michael the Stutterer; these Moors built the city of Candia. The eaftern emperors being engaged in other wars, the ifland was given by them to twelve noble families, on condition that they would undertake the conqueft of it; and accordingly in the time of Alexius Comenus, they vanguished the Moors, and the ifland was divided between them, but the fovereignty feems to have continued in the Greek emperors; for it is faid to have been fold by them to the Venetians about the beginning of the thirteenth century, and in one thousand fix hundred and fixtynine 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, Cnoffus to the north, Gortynia towards the fouth, and Cydonia near the weft end. Under the Venetians it was

∮ Ptol. viii. 2. \*\* Plin. Hift. iv. 20,

|| Pha. Hift. iv. 20. ++ Strabo, x. p. 474.

divided

<sup>\*</sup> Strabo, x. p. 4°8. Plin. Hift. 423. and v. 36.

<sup>+</sup> Steal o, x. p. 489. Carpathus que mari nomen dedit Cafos, Actine elim. Plin. Hift. v. 36.

<sup>‡</sup> Straho, ibid. 👘 🕴 Pte

<sup>§</sup> Strabo, x. 462. \*\* ]

divided into thefe four provinces; Sitia, Candia, Retimo, and Canea; the pafhalic of Candia at prefent confilts of the two former, and there is a pafha over each of the others; thefe are again fubdivided into certain diffricts called caftellates, probably becaufe a certain extent of the country was under the government of a caftle in it; of thefe there are twenty, which are named from their p incipal towns or villages \*. Thefe four provinces feem to anfwer to counties, and the caftellates to hundreds. Every caftellate is governed by a cadi as to the administration of juffice; and is under a caftle caia, as to other affairs of collecting money, and the like; and a Chriftian 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 fouth-east of it we faw a head of land called Salamoni ; this is the cape, overgainft which faint Paul failed in his voyage to Italy, the wind not fuffering them to go on the weft, when they were fcarce come over-against Cnidust. Near this cape I faw a fmall island, which probably was the ifland Cavalli. About fix leagues to the eaft-fouth-caft of the cape we faw two iflands, which I fuppofe were those called Christiana. We had calms or contrary winds for feveral days, and a great fea by reafon of the ftrong current, and were drove to the fouth. The Moors were very unealy, and often called on a favourite faint; they hung up a bafket of bread to him on the top of the main maft, and afterwards threw a bottle . of oil into the fea, made long prayers, and chanted a fort of litany; when they found that this had no effect, they wrote fomething on a paper, and one of them went up and a tied it to the top of the maft, whilft another threw a bafket of cufcafou into the fea;. and I could not but take particular notice of their manner of ending a difpute which arofebetween fome of them, who coming to high words, the chief of them on a fudden began one of their Mahometan litanies, on which they all joined with him; and fo an end was entirely put to the controverfy. On the fourth of September we again ap-proached Candia, and came near the three finall iflands of Gjadurogniffa, called by mariners (alderoni; we faw to the north-welt a town, where there feemed to be a good road for flipping, and there is a large opening from it between the mountains. About twelve leagues further to the weft, we were opposite to a deep bay, in which are two finall rocky iflands, called by the Greeks Paximades, and by mariners Chabra; we came near the ifland Gozo, which is about twelve leagues to the fouth-welt of Chabra, and eight from the ifland of Candia; eight leagues beyond it we faw a cape, which may be that which was antiently called Hermœa t.

The ifland of Gozo is called Gafda [ratda] by the Greeks; the fluation of it as

\* In the province of Sitia are the caftellates following :--Myrabello and Lafite, which are the diocefe of Petra; Hierapetra, which is the diocefe of Jera; Sitia, which is the diocefe of Sitia; in Candia, are Cn fb, and Teminos, which is the diocefe of Cuotlus; Arcad a, which is the diocefe of Arcadia; Pehada which is the diocefe of Cherronefos; and three more, called Kenourio. Bonifachio, and Gortyne, which all together are called Medares, and with the city of Candia make up the diocefe of Gortyne, belonging to the metropolitan archbithop whofe title is metropolitan of Crete, and primate of Europe. There is alfo a fort of independent calle, called Sfachia, in his diocefe, and the island of Gozo. In the province of Retimo, is the called Milopotamo, the eath part of which is under the patha of Candia, and the weft under the patha of Retimo; this makes the diocefe of Aulopotamo. Alos Buileos, and Amari, which are the diocefor of Lambio, and Retimo, which is the diocefe of Rethinni, formerly called Agria, from a ruined city which wis the fe of it. In the province of Cunea are the calles of Apocoranos and Cuanea, under the bifhop of Kuonia, or Cydonia; Silino and Chilamo, under the bifhop of Chilamos, in all cleven bifhopries, . excepting the diocefe of the metropolican.

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well as the name, is a proof that it is the ifland of Clauda, under which faint Paul failed in his voyage to Italy. The road for fhipping is to the north; it is inhabited by about thirty families of the country of Sfachia, who have a Greek church there; they have alfo a dragoman to interpret for them, as fhips often put in to water and victual; and the Maltefe corfairs fupply themfelves there. To the weft of it there is a very fmall ifland called Pulla Gafda [Little Gafda].

On the ninth we came to anchor at the caffle of Suatia or Sfachia; the Greeks, with their prieft, at the head of them, met us on the fhore when we landed, and afked us what was our pleafure; 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 diftant.; fo that I was obliged to fend to the English conful there; I returned on board that night; the next day I went affore to the prieft's houfe, and on the eleventh the conful's janizary came from Canea with horfes for me. Under Sfachia there is a finall natural port defended from the fouth winds by fome rocks that are not above water, where little fhips may enter and lie fecurely; the uninhabited caffle is a Venetian building, and over the entrance of it are the Venetian arms, and the arms of fome cf the governors. To the caft of this caftle they flewed me the foundations of a wall, which, they faid, was the boundary between the territories of Sfachia and Retime. To the weft of this there is only the Caftellate of Silino. The people of this part of Candia are fout men, and drive a great coafting trade round the island in finall boats, by carrying wood, corn, and other merchandizes. On the twelfth we fet out for Canea, and entered into a very curious paffage between the mountains called Ebros Farange; it is from five to thirty paces broad, having high perpendicular rocks on each fide, out of which there grows, all the way up, a great variety of uncommon plants, and fome fhrubs and trees, as cyprefs, fig, and ever-green oak ; this paffage is about fix miles long, the first part of it is a good road; but towards the further end there are many difficult alcents up the rock, which are fo narrow in fome places that we were frequently obliged to unload the horfes. Coming into the open country, we paffed by the houfe of the aga of the territory of Sfachia, who invited us to go in, but we purfued our journey; we faw here fix or feven Greeks with a heavy chain about their necks, a punifilment 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 Profilero, were kindly received by the prieft, and the next day arrived at Canea, where I took up my abode at the houfe of the English conful.

### CHAP. III. - Of Canca, Dyctamnum, Cyfamus, Aptera, and Cydonia.

THE city of Canea, capital of the weftern province of Candia, is fituated at the eaft corner of a bay about fifteen miles wide, which is between cape Melecca, antiently called Ciamum to the eaft, and cape Spada, the old promontory Pfacum to the weft; it has been commonly thought to be on the fpot of the antient Cydonia, but the chief reafon is, becaufe the bifhop of Canea is called in Greek the bifhop of Cydonia. About the middle of the north-fide of the town there is an old caftle within the fortifications, which is about half a mile in circumference; this poffibly might be called in Turkifh a chane, or public place for flrangers, and from this the name of Canea might be derived; the city is of an oblong figure, about two miles in compafs, fortified towards the land after the modern way by the Venetians, with four baftions, and a

ravelin at the north-east corner; on the north-fide of the town is the port, well defended by a wall, built on the north-fide on the rocks; there is a light-houfe at the end of it, and a caftle in the middle, which ferves as a ciftern ; the entrance to the harbour is narrow, and there is a very fine arfenal for laying up gallies, which was built by the Venetians. This city was taken by the Turks under the conduct of Iffouf captain patha, in one thouland fix hundred and forty-fix, after a brave defence for fiftyfeven days. It is a neat town, the buildings being almost all Venetian; most of the molques are old churches, of which, together with the chapels, there were twenty-five ; one particularly belonged to a large convent of Francifcaus, and that on an advanced ground within the caffle feems to have been the cathedral called faint Mary's. All the Turks who are inhabitants of the city, belong to one or other of the bodies of the foldiery, 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 patha of the province of Canea relides here, who is the head of the famous family of the Cuperlis, whofe grandfather took the city of Candia; this palha is the general that retook Niffa; and fome fay, that the caufe of his difgrace was his cutting off fo 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 fummer two galliots, each manued with fixty perfons, to cruife for Neapolitans, or any other enemies; they were artacked, as they fay, 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 paffed, was the reafon of their falling on them; however, it caufed a tunult in Canea, particularly againfl the French, who had given them certificates of their being Caneotes; fo that many of that nation fled to Retimo; fome took shelter in the English conful's house, and none of them dared to appear for fome time. The confuls general, both of the English and French refide here, though the latter have a conful both at Candia and Retimo, but the English have only a droggerman at those places, who does the office of a conful. The English having very little trade this way, the conful's is the only English house on the island, but the French merchants are numerous; the chief trade confifts in fending oil of olives to France, to make foap, and for working their cloths; they export allo a fmall quantity of filk, wax and honey, into the Archipelago, and wine to all parts of the Levant, which is very ftrong and cheap; it is fent moftly from the city of Candia; the common fort is red; but about Retimo they make a fine Mufcadine wine ; they export raifins, figs, and almonds to many parts ; English thips fometimes carry oil from Candia, both to Hamburg and to London. The capuchins of the miflion have a fmall convent here, and are chaplains to the French nation \* ...

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\* Towards the fouth-fide of the weftern part of the ifland, there is a chain of high mountains, which, from their appearing white, efpecially at the well-end, were called by the antients Leuci – Strabb fays they extended in length thirty-leven miles and a half; the northern part of thefe mountains are called Omala, and the fouth parts are called the mountains of Sfachia. From thefe mountains two lower ridges of hills extend to the north, which make two points, one called Cape Spado, the old promontery Placum; the others which make Cape Buzo, are called the mountains of Grabuze, and formerly it was called the promontory of Corycus – Thefe heads of land are about two leagues apart; the former feems to be that part of the white mountains, which were called Dielynnæns; and the great mountains running calle and welf might be diffinguished by the name of Cadilus; for fo the antients divided thefe mountains called Leuci. To the north of thefe mountains there are many rocky hills that cannot be cultivated, which fort of hills the Greeks call by a general name Madara, which is the reafon why a certain travelier fays.

On the third of September I fet out with the English conful and the bishop of Chifamo, to fee the weltern parts of the illand. Half a mile to the welt of Canea I faw a fmall flat ifland, about half a mile in circumference, called Lazaretto, which is the place where they ufually performed quarantine in the time of the Venetians; but now all the buildings are deftroyed, and the ifland is defolate; about the middle, between the two points, and about half a mile from the land, is the high ifland of faint Theodoro. to called from a chapel which was formerly on it, dedicated to that faint; it is half a mile long, and about a furlong broad. The Venetians had a fmall caffle there, which the Turks battered from a high ground on the island of Candia, where there are still fome remains of the works which they raifed; this place is now uninhabited. . Oppofite to this ifland the river Platania falls into the fea, fo called from the great number of plane-trees which grow about it; they are very high, and make a most beautiful grove; vincs are planted at the bottom of them, which twine about the trees, and are left to grow naturally without pruning; and being backward, by reafon of the fhady fituation, do not ripen till the vintage is past; they hang on the trees till Christmas, and bring in a very confiderable revenue. We ftopped a while at this delighful place, and then travelled about two hours and a half to the bed of a winter torrent, which, I fuppole, is that called Tauroniti in Homan's map; it is the bounds between the Caftellate of Canea and Chifamo. We came to the weftern corner of the bay of Canea, and croffed the bed of a winter torrent called Speleion, and went two miles northwards to a very pleafant village of that name, which is fo called from a large grotto in that part. We here went to the house of the bishop of Chifamo's brother; from this place we made excurfions to fee the antiquities, and whatever is curious in this part of the ifland. At the fouth-weft corner of the bay of Canea there is a convent called Genia, regularly built after the Venetian manner, but has only a ground floor; they have a very handfome refectory, and a neat church in the middle of the court; the convent holds feveral lands of the Grand Signior, paying him the feventh part according to cuftom; there are ten priefts, and fifty caloyers, or lay brothers, belonging to it; over it, on the fide of the hill, is the old convent, which confifts only of a fmall church and four or five rooms; but it is a delightful place on account of its profpect, and the ftreams of water that run down the hill through the gardens.

On the eaft-fide of cape Spada before mentioned, towards the north-end, there is a very fmall bay, which is only large enough to receive great boats; there are ruins of a fmall town about it, which they call Magnes and Magnia after the Italian pronunciation. This muft be Dictannum, or Dictynna of Ptolemy, which he places in the fame degree of latitude as the promontory Pfacum. It is probable that this place was fo called from the nymph Dictynna, and poffibly it was the fcene of her hiftory; the mountains that make this cape, and firetch away fouthwards to the hills called Omala, had the name of mount Dictynnæus; it is faid that this nymph, who was alfo called Britomartis, invented hunting nets, and was the companion of Diana; that Minos being in love with her, fhe threw herfelf off from the rocks to avoid him, or, as Callimachus fays\*, fhe

\* Strabo, x. p. 471.

threw

fays the mountains called Leuci are the mountains now called Madara. On the top of the mountains of Omala there is a rout d valley, funk in, like the bafon of a lake, and is called Omala, without doubt from the Greek word, which fignifies plain, and from this the mountains muft also have had their name; this probably is what in Homan's map is called Lago Omalo; for in winter the water makes little ponds in feveral hollows of the plain, which is a pafturage for fheep; and the people fay that a certain herb grows there, out of which they affirm that gold may be extracted, and that the fheep feeding on it, that precious metal gives a yellow luftre to their teeth, as it is faid a certain plant does in the Tirol. The north part confifts of many plea ant narrow vales between those hills.

threw herfelf into the fifting nets  $\int \Delta i \varkappa \tau \upsilon \varkappa$ , from which the was called Dictynna; though it is a more probable account that this name was derived from her invention of hunting They have a tradition of fomething of this nature, but they tell it with this nets. difference, that being wooed by a great perfon, in order to avoid his folicitations, the confented, on condition that he would take her away in a chariot; that for this purpofe he made a paved way, of which there are ftill fome remains, but that fhe fled away in a boat with another perfon, on whom the had before fet her affections; they fay fhe was called Magnia, and that from her the city received its name. The antient remains of this place are chiefly on a fmall height over the weft end of the bay, and on each fide of two rivulets, which meet just before they fall into the fea; most of them are roughly built of the grey marble of the mountains which are on each fide; one building refembles a church, and has fome antient brick work about it. On a height to the fouth of the bay, there are fome pieces of grey marble columns, and four oblong fquare cifterns funk into the ground and contiguous, as if they had been under fome great building. I obferved that in the middle they were funk lower, like fquare wells, and lined with brick, with a defign, I fuppofe, to receive a greater quantity of water; and below thefe on the fide of the hill towards the town, there are remains in fome of the walls of earthern pipes, by which one may fuppofe the water was conveyed down from the ciftern, the torrents below being dry in fummer. Among thefe ruins, which were probably an antient temple, I faw a fine pedeftal of grey marble three feet fquare; it had a feftoon on each fide, and against the middle of each feftoon there was a relief of Pan flanding, the whole was finely executed; it is probable that this was either an altar, or the pedeftal of a flatue 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 flatue here of white alabafter, but having a notion that fuch pieces of antiquity contain gold in them, the fifthermen broke it to pieces; 1 brought away a foot of it, which fhews very diftinctly all the parts of the antient fandal.

We went on weftward from this place, and came to the river Nopeia on the weft fide of the hills which make this cape; it falls into the fea at the corner of the bay; over this river on an advanced rock, there are ruins of a houfe and chapel called Nopeia; about them are the remains of a ftrong-built wall five feet thick, as if it had been part of a fortified caftle.

Near the weft corner of the bay was the port and town of Cyfanus, now called Chifamo; it was the port of the antient city Aptera, which is about five miles diftant to the fouth-fouth-eaft; the port was a fmall bafon within the land, which is now almost filled up; it was defended from the north winds by a pier made of large loofe ftones, not laid in any order. Along the fhore, to the weft of the port of Chyfamo, there are foundations of fome confiderable buildings, which might be warehoufes; a fmall rivulet runs into the fea at this port; and east of it the antient Cyfamus feems to have ftood; a city of no finall extent, as one may judge by feveral heaps of ruins about the fields; but there are no figns of the walls of the city; it is a bifhop's fee, though there are no remains or tradition of any cathedral here. The Turks who inhabit the place live in a castle, and in a fmall village or town walled round adjoining to it, both which together are not above half a mile in circumference; as they are fo near the fea, they would not be fecure from the Corfairs without this defence. At the end of Cape Buzo there is a fmall uninhabited island, now called Grabusa Agria [Wild Grabusa] and by Strabo Cimarus. Cape Buzo, is the old promontory of Corycus; it is made

Goi

\* Strabo x. p. 471. A H by the mountains now called Grabufe; the ifland appears as if it was the end of the cape. A little to the weft of the cape is the ifland and fortrefs of Grabufa; it is a modern fortification, built by the Venetians, and was betrayed to the Turks by fome officers in it, in one thoufand fix hundred and ninety-one, which was about a year before the defect of Mocenigo on this ifland. It is now a garrifon of about a thoufand Turks, who were fuch 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 fmall ruined convent of St. George, and two churches on this promontory \*. I faw from a height the high ifland Siniglufe 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 ifland as well as by the fea fide; it appears from Peutinger's tables, that there was a road along the middle of the ifland which led to Gortynia, and going northwards to Cnotfus, came to the fea at Crefoneffo, and then went eaft fouth eaft to Hiera.

Aptera was about five miles from the port of Chifamo; it was fituated on a high hill in a mountainous country, and is called (as all ruined cities are in this ifland) Paliocaftro. The walls of the city and caftle are feven feet thick, and it muft have been a place of very great firength; it is faid 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 largeft figures are eleven inches long; it feems to be a fepulchral monument, and fhews fomething of the antient drefs. The famous trial of mufick between the Mufes and the Syrens, in which the latter were vanquifhed, and loft their wings, is faid to have been in a field at the foot of this hill  $\dagger$ .

Another inland town was Artacina, which might have been at a place now called Rocca, though Ptolemy places it more to the fouth; it is a fmall high rocky hill, on the top of which are the remains of fome buildings; there are about three or four rooms, which the people fay belonged to the antient Greeks, and they have fome fables relating to it of a giant whom they call lenes. At this and the neighbouring mountains there are churches in grots dedicated to that St. Anthony, who was the founder of the monaftic life. To the weft of this place there is a river called Tiphlosè; and I fuppofe it might derive its name from fome place near the rife of it; for among the

\* The other places mentioned by Ptolemy, at the weft end of Crete, are Phalarna, the Phalafarne of Pliny and Phalafarna of Strabo, which might be at S. Chirglani in Homan's map, where he makes a little bay fheltered by a rock; the next place is Rhamnus port, which Ptolemy places ten miles farther fouth, and might be at the mouth of Homan's river Sfinari; if in Ptolemy the degree of 34. 36. be corrected to 34. 26. then Cherfonefus may be fuppofed to have been four miles farther to the fouth, and agrees with the fituation of Keronifi, which is on a point of land fetting out into the fea; and doubtlefs this fituation was the reafon of its antient name. I could not hear of any ruins there, but find it was a bihop's fee, by an account I have by moof the antient bihopricks of this ifland, which beginning from the eaft, Cherfonenfis is mentioned as the laft, and confequently the moft weftern diocefe. According to the above emendation, Inachorius was fixteen miles fouth of this, probably in the bay which is made by cape Crio, the old promontory Crumetopon, which Ptolemy puts down ten miles farther fouth. As I could get no other informations concerning thefe places, fo I went no farther that way. Strabo obferves, that the ifland was twentyfive miles broad at the weft end, and Ptolemy makes it thirty.

† Pelyrrhenia was another inland city five miles more fouth than Aptera, and according to Ptolemy forty minutes of longitude more to the weft, which feems too much ; it was feven miles and a half from Phalafarna, and four miles and three quarters from the weftern fea, as I fuppofe it must be meant; fo that probably Rhamnus was its port; the Polyrrhenii were to the weft of the Cydoniatæ; they had in their city a temple to Dictynna: at fift they lived in villages, but when fome Achæans and Lacedæmonians came to live with them, they fortified a place of strong fituation, which was called Polyrrhenia. Strabo, x. p. 479.

4

bifhoprics one is called Tephilienfis. About a league to the north eaft of Rocca is a village called Epifcope, where there is a church ftill entire, and the bifhop of Chifamo 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 Mofaic, and dedicated to St. Michael the archangel. At the eaft end are the remains of the bifhop's throne, and in the portico there is a very particular vafe, which probably ferved for a font; at each end there is a feat, in which, they fay, the bifhop and prieft fat when the bifhop performed the ceremony of wafhing the fect of the priefts\*. In my return, going along by the river Platania to the north eaft, I came to a pleafant village called Kirtoinado, which is amongft the hills of Omalo.

About five miles to the fouth fouth weft of Canea, there is a hill among the mountains, on which there are fome ruins; I conjecture that this hill is mount Tityrus, on which, according to Strabo t, the city of Cydonia feems to have been fituated t; the hill on which it flood is bounded by a deep valley to the east, the highest part is directly over this valley extending from east to weft, and is fo narrow, that in most parts there is only room for the wall with its turrets, which ends to the eaft at a precipice, and to the weft is carried down the fteep hill, fo as to hinder any paffage into the town on the fouth fide; in one part there is a room, which is twelve feet broad within, and thirty feet long, and poffibly might ferve as a tower of defence; at the weft end of it there is a hole down to a ciftern, which is hollowed into the rock. The defcent on the north fide is formed in terraces, and there are feveral level fpots on which the city feems to have been built, and I faw figns of the tool about the rocks ; the north and eaft fides of the hill are inacceflible precipices. The weft fide, on which there is the eafieft afcent, was defended by the caftle, which is about a quarter of a mile in circumference, and is built with fquare turrets; it is not very much to be wondered at that no other ruins thould be feen here, as they would, without doubt, carry the ftones from this place to build the city of Canea, which is but five miles diftant, whereas the quarries are ten miles from that city. Near this place, about four miles from Canea, there is a fine ruinous Venetian houfe, which belonged to the family of Viari; it is on the fide of a hill, and delightfully fituated both on account of the water and profpect; a large ftream 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 thefe places I returned to Canea.

\* This church being among the hills, which they call Madara, made me conjecture that the bifhopric called Matrehenfis might be here, the diocefe of which might be to the weft of Tephilienfis, this being mentioned as the laft to the weft, except two, and the other the laft but one; and the diocefe called Cherfonenfis might be fouth of Tephilienfis, confifting of the caftellate of Silino; and thefe three make up the prefent diocefe of Chifamo.

Another inland town is Lappa, nine miles from Cifamos in the Tables, and according to Ptolemy, nine miles more to the north than Artacina, if the Tables are right, though Ptelemy is miltaken in the longitude; this might be either about Spelea, to the fouth of Gonia convent, or it might be on the river Platania, though that is rather too far from Chifamo. t Strabo,  $\kappa - p.479$ . t It may be interpreted that mount Tityrus is a bill of the territory of Cydonia; there was on this hill

i It may be interpreted that mount Tityrus is a bill of the territory of Cydonia; there was on this hill a temple to Dictynna; for Strabo adds Cydonia is fituated towards the fea ten miles from Aptera, and five from the fea, and indeed in a first line they are not above ten miles diftant; but Ptolemy, who is fo exact as to place Apters among the inland towns, which is not fo far from the fea, places Cydonia among the maritime places of Crete to the north; but one may rather fuppofe him to be miltaken than Strabo, who gives fo particular a defoription of this place, and of all others in the ifland. If this place was not Cydonia, it would agree bed with the fituation of Lappa; I rather fuppofe it to be Cydonia, as there are no figns of antiquity about Canea, and what remains here flews it to be no inconfilerable place.

# CHAP. IV. - Of Gortynia, and fome other places towards the fouth part of the ifland.

ON the feventeenth of August I fet out from Canea with defign to make a tour round the island, having the conful's janizary and a candiote with me \*. We went by Paliocaltro to the middle parts of the ifland, came into the province of Retimo, and lay the first night at Armiro in a kane, where there is a castle garrifoned by janizaries, who are under a Zidar; the defign of them is to be a defence against the Corfairs, though the place is at a confiderable diftance from the fea; beyond the calle there are two fprings of ill tafted falt water. On the eighteenth we went to a village called Aios Conftantinos, and a mile further to Ruftico; we went on to the villages of Spele, where there is a confiderable river, which I fuppofe to be the river Mafalia of Ptolemy. We continued on between the mountains in very bad ftony roads, and came at night to a village and rivulet called Creobrifi [The Cold Fountain]; this and fome other ftreams empty themfelves into the fea at an opening between the mountains, and, I fuppofe, make that river, which Homan diffinguishes only by the name of Potamos; probably Pfychium of Ptolemy was fituated either here or at the next river Vifari or Platis, four miles to the east, called by Homan, Galigni; this place was fifteen minutes to the east of the river Mafalia. About three miles beyond the river Vifari we paffed the mountains, and came into a fine plain; the mountain on the north is called Kedrosè, and is the antient Kentros; but on the fouth, 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 Saffofo of Homan, and was the old promontory Dion between Candia and Retimo. This plain, which is about two leagues wide, ftretches from the fouth welt to the north caft for feveral miles to the mountains of Scethe, or Sitia, the antient mount Dicte; and at the fouth end of it there is a large bay, in which there are two high rocky iflands already mentioned, which are divided from one another by a very narrow paffage, 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 confiderable fiream on the weff fide of the vale of Spele; it is called Mega Potamo, which 1 take to be the river Mafalia of Ptolemy, fifteen minutes to the eaft of Phœnix, which, correcting the longitude of Phœnix port to 53.15, was five minutes to the eaft of that port, which, on this emendation, being in the fame longitude as the promontory Hermea, might be a port at the cape which is to the weft of the caffle of Sfachia, if not that very port itfelf. Strabo alfo mentions Phœnix Lampeo, a place on this fea, on what he calls the Ifthmus, or neck of land, twelve miles and a half broad. The place at this ifthmus, on the northern fea, was a village called Amphalia, which muft have been at the 'Salines on the bay of Suda, where,'from mount Ida, I obferved the iftand was very narrow. This is the Phenice in Acts, xxvii. 12. where fome would have wintered, when the fhip in which St. Paul was embarked loofed. from the Fair havens.

The next place mentioned to the caft is Phæcilafium, about fifteen miles from the promontory Hermea, which might be Ponta Placo in Homan's map; and to the eaft of it, I find, he puts Fenichia; Phæcilafium 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 weft of it. Dewit's map has a place called Tarba, but he puts it on the weft fide of the ifland. Liffus, the first place mentioned by Ptolemy on the fouth coaft, fixteen miles; from Tarba, and four from Criumetopon, might be at the river Staurumena, much about where the caftle Selino is. Lifo is placed in the Tables in fuch a fituation, probably by fome mistake, that it does not agree with this place; but in Dewit's map the plains of Lifa are put in this part of the island.

Not agree with this place; but in Dewit's map the plains of Lifa are put in this part of the island. † Homan places caltle Stachia at a great diffance from these islands, though it is not above seven leagnes 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 hut twelve leagues west south west of it. Dewit's map is the best with regard to the futuation of the islands south of Candia.

In the plain before mentioned, about ten miles from the fea, the famous city of Gortynia was fituated. At the first entering into this plain near the fea, on the nineteenth, we croffed 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 caftellate of Kenurio. Along the middle of this plain, or rather on the fouth-eaft fide runs the river called Jeropotamo  $\lceil \Gamma n \rho \sigma \sigma \tau \sigma \mu \rho \rceil$ , 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 weft. One would imagine this to be the river which Strabo fays runs all along the city, or through it \*. We went to Tribachi in the middle of the plain, where I faw the extraordinary ceremony of a Greek marriage : we croffed the plain near the fea, and came to a very fmall bay, or creek, to the weft 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 fixteen miles and a quarter from it : the bay is a furlong broad; there are two hills. over it on each fide; that to the eaft has fome ruins on it, particularly of a wall, which feems to have encompafied it, and there is a watch tower ; they now call this Caftro Matala, and Caftro Hellenico [the Greek city]; there are feveral large rooms cut into the rock on the weft fide of the quay, as if defigned for warehoufes; 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 fide the rock is cut out into fepulchral grots in fix or feven flories, moft of them confift of two rooms, one within the other, and a finaller room on each fide of the inner one, in all which there are femicircular niches, which feem to have been defigned for depositing the dead, and I faw the bottoms of fome of them hollowed in like graves, and a ftone laid over them. In fearching after Lebena † further to the weft, I found out a place which I thought to be of greater confequence, becaufe mentioned in holy fcripture, and alfo honoured by the prefence of St. Paul, that is the Fair Havens, near unto the city of Lafea; for there is another finall bay about two: leagues eaft of Matala, which is now called by the Greeks, The Good or Fair Havens, [Aumenvis xales]; it is about three miles to the fouth 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 weft of feveral places, that were farther to the weft than-Gortynia, and the mouth of it thirty-five minutes weft of that eity. It is true that a fmall flream called Metropolianos runs through the village Metropoli, which is one part of the fite of Gortynia, and might: alfo be called Lethæus, it falls into the river called Jeropatamos: but it is more probable, that this river Lethæus is mifplaced in Ptolemy, than that Strabo fhould mention the name of fo finall 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.

<sup>+</sup> 1 found myfelf mifled by Ptolemy to fearch for Lebena, the other port of Gortynia further to the ealt; for Metalia being to the fouth-fouth-eaft of Gortynia and fixteen miles and a quarter from it, and Gortynia being but eleven miles and a quarter from the fea, and from Lebena, according to Strabo Lebena could not be farther eaft, but muft have been where the fea approaches neareft to Gortynia, confequently fomewhere in the bay at which the plain ends, and probably at the month of the old river; they told me there was formerly a town about a eaftle near it, which they now call Mouriella. The Tables alfo place Lebena twelve miles from Gortynia, which confirms Strabo's authority, who was well acquainted with Crete. I fhould have thought that Leon promontory, which Ptolemy places in the fame longitude as Lebena, was the point at Matala, and that both might be well corrected to 55, 20; and the river Lethaus to 54, 16, and then as to the other places Ptolemy may be corrected in this manner, as to the order and the longitudes : Lethaus 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 reafon for calling a point of land much further welt than Matala cape Leonda, thatfeems to be the point, which in failing by it we took to be four or five leagues to the welt 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 welt of the river Cataractus. a tradition that Saint Paul failed from that place, and though there is a tradition that Saint Paul was about Hierapetra, yet I fhould imagine that this has more the appearance of truth, efpecially as the Tables place Lifia, which must be Lafea, fixteen 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 fmall village,

\* I do not find that Lifia is mentioned by any authors under this name; but Strabo fpeaks of Profus as near the Lebenii, and as twenty two miles from Gortynia; fo that it is very probable that Prafus and Lafea were the fame city, where there was a temple to Jupiter Dictaus; for Phachus was destroyed about this time, which muft have been near Lebena, five miles to the north-weft of Metallum, and feven miles and a half to the fouth-eaft of Gortynia, the rival city that deftroyed it, and two miles and a half from the fea, and does not fo well agree with the diffance of Lifia in the Tables, though indeed Strabo fays, that the Hierapytnii had deflroyed Prafus. The poet Epimenides was a native of Phæftus, 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 eaft, 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 bifhop, who refides at Hierapetra, and probably it was where Epifcopi is placed in the map; ten miles more eaftward is Hieronoros, and about five miles eaft of it Hierapetra, and five further the promontory Erythreum. About the point which I took to be this promontory a town was feen, which we judged to be Hierapetra, there being a large opening between the mountains to the north of it; this cape is five miles well of Hierapetra. To the fouth-east of that city we failed 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 eaft there is a point called by Homan Santi Ponta, which we judged to be eight leagues to the eaft of the laft point, which Homan calls Leonda, and must be Ptolemy's promontory Erythraum, which he places five miles caft of Hierapetra, which is the fame as Hierapytria, and is called alfo by Ptolemy Hierapolic. Ptolemy mentions only two more places on the fouth of Crete, the first is Ampelus, ten miles east of cape Brythraum : this I take to be a little to the east of the island Christiana, where we faw a port, and judged there was a town, or village, opening to the weft of a fmall 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 fouth of it are two very fmall ones. The last place on the fouth is the city Itanus, ten minutes more to the caft, and only ten to the weft of Samonium promontory, now called cape Salomone. Homan, who doubtlefs must have had his instructions from some Venetian charts, feems to have laid down these places very exactly as to their diffances, though as to the bearing of the illand, he shapes it in fuch a manner here that these places are rather to the east, than to the fouth fide of Candia; he puts the rocks or ifles Cavallus and Farioni to the weft 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 northeast 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 caft, 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 fouth, and thirty minutes weft of the cape, which probably was at Porto Schigma, and if that hay fet in a little more to the fouth, the latitude would agree better. He places Camara ten minutes more to the weft, 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 weft of it, which bay might he 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 lituation ; we may fuppole it was in the fouth corner of the bay, and that Olus was between it and Cherfonefus, which is in the middle of that bay, as Homan makes a peninfula there; and the longitude and latitude of Olus ought to be corrected thus, 55 5. 35. 20 The last place to the call promontory Zephyrinum is plainly cape Sidero. Strabo fays, that from Minoa of the Lychi to Hierapytna, from one fea to the other, it was only feven miles and a half: this Minoa mult 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 fo falle, 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 fixty miles only from Retimo to Candia, though, doubtlefs, the miles are very thort. The account of Ptolemy alfo feems to be imperfect ; for the first place he mentions is Heraelea, which was the port of Cnoffus, to the east of which was Cherfonefus, the port of Lyctus ; which was fixteen miles from Choffus, and s now called Cherronefo ; it is a lathep's fee, where there are fome ruins, and here was a temple to Britomartis, or Dictynna. The Tables make it fixteen 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 Cherronefo, it ought to be rather put fix miles; Arcade is fivteen miles further, from that place to Blenna thirty, and to Hiera twenty, and fo ends the northern rout of the Tables from Gortynia; there being another more to the fouth from Hiera

to

village, Panaica Saius; here we found the fardar aga of that caftellate, who was very civil; but a janizary that was with him, afked who we were, demanded a paffport, and not having one with us, he threatened to detain us, but at laft pemitted us to go on, and we ftaid that night at a large convent near.

On the twentieth we went to Metropoli, at the fouth end of the ruins of the antient city Gortynia, which was first built by Taurus king of Crete. The old river before mentioned, fuppofed to be the river Lethæus, is a mile and a half to the fouth-eaft towards the other fide 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 deftroyed : the circumference of the old city, according to Strabo, feems to have been fix miles and a quarter; but it appears to have encreafed very greatly; for Ptolemy Philopater beginning to build walls round it, did not complete his defign, and yet he built walls that extended eleven miles and a quarter. All over the fields towards the river there are heaps of ftone; the fouth-weft part of the city feems to have extended but little farther than the river Metropolianos, which runs on the outfide of Metropoli; it ftretched 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-weft of it; this makes the circumference but eight miles; fo that it is very probable that the city ftretched away towards the river, as the most commodious fituation by reafon of the water ; it might alfo extend up the fide of the hills, and to add to its ftrength, the walls might be built along the top of the lower hills; for as I thall obferve, there are fome ruins now feen upon a hill to the fouth-weft of the rivulet Metropolianos. To the north of the village Metropoli, on the east fide of the rivulet, and at the foot of the hill, is the antient metropolitan church of Titus, who, it is faid, was the first archbishop of Crete, fettled here by St. Paul, who in his epiftle to him, tells him, "That he left him in Crete; that he fhould fet in order the things that were wanting, and ordain elders in every city." I fhall fpeak of this building in its proper place. The principal ruins of the city extend for about a mile to the eaft of the church towards Aioufdeka. The nearest ruin to that village is a building which was doubtlefs either a theatre or amphitheatre, but it is almost entirely destroyed; it was cafed 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 feats were built are twenty-two feet deep and fourteen broad; there is another wall ten feet more to the weft, and there feem to have been two fquare towers, as if defigned for ftair-cafes; but I cannot certainly fay whether there were any arches on this fide ; 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 caffle, and fay that all thefebuildings are the work of one whom they call Antipata Ovechios, who, they fay, 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 feven feet thick, cafed on both fides with fine brick ; and in order to bind the walls, there are layers of large bricks two feet fix inches long, one foot two inches broad, and two inchesthick, at the diftance of every four feet. The door in the middle, which was built with hewn ftone, feems to have been arched, but the ftones are taken away, and it measures twenty-five feet two inches in breadth, and the wall on each fide is forty feet in front,

to Gortynia, in which there are fome omiffions, Inato only being mentioned in it. Strabt computes Lictus to be only ten miles from the fea, and fifteen from Cnoffus; it was one of the flourishing cities, when-Cnoffus lolt its privileges, before the time of Strabo; but afterwards, as he obferves, Cnoffus recovered its antient dignity.

to that the extent of the whole front is one hundred and feven feet. On each fide of the entrance there are two pedeftals of marble, which feem to have been defigned to place fome flatues on. Going from this place weftward toward the antient cathedral church, I faw two fine pillars of grey granite laying on the ground, which were two feet in diameter ; we then came to a ftrong building, about thirty feet fquare. Further on is a round building on an advanced ground, which is ninety feet in diameter : the walls are nine feet thick, cafed on the outfide with brick; there are apartments all round five feet broad, and feventeen feet long, which might be for fome uses of the temple, and within there were fhallow niches four feet ten inches wide, probably as many as there were apartments without; this building feems to have been a temple. Beyond this, towards the north, are ruins of another large building, and fouth of that remains of an ill-built aqueduct, which conveyed the water from the hills, and I fuppofe, it was brought along the fide of them from a fpring, which is two miles to the fouth-weft, in the way to what they call the labyrinth. Where this aqueduct ends, there are remains of fome very confiderable building, which probably was a prætorium, where they held their public affemblies; for on the ftones that lie on the ground there are feveral defaced inferiptions, to the honour of the magiftrates : from fome pedeftals that remain I could fee there had been eight columns, which probably were the remains of a portico round the building, the entrance feemed to have been to the fouthweft; and the pedeftals that remained on the north-weft were probably the portico on that fide of the building. Going on towards the church, I found an imperfect Greek infcription well cut on a marble ftone, in which I faw mention made of an archbishop; near it are the foundations of a building, ending like the Greek churches in a femicircle; and very near the metropolitan church there are feveral pieces of marble entablatures and columns; and on the other fide of the rivulet there are fome ruins near to the fouth-weft corner of the cathedral, which may be remains of the archbishop's house. The antient cathedral is on the north fide of the ftream Metropolianos that runs by the village of Metropoli, which is at the diffance of half a mile from the church, and is doubtlefs the quarter which belonged to the church in the first ages of Christianity. It is with great reafon fuppofed that Titus refided here, and that this church was afterwards dedicated to him; it is above a hundred feet long, and fifty broad; the eaft part is almost entire, and shews that it has been a noble fabric; the walls are three feet and a half thick : I obferved in the walls one tier of the ftones laid flat, and another fet up an end alternately, after the very antient manner of cafing with hewn ftone. On the eaft end within there are fome Greek letters round a fquare ftone, and two defaced infcriptions on the outfide 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 fome building on the top of the hill, where there is a chapel to St. John Baptift : this probably was the citadel, and here might be the temple of Diana, a place of fecurity, where Hannibal depofited his vafes of lead, as if they were full of money, and left carelefsly in his houfe fome brafs ftatues, which he filled with his gold; and thus the cunning general defended himfelf against the avarice of the Cretans, who guarded the temple more against Hannibal, than to fecure the imaginary treafure from robbers. Going about a mile further to the fouth-weft, we alcended the hills, and came near the top of them, to what is called the labyrinth; though that famous building, fo renowned in hiftory, was at Cnoffus, and no remains of it were to be feen 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

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and runs large, determined them to bring their ftone from this place, though it is a league from the town; and they might choofe to hollow out fuch a large grotto, rather than work this quarry in the common way, that their families might retire to it on any invation, and fecure their riches. The first part of this passage is broad, and it divides afterwards into feveral 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 fmall flones that are not fit for use, are piled up on each fide; from the principal walk one enters by a narrow hole to an alley, which foon leads to two or three ways, that meet at the further end, where I faw the most curious thing in it, which is a finall circular room, about twenty feet high, terminating above like a cupola, from all parts of which the water is continually diftilling : in returning, the great difficulty confifts in taking care to avoid going back again into one of thefe ways, for which purpose a little obfervation of the place is neceffary. It is probable that there were many other entrances into the quarry, which are now flopped up, and effectively at the further end, where the greatest quantity of stone feems to have been dug; they had, without doubt, machines for the eafy conveying of the ftone along the fides of the hills down to Gortynia; this quarry refembles those near Paris, and at mount Aventine in Rome, though it is rather inferior to them. To the fouth of this grotto there is a round pointed hill, towards the top of which is a village called Sifout Caftelli [the Jews Caftle], becaufe fome Jews lived there in the time of the Venetians, or as others fay, were fent there by them : opposite to this in the plain is the village of Castelli, where I faw in the house of the defcendants of Signor Hieronymos a relief of the head of a goat, with a feftoon 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 faw one of the fame kind at Aioufdeka, with heads in relief over the feftoons, and the goat's head at the corners.

It is faid that Agamemnon, having been driven by a florm to Crete, built three cities in this ifle, 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 thefe places; but I fee in Dewit's map caftle Pergamo to the fouth-eaft of the labyrinth, and to the north-eaft of Matala; and about that place I fee Pirgo in Homan, but that may be only a general name for any tower, fo that it is uncertain whether Pergamus was in thefe parts. However it is faid, that the Pergameans ufed to fhew the tomb of Lycurgus, who, according to common hiftory, having obliged the Lacedæmonians by oath to obferve his laws till his return, came to Crete, and, as fome fay, killed himfelf, or more probably did not return home, but remained there to the time of his death. After I had feen this quarry, and all the antiquities of the place, I went out to copy fome inferiptions, but the janizary not being with me, the Turks gathered about, and infulted me to fuch a degree, that I was obliged to give over my bufinefs till the janizary returned.

# CHAT. V. - Of Teminos, Cnoffus, and Candia.

WE left Gortynia in the evening, and travelled fome miles to the farm houfe of a convent, and on the twenty-fecond we went twelve miles to the large convent of faint George Panofity, fituated in a very retired place; it is irregularly built, but in the middle of it there is a beautiful finall church with a fine front of Italian architecture; they pretend to have a hand of Saint George here.

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Twelve miles to the fouth-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 prieft's house in this place, they faid he was not at home, which is a method they take to avoid being troubled with foldiers, and the people of the pasha; but when they knew who we were, he foon appeared, and we found them to be the beft fort of people we had met with in all the ifland. To the eaft of the village the hill rifes up in a rocky point, which is of white marble; this height has been fortified on the weft fide with no lefs than three walls one over another; on each fide of it there is a defcent to a plain fpot, where there has been a town, which was probably of the middle ages, as there are three or four churches full remaining; this part was walled round likewife, but all the walls both of this and the caftle are built of rough marble, and with little art, excepting fome part of an old town wall, which is without the other wall to the north of the fuppofed city; this appeared to be very firmly built, and to have in it a mixture of antient brick, as allo a fmall building near a church about half way up the weft fide of the hill, both which I look on as marks that it was an antient town; the people fay 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 Cnoffus, a league to the eaft-fouth-eaft. A caftellate in this province of Candia is called Cnoffou from this place : the fpot where the fmall remains of old Cnoffus are, is now called Candake, doubtlefs 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 fpot of ground of a finall extent, encompafied with low hills; to the fouth of it there is an eminence, on the top of which is a village called Enadieh: the Turks bombarded Candia from this fpot, being encamped on the fite of the antient Cnoffus; it is probable this hill was part of the antient city, and that the fortrefs was built on it, for the plain is not four miles in circumference. Strabo defcribes this place as five ftadia diftant from the fea ; between which and the city there is a rifing ground, and two little hills on it, appearing at a diftance like barrows; on the eaft fide 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 refidence of king Minos, where he had his palace: the labyrinth alfo was here, concerning which there are fo 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, Amnifo was used as its harbour, where there was a temple to Lucina, which poffibly might be at the mouth of the river Cartero nearer Candia, where Homan has a place called Animos. I take the torrent caft of Cnoffus to be that which is called Curnos by this geographer. Cnoffus was alfo famous for its bows and arrows, and for a dexterous ufe of that fort of arms. There are fome 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 ule this was intended; it is an oblong fquare fabric of rough ftone, but feems to have been cafed either with hewn ftone or brick ; to the north there are fifteen arches, which are fix feet wide; there are the fame number of arches on the fouth fide, which are about eighteen feet deep, like the arches on which the feats of theatres are built ; the fpace within the building is about forty-five feet wide. About a quarter of a mile to the

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the welt of the town there is a building near the road, which is ten feet fquare within; the walls are fix feet thick, and cafed with brick infide and out; it feems to have been fome antient fepulchre; the people fay it is the tomb of Caiaphas; and the moft modelt 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 feven times, and at laft they built this ftrong fabric over it, which, they fay, prevented its rifing again, to which they add many other circumftances equally ridiculous. I mention this only to flew that the people of Crete have now as great a genius for inventing and fpreading fables, as they had in the times of Paganifin. It is faid that feveral thoufand Venetians fallying out to attack the Turks on the hill of Enadich, were repulled with a great flaughter in the valley to the weft of it, a panic having feized them on the accidental blowing up of fome gunpowder.

About four leagues to the fouth-eaft of Cnoffus is mount Joukta, which is the name of Jupiter in the modern Greek; they call him the god of the Greeks, and fay, that the antients called him Dia. They relate that there was a temple dedicated to him on this hill, which was much reforted to by the heathens, and it has been faid that Jupiter's tomb was there; they have now no tradition that his fepulchre was at Cnoffus, as was affirmed in the laft century; but, they fay, that he was buried in a grot on Mount Ida, and that there comes out of it fuch a wind that no one can enter it; but among people of fuch genius for invention, there have not of late years been wanting thofe who would fix all particulars of antient hiftory to certain places.

Many have thought that Heraclea, which was the port of Cnoflus, was fituated where the town of Candia now flands, and I faw many fepulchral grots on the eaft fide of a mountain torrent, which is to the eaft of Candia, called in Homan's map Cazaban. The fituations given by Ptolemy in this part rather caufe confusion than help to the difcovery of places; others have thought Candia to be Cytæum of Ptolemy, though doubtlefs the former is more probable.

The town of Candia is fituated in a plain country on the eaft fide of a large bay, having to the weft of it a broad chain of hills, which are called Strongyle, and make a point out into the fea, which is the Capo Saflofo of Homan, and must be the promontory antiently called Dion. Thefe mountains, sogether with the eaflern parts of mount Ida, and the higher hills towards the plain of Meflares, in which Gortynia Itands, make a fort of a femicircle, which opens to the north : this country confifts moftly of fmall fruitful hills, which produce great quantities of excellent wines, but it is a level country on the bay. Opposite to Candia is the uninhabited ifle of Dia, which is faid to have its name from Jupiter; it is called Standia by Europeans; there are three good ports to the fouth of it, where the fhips of the Maltele, as well as others, ufually anchored during the fiege of Candia. The city of Candia, before it was fortified by the Venetians, was but a finall town, encompassing its port, and extended, as it is faid, by Tramata gate from the north, to Sabionera gate on the eaft. The prefent city, which is of a femicircle figure, and very ftrongly 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 thouland fix hundred fixty-nine, after a fiege and blockade of twenty-three years; the Venetians having loft thirty thousand men in the fiege, and the Turks feventy thoufand. In the year One thoufand fix hundred fixty-feven, twenty thoufand Turks and three thoufand Venetians were killed ; five hundred mines were blown up; there were eighteen combats in the under ground works; the befieged made feventeen fallies; and the city was affaulted two and thirty times; fo that it is defervedly reckoned one of the most famous fieges recorded in history. There

are in Candia fix thousand men belonging to the fix bodies of the Turkish foldiery, but those include all the Turks who are fit to bear arms; for they all belong to fome military body; they have about fourteen molques, fix or feven of which were churches. There are fome families of Armenians, who have a church ; the Greeks likewife have a church belonging to the convent of mount Sinai, and another at the houfe of the metropolitan. The capuchins have a fmall convent and chapel for the conful and French merchants, and the Jews a fynagogue. The city is well built, though fome parts of it near the ramparts lie wafte; the ftreets are broad and handfome, and the fhops built after the Venetian manner. A wall is ftanding of the ancient palace of the governors, and in the piazza there is a fine fountain of the work of Vincenzo; the lower bafin is adorned with excellent bafs reliefs; the upper bafin is fupported by four lions, and had in the middle a fine flatue by the fame hand, which the Turks deftroyed. 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 bafin; there are feveral fine arfenals about it which are arched over, in order to build or lay up thips or galcotes, though many of them have been deftroved; the port is made by two points of rocks that run out into the fea on the eaft, weft, and part of the north fide, on which walls have been built, and the port is defended by a ftrong caffle. I had defigned to have gone further to the east, at least as far as Cerronefo, but they advifed me against it, as the people in those parts are very fuspicious of all Europeans, on account of their being fo frequently diffurbed by the Corfairs.

### CHAP. VI. - Of mount Ida, and Retimo.

WE fet out from Candia on the twenty-fourth \*, and travelling to the weft, went over the mount Strongyle, and laid in a kane at a village called Damartal. On the twenty-fifth we came into a pleafant country full of finall hills covered with oak, olives,

\* Continuing along the coaft from Candia, to the weft of the city there is a river called Jefir ; Ptolemy puts Panormus after Heraclium, but I have reason to believe that it was welt of Dion promontory, fo making that amendment, and correcting the longitudes without altering the order of the places, the first place is Cytzum, the latitude of which and of Heraclea ought to be rather 35: 10. as being more fouth than the cape ; this town might be in a little bay to the weft of the great bay of Candia, where Homan places Paliocaftro. What he calls cape Saffofo, and De Lifle, as well as the inhabitants, the cape of the Crofs, is the old Dion promontory. Here the road is over high mountains called Strongyle. On the east fide is the high mountain of the Crofs, where there was a church of that name; and to the weft the mountains are called Val Monastere, from a fmall convent. As Ptolemy is very faulty in the north part of Candia, till he comes to Rhitymna, I have on the obfervations 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 cassle of Milopotamo (which gives name to a cassful the here) Homan places Panormo, and calls a mountain by that name. This place I take to have been on a small bay, place I take to have been on a finall bay. which is called Aftomia. To the fouth of this place about eight miles, there is a large pleafant village called Magarites, which feems to have given title to the bifhoprick called Margaricenfis; fouth of this village about a mile, and east of the deep valley that extends towards the fea, I faw an old tower at a diftance, and enquiring about it, they told me, it was a work of the antient Greeks, and they call it now Teleuterna, fo that without doubt the antient Eleutheræ or Eleuterna was fituated here, and Subrita muft have been fomewhere under the mountains towards Retimo. To return to the fea; four miles further to the weft was Pantomatrium ; this feems to be a place about a mile north of the convent of Arfani, on the river Stavromene, which runs near the convent of Arcadi ; the place is now called Airio [Ayer] and they have a tradition that there was a city here, and that it was a bifhoprick; they fay the old name was Agria, and that the bifhop's title was 'O 'Ayes, and probably it is the bifhoprick called Arienfis, or another called Agienfis, both of them mentioned after the fee of Milopotamo. A little eaft of it is a village called Epifcope, where they fuppole the cathedral church was. At Ariou are fome heaps of ftones about the fields, enough to fhew that there have been fome buildings there; and on the weft there is a fmall church, built to the cliff of a rock, and is called Panaica Chryfopay [the Madonua of the Golden Spring].

and

and the plane-tree, having vines twining round them. We travelled twelve miles to a kane and fountain called Papatebrify, and going two miles further we faw the high hill of Val Monaftere to the right, and at the end of fix miles came to the village of Perameh, on a river of the fame name; opposite to this place there is a port called Aftomia, where the Maltefe came afhore this year, and carried away above twenty Turks from a village called Delabolou, which is near a league from the fea; it is faid that this defcent was occasioned by a fervant of the aga of the village, who having been ill used by his master, went to the Maltefe at Gozo, shewed them the way, and, it is faid, had the revenge to affift in binding his mafter. We went three miles out of the high road in a pleafant valley on the fouth to a village called Magarites, which was given to the Cuperlis, with many other villages about Candia, when their anceftor took that city; we were here directed to an untenanted houfe, where two priefts of the convent of Arcadi came to us, and afterwards the fleward of the pafha Cuperli, who brought me a prefent of a nofegay and a water melon; and when I went away he met me at his door, and ferved 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, fomething like that of the antients. About a mile further we paffed by a church of faint Antonio in a grotto. Travelling still in a pleafant narrow vale, I faw a tower at a diftance called Teleuterna, which I conjectured to be fome remains of the old Eleuterna; four miles further we paffed by the ruined convent of faint Antony, belonging to the monaftery of Arcadi: foon after we came to a finall 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 handfome 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 priefts; I was received here very civilly by the abbot, and conducted to the apartments allotted for ftrangers : and the abbot always came and took his repafts with me. On the twenty-fixth I fet out in the afternoon with three calovers to go to mount Ida, which is about fix miles to the eaft of the convent; the road is very bad between the hills, which are covered with ever-green oak; we came to a farm-houfe belonging to the convent, where they killed a fheep for us; we went on further to a grotto, where we made a great fire and lay all night. On the twenty-feventh we went near three hours to the foot of the high mountain.

Mount Ida is now called by the natives Upfilbrites; it is probable that Jupiter paffed great part of his youth amongft thefe mountains in the manly exercises of hunting and drawing the bow, as he is faid to have been educated here. This mountain extends to the north weft almost to Retimo, being bounded to the fouth-weft by that valley which is to the north-east of mount Kedrofè, on the fide of which I faw at a diffance the convent of Afomatos, and to the north-east by those narrow valleys which divide it from mount Strongyle, and fo extended to the fouth-east, to the plain in which Gortynia ftood; but what is properly mount Ida, is one very high mountain in the middle, or rather towards the fouth-fide of them; it is of a grey marble, and the furface being of loofe flones, makes it very difficult to afcend; there is no verdure on it, except a few fmall fhrubs or herbs; I was two hours and three quarters afcending to the highest fummit, for it has another to the west fomewhat lower. I conjectured that this mountain is not fo high as mount Libanon, or the Alps. In fome hollows, efpecially in two which I faw, there is flow all the year round, which is carried in fummer fummer to Retimo for the use of the passa. On the top of the mountain there is a low church built only of loofe ftones, dedicated to the Holy crofs. It commands a glorious view of almost the whole island; and in a clear day, it is faid they can fee many of the ifles of the Archipelago; I faw from it the fmall iflands that are north of Settia. A little way up the north-fide of the hill I went into a finall rough grotto, which is the only one that I could hear of about this place. As barren a fpot as this mountain is, I faw a flock of fheep on the higheft fummit of it, and I took particular notice of the fhepherds laying the fnow on ftones exposed to the fun, 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, paffed through the villages of Amnato, and went to the mouth of the river Stavromene, on both fides of which there are ruins, and the place is called Airio. We went a mile fouthwards to the rich convent of Arfani, which is fubject only to the patriarch of Conftautinople; it is pleafantly fituated, and the effate that belongs to it produces fome of the beft wines and oil in all Candia. The abbot preffed me to dine with them, and made a very grand entertainment; and on drinking certain healths, they chanted fome Greek verfes; this convent lying in the road is at a great expense in entertaining ftrangers; and the Turks tre not content with that, but take away with them whatever they want on the road. We went eight miles to Retimo, paffing over the river Platania, and through a beautiful village called Chamaleore. At Retimo I was received in the houfe of the Englifi vice conful.

Retimo is fituated on the bay antiently called Amphimale; it is on a peninfula that runs northward into the fea, at the north end of which there is a high rock, ftrongly fortified; to the fouth of it there is a level fpot of ground, on which the town is built, defended by a wall built across the neck of the peninfula, which on the weft fide extends to the hill on which the caftle is built; though the city is almost encompaffed by the fea, yet they find plenty of good fresh water wherever they dig, and a fine ftream is brought to the town from a fpring that is near, which runs like a river from a handfome conduit made by the Venetians; and though it is a rocky foil, and there is no morals near it, yet, I know not for what reafon, it is accounted an unhealthy air; the fituation is delightful; and on the eaft fide, facing the fea, there are fome very fine houses of the Venetian architecture, with gardens behind them extending to the fea fide There is a Doric door to one of the houfes, which may vie with any piece of modern architecture; there is allo a fine tower, where there feemed to have been an entrance to the port, on which there was a clock in the time of the Venetians; the port is a fmall balon to the eaft, into which large boats only can enter; but the fhips anchor abroad in a good road. There are here fome French factors for the merchants of Canea and Candia, in order to export oil; but there are no priefts of the Latin shurch in the city. They compute that there are about ten thousand fouls 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 bifhop refiding here; there are fix or feven families of Jews, but they have no public fynagogue. 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 priefts and monks. The grand vizier Ibrahim Pasha, who enjoyed that office at the begining of the prefent grand fignior'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 fo fenfible of the exorbitant power of that favourite, that he had laid a fcheme to fend him off in a galley, which he had prepared for that purpofe; Purpofe; but his defign being difcovered, he was himfelf fent away in that very galley to be a pafha in Negropont; it feems the vizier had obtained a promife from the grand fignior not to touch his title or effate, fo he was ordered to the honourable pafhalic of Romelia, on purpofe to put him to great expences, and about fix years ago was fent to this place, where he lives in a very honourable retirement; the pafha fometimes goes to his levy, but the ftation 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 flave, a native of Silefia, who was taken in the wars with the emperor, and I agreed for him with the Turk his mafter for two hundred dollars; every thing being concluded, the property of him was transferred to me by kifling the feet of his old proprietor, and then of his new mafter. I propofed to give him his choice either to remain with me as a fervant, or to be given up to the priefts at Conftantinople who redeem captives, on their returning me the money. The love of his native country made him choofe the latter, and I delivered him up into their hands about a year afterwards.

#### CHAP. VII. — Of the places between Retimo and Canca.

WE left Retimo on the twenty-ninth, and continuing on weftward along the mountains in a very flony road, we came to the river Petrea, over which there is a very extraordinary bridge lately built, confifting of one arch, which cannot be lefs than fifty feet wide, and, as I conjectured, was fixty or feventy feet high. A little beyond this we left the province and caftellate of Retimo, and came into the province of Cauca, and the caftellate of Apokorano, which has to the fouth the independent caftellate of Sfachia before mentioned. Soon after the entrance into this province we came to another village called Armiro, where there is a garrifoned caftle, and a kane. A little to the east of it, a very plentiful falt fpring flows out from the bank in a large ftream; we lay in a kane in this place. About a league to the fouth eaft, under the hills which are called Corunna, there is a finall lake and village of the fame name. On the thirtisth we proceeded on our journey, and paffing over those hills which make cape Trapani, the old promontory Drepanum, we came to the prefent narrow vale of Apokorano, through which there runs a fiream that is divided into two parts by a hill called Scordiani, and empty themfelves into the fea near a village called Calives: to the weft is the end of those hills called Melecía, which make the fouth-east fide of the bay of Suda; they are a continuation of the mountains of Omalo, or Sfachia; and towards the north-eaft of them, where they are higheft, there are ruins of fome antient city, which, I fuppofe, to be Minoa, and according to Ptolemy it was the nearest place to the promontory of Drepanum on the well fide; these ruins are called Paliocaltro. At the north end, which is the higheft, there feems to have been a caffle, and fome walls of rufficated from remain, which are nine feet thick. As the fituation is high, and they have no water, the whole town had cifterns under it, of which I faw 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 houfe, a church, and lands belonging to the convent of St. John of Patmos; under an area, which is near this houfe, there is an arched ciftern, which feems to have been lined with brick; to the north of thefe are remains of a church; and to the weft of the houfe there are large cilterns cafed with fine brick; to the north of this there is a large arched building; and to the eaft of the houfe a finaller about twenty-five feet fquare, with fome niches, which feem to have been defigned for flatues; flatues; it appears as a rough building, though probably it has been cafed. Towards the foot of the caffle are fome pieces of fluted pillars two feet fix inches in diameter, which might be the remains of an antient temple.

From Paliocaftro I proceeded on weltward on the fide of the hills, over the foutheaft fide of the bay of Suda; this bay is near a league broad, and well fheltered by the land, which runs out in a point from the fouth weft to the north eaft; it is a very good harbour, where all the large flips lay which cannot enter the port of Canea. Towards the opening of this bay, on the weft fide near to cape Melecca, there is an illand called Suda, which is near a mile in circumference, having a fmall 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 likewife taken, which is a fortified place near Mirabello towards the east part of the ifland. The people of Suda by their capitulations were permitted to go away, and many went on board the Venetian fhips; but fome choosing to ftay and fettle on the ifiand, being either Greeks, or allied with them, on fome difguft the patha got an order from Conftantinople that all who were taken there flould be fold, which accordingly was executed, and those who had not money or friends to pay their ranfom, were made flaves; many of them who were redeemed, at this time live on the ifland under French protection: there are only about a thousand Turks in the island who bear arms. The eaft part of this bay is made by cape Depranum, now called Trapani, and the weft by cape Melecca, the old promontory of Ciamum, which is about a league broad; the country is called Acrotery, and the high mountains that crofs it towards the north end, from the fouth eaft to the north weft, are called Sclouca. Afcending up the high land of this cape, I paffed by two ruined convents of St. Matthew and St. Elias, and on the height came to the Greek nunnery of St. John Baptifl; it is built like an hospital, round an oblong fquare court, confisting only of one ftory, and a church in the middle of the area: there are about forty profeffed nuns in it, and fixty that have not taken the vow; they are governed by an abbefs, and are dependent on the convent of St. John the hermit, the priefts of which officiate in this church; but this numbery is like the Lutheran numberies in Germany, or rather like the large numbery, which I afterwards faw in Scio, where they have their feparate houfes, and live on what they have, or can earn by their labour. This nunnery is open for all perfons to go in, and confifts mostly of widows and old women, who have no allowance, but live by their labour and charity, or by what their relations fend them.

To the eaft of the cape, oppofite to the fort of Suda, there is a village called Sternes, from the great number of cilterns there; this being the only way by which they are fupplied with water. This village is remarkable for nothing but eight or ten chapels in it : thefe and the great numbers which one fees all over the ifland, feem to have belonged to houfes; it being probably the devotion of the middle ages, when this ifland was recovered into the hands of the Chriftians, to build chapels near their houfes.

On the fouth fide of the mountains called Sclouca is the beautiful unfinithed 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 caftle, with a fquare turret at each corner; they had begun a very ornamental front to the church in the middle of the court, adorned with fculpture, but in a very bad tafte. The bifhop 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 fome high pillars made by the diffillation of the water, and 2 figure which refembles a fitting 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 fide. There is a defcent to the lower part of the hill by one hundred and forty fleps to a place called Catholico, which was probably a chief convent over feveral others; for they generally give that name to the head, or inother convents and churches. A bridge fifty feet high is built over the channel of this torrent; on the other fide there are two hermitages one over the other; and on the fouth fide is the church called Catholico in a grot, with a handfome front built to it, and near it there are two or three houfes left unfinished, by reason of the Turkish invafion; it is a very proper place for retirement and folitude, there being no other profpect from it, but that of the fea and the rocks; there is likewife 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 faw in the beauty and flendernefs of the pillars, one of which is near twenty feet high, and they are transparent; as I had feen flones of this kind hewn out of a grot at mount Libanon, which were used as white marble, and appeared to be alabafter; this made me imagine that when these forts of petrifications are hard enough to receive a polish, they then become the oriental transparent alabafter, which is fo much valued ; and there are two curious columns of it at the high altar of St. Mark in Venice. After 1 left the place I was told that there is another grotto lower, which extends much further than this.

We went two miles to the weft among the mountains, and faw 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 fize than ordinary, and I actually found fome bones in the fofter part of the rock, but not petrified; however, the earth about them was almost cemented into a ftone by the dropping of the water. This feems 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 fome petrifications like those in the others. From this point of land I had a fight of Cerigotto and Cerigo, the autient Cythera, of cape Mallo, of the Morea, and the island of Milo; having feen every thing that was curious, I returned to Canea.

## CHAP. VIII. — Of the natural hiftory, people, cuftoms, and the military and ecclefiastical flate of Candia.

THE island of Candia is for the most part hilly and mountainous, refembling Wales, or the territory of Genoua; the mountains are mostly either of free flone, or of marble, which is either grey or white; the hills are neareft to the fouth fide of the island, and confequently the northern parts of it are the most pleafant, and best inhabited; it abounds much in fprings and fountains, which they find even close by the fea fide, if they dig wells down but a few feet deep; most of the rivers are dry in fummer, 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 fea-fish here are the fearus, and the red shelled oyfter shaped like a fcollop. The island does not produce any minerals, and very vol. x. 4 K few natural curiofities of any fort, except in the vegetable kind. There are a great variety of trees in it, both of the Afiatic and European growth \*.

As to wild beafts, 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 fize of a blackbird, and of a blueifh grey, which, when kept in a cage, fings finely, and is called Petro Cockifo, or the bird of the rocks, which it frequents, and by the English the folitary sparrow; they have also another bird called Potamida, becaufe it is mostly about the rivers, and fings very finely. It is reported that there are no venomous animals in this ifland; they fay, they have two forts of fnakes, one called Ophis, which is fpotted black and white, much of the colour of the adder; the other is the ochedra, which is fmaller, and, as fome pretend, is the fort of viper which fastened to St. Paul's hand in Malta, and, as they fay, was afterwards harmlefs; they have an animal like a lizard called Jakoniè, which the people apprehend to be exceedingly venomous in its bite, and fome fay by a fting in its tail; but having fome of them caught, I faw they were the very fame as the finco or flinc marin of Egypt, which are harmless there, and are fent dried to Europe from Egypt, without difmembring them, and go into the composition of the Theriaca; they have also the lizard, and a fort of fpider called Phalangium, which is very venomous, efpecially in hot weather, and it is faid that mulic and dancing helps towards the cure, as in the bite of the Tarantula. They have a ftrong rough middle-fized breed of horfes, ufed mostly in the towns; in the country they have generally mules and affes; the former are used by the Christian ladies. who ride after the English manuer; but the Turkish females, who veil their faces, ride like the men. The roads being very flony, and in many places narrow, there are no wheel carriages in the ifland.

They do not compute above three hundred thoufand fouls in the whole ifland, and reckon the number of Chriftians to be more than double the number of Turks; the inhabitants confift partly of the antient people of the ifland, who may be fuppofed to be very few, and partly of the defeendants of the twelve noble Cretan families already mentioned, partly of Saracens, who conquered the ifland, of whom it is probable there are not many; and fome Venetians fettled here during their government, who are now all of the Greek church, except fome few of Suda and Spina Longa, who remained on the ifland when those places were taken, and have come under French protection; or laftly, they are Turkifh Mahometans brought from Conftantinople and other parts to this ifland, either as foldiery or as colonies to forfeited lands.

The people of the ifland do by no means want parts, however defective they may be in the improvement of them; for they are fharp and fagacious, which they difcover in their countenances; the young people are very fair and handfome, and have fine eyes; it is faid the Turkifh women, who veil, are more beautiful than the Chriftians; they

\* Its trees are the cyprefs, pine, ever-green, oak, willow, caroub or locuft-tree, arbutus or fitawberrytree, the oak, palm, fig, olive, almond, wild pear, platanus, the bay, which they call Daphne, the myrtle, walnut, and chefnut, afphetamos refembling maple, and jöprino, which is a fort of philirea; they have fo many different kinds of grapes, that I have heard them reckon no lefs than feventy-two forts; they have alfo a very great variety of curious fhrubs, among them the bramble, which are not feen in other callern parts; they have many rare herbs, as curled tea fage, roman fage, and wormwood, favory, liquorice, dwarf elder and fern, which I had not feen before in all the eaft, belides many others; and I faw tuberofes grow wild on the fandy fhore; but they are more particularly famous for four mountain herbs, which excel thofe of other parts, and are fent to feveral parts of Europe, the phyficians always preferibing thofe of Crete, as Diftamnum Creticum, Epitimum Creticum, Daucus Creticus, and Origamnum Creticum, and one meadow herb called Scordium Creticum : this ifland is alfo famcus for ranunculus roots, which grow wild, fell very dear, and are fent to Confiantinople, and other parts.

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answer their antient character as to invention, and taking pleasure in spreading falsehoods, and they feem alfo to be credulous, and fond of believing ftrange 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: thefe are indeed the places for entertainment of ftrangers; but Chriftians who have any honour always beftow fome gratuity, that, at leaft, they may not be fufferers by their civility. The drefs of the men here is the fame as that of Cyprus; those of a middling condition and children wear only a fmall red cap, without any fash round it; the boors wear a black cap clofe to their heads, with a black filk taffel hanging down at each ear, and in fummer are always clothed in white, which is a general cuftom among all the people in the Turkish empire for all the habits, except the outer garment, imagining that white is a cool drefs. The country people wear about their necks a long towel, with which they cover their heads when they are in the fun. The children here plait their hair round from their foreheads, and bring it down fo as to hang in a plait behind, and the females have often two or three fuch plaits, which are very becoming. The Greek women do not cover their faces, but wear a muflin veil upon their heads, and bind up the hair in ribbands, and roll it round their heads, fo as to make it a high drefs; they tye their petticoats and aprons near as high as their armpits; and, when in high drefs, they wear a fort of fhort flays, adorned before with gold lace. The women never fit down to eat with men that are not of the houfe, and though they are not fo ftrift as the Turks, yet they rarely come into the room where any ftrangers are.

All people here have fuch a property in their lands, that only the feventh of the produce belongs to the grand fignior, and when they die, the lands, according to the law. are equally divided between the children; which has reduced all the Chriftian families to poverty; nor can the father leave the lands in any other manner. All along the north coaft of Candia fmall watch towers are built to obferve the coaft, particularly by night, and to give the alarm by making fires, in cafe of any defcent. The Chriftians are obliged to keep this watch; and to fhew they are on the guard, every tower is obliged to have a fire as foon as it is dark, and at break of day. The pafhas have often taken money to excute the attendance of the watch, and in three or four months after fent an order to keep it again, and then they come to a new agreement to be excufed; but there having been fome defcents made of late by the Maltefe, the guard is firicity kept, and a company of foldiers go out every night from the garrifoned towns to watch the coaft. The caia, or prime minister of the pasha, gives an account of all duties to be levied, to the Chriftian fecretary of the pasha, who fends it to the castel caia, or high conftable, and he goes round to the capitaneo of each village, who levies the fum laid on the village from every houfe. The harach, or poll tax on the male Chriftians above fixteen years old is five dollars and ten medins a head, which is about thirteen fhillings flerling, and is collected by a Turkish officer fent 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 garrifoned towns feven military bodies: first the janizaries, of which there are in each a certain number of different companies, or chambers called odas; but befides these there are a greater number of janizaries called jämalukes, who belong to chambers which are in other parts of the empire, and are fettled here as merchants or tradefinen, 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 perfons who refute to go belong no more to that

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<sup>c</sup> company; but they frequently go to Cenftantinople 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 effates, they are governed by a fardar in every caftellate, and are fubject only to their own body. Thefe odds or chambers, like the Roman le ions, are called by their refpective numbers, there being a hundred and fixty of them in the empire; each company has from one hundred to five hundred men, which is their complete number in time of wer; in peace they generally confift of about a hundred men. The fecond body are the järleys. The tildarlees are another body of foot, who cannot be fent out of the place. The fourth are topgis or cannoneers. The fifth jebrgis, who have the care of the ammunition. The fixth fpahis, who are the cavalry, and are fuppefed to have horfes, and when the pafha goes out they furnifh him with 1 alf the number of , horfes he wants, the town furnifhing the reft. All the Turks belong to fome military body. The harach and cuftoms pay all the foldiers, except the janizaries, who fe money is orought from abroad.

The grand fightor fells the feventh part of the lands of Candia for one life, and no proprietor can be difficiently but the purchafers can lawfully receive out of them only a feventh of the produce, which of corn. flax, and cotton, is taken in kind; as to the oil of their olive-trees, it is exorbitantly effimated; and for their vineyards they pay a certain fum, according to the quantity of land; and filk pays a medin or three farthings an ounce. The perfon who buys the feventh part of any village is lord and mafter of it, leaves his foubafhee or fleward to collect his rents, who has all the power, and the butmefs of the capitaneo, which is to collect all occafional impofitions raifed on the village by the pafha; he has the number of Chriftian families regiftered, and the tax is equally divided among them, the Turks paying nothing; and even fometimes a Chriftian family, by great intereft, may be flruck out of the lift.

The archbifhop is put in by the patriarch of Conftantinople, and the metropolitan makes the bifhops, who put in the parifh priefts. The archbifhop, befides the revenues I his own diocefe, receives a yearly fum from all the bifhops; and as he pays a yearly tribute to the grand figuor, every bifhop is impowered to levy five medins for that purpole on every house, and pays a certain fum on that account to the metropolitan. The bifhop's revenue is a certain meafure of corn, wine, and oil, befides the voluntary contributions of the people; he has alfo fees on marriages, and they generally go round their diocefes in the three Lents, in March, August, and November. If a Christian woman marries a Turk, fhe is not admitted to the facrament, till fhe 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 Chriftians 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 fon where they are; this is known by the Turks; fo that the patha, if he would raife money on a rich family, the mafter is accufed as having the Lells hid fomewhere in his land, he is carried to prifon, and there remains until he pays a fum of money for his deliverance. Though many of the villages are inhabited by Turks, yet there are fome villages where the inhabitants, who were formerly Chriftians, are almost entirely become Mahometans; fome to avoid punifoment, or to be revenged on a Turk, whom a Christian cannot strike; others are encouraged by the thriving of the reneradoes, who pay no taxes: fo the Chriftians grow poor, the Mahometans rich, and purchafe their lands; and thus the Chriftian religion daily lofes ground in all parts of Turkey. 7

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# A DESCRIPTION OF THE EAST, &c.

### BY RICHARD POCOCKE, LL.D. F.R.S.

BOOK the First. - Of the Greek Islands of the Archipelago.

AND STREET

### CHAP. I. - Of the Island of Scio.

I EMBARKED on board a French fhip at Canea on the first of October, one thousand feven hundred and thirty-nine, and failing in fight of most of the islands, landed at Scio on the fourth. The island of Scio is now called by the Greeks Kio [X10], the antient Greek name of it was Chios [X105]; it was first called Ætalia in very antient times, and alfo Mastic, on account of the great number of mastic trees that were in this island. It is fituated to the weft of that large promontory, which makes the fouthern part of the bay of Smyrna which is to the north, and the north part of the bay of Ephefus; where it is neareft to the continent, it is only eight miles diftant; the north part of it is all mountainous, and is diffinguished from the other parts of the island by the name of Epanemeria [The upper quarter]; there are notwithstanding fome fine finall vales in that part. The mountains extend to the fouth-weft, and end with low hills to the fouth, on which most of the villages of Mastic are fituated. To the weft of the mountains, about the middle parts of the ifland, there are alfo fome villages of Maltic, and likewife of Epanemeria; thefe extend to the north-weft corner; the other villages in that quarter being to the north. The whole ifland 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 meafured round the bays and harbours. This illand was taken by a Genocfe, called Simon Vignofius, and was moftly governed by the family of the Juftiniani from Genoua. The Turks became mafters of it in one thousand five hundred fixty-fix, the Chriftians remaining in poffession of the caftle till one thousand five hundred ninetyfive, when the Florentine galleys under Virginio Urfinio, making an attempt to reover the island were repulfed, and the Christians disposses of the cattle. About forty-five years ago the Venctians took this ifland, but held it only fix months, and were forced to yield it again to the Turks, leaving only about thirty foldiers in the caffle, who were foon fubdued by the conquerors. This ifland has only one city in it, which is commonly called Scio, and by the natives, by way of eminence. The place or city ['H X ven]; it was antiently called Chiepolis. This town is fituated about the middle of a shallow bay on the east-fide of the island; to the fouth of it is that fine country called the Campo, and a narrower ftrip to the north called Livadia. Within this bay there is another finall one, which being defended to the eaft by ruinous piers, and having a light-houfe on each fide, makes the port of Scio, into which the flipping enter when they are unloaded; and there is a good road without for the largelt flips to ride in. The caftle is to the north of the bay, which is about half a mile in compais;

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it is inhabited only by Turks and Jews, and is often a place of confinement for flate prifoners who are fent from Conflantinople; and when I was there the late vizicr landed from Rhodes; but it is effected a good omen when they are brought nearer to Conflantinople. To the north of it is Palaiocaftro, or the old town, fo that probably the antient city was on the north-fide of the port. The chief part of the prefent city is on the weft fide of it, and is feparated by gardens from the old city, which is moftly inhabited by the lower rank of people. Though the ftreets are narrow, yet the town is well built, there being many fine houfes in it of hewn flone, inhabited by the Italian families who remained here, and by the rich Greeks, many of which were built in the time of the Genoufe government. The Greeks'have a great number of churches in the city, which are remarkable for the fkreen, or partition of wood before the altar, which is of fine carved work. One of the churches is a beautiful fabric, with galleries fupported by pillars, and was built a little before the Venetians took the ifland ; 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 confifts entirely of country houfes and gardens walled round, great part of them are groves of orange and lemon trees; and the houles are fo near to one another that it appears like the fuburb of a town; and from the fea it looks almost like one continued city. The plain country to the north and fouth is about four leagues long, and a league broad in most parts, and in fome more; there are also in it feveral gardens of mulberry trees for filk worms; those that are the most beautiful have a walk in the middle, and to the right and left from the houfe with fquare pillars on each fide, and feats built between them of hewn flone; the pillars fupport a trellis-work, which is covered with vines, and on the fpaces on each fide there are groves of orange and lemon trees; fome have chapels in their gardens, with a family vault under them. Here almost all the people of the city retire in the fummer, and as conftantly return to the town in winter; they go alfo out of the town to their country houfes when there is any plague; and the fpring before I was there, when there were fuch terrible earthquakes, many went out of the town; but found that it was more fecure to flay in the city, where the houfes being contiguous, fupport one another better against the shock. To the fouth and south-west part of this country are the villages of the Campo; but thefe, as well as most of the others in the island, which are fixty in all, are really like towns; the houfes are built together, and confift of feveral narrow freets, having gates at the entrance, and many of them a caftle in the middle, effectively the villages of Maftic; which manner of building in the country feems to have been introduced as a defence against the incursions from the continent, which were often made when this ifland was not under the fame government. On a hill to the fouth of this plain there is a large convent called faint Minas; from it one afcends to the hills on which there are one and twenty villages of maftic, all which except four are together on the fouth-fide of the plain; one of the four is on the hills to the weft, and is called faint George. It produces no maftic, but enjoys the privileges of the others, as being the guard to three villages that are to the weft of the mountains; for thefe villages have great privileges; they pay no rent, only a certain quantity of maftic to the grand fignor, which I was informed is yearly five thousand and twenty okes of four hundred drams each; and they are fubject only to an aga placed over them; are permitted to have bells to their churches, being all Chriftians, and may wear white fashes to their turbans. At the first village there is a guard to hinder any one from entering during the feafon when they make maftic, unlefs they have an order from the aga. The maslic tree, or as it is fometimes called the lentifk, in Arabic Carice, they fay, is of two forts, the wild and the domeftic tree; what they call the wild, I have feen in great abun-

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dance in Syria, efpecially in the Holy Land, and in Cyprus and Candia; it bears a fmall red berry, which they affirm the domeftic does not; it is a large fhrub, I have feen it fifteen feet high; they affirm that they obferve a male and female fort of the domeffic kind ; the wild produces maffic, but not fo 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 loft its ftrength. On the ninth of July they make holes in the rind acrofs the trunk with an inftrument 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 fweep the ground, and throwing water on it, tread it even to make a fmooth 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 fineft and beft is called Fliscari, and fells for two dollars an oke; the reft 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 fignior, they may have a licence to fell it; notwithstanding I have reason to believe that most of it is fold clandestinely, that their tribute may not be increased. - 1 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 perfons, in order to fend it into fome parts of Italy for that purpofe. The maftic was formerly fent to Venice, but is now exported only to Conftantinople and Smyrna; it is chewed only by the Turks, efpecially the ladies, who ufe it both as an anufement, and alfo to whiten their teeth, and fweeten the breath, on which account it is much ufed by those of the grand fignior's feraglio; it is also put in bread, and is faid to have a very good tafte; the whiteft and cleareft is the beft, but after a year it turns yellow, though it is thought it does not lofe its virtue; they fometimes cut the wild fort; but I have great reafon to think, though they faid otherwife, that the difference between the wild and domeftic is, that they take off the flowers from the domeftic, 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 fort of a black dried flower, like that of the male ash, which, they fay, is fometimes on all the trees, both male and female, though I imagine it to be the flower only of the male. The maftic muft not be made in any other parts of the ifland, and, if I do not miftake, the making of it is prohibited throughout all the grand figinor's dominions; and it is actually made no where elfe, though it was formerly; for Diofcorides fays, 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 ifland, I was informed that at one of the Maftic villages called Kalamoty, on the fouthweft part of the island, there was lately difcovered a fubterraneous building, fupported by pillars.

I went to vifit two convents further to the fouth, and was fhewn a fpot of ground, near a winter torrent, about two miles in compafs, which, they fay, after a great flood, funk down in fuch a manner that the trees and houfes were overturned; and I faw the marks of this accident flill remaining, which, one would imagine, muft be owing to fome cavity under ground, the flood loofening one fide, which fupported it. There are three fmall convents, and a nunnery this way; I did not fee them all, but I was at a large nunnery near a village called Calamaria; they build or buy their apartments, half going going to the head convent of Neamone, and half to the relations of the deceafed; they cannot profefs before they are twenty-five years old; and they may take the vow after that age without probation; they are admitted by the abbefs, 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 pleafe, as they often do, and live fome months in the houles of their friends; the gates are open, and all have accefs, and that without any feandal; and to gratify a ftranger for a fmall piece of money they will fing in their churches a form which they call a Paraclefis; fome live in the convent without ever taking the vow, or at leaft not till fuch time as there is little danger of being induced to break it. There are in this numery fome old women, who live on the charity of the others, and of thofe who come to it.

Going from the villages of Maftic, we came to a place called Sclavia; it was formerly much inhabited by the Genoefe, moft of whom went away with the Venetians, and there remain now only a few poor Roman catholic families of Genoefe extraction, who have a finall church; there are two of their magnificent houfes remaining, with a very fine mountain before one of them. At a village called Carchiofè I faw over the church a very antient alt relief of our Sàviour's triumphal entrance into Jerufalem; the fculpture is but indifferent.

We went northward between the mountains, and turning weft came to the large convent of Neamone, about two leagues to the weft of the city; it is fituated on a hill in the middle of the mountains; this convent was founded, or the church built by the emperor Conflantine Omonomilos; his picture, and that of his emprefs Thea, are in feveral parts of the church. The convent is large and irregularly built round an oblong fquare court, and two or three finaller. In the middle there is a church, which is effected one of the fineft in the Archipelago, it originally feems to have had two porticos, to which a finaller has been added, and a tower that has defroyed the beauty of the front; the door cafes are all of jafper or fine marbles, and on each fide of the outer one there is a column of the fame; the eaft fide of it within is wainfcotted with jafper and beautiful marbles; the fecond portico is painted, and the arch is adorned with feveral figures in mofaic. In the outermost are the reliques of three faints of the place kept in a red jusper cheft; the church itself, which is the choir, is a fquare of about thirty feet, excepting the part within the fkreen of the high altar; the whole is adorned with pillars, and wainfcotted and paved with jafper, and the most costly marbles; and on the dome and upper parts are reprefented hiftory pieces of our Saviour in mofaic, finely done for those times. They shew fome reliques, much effcemed by the Greeks, as the thumb of St. John Baptift, the fcull of Timothy, a bone of St. Luke, and St. George, and a piece of the crofs. The abbot is chofe for two years, and no woman can enter the convent; they keep, at least in public, the old inflitution of eating no meat; there are two hundred perfons in the convent, twenty-five of which are priefts, fifty flavroforoi, or crofs bearers, who are those who have taken the ftrict vow, and ought never to eat flefh ; and four or five of the Megalotkema, whole vow is fo ftrict that they can have no employ in the convent, or elfewhere; 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 fum of money, who may go and live on their own farms, and are entitled to a certain portion of bread and wine, though abfent; fo that the convent is ferved, either by hired fervants, or fuch as labour five or fix years to be admitted caloyers, without money, or by fuch caloyers as have offices, by which they gain fomething for themfelves.

In the way from the convent to the town there is a hill called the marble table  $[M\alpha_{\ell}\mu\dot{\alpha}_{\ell}\alpha_{\tau}\tau_{\ell}\dot{\alpha}\alpha_{\sigma}]$ , out of which, they fay, the jafper was taken that is employed about the church. Strabo obferves, that there is a vein of marble in the ifland, and Pliny fays, that the first jafper was found here; it is a fine red fort, and the winter torrents near the city having brought down feveral pieces of it, they have taken those ftones 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 fides of the mountains, which are conveyed five or fix 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 ifland; the plain to the north of the-city is called Livadia, and is near two leagues long; there is a finall village in it called Eretes, which might give occafion for the miftake of a certain author, who mentioning a place here of fuch a name, fays, that the Sibyl Erithræa was born there; whereas fhe was of the city Erythræ, on the opposite continent. At the end of this plain, and toward the fouth end of the bay, is that great piece of antiquity, which is called Homer's fchool; it is near the fca fide on the foot of a mountain called Epos; it is a part of the rock that fets out beyond the reft, the furface of which is hewn into a feat all round, which I take to have been a figure of many unequal fides, though it is commonly faid to be round; it is indeed much broken and defaced, and the fide next to the fea is fallen down; within this feat there is a cube three feet above the floor. and on the fide next to the fea there is a mezzo relievo of a perfon fitting, and a finaller figure on each fide; that in the middle may be fuppofed to be Homer; and thofe on each fide two of the Mufes\*. The heads of the figures are broken off, except of the tion behind; for on the three other fides are reliefs of an animal; that behind is a lion paffant, the other two have the heads broke off, and are very much defaced, but feem to be lions; by which may be reprefented the fire and force with which this poet wrote. Many think that Homer's verfes were taught here; and it is not improbable. when fo many places contended for his birth, that the people of Chius flould caufe this place to be hewn out in memory of him; and here they might at fome certain times rehearfe his verfes 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; oppofite to this are the iflands called Spermadori, and in Greek Egonufes, which ftretch almost to the mouth of the channel; they belong to Scio, and are inhabited only by herdfinen. The north-weft cape of the ifland, is that which Strabo calls Pofidium, which, he fays comes near to the promontory of Argenum of Erythræ, though the diftance which he mentions of fixty fladia feems to be a miftake for a hundred and fixty. as it is computed twenty miles. Opposite to the mouth of this channel is Mytelene, the antient Lefbos, computed to be about forty miles diffant. About a league to the weft 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 fheltered by an ifland called Saint Margaret : here Strabo fays there was a grove of palms, and a temple of Apollo, the weft wall of which is flill flanding; it is four feet thick, and at the diffance of every three feet there are two layers of brick, the entrance of it fronts to the east; it was about feventy-five feet long, and thirty-five broad, as well as I could difcover from what remains of the foundations. I faw fome pieces of grey marble about it, which

<sup>\*</sup> Chandler, 52, calls it an open Temple of Cybele, whole 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 weft and fourth fides for boats to come up to, and feems to be the place called Notium by Strabo, which he fays is a fine flore, and may have received its name from its fituation to the fouth-fouth-weft, that wind being called Notia: he fays, it is three hundred fladia diffant from the city by fea, but by land only fixty, which is another millake for a hundred and fixty, 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 ifland, to the north of the city, and along the northern fhore, there are fourteen villages ; it is the part called Epanameria, with the eight villages mentioned to the weft of the mountains. A rivulet called Sclavia runs into the fea about a league to the weft; its fource comes from the foot of the mountain, and runs on a bed of white marble with a reddifh caft. This country called Nagole or Naole, without doubt from a temple near, fome finall ruins of which are now to be feen; from the beft judgment I could make, it was fifty-five feet long, and thirty-five broad; the pieces of marble, which are very large, feem to have been polified, and it appears as if there had been two fteps all round ; there are no figns either of pillars or pilasters. This temple Tournefort fuppofes 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 mifinformed, there being not fo much as any tradition that there ever was fuch a fountain. This place is opposite to port Sigri in Mytilene. We went on weftward, came to a ftream, and walked along the fide of it to a poor village called Aie-Thelene, on a high hill : we went to fee a grotto on the fouth fide of the hill under it, which is more famous for a foolifh fuperflition 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 fome 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 fay, that it formerly dropped from another part of the fame ftone, 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 fome little ftones of the petrifications, which, they fay, are good against a fever when boiled in water. The water of the rivulet below never fails, and they have fmall cels in it called Mungri, which is the only frefh-water fifth in the ifland. If we fuppofe that Saint Thelena is a corruption of Helena, we may conjecture that this is her fpring, mentioned, as above, by Stephanus. We walked two miles, almost as far as the north-weft cape of the ifland called Melano, and went to a village of the fame nume; 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 figns of antiquity. The Lovernor of Saint Thelena fent an express to this village to give advice of our arrival, according to their cuftom. Going about three leagues further to the fouth, we cameto Voliflo, where the country of Arioufa feems to begin, which was fo famous for its wines; it extended for three hundred ftadia in length, and is faid to have produced the nectar of the ancients; the Chian wine is praifed by Horace and Virgil; and we have an account that Cæfar used it in his triumphs; and this spot still produces very good Vine.

Volido is faid to have had its name from Bellifarius, whom they call Vellifarius, and fly, that he came here with his armies, and built the caftle; and I find there is an author who gives an account that he was imprifoned in it. Voliflo is about two miles from the fea, on the fide of the hill on which the caftle ftands, which was defended with

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with round towers; there is a church in it dedicated to Saint Elias. About two leagues fouth of this place is the convent of Diefca, dedicated to Saint John Baptift, fituated in a very retired place on the fide of the hills, which extend a great way to the weit, and make a cape called Pefaro; at the angle of the bay there is a village of Maflic, to the fouth of which there are feveral other villages along the weftern fhore. This land makes a fort of a large bay, with the land of Voliflo to the north; but there is no port, and it is much exposed to the weft and fouth-weft winds. These mountains extend to the east to mount Elias, which is the higheft hill in the island, and was antiently called Pellinæus; to the weft of these mountains is the country of Voliflo, full of fmall hills, with little fruitful vales between them, where they make good wine, much filk, and preferve a great quantity of figs. From the high lands I difcovered what they told me was Monte Santo, but I rather took it to be Stalimene: and here we faw Sciro, the Negropont, Andros, and Tinè. The villages of Voliflo and Perieh, which is one of the villages of Maflic, are exempt from all ecclefastical jurifdiction, except that of the patriarch of Conftantinople.

# CHAP. II. - Of the natural biftory, cuftoms, trade, and government of Scio.

A GREAT part of Scio confifts of rocky mountains and hills, and even the foil of the plains is but poor, and naturally fit only for trees; but they are very induffrious, and the inhabitants beftow great labour on it. The greateft part of the mountains are of a lead coloured marble, ftreaked with white; they have alfo about the city and plain fome quarries of a reddifh free-ftone, it being a rocky foil. The air of Scio is confequently very good; but the great communication it has with other parts is the caufe that they often have the plague; they alfo feel thofe carthquakes which do more damage on the neighbouring continent. There are feveral winter torrents, but very few rivulets that run all the year; however, they have a great number of fine fprings, and find water almost in all places where they dig; that of the plain of Scio is not reckoned fo good as the water of the rocky countries.

The ever-green oak, the pine, the wild maftic tree, and the caroub, are the only trees that I obferved growing wild, except a very few common oaks; but by improvement they have all forts of fruit trees, and the mulberry-tree for their filk has a great place among them; they have alfo the terebinth-tree, the rind of which they cut to let the turpentine run out upon flones, which they place under it; they call it Crementina, and by the Druggifts it is called Terebintina, and Turpentine, and does not dry to a gum, but is preferved in vafes; it is effected the beft that is made, though the tree is very common in Syria: they have cotton here for their own ufe, and a very finall quantity of flax, and fome corn, but not fufficient for the confumption of the ifland, there being much corn imported from the continent of Afia, and fometimes from Alexandria. The herbage here is fo fearce, that they give their cattle the cotton flues to eat when the cotton is gathered, and preferve the dried leaves of the vines for them in winter.

They have no fort of wild beaft, except foxes and hares: mules are generally ufed throughout the ifland, and they fell fome of them at great prices; the humble als ferves the poorer fort of people, there being only a few of the top families in the city who ufe horfes; they have no wheel carriages. The want of herbage makes all forts of meat very dear, except goat's flefth, which they have on the mountains; but fheep are fo fcarce, that in the villages of Maftic, every family almost has a domestic ever for 4 L 2

breeding, which follows them about like a dog. They have now no domeftic partridges that come at a whiftle, but great plenty of wild ones of the red fort.

Befides the original natives, there are here fome noble Greek families, who retired from Conftantinople, when it was taken by the Turks; they have alfo feveral Genoefe 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, infomuch 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 thefe three thousand are Roman Catholics, who are all of Genoefe extraction, and call themfelves Italians. There are about forty families of Jews in the caftle, and five thoufand Turks, the reft are all Greeks, there being no Turks in the villages. The Greeks have a bifhop, whom they call metropolitan; and the Romans have one likewife, who is chofen by the pope out of fix natives of the country, nominated by the chief people among them, as they informed me, though I find the prefent, who is the first fince their churches were deftroyed on the Venetian invation, was put in by the pope without any nomination: they have about fifty Roman priefts, who celebrate according to the Latin rite, fome 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 fuch a manner, that the country people talk by much the purer Greek. In the convent of Neamone, and in the city, there are priefts that teach the old Greek ; those who underftand it are reckoned to fpeak the best modern Greek, and often use old words; and if they would come into the cuftom of fludying 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 drefs of the men here is much the fame as that of Candia. The youth and people of fafhion, when in the country, wear trowfers, with fhoes and flockings. The garments of the ladies come but a little below their knees, and they are dreffed all in white, even to their fhoes, except that their coat is often of damafk, or fome other coloured filk, but without fleeves; they wear a head drefs, which is particular to the Sciotes, it is of a ftiffened fine muflin, made fo as to fland up very high, extends out far on the right fide, and is called a Capafh; they are very fair and beautiful, and the men alfo are comely. The women are not fly, but have a certain air of affurance and fimplicity that feemed to befpeak their virtue, for they appeared to me to be modeft women; and though I have heard general reflections made on them, yet I was affured that the character of their being otherwife is owing to fome inferior people among them, who go out of the ifland chiefly to get into fervices. Their open manner of behaviour feems to be owing to fome certain cuftoms they have; for vifiting is not in fafhion; but the houfes in the ftreets having all ftone feats before them, the women of beft beft fashion, as well as the vulgar, on Sundays and holidays, fit almost all day in the ftreets, aud the men come and stand by them, and hold a conversation, or they difcourfe with one another. In the villages the men and women dance together in the public fquares, and the mothers and the virgins fit round till midnight, and enjoy the conversations of their neighbours; it feems 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 confistent with the character of a modest woman. Though there is no jealoufy, 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 filk, and do other business at home, never flirring out, but on Sundays and holidays. The Franks have little trade, and no merchants here; but the French have a conful, and one of Genoese extraction is conful both to the English and Dutch.

The chief trade of the ifland is an export of manufactured damafks and cther filks; to carry on which they import yearly from Tinè, and a place near Salonica, about twelve thoufand okes, their own produce of raw filk not being fufficient. They fend thefe manufactures to Conftantinople, Smyrna, and other parts, the natives paying only a duty of half per cent. whereas foreigners pay five; every oke of raw filk brought into the town pays fixteen 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 Ipfara and Mycone, though they have much good wine here, but it is not fufficient for their ufe; they import corn from Afia. The public revenue arifes from the cuftoms, and from the poll tax of fix to ten dollars a head, according as it is fixed on the villages, except the villages of Maftic, in which they pay only three dollars; alfo there is a finall rent paid for lands, and the governor pays in the whole about three hundred purfes, and raifes four hundred, that is, between forty and fifty thoufand pounds.

This ifland was ufually governed by a pafha, who was generally a difgraced perfon ; and the Chriftians had five deputies, two of them Roman Catholics, and two Greeks, who had great power, decided all civil caufes between Christians, and could apprehend all Chriftian offenders, fend them to be judged by the cadi, and require them either to be fent out of the country, or executed; but about twenty years ago the deputies, on fome pretence, were carried to Conftantinople and imprifoned, and then a mofolem was fent inflead of a pafha, and in the place of deputies they have only, as they have in other iflands, vicardi, I fuppole, a corruption of vicarii; they have these in the fame manner as the deputies, but with lefs power, however they can remonstrate; and if the mofolem 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 prefent at any difputes between Chriftians; and they are frequently made referees in many cafes between them at this time; and lately they caufed a governor to be removed and punified; 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 Juftiniani is always one of the two Roman vicardi, and often one of the Grimaldi, and one of the richett Greeks; their office continues for one year, and is very troublefome; they name their fucceffors. 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 afide, a valuation was made of all the lands, 2

Londs, and a finall rent fixed on them: the moft any one pays does not amount to above fix or feven pounds a year, and fometimes a poor village does not pay more. For in fome of the inland mountainous parts, where they are very poor, the live by trucking every thing, cannot fell the wine they have, by reafon of the difficulty of curriage, and raife what money they muft have by their little flocks of fheep. Every v llage is governed by a vicardi, who fometimes is the parifh prieft, and is appointed y orly in the fame manner; his office is much the fame as that of the head vicardi, to rend offenders to the cadi, and alfo to levy all public taxes, or to affift in it. The cadi of the ifland is fent every feven or eight months from Conftantinople; his jurifdiction extends to Gefine, on the continent; he fends his deputy about to all the villages, to refide in each eight or ten days, in order to decide difputes, but principally to raife money by fines for offences.

### CHAP. III. — Of the island of Ipfara.

WE failed from Voliflo for Ipfara in about five hours, which, they fay, is forty miles diffant, though I conjecture that cape Melanon is but twenty miles from the north-east point of lpfara; Strabo computes it to be only fifty fladia, though if he had faid a hundred and fifty, it would be nearer the true diftance. Our boatmen looked out very fharply, to fee if there were any Maltefe in the port of Jpfara. I faw the ifland of Andros to the fouth, Schiro to the weft, and the cape of the Negropont, called cape Diro, which is the old promontory Cephareus, and was famous for the fhipwreck of the Greek fleet. We arrived at Iplara, called by Strabo, Pfyra, [#Jea] who fays, it had a city of the fame name; but he is miftaken in the circumference of the ifland, for it is computed to be eighteen miles round, whereas he makes it but forty fladia or five miles. The ifland is high and rocky on the north and east fides, and is about fix miles long and three broad; on the fouth fide there are two bays; in that to the weft is the fmall ifland of Saint Demetrius, which has its name from a chapel on it, within which there is a good port to anchor; and the Corfairs fometimes ride there in bad weather, but oftener at the uninhabited ifland called Antipfera, which is before this bay, and is about three miles in circumference. Between the two bays there is a fmall beach at the bottom of a very fhallow bay, which is made by two rocky heights; on that to the caft is the chapel of faint John Baptift, and a deep ciftern funk into the rock and foundations of what feems to have been walls of a caftle, the rock on which it ftands being very high; what they call the caftle is fituated on the weftern 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 prefent town is on a gentle defcent on two fides of the caftle, probably on the fpot of the antient city, and may be half a mile in circumference; the houses are low and ill built, most of them confisting only of one floor. In the caftle is the principal church of faint Nicholas, near which I found three or four antient reliefs, and a fhort Greek infcription or two of no importance. There are fome reliefs alfo in the church of faint John, and on a houfe near it; there is another church in the town; at a little chapel by the fea fide, called faint Luke, there is a Greek infcription, in which the antient name of the people is mentioned. They fay that there are thirty churches in the ifland, though in going the whole length of it I could fee but thirteen; and as there are no Turks in the island, they have bells to their churches. I went to the north end to fee the poor convent of the virgin Mary, which belongs to the city, and has only three caloyers in it. The island confists of a flaty ftone, with feveral veins of white marble in it; the high mountain to the north,

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on which the chapel of faint Elias is fituated is mostly of a grey marble; there is also here a baftard crumbling granite of a red colour, a little refembling porphyry. They have good fprings, but no herbage, the ground being covered only with feveral dwarf firubs; they have no trees that grow naturally, and only a few figs, which they plant; they have a fmall quantity of cotton and corn, and are fupplied from Afia with the latter ; the great produce of the ifland is a very good ftrong red wine, which they export to Scio; the old wine fells for about a halfpenny a quart, and the new for half that price; the fouth and middle parts of the ifland confift of finall kills, and two little plains on the two bays; and all of it feenis to be excellent foil; the fides of the mountains in many parts are improved with vinevards; they use oxen for the plough, and affes for burthen and riding, and they have fome facep and goats. The people, who are all Greeks, are computed to be about a thoufand, two hundred of whom pay the poll tax; they live all in the town, but have huts in the country, where they ftay during the bufy feafons of the year; they are faid to be brave courageous men, and have freed themfelves from the dread of the Maltefe, by fallying out, and killing fome of those that made a defcent, and taking feveral of them prisoners, and fince that time they have never diffurbed them. The men wear a fort of fandals 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 fonictimes they put it over the chin and mouth; but they expose their breafts in a very indecent manner, which feemed rather owing to an ignorance of decorum, than out of lewdnefs; they have neither phyfician, chirurgeon, nor lawyer. They are governed here as at Scio by three vicardi, but all of them are labourers; the cadi of Scio fends his deputy to this ifland in his progrefs to decide their difputes : they pay two purfes a year to the captain pafha or lord high admiral, to whom all the iflands belong which are not governed by a pafha or mofolem; fo that Cyprus, Rhodes, Candia, Negropont, Scio, and Mytilene, do pot l elong to the admiral. In ecclefiaftical affairs they are fubject to the patriarch of Con trople, as all the iflands are where there are no bifliops. The patriarch has a 1. c r retiding here, who is alfo over Volifio and Perich in Scio; his chief bufinefs is to read people to the bifliop of Scio to be ordained; they pay thirty dollars a year to . the p. t. .. Which is received by the vicar of Scio, and they have only five priefts in the whole ifland. 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 fame day I arrived I went to fee the convent on the other fide of the ifland; and, as I returned, fome countrymen who were eating bread and fifth, called to me to take part with them, and they feemed much pleafed 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 faint Luke at the port. On the eve of faint Luke they performed devotions in the chapel; the women or children brought finall wax candle, and a plate or basket of boiled wheat, on which either raifins, or the infide of pomegranates was firewed; fome alfo brought cakes of bread; when the fervice was finished, all but the boiled wheat was distributed to the people in or near the church. On the fellival they brought lenfigs and brandy, which were given to the people in the fame manner; all which feems to be fome remains of the antient cultom of having all things in common, and eating their bread together in finglenefs of heart.

We failed for Mytilene, but put in the first evening at Cardamilla in Scio, where 1 pitched my tent, and lay all night, and the next evening arrived at the port of Mytilene.

### CHAP. IV. - Of the island of Mytilene, the antient Lefbus.

THE island of Lefbus, fo often mentioned by the Greek hiftorians, is now called Mytilene, from the old name of its capital city, which it ftill retains. The Lefbians were formerly famous for their fleet : they were at first under kings, and then became a republic, governed by a council of the fuperior rank of people, and by an affembly of the common peeple, whofe decrees are feen in fome inferiptions still remaining in the ifland. At one time fome perfons of greateft intereft ufurped a fort of tyrannical power over their fellow citizens; among these was Pittacus, one of the feven wife men, who, out of a public fpirit contrived to get all the power into his own hands, and then reftored to his country their antient liberty. Thucydides gives a particular account of the opposition the people of Mytilene gave the Athenians, who fubduing 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 ifland, was fituated on the fpot of the prefent city of that name, which is called alfo Caftro; it is on the north fide of the island towards the east end, and is only feven miles and a half from the most eastern point of the island, which was antiently called cape Malia; which diffance 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 feems to have been called cape Malia. The old city appears to have been built on the plain near the fea, and on the fide of the hill to the fouth of it, and to have extended along the plain to the eaft of that hill. There was an ifland before the city about a mile in circumference, which was well inhabited, and is now joined to the land by an ifthmus, which may be about a furlong wide, and of much the fame length, and they have still a tradition of its being an ifland; there was a port on each fide of it, as there is at this time; that to the fouth-eaft was defended by two moles, of which there are now fome ruins; the entrance is between them: the other port to the north-weft was defended by a mole, of which there are still great remains; the post to the fouth is now only frequented by large thips. The city was formerly very large, and one fees in all parts of it many fine pieces of grey marble, which are remains of the antient buildings, and feveral imperfect infcriptions; and at the entrance to the palace of the bifhop, there is a very curious antient chair cut out of one block of white marble. Pittacus, one of the feven wife men of Greece, was of this city, and fo were Alcæus and Sappho the poets, and alfo Theophanes the hiftorian, who had the honour to enjoy the friendship of Pompey the great, and his fon was made procurator of Afia by Augustus. The prefent city is on the neck of land that leads to the peninfula, and on each fide of it on the fhore, and likewife to the fouth, it extends up the fide of the hill; it is about a mile in circumference, and is well built. The caftle is on the top of the high rocky peninfula, and is near three quarters of a mile in compafs, confifting of the old and new caftle which are contiguous, but have their diftinct 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 confiderable way to the weft. I was told that there are in the caftle, the arms and cypher, or name of one of the emperors Palæologi; and that there is a ftone coffin in a molque, which, they fay, is the tomb of Sappho. If this caftle was built by the Greek emperors, it is probable that it was much improved by

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the Genoefe when they were in poffession 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 Catanifi, who were lords of Lefbus; and it is faid when the city was befieged by fultan Amurath, a lady of one of these Catanisi, fallied out at the head of the citizens, and raifed the fiege. 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-conful here, who has a chapel and chaplain in his houfe, and there are two or three French factors of the merchants of Smyrna. The English also have a Greek vice-conful. The bishop has the title of metropolitan, though I could not find that he has any jurifdiction over the other bishop; both being put in by, and immediately subject to the patriarch of Conftantinople. In this city, as well as in fome other parts of the Archipelago and Greece, they have a prieft who has fludied at leaft the literal Greek, preaches, and has the title of Didaskalos and Logiotatos [Most learned], which latter is given to most of the priefls : the perfon here in that character had ftudied feveral years at Padoua. As they are generally envied by the other ignorant priefts, fo they are commonly drove from one place to another.

They have a great trade in this city in building large flips and boats, with the wood of pine, which they ufe even to the keels of the flips; they bring the timber from the continent, there being no place there fecure from the corfairs for the building of them. Thefe veffels are very light, and laft for ten or twelve years, it being a timber full of rofin, and faid to be much more durable than that of Europe; they ufe alfo iron nails in building; and inftead of crooked timber, they faw the wood to the flape that is neceffary for building. As to the other branches of trade, it is the fame here as throughout the whole ifland, and confifts in a very great export of oil of olives to France, and to many parts of the Levant, which latter is carried on by fmall veffels or boats. They have also very good fcamony and althea here, and I faw a great quantity of alkermes, but they do not make any ufe of it. They have likewife an export of tar extracted from their pines.

On the twenty-fecond of October, I fet out to make a tour round the ifland, in company with fome gentlemen of the French nation, and under the protection of a janizary. The ifland is mountainous; one chain of hills that are mostly rocky, confifts chiefly of marble, and runs the whole length of the ifland; another croffes it towards the weft end; the whole island abounds much in hot baths. We went along the northfide of it, and observed that the ruins of the old city extended a confiderable way to the weft, 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 tafte. We went in between the mountains, about a mile to the fouth, where there are remains of a very magnificent aqueduct of grey marble ruflicated, built acrofs the valley; the water having run a confiderable way on the fide of the hills from the fouth-weft, paffed thefe arches, and then went in channels round to Mytilene. Returning into the road along the north-fide of the ifland, about two leagues to the weft of the city, there are hot baths near the fea; they are rather falter than the fea 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 fouth, the pedeflals of which remain; there are alfo feveral inferiptions about this place. A little beyond the baths there are remains of a caffle of the middle ages, built with fquare towers at the corners, in which there are feveral 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; VOL. X. 4 1 to

to the eaft 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 narroweft part of the ifland, which, Strabo fays, was only twenty fladia, though it feems to be much more; oppofite to this cape is the deepeft part of the bay of Adramyttium, in which there are a great number of iflands, called now Mufconifi, and of old Hecatonnefi, that is, the ifles of Apollo, Hecatus being one of his names; fome fay there were twenty, others forty of them; one of them called Mufconifi, in diffinction from the reft, has a town of Greeks on it, and perhaps it may be the island Pordofelena of Strabo; all the others are now uninhabited; but I was informed that one of those near Musconifi was formerly frequented by herdfmen for pafturage, and that there are fome figns of an antient bridge to it. This may be the island which Strabo mentions before the town of the island of Pordofelena; for there was a town in it of the fame name then deferted, and a temple dedicated to Apollo. Near the land of Mytilene there are three or four very finall 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 fay, that the village of Tockmack is the nearest place on this fide to Caloni, which is on the bay that was called Pyrrha by the antients, but they affirm that those places are four hours diftant, that is, about eight miles. On the north-weft cape of the island is the town of Molivo; about four miles to the eaft of it, on the flore, are the ruins of a bath; and on the beach below, there is a fource of hot water which feemed to have a tafte of fulphur; and about half way between this and Molivo, there is a fmall bath in repair, the waters of which are warm, but have no particular tafte.

Molivo is the antient Methymna; it is built up the fide of the hill, at that high point of land which makes the north-weft corner of the island. Methymna was computed to be thirty-three miles and three quarters from Sigrium, and feven miles and a half from the flore of the continent, though it is now computed to be eighteen miles over, and it cannot be much lefs; the town is a mile in circumference; on the fummit of the hill there is a caftle, about half a mile in compas, which is inhabited by Turks, who have here their feveral bodies of foldiers with their agas, as at Mytilene. From the caffle weftward the ground declines, and makes a fort of a plain fpot at the very point, on which one fees fome little figns of the old city Methymna, particularly the foundations of the city walls on the fouth-fide of the hill, and the ruins of a large ftrong tower or caftle over the prefent little bafin on the fouth, which is made by art for fmall boats; it is probable that the city extended from the end of the point, about half a mile, to that fteep ground on which the prefent town ftands; 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 refides at Caloni, and the Greeks are fo very ignorant, that they imagine Caloni was Methymna, becaufe the bifhop retains the old title. In this city the famous mufician Arion was born, who is faid to have been carried on a dolphin ; Terpandrus alfo was of this ifland, who added three ftrings to the lyre, which before had only four; the Lefbians having been formerly very famous in the art of mufic. The head of land on which Molivo ftands, together with a fmall point of land to the fouth, makes a bay to the fouth-east, and there is an island before it, which is a defence to the harbour; this is the port of Molivo for large fhips, 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 feems to have its name from a high rock in the middle of the town, which is inacceflible every way, except on the north-fide, and being enclosed at top with a wall, about a hundred yards in circumference, they deposit in it

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all their valuable effects, when they apprehend any danger from the corfairs; they have also a chapel there to the Virgin Mary, and a church in the town, there being a confiderable number of Chriftians in this little place. We travelled on to the fouth, moftly on the fides of the hills near the fea, and came to a narrow peninfula; it is a ftrong fituation, and I expected to have feen fome ruins on it; on each fide of the ifthmus, there is a very good port called Calas-Limneonas [the Fair Havens]. Further on there is another finaller peninfula, about which there are many ruins, particularly a wall on the north-fide of a rivulet; this feem to be the antient Antiffa, which was between Sigrium and Methymna. It is faid to have been formerly an ifland\*; and fome on this account conjecture that Iffa was the antient name of Lefbus; the inhabitants of this place were fent to Methymna, from which time the ruin of the antient city may be dated 1. 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 fluffs made of filk and flax. About this place fome accident happening to the mule on which the flave rode, and which I had bought in Candia, he chofe to walk, and loft his way, fo that we could hear nothing of him; but the next day I fent the janizary in fearch of him, who brought him to me juft as I arrived at Mytilene. The flave faid, that towards night he was about an hour from the fea, and met fome people, who conducted him to the aga of their village, who fent a man with him the next day to Caloni, where he was carried to the bifhop, who defigned to fend him to Mytilene, when the janizary found him. But the janizary, in order to get money out of me, faid, that he went to feveral places, according to the account he got of him, but coming to the village where the flave lodged the first night, he met with the men who brought him to that place; they offered to conduct him to the flave for a reward, which being agreed on, they carried him to Caloni, where, as he faid, they had placed him, that they might get fomething by him, and that he might not fall into the hands of the aga.

The promontory of Sigrium, now called cape Sigri, is the fouth-weft point of the ifland; the port of Sigri is made by a finall cape to the north, and by an itland before it; to the eaft of it there is a convent on a very high rocky mountain, to which the afcent is very difficult; it is called Upfelo monafterio [The high monaftery], and is a very cold fituation. The hills all this way, as far as port Caloni, are rocky and barren, and afford a very unpleafant profpect to a traveller. A league to the eaft of this mountain there is a large village called Ereflo on the fide of a hill, it is mostly inhabited by Chriftians, and from it one enters into a plain by the fea on the fouth-fide of the ifland. In the fouth-east part of this plain there is a finall hill, on which the antient city of Ereffus flood, 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 encompafied it, and of a round tower at the eaft end; I faw near it an entablature of white marble, in the frieze of which there is an imperfect Greek infeription; I obferved feveral large cifterns under ground, and there appears to have been a confiderable fuburb round the hill, at the foot of which I faw a wall built of flones of five or fix fides each; a fign 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

\* Rurlus abstulit infulas mari, junxitque terris: Antissam Lesso. Plin. Hist. ii. 91. & Ovid. Metamlib. xv. ver. 278. † Livius, xlv. 31. Plin. Hist. xv. 39. ‡ Strabo, i. 60.

Just without this narrow part there is a fmall island, on which there is a ruined bay. church, and on the weft fide, on the height near the ferry, are remains of a wall which was built to fupport the hanging ground; it is likewife built of ftones of five fides. This gulph of Caloni extends to the north in between the land at least four leagues, and is about a league broad, being fhut 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 fmall town called Caloni, near which I was informed that there is a convent and a nunnery, the latter is of the fame kind as those in Scio; I was informed that there is a fmall 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 fide of it is now called Pera, where I concluded from the bricks and tiles which I faw feattered about the fields, that there had been fome antient buildings; but as the greateft part of that city was deftroyed by the incroachment of the fea, it cannot be expected that there should be any great remains of it \*. This gulph muft be what Strabo calls the Pyrrhean Euripus, from its refemblance to a narrow ftreight between two lands; and here the land muft be narroweft, as he fays it was from the Pyrrhean Euripus to the other fea near the village of Ægirus; he fays Pyrrha had been deftroyed, and that it had a port, from which, that is from the north-east corner of it, Mytilene was only ten miles diftant, though it cannot be lefs 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 Bafilika; there are in it five or fix villages, which are moftly inhabited by Turks: there are fome baths here of very hot waters, which are now frequented, as they appear to have been formerly from the ruins that are feen about them. They ufe the waters for bathing, and alfo drink them, though they have found falt in them; there feems also to be a composition of iron and fulphur in them, and I believe, a very small degree of copper ; they are very purging, and much efteemed for removing dangerous obstructions and fcrophulous diforders. Near these baths are fome other hot waters not frequented, which probably are of the fame nature. Further to the eaft, towards the mountains, there is a fmall convent of the virgin Mary. From this place the road goes through the middle of the ifland to the north-eaft, over the mountains to Port Iëro, or, as it is called by the failors, Port Oliviere; the entrance of it is near to the east end of the island, and opens to the fouth-east; it is a large basin, encompassed with hills covered with wood, the entrance is fo narrow that it is not feen from within; fo 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 faw; the fhips often come into it to be loaded with oil. On the fouth-fide of it there are feven or eight villages, called the villages of Iëra, retaining the name of the antient city Hiera, fpoken of by Pliny, as deftroyed; and neither Strabo nor Ptolemy make mention either of the town or port. To the weft of thefe villages, and of the harbour, there is a fmall convent at a place called Quatrotrito, which belongs to the bifhop of Mytilene, and is a fort of a country-house for that prelate; to the fouth-west of it, on the hills, there is a large rich village called Aiaffo; 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 fignior's naval armament ; they make it of the pine-trees that grow on the mountains. On the north-fide of the port there are hot baths, probably of a limeftone water, for they have no tafte; from this place the road goes over the hills about two leagues to Mytilene. I obferved on a hill near the town feveral round stones of the pyrites kind. Among many other

\* Pyrrha hausta est mari. Plin. Hilt. v. 39.

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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 successfor, by calling for two forts of wine, and giving the preference to the Lesbian.

This ifland is governed by an officer called a Nafir, who receives all the revenues of it, which arife from a fifth part of the produce of the ifland from Chriftians, and a feventh 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 mofolem, and have a cadi for administering justice. The foil of this island is very rich, though there is but little of it improved, infomuch that they have not corn fufficient for their own confumption; the people, efpecially the Greeks, being very flothful, and fupported by the produce of their oil, which requires but a little labour only at one feason of the year; for the women and children gather up the olives as they drop, which being ground by horfe mills, are prefied with large forew prefies, which they have for that purpofe; and the oil is put into fkins. The women have no better character for their chaftity, nor the men for their fobriety, than in former times. As this island is fo near the continent, it is much infested with robbers in the fummer, who come over in fmall 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 Conftantinople I went from the Dardanels to Tenedos. This ifland was called by the antients Calydna, and there are two iflands to the fouth of it, which are now called by the fame name; it was also called Leucophrys. The antients fay, 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 ifland was reckoned among those of Æolia, and it is faid to have had two ports, one of which, I fuppofe, is the port now frequented, and the other is to the weft of the caftle clofe to the town, which is exposed to the north wind. The Grecian fleet that came against Troy lay here, but it was not then effeenied a good port. The road for fhipping towards the continent is looked on as very fafe. There was a temple here to Sminthean Apollo, which probably was in the fine explanade before the cafile, where there now remain fome fluted pillars of white marble, which are about two feet and a half in diameter. The only town on the ifland is fituated towards the north-caft corner of it, in which there are two hundred Greek families, and three hundred Turkifh; the former have a church and three poor convents in the town, and are under the bifhop of Mytilene; the cafile is a large high building, on a little rocky cape between the two ports, having a large efplanade to the land; it is very probable that this caffle, or fome part of it, may be the remains of the granaries that Juffinian built to preferve 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-fide there is a fmall fpot well improved. This ifland belongs to the captain bafhaw, and only maintains the janizaries of the callle; the chief export is good wine and brandy. I made a very fhort flay in this ifland, 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 failed to Lemnos; paffing to the fouth of Imbrus, which is thirty miles from Tenedos, and is fituated to the fouth-weft of the cape, that is at the entrance of the Dardanels; this ifland was facred to Mercury, and has on it five or fix villages, in two of which there are caftles: there are filver mines towards the fouth part of the ifland, but the ore requires fo much lifthargy of lead to be mixed with it, that it does not anfwer the expence.

The high ifland, called Samandrachi, is to the north-weft of it, which at firft had the name of Samos, and afterwards Samothrace, or Samos of Thrace, to diffinguifh it from Samos of Ionia; if I miftake not, there is only one town or village in it; the itland was facred to Cybele, and fhe is reported to have lived in it for fome time. It is faid that Jupiter had three children here by Electra, grand-daughter of Atlas, namely, Dardanus, who founded the Trojan kingdom, Jafion who had Corybas by Cybele, from whom her priefts were called Corybantes, and Harmonia the wife of Cadmus. Perfes, when he was defeated by the Romans, fled to this ifland.

We landed on the east fide of Lemnos, at a bay well sheltered every way, except from the eaft; there are two villages near it called Odopole and Calliope. This ifland is called Lemnos by the Greeks, and by the Italian mariners Stalimene, from the Greek expression Eis te Lemno, when they speak of going to this island : Lemnos was first inhabited by a people of Thrace, then by the Pelafgians, and afterwards by the Athenians, until it became fubject 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 fome filk and cotton, which they manufacture at home, making a fort of fluff of filk and flax mixed, which is much used for fhirts, and is called meles, and a fort of filk like gauze, very light and transparent, called brunjuke, which is much used by the ladies for their under garments; they also export butter and cheefe made of goats milk, especially the latter. They have a ftrong middle fize race of horfes, which are remarkable for walking falt. This ifland is noted for the Terra Lemnia, called both by the Greeks and Turks the Holy Earth; it is faid to have the fame natural virtue as the Terra Sigillata of Calabria, confequently it is not carried into Chriftendom, but is only used in the Levant. This earth was in effeem among the antients, who attributed the virtue of it to Vulcan's falling from his herfe on the fide of the hill where it is found, by which his thigh was broke; a fable which is thought to have its rife from a fuppolition that they first practifed 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 fun rifes on the fifteenth of August, which with them is the day of the afcenfion of the Virgin Mary; for this purpofe the Greeks and Turks, with their magistrates, affemble at the place, which is called Aiokomo: a priefl performs a fervice about half an hour long; one of the laity among the Greeks killing a fheep, which the Turks carry away and eat, the Greeks not eating flefh 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 fend 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 pleafe. This earth is dug on the fide of a low hill, which is to the fouth-weft of Cokino port, and to the north of the port called the Gclph: the hole they have made is not large, as it lies near the furface: the earth refembles pipe clay; there are three thick veins which are white, and two fmaller that are red; the latter is most effected; the people carry it home, and make it into balls,

balls, and feal it, as they have occafion, with a feal on which the Turkish name of it is cut; and when it is taken at other times, they think it has not fo great virtue.

About a league to the eaft of Castro, the chief town of the island, there are hot baths, which they call Thermee; the waters are lukewarm, and feem to run on a limeftone : I was told alfo, that under the caftle there is an alum water, which I did not fee. On each fide of the port where I landed there is a falt lake; that to the north dries up in the fummer, is called Alke-Limne [the Salt Lake], and leaves a cake of falt, which they purify for the ufe of the ifland; the other, which they call the Milllake, is not fo falt, and is of no ufe. 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 reafon to think I was mifinformed, and that Palaiopolis is on a head of land to the north of Cokino port, which I faw from the place where the earth is dug, and is to the welt of Ecatokephale, becaufe travellers mention a ruined city at Cokino, as the antient Hephæstia. To the fouth 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 fo 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, Caftro, on the weft of the ifland, is about a mile in circumference, and probably the antient city Myrina was on this fpot; to the weft of it there is a high rocky cape, on which there is a caftle very firongly fituated; 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 bifhop refides here, who has an income of about four purfes a year. The waiwode has this ifland as an hereditary feud, paying about nine purfes a year for it to the captain bafhaw, or high admiral, who, whenever he comes this way, makes him pay confiderably 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 leaft, fifty purfes a year advantage by this ifland. A cadi and janizer aga refides at this place, and the feveral military bodies are here, which are in most other towns. There are fixty villages in the ifland, feven monafteries, and about feven thousand Greek families, and three thousand of the Turks. About thirty miles to the fouth of Lemnos I faw the fmall ifland 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 faid to have been in this ifland.

### CHAP. VII. - Of the island of Samos.

FROM Mytilene we went to Smyrna, and from that city to Segigicck, Ephefus, and Scala Nouva, where we embarked for Samos. This ifland, when it was inhabited by the Carians, was called Parthenias; it afterwards had the name of Anthenus; it was then called Melamphylus, and laft of all Samos. It was computed to be feventy-five miles in circumference, and is fituated to the north-welt of the promontory Trogylium in Ionia: the two eaftern points of the ifland were computed to be but feven fladia from that promontory, though both the one and the other cannot be much lefs than a league from the continent; the furtheft to the weft was called Pofidicum, or the promontory of Neptune. The weft part of the ifland is the cape and mountain formerly called Ampelus, which now has the name of Carabachtes, and the cape is called cape Fournos, from the oppofite iflands; this mountain firetches through the whole ifland to the eaft;

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fo that Samos is hilly, and like all the other islands, is very rocky; it runs naturally into wood, of which there are all forts that grow in Afia, except that I did not observe the cyprefs tree on this island.

Samos was under the Perfians and Athenians, and fometimes was governed by its own tyrants, or kings; of thefe one of the moft famous was Polycrates, with whom Anacreon lived, who often mentions him in his poems: Pythagoras was of this ifland at the fune time, but out of a diffafte of the tyranny that reigned in it, he travelled to E\_ypt, Babylon, and at laft to Italy, where he died, after having improved all thofe countries by his excellent philofophy. Among the Athenian citizens, who were fent to this ifland as a colony, was the father of Epicurus; that philofopher was educated here and in Teos, and afterwards went to Athens, where he was contemporary with Menguder the comedian.

We first landed at the port of Vahti, which is a bay that lies open to the north-caft, and is a good port when there is not a very firong northerly wind. The town is fituated about half a mile from it to the fouth, and is built up the fide of a hill; there are in it above five hundred houses, and fix churches, with a bell to each of them, as all the churches in the island have : the whole town confists of Greek Christians, of whom there are about two hundred fouls. The convent of St. Mary is near a league to the north-caft of this place. The town of Vahti lives by fishing, and by an export of wine, which is very good, especially a white muscadine fort, like that which is fold with us for Greek wine, of which the best fells 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 Afia is called the boghas, that is the mouth, or streight of the passage: one of the eighteen towns, or villages of the island called Palaiocaftro is in the way to it. To the north of it is the port Cafonefi, and a finall ifland in it of the fame name, lying open to the north-eaft : to the east of this is the fouth-east point of the island; there are two little bays to the weft, which are open to the fouth-east, and are excellent harbours. The two points of the northern port appear to be the lands which are nearest to the continent. The fouthern point commands a fine view, and there are ruins of a very firong tower on it, which was probably defigned to guard the coaft. From this point, they fay, an iron chain went acrofs to the opposite fide, though it is not easy to conjecture what end it could answer, unless it were to receive a tribute from thips that paffed that way. On both thefe 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 fouth-weft of the point, on which there are ruins of a tower, is another cape, and beyond that a fmall 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 fouthern part extending fomewhat farther to the well; being, as Strabo obferves, 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; oppofite to this point is the fmail ifle 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 ifland, near a league from it. The bay is fmall, and it is a very bad port, being exposed to the fouth winds, from which little boats are fheltered by a fmall head of land; and yet the fea runs fo 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 prefent. This, though it does not now feem to be a great work, yet it may be the remains of that mole which was effected one of the wonders of Samos, and is faid to have been two hundred and fifty paces long. The port within feems to have been filled up, and the fea has loft on the weft fide, for there is a flat, about a hundred paces wide, to a broad ruin, which being an inclined plain, feems to have been the foundation for fteps down to the fhipping, which might come up to this place when the port was kept clean and open, and the fhips might lie there fecure from all winds when the pier was entire : these fteps were on the eaft fide of that high land, which is to the weft of the port, and feems to have been the fortrefs of the city towards the fea; it is a low rocky hill, about five hundred paces broad from eaft to weft, and a hundred from north to fouth; the remaining part to the north being flat; the middle part of it rather higher than the reft, is a hundred feet fquare, and appears to have been very ftrongly fortified with a wall and foffee ; and at a fmall diftance from it on one fide there is a fally port, cut down through the rock to the fea: there are great remains of very ftrong works towards the fouth; and on the weft fide is the bed of a winter torrent, which might fill a bafon for fmall 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 weft; the plain being about a quarter of a mile wide to the foot of the hill, which was called mount Ampelus. The weftern walls extended up the fteep fide of this hill, and on the top of the hill to the brow on the other fide, along which the northern wall was continued to the eaft of the hill, where turning to the fourth, opposite to the middle of the bay, it croffed a rivulet, to another low hill which feems to have been much inhabited, and going along to the north fide of it, it turns down to the fea to the pier in the middle of the bay; north of this inclofure I faw fome broken marble coffins, fome of which were covered with the ufual lids, and others with large flones laid acrofs. The city walls are cafed infide and out with white marble, being filled up within with fmall ftones; they are ten, twelve, or fifteen feet thick, according to the ftrength of the fituation, and at the top are covered with very large hewn flones; they are built with fquare towers at about fixty paces diffance, unlefs where the hill is fo fteep as to make them unneceffary. The walls do not feem to have been above fifteen feet high, but are the most beautiful I have feen; and fome parts of them on the top of the hill are entire. Below there are remains of a theatre, the feats of which were not built on arches, but on the fide of the hill; it was two hundred and forty feet wide, and the fpace for the feats 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 ruftic building, the flones being rounded fo as to make a fegment of near a quarter of a circle, and towards the lower part of every tier are knobs at certain diffances, which make it look more ruftic; they might be hewn fo in order to command the ftones in placing them.

Towards the weft fide of the town there are ruins of two or three very confiderable buildings, which are fo deftroyed that it is impoffible to judge of what nature they were, and there are many walls to the weft of them, efpecially feveral arches, like thofe which are now built in the eaft for fhops; it is faid that formerly they ferved for that purpofe, and probably there was a town here in the middle ages, which might continue till the iflands were taken from the Chriftians, when they might move farther from the fea, not to be exposed to the infults of the corfairs. To the weft of thefe there is a large pond made by a wall that confines the waters which comes from the hills; it vol. x. 4 N

does not feem to be a very antient work, but poffibly may have been defigned for a mill, es there is a mill race from it on a wall, which extends to a building, where, they fay, there formerly was one. In this part there are likewife two or three fmall ruined churches, and to the north of the port there is a confiderable ruin of a building of hewn flone, with two or three tiers of brick, at the diftance of every four feet, which. they fay, was a church and palace, probably the cathedral; and at this time th rules a fmall church within it, dedicated to St. Nickolas. The hill over the lower city is of white marble, and there are feveral grots in the fide of it, which were the quirries of the city. The inhabitants were at great expence to bring water to the town by an aqueduct, the remains of which are feen all along the fides of the hills for a league to the well, having its rife at or near the river Imbrafius; the channel for the water was made on a low wall, except in a very few places, where there are remains of fome arches over a valley on the eaft fide of the city; thefe arches were at leaft fixty 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 fquare piazzas, fupported by fquare pillars of the natural rock ; thefe were doubtlefs dug in order to build the aqueduel, over which they are, and alfo for the ufe of the city, being a free-flone, and more eafily worked than the marble. As I went one day to vifit thefe grottos alone, fome fhepherds who were feeding their flocks on the hills, called to me; but as I did not unfland their meaning, I went on: I had been informed that they found falt in fome of these grottos, and my curiofity led me to tafte the earth in feveral 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 weft of the old city the hills retire to the north, fo as to make the plain on the fea about two miles wide, and a league long from eaft to weft. I take this plain to be the Heraion of Strabo, to which, he fays, the fuburb of the city extended, and not the temple of Juno, or the cape to the weft of it, as fome have apprehended; for the temple of Juno being at the fouth-weft corner of the plain, the ground to the eaft of it would be a very wet fituation for a fuburb in the winter, as it is for the moft part a morafs; fo that it is moft probable that this quarter to which the fuburb of the city extended was fituated here, and had its name from being the neareft 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 fize, and the manner of its architecture; it was built near the fea, fronting to the eaft. Several of the bafes and pedeftals remain on the north fide, though they are almost buried in the ground, and likewife a part of one of the columns; and on the fouth fide there is almost an entire shaft remaining. The pillars were built of feveral round ftones laid one on another; they are of white marble, and the bafes of grey. One of the fhafts which feems to be entire, confifts of feventeen flones, from two feet to three feet and a half thick ; thefe flones are moved every way out of their places in a very extraordinary manner, as if it were the effect of an earthquake; I faw 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 fix inches, it feem probable that they belonged to pillars on the infide of the temple; they feem to have been Doric capitals. This temple was famous for a great number of fine statues. I faw 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 fome diftance to the north-west of the temple are three small hills, to the west of which there are great

great figns of buildings: in a ruined edifice, which feemed to be of the middle ages there is a fmall relief of a man, probably defigned for Hercules, having thefe letters under it AAKELAH. About half a mile to the weft of the temple there is a rivulet, which is the antient Imbrafius, on which, they fay, Juno was born, under a white willow, and there are a great number of thefe trees on it, which grow up in a fpiral form to a great height. This river comes from the mountains, and runs near a village fituated on them, called Baounda, where there is a red earth, of which it is fuppofed the antients made the earthen ware, which was famous here; and if I miftake not, was firft invented in Samos; the pipes of the aqueduct were made of it : I faw fome of them from fix to eight inches in diameter, and alfo in Cora others of ftone, bored thorough, and about the func fize. The river runs below by a ruinous village called Milo, which is almost forfaken by reafon of the injuries they have received from the corfairs.

The third wonder of Samos was a canal cut through the mountains to convey the water of a river on the north-fide of it to the city, which muft 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 fuppofe was for that purpofe; and if there was fuch a canal, it muft have been made before they had invented the way of carrying water on aqueducts round the hills, which could have been very eafily done in this place. As I was leaving Samos, I copied fome fragments of inferiptions juft dug out of the ground from a wall, on the outfide of which there was a portico; it is the remains of the large building mentioned towards the weft end of the city; one of the inferiptions feemed to be to the honour of a perfon who had gained the prize in fome games to Apollo.

The capital of the ifland, called Cora, is at the north-weft corner of the plain, on the fide of a rocky mountain; it is a poor ill-built place, having more the afpect of a country village than a town; it has notwithftanding about twelve finall churches in it, and two hundred and fifty houfes; there are fome imperfect inferiptions and briken reliefs there, which are mostly about the churches; I faw a defaced one of a laked youth, with a dove in his hand, of very fine fculpture. About a league to the call 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 feems to be fepulchral, and has on it the name of the perfon, Apollonius, who probably was a phyfician, for one of the figures has a leaf in the hand, which I faw alfo in another relief, and it refembles very much the leaf of an herb that grows among the rocks in this ifland, and is called Pafcaliia; it is much used there at this time for feveral diforders, being of a purging quality. At fome diftance to the weft of this village is the higheft mountain of the uland called Carabounich [The Black Hill], which feems to be the Cercetus of the antients. They have a white earth in Samos, which has fomething of the nature both of pipe clay and fullers earth, they call it Gouma, and as they ufe it for wathing they call it Gouma faboni, foap earth']; they have the fame in Milo; the women and children eat it, as well for amulement as for a fort of nourifhment; but as it makes them drink much water, it is thought that it caufes a fwelling of the fpleen, and alfo dropfies : 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 beft; and they do not collect the julap for fale. The people in Samos are much given to revelling and drunkennefs, and are very poor ; they till their own lands, and have no fervants 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.

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They have little trade, except an export of wine and raw filk; the latter is fent to Scio to be manufactured there, to the value of about eight thousand dollars a year; they also export fome corn, though contrary to law, and are generally obliged to import afterwards for their own use. In fome of the grots I mentioned they find falt; as they have kept their cattle in them at night during the winter feason, it is supposed that the falt which is in the dung of the animals, in time, by the moilture of the place, makes a coat of falt on the furface of the earth; this the Greeks take clandess they have falt governor may not deprive them of that benefit, or raife money on them; they call it a fal nitre, and I was informed that it is used also to make gunpowder; they have falt pans in the plain of Cora, and export the falt they make into the continent. They also fend 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 ifland belong to the mofque in Conftantinople called Tophanajainefi; they meafure them once in feven years, by a meafure which is a fingle pace, and for forty fquare paces they pay about ten or twelve medins a year, each medin being three farthings; the whole revenue that arifes from the land amounts yearly to about twenty-two purfes. In the eighteen villages and towns of the ifland there are twelve hundred and fixty that pay the harach, or poll-tax, which amounts to twenty purfes more; and the Turkifh governor makes about ten purfes of what they call Avanias, which are fines on deaths, and for crimes; for this is the profitable way they have of punifhing even murder; unlefs a Chriftian happens to kill a Turk, though the few Turks that are here ftand in fear of the Chriftians.

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 purpofe. The aga alfo has a fervant in fome of the principal villages, who is a fort of governor; they have likewife 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 feldom do any thing of importance, unlefs he is prefent to give his advice. The waiwode continues in office for feven years, paying a certain yearly fum, 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 ifland well-armed, raifed money on all the villages, murdered feveral people, and among them the Chriftian aga; fome galleottes were fent against them, and they were difperfed, except about twenty, who fubmitted to the government, and pretend to have a liberty to carry arms, and in reality govern the ifland in every thing, in which they are pleased to interfere; they marry themfelves by force to the richeft parties, and being difperfed through the villages do what they pleafe, and have a captain at the head of them, maintaining themfelves by the money they have raifed; and this fmall number of men renders the ifland very unhappy, the Turkifh governors themfelves flanding in awe of them, and no one has courage or refolution to oppofe them.

The bifhop of Samos refides in Cora; there are five monafteries in the ifland, but no nunnery; there are only three or four priefts in each of them, and a fufficient number of caloyers to till their land.

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### CHAP. VIII. - Of the Island of Patmos.

FROM Samos we failed to Patmos, which is one of the iflands, called by the antients Sporades; it is in the Icarian fea, directly fouth of those finall 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 for much. On the east fide there is a deep bay, and on the west two small ones, which make the north and fouth part of the island peninfulas: the neck of land which joins them is not above a quarter of a mile broad: the town was formerly on the east fide of the islthmus, but the people removed to the hill on the fouth for fear of the corfairs, and built a town about the convent, which is on the fummit of the high hill.

There is a fmaller convent about half way up the hill; it is called Apocalypfe, in which there is a grot, now converted into a church, where they fay St. John lived when he was banified to this ifland, 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 fide, where it opens to the chapet of St. Anne, and in the middle there is a fquare pillar, which feems defigned to support the rock : to the east of this pillar there is a crack which goes all acrofs the grotto, by which they fay the Holy Ghoft fpake to St. John when he writ the Revelations and the Gofpel; for the monks fay, that, according to the teftimony of fome of the fathers, he wrote the Gofpel here as well as the Revelations: they fay he was feventeen years in this ifland, which feens to be a miftake for as many months, becaufe it is agreed by the learned that he was here but eighteen months; for he returned to Ephefus when the exiles were fet at liberty by Nerva. This convent is a fort of novitiate, or feminary fubject to the great convent, and is governed by a profeffor, whom they they call Didafcalos, who has a mafter under him : they teach the antient Greek, which they call Hellenike, phyfics, metaphyfics, and divinity : they ufe the grammar of Conftantine Lafkares of Conftantinople, and the logic of Theophilus Corudaleos, both printed in Venice, and the phyfics and metaphyfics of the latter in manufcript, and the divinity of Georgius Quarefius of Scio, which is likewife in manufcript; they teach in a large fchool; the mafter inftructs the children in the grammar; and the head profession teaches logic, philosophy, and divinity. I was prefent at their lectures; one of the feholars read, and the profession explained it. This fehool, and the prefent professor who governs it, are effeemed the best in all the east; they have about fifty fcholars who come from different countries, and the greater part lodge in the two convents, though fome of them are in the town.

The fituation of the town and great convent, which are on the top of the hill, is fomething like that of St. Marino : the convent refembles a caftle irregularly built, but the fmall 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 chofen once in two years ; there are in all two hundred members belonging to the convent, but there are only twenty priefts, and about forty caloyers in the monaftery. They have a finall library, furnifhed with fome of the beft printed books, moftly the Greek fathers. The oldeft manufcript I faw there is a collection of the works of fome of the Greek fathers, which as I conjectured might be a thoufand years old ; they have alfo the Pentateuch, with the comments of divers perfons, and they told me that they had one with the hiftories painted in it in the fame manner as the curious manufcript which belongs to the archbifhop of Smyrna. There are two or three hermitages dependant on the convent, and the whole ifland belongs to it, as well as all the fmall ifles to the eaft of it. From the top of the convent I faw 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 feven hundred houfes in the town, but only a hundred and fixty perfons 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 purfes yearly to the captain bathaw 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 fucceeded by their fons. The inhabitants, who are all Chriftians, are mariners, or fhipwrights; for the ifland is a barren rock, and every thing is brought from without. The only export is cotton flockings to Venice, to which city their fhips 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 ifland, and there has been no plague in it for forty years paft, fo that one fees many old people; for they are careful to guard againft infection, by making vefiels perform quarantine which come from infected places. The people here are much civilized by the commerce they have abroad; they are immediately fubject to the patriarch; and there are three hundred churches in the ifland.

# A DESCRIPTION OF THE EAST, &c.

### BY RICHARD POCOCKE, LL.D. F.R.S.

Book the Second. — Of Afia Minor.

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CHAP. I. - Of Afia Minor, and Ionia in general; and of the city of Smyrna.

THAT part of Afia, which has the Euxine and Mediterranean feas on three fides of it, was called by the antients Afia Minor, and by the eafterns Natolia or Anatole, that is, the cattern country with regard to Greece and the iflands. The weftern part of it was diltinguifhed by the name of Afia on this fide mount Taurus, which was bounded to the eaft by the river Halys. The eaftern part, beyond and about mount Taurus confifted of Pontus, Cappadocia, Cilicia, Pamphylia, Lycia, Pifidia, Ifauria, and Lycaenia. On this fide of the Halys to the north was Paphlagonia, Galatia, and Bithynia; all the other parts, which took in the whole the weftern coaft, was Afia Proper : in which were the two Phrygias, the two Myfias, Æolia, Lydia, Ionia, Caria, and Doris : almoft all thefe were colonies of the Greeks, who eftablifhed free cities here, at firft, in fome meafure, fubject to the mother city from which they came; but afterwards they were governed fucceflively by the Perfian and Greek monarchs. For fome time Bithynia, Paphlagonia, Lydia, and Caria had their kings, as well as Pontus and Cappadocia. The kings of Syria likewife, after Alexander, had footing in Afia Minor; Minor; and Philetærus, general of Lyfimachus, laid the foundation for the kingdom of Pergamus, which he left to Eumenes, and fo it defeended to the two kings of the name of Attalus; the laft of which made the Romans his heirs, who delivered thefe countries from the tyranny of the kings of Syria, and left their kings and cities to enjoy their ufual liberties; but the people favouring fome diffurbances the 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. Auguftus made it a pro-confular province, from which time it was called Pro-confular Afia. Bithynia and Paphlagonia, after their kings were depofed, 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 colonics from Athens, and faid to be built by Ion, the Athenian, and from him this country had its name. It was bounded to the north by Æolia, where Phocza, and part of the river Hermus, were its utmost extent; to the east it was bounded by Lydia, as it was on the weft by the fea; and to the fouth it extended beyond the Mæander to the promontory Poffidium, having Caria for its boundary that way. It is faid, that the parts near Caria, as far as Ephefus, formerly belonged to the Carians; and the northern parts, with the ifles of Chius and Samus, were inhabited by the Leleges; but both being drove out by the lonians, retired into Caria. Androclus, fon of Codrus, king of the Athenians, was head of the colony of the Ionians, and built Ephefus, where his family enjoyed the empty title and honour of kings. The other cities were built or improved by different perfons, who brought colonies to them. The capitals of the iflands of Samos and Chius were among the twelve cities; the other ten were Phocæa, Clazomene, Erythræ, Teos, Lebedus, Colophon, Ephefus, Priene, Miletus, and Myus.

We embarked at Mytilene, and landed at Smyrna. The Smyrnæaus feparating themfelves from their brethren the Ephefians, built Smyrna on the fpot where the prefent city flands, and by the intereft of the Ephefians were taken into this body, and made the thirteenth city of Ionia. The people of Smyrna first inhabited a part of Ephefus; their name is derived from Smyrna, an Amazon; it is not mentioned, whether they were defcended from her, or left their country under her conduct, This city is towards the fouth-eaft corner of a deep bay, great part of which, to the weft, 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 fand, which runs to the fouth, and is fuppofed to be made by the current of the river; opposite to this there is a point, on which a calle is built, to command the entrance of the port, the flups being obliged to fail near it, by reafon of that bank of fand. This bay is three leagues wide at the weft end ; about a mile from the fourth fide of it there is a freep rocky hill, divided by a narrow vale from the hills to the eaft. The caftle of Smyrna flands on this hill, which extends about half a mile to . the weft, towards the fea. I conjectured that the city of Smyrna in Strabo's time was on this hill, and on the plain to the north and weft of it; and that what he culls the Smyrnean bay was that part of the gulph which is towards the fouth-eafl corner; for there were two antient cities. To the north of this hill there is a finall bay, which is now called the Old Port, to which all the fmall boats go : this, I conjecture, v as the port that could be that up of the fecond antient city. In this part there is a narrow plain fpot between the caffle and the fea; the prefent town is fituated on it, and extends up the fide of the hill; the river Meles runs to the eaft and north of that hill, and is faid to have paffed near the city walls. Twenty ftadia from this, there was another

another bay, on which, Strabo fays, the old city of Smyrna flood : I take that to be the bay which fets in to the east, about half a league to the north of the prefent city, which, by the English, is called Pegg's hole, extending near to a fine fource of waters, called the baths of Diana, that fall into it in a fmall ftream ; about them there are fome fmall figns 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 fix very pleafant villages. The Lydians destroyed the antient city, and the Sinyrneans, for four hundred years, lived near it in villages, till Antigonus and Lyfimachus rebuilt the city on the fpot where it was in Strabo's time; it extended a little more to the fouth than the prefent, further up the hill, and not fo far to the north. Dolabella befieged Trebonius in this city, and put him to death, being one of the accomplices in the affaffination of Julius Cæfar; and he did great damage to the city for taking part with Trebonius. About half a mile fouth of the old port, and on the fouth fide of a part of the caftle hill, which extends to the fea, there are fome remains of the walls of the fecond city, with a mole running out from it into the fea, and fome other parts of the wall, as defcribed below \*. The town might be about four miles in compass, and was of a triangular form; it feems to have extended in length about a mile on the fea, and three miles on the north, fouth, and eaft fides, taking in the compass of the caftle, which is very large, being not lefs than three quarters of a mile in circumference; the length of it is about twice the breadth; it is a very indifferent building, and flands on the remains of a flrong caffle, the walls of which were of the fame kind of architecture as the city walls on the hill; it is all in ruins, except a finall part at the weft end, which is always kept fhut 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 infcription of the middle ages: at another gate there is a coloffal head, faid to be that of the Amazon Smyrna; it is of fine workmanship, and the treffes particularly flow in a very natural manner. Smyrna was one of the fineft cities in thefe parts, and the ftreets were beautifully laid out, well paved, and adorned with porticos both above and below; there was in it a gymnafium, a library, the Homerium, which confifted of a portico, temple, and statue, dedicated to Homer: for of the feven 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 alfo here, a temple of Mars, a circus, and a theatre, and yet there is now very little to be feen 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 ferve for the modern buildings, and they are even now continually digging under ground for the ftones. The fpot on which the theatre flood, at the foot of the hill, towards the fouth end of the town, is all built upon: one fees 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 fmall caftle; from this hill the wall runs about a furlong to the north, turns again to the eaft, and goes up a fummit of the hill, which is to the fouth of the Circus, from which turning north, and going eaft of the Circus, it afterwards turns to the eaft for a little way, and fo joined the fouth-weft corner of the caftle: the northern wall began from the north-weft corner of the caftle, defcends the caftle hill to the north-weft, in which direction, I fuppofe, it went to the fea, through the middle of the prefent town, near the Armenian ftreet, where there are fome remains of a wall, built of very large hewn ftones, in which are cut feveral rough lines or letters, many of them in this fhape V, which has exercifed the learning of antiquarians to find out for what purpofe thofe lines were made. Some think that it was defigned for the initial letter of Vefpafian's name; though poffibly thefe lines might be made in the quarries from one ftone to another, to fhew how they were to be placed in the building: indeed the walls above are built in a different manner of rufticated ftone, which is not fo large; fo that this might be a later building, being in the ftyle of the work that was executed under the firft Greek emperors.

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it was hollowed down into the hill, not far from the fouth-west corner of the castle. At the north-weft corner of it is the tomb of St. Polycarp, who was here exposed to wild beafts, and torn to pieces by them. It is faid that great diforders had been committed here by the Greeks at the time of his feftival; and that a cadi laid hold on this pretence to get money, ordering that, in cafe any Chriftians came to it, the community of Chriftians fhould be obliged to pay fuch a fum; but as he could not obtain his end, he put up a flone turban on it, as if it were the tomb of fome Mahometan faint, by which he thought to have his revenge, in preventing the Christians from ever reforting to it again, which hitherto has had its effect. There is a tradition, that the cathedral church of the archbifhop of Smyrna was built on the north fide of the circus, which feems probable, there being fome ruins that look like the remains of fuch a building; and to the fouth-caft of it there is a fabric of three rooms, which had a portico before it, the pillars of which are taken away. This feems to be the building, mentioned by fome travellers, in which the council of Smyrna was held, it having been, probably, the fynod-room of the archbifliop, whofe houfe might have been between this and the church. There are remains, up the fide of the hill, of many vaults and paffages for water; and there are feveral arched vaults under houfes, the entrances to which are well built, of large hewn ftone: thefe vaults, doubtlefs, belonged to the houfes of the old city. As they have no good water in Smyrna, the antients were very careful in making aqueducts, in order to fupply the town with water; and the old aqueduct, which is now ruined, is undoubtedly very antient \*.

\* There are fome hills to the caft of the caftle hill; and about a league to the eaft 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 figns of the aqueduct are about a mile to the east of the vailey, in which the Meles runs; and to the eaft of the caftle 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 fide of the hill, and croffed the valley, where the high arches are all deftroyed, except fome part of the wall on the fide of the hills, and fome remains of the arch over the river; it was then, probably, carried along the fide of the hill to cifterns under the caftle; the fide of the caftle being higher than the aqueduct could possibly be raifed. In this manner it feems to have supplied all the parts about the caftle, and probably the lower town likewife : the wall is not built with arches ; for there is only one arch acrofs the road that goes to the fouth, and three or four arches near it, where I difcovered the channel of the aqueduct in the wall, which was made of large fquare ftones, one ftone 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 lee no fign of the pipes, not even at top, which, I therefore concluded, run moftly along the ground, except where the ground is low, and yet in all parts the wall is built high : I faw alfo many pieces of earthen pipes, and one in the wall three or four feet above the ground, which might be a channel from fome other fource; but it is not eafy to conjecture for what purpole the wall fhould be built to high, unlefs there was a channel at the top to convey water to higher places; though, as the wall is built fo thick at the paffage of the road, with buttreffes on each fide, and alfo fome towers to it further to the eafl, one would be inclined to think that it was defigned as fome fort of defence against the incursions of enemies. To the fouth of this there is another aqueduct, over the vale just under the caffle; it is new built, with three rows of arches, one over another; towards the bottom of it there are remains of an old rufticated wall, after the manner of the city walls, which fhews that an antienter aqueduct had been there. A little to the fouth of this there is a place which they call the Homereum, and fay, that the temple of Homer was there, though there is no fign of any antient building. A mile to the fouth there are two aqueducts clofe to a third which croffes the fame 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 fouth-cafl, where feveral 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 Ephefus, which was made of very broad ftones; there are also ruius of a gateway and wall, which croffed this road from the caftle hill, about a mile from the caftle itfelf; this wall extended to the opposite hill, and was, without doubt, built to defend the pafs,

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The prefent town of Singura makes a very fine appearance from the water; it is a' is the fire is a market are narrow and not well laid out; there are in it two fine is the tre built round courts, and being covered with cupolas, in ke a very handlow appearance; they have alfo beautiful befefteens, or flops, which are arched over: the upper parts of their houfes are built with unburnt brick, in frames of wood plaiftered over: those in the fireet next the fea have courts and gardens b bind them, extending to the fea fide; they build these houfes on three fides of a court, with a gallery of communication to the feveral apartments; their warehoufes are below, and the dwelling-houfe above: on one fide of the garden they have a long wooden gallery covered over, which leads from the dwelling-houfe to a fort of a pleafure-house over the water: this makes the fituation of them very delightful; and there is a quay all along the fea fide, to which the finall boats come up and load at their doors.

It is thought that there are near a hundred thousand fouls in Smyrna; of these there are feven or eight thousand Greeks, two thousand Armenians, and five or fix thousand Jews, who all have their particular ftreets, in which they live together. The Greeks have three churches, the Armenians one; in the cemetery of the latter are feveral inferiptions, and fome pieces of antiquity. The Franks or Europeans have their particular ftreet, in which they enjoy great privileges, and lock it up every night. The English, French, Swedes, Dutch, and Venetians, have their confuls here. The Englifh and Dutch have chapels and chaplains. The Francifcans, Capuchins, and Jefuits, have their respective convents. In the Franciscan monastery an apostolical vicar of that order always refides. Both the Armenians and Greeks have their archbifhop, who, if I miltake not, has only the bilhopric of Phocæa under him, which feems to be united to Smyrna, as there is no bifhop in it. The Greek metropolitan has a very fine manufcript of the Pentateuch, fuppofed 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 feveral paintings, which are well executed for those times. The great number of Franks who are fettled here, make Smyrna a very agreeable place, and there is no want of good company; they live in a very fociable manner, and are particularly civil to ftrangers.

Smyrna, and a confiderable territory about it, belongs to the validea or fultanefs mother. A waiwode, who has the more honourable title of mofolem, has the care of the revenues; but the cadi is the principal governor here, in whom the chief power refides, there being no patha over this diffrict. The city had been much diffreffed two or three years before I was there, by the rebellion of Soley Bey, whofe army ravaged the whole country, threatened to plunder the city, and raifed thirty purfes of money on them; the Europeans removed moft of their effects aboard the veffels in the harbour. The magilirates built gates to the town, planted cannon upon them, and for a pretence to raife money on the city, began to make a little foffe round on the hill, and to build a flight wall, great part of which has fince fallen down; and the city and merchants found the effects of this blockade more fenfibly, in a lofs of their trade; the caravans not being able to travel in fafety, 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 flock which happened in April, 1739, that overthrew feveral houfes; many perfons were killed in their beds, and there was not a houfe in Smyrna but what was fhattered in a most iniferable manner, and the people fo terrified, that they flept in huts in their gardens and yards almost all the fummer; and many retired altogether from their houses, both for fafety and convenience,

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The trade of Smyrna for its export to Chriftendom, is more confiderable than any port of the Levant; it confifts chiefly of very rich goods; fuch as raw filk, Turkey carpets, but more particularly the fine goats hair or mohair of Angoura, with which our camlets, prunellos, and buttons are made; they export likewife a great quantity of raifins to England, under the pretence of a privilege they have by our capitulations of loading fo many flips for the king's table; they export alfo a great deal of unwrought cotton, and a fmall quantity of mufcadine 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 Conftantinople and in Egypt, where the great people always use the English manufactures, because they are the best. They import glass from Venice, and manufactured filks from other parts of Italy; they have also another export to Italy from Vourla Segigieck, and fome other finall ports, of what they call Valanea, which is a large acron; they use them in Italy for tanning instead of bark; the cup alfo, as I have been informed, is used in fome parts, especially in Holland, to mix with their galls in dying black, being a cheaper commodity, and in fome meafure anfwers the end of galls; from thefe two ports they fometimes export oil to France, for making foap, and for working their cloths.

To the fouth-east of Smyrna there is a fine plain, and on the north fide of it is a pleafant village called Bujaw, where the Europeans have country-houfes, gardens, and fields planted with cypress trees; in the middle of this plain there are feveral canals, which fupply the city by the aqueducts, and the river Meles runs to the fouth part of it, beyond which towards the foot of the mountains is the village of Segicui, where there are likewife fome country-houfes belonging to Europeans. To the north of the city, there is a coffin of white marble in a garden, with an infcription on it, which fignifies that it was the tomb of a perfon of the name of Fabius Maximus, who died at twenty-one years of age: in the way to the plain in which Bonavre is fituated, not far from the road, is that great fource of water called the baths of Diana; the waters are warm in winter; and near them there are many foundations of buildings, and feveral arches of great antiquity, which doubtlefs belonged to the antient baths; there are ruins all the way from the city to this place, and fo far probably the most ancient city of Smyrna extended. At the village of Bonavre there is a Turkish burial place of great extent, from which one would conclude that it had been a confiderable town; and it is faid, that all the patents of the grand figuor for confuls, make them confuls of Bonavre and Smyrna, as if it had been a place of trade, though it is a league from the fea. In these burial places there are a great number of columns, pieces of entablature, and other ftones of antient buildings; fo that it is probable there was a temple in this place; and I found by a Greek infeription that there had been a church here. On the fide of the hill, more to the weft, and near the corner of the bay, there are feveral very antient fepulchres; the plaineft fort confifts of a raifed ground in a circular form, either of flones hewn out, or laid in a rough manner, in these there are generally two graves funk into the ground, made of hewn ftone, and covered over with a large flone. The others are circular mounts from twenty to fixty feet in diameter, which are walled round with large rufficated flone to the height of the mount. There is a room within under ground, and fome of them are divided into two apartments; the walls are all of very good work, made of a fort of a brown baftard granite of the place, wrought every way very finooth, infomuch that the joints are as fine as those of polifhed marble; round at the top is the plain cornice used in the antient Egyptian buildings, and thefe alfo, like the others, are covered with long itones; one of the former

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former fort being opened by fome Englifh, they found an urn in it. Towards the eaft part of the plain there are two villages called Norlecui and Hadjelar, in which likewife fome Europeans have their country-houfes. At the Turkifh burial place of the latter there are feveral flones of antient buildings, and fome imperfect Greek inferiptions, as well as in most of the burial places of the villages here; fo 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 fea from Smyrna to Vourla, which is a village a league to the fouth of a bay of the fame name, on which there is a caftle 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, fo often mentioned by the poets, which Strabo fays was between Clazomene and Erythræ, which is on the weft fide of this great promontory; and fo is nor, as fome have taken it to be, that mountain between Vourla and Smyrna, which by reafon 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 fouth made the If thmus fo frequently mentioned by the antients, as having on the north fide of it the territory of the Clazomenians, and on the fouth that of the Teians, and has that peninfula to the weft which was the country of the Erythrans; confequently 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 Kelifman, a village on the east fide of this bay, has been taken for this city by fome travellers, from a fimilitude of the name, although it is without the Ifthmus, and in a place where there are no ruins. Strabo alfo mentions eight fmall islands before the city, which are directly before the port of Vourla; and though it is true, that there are very few figns of the city in this place, yet the ground is covered with antient brick and tiles, which are a proof that fome confiderable city formerly flood there; but what makes this place without all doubt to be the fite of the antient Clazomene, is the ifland 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 caufeway leading to it, and though it is almost destroyed by the fea, yet they pass over to the island on foot. This must be that island to which the Clazomenians retired for fear of the Perfians, and joined it to the continent by the caufeway; at the end of which there are fome figns of an old wall, and a fmall arch; and there are two or three pieces of antiquity remaining at Vourla. European veffels are often loaded with raifins and oil of olives at this port, where there is only a molque and a cuitom-houle.

The town of Vourla is a league to the north-north-eaft of the port, and is fituated on two riling grounds, on one of which the Chriftians live, of whom there are about five hundred houfes; the Turks inhabit the other part of the town; the Chriftians have two churches, and the archbifhop of Ephefus has a tolerable houfe here, and refides for two or three months in the year at this place, which is in his diocefe. Strabo mentions a fteep place at the beginning at the Ifthmus, which was the division between the Erythræns 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 fays, 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

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Sharpan; between the two bays and the plain of Vourla, there is a fleep rocky chain of hills, which I take to be the fleep ground mentioned by Strabo; it extends to the bottom of the bay of Sharpan, where probably Chytrium was fituated; which is the more likely, as this bay is about a league and a half deeper to the fouth than the bay of Vourla; fo that this must have been the bay that made the Ifthmus, mentioned by Strabo as fix miles and a quarter broad from the fourthern bay of Teius to this place. Whether or no the city of Clazomene might extend acrofs any part of the high ground, fo as that an ifland or two in that bay might be faid to lie oppofite to it, is very uncertain, and rather too forced an interpretation of Strabo; and I should rather think that he was miltaken in the number of iflands fituated before Clazomene; for there are but five in that bay, and a rock, which might formerly be larger, and reckoned as an ifland; that which is to the north-weft of St. John's ifland is called Chicelle; between them is the rock before mentioned, and to the north-weft of this is the ifland Nerifle, to the weft of which there is a larger ifland called Vourlali, which is known to Europeans by the name of the Partridge island; to the weft of this there is an island ten miles long, called by the Turks Kiuflin, and by Europeans the Long Ifland; it was antiently known by the name of Drymufa, and was given by the Romans to the Clazomenians, when they made Clazomene a free city; and fome large arched cifterns in it, are a proof that the ifland has been confiderably inhabited. Between Clazomene and Smyrna was the temple of Apollo, which probably was at a village about eight miles from Smyrna, to the fouth of the caftle, where I faw about the burial place of the Turks a great number of pieces of marble and fine columns. A mile to the eaft of this place are the hot baths mentioned by Strabo; they rife at the foot of the mountains on each fide of the bed of a finall ftream, over which there are ruins of a confiderable bridge, as there are on one fide of the antient baths; the waters are very hot at the fources; they have no particular tafte, but by a red fettlement on the ftones, and by  $\pi$ vellow foum on the top of the water, I conclude that there is in them both iron and fulphur; 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 flood; the place now has the fame name, and is famous for giving birth to the Erithraan Sibyl; I was informed that there are fome marks there of the antient city. Between Teos and Erithræ, rather nearer to the former, the fmall town of Eræ was fituated: Mount Corvcus was near Erythræ, which Strabo deferibes as a mountain ftretching itfelf from north to fouth; under this mountain, to the fouth of Erithræ, was the port Cafyfles, probably that which is now called Gefine, between which and Scio there is a great intercourfe; then followed the port of Erithrae, and feveral others in that bay, which have not at prefent fufficient depth of water for the fhipping \*.

The inhabitants of this part of the country having a bad character, we could not go to vifit those places, but went from Vourla fouth-east three leagues to Sevrihiflar. About half way in this road there is a Turkish burial place, there is one also at Erecui, another at a ruined village called Guzelhislar, and one near the town of Sevrihislar, in all which burial places there are feveral pieces of marble, and columns, and imperfect

\* There are four itlands called Hippi before Erithr.e. The Romans granted great privileges to this eity, on account of its fidelity to the republic during their wars in thefe parts. Strabo fays, that beyond Corycus was the finall ifland Hallonefus, probably towards the north part of the promontory Argenum, which was the north-well point of that promontory, which is now called cape Carabournou, that was fixty, or rather a hundred and fixty fladia from cape Poffidium in the ifle of Chius.

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inferiptions, which are a proof that there were fome antient buildings in those places, particularly at Erecui is the famous infeription, which is called the Curfes of the Teians, and this place may poffibly have its name from having been part of the territory of Ere. At Guzelhiffar there are alfo feveral famous inferiptions 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 fpot feems to have been towards the fouth fide of the Ifthmus, becaufe in fpeaking of the breadth of it, he fays, that from the Alexandrian fpot to the fleep ground at Clazomene, it was fix miles and a quarter broad, fo that it is poffible thefe buildings might have fome relation to thofe games, or might be different temples dedicated to Bacchus, who was worfhipped in thefe parts.

Sevrihiflar is a large country town, fituated on three heights; there are very few Christians in it; I faw feveral imperfect inferiptions and fragments of antiquity about i'. The town of Segigieck is a league to the fouth-weft of it; it is built within a caffle, about half a mile in circumference, and has a very fine fecure harbour \*. Half a league to the fouth of it, are the ruins of Teos, now called Bodrun; and on the fouth nde of one of the hills, within the city, are remains of a theatre, which is partly built against the fide of the hill. To the fouth-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 infeription at it; this temple was on oblong fquare, built of very large ftones of grey marble; fome of the fine Ionic capitals remain, and most beautiful pieces of entablature, richly adorned with fculpture in the highest taste. To the fouth-east of this temple there are two arched rooms on a hanging ground, which might ferve for refervoirs of water ; the walls which fupport the ground are built with arches. Further on to the eaft, and near the theatre, there is an oblong fquare enclofure, which appears to have had turrets round it. At first I thought it might have been a public place, or a citadel, and feeing at one corner fome feats made in the theatrical manner like fteps, which feemed to be part of a fmall circle, I imagined it might be an odeum, or fome other place for a fmall auditory; but obferving 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 muft have been defigned for fome public fhews: towards one corner there are foundations of an oblong. Iquare building, which probably was crected after the antient building was deftroyed. The towers might ferve for afcents from without, and

• The little bay, which makes the port, extends to the north, then winds round to the fouth and eaft; and the land locks in fuch a manner that it appears like a bafin; concerning which I am the more particular, becaufe this muft be the port Chereidæ, mentioned by Straho as north of Teius, who would not eafily te underflood in this paffage, by one who has not feen the fituation of this port of Teius, which has the fea to the fouth and fouth-eaft; for the ruins of the antient Teius extend about a mile eaftward to its port, which was at the north-weft corner of the bay that made the Ifthmusj; to thenorth of which bay Sevrihiffar is fituated. This Ifthmus of the great promontory feems to have heen called Chalcidis, probably from the antient inhabitants of it, and to have belonged to the Erithræans, Teians, and Clazomenians, who were diffinguithed on this Ifthmus by the name of Chalcidians. I traced the wall of Teos from its port along the north-fide of it up two fmall eminences, from which they turned to the fouth-weft, and were carried along on the top of another little hill, which is to the north of the theatre, where I had reafon to think there had been a gate of the city, as it is the great road to the north and weft from that part : the wall was built down to the valley, and I fuppofe was carried acrofs the hill to the fouth-weft, as far as the other fide, to the bay without the port of Segigieck ; fo that Teos had the fea to the fouth and fouth-weft ; though the ; rincipal part of the city feems to have been in the vale, extending to the fea between that hill, and thole fmall hills, which are mentioned to the north, on which the city wall was built.

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there might be femicircular tiers of feats in them, as I obferved in fome; on the outfide of the north-eaft corner of this enclofure there are feveral pieces of marble fluted pillars, and beautiful entablatures, fome of which were unfinithed, but I could fee they were of the Corinthian order; it is probable that they worked the ftones here for the building, which I could perceive had been cafed with marble, and I faw likewife a pediment of an entrance to the building; but it is not to be wondered at that all the flones of the fabric have been carried away, as it is fo near the fea; the flape of this building is not fo proper for a circus, and having feen just fuch another at Ephefus, to which there feemed 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 welt fide of the bay, and defended from the fouth wind by a mole extending about a furlong to the east, and was near thirty paces broad; there are remains of the flone work about it, and it feems to have been made by hollowing out a bafin within it, which is now choaked up; but as there is a fmall rivulet which runs into it, by the help of floodgates, it might have been made a very advantageous fituation for thipping. About a mile to the north of Teos there is a high rocky mount; and on the weft fide of it a finall lake in a deep bafin, which, as the people imagine, feeds all the fountains about the country; to the fouth of this there is a hollow ground, where there are near twenty large pieces of grey marble, each of which is cut out into feveral fleps; they are of fuch a fize that it would be very difficult to move them; it feems as if other pieces had been cut off from them, and yet, that part of them at leaft, was defigned for fome building, for on one of them I faw thefe letters Loco IIII, as if it were to fhew the part of the building they were defigned for. Teos is placed by the Tables twelve miles from Smyrna, which feems to be a miftake for twenty-two, for it is computed to be nine hours from that city; and Ptolemy places it fixteen minutes both to the fouth and welt of it, though both thefe diffances feem to be rather too little. This place is famous for the birth of the lyric poet Anacreon ; there are also about this place feveral infcriptions, which contain the alliances of the Teians.

I was recommended to a perfon of Vourla, who received me in his houfe, fhewed mc every thing in that neighbourhood, and went with me on the fourth to Sevrihifiar, where we could not meet with any accommodations, and fo we came on to Segigieck, and I lay every night on board a Dutch fhip, being recommended to the captain of it, for there was no convenient place in the town for flrangers. I went out every day to fee the antiquities of Te-s and the neighbouring places. There were many remarkable places in this country, to which I could not go with fafety. Myonnefus was to the eaft of Teos, fituated on a bright on a peninfula. Lebedus was fifteen miles to the eaft of Teos, which feems to have been on a finall bay within the great one; the two bays are divided by the ifland Afpis or Arconefus, which I take to be the long ifland about the middle of this bay, which ftretches to the fouth-weft, and is now called Carabath [The black Safh] from fome imaginary refemblance; fome feditious people of Teos having fled to Ephefus, were fent by Attalus to Myonnefus, 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 ealt was Colophon, which probably was on the fmall bay, which is to the north-weft of the bay of Ephefus, for it was but feven miles and a half in a direct line from that city, that is, probably from its port at the mouth of the Cayfter, but it was fifteen miles if they failed round by the bay. This is one of the places which contended for the

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the birth of Homer. To the welt of it was mount Coracius; and a little further weft was the ifland of Diana, which might be a fmall ifland near the fhore, towards the northeaft corner of the great bay which is to the weft of the fuppofed Colophon; concerning which ifland Strabo relates an extraordinary fuperflition.

### CHAP. III. - Of Scala Nuova, and Ephefus.

I EMBARKED on the ninth at Segigieck on board an open boat for Scala Nuova. and arrived there in the evening. This town is fituated on the fide of a rifing ground over the bay of Ephefus, at the diftance of three leagues west-fouth-west of Ephefus; it flands on the north fide of a head of land that firetches to the weft. The port is defended againft wefterly winds by a fmall ifland, which has a tower on it, but it is fomewhat exposed to the northerly wind. The town or caftle, as it may be called, is about three quarters of a mile in circumference. To the north of it there is a large fuburb, in which are fome of the principal bazars or fhops; the Chriftians live on the fide of a high hill to the weft; they have about two hundred houfes; there is one church in the town, and another in a ruinous condition on the top of the hill, which is called faint Elias. The archbifhop of Ephefus, to whom I was recommended, lives at the church in the town; he told me there were formerly thirty-two bifhops in his province, but at prefent he has not one diocefan under him. The caftle here belongs to the high admiral, who puts in a governor. The town is under an aga, fubject 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, coarfe 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 iflands. They have vineyards in great abundance about the town, but the wine is not very good, though Ephcfus was formerly famous for wine; but they dry a great quantity of raifins, 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 houfe of the archbifhop of Ephefus; they ftand fo much in awe of the foldiers, that my conductors were first had in to the archbifhop and entertained by him, and in the mean time I was ferved with a collation in another room. When the janizaries were gone I was introduced to him; he was a venerable old man, and dreffed like the Greek priefts, except that he had on a red mohair fcarf. The next day I took lodgings in the kane; and by the help of fome other perfons to whom I was recommended, I procured a proper Turk to go with me to Ephefus.

We arrived at the village of Aiafolouk, to the north-eaft of the ancient city of Ephefus, where I lodged in a kane, which ferved alfo for a flable, there being fophas and chimneys all round for the convenience of travellers. The Turk that conducted me made me fenfible that it was neceffary to make prefents of coffee to two of the governors in the caftle; and I fpent three or four days in this place, viewing the antiquities, not without being molefted at night with large caravans that were going from Smyrna to Guzelhiffar. The prophefy in the Revelation, that the candleftick fhould be taken from this place is fo literally fulfilled, that there is not fo much as one Chriftian within two leagues of the place.

There is a plain towards the fea 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 fea 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 Cayfter runs. This river makes a great number of windings as it paffes through the plain, and particularly towards the fouth-weft part of it, where it winds fo much like the Mæander, that the Turks call it, the little Mandras. Whether the mouth of the river is any way obstructed, as it feems to have been in Strabo's time, or that the lakes have not a proper vent, efpecially that which is near the temple of Diana, or that the foffes are filled up, by which the waters were drained off, whatever is the reafon of it, a great part of the plain, efpecially to the fouth of the river, is a morafs, and hardly paffable after great rains. On the weft fide of the plain I faw those lakes mentioned by the antients, one of which was called Selenufia, that belonged to the temple of Diana, but was taken from it by the kings, I fuppole, of Pergamus, and reftored again by the Romans. Thefe lakes brought in a great revenue, doubtlefs by the fifth they produced; at one of them was the temple of the king, faid to be the work of Agamemnon, and I observed a high ground to the north of the river, towards the lakes, which feemed to have had fome building on it, that poffibly might be this temple. To the north-weft of the lakes mount Galefius ftretches away to Colophon; where the plain begins to widen into a circular form, there is a hill on each fide; that to the north of the Cayfter, 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 fouth is near the high mountains which encompass the plain. The whole compafs of the walls which I traced, are about four miles, they are built in a ruffic manner, are cafed with hewn flone, and defended by fquare towers; in fome parts the walls remain almost entire; in others one fees the foundations only, which are ten feet thick.

Before Ephefus was foolarge a city, it had changed its fite more than once. The Leleges and Carians first built a city here, probably on mount Lepre; thefe being almolt difpoffeffed by Androclus, he with his people fettled at the fouth-east foot of mount Lepre, about the place where, I fuppofe the Gymnafium was afterwards built, and alfo on the fide of mount Coriffus. The part behind mount Lepre was called Opiftholepria, and the quarter between the hills was that which was inhabited by the Smyrnæans, and was called in diffinction from other parts, the city of Smyrna. The Smyrnæans feparating themfelves from the Ephefians, fettled where Smyrna now is. In the time of Crœfus, the Ephefians left this higher fituation, and came down to the plain, about the temple of Diana. Lyfimachus, one of the generals of Alexander the great, built the prefent walls, called the city Arfinoe from his wife, and was obliged to make use of a stratagem to bring the citizens back to the more advantageous high fituation, by ftopping privately the public flores, and fo in a manner overflowing the low ground; and by the ruins one may fee that the lower parts of the hill were inhabited every way, and likewife much of the weft part of mount Lepre ; there feems alfo to have been a fuburb on the fouth fide of Lepre, and near a mile from the fouth-eaft, corner of it, to that hill, about which the prefent village of Aiafalouk is fituated; on the hill there is a Turkifh caffle; round the top of the hill there are great ruins of thick walls built of brick, with many finall arches, which feem to be of the time of the Greek emperors, though it might have been inhabited before as a fuburb of Ephefus.

To the east of mount Lepre they had their burial places. I faw there a very large marble coffin, with an imperfect infeription on it, and I had reafon to think that they had alfo grots cut into the rock for depositing their bodies; there are feveral 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 faw the channel in which the water ran; it is probable that this part

part alfo was enclosed with a wall that might extend to the cayfter; and on the low ground between the hill and the village of Aiafalouk, there are remains of many fquare pillars, made of fingle ftones laid one on another, on which it is probable they turned arches, and built their houfes on them. I fuppofe the ruin, at the fouth-east corner of the hill, was the Gymnafium, which feems to have been in that place, where formerly there was a building, probably of the fame nature, called the Athenæum; there are great and magnificent remains of it; the fpot near this was called the Hypæleum, probably becaufe there was fome plantation of olives there; it is a very folid fabric; the outer walls are of brick and flone, there being four or five tiers of each alternately; the inner walls are built of large flone, on which the arches of brick were turned. A gallery or portico ranged all round ; that to the fouth, had on each fide large arched niches which in the outer wall were continued all round, and there is within a colonnade on each fide. From the front of this building there is an entrance to a flately room, which leads to another, and that to a third, on each fide of which there was another apartment. All this was doubtlefs cafed with marble, as the temple of Diana, and fome other buildings of Ephefus, appear to have been. At the fouth-eaft corner of this building a wall extends a little way to the fouth, with an entrance through it, which made me think that the wall fuppofed to have been built at the east foot of mount Lepre joined on here, and that it was continued on to mount Coriflus; for I faw fome ruins that way of a wall, and alfo heaps of ruins like towers. There are alfo remains of a ftone wall, at fome diftance to the fouth, which probably enclosed a court before the Gymnafium.

On the fides of mount Lepre and Coriffus, 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, flood ; and continuing on to the welt, the fouth 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, becaufe by the remains of it, it appears to have been built in a very elegant tafte; three arches of hewn ftone remain entire, within which are built niches with a fhell at top, and over each there is an oblong fquare window. When Antony extended the privilege of the afylum of the temple of Diana, as far as two bow fhot, which is fomething 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 molefted with the company of those who took refuge there. A few paces further to the west, there are remains of a femicircular building, which feems to have had feats in it, made like fteps, as in theatres, and is built in a ruftic manner with pilafters on the outfide at equal diffances. This might poffibly ferve for an odeum or theatre for mufic. A little further on there are great ruins as of a ftrong gateway, and of walls extending from it on each fide up the hills, which probably was built to defend the city against the people of the afylum, when their privileges extended fo far. Beyond this, at the foot of mount Lepre, there are very imperfect remains of a ftrong brick building ; a little further is the fouth-weft corner of the hill, and to the west of it is the plain, in which are the ruins of the temple of Diana, and feveral other public buildings; the theatre is near oppofite to it, at the fouth-welt corner of the hill, the Circus being near the north-weft corner. When all thefe buildings were ftanding, they must have made a most glorious appearance; for few cities have had the advantages of Ephefus for building; mount Lepre and Coriffus being rocks of ftone and marble; fo that they had nothing to do but to dig out the marble, and roll it down to the places where they defigned to build. The lake to the

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weft of the temple of Diana, was probably a fort of port, into which they could bring all those fine marbles, that were the produce of foreign countries, close to the very fpot they built on; which made this quarter fo proper for their public buildings; and being full of them, the city did not fuffer much in permitting it to be an afylum. The plain, which is to the welt of mount Lepre, is about a quarter of a mile broad from east to weft, and half a mile long; at the north-east corner of it there is a fmall rocky hill, between which and the Circus, there was a road or ftreet paved with large ftones, many of which are eight feet long and four wide; to the eaft of this road was the Circus; and north of it another large building; on the north fide it is built on a gallery, the feats on the fouth, being built up the fide of mount Lepre; there are arches to the north, in order to fupport the lower feats, thefe make fo many apartments; above them there were three more tiers of arches, on which the feats were built. I could not find out any flaircafes, and I rather think that they defcended to the feats from the hill on the fouth-fide, and went round on the gallery at top, or afcended by the feats from the bottom. The outfide wall was of large rufticated hewn ftone, 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 weft other walls are built, which taking in the wide entrance in the middle is near a femicircle. Whether or no thefe were carceres from which the courfers flarted, or whether it has been erected fince it was ufed as a Circus, I will not pretend to determine; the wall is not built in the beft manner. The end of the hill, to the weft of the Circus, and of the road, appears plainly to have ferved for the fpectators, and to have had feats on it; and on the top of it there is a fine lonic 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 ferve for the people to enter from the fide of the hill, and alfo to give air, if they covered the place when they exhibited their fports. To the fouth-weft of the Circus there is a well turned arch, which feems to have been an entrance to fome building; round at the fpring 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 fome narrow buildings had been carried on to the eaft of it; but whether for a church, or for what other ufe I could not conjecture. On the ftones of this arch are feveral pieces of infcriptions, 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 feen in this place. There is also a relief of a perfon on horfeback, with his garment flowing behind; before the horfe there is a cyprefs tree; a ferpent is reprefented twining round it, which with its head makes at the horfeman; and a dog at the tree, is in a pofture as leaping towards the ferpent. To the north of the Circus there are remains of a very large and magnificent building, with a road or fireet between it, and the Circus; the ground is railed on each fide of the road, as if there had been firps there, or fome other buildings, the ruins of which have raifed the ground, efpecially on the fide of the Circus, and I faw feveral pedeftals on each fide of the road. The great building mentioned to the north of the Circus was raifed on high arched rooms, which open to the north, where, I fuppofe, the city wall run; to the north of it the ground is very low, and poffibly a canal might be cut from the river to this place, and they might land their goods before thefe arched places, which might ferve for warchoufes; and the magnificent building above might be a forum for the merchants of this city, which was the greatest mart on this fide mount Taurus; this 4 P 2

this building feems to have confifted of large pillars of hewn ftone, on which arches of brick might be turned; in the middle the architecture is different, where it is probable there was a flatue; there appeared to have been a wall on the north fide of this building, probably to fecure 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 fupported 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 fouth, along the plain, I obferved a large balon fifteen feet diameter; it is of one ftone of red and white marble, and is fhaped within in a particular manner, and, as I remember, is fomething like that of St. Victor at Marfeilles, and doubtlefs was ufed for facrifices, though they have a tradition that St. John baptized in it. This vafe lies on the ground, which has grown up round it, though doubtlefs it was fomewhat raifed; and a vafe of fuch great weight mult have been placed on a ftrong foundation to fupport it; near this vafe there are remains of a finall femicircular building for fome large flatue. To the weft of this there are ruins of a ftone building, which I concluded was a church, becaufe the eaft-end of it is femicircular; and to the weft of it there is a brick building of the fame kind, with large open arches on each fide ; probably it was defigned for the fame use as the other. Returning to the large balon, and going along to the weft of mount Lepre, we came to the remains of a very confiderable building, moftly built of brick. It is poffible this might be fome public building belonging to the people of the afylum, it may be their forum, as it very much refembles the building I have already defcribed near the Circus. Between this and the temple of Diana there is a hollow ground, in which there is fome water; this might antiently ferve for a bafon. Further fouth, is the great theatre facing to the weft, and hollowed into the hill; by the manner in which the ground lies, one may fee that there have been great buildings to the weft of the theatre, and to the fouth of them there is a fquare, which is funk down, and has a hanging ground all round within, as if there had been feats, which gave me reafon to conjecture that it might have been a naumachium, and particularly, as I observed to the well 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 bafon. There feems to have been a colonnade round at the top of the feats, and I faw feveral rough pedeltals, 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 Coriffus, there is a small heap of ruins, in which there are fome of the finest pieces of architecture I ever faw; the columns are fluted, and meafured thirty feet in length; the entablature is cut in very large pieces of marble, and adorned with carvings, which fhew it was of the Corinthian order. By the beft judgment I could make there were only four columns, which probably fupported a pavilion, under which fome coloffal ftatue (perhaps that of Diana of Ephelus) might be placed, and as it was probably at the end of the ftreets, and commanded all thefe buildings, it was a very advantageous fituation; and I obferved in a line from the road or ftreet, at the end of the Circus, fome columns of grey granite fianding, as if they had formed a colonnade on each fide of a ftreet, which paffed to the east of the ftone balon of the great building near the theatre, and of the naumachium, and croffed the ftreet that went under the pavilion, and continued along eaftward to the hills.

The temple of Diana is fituated towards the fouth-weft corner of the plain, having a lake on the weft fide of it, now become a morafs, extending weftward to the Cayfter. This building, and the courts about it were encompaffed every way with a ftrong wall;

that

that to the west on the lake, and to the north was likewife the wall of the city; there is a double wall to the fouth, and within these walls were four courts, that is, one on every fide of the temple, and on each fide of the court to the weft, 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 eaft. The temple was built on arches, to which there is a defcent; I went a great way in, till I was either flopped by earth fallen down, or by the water ; they confift of feveral narrow arches one within another; it is probable they extended to the porticos on each fide of the weftern court, and ferved for foundations to those pillars. This being a morafly ground, made the expence of fuch a foundation fo neceffary, on which, it is faid, as much was beltowed as on the fabrick above ground; it is probable alfo that the fhores of the city pafied this way into the lake. I faw a great number of pipes made of earthen ware in thefe paffages ; but it may be queftioned 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 feems 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 formerfort in the molque of Saint John, at the village of Aiafalouk ; I faw alfo a fine entablature; and on one of the columns in the molque there is a moft 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 ftone, and probably cafed with marble; but from what I faw of one part, I had reafon to conclude that arches of brick were turned on them, and that the whole temple, as well as thefe pillars, was incrusted with rich marbles; on the ftone work of the middle grand apartment there are a great number of fmall holes, as if defigned in order to fix the marble cafing. It is probable that the flatue of the great goddefs Diana of the Ephefians was either in the grand middle compartment, or oppofite to it.

To the north of the forum I faw an old channel, which made me think that a canal might be brought from the Cayfter to that part, and fo along by the city walls to the lake, by which means they could always command the water for their boats and fhipping, if this really was the port.

The prefent village of Aiafalouk appears to have been a confiderable Mahometan town from the great number of molques about it, which are moltly built with cupolas. The tradition of two or three churches, that particularly of the feven fleepers with their grot near it, flew that old Ephefus was inhabited before the Saracens conquered this country, though the large molque of Saint John at the village is fallely faid to have been a church; the front is of white marble polifhed, and it is a flately building covered with lead. An aqueduct of many arches, which feems to have been built in the middle ages, goes from the eaftern hills to the caftle; there are feveral inferiptions on it; and over the old caftle-gate there are two very fine reliefs.

All the way from Ephefus to Scala Nuova (which is fouth fouth-weft of it) one fees on the fide of the hills to the eaft, another antient aqueduct; it confifts of a very low wall on which the channel was made for the water; there are remains likewife of two parts of the aqueduct acrofs two valleys; that which is neareft to Ephefus is the longeft; 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 flone, 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 fees fome ruins, and particularly on an advanced ground, which fuppofing this to be Pygela, might be the temple of Diana Munychia, built by Agamemnon. This fituation of Pygela agrees beft 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 Ephefus; for afterwards, as if returning towards the fea fliore, he mentions Ortygia as near the fea, 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 fouth wall of Ephefus was built, between which and another hill to the fouth, there is a fmall bed of a winter torrent, which paffes alfo by Pygela, and poffibly might be the Cenchrius. There are feveral fables of this place in relation to the delivery of Latona, the mother of Apollo and Diana, and of the nurfe Ortygia, who gave occafion to the name of it. Mount Solmiffus, which was over the grove, I fuppofe to be the hill to the fouth of it, and to the weft of the road; on this, they fay, the Curetæ flood, and frightened Juno with their arms, who lay in wait to difturb Latona at the time of her delivery, being envious of her happiness, in bringing forth two fuch children as Apollo and Diana; a ftory that would be well worthy of the ridicule of fuch a pen as Lucian's. Continuing in the road to Scala Nuova, I faw the other part of the aqueduct on the fouth-weft fide of the fame vale, there being a hill in this vale between these two parts of the aqueduct; I could fee no fign of arches in it, being only a folid 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 obferved, that the wall, though of rough flone, is well built, and feemed to be very antient. Crofling over a hill, we came to another vale which leads to a little bay, within which there is a finall lake : to the fouth of this bay there are fome ruins on a hill, and a high wall, which has two or three arches in it, croffes the road; it feems to have been an aqueduct to convey the water to this town or village, from the aqueduct of Ephefus, which runs near it on the fide of the hill. This place is about two miles from Scala Nuova, thought to be Neapolis, which probably was fomewhere near it, and as I fuppofed, might be on the finall peninfula 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 Aiafalouk or Ephefus declined on the trade taking a turn this way.

About fixteen miles to the fouth of Scala Nuova there is a Chriftian village called Changlee, to which I did not go; it is fuppofed to be the antient Panionium, where the meeting of the twelve cities of Ionia was held, and a folemn facrifice performed to Neptune Heliconius, in which the people of Prienè prefided; it was at the foot of mount Mycalè, to the north of which was mount Pactyes in the Ephefian territory. There are fome ruins at an uninhabited place called Sapfo, which is alfo the modern name of that mountain; this is fuppofed to be Prienè, the native place of Bias, one of the feven wife men. The country at the foot of mount Mycalè, which was neareft to Samos, belonged to that ifland, and fo did the city Neapolis, by an exchange with the Ephefians for Marathefium.

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### CHAP. VI. - Of Guzelhiffar, the antient Magnefia, on the Maander.

AFTER our return from Ephefus we went to Samos; I flayed there fometime waiting for a paffport from Conftantinople, and returning to Scala Nuova, where the plague raged at that time, I fet out on the thirteenth of February for Guzelhiffar; which is twenty-four miles fouth-eaft and by eaft from Scala Nuova. Having travelled twelve miles we came to the eaft fide of the mountains, which extend from north to fouth, and join to mount Sapfon, which is opposite to Samos. These mountains must be the antient Pactyes, mentioned as ftretching from the territory of Ephefus to mount Mycalè, to which the mountains Mefogis joined, being those which run from east to west on the north fide of the Mæander, as mount Latmus does on the fouth of it. We lay the first night in a coffee-house at Jermanseik, which is nine hours from Scala Nuova. Having paffed the mountains, we came into the fine plains of the Mæander; this river rifes in Phrygia at the mountains of the Cæleni, and runs into the fea at Priene. The fouthern hills come very near it, but the northern mountains in many parts are at the diftance 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 fuch fort of windings.

Guzelhiffar [The Fair Caftle] is the antient Magnefia on the Mæander, which Strabo defcribes as on a plain fpot \*, as mount Thorax; but it was on a hill level at the top, about three miles in compals, having a fteep hanging ground all round; it is indeed very plain ground, except that on the east fide there are fome eminences, from which there is a very fteep precipice down to the deep bed of a ftream, that runs to the eaft of the prefent city, which is at the fouth foot of the hill. Magnefia was about half a league from the Maander, and is defcribed as nearer to the river Lethaus; which probably is a large fream about two miles to the weft, that runs between the mountains Mefogis, and, I fuppofe, rifes at mount Pactyes, as it is defcribed. The fituation of this place is very delightful, commanding a view of the fine plain of the Mæander, which is broad towards the weft; the view extends to the fea, and from the height I faw the Agathonifi islands, which are near Patmos. Mount Thorax is to the north, which is covered with fnow; 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 fituation of the fame kind, except that to the north it is contiguous to the hill, and is not altogether fo ftrong; what adds to the profpect of this place, is a most beautiful enclosed country to the fouth and weft, and the fields are planted with fig and almond trees; the modern city alfo adds to the beauty of the view, which being large, and there being courts and gardens to the houfes, improved with cyprefs and orange trees, and fome of the ftreets alfo 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 fquares, by rows of orange trees in a more regular manner than is commonly feen in thefe 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 diocefes, which confilted of fuch a number of neighbouring cities as could molt conveniently go to the city where the conventus or meet-

ing for diffributing inflice was held, by which they broke that union which was among particular cities, by taking away all diffinctions of people, and united them very politicallyall together under the Roman government: the Magnefians were of Greek original, and thought to be Delphians, who inhabited the mountains Didymi in Theffaly. Magnefia, probably a city ftill older, which might be in another fituation, was deflroyed by the Treres of Cimbria, and was afterwards poffeifed by the Milefians. There was a flight wall round the city, only four feet thick, as they were fo well defended by nature: on the hills to the eafl there were many buildings now entirely deftroyed, and probably they have had there a ftrong fortrefs. There are figns of many great buildings all over the city, but they are ruined in fuch a manner, that, except two or three, it is difficult to judge of what nature they were. Towards the fouth-eaft corner of the city there are very imperfect remains of a theatre, hollowed out of the hill to the caft, which by its height, I judged could not have lefs than fifty degrees of feats; all that remains of it is an arched entrance on each fide. Near the theatre there is an aqueduct under ground, by which water is conveyed to the prefent city, as it was, without doubt, to the old one. The water is brought from the mountains at fome diffance, and croffes a narrow vale on fome high arches. To the weft 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 fpot built with the materials of fome other great edifice, which feems to have been there. Further weft, at the Jews burial-place, there are more ruins; and to the weft of that, there are two or three very thick walls, which are not of the beft 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 feem to be of fome magnificent large palace. At the foot of the eaftern hills are feveral arched rooms. On the north fide of the city there are ruins of a very grand temple, which must be that of Diana Leucophryne, and was the largeft in Afia after the temples of Ephefus and Didymi; and though it yielded to Ephefus in its riches, yet it exceeded it in its proportions, and in the exquifite architecture : it appears to have been arched underneath moltly with large hewn ftone; the principal front feems to have been to the fouth, where there are remains of a colonnade; it feems to be a portico made with a particular fort of pillars, often feen in thefe parts, which may be either called oval, or confidered as a femicircular pilaster on two fides of a fquare pillar, which fets out about an inch beyond the pilasters. At the Franciscan convent of Trinita de Monti in Rome, there are likewife two oval capitals; and in the Maffimi palaceat Rome, there are two modern pillars of the fame figure as thefe of Magnefia. On the north fide there are three very maffive entire arches, which are about forty feet high; the work over them is brick, from which an arch feems to have been turned to the fouth, probably to three other arches of the fame kind ; to the weft of thefe, at fome diftance, 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 fouth fide of the hill, in the way to the prefent town, there are fome walls which appear to have belonged to a very magnificent building of great extent : and I obferved among them fome pieces of pillars of verd antique; and at this place, and in another part of the town, I faw the capital of a fquare pilaster, which is of a particular kind. In the fide of the hill there are many fepulchral grots to the eaft. The prefent city is to the weft of the ftream I have mentioned before; it extends up the fide of the hill to the north, and is encompaffed with very flight walls; it has a large fuburb to the fouth, and another to the eaft : the other fide of the rivulet is inhabited mostly by Christians; the Greeks and Armenians have their churches there, and

and the latter a bifhop, who, I fuppofe, is archbifhop of Ephefus. The town is not lefs than four miles in compafs, and the ftreets broader, and better laid out than commonly are feen in Turkifh cities. There are alfo many Jews here, and it is a place of great trade, efpecially for cotton, and cotton yarn, which are fent to Smyrna, and exported to Europe : they have alfo manufactures of coarfe callicoes ; and their merchants are generally rich ; it is likewife a mart for all fuch things as are imported from Europe, Egypt, and other parts, for the ufe of the country, for fixty miles eaftward, near as far as thofe parts that are fupplied from Satalia, and other fouthern ports. There are alfo feveral great families of Turks who live here, many of them are Beys, a title they give to fons of pafhas ; thefe have their eftates about the city. The pafha of this country refides here ; fo that altogether it is one of the moft confiderable places in Afia.

### CHAP. V. - Of Caria in general, and of the antient Alabanda.

FROM Guzelhiffar I croffed the Mæander on the fifteenth into Caria. The Carians were first called Leleges, inhabited the islands, and were subject to Minos; they poffeffed themfelves of the continent, which belonged both to the Leleges and Pelafgi, and were drove out of it by the Greeks, Ionians, and Dorians. The river Macander is here about half a furlong broad; it is a rapid ftream, and the bed of it was at this time full; the rivulet at Guzelhiflar, and fome others that run into it overflowing, make the country a morals for a mile from the Mæander. There is a large caufeway across this low ground, and even that is overflowed in winter. The banks of the Mæander are floping, and they crofs it on a fort of a boat, like a fledge in fhape of a half lozenge, the fides 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 acrofs the river; a poft in the boat refts against it, and keeps the veffel from being carried down by the ftream, and by the help of this three men pull the boat from one fide to the other. About half a mile lower the river China, which is a very confiderable ftream, falls into the Mæander on the fouth fide of it; it rifes in the fouth-east part of Caria beyond Aphrodifias, and paffing through the valley which is near Stratonicea and Lagena, turns to the north a little before it falls into the Mæander. Between thefe two rivers there is a chain of mountains, which, though rocky, afford fine herbage for fheep and black cattle, in which this country abounds. About eight miles further caft we croffed the China on a wooden bridge, which is built on nine or ten large flone piers, and is about three hundred feet long. We went a league further to Salashar, to a miferable kane, no better than a flable, where it was difficult to lie free from dirt and water; the caravan lodged without with their baggage, and made fires. On the fixteenth we went about a league and a half between little green hills, and came to a . fmall fertile plain about a league over ; it is encompassed for the most part by high hills ; this country is called Carpoufley; it has in it five or fix villages, and is governed by an aga under the fangiac of Smyrna, as it belongs to the waladea or fultannefs mother. The aga was not there, fo I delivered my letter to his deputy at the village of Demerjè.

On the fouth of this little plain there are ruins of an antient city, not mentioned by any modern writer, and exactly anfwers to the fituation defcribed of Alabanda. The founder of it is faid to be Alabandus, whom they worfhipped as a God \*; and in the Roman division of the country, Mylafa was made the head city of a jurifdiction, and

the judicial conventus was held here. The town was fituated on the east fide of a very high hill, and on a little hill to the eaft of it; it was encompaffed with ftrong walls, cafed with hewn ftone within and without, and filled up in the middle with rough fones; in the cafing of the wall one tier of ftones lies flat, and another is fet up an end alternately : and in fome places this cafing is fallen down, and the middle part i, flanding; the moft eafy afcent is from the north fide by a paved way of very large ftones of an irregular fhape, 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 fquare court; to the right of this there was a portico of twenty oval pillars of the fame kind as those already defcribed ; they are of a very ruftic order, and the capital is more fimple than the Tufcan. 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 feems to have had a colonnade all round. Oppofite to this, on the weft fide of the court, there appear to have been three artificial terraces, or galles ries, one above another, with colonnades to them, and finall apartments within them, and above this is another plain fpot, where there appear to have been great buildings. Afcending the fleep 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 faw the foundations of a circular building ; and to the weft of this mount there is a fquare building entire, which probably was defigned for a houfe of pleafure; from this, the wall feems to have extended to the fouth, and then turned eaflwards down to the low hill. From the fouth-weft corner there was another wall, which was carried about a furlong fouth to another fummit of the hill, where there are remains of a ftrong oblong fquare caftle, and adjoining to it to the fouth are the walls of a finaller caftle. On the little hill, or rifing ground below, are remains of two buildings, one like a fquare caffle, with a round tower at each corner, the other is built like a palace, with feveral doors and windows; thefe buildings are of a red granite in large grains, all the mountains here abounding both in the red and grey fort; and probably, if quarries were dug down, many beautiful veins might he found. To the fouth of the city, at the foot of the hill, there are a great number of fepulchres made in different manners; fome are hewn down in the rock like graves, others are cut in the fame manner into fmall rocks that rife up above the ground ; fome are built like pedeftals, with two or three fteps round them, and covered with large ftones; I faw others like an oblong fquare rock above ground, without any visible entrance, but by a fmall hole that appears to have been broke in, and one would imagine that there was fome paffage cut under ground to them.

From the fouth-east corner of the plain we afcended fouthwards about three miles to the top of mount Latmus, where they fay 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 ourfelves against the wild beafts, 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 herdfmen on thefe mountains; and they have begun to plough fome of the plain parts, making enclosures with large trees laid round the fields. There is a low, eafy descent from the mountain into that vale of Caria, in which the city of Mylafa flood, which is now called Melaffo by the Greeks, and Millefs by the Turks. This vale is about four leagues long and a league broad; towards the weft it winds a little to the fouth, I

turns

turns again to the weft at Mandaleat, about two hours or four miles from Melaffe; that place is more infefted with feorpions than any other in thefe parts, infomuch that feveral die every fummer by the fling of this animal; the fea at Joran, the antient Jaffus, is five or fix miles to the eaft of Mandaleat. To the fouth of the hills which bound this valley, there is another vale which extends to the bay on which Myndus was fituated, not far from Helicarnaflus, and to the fouth of that there is another bay oppofite to Stanchio, made by cape Criu to the fouth, on which Cnidus was fituated, at the fouth-weft corner of Afia Minor.

## CHAP. VI. - Of Melaffo, the antient Mylafa.

MFLASSO, the antient Mylafa, is fituated at the foot of a high mountain about the middle of the fouth fide of the plain of Caria. Strabo \* feems to be miftaken in faving, that Phyfcus was the nearest fea, port to Mylafa, for Melaffo is twenty-four miles from Marinora, about which place Phyfcus muft have been fituated; whereas Caffideh, which is at prefent the port of Melafio, is not above ten miles from it, and feems to be the place mentioned by Paufanias at that diffance. The Greeks are grofly miftaken, in imagining that Melafio is the antient Miletus which was at Palat, near the mouth of the Maander. I could not trace the city walls of Mylafa, but on the weft fide there is a magnificent gate entire, of the Corinthian order. The old city feems to have extended chiefly to the cuft of the prefent town; what has been taken for the city walls is evidently nothing but the enclofure of fome public buildings, which were moftly on a rifing ground towards the weft end of the ancient city, where the prefent town, or rather large village, is fituated. There feem to have been two antient temples to Jupiter in this city, one properly belonging to the people of Mylafa, dedicated to Jupiter Ofogus; the other of Carian Jupiter in common to the Carians, Lydians, and Myfians. That to Jupiter Ofogus, Huppofe, was fituated on the fummit of the rifing ground on which the city flood, where there are remains of a large enclofure; part of the prefent town is built about it, and to the fouth there are two fluted Ionic pillars flanding, each confifting of five flones. The members of the bafe are fluted like those of the temple of Juno in Samos, but in a much finer tafte. On the north wall of the enclofure there is a beautiful fluted Corinthian pillar, with an infeription on it to the honour of Mænander. To the fouth of this there is another enclofure. and to the weft of it are fome fmall remains of a theatre, built of white marble, which appears to have been a very beautiful fabric. At fome diffance to the eaft of the temple, in the gardens belonging to fome houfes, there are ruins, which I have reaton to believe belonged to a prætorium, or fome other public building, from an imperfect infeription I found on a wall, which feemed to be of a public nature; at the foot of the hill to the fouth-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 flones of five fides,

• Artemidorus, quoted by Strabo, makes Phyfcus one hundred and fifty miles from Tralles; and it mußt have been about Marmora, where they now embark for Rhodes, Phyfcus having been oppofite to that ifland; but by the molt exact computation I could make, it is not above fixty miles, and the maps make it about a degree. The fame author computes the diffance from Tralles to Phyfcus by Alabanda and Lagenae, by which mußt be underflood the entrance into the territories of those cities, and not the cities themfelves, becaufe Lagenae, either at Lakena, or China, was much to the cash of Alabanda; fo that there feems to be fome great error, probably in the manufcript, in making Lagenae to be above a hundred miles from Phyfcus, and above fifty from Tralles, for it is not above twenty miles from the latter, or fifty from Phyfcus, fo that the number of miles computed by Strabo, feem to be double of what they weally are. which appears like a city wall; but not feeing any figns of a wall extending from it I took it rather to be the enclofure 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 ufed in Caria; they had likewife a fingular manner of fluting the bafe of the Ionic order. This Corinthian order confifts of one row of leaves, about half the length of the capital, the upper part being fluted to the abacus, and in fome I have feen the abacus itfelf fluted, and likewife capitals entirely fluted without leaves, which feems to be rather in a Gothic tafte. To the fouth of this gate there are remains of an aqueduct, which has no marks of antiquity; but the antient aqueduct feems to have been carried the fame way, and it may be probably on the city walls; for to the north of this gate, there is a fmall low hill, near which there paffes an antient aqueduct which conveyed the water across the plain, and ended at a finall hill towards the other fide of it. Most part of this aqueduct feens to have been deftroved, and rebuilt, but not in the beft manner; I faw in it feveral pieces of entablature of the Doric order, taken from the ruins of fome 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 eaft of this there are remains of another colonnade, which feems to have led to the town; on this fide I faw fome marble coffins; and near the city there are three or four very maffive buildings, which feem to be of the middle ages; they are raifed on large open arches, and feem to be remains either of palaces of the middle age, or it may be of refervoirs of water.

But the great curiofity of Melafio 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 fides an Ionic colonnade. At the entrance of the temple, on each fide of the door, there is a foundation of large ftones, on which probably there were pedeftals for the ftatues of Augustus and Rome. The pillars are fluted, and the temple is raifed on a bafement, the cornice of which is only to be feen; there is also a fort of plinth about it that ranges round like a ftep, and has three faces like an architrave; every particular pillar has likewife a plinth, and the bafe is fluted, as mentioned above. The frieze is adorned with tripofes, bulls heads, and pateras; the cornice and the pediments at each end are very richly ornamented with carvings. What the architect feems to have defigned as an ornament to the building, may be rather looked on as a bad tafte, that is, putting the Composite order in the front, when the other three fides are Ionic. The capitals are indeed fine, except that the curled leaves, and the abacus feem rather to project too far at the corners, in proportion to the fize of the capital. About two feet below the capital there are four feftoons round the fhaft; but what is most particular, and has the worft effect, is a work like a capital on the bafe of the pillar, the fhaft refting on it in a fort of a focket, 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 fet up again on old capitals; but by examining the work, I faw that the pillars were made fo originally. This building, when Christianity prevailed, was doubtless converted either into a church, or fome other public building ; for on the ftones of the temple I faw feveral defaced inferiptions, with the crofs on them.

About half a mile to the weft of the town there is another very extraordinary building; it cannot very probably be called a temple, for it confifts of twelve pillars on a hafement, with a front every way of four pillars, fupporting an entablature, on which there is raifed a very grand covering of large ftones laid acrofs in four tiers one over another.

another, every tier fetting in fo as to make a fort of a cupola within, which on the outfide appears like four fteps, in manner of a pyramid; the whole foffit is finely carved with flowers in lozenges. The corner pillars are fquare, the others are oval, and are fuch as have been defcribed at Guzelhiffar; two thirds of the thafts are fluted. There is an entrance through the bafement on the weft fide, and within there are four fquare pillars to fupport the floor above, which is composed of large ftones; there are two fteps round the building; I conjecture that this was a very magnificent altar of the Taurobole kind, and what induces me to think fo, is a round hole in the pavement about eight inches in diameter, which below leftens to three inches, under which, I fuppofe, the facred perfon flood, that the blood of the facrifice might run on him, after which he wore the garment till it dropped from him; a ceremony which rendered his perfon most facred among the Heathens; I faw afterwards exactly fuch a hole at Stratonicea in a large altar made like a bafon, which doubtlefs was for that purpofe, and another at Eleufis; there is alfo a bafon of the fame kind at Ephefus, called St. John's font; but if there was fuch a hole it has been filled up; there was an arched place under it, now almost full of earth. There is another of this fhape, as obferved before, in the abbey of St. Victor near Marfeilles, which is fuppofed by many to have been an altar; but I do not know whether there is any hole in it. Prudentius, indeed, defcribes this facrifice as performed on boards, through which the blood run on the perfor who was defined to this honour; but poflibly this might be the original way of performing the facrifice, which probably was afterwards improved, though it might always be continued in the fame manner in fome places : all which is fubmitted to the judgment of others, being founded only on conjecture, and on the tradition that a vafe of this kind at Marfeilles was an altar. It appears by a groove on each fide of the pillars, which is four inches broad, that this building was enclosed on three fides, and probably with flones fet up an end; but it was open on the north-fide where the hole is; that fide alfo fronts the hill, from which the people might behold the ceremony. If there were any ruins near, I fhould have thought that the temple of Jupiter Carius was here, which at first was at a village feparate from the city; fo it feeins Strabo ought to be underflood in fpeaking of this place; though this finall pavilion, when enclosed, might poffibly be called a temple. In a wall near a bridge there is a fine relief, which feemed to be part of a frieze; it was a Cupid, holding on each fide a feftoon loaded with fruit, which looked like peaches; on one fide was a Medufa's head, and there feemed to have been one between every feftoon. As to the temple of Jupiter Labrandenus, it was fixty fladia from the city, on the hills towards Alabanda, and there was a paved way to it; this might be on a hill which I faw in the way to Efkihitlar; the top of it is encompafied with a ruined wall, and is about that diffance from Melaffo to the north-eaft. Oppofite to it on the hills, on the other fide of the plain, there is a ruined Mahometan town called Paitfhin; it is very flrong by nature on three fides, being fituated on a hanging. ground over the plain; there is a caltle in it, which was repaired as a defence against Soley Bey, and is naturally very ftrong. I faw here fome fteps up the rock like the feats of a theatre, but in a ftrait line, which together with a marble pillar, much refembling porphyry in the colour, but not fo hard, are the only remains of antiquity which I faw there. It may be carrying my conjectures too far, to fuppofe that Mylafawas in very antient times, either here, or on the oppofite hill before mentioned, and fo to account for a quotation in Strabo, that Mylafa was fituated on a ftrong hill, at which he feens much to wonder, when the city in his time was in the plain. The prefent town of Melaffo is finall and ill built, but there are two very good kanes in it; there.

there is alfo a large old molque that feems to have been a church, and a new one in a very good tafte; it is the refidence of a fangiac, who is not a patha, and fo has only the title of aga. The country produces the beft 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, w' o live together in a kane, and in one houfe, a room of which ferves for their church; the Armenians live in the fame manner, who are not fixed here, but come and ftay at fome feafons on account of merchandize. I was recommended here to the great aga, who received me as civilly as I could expect without a prefent, which he feemed to look for from the phyfician at Guzelhiffar, who recommended me to him; but he gave me leave to fee every thing, and promifed me a letter to Paitfhin. A Greek prieft, to whom I was recommended, was of no fervice to me, being afraid to fend any one to accompany me; fo I went every where with my own janizary; the aga's fon came fometimes, and talked very civilly to us; and the aga fent a relation of Mahomet with me to Paitfhin.

### CHAP. IX. - Of Eskibiffar, the antient Stratonicea; of Legena, and Alinda.

I SET out on the twentieth of February for Efkihifar, and croffed the mountains to the north-eaft about twelve miles; there are two or three little plains on the hills, and a ruined church, where, they fay, there was a Chriftian village.

Efkihiffar is a poor village built on the ruins of Stratonicea, which was inhabited by a colony of Macedonians; both the fituation and infcriptions, that mention the temple of Jupiter Chryfaoreus, which was here, prove it to be that city; it is on a level fpot 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 infcriptions there, I concluded that the famous temple muft have been in that place, though I could not trace out the foundations of it. At the north part of the enclosure, 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 fide of the gate there was a femicircular alcove niche, and a colonnade from it, which with a wall on each fide 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 feemed alfo 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 facrifice and confult about the commonweal, in which the cities had votes in proportion to the number of their villages; and it was called the Chryfaorean meeting. To the fouth of this, at fome diftance, are ruins of a building of large hewn flome; it is twenty-five paces wide, and feems to have extended about a hundred paces to the town wall, fome part of which is built in the fame manner; I conjectured by an infeription on the wall that it might be a temple of Serapis. To the fouth of this, on the fide of a hill, there is a large theatre, the front of which is ruined; there are in all about forty feats, 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 feats to be cut down about half an inch lower than the outer part; the feats are generally about two feet fix 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 fat with me, brought medals, were very ready to assist me in my defign, and to show me every thing. When I was going to see the theatre, the deputy governor came to me, and and told me, that the theatre was on his ground, and afked me what I would prefent to him to fee the antiquities; I gave myfelf 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 defired to fee me; when I came to him, he afked me what was my bufinefs, which I told him; and that I had a firman or paffport; he faid, it was the padshaw's or grand fignior's firman, and not the pasha's, and therefore he would not regard it ; but if I would make certain prefents to him and his cadi, I might view what I pleafed. I gave him to underftand, that by virtue of my firman I could fee the antiquities, and that he must answer it, if any harm happened to me there. I left him, and purfued my obfervations as before. Some people came from the aga, but I fhewed no fear, which I knew by experience was the belt way. There was an infeription on an old ruined houfe, which I had a defire to copy, and the poffeffor of it demanded a fequin for his permiffion; however, I went in the afternoon, and began to copy it, though the janizary refufed to go with me, fo that I was accompanied only by my flave; the man that owned the houfe foon came to me, and, to pacify him, I told him I would pay him when I had done; but not being fatisfied, I gave him what he demanded, with which he feemed well pleafed; and put his hand to his mouth and forehead, as a mark of gratitude and fidelity. The deputy came foon after, made figns to me to go away, but not regarding him, he began to diffurb me; on which I pulled out my firman, and ordered the flave to hold it; he went to take it out of his hand, but when I laid hold of it, and held it faft, he feemed to be very cautious not to tear it, forbore using any violence, and foon after went away. Whilft I was abfent the aga came to the houfe 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 affured him that I would not go any more abroad. I ordered every thing to be got ready for our departure. The aga fent word that he defired to fpeak with me; and when I did not go to him, he faid he would not permit us to go away, and threatened particularly to detain the janizary. We mounted our horfes, and the janizary, contrary to my repeated orders, was for going to him again as we paffed by, and left us for that purpole, but thought better of it, and returned to us : we put on pretty faft ; the janizary, and guide to whom the horfes belonged, frequently looking back in the utmost confernation, left they should fend after us, and injure us fome way or other. But the aga could not have ftopped us, without bringing himfelf into trouble, for the guide and horfes were of another pathalic, fo he could not meddle with them :. I was no fubject, and the flave was my property; and if he had flopped the janizary, a detachment would have been fent by the janitzer aga at Guzelhiffar to have delivered him, and would have levied damages and expenses on the village.

We defeended from Eikihillar. Oppofite to it, towards the north, on the other fide of the vale in which the China runs, there is a village called Aharer; and to the right on another fide of the plain, at about a league diftance, is the village of Bopeck. They go to market from Eikihiflar to Gulfuk, which is about fix hours. Mulla, where the pafha of the country refides, is about fifteen hours from Eikihiflar. We went a league to the north, and afterwards about two leagues to the weft, and afcended near a league to a village called Lakena; about a mile from it, on the top of the hill, there is a ruined caftle, firongly fituated by nature, but it did not feem 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 houfe built by a public fpirited Turk for the reception of ftrangers, where he conftantly prepares lodgings and provisions for all comers; he feemed feemed to be a good man, and was there to receive us; he fupped and fpent the evening with us; and on our going away the next morning, the twenty-fecond, he feemed much pleafed when I expressed my gratitude, and told him, I should be glad to shew him the fame hospitality in England.

We went about two leagues north to the river Paieflu, which runs into the China, and croffed the hills to the welt for three leagues, to one of the villages called Akfhouieh; we went on a league to the weft between low rocky hills, by the fide of a rivulet, which we paffed on a bridge, and faw the remains of an old aqueduct acrofs the river, confifting of one arch; which feems to have conveyed the water from a rivulet that runs from the hills. We came into a very fine plain, and croffed it, travelling northwards two miles to the village of China, which is fituated near the eaft end of the plain, and to the fouth of the river China. I lodged here in the coffeehouse; 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 jefting with much good humour; and afterwards many of them came and fat with me in the coffee-houfe. The top of the hill had been fortified, and I faw there two or three fepulchral grots; I obferved alfo a ciftern built above ground in two oblong fquare compartments, and cafed with brick. As there are fo many antiquities, I fhould rather take this to be Lagenæ, where there was a temple to Hecate, in which there were yearly very confiderable 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 Phyfcus to Tralles, the country is meant and not the town.

From China, we croffed over to the fouth fide of the plain, and came to the ruins of an antient city called Arabihiffar, which may be Alinda, the place of refidence of Ada, queen of Caria, who had nothing left her by the Perfians but this city; and probably her kingdom was confined to this finall plain; but this queen going to meet Alexander, gave her city to him, and adopted him for her fon, who left the place under her government, and afterwards reftored all Caria to her \*. The city was on two high hills; from one of them the eaftern walls went down to the plain, and were carried on to the north for near half a mile; then turning to the weft for a quarter of a mile, paffed to the north of a remarkable building, which I fhall mention; they then turn to the fouth, and go to the top of the other hill, from which they come down on the eaft of it, and join the walls on the first hill. On the fouth fide of this hill there is a theatre, the infide and the front are almost entirely destroyed; there was an arched entrance into it on each fide near the front; and I obferved that the wall in the front of the theatre was built in a very particular manner. In the plain towards the fouth fide of the city there is a building, the grand front was to the fouth, and from the plainnefs of the bafe, I fuppofe it was of the Doric order. There are heaps of ruins within on every fide, except to the front, as if there had been feats, built after the theatrical manner like fteps, which is a reafon to conjecture that this place ferved for fome public meeting ; there appears to have been a grand colonnade to it from the eaft, and probably there was another from the weft, both running parallel with the front ; there are many ruins about this building, which feems to have had an enclofure round it; and between it and the hill are ruins of a ftrong built church. All these works are of a brown fort 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 fouth-weft in the plain, croffed fome low hills to the weft, and came again to the bridge over the China, which we had paffed to Melaffo, and returned to Guzchliffar the fame way we came; I was here recommended to a Sciote, a phyfician fettled in this city, who affifted me in every thing which lay in his power, and conducted me to the mofolem or governor, to whom I had a letter, who treated me with much civility, and offered to fend a man with me to Sultanhiffar and Nafley.

### CHAP. X. - Of Tralles and Nyfa in Caria.

I SET out on the twenty-eighth of February from Guzelhiffar, and went ten miles eaftward to a village called Sultanhiffar, near which, on a height at the foot of the mountain, the antient town of Tralles was fituated; it was divided into two parts by a ftream that runs in a very deep bed. This city is faid to have been built by fome Thracians and people from Argos; there are appearances in it of very great buildings, efpecially two in the higheft parts of the city; that to the eaft feems to have been a large temple, and the other a caftle to defend the afcent, with fome large public building adjoining to it. On the eaftern part alfo there are remains of a grand portico of two rows of pillars round an area, which is about a hundred paces fquare; and on the eaft fide of the weftern part is a theatre, built on the fide of the hill, and fronting to the fouth; it is very large, and feems to have had fifty degrees of feats in it; there are arches above it to the weft, which probably belonged to fome grand building, and further weft there are ruins of a fuburb, extending a confiderable way, where the ground is not fo high.

We went the fame evening to a town called Naflee by the Greeks, and Naffalee by the Turks, which muft have its name from the antient city Nyfa, that was at fome diftance between the hills to the north. I faw, in the way between Sultanhiffar and Naflee, many ftones of antient buildings, fet up in the Turkifh burial places, which may be the remains of the temple of Pluto and Juno, that were at a village called Acharaca, where there was alfo a grove dedicated to Pluto, and an extraordinary cave called Charonium, the air of which, in fome parts, was good for feveral difeafes; though in one fpot 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 Naflee the high mountains of Melogis retire to the north, and form a femicircle, in which there is a ridge of high fandy hills that run from eaft to weft: about half a mile in between thefe hills are ruins of fome antient town, which, I fuppofe, to be Nyfa or Nyfla, faid to have been inhabited by people of Lacedæmonian extraction; there are very little remains of it, except feveral well-built arches, moftly under ground; it appears that the city was on both fides of a ftream, as it is defcribed; on the weft fide of it there are remains of a building, which feems to have been a temple. On a very high fummit of the hill, over the city, there are fome walls, which may be Aromata, faid to be on the mountain over the city; this place was famous for good wine. The town of Naflee being near, and the hills being fo fandy, without any flones for building, feems to be the reafon why there is fo little to be feen of this city, in which there was a theatre, gymnafium, forum, and fenate-houfe. The village of Maftaura was probably near the city; for there is one now, which is at the entrance in between the hills, called Maftauro, and thefe ruins, from the village near, are called Maftaura-VOL. X. 4 R

Maftaura-Kalefi [The caftle of Maftaura]. I met with an infeription, in which mention is made both of a perfon of Maftaura, and alfo of the Nyfeans. Strabo fays, there was a place called Limon, thirty ftadia from Nyfa, going acrofs mount Megofis to the north, where the Nyfeans, and the people of fome neighbouring places had their meetings, that there was a cave near it, which went to that of Acharaca, and that fome thought this place, called Limon, was the meadow Afius, mentioned by Homer. Strabo is very particular concerning thefe parts, having ftudied here under Menecrates. Some fay Saint Gregory Nyffenus, brother of Saint Bafil, was bifhop of this place; I know not on what authority, for the place of which he was bifhop was Nyffa, probably the city of that name on the weftern bounds of Cappadocia; and the people of this place writ themfelves Nyfeans [Nutration] and not Nyffenians.

Six miles to the eaft is a large village, called Iack-Cui, which, poffibly, might be Biula, another village mentioned by Strabo. The prefent town of Naflee confifts of two parts, half a mile diffant from each other; that to the north is the place where the market is held, and where they have their fhops, it being ufual in fmall places to hold the markets at fome diffance from the town or village, probably for the greater fecurity of their families; and there being two kanes here, and fome houfes as well as fhops, it is grown into a fort of town called Naflee-Bazar, as the other is called Naflee-Boiuke [Great Naflee]; 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 Maander, and Aphrodifias in Caria.

I SET out from Naflee on the fecond of March, and went about four miles fouth to the Mæander; the river being neither large nor deep in this part, has only a flight wooden bridge over it. About a mile to the fouth of the Mæander, directly oppofite to Naflee, there is a ruined place called Arpas-kalefi, which probably is either Cofcinia or Orthopia, which were great villages on the fouth fide of that river; it is walled round, and fituated on a hill, over a little plain, between the mountains to the fourth. Turning to the caft, we flopped at the house of the great aga of this country, who was taking the diversion of hawking; we went to him, and he defired us to go to his houfe; when he came home, he ordered a man to go with me to Geyra. We went to a village two leagues further to the eaft; it is at the entrance of a narrow vale that extends fouthwards between the hills: to the eaft of this place there is a low hill, which flretches from eaft to weft, 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 fouth of the river, and that there was a bridge over it near the city; the territory of which was on both fides of the river; it was formerly famous for figs, in which the country on the other fide of the Mæander ftill abounds, is far as Guzelhiffar. The rivulet, which runs from the valley to the eaft, is probably the Orfinus mentioned by Pliny, as wafning this town. This place is remarkable of late, as it was the fpot on which the famous rebel Soley Bey Ogle was cut off in the year one thousand feven hundred and thirty-nine, with four thousand of his followers, by about forty thousand foldiers of the Grand Signor. Going about eight miles to the fouth, along this narrow vale, we left to the weft a town or large village, called Carajefu, which belongs to the Boftanjees, and is fo defended by the deep beds of mountain torrents, that Soley Bey could not make himfelf mafter of it : there are fome Christians in the town. Turning to the east, and going four miles in a plain, which is about two leagues long from eaft to weft, and a league broad, I came

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to a village called Geyra, towards the east end of it: this place is fituated on the fpot of the antient Aphrodifias. The walls are about two miles in compass, of an irregular triangular figure, the eaft fide of the town being very narrow; they feem to have been for the moft part deftroyed, 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 weft, and two to the eaft. In the middle of the city there is a finall hill, in the fide 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 fide, and of fome arches at each end of it, on which the feats were probably built. The very fuminit of the hill feems to have been a fortrefs; for this hill, and fome public buildings near, appear to have been enclosed with a very ftrong wall, cafed with fmall hewn ftone, which might be defigned for the greater fecurity of their gods, and their treasures. To the northweft of this hill are remains of a building, which I take to have been a temple built to Aphrodifia or Veuus, from which this place might have its name; and I collected from an infcription, that there was fome goddefs particularly worfhipped here. This temple is built fomething after the manner of that of Ephefus, with large piers of hewn flone, on which, it is probable, arches were turned; and, by the holes in the ftones, the building appears to have been cafed with marble; it may also be concluded, from fome remains near, that this temple was of the Corinthian order. About a furlong to the north-eaft, there are ruins of another moft magnificent temple, which, I conjectured, was dedicated to Bacchus, from an infeription there, mentioning a prieft of Bacchus, and from a relief of a tiger, and a vine, which I faw among the ruins: the walls of it are deftroyed, and the flones 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 fide, four feet in diameter, and about five feet apart, each confifting of five fromes; there were five entrances at the weft end, three of which are to the middle part between the pillars, and one on each fide; from the front there was a colonnade of Corinthian pillars of grey marble, one foot fix 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 thefe pillars, with which, it is probable, another colonnade ranged; and fome paces further, at the eaft end, there are two fluted Corinthian pillars of grey marble, two feet in diameter, which fupport an entablature. It is probable that a row of pillars went all round at this diffance; and I have great reafon to think, that between thefe 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 fouth. I concluded, that there were above fifty from eaft to weft, and between twenty and thirty from north to fouth, by fupplying fuch as had fallen down between others that were ftanding; and on all fides I faw remains of fuch pillars extending to the theatre and the other temple, all which were, probably, covered, and made fpacious fhady walks for the great number of people that reforted to this place to their public games, as it appears they did by fome inferiptions 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 femicircular wall at the east end, built in a different manner from the reft. On the north fide of the temple of Bacchus there is an altar of grey marble, like that at Ephefus, refembling a large bafin with a hole through it in the middle, cut exactly in the fame manner as that in the pavilion before mentioned, near Melaffo. A furlong to the north-weft there is a Circus, which is femicircular at both ends; it is entire within, had an entrance at each end, and confilted of twenty-five degrees

degrees of feats : the city wall is built againft it, in which there are fome very fine capitals of that fort of Corinthian order which was used in Caria. Towards the east end of the Circus there is a femicircular wall, very ill built, like that of Ephefus, which makes a circle with the eaft 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 fouth-weft corner, there are fome very fine reliefs, which feem to have been part of a frieze; they are mostly Cupids or winged perfons, encountering the giants with fpears, bows and arrows; the latter are reprefented below with two ferpents inftead of feet, turning up like the tails of tritons; at one end, Jupiter, in a fmall figure, has one under his feet, and is levelling his thunder at another; a perfon 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, fome of which are fluted, others have figures of perfons round them in mezzo relievo, with pilasters on each fide; and there are infcriptions on fome; two of them, which are in the beft tafte, and are fet in the wall near the top, have on one fide two feftoons of very excellent workmanship; in one they are supported in the middle by a naked perfou; in another by a body wrapped up like an Egyptian mummy. I found an infeription here, which calls Antioch a colony; and another makes mention of the Plarafenfes, as united with the Aphrodifians, though I cannot find any fuch people fpoken of by antieut authors. The village is a poor place; the Turks here make a very ftrong, 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 fome flaple commodity here, and that they befowed great expenses on their public games, in order to make people refort to a place which was fo much out of the way; for I found by a curious infeription, that great number of cities, even as far as the Euphrates, were partakers of their fports; and in another there is a fort of table of the fees or falaries due to the feveral officers who were employed about the games.

At Gera I went to the houfe of the aga, a venerable old man, who was one of thofe public fpirited Turks that entertains all ftrangers. I went out every day to fee the antiquities, and in the evening the inhabitants of the village came and fat with us; they were a very fqualid poor tribe of people, among whom I fhould not have thought myfelf fafe if I had not had a letter from the great aga. I fet out on the feventh on my return to Naflee; the first night I was generously entertained by a Turk, at a village called Chiflic, and arrived the next day at Naflee.

#### CHAP. XII. - Of Laodicea on the Lycus.

WE fet out from Naflee on the ninth of March, and went eaftward near the Mæander. About fixteen miles from Naflee the hills on both fides come near the river, and opening again gradually, about three leagues farther there are feveral fources of hot water rifing on the fouth fide of the river, and in the very bed of it, which exactly anfwers to the defeription of Carura, a village on the bounds of Phrygia and Caria, which was formerly full of inns, for the convenience of travellers, and of thofe who frequented the waters, which are only bathed in, and not ufed for 'drinking. This place, as well as the country about it, was, and is ftill, much fubject to earthquakes. Strabo obferves, that a whole company of people that lodged here were fwallowed up by an earthquake, in the night. Oppofite to it, on the fide of the hill, is another hot water, from which a finoke or fteam arifes as from the others; the hills are of a red 8 colour, fo that, probably, they contain fome iron ore. Two leagues further the river first begins to run near the fouthern mountains, and fo continues till it falls into the fea; we croffed 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 fouth-east part of this plain is a town, called Denizley, fituated on a low hill; the old town was deftroyed about twenty-five years paft by an earthquake, in which twelve thousand people perifhed; the town extended alfo to another rifing ground fouth of it. After the earthquake the people began to live at their gardens and farms, and there are only very mean flops 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 alfo feveral Greeks. The country near the town is much cultivated with vineyards, they make raifins of the grapes, and a fort of fyrup like treacle, which they call Becmels, and it ferves on all occafions inflead of fugar. There was a temple of the month Carus, between Laodicea and Carura, and a famous fchool for the fludy of phyfic, which might be at this place, where I faw fome ftones which had marks on them of the antient workmanship. To the fouth and east of Denizley there are very high mountains, covered with fnow, called Dag-Baba [The father of mountains]; they run eastward from the neighbourhood of Geyra, and, turning to the north, bound part of the eaft end of this plain; they then extend again towards the eaft, and from that corner a chain of low hills runs to the weft, and joins other hills, which extend to the high mountains further to the weft than Denizley; among thefe low hills, a league directly fouth of Denizley, is Efkihifar, the old Laodicea on the Lycus, one of the feven churches, which is frequently mentioned in the Revelations, and by St. Paul in his epiftle to the Coloffians, whofe city was near unto it. Thefe high mountains are the antient mount Cadmus, and where they begin to bound this plain to the fouth the hills end, which had run all along from the fea to the fouth of the Mæander, and, I fuppofe, 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 fouth 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 diffinguished by the name of this river, from others of the fame name, by the title of Laodicea on the Lycus. To the east there is a finall rivulet, that may be the Afopus, which is faid to fall into the Lycus at this place: to the weft there is another finall ftream, which is, probably, the Caprus; for Pliny fays, that it was washed by these two rivers; the latter appears to have been a confiderable flream from four large piers of a bridge, built of hewn flone, which are now to the east of the river; fo that, probably, its courfe has been diverted another way by earthquakes. The top of the hill, on which Laodicea flood, is fomewhat uneven, entirely uninhabited, and appears like a green field, except where there are remains of antient buildings. It was at first an inconfiderable city, and began to flourish after the time of the Roman conquests in these parts; and notwithstanding its miferable defolation, there are remains in it of very great buildings.

The eaftern part of the hill is lower than the reft, and towards the north-eaft corner there appears to have been an entrance up to the city, and a gate; for there are ruins of a building on each fide of the way, which feems to have been a tower to defend the entrance; and, in order to ftrengthen the place on this fide, a fecond wall was built acrofs: at the weft end there feems to have been another entrance between two heights: the north-weft corner is the higheft part of the hill, and there are foundations of walls, which, probably, were thofe of a fortrefs, as it is the ftrongeft fituation in the whole city. Further eaft, between this building and the theatre, 1 fuppofe, there was another entrance

entrance, as there was on the opposite fide to the fouth, a little more to the west than the Circus, where there is now a road acrofs 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 cafed with marble; and part of one of the piers is still covered with white marble; in the eastern building I faw an Ionic entablature; the other, which is to the west of them, was an oblong square building, which for the most part feems to have been open, and had a colonnade on each fide, there being great remains of an entablature, and no figns of a wall, except at each end; it is fifty feet wide, and a hundred and eighty paces long. The Circus is on the fouth fide 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 feats remaining, and the ground, probably, has covered two more, the ufual 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 faw in it two pillars, about a foot and a half in diameter, which appeared to me to be of oriental jafpar-agate, and if fo, must be of great value. There was an enclosed area to the north of it; on a lower ground, to the weft 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 mulic theatre. I could fee but eight degrees of feats, though I have reafon to think there were twenty; the diameter between the feats was but feventy-feven feet and a half, and the fpace which the feats took up on each fide was thirty feet; fo that the whole diameter was a hundred and thirty-feven feet fix 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 fix feet high, on which there were two Corinthian pilasters on every fide; there is a relief of a head, in the middle of the capital, inftead of the rofe; I flould conjecture, that a couplet of pillars was erected on each of them, as well as on two others, on the fides of the narrow entrances; they were probably of the Composite order; for I faw near this place a Composite capital, finely wrought, reprefenting a vafe covered with leaves, and fruit round at the top of it like peaches, inftead of eggs and darts. From the carvings which I faw about the building, it appears to have been adorned in the higheft manner.

On the north fide of the hill there is a theatre, fronting weftward to the ftreet that led into the city; there are no remains of the front of it, and the feats are broke down at both ends; the other parts are not much ruined, being built up the hill; the diameter of it within the feats is fixty-feven feet; there were about forty-three degrees of feats, and eleven defcents 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 feat into two fteps. To the east of this is a very grand theatre, the feats being about three quarters of a circle ; it feems to have ferved for the ufes of an amphitheatre, and fo, probably, did most of the theatres in the east; for I do not remember ever to have feen 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 feats was about a hundred and ten feet in diameter; there were fifty degrees of feats above the podium, or gallery at the bottom, which is fifteen broad, and is now only four feet above the ground ; there are feventeen defcents, like those in the other theatre. There feems to have been much art bestowed on the front, which was of the Corinthian order ufed in Caria; 6

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there was a defcent down from it of above twenty feet; and, as well as I could judge. the fteps made a circle with the feats of the theatre, to which I imagine they might join; for the entrance being eight feet wide, the wall, thirty-five feet on each fide of it, is built like a pedeftal, and makes a fegment of a circle, the die of which pedeftal or balement was richly adorned with reliefs; from this there extended, on each fide, in a ftraight line, a colonnade of fquare pillars, nine in number, covered with femicircular pilasters, being about two feet thick, and five feet two inches apart; this feems to have been a grand portico on each fide 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 fix inches lower the garment hangs over again in the fame manner; the whole is beautifully executed; the head feems to have been of another piece, there being a focket for it to go in, and, probably, it was of a more coftly material. At the fouth-weft corner of the city there are fome fmall 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 fouth, are remains of many ftone coffins, where, it is to be fuppofed, they deposited their dead.

There being no water on this hill, the city was fupplied by an aqueduct, which run along the fide of the hills from the fouth, and conveyed the water from fome ftreams which come from mount Cadmus; it was carried through a valley on fome arches, which are now ruined, and croffing a hill, partly on the ground, and partly on arches, it was carried through the vale, and up the hill on which the city ftands. The water runs in a channel two feet in diameter, bored through flones, which are about three feet fquare, being let into one another, and the refervoir of water feems to have been at the end of the grand building over the Circus; for a wall remains there, which is incrufted with petrifications from the droppings of the water. Strabo fays, he was informed, that the waters of Laodicea were of the nature of those of Hierapolis in making thefe petrifications, which is alfo feen in the arches and pipes; the latter have an incruftation on the infide, three or four inches thick, and the arches are loaded with this rock-work. Strabo alfo takes notice, that the fheep about Laodicea are exceedingly black, which is very true, three parts of them being black in all the country from Naflee to this place, and fome of them are black and white like the Ethiopian fheep.

#### CHAP. XIII. - Of Hierapolis in Great Phrygia.

OPPOSITE to Laodicea, about a league to the north of the river Lycus, are the remains of Hierapelis, mentioned by Saint Paul, in his epiftle to the Coloffians, which had its name from the great number of temples that were antiently in the city; it is now called Pambouk-Kalefi [The Cotton Caftle]: it is fituated on a flat fpot on the foot of a mountain, the walls of it extending up the fide of the hill, and is about a mile and a half in circumference. This city is placed by Ptolemy in Great Phrygia, though Strabo fpeaks of it under Lydia, among those cities which were of a mixed race. Philadelphia, now called Allacfhahar, 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; fo that, probably, it was on the north fide of this river, where it runs between the hills; and as Laodicea, on the fouth fide 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 fuppofe, it was at Oftraven, which is about that diftance, where, I was informed, there are fome ruins. Tripolis was no inconfiderable place; for there are feveral medals of it found in thefe parts. Between Hierapolis and Philadelphia was the country called Catakekaumene, reckoned to be a part of Myfia, or Mæonia; it was a fandy burnt foil, producing only vines; it is fuppofed to have fuffered by volcanos, and was computed to be fixty-two miles long and fifty broad.

At a fmall diffance to the eaft 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 feems to have ferved for an aqueduct, and to have confifted of two arches, one over another, twenty-five feet wide. At the afcent between this and the town there are fome flone coffins and fepulchral buildings; most of the latter are fmall, having a door at the end, and a pediment in front; fo that they appear like little temples; within them, about half way up, are flone benches to lay the bodies on, which were alfo deposited under them; one of the fepulchral monuments, which is more grand than the reft, confifts of a wall built to a rifing ground, and adorned with five pilasters, fupporting a grand entablature; on the other fide the ground is as high as the entablature, on which there is a Greek infeription; 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 fome diftance from the weft fide of the town there are a great number of fepulchral buildings, and ftone coffins, extending for half a mile. A hundred and fixty paces from the weft gate of the city there is a colonnade of pillars, two feet fquare, on which there are femicircular pilafters; it extends a hundred and fifty paces, and leads to a building which is in a bad tafte, and I fuppofe to be a triumphal arch, from an infcription over it, in honour of fome emperor; it confifts of three arches, and a round tower on each fide of it. To the north and fouth there are two or three finall buildings, and feveral 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 fide. I conjecture that thefe buildings are alfo fepulchral. The church is built with large piers, on which there are arches turned, as in the antient temples; and from this building the fepulchres extend weftward; fome of them are built like those already defcribed; others like large fquare pedeftals; and the tops of feveral of them are covered with flone coffins, of which likewife there are a great number. I faw alfo two or three circular inclofures, with an oblong fquare room built under ground, like those near Smyrna, and covered over only with three long stones; and fo are many of the other buildings; fome being worked like an arch, others like a roof, ending in an angle at top; on many of these there are infcriptions, 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 fide of the hill which is to the north of the city, there is a very beautiful theatre, which fronts to the fouth, and is the most perfect I have feen; for though the front of it is a little ruined, yet fo 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 fide in the femicircle. There is a gallery round the theatre, above which there are twenty-five feats, and I fuppofe that there were as many below it; though the ground is fo much rifen, that there are but few to be feen at prefent: the

the theatre is not entirely hollowed into the hill; and there are two entrances from the gallery on each fide near the front to the arches on which the feats are built, and from one of them on each fide, there is a defcent down to one of the doors in the front; and there are feven defcents down the feats from the top, as defcribed in fome 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 reprefented, which confirms the conjecture, that the theatres ferved for fuch diversions as well as for acting.

The warm waters here are the greateft natural curiofities in Afia; they rife to the fouth of the theatre in a deep bafon, and are very clear; they are only tepid, have the tafte of the Pyrmont waters, but are not fo ftrong, and must have in them a great quantity of fulphur; they do not drink them, though I could not perceive either falt or vitriol in the tafte of them to make them unwholefome. The fprings flow fo plentifully that they make a confiderable ftream; it is obferved by the antients, that thefe waters were excellent for dying, and that the roots of the trees at this place gave a tincture equal to the fearlet and purple, and now there are fhrubs 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 incrufted on each fide to the thickness of about half a foot. The fide of the hill, where the water runs, is covered with a white incruftation, 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 folid rock; and I obferved, towards the brow of the hill, fome hollow parts, where the rain water has fettled, round which there are partitions of a white fulphureous incrustation, probably occasioned by the motion of the water in windy weather; and in fome parts there are little heaps, which appear like white falt, but are folid ftone. In one part, where the water runs down the hill, it forms a most beautiful hanging petrification like rock work; the fide of the hills below appearing as white as fnow; and poffibly they might call this place Pambouk-Kalefi [The cotton caftle], from the refemblance of its whitenefs to that of cotton. There are ruins of walls, and a colonnade round the bafon of water, and remains of porticos, and other buildings about it : and to the north of the water there is an oblong fquare building, which feems to have had an open colonnade to the bafon; it is built in a very particular manner, as if it was defigned for the reception of flatues, and is, without doubt, the temple of Apollo mentioned by Photius, as built near the lake or bafon. To the fouth of the waters there are great remains of most magnificent baths, confishing of a large court, with a portico of fquare pillars at each end; thefe pillars, and fome others which I faw, are very curious; they refemble the Jallo Antico, or that of Siena, and feem 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 inclofed by this curious petrification. The rooms for the baths to the fouth of this area are very fpacious, and covered with arches. Another great curiofity 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 fuppofe, for the fame reafon, the waters here being of the fame nature. They promiled to fhew me this place, but brought me to a deep hole full of water near the bafon, which was more flrongly impregnated with the mineral; but it had no manner of effect on a bird which I put on the water. They fay the water is exceedingly deep, and that formerly it was noxious. If it agreed with the fituation defcribed by Strabo, I fhould have thought that this was the cavern, and that it had been filled with water, by a fpring VOL. X. breaking

breaking into it; but as he deferibes it under the brow of the hill, in a fquare inclofure of about half an acre, it might be a place to the fouth-weft of the baths, where, below the brow of the hill, there is a high wall, which runs from the hill to the fouth, and then turns to the weft, the water having been diverted to it, probably, on purpofe to cement the building, which looks like the natural rock, though, when I was on the fpot, as this did not occur to me, fo 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 fuch a vapour does not at prefent proceed from it, as it is a thing that is not known.

I went from Denizley to fee Laodicea and Pambouk, having taken up my quarters there in one of the molt private coffee houfes. The officer here came to demand the harach, or yearly tax upon Chriftians, on which I produced my firman, which, according to cultom, was carried to the cadi, who faid, if I would pay him a fum, amounting to about as much as the harach, I fhould not be obliged to pay that tax, and, on my refufal, he gave orders that I fhould not be furnifhed with horfes to go on ; upon this I applied to the aga, who did me juffice, and was fo generous as not to accept of a prefent which I fent to him as a mark of my gratitude.

#### CHAP. XIV. - Of Coloffe, Apamca, Cibotus, and Synnada, in Great Phrygia.

FROM Denizley we continued on our journey to the north-eafl, and went by a large ftream 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 eaft of that city. At the bridge, where we paffed over the Lycus, there is an antient well-built kane, called Accan; it is of white marble, and was, doubtlefs, built out of fome antient ruin. I faw a head of a flatue in the walls, a relief of Medufa's head, and another flone with a relief on it of two dragons. Mount Cadmus turns here to the eaft, and runs fo for about fix miles; at the northern foot of it there is a rock with a caftle on it, which, with a village below it, has the name of Konous. This was the ftrong hold of Soley Bey, where he generally refided, and had eleven cannon for his defence : it is thought to be Colofse, mentioned as near Laodicea ; to the inhabitants of which city Saint Paul's epiftle to the Coloffians is addreffed. All over the plain there are fmall channels made for the water to pafs, which are now dry, but they are incrufted 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 femicircle over the valley, and the bed of a river, which runs in it; acrofs this fpot there is a row of flones fet 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 ftones like thefe fet up an end at them, and fome little pillars crowned with pyramids, I conjectured that fuch tombs were likewife under thefe, which might be made in a line in this regular manner. To the fouth of thefe and of the rivulet there is a high fquare piece of ground, which feems to have been regularly laid out for a fortification, the banks all round being like a hanging ground; and there is an afcent to it on the north fide, over which there is a raifed work; it is a plain fpot, on which there are no ruins, and the people fpeak of it as an unfinished fortrefs; which, if Colofsè was near, might be defigned 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 fouthern bounds of a fine vale about a league wide, and four leagues long, in which, possibly, the town Themisonium might be fituated. On the

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fouth fide of the above-mentioned hills there are waters like those at Hierapolis, rifing on the fide of the hill, and running down in the fame manner; they incrust it with a white petrification; and on the opposite fide 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 fpoke kindly to us, but we were fenfible that we were in great danger from them : when we afcended the woody mountains, the janizary looked pale, and owned he never was in fo great a terror; for thefe Turcomen, when they attack people, fhoot from the woods, and travellers are wounded or murdered without feeing any enemy. We croffed over the high hills to the northeaft, and came to a village, where we were conducted to an uninhabited houfe, and two green heads foon brought us a hot fupper, and I treated the village with coffee. On the fifteenth we went on in this fmall plain, which leads to the north-weft 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 weft fide of them for about twelve miles, and goes in between the hills, going, as I fuppofe, about fouth-weft, and comes into the plains of Laodicea; and, it is probable, that between thefe hills were the ruins of Tripolis, as well as that lake, which Strabo mentions between Laodicea and Apamea. The Mæander runs to the weft, at the diftance of eight miles from the north end of the plain, turning fouth when it comes near the weft fide of it; it before runs through a plain joined by this, which extends to the eafl; that plain is about two leagues wide, and four long; at the eaft end of it there is a high hill, and a village called Dinglar, where the Mæander rifes, and, as they fay, falls down a hill from a lake at the top of it, where, as I was informed, there are fome ruins, but could not have the opportunity of a caravan to that place, having travelled fo far in fafety without company. Strabo fays, the Mæander rifes from a hill of the Celæni, where, according to Livy, there was a ftrong fort. Metropolis feems to have been between this place and Apamea. Going over the Mæander, where it croffes the large plain, we lay at a village on the north fide of it, and having travelled eight miles, came to a town called Ifhecleh, under the hills which are at the north end of the plain, and, according to Pliny, had the name of Signia. This place is fituated at the rife of a river, which must be the antient river Marfyas, now called Ochieufe, and confequently this muft be Apamea Cibotus. A more delightful fcene cannot be imagined than the rife of this river, which flows out of the foot of the mountain in eight or nine ftreams, fome of which are large; the water is very clear, and all the ftreams foon unite, and run through the plain into the Mæander. The place is fo pleafant, that the poets fay, the nymphs, taken with the beauty of it, fettled on the rock over the rife of this river. Here alfo, they fix the famous contention in the art of mufic between Apollo and Marfyas. These fables Strabo feems to place at the rife of the Maander; and Quintus Curtius alfo defcribes the rife of the Mæander, and applies it to the Marfyas, in faying that it rifes from the top of the hill, and falls down the rocks with a great noife. 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 fuburbs of it might extend near as far as the Maander; and fome authors might choofe to diftinguish it as being on the Mæander, which was a noted river; and when that river is faid to rife at Celæne, it must be underflood of the mountain of that name, though Strabo feems to place the town Celæne at the rife of it, which, by a finall correction, may be underftood, that Celane was fomewhere on that mountain. There are many difficulties in relation to the account which different authors give of the rife of thefe rivers, and of the towns about them; the greateft is to reconcile the account they give of them as rifing from the fame fources,

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as they feemed to be fourteen miles apart ; but Maximus Tyrius, who was on the fpot, feents to reconcile them; for he fays, that they rife from the fame fountains, which, by others, are called a lake over the head of the Mæander; fo that we are to fuppofe, that the Mæander rifes at the lake, and that another ftream is loft under the hills, and afterwards comes out here at the foot of them. There are many pieces of pillars and wrought ftenes here, and fome few inferiptions; but most of them are imperfect. At the fouth fide of the town there are foundations of fome large buildings, where they lately dug out a ftone, on which there is an infeription that mentions the council and people. Over the town is a very high freep hill, on which are fome little remains of the antient fortrefs, which was fo ftrong 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 furrender, if Darius did not come to their fuccour in fixty days, Alexander thought proper to wait fo long to have it on those terms: it was a fatisfaction to buy at this place the medals of that great man, though I had them before, fuppoing they might be left here by his army. The fecond name of this city feems 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 prefent town; and he called the new town Apamea from his mother; which, to diflinguish it from other cities of that name, had the name of Apamea Cibotus. Poffibly the paffage of Strabo may be corrupted, which mentions Apamea at the mouth of the Marfyas, which floud have been faid to be at the rife of it, becaufe he fays immediately after, the Marfyas rifes at the city, runs through it and the fuburbs, and falls into the Mæander; and Curtius fays, that, after it has passed the city, it was called the Lycus. This place has often been deftroyed by earthquakes, and I felt one there which continued a confiderable time. Strabo fuppofes that they were antiently worfhippers of Neptune, and had their name from his fon Cælanus by Celæna. This river produces great plenty of large cray fifh and fine carp of an extraordinary fize, both which are fold at fuch low prices, that the common people eat them as the cheapeft food : there are no Chriftians in the town, except a few Armenians, and two or three Greeks who come with their goods, and lodge in the kanes. I faw here fome fragments of pillars of Cipollino marble, being of a most beautiful pale green, with a variety of shades; I had feen of the fame fort at Alexandria in Egypt, and it is probable the quarry is in this country.

Soley Bey was fo abfolute a mafter of Ifhecleh that he put an aga into it. I thought it proper to make a finall prefent to the governor, and the people were very civil. An effendi of the law came and fat with me, and was very inquifitive about the age of thefe antiquities. Another Turk came and informed me where all the antiquities were, and one of them fent to me to copy an infeription that was in his houfe; and I made this obfervation in general, that the Turks are commonly a better people where they are at a diftance from the fea, being much exafperated on the fea-coafts by the treatment of the corfairs.

The plain between Ifhecleh and the rife of the Mæander is bounded to the north and fouth by high hills; in this plain there is a river that falls into the Mæander, called Bouarbafha, which, probably, is the river Orgas, that is faid to have fallen into the Mæander above the Marfias; and Apollonias Metropolis might be about that place, as Sanaos probably was towards the fouth end of the great plain we came through, where I faw many ftones of antient buildings in the Mahometan burial places. I make this conjecture from the order in which Strabo mentions the places to the fouth of the Mæander, going from weft to eaft. Ifhecleh is about fifty miles from Satalia in Pamphilia, the old Attalia,

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To the eaft of the rife of the Mæander is that part of great Phrygia, called Phrygia Parorius from the mountains of that name, which run acrofs it from eaft to weft; on the north fide of them was Philomelium, which I take to have been at Sparta; on the fouth was Antioch of Pifidia, which probably was at Bourdour, where there are great ruins; it is twelve miles from Sparta in the way to Satalia, thefe being about eighteen miles apart; thefe places are on the borders of Lycaonia and Ifuria.

On the twentieth we fet out with the caravan from Ifhecleh, croffed 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 fouth-eaft, which feems to extend a great way, and which I take to be the north part of Phrygia Parorius. I conjecture that Synnada might be fituated in this plain of Sandacleh, though it is rather too large for that which Strabo defcribes, as only fixty ftadia, or eight miles probably in length. There are not the leaft marks of any antiquities at Sandacleh, except on a hill to the weft of the town, where there are ruins of an old caftle, on which there is a Turkish infeription, and probably it is a building of the middle ages. A league before we came to this town we passed by fprings of hot waters, and three baths built at them; there are here fome little ruins of buildings; but I think not confiderable enough for fuch a city as Synnada must have been, where the Roman conventus was held. The hot waters before mentioned have a ftrong chalybeat tafte, feem to be very good, and are greedily drank by the people of the caravan who pass by; Synnada was famous for a quarry of alabalter\*, and I faw in thefe parts fome few pieces of the whiteft kind. We flayed that night at Sandacleh, and on the twenty-first croffed over the mountains into a fmall plain that would better agree with the defcription of that in which Synnada flood; but I could not be informed of any antiquities about it. It was very cold frofty weather, and we afcended with great difficulty fome low mountains covered with fnow, being obliged to walk great part of the day; and not having water with us, I was fo exceedingly thirfty that I drank of the fnow water wherever I could find it, which, without any other effect, in about three days, as I imagined, caufed my arms to break out in blifters in feveral parts, fomething in the manner of St. Anthony's fire. We came much fatigued to a village, where they very officiously fupplied us with fuel, and provided a plentiful fupper, without expecting any return. On the twenty-fecond we defeended the hills for two hours into a large plain, extending beyond view to the eaft, and at the foot of them came to Carahiffar, towards the fouth-weft corner of the plain.

#### Of Carabiffar, the antient Prymnefia; and fome other places in Great Phrygia.

CARAHISSAR is diffinguished among the Turks by the name of Aphioum Carahislar, on account of the great quantities of aphioum or opium which is made here. I had great fatisfaction in finding by an infeription that Carahislar is the antient Prymnefia of Ptolemy, because it is of great use in making conjectures as to the fituation of other places mentioned by that author. This city is commonly faid to be half way between Smyrna and Angora, being feven 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 fituated 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 fortrefs; the rock is a fort of bastard brown granite; it is of a black hue, from which the town is called

"White marble fpotted with red. See Pliny. The alabaster was probably stalactitic.

Carahiffar

Carahiffar [the black caftle]; it is fo very fleep that it would be impregnable if fupplied with provisions and water, and it feems 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 fhops provided with all forts of things, being in a plentiful country, and many caravans pafs through it. It is the refidence of a pasha. There are in the city ten molques; 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, befides feveral merchants and tradefmen, who ftay 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 bifhop, 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 Carahistar, and at Goula two days journey further, and about a place called Goirdas, twenty miles to the fouth west of Goula, and towards Akisfar, the old Thyatira; but further east they make mostly that fort, 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 impofed on Chriftians; and my firman or paffport 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 faid, I muft pay him a certain fum, and then he would return it to me. I refused to prefent what he requested, and fent 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 prefent of a greater value than what he demanded. I accordingly dispatched the janizary to the pasha, who fent one of his fervants to defire the mulla to let him fee the firman, and the pasha gave it to my janizary. I afterwards, out of gratitude, prefented his caia with cosse, and the pasha with fome fweetmeats I happened to have by me for fuch an occasion. Whilft I was at Carahiffar, a young Bohemian made a flave at Belgrade came to me, who had turned Mahometan on his mafter promising him a wife.

Achfhaher or Oxfhaher, is fituated about thirty miles east north east of Carahiffar; there are fome 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 Conftantinople paffes through this country, I fhall give fome 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 Afia Minor. He went from Aleppo twenty miles to a hamlet called Caffue, where there are feveral Greek inferiptions; thirteen miles further is Tefeen, and thirty-three miles beyond that is Antioch, from which it is twenty-feven miles to Baylane, and twenty-four further to Baias, though the last computation feems to be rather too great ; it is feven miles to Curtculu, and thirty-three further to Adana, most of which places have been mentioned before. From Adana there is a pleafant road over fmall hills, and through fine valleys on the banks of a river, which, I fuppofe, is the Cydnus. I wenty-two miles from Adana there is a ruined kane called Chockel; from this place the road begins to a cend mount Taurus, ealled by the Turks Hagem-Dagli. The way is very rocky, and there are feveral narrow paffages in it; over one of them there is a fortrefs called Dulack or Daverent, conjectured to he Fort Davara, mentioued by Tacitus; it is about a mile from Ramadan-Ogli, which is twenty-feven miles from Chockel ; the air of Adana being very had, 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 Carafu [the black water], fuppofed to be the Cydnus: here it is conjectured Cyrus had his camp, mentioned by Xcnophon ; the road croffes the river, and leads to a large village called Olufia, twenty-four miles from Ramadan Ogli. This place is remarkable for nothing but a breed of large maîtiff dogs, which the people take out with them to deftroy the boars and other wild beafts. The road is moftly over hills, almost as far as Eraglia, which is in a large fruitful plain, and feems to be part of Lycaonia ; this town is OD

We fet out on the twenty-fifth with the caravan, which was going from Smyraa to Angora, and had froft and fnow, and a very fevere wind. We croffed the plain about two leagues to the north-eaft, paffing over a large ftream, which poffibly may fall into the Halys, and fo into the Euxine fea. We went over fome low hills, and among them came to a ruined village, where there are many fepulchral grots, and fome figns of antient buildings; among them I faw a fine capital of the Ionic order. We lay at a village in a large kane built like a barn, about eighteen miles from Carahiffar. On the twenty-fixth we came into a finall plain, and going between other hills to the northeaft, we croffed another plain about a league over, in the middle of which there is a tower, well built of brick and ftone, there being one tier of hewn ftone, and five of brick alternately; it feems to be a building of the time of the firft eaftern emperors;

on a river, which I fuppofe falls into the Halys, being to the north of mount Taurus ; it is twenty-four miles from Olufia. The foil of the plain is falt, and there is a very falt lake towards Carabonar [the black river], which is thirty-three miles further; it is a barren fandy plain, in which the road continues twentyfour miles to Ifmit, and thirty-three to Cognia, the antient Iconium, which is about three miles from a part of mount Taurus, called Gaur-Dagli. Cognia is fituated on the fmall river Mariam, which is loft in the gardens, and does not extend as far as Curchumbahr, fuppofed to be Palus Trogilius ; it is about eight miles to the north-eaft of the city, and is dry in fummer. This city is large and ill built ; there are a great number of Greek and Latin inferiptions in the walls. From Cognia, the road is through the fame kind of country ten miles to a ruined place, where there is an imperfect Greek infeription, and twelve miles further to another ruined place called Curfunnu, where there are fome Greek inferiptions, and the head of a coloffal flatue, of a black flone, about two feet in length. A mile further is Latic, conjectured to be Laodicea Combufta, where there are a great number of Greek inferiptions; paffing by a town called Arcut, thirtythree miles further, there is a large town called Ulgun; beyond it is a confiderable ftream, which pours down from the mountain, and foon 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 fmall eminences, for thirty-three miles to Oxfhahar or Achfhahar, which I fuppofe, may be Eumenia in Great Phrygia. A river runs through the middle of it, which is probably that which I paffed to the north of Carahiflar, and fuppofed to fall into the Sagaris; there are many Greek and Latin inferiptions here, fome ruins, and a relief of a Roman eagle in marble; a pafha refides in this place. The road is very pleafant for fixteen miles to Seleuchtier under the mountains, which was conjectured to be Seleucia or Saglaffus, there being fome 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 well near the foot of the inountains, the way to Conftantinople being to the north-weil; from this place the road to Conftantinople croffes a plain, and over a river on a bridge made of fome ruined buildings ; this, I fuppofe, to be the river which I paffed two leagues to the north of Carahiffar, and about thefe parts a caffle was feen to the fouth on a high rock, which I conjecture might be Carahuffar. After fixteen miles the road to Conftantinople paffes through Belawoden or Bilezugan, a large town, and three miles beyond it, comes to the mountain called Emir-Dagli, Anadoli-Dagli, and KefchierDagli, in which there are feveral grottos that feemed to be catacombs. The road was pleafant for thirty-three miles to Shroff-Pafha-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 Dervilhes ; from this place the country is uneven for twenty-four miles to Efki-Shahar ; about half way there are fome ruins, and Greek inferiptions at a place called Angura, which was conjectured to be Ancyra of Phrygia. Efki-Shahar is a large city at the foot of a flony mountain, probably Sipylus; a river runs near it, which was conjectured to be the river Hermus, and if fo, this muft be the beginning of the plain Hyrcanus. There is a delightful road for twenty-four miles through a pleafant wood called Surmines, and by many fprings to a fmall town of the name of Seguta ; the road is then through a country, partly woody, and partly improved with mulberry gardens for the filk, 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 Leff key, fituated 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 palles for nine miles through a most agreeable country, full of delightful feenes in the valley of Hnic, till it comes to Ifnic the antient Nieza. From this place to the bay of Nicomedia the road is pleafant for nineteen miles, and the paffage by fea to the north-weft is about eight miles ; fix miles beyond it is Gavife or Gebfe, which was supposed to be the antient Lybyffa, 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 erofs over to Conflantinople.

there

there are in it two or three imperfect fepulchral inferiptions on ftoneswrought like foldingdoors; and I faw many of the fame kind at Carahifiar. 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 ftones with reliefs in the fame manner. a great number of broken pillars, and other pieces of marble. This place is called Efki-Jeldutch [Old Jeldutch ] from a village of that name, which is to the eat; 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 eaft, where both the plains join ; this great plain in fome parts is at leaft twenty miles broad, and extends beyond view to the north-weft and fouth-eaft : it is an uneven down, of a very barren white clay, which produces little herbage, not being improved, except where it is watered by itreams, on which the villages are fituated; it is all an open country, without trees, and fo are all the plains after we left Konous. Having travelled about eight miles in this plain, and thirty-fix from Carahiflar, we came to a village called Alekiam, where we lay; here are fome ruins and a few inferiptions; one of them in Latin is of the time of Conftantine\*, Going on about four miles we paffed a bridge over a large ftream, on which, and in a burial-place near, are fome fragments of fepulchral inferiptions. Travelling fix miles further on the twenty-feventh, we came to an ill built town called Sevrihiffar, fituated at the north-east fide of the plain, at the foot of a long rocky hill of a bastard grey granite. There are ruins of a fortrefs on the hill over the town, and in the Armenian burial-place are feveral antient fepulchral ftones, many having two fets of foldingdoors cut on them in relief, and on fome there there are Greek infcriptions of no importance; there are also here three or four statues of lions; and I faw four or five in the town; on one I found a fepulchral infcription. This I conjecture, from Ptolemy, might be Abroftola. This town is governed by a mofolem fent by the killer-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 archbifhop of Angora. It is probable, from the ruins that are feen, and which the people give an account of, that there were many confiderable antient villages and fome towns in this plain, one of which might be at a place called Balahazar, four miles to the foutheaft, where I heard there were feveral remains.

# CHAP. XVI. - Of Galatia in general; and of Angora, the antient Ancyra, in Galatia.

WE fet out on the thirtieth, and went only four miles, where we first faw the fine Angora goats. On the thirty-first we had fnow 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 fmall, not being far from its rife.

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 alfo between Bithynia and the Mariandyni. We came into the fouth part of Galatia, which

<sup>\*</sup> In this infeription I found the word Amorianorum, fo that probably Amorium was in thefe parts; and this plain might be the country of Amorium, mentioned by Strabo. I conjecture that fome antient monaftery might have been at this place, that the ftones were brought to it; and that the town of Amorium was probably at a place called Herjan, about fix miles to the fouth-eaft of Jeldutch, where I was informed there are antiquities. According to the Tables Abstroftole was eleven miles east of Amoriu, which agrees with the order in Ptolemy, who goes from the north-weft to the fouth-east, and then begins again at the north-weft; for his longitudes and latitudes are not to be regarded as to these places.

was inhabited by the Tectofages, the eaftern part, being the feat of the Trocmi, and the weftern of the Toliftobogii, all originally Gauls, the firft being fo 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 thefe three people were divided into four parts called tetrarchies, each governed by its tetrarch, judge, general, and two lieutenant generals. The council of thefe twelve tetrarchs confifted of three hundred perfons, as may be fuppofed a hundred of each tribe, who met at Drynæmeton, and had the fole power of judging in all cafes of murder. About the time of Auguftus this country was fubject 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 ftop at the river Sacari, becaufe the waters were high; they have great plenty of very large carp in this river, which the Turks fkin, and throw away the head before they drefs them. They are very much diffreffed in thefe parts for fuel; and commonly make ufe of dried cow-dung. On the first of April we croffed the river on floats of timber, the horfes fwimming over; the reft of the way was mostly over uneven downs to the east north-east. On the fecond we travelled fixteen miles to a village which is twelve miles from Angora, where we were met by the broker janizary and fervant 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 horfe, 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 cafile or fortrefs of the Tectolages: it was made the metropolis of Galatia under the reign of Nero, and fo it is called in the inferiptions that are found here. The emperor Caracalla having been a great benefactor to the city, it was called Antoniniana. The antient city feems to have been on the fame place as the prefent, except that in fome parts it appears to have extended fomewhat further to the welt. On the east fide of the plain, near the mountains there are four or five hills; Angora is on the weft and fouth fides of one of the largeft of thefe hills, which is furtheft to the fourth; on the fuminit of which there is a large caftle; the city also extends a little to the north-well of the hill, and flretches on the north fide to another finall hill, or rather rifing ground, on the top of which is the principal molque called Hadjee-Biram, near which is the temple of Augustus, and the famous infeription of Angora: the walls extend further north, and go up the middle of a final high hill called Orta Daug, from which they come down to the finall river Tabahanah, which runs east and north of the caftle hill, where they are joined to the caftle walls by a wall twenty feet thick, built across the river with two or three holes in it, through which the water paffes: this feents to be defigned to keep up the water, in order to fupply the caftle in a time of diffrels; for there is a private paffage down from the caftle, 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 caftie. which cannot be much lefs than a mile in circumference; it has a wall acrofs the middle of it, and a firong tower at the fummit of the hill, which to the north and east is a fleep precipice. The caffle itfelf is like a finall town, and is well inhabited both by Chriftians and Turks. The river, which runs by the calle, together with another VOL. X. rivulet 41

rivulet called the Infueh, which runs to the weft of the town, falls into a larger ftream called Chibouk-Sueh, which paffes near the Armenian convent a mile to the north of the city, and runs into the Sacari; and though there are fo many rivulets near the city, yet it is ill fupplied with water, which for common ufe they carry from the river to the higher parts of the town on horfes, either in leather bags, as at Cairo, or in earthen jars, put into a box or frame on each fide of the beaft ; 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 fend for their water half a mile to a fountain. The air of this place is effeemed to be very dry, and good for afthmatic conflitutions, but pernicious to the fanguine. 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 prefent walls of the city are very ill built, and confift chiefly of the flones of antient buildings put together only with mud, fo that a great part of them are fallen down; they were built about fixty years ago againft the rebel Gadick, who ravaged the country with twelve thousand men, and was afterwards made a pafha. Though many of the houfes of the city are very good within, yet the buildings on the outfide make a very mean appearance, being all of unburnt brick; the ftreets are narrow, and the city irregularly laid out : they have, however, a handfome ftone building covered with cupolas, which is a bezeftan for rich goods; thefe are buildings only of one floor with flops in them, like the exchanges in London; they have about twelve large molques with minorets, and feveral fmall ones, near a hundred in all.

As to antient buildings there are very few remains of any. To the weft of the walls there is a fmall ruin which is built of brick and flone, and feems to have been part of fome antient temple, but it is fo deflroyed, that no judgment can be made what fort 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 for the second for the second s building of white marble, about ninety feet long, and fifty broad; it ftands north and fouth; the walls are three feet three inches thick, and the ftones are channelled at the joints. It is built on a bafement; and there is a cornice round at the top, both infide and out, adorned with fculpture. At the diftance of twenty feet from the fouth end, which is open like a portico, there is a grand door, the frame of which is very richly carved; at the fame diffance from the north end there appears to have been another partition; and it is very probable that there was fuch another door, and that there were four lofty columns to each portico; fo that the middle room is about fortyfour feet long, and has a fecond beautiful entablature feven feet below the upper one, which is adorned with feftoons, and on each fide below it there are three windows with temicircular 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 infide of the portico, to the fouth, is that famous infcription, which is the fecond volume, that Augustus left with his will in the hands of the vestal virgins \*, and ordered to be cut in two brafs plates in the front of his maufoleum in Rome. The infeription confifts of fix columns, three on each fide of the portico, each having between fifty and fixty lines in it, and each line about fixty letters; on the outfide of the eaftern wall I faw part of it cut in Greek, and part might be on the west fide; 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 : foine houfe are built against the other parts of it.

• De tribus voluminibus, uno, mandata de funere fuo complexus est : altero, indicem rerum à segeflarum; quam vellet ineidi in aneis tabulis, qua aute mausoleum statuerentur. Sueton. Octavius 101. The title of the Latin infeription is in three lines over the three first columns, as that in the Greek appears to have been in one line on the east fide; which is a good reafon to fuppofe that the whole Greek infeription was on that fide, becaufe the Latin begins on the weft fide. The greateft part of the antient buildings were of an afh-coloured marble, with veins of white in it, which are brought from the mountains to the foutheast, where I faw alfo 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 fome pilasters, confisting of a cymatium, two lifts, and flutes about a foot long, and under them a quarter round, adorned with eggs and darts. Towards the north-weft corner of the city there is a very extraordinary pillar, the pedeftal of which is raifed on a ftone work about ten feet above the ground : that work probably was cafed with marble, which might have an infcription on it, and be adorned with reliefs; the fhaft 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 lifts, all those members being three inches wide ; the capital confifts of four plain circles fomething like pateræ, with leaves on each fide of them, the work above this fomewhat refembling a Tufcan capital : the ftyle of the fhaft has no bad effect; but the capital is rather in a Gothic tafte: it may be supposed that this pillar was created to the honour of the emperor Julian, when he paffed through Ancyra from Parthia, there being an infcription to his honour in the caftle walls. There are many stone pipes of aqueducts about the town, fuch as are described at Laodicea, by which the water ran along on the ground, as it does at prefent from the river, there being towers at certain diftances, in which the water afcends and defcends in earthen pipes, to make it rife to the higher parts of the town, which is a method much practifed in thefe countries.

The city of Angora is governed by a pasha and cadi; fome compute that there are a hundred thousands fouls 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 fouls, are Greeks, the reft Armenians ; twothirds 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 feven children uncorrupted; I faw 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 fuffered. The Armenians have a large convent a finall mile to the north of the city; here their archbishop of Ancyra refides, with his fuffragan; they are not of the Roman church. The Greeks alfo have an archbifhop 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; ['Egagyos maons radatias] he has now no bifhop under him, nor have any of the archbifhops of Afia Minor. In a Greek church in the caftle there is a transparent piece of alabafter of a yellowish colour ; many authors make mention of it, and the Greeks imagine it has fome miraculous effects, though there is a much finer piece of the fame fort 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 apoftates, and fome other points of difcipline.

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They have a frade here of the hair of common goats, which grows fhort under the long hair; it is taken off from the fkin after they are dead, and is fent to England, and other parts to make hats; the French alfo of late buy up yarn of fheep's wool, in order to fend it to France; but the great ftaple 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, infomuch, that if they are carried to another place they degenerate; as to the east of the Halys, and on the other fide of a river that runs from the north into the Sagari, and alfo to the fouth of Sevrihiffar: they are very beautiful goats, moftly white, but fome are of an afh colour, and very few black; the hair or wool grows in long curled ringlets; fome of it is even a foot in length, the fineft is that of kids of a year or two old, and when they are about fixteen years old, it grows coarfe, and in a manner turns to hair; it is fo exceedingly fine that the most experienced perfons could not know it from filk, but by the touch; they are florn without washing about the month of May, and the wool fells for two dollars an oke; the common fale of yarn is from two and a half to fix 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 fometimes water, and they make a ftuff they call fhawl of two threads, which is like our fineft ferges; it is either plain or ftriped, and both are worn by the Turks for fummer garments; they make also camlets even to thirteen threads for European clothes. The export of the wool out of the country is firstly prohibited, becaufe the inhabitants live by the fpinning of it; every thing that we call mohair, camlets, and prunellas, are made of it, and alfo the beft plufhes, of which great quantities of the flowered fort are made in Holland. The export was pretty near equal to England, France, and Holland, amounting to about five or fix 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 funk, and that the greatest export now is to France, and next to Holland; what is exported being from three to fix dollars an oke. This country produces a very good red wine; and they have excellent rice on fome rivers not a great way from Angora \*.

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• At Angora I made the beft enquiry I could about those places, to which I did not find it convenient to go. Cogni, about four days journey, or feventy miles to the fouth fouth-east, is the antient Iconium in Lycaonia: there are in it about fifty Greek families, who have a church, in which, they fay, 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 falt lake, now called Cadoun-Tousser, which is the antient lake Tatta, mentioned by Strabo; they fay now that a body, or any other thing thrown into it, turns falt, that is, I suppose, is incrusted over with falt : all these countries are supplied with falt from this lake; it is brought in scaled upper Haimana, and that to the north north-west is called lower Haimana, where there is a great fearcity of water; and it answers to the defeription which Strabo gives of that part of Lycaonia: both these are governed by a waiwode, and did belong to the fultaness mother.

Cxfarea in Cappadocia is about a hundred and eleven miles to the weit fouth-weft of Angora. The road goes over mountains called Almadaug for eight miles to Petzeh, then paffing Curckdaug [The Spade Mountain], which may be mount Magaba, in fixteen miles it brings to Caragikilieh, two miles from which there is a ruined convent or church called Tetzch, and at the door of it there are two flatues of lions : half an hour further is a bridge over the Kifilermack, the antient Halys, which is built with feven arches. The road, I fuppofe, after this continues on near the Halys: fourteen miles further is a willage called Camana, and at the end of eight more, is the city Kirfaer, ficuated in a valley. Sixteen miles further is a large village called Hadice-Bertas, where there is a kane, with a charitable foundation to give food to all perfons and their beafts who travel that way. Twenty-four miles further is Biram-Hagilech, where there are no houfes, but fome grottos inhabited by about two hundred families. Ten miles further

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#### IN THE EAST.

### CHAP. XVII. - Of fome places in Galatia, and Paphlagonia, in the road to Constantinople.

AS I found that there was nothing very remarkable in the direct roads to Conftantinople or Bourfa, I determined to go three days journey to the north of Angora, into the

is Achmes Kalify, which is a caftle on a high hill over the river; opposite to it is a high mountain, from which there falls a great cafcade 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 fixty paces over. I was informed that there was a Greek infeription on it : the Christians call it St. Helen's bridge, being, as they fay, built by her. Twelve miles further, over the plain, is Cæfarea in Cappadocia, called by they lay, built by her. Twelve miles further, over the plain, is Carlatea in Cappadocia, cancer by the Turks Kaifar. This town is divided into a hundred and eighty Mahometan parifhes called Mahalleh, to each of which there is a mofque, with a minoret called Jammè, or a fort 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 firiped calimancoes, used by the common people for garments; and they have alfo a trade in that fort of goats hair, which is ufed to make hats. About an hour to the north of the city is the mountain of St. Bafil, called by the Turks Ali-Daug ; it is an afcent of five hours. Half way up there is a magnificent eiftern, to which there are four entrances, it has fifth in it, fome of which, they fay, 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. Bafil, who was archbiship of Cæfarea. An hour and a half, or a league to the welt of the city is the cemetery of St. Gregory : near the city alfo is mount Argias, the antient Argæus, which is always covered with fnow; it is of a foft ftone, and full of grottos, which are faid by fome to have been the habitations of hermits, but it is more probable that they were the places in which the inhabitants of Cæfarea deposited their dead. Towards the foot of it there are feveral monuments, which confist of a cupola, built on four pillars; there are inferiptions on them in a character not known, which, they fay, is Perfian, and they call them the monuments of the Persians. Three days journey from Cæfarea is Adena, the antient Adana near Tarfus.

Tocat is about a hundred and feventy-two miles to the weft-north-weft of Angora; and Changreh is about thirty-eight miles from Angora in that Road, which, I fuppofe, is the antient Gangra; and I was informed that there are remains there of an old building, it having been the place of refidence of fome ef the kings of Paphlagonia : twenty-four miles further is Tocia, which I imagine might be Pompeiopolisin Paphlagonia, because the Tables place it in the way from Gangaris to Sinope, though the distance of thirty-five miles feems to be too great : here alfo, they fay, there are fome antiquities. Thirty miles further is Ofmanjieck, which, if I miftake not, is at the paffage of the Halys : twenty-four miles further is Mafouan, which must be in Galatian Pontus. Here alfo, they fay, there are fome figns of antiquity, but what place it was I cannot conjecture, unlefs it might be Virafia of the Tables. Sixteen miles further is Amafia, which retains its old name, and is on the river Coderlick, the antient Iris; this is the birth place of Strabo; here are likewife fome ruins. Tocat is forty miles further, which I should take to be Neoexfarea; it is fituated on a hill, and has feven Armenian churches in it, and one Greek church; there are fome Jews in the city. About four days to the east of Tocat there is a great convent called Pfulema, 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 monafteries that I could hear of in Afra Minor. This town has a traffic in copper veffels : eight miles east of this place is Gumenack, where, they fay, there are fome ruins : twenty-four miles from it is Siwas, the feat of a patha, which might be Sebaftiopolis, there being fome 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 Jerufalem, and the road to it from Conflantinople is one of the great roads into Perfia. From Angora to Sinope, where Diogenes the Cynic was born, it is near four days journey, about fixty-four miles; no caravans go to those parts, the Euxine fea being dangerous, and the ports of it are bad, which is the reafon why there is little trade that way; and if the Black fea was much navigated, it would hurt both Conftantinople and Smyrna, though the danger of it must be the principal reason why goods are carried such a long journey by land from Conflantinople to Tocat, which cannot be above four or five days journey from the fea.

Angora is computed to be about a hundred and feventy miles from Conftantinople. In that road, eighteen miles from Angora, near a place called Ais, there is a very hot bath, which people can bear but a flort time; and it is chiefly ufed for ulcers and ferophulous diforders. Sixteen miles further is a town called Beybazar, fituated on fome fmall hills, and, as well as I could learn, is not above feven or eight miles to the north of the Sagaris; if it was not a place that is very defitute 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 cuftom 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 horfe, and taking a collation on the fide of a ftream, 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 refembles Savoy: at the first entrance into it I faw a bath called Kifdje-Hamam; they are chalybeate waters, not very ftrong, but tepid, and are used both for drinking and bathing, chiefly the latter; but they are not much frequented, becaufe there are other waters near which are more effeemed. We lay at a village in which the houfes are made of entire fir-trees; I faw goofeberrytrees grow wild in this country. On the first of May we went about four miles to fome waters, which are ftronger and hotter than the others, infomuch that the first entrance gives fome pain; they are called Sha-Hamam; among many other virtues, they have performed wonderful cures in the dropfy; and it being a cool retirement, the Europeans fometimes go there from Angora during the hot feafon. A league further there is a village called Cleficui [Church Village], from a ruined church which is there : from this place my friends returned to Angora.

Four miles further we croffed the mountains to the weft into a fine country, which, I fuppofe, muft be the antient Paphlagonia, and that thefe 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 eaft, and Bithynir to the weft, and was antiently governed by its own kings. On the twenty-fecond we proceeded on our journey, and I faw a town called Cherkes to the north, which is in the Tocat road, and is about fixty miles to the weft of Tocia before-mentioned; this may be Anadynata of the Tables, and is the refidence of the pafha of this country. Eight miles from the mountain we paffed over the fmall river Cherkes which runs near the town, and came into the great road to Conftantinople, and about fix further to a larger ftream called Gerede Su, which runs eaft, and, I fuppofe, it is the antient Parthenius; on the other fide of

were any antiquities there, I should have thought it was Pessions; concerning the fituation 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 Nicza to Amurio, which was in Great Phrygia, it ought to be looked for farther to the fouth; 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 Angidess, who is the fame as Cybele; it was adorned with a temple and portieo, by the kings of the race of Attalus. There was a flatue here of this great goddess, which they pretend fell down from heaven, and that this gave occasion to the name of the place; the flatue was brought to Rome in the time of the fecond Punic war, on account of a prophecy of the Sibylline oracle, in order to facilitate the conquess of the Carthaginians. The prophecy of the Sibylline oracle is thus related by Livy: "Quandoque hosts terræ Italiæ "bellum intulisse, eum pelli Italia vincique posse, fit mater Idæa à Pession en the river Saguin; this place was famous for the Gordian knot cut by Alexander the Great; but the eity was destroyed before Strabo's time. Twelve miles beyond Beybeyzar is Sarilar; a river runs by it; and to the wess of this river the Angora goats degenerate. About fixty-fix miles further, at a village called Gaivey, is the passing over the Sagaris, which runs a great way to the wess near to this place, and then turning north, falls into the Euxine fea. This river would be navigable a confiderable way up, if there were not fome rocks that run across it; and methods might be found to make it navigable. Thirty miles further is Ifmit, the antient Nicomedia, which is thirty-fix miles from Scutari. Bourfa is about the fame diftance from Angora as Conftantinople.

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it, about fix 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 faw 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 faid to have its name from a fable that the virgin Diana used to hunt about it; and the city Amaftris was at the mouth of it. From the name of this country of Varanchahere, I had hopes given me that I fhould find fome antiquities there, and had a letter to the waiwode, who is the governor of it under the fultannefs mother, to whom it belonged; but I found nothing except a fmall enclofure near the waiwode's houfe, about thirty feet long and ten wide; in the middle of the further fide there is a ftone fet up an end, like the top of an antient flone coffin, and one on each fide of it, as if it had been defigned as a place for a ftatue; the enclofure round confifts of ftones fet up an end about three feet high, as defcribed near Konous the fuppofed Coloffe. I conjectured that there might be a fepulchral vault under it, unlefs the place, which feemed defigned to receive a flatue, might incline to conjecture that it was an open temple, in the manner of that near Tortofa in Syria; there runs a fmall river near it to the north-east, which may be the Billæus, near the mouth of which was Tios on the Euxine fea; 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 ftrangers, and fent my letter and a fmall prefent to him : he was very civil, but I could not find that there were any antiquities to be feen. 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 ftory, when a country is infefted with locufts, if this water is carried to the place by an unpolluted perfon, when they obferve the locufts have laid eggs, it always brings after it a great number of fpeckled birds as big as fterlings, who laying and hatching their eggs, they and their young deftroy the locufts which are produced by the eggs laid the year before : a ftory that feems very improbable, but it is firmly believed in thefe parts, and is related with all its circumftances by many travellers; but it is to be queftioned, whether thefe birds would not come and deftroy 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-fix niles from Angora; it is fituated on a high ground on each fide of the river Geredy. I did not fee the leaft remains of antiquity here; the houfes of this town, as well as all the others which I faw, after I came to the baths, are built of fir-trees fquared 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 fo far to the north and weft; and the wool of them is bought at this town, and fent to Angora, for they do not fpin it in thefe parts. This place is about fifty-four miles from the Euxine fea, the neareft place on it being Eliry, which may be Heraclea; this river paffes by two places, Mangeri and Dourleck; Ciniata is mentioned in Paphlagonia under mount Olgaftrys, it was ufed as a fortrefs by Mithridates Ctiftes, and may be Anadynata of the Tables; it is not known where any of thefe antient places were.

## CHAP. XVIII. - Of Borla, Nicomedia, and fome other places in Bithynia; and of the Princes Iflands.

THAT part of Bithynia inhabited by the Mariandyni and Caucones was between the rivers Parthenius and Hippius. On the fourth we travelled fixteen miles through a very pleafant country, and came into a village in a beautiful vale, where I went to the houfe of the man of whom I had hired horfes, and had my carpet fpread in a grove by a ftream. I obferved 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 pleafant woody country, and near a lake, which is about four miles in circumference, called Chagah-Guel; this lake abounds in a fort of fifh that are looked on as unwholefome.

· 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 refembling the country about Padoua, and the low mountains on each fide are well improved, having villages on them, and are like the Eugancan hills. This place is fituated in the plain, and on the fouth and weft fide of a hill, on which there are fome little remains of the walls of the antient town, which was fituated much like Old Sarum. There are alfo about the town, and in the road to it, feveral fepulchral inferiptions cut on ftones, 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 fream runs through the vale to the north-eaft, which, I fuppofe, is the old Elatas, near the mouth of which was the city Heraclea. On the fixth we went eighteen miles further, through pleafant woods, moftly of hornbeam and beach ; the country being almost entirely uninhabited, we came to a river, running in a deep bed, which is called Lanfu, and I take it to be the river Hippius; when we had croffed it, we paffed through a village called Lasiah, with many houfes and kanes in it, built chiefly for the convenience of travellers. I faw here a great deal of hewn stone, and a round altar adorned with festoons, and conjecture that Prusa on the Hippius was fituated here, fuppofed by fome to be the antient city Hippia, and that it received a new name from being rebuilt or enlarged by Prufias king of Bithynia. Near this place they turn all forts of wooden vafes, and those 'Turkish oval tables with one foot, like a falver, which are made of one piece of wood : the fituation of it agrees with the diffance of Cepota in the Tables, from Antiniopolis or Borla. We went on and lay in a meadow near the banks of the river; I obferved this day a great variety of trees of almost all forts, (except birch and elm), and particularly apple, pear, medlar, acanthus, what I took to be the Roman laurel, and a dwarf fhrub with a pale green flower like the lilach. It is probable the Mariandyni inhabited on the fea as far as the mouth of the Sagaris, and that Bithynia Proper, being to the fouth 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 caft by Phrygia Minor, to the fouth-east by the river Æfephus from Myfia, to the weft by the Propontis, and to the north by the Euxine fea; this part of Bithynia was inhabited by the Chalcedonii. On the feventeenth we went fourteen miles, the latter half of the way being through delightful woods of tall oaks. On the eighth we came to a finall town called Handake, at the welt end of the wood, which may be Manoris of the Tables; it is chiefly fupported by the caravans that pass through it; we then came into the most beautiful plain enclosed country

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 fouth, covered with woods, between which the Sagaris runs through this plain, and we paffed that river on a large wooden bridge a hundred paces long : Duseprofolimpum 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 foon came to fome low hills covered with wood and corn, which divide the plain into two parts, and render this country ftill more delightful, infomuch that it is the most beautiful fpot that can be imagined. To the fouth of these hills I faw a large arch built against the hill, and at a little diftance a piece of a high wall remaining; but as we were with a caravan, I could not fatisfy my curiofity in going to fee it. This may be Demetrium of the Tables, though the diftances 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 obferved in all this country; almost all the people who cultivate the land are janizaries, for being near Conftantinople, many of that body have, without doubt, fettled here, all whofe defcendants are janizaries; they diftinguish themselves by an unbleached coarfe linen fash, which they wear about their turbant. We proceeded in our journey on the ninth; the large lake of Sabanjah is on the fouth fide of those hills which divide the plain, it extends about half a league in breadth from thefe 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 Conftantinople; and this great concourfe is the chief fupport of the place; this may be Lateas of the Tables, which is but twenty-fix miles from Nicomedia, though this place is but fixteen; I faw here fome fromes that were of antient work. We went on near the lake through this delightful country, which exceeds any that I have feen ; the foil is very rich, and there are no ftones in it. We ftopped in a beautiful meadow, where I made balm tea of the herb, which grew on each fide of my carpet; we went fix miles further, and on the tenth travelled fix miles to Ifmit, which is the antient Nicomedia, faid to be first built by Olbia, and had its first name from him; it was afterwards rebuilt by Nicomedes king of Bithynia, though Olbia feems 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 flood. The prefent town is fituated at the foot of two of thefe hills, and all up the fouth fide of the weftern one, which is very high, and on part of the other; it is near the north-caft corner of the bay. All the houfes have finall 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 fituation of it is very fine; the country is well improved all round it; the little hills on each fide are covered with gardens and vineyards, and the country on the other fide of the bay has a beautiful appearance ; the fhops are in four or five ftreets next to the fea, built round many large kanes; their houses are mostly up the fide of the hills, and the Christians live towards the top, as it does not fuit fo well with the Turkish indolence to take the pains to afcend fo high. They have no quay to the town, but a fort of wooden piers like bridges built out into the water, and the great boats come up to them, it being a place of great concourfe, in order to embark for Constantinople; though, they fay, it is a hundred miles by fea, yet I think it cannot exceed fifty, measuring round by the coast, as it is but thirty-fix miles to Scutari by land; but here the caravans end their journey, and no VOL. X. 4 U people

people go to Scutari by land, except those who travel on their own beafts; they have alfo 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 alfo an export of falt, there being falterns at the eaft end of the bay; the refidence 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 fix miles to the north-east, where he fometimes refides; they have one church in the city, to which there belongs only one prieft; there are about a hundred Greek families here, who have likewife an archbifhop, 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, whofe body is faid to be in France; there are very few remains of the antient Nicomedia. On the top of the higheft hill is the principal piece of antiquity that is to be feen, which are remains of very ftrong walls, with femircular towers at equal diftances; for about a third part up it is built with hewn flone, every flone being encompassed with brick, which feems to be a proof that the walls are not of very great antiquity, but probably after Conftantine; the upper part of the walls is built with brick; there are also fome remains of them at the bottom of the hill which extend to the fouth-weft, from which it is probable they were continued down to the fea, turning, as I fuppofe, to the eaft, at the bottom of that part of the hill, where I faw remains of thick walls built against the hill fo as to keep up the earth; and on the east fide they feem to have come down along the fide 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 ciftern built of brick, which feemed to have had in it four rows of pillars, fix in a row, about fifteen feet apart; and there are arches turned from them every way; the arches which cover the ciftern are very flat, and made of bricks fet 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 fome great building over this ciftern, and that it was madebefore the water was brought in a great fream along the fide of the hills by a channel, as it is at prefent: there are a few Greek inferiptions about the town: it is thirty-two miles from Ifmit to Ifnick, the antient Nicæa, by way of Sabanjah before mentioned, which is twelve miles from the former, and twenty from the latter, and, I fuppofe, it is Lateas of the Tables, probably the fame as Libo in the Itinerary, which is in the road from Nicomedia to Nicæa. The gulph of Ifinit was antiently called Aftacenus and Olbianus, and the head of land to the fouth of it was called the promontory of Neptune. The bay of Ifmit is about thirty miles long. Pronectus is mentioned on it as a place of great trade opposite to Nicomedia, which might be where Boiss Scale now is, directly opposite to Ifmit. Drepane also is mentioned on this bay, which Conftantine 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 faid Conftantine 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 limit. Arrianus the hiftorian was of Nicomedia; and near this bay lived the famous prince Tekely or Thokoly, at a country-houfe, which he called, the Field of Flowers; he was buried in the Armenian cemitery at Ifmit, and there is a Latin epitaph on his tomb.

We left limit on the eleventh, and went out of the road three miles to the north to an alum water, which is called Chaiefu; on the hill over it are the foundations of a church dedicated to the Virgin Mary, to which the Chriftians refort at a certain feafon of the year; this water has no particular tafte, but has alum in it, and is fent

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fent in great quantities to Conftantinople; it has been thought to be good for the flone; and, they fay, that it is an approved remedy for a dyfentery.

Ten miles from Ifmit, in the road to Conftantinople, there is a very fmall village on the fea, called Corfau; to the weft of it is a hill, on which there are ruins of walls on the north and weft fides, which coming down to the plain make an enclofure above half a mile in circumference; it feems to have been an antient town, and probably was Aftacus, from which the bay had its name. On the twelfth we went fix miles to a little port called Mahollom, where the caravans of Bourfa land from Dill on the other fide of the bay. Eight miles further we came to a country town called Gebfeh, fituated on a height about a league from the fea. It is thought that the antient Libyffa was about this place; but as I faw no marks of antiquity, I concluded it was nearer the fea: at that place, or near it, Hannibal lived after he had fled to Nicomedes king of Bithynia, and here he poifoned himfelf when he found he was betrayed; it is faid that he built a tower, with entrances on the four fides, by which he might efcape, in cafe he should be furprifed ; this building was probably on fome advantageous ground, where he might always fee at a diftance any perfons that were coming; as we find they deferied the Romans, who were fent to take him. About a league to the fouth-east of Gebfeh. on the highest ground in those parts, there is a fmall mount, which commands a view of the whole country, and there are fome cyprefs trees near it; it is possible that the tower in which that great general lived might be on this fpot, and that this barrow might be the heap of fand under which it is faid he was buried. Eight miles further is Pantik, a fmall town on the fca, which must be Pantichio of Antonine's Itinerary, fifteen miles from Chalcedon, and twenty-four from Libyfla, which latter diflance is much too great. I faw near the town a large round bafon built of brick, and a fmaller arched place near it, both ~f which feem to have been cifterns for water, the latter ferving for that use at prefent. We lay in the fields beyond this place; and on the thirteenth we found the country much improved in gardens and vineyards, for the ufe of Conftantinople. We faw the Princes Iflands, which are at the entrance of the gulph of Ifinit, and are inhabited by the Greeks.

I failed from Conftantinople to thefe islands, in company with fome English gentlemen; we went first to the largest and most castern island, fituated opposite to Cortal, towards the mouth of the bay of Ifinit, and about a league from the continent; it is called by the Turks Boiuk Addah [The Great Ifland], and by the Greeks Principe; it is about a mile long from north to fouth, and half a mile broad, and confifts of two hills and a plain fpot to the north, on which the town ftands by the fea-fide; 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 monalteries that are in the ifland; there are four churches in the town; according to their tradition, it antiently flood at the northern foot of the hill which is to the fouth about the convent of faint Nicholas; where there are remains of a round ciftern built of ftone and brick, fixty feet in diameter and fifteen deep ; and there are fome ruined arches to the eaft near the water. There is a third convent in the ifland, which is ruined. The French ufed formerly to have country-houfes on this ifland, and retire to them, as the Greeks do at prefent; 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 fubfiftence of the inhabitants is fishing and felling 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 fome corn on the north and east fides; there are olive and 4 U 2

fir-trees

fir-trees on the hills, and it feems naturally to run into wood, efpecially the juniper : there is a fort of ftone 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 tafte, but is purging, and effcemed good in venereal cafes. About half a mile to the caft, there is an uninhabited ifland called Anderovetho, which is near a mile in circumference, and ferves for pafturage. We failed half a mile to the ifland of Halki,  $[X_{2\lambda n}]$  called by the Turks Eibeli; it is directly fouth of a village on the continent called Maltebe or Maltape. This island is about four miles in circumference, and confifts of two hills; at the caftern foot of the northern hill is the finall town, confifting moftly of taverns and fhops; 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 ftrangers; and there is a remarkable Latin infeription at the well. We went fouthward to the delightful convent called Panaiea, which is fituated between the two fummits of the fouthern hill, where I faw Pailfius, the depofed patriarch of Conftantinople, whom I had met at Famagufta in Cyprus; for he had been recalled, though not reftored. We went to the north-north-eaft to faint George's convent, on the eaftern foot of the northern fumilit of the hill, where they have large buildings for ftrangers, who come to thefe iflands in great numbers when the plague rages at Conftantinople. The town belongs to this convent, which is the property of the archbishop of Chalcedon; the other two convents belong to the patriarch of Conftantinople. This ifland produces a fmall quantity of good ftrong white wine, and fome corn.

To return to the continent; about a league beyond Pantek we came to another fmall town called Cortal; two leagues from it is Cadicui, a fmall town or village on the weft fide of the promontory, on which the antient Chalcedon flood.

#### CHAP. XIX. - Of Chalcedon, Scutari, the Euxine Sca, and fome places on it.

THE promontory on which the antient Chalcedon flood is a very fine fituation, being a gentle rifing ground from the fea, with which it is almost bounded on three fides, that is in part on the east fide, as well as on the fouth and west; further on the eaft fide of it is a fmall river which falls into the little bay to the fouth, that feems to have been their port, and I find is called by a certain geographer Portus Eutropii; as the point opposite to the cast, where there is a light house, was called the promontory Heræum; fo that Chalcedon would be efteemed a moft delightful fituation, if Conflantinople was not fo near it, which is indeed more advantageoufly fituated; 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 Bofphorus, and of Conftantinople. There are no remains of this antient city, all being deftroyed, and the ground improved with gardens and vineyards; the Greeks have a fmall church here, which carries no great face of antiquity, and yet they pretend to fay that the council of Chalcedon was held in it : the church is in a low fituation near the fea, though it is more probable that the cathedral church of Chalcedon was on a more advanced ground; and I find fome travellers have placed it at a diftance 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 eaft, and the hills approaching near the Bofphorus to the north-eaft of Scutari, the foot of them extends away to the fouth towards Chalcedon, and ending at the fea, makes a little bay, with the point of Chalcedon,

oppofite

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oppofite to Conftantinople, where probably the arfenal was, which is faid to have been at Chryfopolis. Over the north part of this bay is the feraglio of Scutari, where the grand fignor commonly paffes fome days in the beginning of fummer; it is a delightful place, and commands a fine view of the city. To the north-eaft of it there are beautiful open fields for pafturage, and beyond them the burial places of Scutari, which being planted with cyprefs and other trees, are very pleafant; and from both thefe places there are fome of the fineft views that can be imagined; from one part, particularly, the land appears as locked in, in fuch a manner that the fea oppofite to Scutari looks like a lake, and that city, together with Tophana and fome villages to the north, appear like a beautiful city built round the lake, which has the fineft effect that can be imagined.

Scutari is called by the Turks Scudar, and is supposed to be the antient Chryfopolis; the fouth part of it is opposite to the point of the feraglio, and the north part to Tophana and Funducli. The fituation of Scutari is very beautiful, of which I should not have been fenfible, if I had not feen it from a minaret in the town: the hill is fhaped in a femicircle like a theatre, a little hill on each fide of the entrance to it adds' to the beauty of it. The city is built all round up the fides of the hills, and in the area between; it is planted with trees rather thicker than Conftantinople; and though I had feen it from feveral places before, yet the view from the minaret was one of the most furprising and beautiful fights I ever beheld; the town cannot be lefs than four miles in circumference, being the great refort for travellers from the eaft. The waladea molque here, though not large, is very fine, and built in a good tafte, and beautifully adorned. The Perfian ambaffador refides at the fkirts of the town in a well fituated palace; he did not care to fee any Franks, the porte being very fufpicious, and the minister very wifely avoided giving umbrage without any reason; though the Perfians have a much greater regard for the Franks than the Turks, and accofted us in the ftreets with much civility. There is a hill over Scutari to the north-eaft, which has two fummits, from which there are very extensive and delightful views of Conftantinople, and the adjacent places; the beauty of which indeed cannot be conceived without being on the place.

There are near twenty villages on each fide of the Thracian Bofphorus, or The Canal, as it is called by the Europeans. The hills coming very near the fea on the Afia fide, for this, as well as for other reafons, the villages are fmall; but on the Europe fide they are fo large that it appears almost like one continued city for about three parts of the way towards the Euxine fea, as far as a village called Boyucderry, where the French and Venetian ambaffadors have country-houfes: on both fides, the grand fignor has a great number of feraglios and kiofks, or fummer houfes, many of them built by viziers, and other great perfons; all whofe effates are feized on by the monarch, whenever they are difgraced or die. The canal is very pleafant; the villages all along, and the hills over them covered with wood, make the view very delightful. The Bofphorus, now called, The Canal, is, according to the antients, fifteen miles long; they computed it to be feven stadia in width from Chalcedon to Byzantium; but in other parts only four or five fladia broad. The narroweft part is thought to be between Rumelli Hiffari [The caftle of Romelia], and Anatole Hiffari [The Eastern or Asiatic castle], and confequently it must have been there, at the temple of Mercury on the Europe fide, that Darius built a bridge, in order to lead his army against the Scythians. The castle on the Asia fide was built by Bajazet the first, when he befieged Conftantinople about three hundred and fifty years ago; that on the Europe fide was the work of Mahomet the fecond, before he laid fiege to Conftantinople :

flantinople: here, all fhips that go to the Black fea are examined, and mutinous janizaries are often imprifoned, ftrangled, and thrown into the fea. Oppofite to Scutari, there is a finall rock or ifland, on which there is a tower called Kifculi, 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 fhipping. Under the tower there is a ciftern of rain water: this tower was built by the emperor Emanuel, and it is faid that there was a wall from it to the Afia fide. Towards the mouth of the Black fea there are two other fortifications called Anatole Kala [The Afiatic fort], and Rumeli Kala [The Romelia fort], and by the Franks they are called the new caftles, as those before mentioned are diffinguished by the name of the old caftles; these near the Black fea were built in one thousand fix hundred twenty-eight, by Amurath the fourth, in order to hinder the incurfions of the Coffacks, who had come into the canal, and burnt many of the villages. Near the caffle, on the Afia fide, which they look on as the entrance into the Bofphorus from the Black fea, there was a temple to Jupiter Urius, which was five miles from the port of Daphné, probably the bay at Boyucderry on the European fide, which was ten miles from Byzantium. Some think that the name of a place called Amur Ieri, which is near the caftle, was derived from this temple; oppofite to it there was a temple of Serapis. It is faid that Jafon returning from Colchos facrificed 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 flatue : and the infcription, fuppofed to have been on the pedeftal of it, was found at Chalcedon, is explained by the learned Chifhul, and the original infeription has been fince brought to England, and is now in Dr. Mead's moft curious collection of antiquities. Oppofite to Boyucderry there is a hill on the Afia fide, where they pretend to flew the tomb of Nimrod; it is a fpot 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 fome devotion for this place: to the fouth of it, in a very pleafant vale, there is a fummer house of the grand fignor'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 Bofphorus were the Cyanean rocks or iflands, called alfo the Symplegades, one, on the Europe fide, the other in Afia; that on the Afia fide lies further out of the canal to the east; on both fides, at the entrance of the canal from the Euxine fea, there is a tower for a lighthouse. The Euxine fea is called by the Turks Caradenize [The Black Sea]; It is looked on as a very dangerous fea, by reafon that it is fubject to violent winds, effectively from the north, and has very few good ports; it is navigated moftly by finall veffels, which import provisions to Constantinople, and fome larger that are employed in bringing timber and wood: it is probable now the Mufcovites have Afoph, fome other trade may open from those parts, especially that of furs, which, during the war, had in part been carried on from Sweden by thips of that nation. The fea is faid to be three hundred and fifty miles broad from north to fouth, and nine hundred long from eaft to weft: it is fuppofed to have fome fubterraneous paffages, as fo many great rivers fall into it, and yet it has only the fmall outlet of the Thracian Bofphorus. The northwardly winds which blow from it most part of the year bring clouds with them, and thefe cool refreshing winds make the climate of Constantinople very temperate and cool in fummer, whilft other places in the fame latitude fuffer much from the heat.

#### IN THE EAST.

#### CHAP. XXI. - Of the Dardanels, Ilium, and Old Troy.

WHEN I left Conftantinople, I went to Adrianople, Rodofto, Gallipoli, and fome other places in Thrace; and on the twenty-fourth of July embarked at Gallipoli, and failed to the Dardanels on the Afia fide; it is called twelve leagues; but is no more than twelve miles, being fo far by land from Lamfac near oppofite to Gallipoli. The Hellefpont was fo called by the antients, becaufe Helle, attempting to fwim over here on the ram with the golden fleece, was drowned: the Europeans call it the Dardanels, as well as the caffles 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 Afia light-houfe, about a league without Lamfac, and from the Europe light-houfe, half a league to the north of Gallipoli; the whole length is about twenty-fix miles, the broadeft 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 Seftus to Abydus only feven ftadia; they also computed it a hundred and feventy ftadia from Lampfacum to Abydus, feventy from that place to Dardanus, the diffance from which to Rhæteum is not mentioned, which may be twenty, but from Rhæteum to Sigeum was fixty, in all thirty miles and a half, excepting the diftance between Dardanus and Rhæteum; fo that it is probable they meafured round by the bays on the fea. The land on each fide the Hellefpont is moftly hilly, efpecially to the weft. About three leagues from Gallipoli the paffage is wide, and the land locking into the fouth, it appears like a large bafon; then follows the narrow ftreight, which is about a league in length; at the fouth end of it are the Dardanel caffles, near the middle of the Dardanel paffage; they have been thought by many to be on the fite of Seftus and Abydus; though fome have conjectured that thefe places were at the north entrance of this narrow paffage, where, on the Afia fide, there is a long mound or rampart, with a barrow at each end, like the remains of a caffle: on the Europe fide there is a hill; and to the north of it is a ruined caftle, called Acbash, which at prefent is the habitation of a Dervife, and may be fome remains of Seflus; though the paffage over the freight might be to the fouth-eaft, at fome little diftance from it : what induces me to think that those towns were here, is the diftance 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 prefent caffle, which fome fuppole to have been Abydus; the river Rhodius also is faid to have been between Abydus and Dardanus, which feems to be the river called Chaic, that falls into the fea at the caftle, walking the walls of it when it overflows; fo that if Abydus had been there, it would have been faid that the river, though fouth of the town, fell into the fea at Abydus, and not between that place and Dardanus. Strabo alfo fays, that Abydus is at the mouth of the Hellefpont and Propontis; from which one may argue, that it was rather at the north end of this fireight towards the Propontis: wherever it was, it is remarkable on account of the bridge which Xerxes made there from Afia into Europe. The Rhodius therefore falling in at the old calle of the Dardanels on the Afia fide, we are to conclude that Cynofema, the tomb of Hecuba, was at the oppofite caftle, being deferibed to be over against the mouth of the Rhodius. Abydus was built by the Milefians with the permiffion of Gyges king of Lydia, to whom it was then fubject. The people of this place made a flour refiftance againff Philip the First of Macedon, and deftroyed themselves when they could hold out no longer.

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The caffles are fometimes called by the Turks Bogas Hiffar [The caffles of the entrance]; but that to the caft is called Natoli Efkihiffar [The old Afia caftle]; it is a high fquare building, encompaffed with an outer wall and turrets; there are fourteen large brafs cannon without carriages on the fea fhore; they are always loaded with ftone ball, ready to fink any fhip that would offer to pass without coming to anchor, in order to be fearched: they fire likewife with ball, in anfwer to any flip that falutes the caftles; as this does much damage where they fall, fo the lands directly opposite commonly pay no rent: there are eight other cannon towards the fouth; I faw among them two very fine ones, one is twenty-five feet long, and adorned with flower-de-luces, which, they fay, was a decoration antiently ufed by the emperors of the eaft before the French took those arms, and I have feen them in many parts; the other cannon is of brafs, twenty feet long, but in two parts, after the old way of making cannon of iron of feveral pieces; the bore of this is about two feet, fo that a man may very well fit in it; two quintals and a half of powder are required to load it; and it carries a ball of ftone of fourteen quintals\*. The town on the north fide of the caffle is a mile and a half in circumference, and has in it twelve hundred houfes, two hundred of which are Greeks, a hundred Armenians, and fifty of Jews. They have a great manufacture both here and on the other fide, of cotton and fail-cloth; and they make here a fort of ware like that of Delft, which is exported to the value of fifteen thousand dollars a-year; they alfo fend out fome wax, oil, wool, cotton, and cotton-yarn; and build finall fhips. The town is fituated in a plain, which begins about two miles to the north, and extends to the promontory Dardanium, being about a league broad; I croffed it going near to the east by the river, and went in between the hills to Jaur-Kala, fituated on a high hill; it is faid to have been built in hafte, and did not appear to be of any great antiquity. A French conful refides at the caftle of the Dardanels, and a droggerman for the English and Dutch, who is a Jew. The other castle, called Rumeli Eskihifiar [The old caftle of Romelia], has in it twenty large brafs cannon, one of which is of a great fize; but not fo large as that on the other fide. The town is near a mile round in compass, flands on the fide of the hill, and is inhabited only by Turks, who carry on a great manufacture of fail-cloth.

At the caffle I was with the English droggerman, who fet out with me to the fouth on the twenty-feventh, in order to fee the fituation of old and new Troy: we went by the fea-fide, 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 promentory Dardanium of the antients; and I obferved on it a rifing ground, which feemed to have been improved by art, and might be the fpot where old Dardanus ftood, which was but a Imall town. Here Sylla and Mithridates met, and made a treaty of peace; fome fay, that Ganymede was taken from this cape; others, from Harpagia, on the confines of Cyzicus and Priapus; there was here alfo a cape called Gyges, probably fome fmall head of land that might be a part of this promontory. To the north of the supposed Dardanus there is a vale, extending fome way to the eaft, where, probably, was Ophrynium, and the grove of Hector, mentioned near Dardanus, as well as the lake Pteleus; for I obferved that way fome water, which makes it a fort of a moraffy ground. Further to the fouth the high white hills, which run along to the north of the plain of Troy, end at the fea; on fome of thefe eminences near the fea Rhæteum must have been, which was fituated 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.

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called Telmefh, and more commonly Jaureui, which is fix miles from the old caftle, and about three from the fuppofed Dardanus. When I had paffed thefe hills, I faw from the fouth a high pointed hill over the fea, which looked as if it had been fortified, and I judged that it was near weft 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 defcent to the plain of Troy a little hillock, on which a barrow was raifed, and there were fome 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, juft 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 fea. To the eaft of this plain is that hill, which, as Strabo obferves, runs along to the east between the Simois and Scamander; two chains of hills end on the north fide of the plain, one between the Simois and the river Thymbrius, the other between the Thymbrius and the fea, where the plain ends to the weft at the fea; within the entrance to the Hellespont there are falterns; and in the plain near the fca, one paffes over flanding waters on two or three bridges, which are the marfhes that Strabo mentions; as the others are the fea lakes, all which, he fays, 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 fea fills the mouth of the Scamander with fand; fo that, as in many rivers in thefe parts, there is no visible outlet, but a bank of fand being at the mouth of the river, the water paffes through it; unlefs when they are overflowed by great winter torrents, which rife above it; and this is what feems to be meant by a blind mouth; for the Scamander is a very finall rivulet in the fummer, though the bed of it is wide, and is filled with the winter floods. To the fouth-weft a ridge of low hills runs near the fea, 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 deftroyed by the Trojans, on account of fome jealoufies they had conceived of the inhabitants: there is now a village on the fpot called Icnechahere [The new city], or more commonly Jaurcui; and there are two Greek churches in it; at one of them I faw the famous Sigean infcription. There is a piece of a farcophagus of white marble near it, on which are fome réliefs 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 fome inftrument, which being broke off, appears only as the end of a flick, which might be the handle of a fpear, on which he is reprefented as looking with a melancholy afpect. This, poffibly, might be defigned to reprefent Achilles (who was had in great veneration here) looking on that fpear with which he had been mortally wounded. To the north-weft of this place, a little lower on the hill, is a large barrow, and caft of it a lefs, and to the fouth of that another finall one; and though it is certain that the fultans and their viziers have fuch barrows made by their foldiers in many parts where they pafs, the larger fort for the fultan, and the lefs for the viziers; yet, notwithflanding, I cannot but remark, if I may not be thought to give too much into conjectures, that thefe, poslibly, may be very extraordinary pieces of antiquity, and the great one might be raifed over the fepulchre 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 fort of divine honours. To the north-weft of thefe, under the hill, is the new caftle in Afia, on the fouth fide of the mouth of the Scamander, with a finall village about it, and a little town in it, being about a quarter of a mile in compase; in time of peace it is open and neglected, and any one may enter; it has about it fome very fine large brafs cannon, the bores of which are not lefs than a foot in diameter; there are VOL. X. twenty-one 4 X

twenty-one of them to the fouth-welt, and twenty-nine to the north; but in time of war with the Venetians a pafha refides in each of the four caftles; 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 fouth-east from the Sigean promontory has three fummits or heights, divided by finall vales, or rather hollow grounds; on that next the cape was Sigeum, about a mile in compase; 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 finall rifing grounds; on the third hill is Ienecui [The new village], inhabited by Chriftians: to the fouth-eaft of this there is a fourth, which extends to the north-east towards the conflux of the two rivers. Afcending 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 Bolcui, about three quarters of an hour further, there are a great number of hewn ftones, 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 Lyfimachus. The Scamander and Simois are faid to meet under this place; and old Troy is fuppofed to have been at the Ilian village on the height directly over the meeting of thefe rivers. On the north-east end of this rifing ground or hill, on which Ilium stood, there is a barrow, which might be the tomb of Aifyetes, faid to be five ftadia 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 fays, that was the name of the place where Ilium was built, by order of Alexander, after he had gained that fignal 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 fituated, and its port, towards Sigeum, was twelve ftadia from Ilium : adjoining to this was Lariffa, which might be between Ilium and the fea; and alfo Colonæ, which, probably, was in the valley towards Efkiftambole, which is fuppofed to have been Alexandria, or Troas. On my return, going further east, I travelled by the Scamander, fome miles before it joins with the Simois, where it is called Gofdah-fu, as it afterwards has the name of Mandras-fu. I croffed from it to the fouth-weft, over that high ground which is between the two rivers; defcending a little above the confluence of the waters : I thought it would be in vain to fearch on this height for the ruins of old Troy, where it is fuppofed to have been; all this part being now covered with wood; and the fite of it was not known feventeen hundred years ago. I then croffed 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 fladia from Ilium. Under the height of the fuppofed antient Troy, the country abounds much in a low fhrub wood, which, probably is that rough fpot mentioned by Homer under old Troy, and called Erineus.

From the fuppofed ruins of Ilium, I went about fix miles eaftward to a village called Efkiupjee at the foot of mount Ida, where I was recommended to the aga. There are mines here of filver, 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, fo as

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as that there is no need of ropes or ladders in order to defcend. The alum ftone 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 folid, much after the fame manner as they make faltpetre.

Ida is not a fingle 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 weft of it being the kingdom of Troy. The higheft fummit of this mountain feems 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 fuppofed Scepfis; the antients fay, that it was a hundred and twenty ftadia, or fifteen miles from that The rivers Scamander, the Granicus, and Æsepus, rife out of mount Cotylus, place. their fources not being above three or four miles apart ; the Scamander is faid to rife at Biramitch about fix hours, or twelve miles from the mines. Another fummit of mount Ida is Gargarum, probably more to the fouth; there was on it an Æolian city called Gargara. To the fouth 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 ftone without cement; they are about three miles in circumference, and there are eight gates to the city. I take this place to be Scepfis; and Efkiupjee, the name of the village near, feems to bear fome refemblance to it. Old Scepfis was in another place, near the higheft part of mount Ida, probably towards mount Cotylus; it was at the diftance of fixty stadia from new Scepsi, to which the inhabitants removing, the old place afterwards had the name of Palæscepsis. Demetrius the grammarian was of this place, who is fo often quoted by Strabo in relation to thefe parts; an author who wrote thirty books, only on fixty 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 preferved in this place for many years.

I went to the mines with a defign to go to Troas, or Alexandria, oppofite to Tenedus; but the aga would not advife 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 fearch of rogues, they were fkulking about the country, and we fhould have a great chance of falling into their hands; fo I determined to return to the caffles by another way: we, however, ventured to go about two miles to the weft, to a high rocky hill, like a fugar loaf, called Kis-Kalefi [The virgin caftle]; there is a winding way up to it; and on the fummit of this hill is a ruined caftle, defended by round towers at the corners; it feems to have been built in hafte: to the west there is a part of it which is lower than the reft, and fortified; and there are a great number of cifterns cut into the hill in that part. We went on to the tents of the Urukes, who are a poor fort of Turcomen that live among the hills, and are chiefly fubfifted by the fheep and goats which they breed.

We fet out from the mines on the thirtieth, and after travelling about five miles to the north-weft, we came to a town called Enai, a little below which the rivulet Enaichaie falls into the Scamander; this feems to be the river Andrius, which rofe in the country called Carafena, and fell into the Scamander: the palha was here with his people, in order to clear the country of rogues, and I faw on the outfide of the town two of them on flakes who had been lately impaled. From this place I travelled by the Scamander, and croffed the hills, on which, probably, old Troy flood, 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 caftle of Afia. It is to be obferved, that to the ealt of the territory

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ritory of the city of old Troy, (which, without doubt, was itfelf a little principality or kingdom), was the diffrict 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 Bourfa and Nice, I returned to the Dardanels, and went by Tenedus to Efkiftambole, fuppofed to be Alexandria or Troas, built by Antigonus, and called Antigonia; and afterwards improved by Lyfimachus, and called by him Alexandria, in honour of his mafter Alexander the Great; it is thought to have been made a Roman colony by Augustus. This place is fituated on a rifing ground, which ends in high cliffs at the fea oppofite to Tenedus; the walls appear to have been about four miles in circumference. At the north-weft corner of the walls are the ruins of a tower; under this, to the weft, there is a plain fpot between the height and the fea, where there are remains of an old port or bafon, near half a mile in circumference, and about a furloug from the fea, with which it communicates by a canal. Going along by the remains of the old walls towards the fouth-caft, fomething more than a quarter of a mile, I came to the remains of the Hippodrome or circus, which is funk into the ground; at the eaft end of it there are ruins of fome confiderable building; and further to the fouth is a fort of a deep bed as of a canal to the fea, which might ferve as a port in order to lay up their gallies in the winter; to the eaft there is a winding valley, and beyond it is the high ground, on which a large temple is fituated; 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 obferved that to this place the walls were built in the old manner, one tier of ftone fet up an end, and the other laid flat, the walls further east not being built in that flyle. I came to the east fide, where there had been three or four gates; one about the middle, and oppofite 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 Ephefus, which was either a temple or the gymnafium; it is a large inclofure built with arches on three fides, which are inclofed except on the north fide, where they are open, as they were, probably, on the fouth; there feem alfo to have been confiderable buildings to the north and fouth on the outfide of this inclofure; the temple itfelf was in the middle, and was finished in a very magnificent manner, though it is fo fmall that it feems to have been defigned only to receive fome great flatue, which might be the object of their worfhip; and though there is a very grand entrance into the inclofure at the east end, yet, by what I could judge, the grand front of the temple was to the weft, where there are three very large and beautiful arches remaining, which made the front of it; the cornices, at the fprings of them, are very richly adorned with fculpture; and it is probable that the whole was cafed with white marble: the peafants call this Baluke Serai [The Palace of honey], becaufe, they fay, 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 eaftern name of Apollo. On the fouth fide of the city, a little way within the walls, are the remains of a theatre, which is beautifully fituated on the weft fide of the high ground, commanding a glorious view of the fea, of Tenedus, and the islands about it; all the feats and front are deftroyed, 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 refervoir of water. On the low ground, at a finall diftance to the north of the theatre, are remains of a temple, or fome other building, of a fingular ftructure; they call it Kifla I

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Kifla ferai [The Virgin's palace], which, probably, might be a temple of Diana; it feems to be a building of very great antiquity; the principal front is to the fouth, which was adorned with pilafters; it appears as a large fquare building, and every tier of ftone fets in on the other three fides at leaft half a foot; entering at the fouth front, there is a room which is not large; it is fomething in the fhape of a crofs, the part to the north is a paffage through the building, as I fuppofe, though it is now clofed up; over this paffage, and on each fide above, are the apartments to the entrance, which is from the north, and probably there was a flight of fteps to it; though the ground is higher there than on the fouth fide; the middle part opens to the room below, exactly over the entrance to the long paffage that leads to the north. This whole building is arched over, but flat at top on the outfide; and it is very probable, that the grand temple was a room over all these of the fize of the whole, and that there were some rooms under this upper flory, to which there are now no entrance. The walls of the city feem to be above a mile in length from eaft to weft, and near a mile from north to fouth: both the walls and thefe buildings, efpecially the first great temple, have been much deftroyed by the command of the prefent Grand Signior, on his first acceffion to the throne, in order to carry the best flones and marbles to Conftantinople, to be employed in public buildings; and, they fay, he was led to it by a renegado, who perfuaded them that they flould find great treafures in this place.

About half a mile to the caft of the city walls there is a vale, in which there runs a falt ftream called Aiyeh-fu; on the weft fide of this ftream there are many hot fulphurous falt fprings, which feemed to have alfo fomething of chalybeat in them; there are two baths built over them on the fide of the hills, and ruins of many buildings near it, fome of which are very antient, and feveral arches of them remain, with the walls built of black and white ftone fet in lozenge-wife; fome have thought this to be Lariffa. At one of the baths I faw a coloffal ftatue 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 veft. Returning to the port directly from the baths, and leaving the old city to the fouth, I paffed by fome fmall fquare 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 lazinefs, both of them foon left me; and I examined every thing without any one to accompany me but my own fervant, which they pretended was very dangerous. Going from this place to Tenedus by fea, I obferved the barrow, mentioned between the fecond and third hills from the Sigean promontory, was very much expofed to view from the fea, and fo might, more probably, be the tomb of Achilles; that alfo on the fourth hill, fuppofed to be the burial place of Ayfetes, appeared likewife to great advantage. All the country about this city, and the fpace within the walls alfo, are under wood, being chiefly a particular fort 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 Lampfacus, and the Iflands of the Propontis.

AFTER I returned to the Dardanels I fet out northwards by land, on the thirty-firft of July, towards Lampfacus. Between that city and Abydus fome places are named by Homer, which were not known by the antient geographers; one of them is Arifba, the refidence of Afius, which was on the river Selleus: about two hours, or four miles to the north of the caffle, there is a river called Muffacui-Chaie, which may be the old Selleus, and the village of Muffacui, which is a little higher on it, the antient Arifba. Near. Near four miles further is a larger river called Borgas-Chaie, which may be the river Pactius mentioned by the poet. On the fide of the hills, over the plain through which it runs, there is a very pleafant village called Borgas, in one part of which there rife a great number of fine fprings, infomuch that it is called the thoufand fountains.

Lampfacus, first called Pityufa, on the Afia shore, near opposite to Gallipoli, is about a mile further to the fouth than that city; this place was given to Themiltocles to furnish him with wine. Several great men among the antients were natives of Lampfacus; and Epicurus lived here for fome time, and enjoyed the company of the learned men of this city. There is a little current on the fouth fide of the prefent fmall town, which is fituated on a height, and on the plain near the fea; the antient city feems to have extended up the rifing ground further to the eaft; I faw 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 fea: the little hills all about it are finely cultivated, being covered with vines and other fruit trees; I could not go fo freely about this place, as the plague was there at that time. About a mile to the north of the town there is a pleafant village called Shardack, from which there is a great export of all forts of melons and other fruits to Conftantinople; and this being directly oppofite to Gallipoli, it is the place from which they crofs over; a boat going every morning early, and returning before noon. Mount Rhea was five miles from Lampfacus, 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 Lampfacus and Parium was a city called Pæfus, and a river of the fame name; when this city was deftroyed the people went to Lampfacus. Fourteen miles eaft-northeaft is a village called Kimere, and a fmall river in a bay on the welt fide of that cape, on which, I fuppofe, Parium and Priapus were fituated. Kimere is near the northweft 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 Pæfus, with the river of the fame name : returning out of this bay, and continuing along the cape to the north for about two leagues, we faw a fmall bay in the fide of the cape towards the north-weft corner of it; and to the north of it there are two fmall rocks; it is probable that Parium was here, which is placed in the Tables twenty-two miles from Lampfacus: that city was built by the Milchans, Erithraans, and the people of the Ifle of Paros; it flourished much under the kings of Pergamus, of the race of Attalus, on account of the fervices the city did to that house \*. On the confines of the territories of Priapus and Cizicus was a place called Harpagia, where, fome fay, Ganymede was taken; though others fix that flory to cape Dardanium. Between Priapus and the Æfepus was the river Granicus, fo famous for the battle in which Alexander routed the Perfians; and

\* There was a place called Pityea in that part of the Parian diffrict, which went under the name of Pityuns; over it was mount Pityedes, to called from being covered with pines; it was between Parium and Priapus, near a place called Linus on the fea, which was famous for a fort of cockles called Linufian cockles. Between Parium and Priapus alfo was a city and country called Adraftea, from king Adraftus, who firft built a temple to Nemefis there; the flones of which, when it was deflroyed, were carried to Parium, and there was only an altar made, in the place of it, to the honour of the deity. Here alfo was an oracle of Apollo, Actacus, and Diana; but where any of thefe places were is unknown, it not being fecure to travel in that part. The Tables place Priapus fifteen miles from Parium, which was alfo on the fea, and I think muft have been about the angle which the cape makes with the land to the north-caft; it has its name from that infamous worfhip which was in vogue in all thefe parts as far as Lampfacus. This city had a port, and fome fay that it was built by the Milefians at the fame time as Abydus, others that it was founded by the people of Cyzicus.

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for the rout of the army of Mithridates by Lucullus, after he had raifed the fiege 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 Æfepus, which was the bounds of the kingdom of Troy; and feven or eight miles to the weft is another river, which, if I iniftake not, is called Teker Chaie, and muft be the Granicus. This river ran through the country of Adraftea, and had on it a city, long ago deftroyed, called Sidena, and a territory of the fame name. The Æfepus, after having run about feventy miles, falls here into the fea. Strabo mentions, that towards its rife, on the left fide of it, was Polichna a walled city, Palæfcepfis, and Alazonium; and on the right between Polichna and Pale/cepfis, Neacome, where there were filver mines. The river Carefus falls into the Ælepus, rifing at Maluns between Palæfcepfis and Achaum, which is oppofite to Tenedus: from this river the country was called Carafena, to which the country of Dardania extended. The Æfepus 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 fepulchre of Memnon fon of Tithonus, and a village called Memnon; concerning all which places nothing is known, by reafon that the country is frequented by a bad fet of people, and no caravans pais that way.

On the third, at noon, we arrived at an ifland to the fouth of Marmora, which is called in Turkifh Ampedes, and by the Greeks Aphfia; it is about a league to the weft of the ifland of Alonia; this ifland is about ten miles in circumference: we went to a village on the well fide of it near a fmall lake; it is inhabited both by Chriftians and Turks; and there is a Turkish village on the cash fide of it; and also a finall convent to the fouth. This whole island is let for fix hundred dollars a year : they make fome wine We croffed about two miles to the north-welt to the illand of Cutalli, which is in it. not fo large, and has only one village of Christians of about feventy houses: it is a fine fpot of ground, and was formerly all covered with vineyards; but now the inhabitants apply more to the fifting trade: this ifland pays alfo four or five hundred dollars a year; and thefe two little iflands, with regard to the Chriftians in them, are governed by two or three of the chiefs, Proto-Iërai  $\lceil \Pi_{\ell} \omega \rceil \delta \gamma_{\ell} p_{\omega} \rangle$ , as are most of the finall iflands, both in the Propontis and Archipelago; and it is thefe perfons, or one of them, that commonly rent the island, in cafe it is not taken by a Turk, who comes and refides in them. Thefe iflands and Alonia are covered to the north by the ifland of Marmora; fo that, when the winds are northerly, the boats that go to Conflantinople fail between them, in order to be under the fhelter of that island.

On the fourth we failed two leagues to the ifland of Marmora. The antients mentioned the old and new Proconnefus on the fea going from Priapus to Parium. The new Proconnefus I take to be Marmoro, becaufe a quarry of fine marble is mentioned to be in it, for which it is at prefent famous, being a beautiful fort of white alabafter; I obferved alfo here a rock of grey granite, which they have ufed in building, and is not much inferior to the Egyptian. This is the moft northern of thefe illands; it is high and rocky, about four leagues long and one broad: there are fix little towns in it on the fea, moftly inhabited by Chriftians; there are alfo fix convents in the ifland, two of which are in ruins, and the others inhabited only by two or three Caloyers. This illand is let for five purfes a year, which is about three hundred and fifty pounds, by a perfon who has the title of waiwode. In this ifland, as well as the others, juffice is adminificred by a cadi who refides here. There is an uninhabited ifland three leagues to the north-weft of Marmora. F We failed about three leagues fouthward to the ifland Alonia, which is a very fine fpot 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 Conflantinople; and a great quantity is imported from the neighbouring continent under the fame name, efpecially from the parts about Cyzicus, and is indeed a wine much of the fame nature. There is a femicircular bay to the north-weft of this ifland, oppofite to which is a finall ifland, and the harbour being covered by Marmora to the north, and by the ifland Aphfia to the weft, 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 purfes a year: I take it to be the old Proconnefus, the other two iflands being very inconfiderable. The bifhop of the four iflands refides in the town called Alonia, where I was very civilly entertained by him at his houfe; he has his cathedral in this place, and is immediately fubject to the patriarch of Conftantinople; he is commonly called the bifhop of Alonia, but his true title is bifhop of Proconnefus [O  $\Pi_{exouthor}$ ]; and I found he thought that no other island went by the name of Proconnefus but Marmora.

## CHAP. XXIII. - Of Artacui and Cyzicus.

FROM Alonia we failed on the fifth to the weftward of that land, which was formerly the ifland Cyzicus; and afterwards fhaping our courfe for about two leagues along the fouth fide of it, we arrived at a town called Artacui\*. To the eaft of the town there is a fmall cape, which was antiently fortified; between this and the land to the fourth there is a narrow paffage into one of the ports of the antient Cyzicus, which is a large bafin, about a league in length; and at the eaft end of it is the ifthmus or neck of land that leads to the town of Cyzicus. Artacui is on the peninfula which was formerly the ifland 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 refidence 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 lefs than twelve churches in the town, and one in a finall ifland opposite to it: that ifland is a rock of marble, and there is a heap of ruins on it, and fome pieces of marble finely worked, which flow that there was fome antient building on it, which probably was a temple. The fupport of this place is a great export of white wine, which is very good, and paffes for Alonia wine at Conftantinople, to which city they carry it.

The hill on the cape to the eaft was ftrongly fortified by a very antient wall acrofs the north fide of it, about half way up the hill, and it feems to have been built for a defence to the entrance of the port, there being many large hewn ftones about a church at the top of it called Saint Simon, which gives name to the hill, and thefe are, probably, the remains of a ftrong tower or caftle: the wall is twenty feet thick, cafed with tiers of black and white marble alternately, the white being fet up an end, about eighteen inches deep, and the black laid flat is nine inches thick, after the antient manner of building: towards the eaft end there is a gateway, with a tower on each fide, thirty feet fquare, and three more towers of the fame kind to the weft, a hundred paces apart.

\* This was, doubtlefs, the antient Artace, a colony from Miletus. Strabo, xiv, p. 635.

On the feventh we went a league from Artacui, by the western port, to the east to the ruins of Cyzicus; it is fituated to the north of the ifthmus, or neck of land, where formerly there were two bridges, by which they paffed from the ifland of Cyzicus to the continent : the places where the two bridges were are now to be feen, for there are two paffages or caufeways, which are ufed at this time, as roads, all the reft of the ifthmus being a morafs, except two large fandy banks on each fide made by the fea. At the north-east part of the eastern bank there is a height, which feems to have been an island in the antient passage, and opposite to it the city walls are higher and ftronger than in any other parts. The island of Cyzicus was about fixty-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 wholefome laws, fuch as those of Rhodes, Marfeilles, and Carthage. This people was fo ftrong that they fuftained, with great bravery, the fiege of Mithridates, who had a hundred and fifty thousand foot, befides horfe, and four hundred fhips, obliging him to leave the place. The hill on the oppofite continent was called Adrastea. The city was partly in the plain, and partly on the fide of mount Urfus, 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 fhut with chains; the large one, I fuppofe, to the weft, and the other, probably, between the eaftern bridge and the entrance to the port; it had alfo above two hundred covered docks [veworixor] to lay up their ships and gallies in. There are ftill remains of the walls of the city; those to the fouth, it is to be supposed, went clofe along by the ifthmus, and extended for fome way to the weft, near to the weftern port; though now the fea 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 fuppofe, might defend an entrance from the fea that way: to the north-west of these are ruins of a great building, about a hundred paces fquare, of which very little remains but the fine arched paffages under ground on which it was built, though many of them are deflroyed; they feem chiefly to run parallel from eaft to weft, and are from ten to fifteen feet wide, the walls between them being very thick, in which also there are fome narrower arches; the large arches are finely built of hewn ftone. To the north of this are figns of buildings, which I took to be an oblong fquare piazza, and that this building was about the middle of the fouth part of it : the piazza, probably, had a portico round it; becaufe, in digging for flones, they found at the west end fixteen very large fquare pieces of marble, which, probably, were the foundations for fo 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 fide of the city, but feem to have run along to the ealt of a winter torrent, and to have afcended up the hill near the place where that torrent paffes a narrow ftreight between the hills, where there is a building on each fide; it feems to have confifted of very high arches, which at first made me suppose that it was an aqueduct; but the city walls being below thefe. I could not conjecture for what purpofe an aqueduct fhould be fo high, unlefs to convey water to the fummit of the hill without the city; the building on both fides feents to make part of an oval; it is, indeed, poffible that water might be conveyed from the weft fide, though I faw no arches any way joining to them; but it night pafs over the channel on arches, and be conveyed to the height of the eattern hill; the people call it the Princeffes Palace, and fay, that it was fo high that they faw both the eaftern and weftern bay from it : this building, as well as the town walls, are cafed with a baftard grey granite, which, probably, was brought from Proconnefus, as well as the white marble, which they ufed about finer works; the walls go only about three quarters VOL. X. 4 Y

quarters of the way up the hill, and turn down on the eafl fide at fome diftance from the cliffs of the eaftern bay. A large theatre was built in the foot of the hill; the ftones are all taken away, and that fpot is now covered with trees; but I was informed by one well acquainted with the place, that there were formerly twenty-five feats; to the weft of it there are fome finall remains of a circus; I faw the feats at the caft 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 ftill many medals dug up in this place; and here the famous Pefcenius Niger was found, which is in the duke of Devonshire's collection. The land of the peninfula of Cyzicus extending a confiderable way to the east as well as to the west, it makes another bay to the caft, which has a large opening oppofite to the island Calolimno. To the east of this bay there is a fmall town called Panormo; this place is about four miles from Cyzicus; in the way we faw a rock on the fea called Monaftere, there being a convent on it, inhabited by one Caloyer. We croffed a fmall river, and arrived at Panormo, which is a well fituated town, and has a tolerable port for finall veffels; but it is not fufficiently fecured from the north winds for larger fhips; here they export corn, and all forts of fruit, and wine, to Conftantinople.

## CHAP. XXIV. - Of Mchullitch, Bourfa, and Mount Olympus.

WE fet out eaftward on the eighth, and travelled over rich downs, and through a well inhabited country; I faw hills to the fouth, which feemed to be the foot of mount Ida. We paffed Fenacui, called in Greek Deloke, and afterwards by Omarcui [The village of Omar], and faw at a good diftance to the fouth-weft the lake called Magriaas-Guel, which, for reafons hereafter mentioned, I fuppofe to be the lake Dafcylis. After having travelled five hours from Panorino, I faw a village called Doulacui about a league to the fouth, 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 morals to the eaft, covered with water in the winter, was the lake of that name. Having travelled about twelve miles to the eaft of Panormo, we came to a large town called Mehullitch, which is at leaft two miles in circumference, though moft of it is built like a village; it is on a height, at fome little diftance to the eaft of a river of the fame name, which is the antient river Ryndacus, that was the boundary between Myfia and Bithynia, it runs through a large plain, and is croffed in the way from Bourfa to Smyrna. Four miles below Mehullitch is the port to which the boats come up, being four miles alfo from the fea. The mouth of the river is faid to be opposite to the island Berbicus, 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 fays, that near it there was an ifland of that name, and mentions cape Melanos, either the north-eaft 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 ifland Artace, I find on enquiry there is no island near Calolimno, except that of Monastere, which is at too great a distance, fo that, probably, Strabo is here corrupted.

<sup>\*</sup> At Panormo I met with a medal of Miletopolis in fmall brafs; it had on it the head of the emprefs Lucilla CEBACTHAOTKIAAA; the reverfe is Pallas with a helmet, on the top of which is the head of an elderly man, and round it MEIAHTOHOAEITON; Strabo writes it MIAHTOHOAITIE; from which one may conclude that the antients pronounced the dipthong as the prefent Greeks, that is, only the laft vowel in the dipthong, and that Strabo writ it according to pronunciation.

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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, enclofed with a wall called Loupat, on the river Loupat, which, a little way to the eaft, comes out of the lake Abellionte, and falls into the Rhyndacus. This lake is about twelve miles long from eaft to weft, and three or four miles broad in fome parts; a large arm extends feven or eight miles to the fouth, being about the fame breadth as the other part of the lake. On the north fide, near the east end, there is a town on a little high island called Abellionte, from which they export filk and vinegar to Conftantinople. This island is fo near the land, that they can always. pafs to it on horfeback, and in fummer it is almost left dry; the lake extends fouthwards to the foot of mount Olympus, and to the eaft within eight miles of Bourfa; and as it is navigated by boats that go by the Loupat and Rhyndaeus to the Propontis and to Conftantinople, this makes the fituation of all the country about it very advantageous; and yet, notwithstanding, the country on the north fide of it is uninhabited, though a very rich foil, both becaufe it is a country often frequented by robbers, and on account of its being a day's journey from Bourfa; fo that any villages would be ruined by Turkish travellers, who choose to live on a village at no expense, rather than go to a town that is near. There is reafon to conjecture, that this is the lake Apolloniatis, and that the town in the ifland is the antient Apollonia, becaufe the Greeks at prefent 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 fhould 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 fepulchral reliefs and infcriptions; but I heard that there were fome antiquities on the ifland; it is possible, that both the one and the other were antient towns, and might be called by the fame name; and fo one diftinguished from the other by the name of the river it ftood on, of which Strabo might not be apprized.

It is faid, that the country between the Æfepus and Rhyndacus was inhabited by the Doliones; and from that river eaftward by the Mygdones, as far as the territory of Myrlea, that is, Apamea Myrlea, now called Montagna, which is twelve miles to

the fouth of Bourfa. There are three lakes mentioned in these parts, Dascylius, Miletopolitis, and Apolloniatis. In the road from Panormo to Mehullitch, I faw a large take called Magriaas-Guel, which might be about ten miles north of Panormo; this I take to be the lake Dafcylitis, on which there was a town called Dafcylium; and the Doliones extending from the Æfepus to the Rhyndacus, and to this lake, it must be underflood that their country was to the eaft of the river, and to the fouth of the lake; in the fame road nearer to Mehullitch, that is about five miles to the fouth-weft of it, I faw 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 fome water near; the country to the east is all a morafs, 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 fays, that above the lake Dafcylitis were two other lakes, Miletopolitis and Apolloniatis : he fays alfo, that the lake Dafcylitis belonged partly to Cyzicus, and partly to the Byzantines, and that the territory of the Cyzicenes extended to the lake Miletopolitis and Apolioniatis; 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 refemblance to the name of the Doliones, the antient inhabitants of this country.

We fet out on the thirteenth with a caravan for Bourfa, and came to Lupat, a fmall ruined place encompassed with walls, which are not well built, but feem to be of the middle ages. We travelled all day through a rich unimproved country on the north fide of the lake, till we came oppofite to Abellionte on the ifland; and lay in the open fields. We went on a little after midnight fix hours to Bourfa, the antient Prufa, where the kings of Bithynia ufually refided, which is about twenty-four miles from Mehullitch. This city was built by that Prufias, king of Bithynia, who waged war with Crœfus and Cyrus. Bourfa was taken by Seifeddulat of the race of Hamadan, in the three hundred and thirty-fixth year of the Hegira, but was retaken by the Greek emperor in nine hundred and forty-feven after Chrift: it was again taken in thirteen hundred fifty-fix by Orkan fon of Ottoman, the fecond emperor of the Turks, who made it the capital of his empire \*; but when Conftantinople was taken by Mahomet the fecond, in one thousand four hundred and fifty-three, that city became the capital of the Turkish empire. Bourfa is most pleafantly 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 fuburbs are about fix miles in circumference; the caftle of Bourfa is on the higheft part; it is walled round, the rocky clifts below it being almost perpendicular, and beautifully adorned with the trees that grow on them; the reft of the town and fuburbs are on heights on each fide, but chiefly to the eaft, there being a very fmall part of the city on the plain to the north : the fuburb where the Greeks live is to the weft of the caffle; there are about fix hundred families of them with their metropolitan. and three churches. The town is divided from the eaftern fuburb by a deep channel or vale, over which there are feveral bridges; one of them with fhops on each fide, is ninety paces long and fixteen broad; the vale being planted with mulberry trees, makes the fituation of the houfes that are on it very delightful; a finall ftream runs through it, which fwells to a torrent after rains: to the eaft of this is the fuburb, where the Armenians live with their archbishop, of whom there are about eight hundred families, and they have one church. It is faid they have three hundred parifhes and molques in the city, and many little molques arched over with one dome, and the

\* See Bibliotheque orientale D'Herbelot, at the word Burfah.

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great ones with feveral, as well as the kanes and bezeftans, all which are covered with lead; thefe and the agreeable mixture of trees, together with the fine plain beneath, cultivared with mulberry-trees, altogether makes the profpect from the mountain moft delightful. The caftle, as I obferved, is walled round, which I take to be the ancient city Prufa; it is near a mile in circumference; I faw one part of the wall remaining, built after the ancient manner, with one tier of ftone laid flat, and another fet up an end, alternately; I faw alfo an infeription, which mentions that the emperor Theodorus Comenes Lafkares built one of the towers of the wall. Over the north brow of the hill are ruins of the grand fignior's feraglio, which was burnt down fome years ago; this being one of the royal cities which have been the refidence of their monarchs. Orkan, who took this place, and his children, are buried in an old church in the caftle, which is cafed with fine marbles, and paved with Mofsie work; to the welf of it there is a fepulchre covered with a cupola, where, they fay, fultan Ofman is buried ; and fome fpeak of Bajazet's children as interred near him, but I did not fee their fepulchres. This caffle is governed by the janitzer aga, who refides in it.

They make in the city a great variety of all forts of fattins, moltly ftriped, which are ufed for the under fhort garments of the Turkifh habit; they make alfo a great quantity of meles, of flax and filk, ufed chiefly for fhirts, and a fort of gaufe called brunjuke, which is much wore by the ladies for their undermost garments; they export alfo a great quantity of raw filk both to Conftantinople and Smyrna.

The great number of fprings that rife all over the city make it a very pleafant place; fome flow in large flreams, and one in particular comes out of the mountain at the caftle like a fmall rivulet, where the Turks fit in the fhade, and where every thing is fold which they delight in. There are feveral baths to the weft of the town which are very famous, and have always been much frequented; in one called Cara-Muftapha there is a fpring of cold water, and another of hot, within the fame room. That called Jeneh-Coplujah [The new fpring] is the largeft and moft beautiful bath; it is a fine building, a large fpring rifes in the middle of it, and two very hot ftreams run through the room; near it there is a fmall bagnio, called, The Jews bagnio : from this we went to a warm water, effeemed holy by the Greeks, and is called Aie Theodory. Another bath is Culatlow-Coplujah [The fulphur bath]. Half a mile farther is a large bath, called Chekreeh-Cuplejah, which has not fo much fulphur in it as the other, and is more frequently drank, though all the waters are taken inwardly, as well as ufed for bathing.

I had a letter to the janitzer aga, which was delivered without a prefent, and I defired him to fend fome janizaries with me up mount Olympus; but he faid, he could not anfwer for my fafety, and added, that fometimes they were even in danger of the rogues in the very fkirts of the city; fo I applied to an Armenian to whom I was recommended, who carried me to his houfe the day before I was to go up the mountain, and hired fome horfemen well armed to go with me, and we fet out very early in the morning. This part being probably inhabited by a colony from about mount Olympus in Theffaly, may be the reafon why the mountain had that name given it; the Turks call it Kefhefh Daug [The mountain of monks] from a monaftery on the mountain, which, as I was informed, was dedicated to the feven fleepers; the firft part of the afcent is fleep, covered with chefnut, hazel, and beech; it leads to a plain fpot on the fide of the hill where the Urukes were decamping; the next part was alfo fleep, and covered with feveral forts 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 fort,

\* It is what the botanifls call, Abies Taxifolia, fructu furfum spectante. Inft. R. H.

which they cail maflic, and fells dear, being ufed in furgery 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 fmall trout in them, which they call Allah Ballouk [The fifh of God], being much effected; though I could not perceive that they were different from our common trouts; there is another fhort afcent to a plain fpot, which extends to the foot of the higheft fummit of the hill; the afcent to which is to be looked on as the laft third of the way; this upper part has always fnow in the hollow parts of the hill, which is carried every day to Bourfa: above this plain there is no wood except fhrubs and the juniper; towards the upper part of the mountain I obferved that there was a baftard grey granite. The profpect, they fay, 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 fpent the whole day on this mountain, we returned in the evening to Bourfa.

## CHAP. XXV. - Of Nice, Gemblick, and Montagna.

WE fet out with the caravan towards Nice on the eighteenth in the evening, and travelled along that fine vale to the north-eaft, which is fo well improved with mulberry trees for the filk. We went only four miles to a village called Subgerly, where we lay in the prieft's garden. On the nineteenth we faw a town or village called Chioflec; there is a large old building on a hill to the right of it, and at the north-eaft corner of the plain is a fmall lake called Oufkomah. To the eaft is a fmall town, if I miltake not it is Chioflec, where they make velvet for cufhions ufed on the fofas all over Turkey, many of which are of a fort of beautiful flowered velvet, but most of them are made with a ground of a hard yellow filk; they make them from fourteen dollars to eighty dollars a pair. We croffed 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 lenichahere at the north-east of it, to the fouth-weft end of the plain; in fummer the greater part of it appears like a morafs, being overgrown with reeds. Ienichahere is a finall town, where there are four or five molques, and only one Armenian church, there being few inhabitants of that profession: I faw only one marble coffin here, with a defaced infeription on it. I cannot conjecture what place this was, unlefs it might be Cæfarea, called alfo Smyrdiane, which in Ptolemy's order of places, is put between Nicæa and Prufa at mount Olympus. From this place we croffed other hills to the north, and defcended to the lake of Nice; and going on the fouth fide 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 Afcanius, and now has the name of Ifnick, from the Turkifh name of Nice; it is about twelve miles long. There are a great number of fifh in it; but it is navigated only by fmall boats which are cut out of one fingle piece of wood.

The city of Nice is fituated at the eaft end of the lake of Afcanius, having a valley to the eaft of it finely improved with mulberry-trees, through which there run feveral fmall ftreams, which pafs 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 Lyfimachus; 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 fix feet, the walls being about fisteen feet thick and twenty high; they are made with battlements, a walk all round, and towers of brick at the distance of feventy paces, which are about fisteen feet higher than the wall, and are half an oval; on one fide of the gate to the lake there is a large oftagon tower, and on the other fide a round tower,

tower, to the fouth of which are two or three other round towers. There are two gates, which feem to have been very fine triumphal arches; on one of them to the fouth, called the old gate, are imperfect infcriptions to the honour of one of the emperors after Nero, whole name I found on it as an anceftor. Within this gate there are remains of another, on which there is an imperfect infcription, where I faw the name of the emperor Claudius. There are figns of an infcription on the north gate, which feems to have been made in copper: at this gate there are two large reliefs of Medufa's heads, with victories over them: on one fide there is a fine mezzo relievo of three perfons, as big as life, fet against the wall, but it is much defaced, and on the other fide there is a marble coffin, with a relief of a battle on it. I faw at a molque two most beautiful pillars in fuch large spots as are commonly seen in verd antique, fome of a light brown, and of a grey, others of a whitifh colour, being the only pillars I ever faw of that fort of marble, and would be of very great value to those who are curious. The Greek church, where they fay 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 Conftantine ; the cathedra or feat, and the femicircular fleps at the end, are common in antient cathedral churches, and thefe are very ill built; there are fome remains both of the Mofaic ceiling and pavement : the Armenians have a fmall church in a fort of grot under the weft end of it. To the north of the town there are two marble coffins; one is of red and white fpotted marble; the other has a Medufa'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 defigned for Hercules refufing pleafure, and embracing a life of labour and industry; there is a woman on each fide in different compartments, and an infeription 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 ftream that is conveyed to the town by an ill built aqueduct. Over this, on the fide of the hill, there is a very curious piece of antiquity now in ruins, though it feems to have been defigned to have lafted for ever, but it has been deftroyed by force; it is a room hewn out of one ftone of grey marble, and feems to have been an antient fepulchre; it was probably moved to this place, and not cut out of the rock on that fpot, unlefs 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 ftones under it on the outfide, as if defigned for the foundation ; it is thirteen feet fix inches long, and twelve feet ten inches broad ; it was cut archwife at top : on each fide there is a folid bench or bulk, I fuppofe to place the coffins on, and there feems to have been one coffin laid acrofs at the eaft end: on the outfide there is an infcription in Hebrew, very much defaced ; but it does not feem to have any relation to the building, being in very fhort lines, and not in the middle of the eaft end. This room feems to be of the nature of that temple of Thebaic marble, or red granite, mentioned by Herodotus, which was cut out of the ifle of Elephantine, and carried down by water to Sais in Delta. Within the city walls there are fome very fine large arches now under ground ; they feem to have belonged to a theatre, which must have been very magnificent; the arches are turned with large hewn ftone; 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 leaft four miles round, and yet the prefent town, which is much like a village, has not above three hundred houfes in it, and there are not more than twenty Chriftian families in the place, the greater part of which are Greeks : they have no trade but that of filk, which is bought up by the merchants, and fent either to Bourfa, or to Gemblik, to be embarked for Conftantinople. The air is very unhealthy unhealthy here, occafioned probably by the rivulets not having a free courfe, and by turning them into their gardens within the walls, where the water flagnates and corrupts the air. I was informed that Nice is about eighteen hours, or thirty-fix miles from Nicomedia, and that it is near fixteen miles from Caramoufal, a port on the bay of limit or Nicomedia, and twenty-four from another port in that bay further to the well, called Debrendeh, where they commonly go to embark for Conflantinople.

On the twenty-first we fet out and travelled on the north fide of the lake, and in about four hours came to an obelifk, about a mile to the north of it; the people call it Beth-Tafh [The five ftones], becaufe it confifts only of that number; it is of grey marble, and of a fingular kind, for it is triangular, and flands on a bafe and pedeltal, fix feet nine inches fquare, and about eleven feet high. There is an infeription on the fouth fide of it, from which one may conclude, that it was crected as a fepulchral monument, probably to fome great citizen of Nice: the import of the infcription is, that C. Caflius Philifcus, the fon of C. Caflius Afclepiodotus lived eightythree years.

We travelled on between the hills and the lake, lay at a village called Ieranite, in the houfe of an Armenian, who endeavoured to intimidate me with regard to the fecurity of the road, which I found was only to put me on hiring him to go along with me. On the twenty-fecond we came to the weft end of the lake, and paffed through Bajaric; I observed that the hills are finely improved along the fouth fide of the lake; we turned to the weft in that beautiful vale in which the river Afcanius runs; it is finely improved with all forts of fruit-trees and vineyards; the hills on each fide being alfo under vines.

We came to Gemblic at the north-weft corner of this plain, which is most delightfully fituated on two little heights, and on the plain by the fea fide; it is the antient Cius, which was deftroyed by Philip king of Macedon, and rebuilt by Prufias, and from him called Prufias; there are fome inferiptions about the town. This place is twenty-four miles from Nice; the archbifhop of that city has his palace of refidence 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 fix hundred families, have feven or eight churches here, and likewife a nunnery, and two convents on the fide of the hill over the town; there are about fixty Turkish families in the place; they have two molques, and moltly inhabit the hill to the weft. They have a great export here of corn, of an ordinary white wine, and of all forts of fruits, to Conftantinople. I find the rivers Cius and Hyla are mentioned here; probably they are the names of two mouths of the river Afcanius; and here the poets place the ftory 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 pleafant ride for twelve miles along the fouth fide of the bay of Montagna, to the town of the fame name. To the north of this culph is that head of land which was called the promontory Neptunium, and is between t is bay and that of Nicomedia. Montagna is on the fea, about twelve miles to the north of Bourfa, and is fituated under the mountains; the town is about a mile long, confilting of one flreet near the flore; there are about feven hundred Greek families in it, who have feven churches, and the archbishop of Bourfa has a palace here, refiding in this town part of the year ; the Turkish families are not above three hundred. This is the port of Bourfa, and is computed to be a hundred miles from Conftantinople; it is a place of great refort for the export of filk, corn, and the manufactures of Bourfa, Tourcomen carpets, faltpetre, a poor white wine, and all forts of fruit to Conftantinople, from which they also import many commodities to supply the city of Bourfa.

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Bourfa, and the country about it. The antient city Myrlea was half a mile to the fouth-east of the town, and on the east fide of the road to Bourfa, being fituated on a hill, which is ftrong by nature; it was deftroyed by king Philip, rebuilt by Prufias, 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 doubtlefs a confiderable place; there are no remains on the hill, except heaps of ftones thrown out of the vineyards; it is probable that the city in length of time extended down to the fea; and as a proof of it I faw the remains of a fmall brick building about a mile to the eaft of the prefent town. I went to the kane, and then waited on the archbifhop of Bourfa, to whom I had a letter : he entertained me very civilly, though he was in trouble on account of his brother, who was fent for to Conftantinople by the vizier, as it was thought, to fqueeze money out of him; when I returned to the kane, he fent me a prefent of wine and provisions. I embarked on the twenty-feventh for Gallipoli; we were obliged by contrary winds to put into a port called Armocui, on the other fide of the bay near the point of the cape; there is a hot mineral water at this place, and another to the north-weft, at a place called Joloway: I was informed alfo, that at the north-weft point of the cape, at a place called Courai, there is a hot water, where there is a convent belonging to the monaftery of faint George of Halke, which I have already mentioned among the Princes Iflands; the Greeks go once a year to that place out of devotion, and to bathe in the hot mud, it being efteemed a great remedy for many diforders, particularly the fciatica. We touched at Rodofto in the way to Gallipoli, where the plague had begun to rage, and I lodged there all night in a coffee-houfe; we went the next day to Gallipoli; where I immediately embarked for the Dardanels, when I was informed that the plague had alfo broke out in that city. From the Dardanels we paffed by Tenedus, faw 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 weft by mount Hæmus, and the river Næftus, and on the other fides by the Propontis, Ægean, and Euxine feas: it was a Roman diocefe, and by the Greek church was divided into four provinces: Europa, which was provol. x. 4 % bably on the fea to the eaft ; Hæmimontana, to the weft 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 fuppofe Adrianople was the capital. Thrace is very far from being a barren country, as fome of the antients have defcribed it, for the part I faw of it is naturally one of the fineft countries I have feen, and the richeft foil ; and fo they fay it is to the weft of Adrianople ; as mount Hæmus is to the weft of it, fo mount Rhodope runs along the middle of this country to the weft of the river Hebrus, and I fuppofe extends away to the north.

When I arrived at Scutari, they took my flave from me, as I had not the original writing by me to vouch the property of him; but on application I got him afterwards releafed. I fent from this place to the gentleman to whom I was recommended at Conftantinople, who did me the honour to come over and conduct me to his houfe, where I received all manner of civility during my flay there, as indeed I did from all the gentlemen of the Englifh nation.

As there have been particular descriptions given of Constantinople, it is unnecessary to fay much of it. The beauties and advantages of its fituation have been much enlarged on, and no account can possibly give a just idea of it, as it furpasses every thing that can be faid, infomuch that the fine views which it affords are alone a fufficient recompence to the traveller who goes to fee it. This city is on a promontory at the entrance of the Bofphorus, having the Propontis to the east and fouth, and the port antiently called Ceras to the north; I found the fouth-weft fide on the land to be feven thousand feven hundred paces long; it has on that fide two walls built with fquare towers, and a foffe on the outfide of the outer wall, which is twenty paces broad, and faced with ftone on both fides: Gyllius makes the fouth-caft fide equal to this, and the fide on the port a mile lefs, which would make it in all eleven miles in circumference, thoughhe computes it to be near thirteen miles; it is from half a mile to a mile and a half broad: the ground rifing from the port and from the fea round the end of the promontory, makes the fituation very beautiful, and it is not difficult to different the feven hills on which the city is built; the first takes up the whole breadth of the promontory, on which the grand fignor's foraglio is built; five more are over the port, divided by valleys that defcend from the height, which joins fome of the hills, and goes near the whole length of the city, the Adrianople ftreet running all along on the top of it; on the fecond hill is the burnt pillar; on the third hill, is the magnificent molque Solimanea; the valley between it and the fourth hill is broad; the aqueduct of Valentinian croffed it, of which there remain about forty arches; the east end of it is deftroyed, and the water is now conveyed by channels on the ground; the molque of fultan Mahomet is on the fourth hill, and that of fultan Selim on the fifth, the weftern walls of the city running along on the top of the fixth hill. These hills rife to one above another from the port, that they all appear from the mouth of the harbour, and moft of the houfes 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 feventh hill is divided by a vale from the height that joins the three laft 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 fouth of the fourth, fifth, and fixth hills, the others having the bay to the fouth of them; and that bay has to the fouth of it the north-caft point of the feventh hill and the three other hills to the north ; the pillar of Arcadius was on the feventh hill.

Great part of the houfes of Conftantinople are built with wooden frames, moftly filled up with unburnt brick; and a great number of houfes are made only of fuch frames. frames covered with boards: they have notwithftanding very good rooms in them; and the freets are tolerable, with a raifed footway on each fide. The ftreet of Adrianople is broad, and adorned with many public buildings; to the fouth of it there is a vale, which is to the north of the feventh hill. The bazeftans or fhops of rich goods are fuch as have been defcribed in other places; and many of the fhops for other trades are adorned with pillars, and the ftreets in which they are, covered over in order to fhelter from the fun and rain. There are alfo feveral 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 houfes. The bagnios also are to be reckoned another part of the magnificence of Conftantinople, fome of them being very finely adorned within. The fountains likewife are extremely magnificent, being buildings about twenty feet fquare, with pipes of water on every fide; 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 perfon attending to fill them; thefe buildings are of marble, the fronts are carved with bas reliefs of trees and flowers; and the eves projecting fix or feven feet, the foffit of them is finely adorned with carved works of flowers, in alto relievo, gilt with gold in a very good taffe; fo that thefe buildings make a very fine appearance.

It is faid that there are three hundred molques in Conftantinople; fix of them are royal molques, diffinguished by their number of minarets from two to fix (others having but one); and are called after the name of their founders: I went into four of them; fultan Achmed; Solimanea, or the mofque of fultan Soliman; fultan Mahomet; and fultan Selim; they are all built, as most of the mosques are, with a court before them, that has a portico round it, which confifts of old pillars of the fineft marbles: in that of Solimanea in particular there are four very large pillars of red granite between the ftone piers which fupport the dome; and the molque is built in a very good tafte; there is a gallery round below, feparated by pillars from the ifle which goes round the part under the dome: there are two porphyry pillars in the portico of this molque, of the fame fize as those in faint Sophia; all these buildings are covered with cupolas, and fome parts only with a quarter of a fphere; the latter are mostly built against the base of the great cupola, and all is covered with lead; abroad there are fountains to walk on each fide of the molque; and the walls which encompass the great court before the mosque, are built with windows in a good tafte, with crofs iron bars in them. Near thefe molques there are commonly places to prepare, and distribute provisions to the poor on certain days; there are also generally near them flops and a bagnio for the fupport of the molques. The grand fignor goes every Friday to one of thefe royal molques, taking them commonly one after another, by reafon that there is a benefaction given to the molque he goes to, which I was informed, is five hundred dollars: the other two are the Waladea molque, and fultan Bajazet; all of them having in them, and the courts belonging to them, many fine pillars, efpecially of verd antique: there also is a royal molque built by Mahomet the fecond, to the well of the city at a place called Joupe, which has its name from Joupe a Turkifh faint, to whom the molque is dedicated : in this molque the grand fignor receives folemn pofferition of his dominions, by having a fword girded about him by the mufti. I was curious to fee fuch of the molques as I could find had formerly been churches, and among them particularly faint Sophia ; there are in it eight porphyry pillars, and as many of verd antique, which, I believe, for their fize, are not to be exceeded in the world; for the dome being fupported by four large piers; between them are four verd antique pillars on each fide, and a femicircle being formed as at each

each corner by thefe 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 doubtlefs done in order to ftrengthen those piers, the building having vilibly given way at the fouth-weft 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 molque, and probably the other two might be found, if all the molques and the feraglios 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 : cight large porphyry pillars in faint Sophia are mentioned as taken out of a temple of the fun built by Valerian, and fent by Marfia, a Roman widow, to the emperor Juffinian \*; fo that if the others were of porphyry, they must have been taken from fome other place. There are two porticos to the church; the inner oneis wainfcoted with fine marbles : the mofque firikes the eye at the first entrance, the dome being very large; but a great beauty is loft, as the mofaic is all deftroved, except a very little at the eaft end; fo that all the top is whited over; but the fides are wainfected with porphyry, verd antique, and other rare oriental marbles; it is hung with a great number of glafs lamps, and the pavement is fpread with the richeft carpets, where the fophtis are always fludying and repeating the alcoran; and the doctors preaching and explaining it, in particular parts of the molque, to their feparate auditories: the top is covered with lead, and there is a gallery round on the infideof the cupola: this molque makes a much meaner and heavier appearance on the outfide than the mofques that are built in imitation of it. On the fouth fide of it the grand fignor has erected a very finall but neat library, which feemed to be about twenty feet wide and thirty long; there are preffes round it, and two in the middle for the manufcripts; the windows open to a court, round which the maufoleums of three fultans are finely built of marble; and in one of the windows of the library there is a fopha for the grand fignior, when he is pleafed to come and hear the law read to him in this place. The fineft molque next after faint Sophia, which has been a church, is on the feventh hill, and near the feven towers; it is called by the Greeks Conftantine's church, but is the church of a monaftery called Studios, from a citizen of Conftantinople of that name who built it; there is a very handfome portico to it, with four pillars of white marble, which fupport a very rich entablature, there being another of the fame kind within: the nave is divided from the ifles by feven verd antique pillars, fix 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 fame materials, but according to the Turkish tafte they are whited over; there appears to have been a gallery on each fide, which is not remaining. There is a ciftern under a court to the fouth of it, in which there are four rows of Corinthian pillars. Another church converted into a molque, 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 fupported with pillars of red granite; the whole is adorned with the figures of the apoftles, and of the hiftory of our Saviour in mofaic work, and the fubject of each compartment is defcribed in Greek; the Turks have disfigured the faces of all them. On the outfide of this church there is a very fine coffin of a fingle piece of verd antique of a very extraordinary fize: there are croffes cut on it, and probably it is the only one of this it rt of marble in the world. The magnificent church of the apoftles, built by Conftantine the great, was on this

\* See a letter of Plutarchus, fecretary of Juffinian, in Godinus.

hill,

hill, where the molque of fultan Mahomet is fituated ; there are now no remains of it ; near it were the ciflerns of Arcadius, where there is at prefent the largest bagnio in Conftantinople; near which I faw the remains of fome very thick walls, probably belonging to those cifterns. There is also molque 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 feventh hill I faw alfo two other mofques that were churches ; they are not mentioned by any authors; and, if I miltake not, they are called the church molques. In this part allo there are great remains of vaults and eifterns; one of them feems to be that which was near the church called Mocianus, built by Anaftafius Dicorus; the cifterns were made by Juftinian : on the fixth hill there is a church to which they carry mad people, and lay them in a portico, thinking it a fovereign remedy to bring them to their fenfes; this I should take to be about the spot of the church of St. John Baptist in that part which was formerly a fuburb, called Hebdomum; it is faid Theodofius brought to this place the head of St. John Baptift from a village called Coflaum near Pantichium in the diffrict of Chalcedon; for near this place there is a large hollow ground now turned into gardens, which feems to be the fpot of the cifterns of Bonus, mentioned in this part. Another church ipoken of by those who defcribe 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 efteem among the Greeks, and there are fome remains of very flrong walls. To the eaft 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 ftory, that it was crected in one night during a fiege by candle-light; and that this gave name to that part of the city. Here the patriarch of Conftantinople refides, and alfo the patriarch of Jerufalem, the place being mostly inhabited by Greeks, and between this place and the fountain before mentioned, there are feveral Greek churches-What they call the palace of Constantine, close to which the walls are built on the fixth hill, feems to have been only one room with the roof fupported by pillars, though now it is divided, and made into two ftories; it does not feem to be of great antiquity; and is probably a Genoefe building, as there are coats of arms over the windows.

There are very few remains of any other antiquities in Conftantinople. Of the feveral pillars and obelifks which were in the Hippodrome, there are now only three to be feen; one is the obelifk of red granite, thirty-five pices from which is the ferpentine pillar, and forty paces from that an obelifk, which is built of hewn ftone; all thefe have been very particularly defcribed; the obelifk of granite appears to have been longer, the figures at bottom being imperfect : both this and the other obelifks had two fleps round them, which do not now appear, as they are continually raifing the ground of the Hoppodrome. The obelifk which is built of hewn flone was covered with plates of brafs, and the holes to which they were fixed are feen in the ftones : part of the ferpentine pillar is broke off; at the grand fignior's feraglio of Sadabat, there is one made in initation of it, but not fo large : that in the Hippodrome is thought to be a very great piece of antiquity, being faid to be the twifted ferpents. on which there flood a Tripos, fuppoled to be that which Paufanias and the cities of Greece confectated to Apollo at Delphi. What they call the Burnt Pillar is on the fecond hill, which though not of one ftone, yet when entire might be effected one of the finest pillars in the world, being fingular in its kind; it is faid to have been brought from Rome by Conftantine the Great, and that he placed on it that exquifite bronze statue of Trojan Apollo, which was a representation of himfelf; it is called the

the Burnt Pillar, becaufe the pedeftal and pillar have been much damaged by fire; it is erected on a marble pedeftal, about twenty feet high, which is much ruined; and probably there were fome fleps round it; the fhaft feems to have confifted of ten pieces of porphyry, thirty-three French feet in circumference, each ftone 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 flones: feven of thefe ftones now remain, though an exact deferiber of Conftantinople fays there were eight; three of the flones, together with the flatue, were thrown down by lightning; if I do not miftake, it was in the time of Alexius Comnenus; it was faid to have been of the Doric order, and when entire must have been a most magnificent lofty pillar; it is not well reprefented even in its prefent condition by any cuts that I have feen of it; there are now twelve tiers of ftone above the feven of porphyry; eleven of them feem to be about a foot deep, and the uppermoft is fomething like a Tufcan capital; and about two feet deep. There is a Greek infcription on the fourth tier, which I had not an opportunity of copying; but it is faid to import, that the emperor Emanuel Comnenus repaired it. Arius is faid to have died near this pillar, as mentioned by the ecclefiaftical hiftorians. Near it is a ciftern, the arches of it are fupported by fixteen pillars in length, and fourteen in breadth, with as many more on them; it feems to have been a Christian work, there being a cross on some of them, and these letters K. N. I faw what is called the pillars of Marcianus, which is mentioned by Gyllius, but he feems not to have feen it; he alfo mentions the virgin column, which probably is the fame, though he might not know it; for it is now called by the Turks Kifh-Tafh [The Virgin Stone or Pillar ;] it is a very fine pillar of grey granite of the Corinthian order, with a well-proportioned pedeftal which had fteps round it; the fhaft alone feems to be about twenty-five feet high; and this pillar, efpecially the pedeftal, is very ill reprefented by fome travellers : it is fuppofed that the infeription was made in brafs, 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 fome part of the town into the garden of the feraglio, which I faw from Pera between the trees. The hiftorical pillar of Arcadius has been very exactly deferibed; the fhaft of it was taken down about thirty years ago, for fome public Turkish building; fo that the base and pedeftals only remain; the bafe and the column confifted of feveral tiers of fingle ftones of the fame breadth as the bafe and column, and were laid one over the other, out of which the flairs were cut within; but the pedeftal has two flones in each tier fo nicely joined, that a very curious perfon has affirmed that there was but one in each tier.

The feraglio and public audiences of the grand fignior have been fully defcribed; I faw 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 fee the monarch, becaufe the number of perfons permitted to go in with the ambaffador was full: a divan is always held before fuch an audience, at which the ambaffador is prefent, and the grand fignior is at a lattice window over the feat of the grand vizier, but is not feen, though by fome. fignal it is known that he is there; and when the bufine fs of the divan, as a court of juffice, is done, (which is chiefly reading petitions of poor people, who are brought one by one into the prefence of the grand vizier), then ftools are fet before the vizier, the two cadilifkiers, the treafurer and feal-keeper, who are always prefent; and about feven in the morning the dinner was brought on feveral fmall plates placed on large diffes, and put before them on the ftools, without their moving from the place where they did the public bufinefs; the fmall plates were very often changed; the ambaflador

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ambaffador eating with the grand vizier, and those who go to audience with him, with the feal-keeper, and treasurer; the cadilistiers being people of the law, are too holy to eat with infidels: after this the grand fignior's firman is read, which orders that the ambaffador should be introduced. The vizier holds the ordinary divans four times a week in the grand fignior's feraglio, and on the other days he has a divan in his own house.

Two rivers fall into the bay of Conftantinople, about a league to the weft of the city; the northern river is the antient Lycus; the fouthern one was called Hydraulis. There were many houfes of pleafure and gardens of the great men near the banks of thefe rivers, and on the rifing ground; but in that rebellion which fet the prefent grand fignior on the throne, the mob requefted it of him, that they might be permitted to deftroy thofe houfes where the great people fpent their time in luxury and idlenefs, neglecting the public affairs; and their petition not being refufed, they levelled every thing to the ground; fo that now they have their country houfes along the canal in the way to the Black fea. On the northern river the grand fignior has a pleafant feraglio called Sadabat; the river is in fuch a manner confined as to make a fine canal to it, which is about feventeen hundred paces long.

It is faid, that every day there are confumed at Conftantinople, Scutari, and the adjacent villages, thirty-fix thoufand meafures of wheat: thefe meafures, which are called a killo, are fuppofed to be fufficient for a hundred perfons, fo that the number of fouls may be computed at three millions fix hundred thoufand; of thefe a hundred thoufand are computed to be Jews, and fixty thoufand Chriftians; though the former computation feems to exceed. They reckon that there are forty thoufand boats, like our wherries, which are uncovered; except thofe of the grand fignior, or grand vizier; the former being covered with red, and the latter with green.

There have been two Armenian preffes in Conftantinople for about forty years. The vizier Ibrahim Pafha having read an account of the ufefulnefs of printing, perfuaded the late fultan Achmet to permit a prefs to be fet 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 fixty years palt. I happened to fee Conftantinople at a time when the Turks were in good humour, and had no reafon to be difpleafed with the Franks, (except that the foldiery 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 difadvantageous one with the Mufcovites, whom they dreaded as a power fuperior to them; fo that I went freely all over Conftantinople, and was fo far from being affronted in the leaft, that I rather met with civility in every place; entered publicly into fuch of the molques as I defired to fee, and fometimes even on Fridays, just before the fermon began, and when the women were come into the mofques to hear their harangues : this is permitted by fpeaking to the keeper of the molque, and giving him a very fmall gratuity, and at other times fending for him when the molques were flut : and indeed to fpeak juftly of the Turks, they are a very tractable people when they are well ufed, and when they have no profpect of getting any thing by ill-treament; and what makes them more troublefome and fufpicious in places on the fea, is the rough ufage they meet with from the corfairs.

# CHAP. II. - Of Galata, Pera, the Aqueducts, and fome other places near Constantinople.

GALATA is fituated to the north of the port of Conftantinople, it is encompafied with a wall near three miles in circumference, having the water to the fouth and eaft, and is built from the fea up the fides of the hill; it is very much inhabited by Chriftians, and by all the Europeans: here they have their warehoufes, cuftom houfe, and all European fhips come to this port. The Greeks have three churches in Galata, and the Armenians two: the Jefuites, Dominicans, and Francifcans, have each of them a convent in this place. During the time of the Venetian war a convent under the protection of Venice was feized on, and the church turned into a molouc, and fuch Franks as lived near it were ordered to remove, on which all the English, and fome others, removed to Pera, which is on the top of the hill where all the ambafiadors refide, and it is a much finer fituation. What they call the Quattro Strade are almost entirely inhabited by Franks and other Chriftians. Pera is under the Topjee-bafhaw of Tophana, and Galata is governed by a waiwode. Pera and Galata are the thirteenth region, which was called Sicena. The Trinitarians, two forts of Francifcans, and the Capuchins, have each of them a convent in Pera. The ambaffadors live here in greater flate than in any other parts, becaufe it is the cuftom 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 minifter here. This place and Galata having been much inhabited by Genoefe, who had obtained it of the Greek emperors, there are ftill fome of those families remaining, many of whom are drogermen to the ambasfadors; of which each nation has a certain number; one or two of them do most of the bufine fs of the nation; and the others are employed occafionally by the merchants: there are alfo Gjovani de Lingue, as they call them, who are young men that have fmall falaries, take their turn in waiting at the palace, and attend on ftrangers or others, when there is occasion: the French have twelve of thefe of their own nation, who are educated at the Capuchin convent at the expense of the king, are fent to different confuls abroad, and promoted as they deferve. The Mufcovites and Germans alfo have fome of their own nation, but are obliged chiefly to make use of the natives of the place, who know beft how to difcharge 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 fomewhat in the nature of a fecretary of flate, 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 faid the Venetian ambaffador, who is called the Bailo, has an unlimited commission from the republic to draw for what fums he pleafes, and even that his accounts are not examined. So great an intereft that flate has to ferve with the Porte.

To the north of Pera is Tophana, on another hill, and nothing can be imagined more beautiful than the profpect of the vale between them : on the brow of the hill, on Tophana fide, 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 fituated round a large court; it is defined for the education of the itcheoglans for the feraglio of the grand fignior, and contains in it about four hundred; they are moftly orphans or children of poor people who cannot educate their families; they are kept under great difcipline, never flir out, nor can they fo much as look out of their windows, and no perfons are fuffered to go in : they learn to read, write, ride, and draw the bow, and to chant chant their devotions; the grand fignior goes there once in two years, and chufes out of them fuch as he pleafes about twenty years old, who are made his itcheoglans: moft of them are officers about him like pages, and attend him on horfeback, or in the chamber, being fomething of the nature of chamberlains, and thefe, according to their merit, are often advanced to be pafhas, and to the higheft offices.

Tophana is fo called from the foundery of cannon [Tope]. It is governed by the Topejee-Bafhaw [the captain of the artillery], as well as Pera; there are a great number of very fine brafs cannon on the quay and other places about it; for now they make none of iron. One of their fineft fountains is in this place. To the north of it is Funduclee, and north of that two or three more places built up the fide of the hills, which look like one continued town from Galata.

To the weft of Galata, on the north fide of the port, is the public arfenal or dock called Caffum-pafha, where there are covered buildings to lay up the galleys in winter; and here is what they call the bagnio for the grand fignior's captive Chriftian flaves. I faw 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 largeft, called the Capitana, as I was informed, is twelve feet longer than the Royal Sovereign, being a hundred and eighty fix feet long, and forty-fix feet eight inches broad; it is twenty-one feet deep in the hold, has three decks, befides the quarter-deck, and a fpare deck: the fheet anchor weighs ninety-five quintals, and the cable is thirty-two inches in circumference; fhe carries a hundred and ten guns, and fixteen hundred men. The galleys go out every fummer round the iflands to collect the harach or Chriftian poll tax; and the captain pafha or high admiral fails with four or five men of war, and levies what money he can on the iflands, and other places on the fea, which belong to him.

On the height, to the north-weft of the arfenal, 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 fet up to shew how far several grand signiors have shot, so for 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 namafgah, or praying place on it, where I was informed they circumcife the Grand Signior's children; in this place the grand figuior reviews the army before he goes out to war.

Water has been brought to Conftantinople at great expence, and is very neceffary in this country where they drink it in fuch great quantities, and use fo much for washing and bathing; and the more care has been taken, becaufe a want of it would certainly caufe a rebellion in the city; for this purpofe they formerly made fo many large cifterns as refervoirs of the water of the aqueduct, in cale it fhould fail; and the great ciftern under faint Sophia ferves for that purpole at this time; the most antient aqueduct was built by the emperors Valens and Valentinian; this aqueduct is feen in three places; it conveys water to the city at the diffance of ten miles, being brought for the most part from places three or four miles to the fouth-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 laft is nearest to Constantinople, and receives the water that comes from the other two, which are different ftreams; the crooked aqueduct is fo called, becaufe it makes a turn before it croffes the valley from one hill to the other; this aqueduct is executed in a very fine tafte; it is a ruftic work, and confifts 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 croffes 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

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the piers in the length of the aqueduct, by which one paffes to the other fide of the valley; in the uppermoft tier there are twenty-one arches, the feven or eight firft arches on each fide are built on the defcent of the hill, two or three on the folid wall, and ten over the middle arches; in the upper flory alfo, there are arches through fifteen of the piers, in order to pass the whole length of the aqueduct, as it has been obferved there are through the piers of the middle arches; the aqueduct being in that part about fix hundred and feventy-two feet long, and a hundred and feven feet high: it is a very magnificent work, and the water is conveyed to it from a rivulet that paffes near Belgrade, and muft be the Hydraulis; the water of this river is flopped in two different places by a wall built acrofs, fo as to make two large lakes, and runs in channels through the wall, which is built to keep them up : thefe feem to be Turkifh works, and defigned as refervoirs of water in cafe the rivulet flould dry up in fummer, that they might be fupplied by two fuch 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 fide of the hills, and partly on arches over valleys, and hollows in the hills, to the crooked aqueduct already defcribed, from which it runs on the fides of the hills into another bafon, and fo does the water of the long aqueduct, and from that bafon it goes in one channel to the high aqueduct. The other, called the Long Aqueduct, feems to be a modern work, and, I fuppofe, was built by Soliman the magnificent, who is faid to have repaired the other aqueducts; and if it was, it is a work truly worthy of him; and I faw on it a fort Turkith infeription: it was built as a further fupply 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 confifts of two flories of arches one over another; in the lower flory there are forty-feven arches, and fifty in the upper: at the first defcent, at each end of the hills, the water runs on a long wall : other streams are brought to this water by the fide of the fouthern hill, which paffes likewife on a fmall number of arches over the valleys that are in the way. The water of this aqueduct, as obferved, communicates with the crooked aqueduct, and both run to the high aqueduct. which is a vaft maffive ruflic 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 confilts of four large arches, as many over them, and three ftories of finall ones between them, there being nine arches in the upper and lower ftories, and fix 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 expense and magnificence, for the walls are fifteen feet thick; and the great arches are above fifty feet wide. Afcending by the hill to one of the fmall arches, there is an arched paffage from it through the wall, confifting of forty-four fteps, which leads up to the great arches above, where there is a paffage through the piers, as in the crooked aqueduct, and a defcent likewife by flairs at the other end: from this aqueduct the water runs along the fide of the hills, in channels covered in with ftone, 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 deftroyed, the water is conveyed in channels on the ground to the feveral 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 acrofs a valley there on an aqueduct which confifts of a great number of arches that are very well built; from this valley it runs

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runs round the hills, and fometimes under ground, and croffing 'a low ground it rifes in fuch fquare pillars as have been before defcribed, in order to keep the water to its height : as it paffes, part of it is conveyed to the villages on the weft fide of the canal of the Thracian Bofphorus, and coming near Pera, it rifes in the fame fort of pillars, and runs into a refervoir, confifting of many little cells made to contain the water, and is conveyed from them to the feveral parts of Pera and Galata.

The point of Galata oppofite to the feraglio was called Cape. Metopon. Befhicktaffy is faid to have been formerly called Jafon, from his touching there; at that place there was a grove of cyprefs trees, and a temple of Apollo. At Ortacui there was a post called Clidium : and lower there was a port in which the veffels of the Rhodians used to lie, which, I fuppofe, is the place where fhips now ride at anchor near Befhicktafa, when they are ready to fail, becaufe it is difficult to go out of the port with a frong north wind. The cape at Cruchiefme was in the middle ages called Afomaton. The bay which had the nume of Scalæ was at Arnautcui ; below it is the cape of Effices ; further there is a large bay, on which Bactefu is fituated : the cape on which the caftle flands, and where the bridge is fuppofed to have been, was called Cape Mercury. The belt port of the Bofphorus was at the river Ornoufdera, it is called Sarantacopa, and by Dionyfius Byzantinus, Leoftenion. Under Thrapia is the rock Catargo: here is a finall river, and the port Pharmaias, which is faid to be fo called, becaufe 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 deflroyed, becaufe it was a place of debauchery for failors and other inferior people. As to the Cyanean rock on the Europe fide; at the foot of it there is a white marble pillar broken into three or four pieces, and a Corinthian capital near it; the fhaft is two feet in diameter; above on the rock is what has been thought by fome to have been its pedeftal; it is about three feet in diameter, and has round it four feftoons joined by bulls heads : there are many names on it, which feem to have been cut by people that came there. The name of Augustus, mentioned by some authors, I fuppofe, is SEBASTVS, which is cut on the ftone in Roman characters, much better than the other, and very near to the bafe of the pedeftal : this is more juftly 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 feems as if fome other flones were fixed to it, which would rather incline one to conclude that it was the pedeftal of a pillar. On the continent near this ifland is the light house of Europe, which is a high tower. Going along the coaft of the Euxine fea in Thrace towards the weft, the first place mentioned is Phinopolis, which feems to be the court of Phineus, from which the Argonauts went (after they had been flopped by contrary winds) to the Afia fide, and facrificed to the twelve gods : it is pollible this place put in the Tables was en the welt fide of that broad cape, which is about two leagues to the well of the cape at the entrance of the Bofphorus, where I faw a fquare tower on the height with fome antier t ftones in it. I obferved here in the fea clifts a layer of earth about three feet thick, which appears like planks of timber burnt to a coal. About eighteen miles to the welt of this tower was Philea, or Phrygia on the Palus Phileatina; this place is about the fame diffance alfo from Belgrade : what is called the lake is a fort of gulph that winds into the land, and there are fome rivulets that run into it; as well as I could learn there is a bank of fand before the mouth of it, which is covered with water in winter, and when the wind blows ftrong from the north; there is now a fmall port on the outfide of it. The town was on a peninfula at the eafl end of the gulph, on very high 5 A 2

high ground to the weft and north, having a gentle defcent to the fouth : on the eaft fide it was defended with a wall, a great part of which is full remaining, and is called by the Turks Dourkous, town and lake; if there had been a good entrance for fhipping, this town, which is not a mile in circumference, would have been very finely fituated for trade. Halmedyffus or Salmedyffus is faid to have been forty miles further; they informed me of a port wenty miles off, which, if I miftake not, is called Aiade; it is well frequented, and probably is the antient Halmedyffus, though there feems to be a miftake in the diftance. I was informed that there are fome ruins there, efpecially of the wall that was built by the emperor Anaftafius acrofs the neck of the peninfula to Selivrè, the old Selymbria. I was informed that this place is about thirty-fix miles from Selivrè, and as far from Conftantinople. All the country this way is a very rich foil, and abounds with wood; and the village of Belgrade is fituated in a wood; the Englifh, Swedifh, and Dutch Ambaffadors refide there in fummer, where they have cool fhady walks in the woods by the two large bafons of water which are to fupply the aqueduct.

# CHAP. III. - Of Selivree, and Adrianople.

I SET out with the caravan from Conftantinople for Adrianople, on the feventh of July in the afternoon; the road is to the fouth weft, 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 Sclivree gate; and that the Adrianople gate is at a confiderable diftance from it to the weft; through which, doubtlefs, the antient road to Adrianople went, though it is now difused, probably because it is a more uneven country. Near a league from Conftantinople, 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 Conftantinople, and the places on the Black Sea; and the fhips take it in there. Five miles from Conftantinople there is a finall town called [The Little Bridge], from a bridge there near the fea, over the outlet of a lake; as well as I could learn, the lake receives a fmall river into it, which probably is the Bathenius of Ptolemy. We ftopped 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 feven 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 fea called Camourgat; and near a league beyond it there is a finall town called Pevadofe, fituated on a rocky eminence over the fea. Twelve miles beyond this we arrived at Selivree, the Selymbria of Ptolemy, fituated very near the fea to the weft of the old city, the walls of which are entire, and ftand on a fmall eminence; the old and new town together are about a mile in circumference; it is probable that the wall formerly mentioned went acrofs from the old town to the Black Sea. The Greeks and Armenians have each an old church adorned with Mofaic of the middle ages; about one of them I faw a relicf of a man, with a pole or fpear in one hand, and in the other a long fhield that refted on the ground. The old town is thinly inhabited; the prefent city, which is a poor place, is to the weft of it, and is chiefly fubfifted by being a great thoroughfare. I paffed the day at Selivree in the kane, and in feeing the antiquities, and fet forward in the evening; going out of the town we faw a party of Tartars with their bows flung about their bodies. From Selivree the remainder of the way to Adrianople was near weft, and in ten miles we came to a fmall town called Keliclee 4

Keliclee which might be Melantias of the Itinerary, faid 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 feems 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 faw an infeription in the Armenian church-yard, which makes mention of a Perinthian, and probably this place was in the diffrict of Perinthus, called afterwards Heraclea, and at prefent Heraclee. I faw alfo about the town feveral marble covers of coffins, and ruins of a wall built with brick and ftone, which feem to be the remains of an antient enclosure. The fituation of Chourley is very beautiful, on a rifing ground, commanding a view as far as the fea, and is computed to be five hours from Heraclee, and four from Rodofto; 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 fituation, feens 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 fmall river, a fine molque, 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 Hapfa, which is eight from Adrianople, and feems to be Oftudizum.

Adrianople was first called Orefles, and had its prefent name from the improvements made in it by the emperor Adrian; the Turks call it Edrineh; the town is fituated on a rifing ground, and on the plain at the foot of it: the antient city feems to have been on the plain, where great part of the walls remain, though they feem to be of the middle ages, and there are many infcriptions which make mention of the later Greek emperors who repaired them. The river Meritcheh, which below is the antient Heber, runs to the fouth 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 Tounfah. 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 fome shallows in the river, they do not navigate it in the fummer months. Adrianople is very delightfully fituated, in a. beautiful plain, watered by three rivers: the fhops which are well built and furniflied, 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 fituation, where most of the houses have their gardens, and enjoy a very fine profpect : they have two or three beautiful more not the outfide of the city; the largeft may vie with the beft in Conftantinople, and is built in a good tafte. There are two molques 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 figniors have made their refidence; the feraglio is to the weft of the town, and of the river Meritcheh, which runs both on the weft and fouth fides of the city; it is built on a fine plain fpot, and there is a large meadow towards the river planted with trees; befides the principal building for the grand fignior, which did not feem to be large, there are many little houfes in the

The port at the mouth of the river Athyras was called Navale Melantiacum. This place was in the road to Conflantinople from Heraclea, and was twenty-nine miles from the former, probably by a fhort way acrofs the country : between it and Heraclea was Comophrurion, which is faid to be between Selymbria and the river Athyras; but as Heraclea is but fourteeu miles from Selivree, the diffunces of, those two places from Heraclea is much tou great. Comophrurion ought to be corrected to fourteen, and Melantiada to flurteen.

gardens for the ladies, and in other parts for the great officers; and as they are low, it has the appearance of a Carthufian cloyder. Nobody is permitted to enter this feraglio without a particular order from Conftantinople. The Boftangee-bafhaw refides in one part of it, to whom moft 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 fubject to the Boftangee-bafhaw at Conftantinople. On the hill to the weft of the feraglio there is a large fummer-houfe which belongs to the grand fignior, from which there is " a fine profpect of" the city, and all the country round.

The city is governed by the janitzer aga; it is a place of great trade, fupplying all the country with goods brought by land from Conftantinople, and from Smyrna, and other part by fea, and up the river; they have a great plenty of all forts of provifions; they alfo make filk, which is chiefly ufed for their own manufactures. The wine of this place, which is moftly red, is very firong and well-flavoured, and they have all forts of fruits in great perfection: the Greeks have an archbifhop here. There is a village called Demerlata, about a league to the fouth-weft of the town, where Charles the twelfth, king of Sweden, refided fome years, till he was removed to Demotica, as it is imagined, by the infligation of his enemies, who, it is faid, thought that this place was too near the great road. The French have two or three houfes here, and a conful: the Englifh alfo have a perfon with confular power to act for them, though they have little bufinefs; but formerly when there was war with the emperor they had their factors here, and fold a confiderable quantity of cloth, tin, and lead. When I was at Adrianople I faw the entrance of an ambalfador extraordinary from the emperor, on the conclusion of the peace.

## CHAP. IV. - Of Demotica, Rodofto, and Gallipoli.

WE left Adrianople on the feventeeth, travelied fouthwards, and paffed through a village called Ahercui, where there is a large kane for the grand fignior's camels, which are bred in that country: we went in between the hills, and arrived at Demotica on a finall river called Kefeldele-fu, which falls into the Meritcheh about a mile to the north-eafl; it is near twelve miles from Adrianople: the prefent town is chiefly on the north and caft fide of the hill, where the antient town was likewife fituated, which is fuppofed to be Dyme; there are remains of the walls of a caftle, and of feveral artificial grottos: the Christians live on the east fide of the hill, and have two churches. Charles the twelfth, of Sweden, lived at this place for fome time: I was informed that he commonly rode out every afternoon, and that fome few of his followers, who were given to gallantry, were obliged to be very fecret in those affairs, the king having been always very remarkable for the ftricteft chaftity; droggermen and people of great confideration often came to him. I flould conjecture that Plotinopolis was higher up the river on which Demotica flands, as Trajanopolis was twenty-two miles from it in the way to the city of Heraclea. The hills that run along from the fouth-welt to the north-east near Adrianople feem to be mount Rhodope. Between Adrianople and Plotinopolis, there was a place called Nicæa, where it is faid the Arians drew up a confession of faith in order to impose on the world, the place being of the fame name as the city where the famous council was held. On the eighteento we went a mile to the north-east to the river Meritcheh, which is here very rapid; we croffed it on a flat bottomed boat, and travelled feven miles near cart through a v.y fine country to Ouzoun-Kupri [The Long Bridge], a town fo called from a bridge built acrofs the plain, and over the fmall river Erganeh to the welt of

#### IN THE EAST.

of the town, which overflows the plain in winter, being near half a mile long, and confifts of a hundred and feventy arches; it is built of hewn ftone, and is a very great work. If Dyme was between Plotinopolis and Trajanopolis, this would be the molt likely place for the latter; at prefent it is only a fmall town, having very few Chriftians in it, and no church. We went fixteen miles further to the eaft to another finall town called Jeribol, which feems to be a corruption from Hierapolis; this poflibly might be Apris, where the roads from Trajanople to Heraclea and Gallipoli feem to have parted; we lay at this place, and on the nineteenth went eight hours to Rodofto. The whole country of Thrace I paffed through from Conftantinople is an exceeding rich foil, which produces in the downs the greatest plenty of herbage I ever faw in places entirely unimproved, and a great quantity of excellent corn, and alfo fome flax; the country is mostly uneven, and has very little wood in it; fo that the antients, who fay Thrace is a barren country, except near the fea, were very much miftaken. Rodofto is the old Bifanthe, afterwards called Rhedeftus, and in the Itinerary Refifton; it is fituated in a very large bay on the fea, and up the fide of the hills, the town being near a mile in length; it is chiefly inhabited by Turks, though there are feveral Greek and Armenian families in the town; the latter have one church and the Greeks five, and their archbifhop of Heraclea has a houfe here; they make exceeding good wine, and it is a place of great export of corn for Conftantinople. The late princes Ragotiki refided in this town, in a palace where feveral of their adherents now live, and receive their penfions 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 faid he was not fatisfied, that he expected to have been longer with me, and if I would not give him more he would oblige the conful at Adrianople to pay him, and at last threatened me with the mequine 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 fituated at the northern entrance of the Hellefpont on rifing grounds, and on the fouth fide of then, fo that it makes no appearance coming to it from the north. Lampfacus is on the other fide in Afia, about a league further to the fouth; a village called Shardack, being directly opposite to Gallipoli; this city, though it is three mile, in circumference, is but a poor place, and has very little trade. The upper parts of the town, where the people chiefly live, are pleafant, and the houfes have gardens to them; the flops are in the lower part of the town. There is a little rivulet to the weft of the city, and to the fouth a finall enclosed port, and a fine balon within the walls which is not now ufed; the old ruined caftle is above it to the north. To the eafl of the port there are about twenty ruined houfes, which were built along the flore for the reception of gallies, probably during the time of the Greek emperors. Near a finall bay to the north of the city, and on the Propontis, there is a fine powder houfe, where all the flips of the grand fignior 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 archbifhop of Heraclea has a houfe, in which his fuffragan bifhop refides; there are fome families of Jews here. As paffengers often flop at this port in their way between Smyrna and Conftantinople, and other parts, fo the plague is frequently brought to this city. About two leagues to the north of Gallipoli is the narroweft part or neck of this peninfula, which was computed to be about five miles broad ; there were three towns on it, one to the welt called Cardia on the bay Melanis, which makes the peninfula; one in the middle called Lyfimachia,

Lyfimachia, which is thought to be a large village on the height called Boulaiyere; it was built by Lyfimachus, who deftroyed Cardia, and was afterwards demolified by the Thracians, and rebuilt by Antiochus : the third town was Pactye to the eaft, which might be either in a fhallow bay rather to the fouth-east and by east of Boulaiyere, or on a little bay, fomething more to the north than that village, where a fmall rivulet falls into the fea. 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 fouth, a little north of the narrow patrage, where, I fuppofe, Seftus and Abydus were fituated, there is a ruin of an old caffle or town on the height, about half a mile from the fea; it is called Acbash, and is the abode of a de vishe; this probably was Ægos, where the Athenians lost their liberty, being defeated by the Lacedamonians, and that the rather, becaufe by the beft information that I could get, there is a rivulet there as there was at  $\mathcal{R}$  gos, which went by the fame name, and was to the fouth of the fuppofed Seftus, which I imagine was not where the caftle now is, for reafons 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 [Koīλos], which might have its name from the great hollow or bay; and it is defcribed as fouth of Selfus. At this port the Athenians beat the Lacedæmonians by fea, and erected a trophy at Cynoffema, or the tomb of Hecuba, which I fuppofe to have been the prefent European caffle, commonly thought to be Seftus, being a high point of land to the fouth of that port, and fo very proper for the erection of a trophy, on account of a victory gained in that harbour. Cynofema alfo is mentioned as oppofite to the river Rodius, which feems to be the river at the caftle over against it on the Afia fide. Alopeconefus was at the weftern cape of the fouth end of the peninfula; the eaftern cape was called Maftufia, where the outer caftle of Europe is fituated, in which a pasha always refides. To the north of it is a little bay, and a fine spot of ground, which probably was the fite of Eleus; the tower or fepulchre of Protefilaus is mentioned near it, as well as a fmall 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 reafon that there are fo many convents on it; to which the whole mountain belongs; it is a promontory which extends almost directly from north to fouth, being joined to the continent by a neck of land about a mile wide, through which fome hiftorians fay Xerxes cut a channel, in order to carry his army a fhort way by water, from one bay to the other; which feems very improbable; nor did I fee any fign of fuch a work : the bay of Contessa to the north of this neck of land was called by the antients Strymonicus; to the fouth is the bay of Monte Santo, antiently called Singiticus, and by the Greeks at this day Amouliane, from an ifland 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 feems to be the promontory Acrathos: over the former is the higheft fummit of mount Athos; all the other parts of it, though hilly, being low in comparison of it; it is a very fleep rocky height covered with pine trees; if we suppose the perpendicular height of it to be four miles from the fea, though I think it cannot be fo much, it may

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may be eafily computed if its fhadow could reach to Lemnos, which they fay, is eighty miles diftant, though I believe it is not above twenty leagues.

There are on Monte Santo twenty convents, ten on the north fide, and ten on the fouth, most of them near the fea, there being only two on the east fide, and three on the weft, that are above a mile from the water, the cape itfelf not being above two leagues wide. Many of thefe convents are very poor; fome indeed have eftates abroad, and most of them fend out priests to collect charity, and the perfon who returns with the greateft fum of money is commonly made goumenos or abbot, till another brings in a greater. They pay a certain price for their lands, and a boftangi refides in their town to receive it, and to protect them against injuries; every convent alfo 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 perions 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 fame as that of mount Sinai; they never eat meat. The priefts and waiters, when in their refectory, wear the hood on their heads, and a long black cloak; and a perfon from a pulpit reads fome 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 perfons, out of their devotion to fome faint; 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 effates at a diffance from the convents they call Metokia. Befides their lay caloyers, they have alfo hired fervants to labour, called Men of the world [Kormixoi]. They have no manner of learning among them, nor do they fo much as teach the antient Greek, though I was informed they did; fo that the priefts lead very idle unprofitable lives: and confidering them in a political view, any one would think that two or three thousand perfons would be much better employed in the world in propagating the Chriftian race in a country where the number is daily diminishing; fo 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 fo 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 fide are the largest and richest, and of them Laura is the chief, and has the greatest intereft and command over the reft, and the monks of it are effected the moft polifhed, as well as the most politic; Iveronè and Vatopede are the most beautiful both in their building and fituation on the water; the fourth is Calandari: four or five convents on the weft fide are very curioufly fituated, being built on high rocks over the water.

When I lauded I went first to the convent of Laura, where Neophytus, archbishop of Naupactus and Larta refided; he had refigned his archbishopric above twenty years. I was conducted to their refectory to fee them dine, and to the archbishop's apartment, at whose table I always eat. The marble font in the church feemed to be an antient vale. On the ninth, I went to visit the monasteries on the north fide of the hill, and in four hours came to the poor convent of Caracallo, where we took fome refreshment, and in an hour more came to the convent Philotheo, which I viewed, and went on to the monastery of lverone, which is delightfully fituated on a flat spot near the fea in the middle of beautiful meadows; it is a large convent, where I was very civilly entertained, prefied much to flay, and faw an old bishop of Lemnos, who had refigned, vol. x. and an archimandrite of Mufcovy, 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 refigned; he conducted me to the orangery, and prefented me with a bough loaded with lemons. Aged prelates often refign their bifhopricks, and come to thefe 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 Ger- . many, and talked Italian. This convent was founded by John prince of Wallachia, who with fome of his family are buried in it. I here faw a hermit at fome diftance in a wood; he lived in a hut almost inaccessible, by reason of the briars; they faid, he was a hundred years old, and had lived there forty years; he had no chapel, not being obliged either to attend the facrament, or to administer it, or perform any offices of the church; he had nothing on but a coarfe coat and trowfers, without a fhirt. On the tenth, we rowed to the large convent of Vatopede, where I received great civilities; and they fent to my boat prefents of fruit and other things. We went two hours to the north to the convent of faint Simenus, built by Pelifena daughter of Arcadius. We here mounted on mules, and went half an hour through pleafant fields to Kilandari convent, which is one of the four great ones, and was founded for Servians, by Stephen king of Servia; the monks feemed to be very ignorant, and I was but very indifferently accommodated. On the eleventh, we went two hours up the hills to the fouth to the convent Zographo; they fay, it was founded by a nephew of Juffinian for Bulgarians: it is two miles both from the convents Caftamoneto and Dokiario; we went to the fea on the fouth fide of the cape, and arrived at Dokiario convent; we afterwards failed a mile to the poor convent of St. George Zenopho; and tafted a falt water in the way, which is foft and purges; we then went by water to Simopetra convent, and afterwards to St. Gregorio and St. John Dionyfius, where we lay. On the twelfth, we went by water to the monaftery of St. Paul, from which we rid two miles round the hills over the fea to the hermitages of St. Anne, near the most fouthern extremity of the cape; they confift of about forty houfes, inhabited by near a hundred hermits: they are fituated in a femicircular hollow of the hill; there are fome hermits also near the convent of faint John Dionyfius, and near Simopetra: two or three hermits live in each of the houfes. 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 purchafe; and when I was there, they were bufy in gathering and drying their figs, raifins, and nuts; they make alfo a fmall quantity of wine and brandy for their own ufe; fome of them work and make wooden tpoons, 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 flew the hand of that faint; this place-is four miles from Laura, and from the higheft fummit of the hill. We returned to faint Paul's, and went by water to Simopetra, which is the most curious of all the convents, as to its fituation; it is built on a rock which rifes up out of the fide of the hill towards the top of it, the whole hill being covered with trees; an aqueduct adds greatly to the beauty of the profpect, which confifts of three flories 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 faint Demetrius in verd antique; and in the walls of the convent I faw two antient heads. We went a mile and a half to the poor convent of Rufikon, which is to the eaft 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

about the middle of it, fituated towards the top of the height on the north fide, and is the most pleafant part of all the mountain. The land of this place belongs to feveral convents, and most of them have houses and gardens here. The town is inhabited by calovers, who have their flops, and fell fuch things as there is a demand for; the only artifts they have are those that make cutlery ware and beads, and carve reliefs very curioufly in wood, either on croffes or in hiftory pieces; and here they have a market every Saturday, when the people at the diftance of three or four days journey bring in corn, and other provisions; all they fend out from their mountain being those trinkets they make, and walnuts, chefnuts, common nuts, and fome black cattle which they buy, and fell when they are fit for the market; they are also fupplied in part from abroad with wine; the cold, as it happened this year, very often deftroying their grapes. Many houfes and gardens in Cares are purchased of the convents by two or three calovers for their lives, who cultivate their gardens, make thofe 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 alfo they tie a very finall crofs made of wood; thefe 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 Megalofkema, I believe there are very few of them, though I was told fome old men in their infirmaries, who were paft 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 faw in the wood, if I do not miltake, was of this fort.

## CHAP. VI. — Of Theffalonica, and the places in the way to it.

FROM this country of men, into which none of the fair fex are permitted to enter, we fet forward by Lnd to Salonica on the fourteenth, with a little caravan, and went northwards to the gulph of Conteffa, our journey afterwards being mostly to the west. We came to the ifthmus, or neck of land, by which this land is joined to the country to the weft; the whole length of Monte Santo being about thirty miles: at the northeaft extremity of it there is a fmall cape which extends into the gulph to the north, and, I fuppofe, is the promontory Acrathos. On the north fide of the bay they flewed me a port called Efborus, which may be Conteffa of the maps, and poffibly the antient port of Amphipolis; the point to the north, which makes this bay, is not brought out far enough to the eaft in the common maps, for it appears to me that there was another bay to the north of this; the whole, according to the fea-charts, being the bay of Conteffa. At the weft end of this bay I was fhewn another port called Erifo, where, they fay, there are ruins of an old city called Paliocaftro, which might be Acanthus, to which Xerxes led his army: to the north of this was Stagira, where Ariflotle was born. The river Strymon, which was the bounds of Macedonia to the north, fell into the fea at this gulph; it is made to have two mouths, one of which might fall into this fouth 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 Neflus, and was a part of Thrace conquered by king Philip, and added to Macedonia. To the fouth of that country I faw Thaffus, a large ifland, 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 illand are many graves

graves and coffins cut out of the rock; it is forty miles from Lemnos, and oppolite to Cavalla and the Neftus. The part of Macedonia from mount Athos to the peninfula of Pallene, or Phlegra, was called Chalcidice.

We foon came into an improved country inhabited by Chriftians, and lay at Palaiocori. On the fixteenth we proceeded on our journey, and having gone about half way, I faw at fome diftance to the north a long narrow lake called Bazaruke, where there is a lake in Dewit's map, which, according to that, empties itfelf into the Singitic bay. We lay at Ravanah; and on the feventeenth, about ten miles from Salonica, we defeended into a fine plain, in which runs a fmall ftream that muft be the river Chabrius; there is a falt pool near the fea, which, I fuppofe, is about the mouth of it. Four miles from Salonica in the fame road are hot baths, the waters are only lukewarm, and I thought there was a mixture of falt and fulphur in them; these are probably those baths from which Theffalonica 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 fituated about the north-east corner of it, and has the forementioned plain to the north east, fome hills to the north weft, and a great plain to the fouth weft, extending beyond view to the fouth, I fuppose to the mountains Olympus and Pierus, and the other mountains near Lariffa. In this plain, and near it, were many places very famous in antient hiftory. The country about Theffalonica was called Amphaxitis, the river Echedorus ran through it, which is faid 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 likewife run through this plain; between them the country was called Bottiæa, in which Pella was fituated, where the kings of Macedon refided, from Philip the father of Alexander the great, down to Perfes, and where Alexander the great was born. To the fouth of the river Axius in Emathia was Edeffa or Ægæ, fifty-nine miles from Theffalonica, in the Roman road; Diocletianopolis and Pella being between these places. In Ægæ the kings of Macedon refided 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 Methone; at the fiege of this city king Philip loft his eye; here alfo was Pydna, near which the Romans vanquifhed Perfes, and put an end to the kingdom of Macedon. To the weft of these places was Berrhea, fifty-one miles from Thesalonica; of the people of this place faint Paul teftifies that they were more noble than the Theffalonians, in that they received the word with all gladnefs: near mount Olympus was Dius, where Alexander fet up the bronze statues made by Lysippus of those brave men who died on the Granicus in the battle against the Perfians. It is to be observed, that many places both in Syria and Afia Minor, have the names of places in thefe parts, which were doubtlefs 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 doubtlefs fond of giving the Greek names of their own native country, to those ftrange places they went to inhabit, as of mount Olympus, Pieria, Magnefia, Heraclea, Berrhœa, and many others.

Theffalonica is faid to have its name from its foundrefs Theffalonica, fifter of Alexander the great : the prefent walls, which feem mostly to have been built under the Greek emperors, are five or fix miles in circumference, taking in the plain ground on which the city now flands; it goes up to the top of the hill, and joins to the caffle, the prefent 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 fea, and the boats are drawn up on the beach, there being no quay; the fircets are not well laid out, and the houfes are ill built of unburnt brick, having gardens

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dens to most of them. There are in the city fome few remains of antiquity; one of the principal is a very grand triumphal arch much ruined, but in the perfection of the fculpture, and coffline's of the work, it feems to rival any arch that remains; it confilled of three arches built of brick and cafed with marble. One member of the cornice under the fpring 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 fome procession; the reliefs are four feet two inches deep, and are divided from one another by other reliefs which are a foot broad, and confift of running boughs and flowers; the reliefs are much defaced, but feem to have been cut in very great perfection, and the arch is faid to be of the time of the Antonines; it is probable, that the upper part was adorned in proportion to the reft, but whatever ornaments there were they are now deftroyed; as the arch feems to be low in proportion, it may be conjectured that there was another compartment of reliefs allo covered by the earth. The flops and houfes are built about it in fuch a manner, that it was difficult to take the measures, especially of the mildle arch, which I have given by the best computation I could make. Another piece of anuquity is the remains of a very fine Corinthian colonnade, it confifts of five pillars of C-polmo; the capitals are of exquifite workmanship; the pillars, two feet in diameter, are nine feet two inches apart; the frieze is fluted, and on the entablature is a fort of an Attic order of fquare pilafters with an architrave over it, the other parts of the entablature being taken away, if ever there were more; but the greatelt beauty of this colonnade are four alt-reliefs in both fronts, between the Attic pilafters, of a perfon as big as life; to the eaft is a Bacchus, Mercury, and two Victories; to the weft Leda, a woman, a naked man, and a woman in profile, with fomething in her left hand held up; the fculpture of all of them is exceedingly fine: by this difposition one would also imagine, that this was a triumphal monument in an extraordinary talte, it being otherwife difficult to conceive how two fronts of fuch a colonnade could appear to advantage. Within the fouth gate of the city, there is an antient gateway or triumphal arch remaining of hewn ftone; on each fide to the fouth there is a relief about three feet long, and two and a half wide. There are feveral moloues in the city which were formerly churches; that which carries the greateft 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 weft and fouth; there are in them oblong fquare niches which appear like windows, and are now filled up; above thefe the wall is not, I fuppofe, fo thick by twelve feet, and over every one of thefe apartments there is an arched nich. The cupola is adorned with mofaic work, appearing like eight frontifpieces of very grand buildings, the perfpective of which feemed to be very good; the apartment opposite to the entrance is lengthened out to twenty-feven paces, and ends in a femicircle, which, if it was a temple, I suppose must have been added by the Chriftians for the altar. They flew a fepulchre to the caft of this molque, in which, they fay, Ortagi Effendi is buried, who took the city. The most beautiful molque in the town, which was a church, is that which had the name of faint Demetrius; it is feventy-one paces long, and forty-one broad; there are on each fide a double colonnade of white marble pillars, each fupporting its gallery, with pillars over them; the gallery fupported by the inner rows of pillars being under the gallery of the pillars that are on each fide next to the middle nave; the whole church is cafed within

within with marble; there is a church under it, which is fhut up, and no one can enter; it is faid that St. Paul preached in it. Another molque was the church of St. Sophia, built fomething on the model of St. Sophia in Conftantinople, having a cupola adorned with beautiful mofaic work; there are fome 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 fteps up to it, the whole being of one piece of marble. A fourth molque was the church of St. Pantaleemon, which is but fmall; before it there is a fort of fuggeftum or pulpit, with winding fteps up to it, all of one block of white marble; on the fides of it are cut three arches, fupported by Corinthian pillars, under which are mezzo relievos of the Virgin Mary, and other faints : I faw fuch another at one of the molques; thefe feem to have been made in the very earlieft times of Christianity, before the art of feulpture was entirely loft. There are feveral Greek churches in this city; but I could not find out the tomb of Eutyches, the adverfary of Neftorius; they have an archbifhop, and a fmall'monaftery on the hill within the walls. The number of Jews here is thought to exceed the number of Chriftians and Turks put together, infomuch 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 infolent. They have a great manufacture of coarfe woollen cloth in and about Salonica, which is exported to all parts of Turkey for the wear of The English, French, Dutch and Venetians, have their confuls common people. here, the chief export being filk, 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 efteemed the best after that of Latichea. A passa and janitzer aga refide in this city. Salonica is fifteen days journey with a caravan from Conftantinople, being about a hundred and eighty miles from Rodofto; it is three days from Cavalla, Monte Santo and Larifla; fixteen miles from Veria, perhaps Berrheea; and four days from Volo, the old Pagafa on the bay Pagafæus, now called the gulph of Volo.

# CHAP. VII. — Of the fields of Tempe, of Lariffa, Pharfalia, and the battle between Cafar and Pompey.

THE road from Salonica to Lariffa is dangerous and unfrequented; fo that most perfons embark at Salonica for the port of Claritza in Theffaly, on the fouth fide 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 Offa in Theffaly, in that part of it which was called Pelafgiotis; the country of Magnefia, 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 Pagafæus. The next morning we went to the convent of St. Demetrius on the fide of the hill over Claritza : this place is about two leagues from the river Peneus, which rifes in mount Pindus, the greatest part of the way being a rich narrow plain not a mile broad, which may be the pleafant fields of Tempe, that are deferibed to be five miles long, and of the breadth of half an acre at the mouth of the Peneus. On the welt fide of the Peneus is the famous mount Olympus, which the poets feigned to be the feat of the gods. We came to the Peneus, where there is a bridge over it to the weft fide; here we were ftopped at a cuftom-houfe where the officer made a demand, and talking high, he proceeded fo far as to make mention of baftinados; but a janizary I had with me answered very coolly, that the officer must exercife his feverity first over him; and shewing my firman, or passport, he began to be

be eafy, and permitted us to go on. We travelled on the eaft fide of the Peneus, where the road feems to have been levelled by cutting away the rock at the foot of mount Offa; the road leads to the fouth-welt for about two leagues, the paffage for the river being in fome parts very narrow, with fmall islands in the middle, fo that the water of the Peneus might be confined on fome great rains, and caufe the flood in the time of Deucalion. Some fay the paffage was enlarged by an earthquake, and the poets feigned that the giants put mount Offa on Pelion and Olympus, and made way for the river to pafs 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-fecond we came into a valley about two leagues long, and two miles broad, in which we went to the fouth, the Peneus running along the north fide of the plain towards the eaft, we went fouthwards between the hills which are to the weft, and croffed fome low hills into that large plain, in which Lariffa is fituated 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 paffed through the fields of Tempe, and then between Olympus and Offa, though others fpeak of them as at the mouth of the Peneus. Xerxes failed with his army from Theffalonica to this river; and it is to be obferved that Daphne was the daughter of Pencus, and that the fable of her and Apollo had its fcene here. The Peneus is mentioned as a clear river by Homer. To the north-east of Larifla there is a defcent on every fide to a very level ground, which in fome parts is morafly, and probably is the hafon of that lake which overflowing, together with the Peneus, caufed the Deucalion flood. To the weft was Cynocephalæ, where T. Quintius Flaminius vanquifhed king Philip in a very great battle. Lariffa ftill retains its antient name, and is fituated on the Peneus, which runs on the weft and north fides 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 fummer, runs into the Pencus near the bridge, and probably paffed through the west part of the old city. Larissa is faid to be thirty miles from the fea, but it is not more than eighteen: it was for fome time the refidence of Philip king of Macedon ; before the battle of Pharfalia, Scipio and his legion were quartered here; and after his defeat Pompcy came to this city, and going to the fea, embarked on board a merchant fhip. There are no fort of remains of antiquity in this place, not fo much as the walls, except fome pieces of marble about the Turkifh burial places. The prefent town is three miles in circumference, and in the middle of it there is a wooden tower, with a large firiking clock in it, which has been there ever fince the Chriftians had poffellion of this country, and, I fuppofe, is the only one in all Turkey: a patha refides here, and they compute fifteen thousand Turkith houfes, fifteen hundred Greek, and about three hundred Jewifh families. The people, both Turks and Greeks, have a bad character, and it is dangerous travelling near the city, except on the fide of the port of Claritza; it is a great road from Janina three days to the weft, from Albania the antient Epirus, and from many other parts to go to the port, in order to embark for Conftantinople, Smyrna, and Salonica: they have only one Greek church here, and their metropolitan. Twenty-four miles to the foutheaft of Larifla is Volo, faid to be Pagafee, where the poets fay the fhip Argos was built; and near it is Aphitæ, from which place, they fay, the Argonauts failed: the fouth-east corner of this land is the old promontory Sepias, where five hundred fail of Xerxes fleet were fbipwrecked in a ftorm.

We fet out from Larifla on the twenty-third on poft horfes, which are to be had in many parts of Turkey, and one travels on them with great fecurity, as the pafhas commonly commonly difpatch their people this way; and fo 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 diffurbance. When travellers have an order in their firman for horfes they pay only ten afpers an hour for each horfe, otherwife they agree as they can. From Larifa we went fouthwards over uneven downs, and defcended into a very fine plain about twenty miles long from eaft to weft, and almost a league broad at the eaft end, widening to the weft; which, without doubt, is the plain of Pharfalia; there is a finall town to the fouth of the plain called Catadia, over it is a ruined place on a hill, which feeins to be Pharfalus, being about thirty miles from Volo, the old Pagafæ, as Pharfalus is faid to have been; a fmall river runs through the plain to the welt, which must be the antient Enipeus that fell into the Apidanus, and fo both ran together into the Peneus. To the north-east of the supposed Pharfalus the hills turn northward towards the river, and on thefe hills I fuppofe Pompey's army was encamped near the ftream, as Cæfar's probably was on the hill to the eaft of Pharfalus. Pompey had the Enipeus to the right wing of his army, for Cæfar fays he had a rivulet to the right with high banks for his defence. Hiftorians give an account that this battle was fought in the plains of Pharfalia near Pharfalus, and between that town and the Enipeus, which fixes the place; and yet it is very extraordinary that Cæfar fhould not mention the name of Pharfalus and of the Pharfalian plains; he only fays, that after taking Metropolis he chofe a place in the country for providing corn, which was near ripe, and there expected the arrival of Pompey : perhaps he neglected all thefe circumftances out of a fort of vanity; as well imagining that every one must be well informed of the very fpot where a battle was fought which determined the empire of the world. In the middle of the plain, about two leagues north-weft of the fuppofed Pharfalus, is a hill, on which probably Metropolis was fituated, which Cæfar had taken, where I was informed there are fome 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 foldiers of Pompey had poffeffed themfelves of the higheft hills near the camp, where being befieged by Cæfar, and wanting water, they fled towards Lariffa, and Cæfar coming up with them at about fix miles diftance, and preparing to attack them, they poffefied themfelves of a hill that was walked by the river, which I flould have thought to have been the first high hill to the fouth fouth-weft of Larifla, at the foot of which, I fuppofe, the Apidanus flows, if the diffance was not rather too great.

We took fome refreshment at Catadia, and changed our post horses; this town is feven hours from Larissa, that is, about twenty miles, and we fet out the fame day for Zeitoun, which is computed to be twenty-four miles from Catadia; it is fituated near the bay, called by the antients Malliacus: the road is over rich hills, which extend to the cast, and make the head of land which is between the bays Pagaszeus and Malliacus, and is the antient country of Thessally, called Phthiotis, from Pinthia 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 pissines they were made men; but Strabo mentions their industry like that of a pissine  $\lfloor \mu \upsilon e \mu n \xi \rfloor$  in cultivating their land, as a more probable derivation of that name. Passing their hills I faw to the west a long narrow lake called Davecleh, of which I can find no account; but possibly the river Apidanus may rife out of it.

CHAP.

#### IN THE EAST,

# CHAP. VIII. - Of Zeitoun, Thermopyla, and other places in the way to Livadia.

ZEITOUN is fituated on the fouth fide of a hill at the foot of the high mountains, and on another hill to the fouth, inhabited by Turks; on the top of the former there is a caftle : it is fituated about four miles to the weft of the north-weft corner of the bay of Malliacus, and about as far north of the river Sperchius; confequently this muft be Lamia, famous for the Lamian war, which the Greeks waged againft Macedon after the death of Alexander : there may be three or four hundred houfes in Zeitoun, the greater part Chriftians, who are faid to be a good fort of people, but the air is unhealthy in the fummer.

When I came to Zeitoun I went to the kane, and chofe for coolnefs, 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 noife, and leaping up found great part of the kane fallen down, and the horfes running out of the ftable; I did not know what was the caufe, but my fervant immediately faid it was an earthquake, fo that we were in the utmost confternation; the front and greateft part of the kane was deftroyed, 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-fliny night; but fo many houses had fallen down, and such a dust was raifed, that we could not see the fky; the women were fcreaming for their children and relations who were buried in the ruins of the houfes; fome of them were taken out alive, but feveral were killed: and going to the churches the next day I faw many laid out in them in order to be buried, their houfes 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, fome of which were very great : the next day it rained, and I got into a fhed, but the people advifed me to leave it; and every thing was attended with the utmost face of diffrefs, nothing was to be got, nor could I have horfes till the afternoon; and when I croffed the plain I was fhewn cracks in the earth about fix inches wide, which they faid were made by the earthquake. This calamity chiefly affected the Chriftians, whofe houfes were built only of ftone and earth, but not one of the houfes of the Turks fell down, which were flrongly built with mortar. I obferved as I travelled that the earthquake had thrown down many of the houfes in the neighbouring villages, but did no great damage on the other fide of the hills, which bound this plain to the fouth.

The valley in which Zeitoun flands is a fine fpot of ground, it is about five miles wide, and the river Sperchius runs along the fouth fide of it : this vale extends beyond view to the well. The Thaumaci are mentioned as at the entrance to a great plain : probably at the end of this plain there may be a narrow pals between the mountains to another plain, which feems to have extended to Epirus, and to the bay Ambracius on the Adriatic fea, between which and the bay of Zeitoun feems to be the narroweft part of Greece; and probably it may not be above a hundred miles from one fea to the other. The country of Doris was at fome diffance to the weft on the fouth fide of the river; it was called Tetrapolis, by reafon 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 fimple order, as it appears even now in fome places; the capital confifting only of a large lift or fquare fiche, and a large quarter round under that, and the entablature of a deep architrave of one face, a broad VOL. X. 5 C

a broad frieze, and a very fimple cornice. The river Sperchius is a confiderable ftream: Sperchia is mentioned in fuch a manner by Ptolemy as to fhew that it was not at the mouth of the Spherchius, but to the north of it, probably where Leda now is at the north-welt corner of the bay, which is the port of Zeitoun; on the eaft fide of the bay, about the middle of it, is Achino, doubtlefs the antient Echinus.

To the fouth 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 fea and the high mountains; these mountains are called Coumaita, and are doubtless the old mount Oeta, fo that I began to look for the famous paffage called Thermopylæ, where the Spartans with a few men oppofed the great army of the Perfians. At the place where the road first turns to the east, between the mountains and the fea, are hot waters which the Greeks called Therma, and gave the name to this fireight of Thermopyla, that is, the gates or pafs of the baths. It is certain, that this pafs is mentioned as fixty paces wide, and in fome parts only broad enough for a fingle carriage; fo that as the narrow paffage is mentioned on the fea, in cafe it lead to the fame road in which we went across the mountains, the fea must have lost, and left the passage wider, though pollibly it was a way round the cape by the fea fide, where there might be fome narrow paffes. After going about fix miles to the eaft, our road was to the fouth between the mountains; I obferved two fources of the hot waters, which are falt and impregnated with fulphur; they incrust the ground with a falt fulphureous fubstance: the river Boagrius runs into the fea from between thefe hills, which is probably the fream that is fo 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-weft corner of the ifland 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 paffage, where the fea frequently flows and ebbs. and probably the prefent name is a corruption from this word; it is but twelve miles from Thebes in Bœotia; there is a paffage to it by a draw-bridge, and a pafha and janitzer aga refide there; the former commands the country to the weft near as far as Salona. This ifland is faid to be three hundred and fixty-five miles round, in fome parts forty miles broad, and a hundred and fifty miles long, though it cannot be fo much, for from Zeitoun to Athens, which is much about the length of it, is only a hundred and eight fhort miles, according to their computation: Eretria was the next city in it after Chaleis, which was defiroyed by the Perfians, rebuilt, and then taken by Lucius Quintius; here was the fchool of the Eretrian philosophers, and near it was Amarinthus, famous for the worfhip of Diana. At the promontory Artemifium the Greeks fought the first battle with Xerxes. I observed two points or heads of land on the fouth fide of the bay, and faw the high rocky cape of Euboca to the north, which is now called Lebada, and is the promontory Cenœum. I obferved alfo a finall ifland, which may be Myonnefus.

About ten miles from Zeitoun, we passed by Molo, and a little further had Andra to the left; we then went on fouthwards between the high hills, often crofling 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 Ergiere, fourteen miles from Zeitoun, and lay in the open air, the earthquake having thrown down all their houses.

On the twenty-fifth we went on, and in an hour came to a guard-houfe, where they keep watch in order to catch rogues; it is half way between Zeitoun and Livadia. I faw on the mountain to the weft an old caftle called Kidonietry, near which they fay there are ruins of an old town called Paliocaftro, which may be Thronium, the capital of this country, though the diffance is rather too great from the mouth of the Boagrius, for it is mentioned only as three miles from it: Alope was fituated to the fouth-eaft of it, near which was Naryx, the native place of Ajax. We afcended the height of the mountains, and on the top of them paffed by another guard, and defcended into a vale about a league wide, and four leagues long, having that chain of mountains called Iapora to the fouth, which are faid to be mount Parnafius, on the fouth fide of which at a great diftance was Delphi. From this part we faw Dathis, on the fide of the hills to the north. This vale I judged to be part of Bcotia; in it is a village called Turcocori, inhabited chiefly by Turks: here, or in fome other part of the vale, might be Orchomenus; for near it I faw the fields covered with pieces of brick. I obferved fome dry beds of torrents in this vale, and towards the eaft end a river runs as from the north-eaft, which we paffed on a bridge; it is called Mavro Nero [Black water]; it runs into another vale to the fouth, and must be the river Cephisius, which empties itfelf into the lake Copias; this fecond 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 Cephiffus, I fuppofe was Cheronza, the country of Plutarch. We croffed over low hills, and came into the vale, about half a league wide, and two leagues long, extending eaftward to the lake: on the fouth fide of this vale on the foot of the mountains, is Livadia; the foot of mount Parnaflus extends to the weft of it, and the mountains fouth of it I take to be Zogara, which is mount Helicon, for both thefe are ranges of mountains, which extend fome miles, though one part where Delphi was, might be the height of Parnafius, properly fo called, which had two heads.

Livadia is the antient Libadia; it is about twenty miles from Caftri, the antient Delphi. This place was famous for the worfhip 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 faid to have been; it is mentioned alfo as a cave to which it was very difficult to defcend. The town of Livadia is divided by a rivulet which feparates the two parts of the hill on which it is built ; this water has its fource from a very fine fpring without the town; the weft hill being a perpendicular rock, a room is cut into it about three feet above the ground, and twelve feet fquare, with a bench on each fide cut in the rock; it appears to have been painted; and this, without any enquiry, the Greek fchoolmafter told me was the place where they worfhipped Trophonius; there are feveral niches cut on the face of the rock to the fouth, and I obferved one round hole which went in a confiderable way. though it did not feem big enough for a man to get through it, but poffibly it might be the difficult entrance to the grot of Trophonius, and to the recefs where the oracle was uttered. There are fome imperfect inferiptions about the town which mention the name of the city: there are fix hundred and fifty houles in the town, fifty of which are inhabited by Jews, and there are an equal number of Chriftians and Turks; the former have three churches; and there is a caftle on the fummit of the western hill.

### CHAP. IX. - Of the lake Copias, Thebes, Phyle, and fome places in Attica.

FROM Livadia I fet out to the east for Thebes, which is in the road to Athens, and foon came near the antient lake Copias, now called the Valto of Topolia, that is, the marfh or fen of Topolia, which is a village on the north fide towards the north-eaft corner of it; and as the lake took its name from Copæ, which is faid alfo-to be on the north fide of it, it feems probable that Topolia is the old Copæ; though I at first imagined it to have been under the hills, which we paffed over into the vale of Livadia, at the weft end of the lake, where there is a monaftery, and a village called, if I miftake not, Ciaipou; but as Coronea is faid to have been at the north-weft 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 Cephiffus runs; in this battle Agefilaus beat the Athenians and Bootians; and at Thebes I was told, that Granitzo, two hours to the fouth 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 Cephiffus : at the north-eaft corner of the lake was Medeon, and near it on the east fide Onchæstus, and fouth of the lake towards the eaft end Haliartus, which might be at a ruined place in the middle way between Livadia and Thebes, which the common people fay 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, feems to be about twelve miles long and fix broad, that is, between thirty and forty miles in circumference, though Strabo makes it to be near fifty; the reafon why it is called at prefent 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 fifh in it. There are feveral pools about the plain, which probably have a communication one with another, and in winter the water rifes very much; all over it there are dry fpots, which are improved, and alfo fome villages : where the water remained it appeared green, the other parts looking white in the feafon of autumn, when we paffed that way : this lake overflowed in fuch a manner, that it once deftroyed two hundred towns and villages : it is very obfervable in this lake, that though the Cephiffus, and many ftreams fall into it, yet there are only fubterraneous paffages out of it, which are faid to be fixty, and are feen about Topolia. Strabo mentions a fubterraneous paffage from it to lake Hylica, and there is a lake at fome diftance to the north of Thebes, and of the hills, which is now called the lake of Thebes, being about fix miles over every way : it is probable that thefe lakes and moraffy grounds had fuch influence on the air of Bœotia, as to affect the intellectual faculties of the inhabitants of this country, infomuch that a Bœotian genius for dullnefs became a proverb of reproach.

We arrived at Thebes about twenty-four miles from Livadia: this city is faid to have been firft founded by Cadmus, on the fpot where the Arx-Cadmia was fituated; and here Amphion is faid to have made the flones dance into their places by the force of his mufic: but the city was fo deftroyed by Alexander the great, that it never well recovered itfelf afterwards; it produced many great men, as Pindar, Epaminondas, Pelopidas, Hercules, and Bacchus; it is faid to be fituated on the river Ifmenus, which, I fuppofe, is at fome diftance 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 thefe hills the prefent town is fituated, which is about a mile in circumference; it is fuppofed fuppofed to be the foot on which the antient city was founded by Cadmus, which was called Arx-Cadinia. To the east is another hill of greater extent, and rather lower, which plainly appears to have been built on; and upon thefe two hills, and the valley between them, the antient city feems to have been fituated; there is nothing to be feen of the ruins of it, except fome little remains of the city, or caftle wall, to the weft, near a large fquare tower, by which it appears that the walls were cafed with grey marble both infide and out, one tier fet up an end remaining; fo that probably they were built after that very autient Greek manner one tier fet up an end, and the other laid flat : there is alfo an old gate flanding ten feet wide, and arched over, all of large hewn ftone, which, if I miftake not, was made for a portcullis, but without any ornament whatfoever. There is a fountain to the fouth of the town, and the water for the ufe of the city is conveyed in channels along the ground from the fouth-eaft, paffing over the valley to the hill on fome modern arches. They fay there were a hundred churches in and about the town, fome of which are in repair; fragments of infcriptions have been found about them, and I faw fome Corinthian capitals of the fineft workmanship. An arclibishop refides here, and a waiwode and cadi, there being in the town about two hundred Greek houfes, feventy of the Jews, and a thoufand of the Turks. There are fome hills to the north of Thebes at fome diffance, which intercept the view of the lake. It is about eighteen miles from this city to the paffage to the Negropont, and Athens is about thirty-fix miles both from the antient Aulis and from Thebes.

I went at Thebes to the kane, and the next day moved to the houfe of a prieft; and the archbifhop of Thebes hearing of me, fent and defired to fee me. I was very courteoufly entertained by him, and met the archbifhop of Ægina at his houfe, who was making a progrefs to collect charity for his church. I faw two hills in the plain to the north-weft, and they fhewed me a hill to the north north-weft, which they faid was Platzea, but that place was near the road from Athens to Megara.

We fet out for Athens on the twenty-feventh. The road leading to that city goes to the eaft for about fix miles; it then turns to the fouth over fome low hills, and at length croffes the mountains called Ozia, which are the antient mount Pentelieus, famous for its fine marble: having afcended to the height of it, we came to Phyle on a high rock towards the defcent on the other fide, to which Thrafibulus 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 ftrong walls, which are almost entire; there is a view of Athens from it, though it is at ten miles diftance : defcending the hill we faw a road to the left, leading to a convent between the mountains, which is called Panaiea, and paffing by Caffia we came into the plain of Attiea, in which Athens ftands: this plain is about two leagues broad, and three in length, from mount Hymettus on the eaft, to the hills towards Eleufis; but north of mount Hymettus it extends to the eaft to the fea towards Porto Rafti, which is near the promontory Sumium, and to the north towards Marathon, where Miltiades defeated the Perfians.

## CHAP. X. -Of Athens.

TO the well of mount Hymettus, which was famous for its honey and fine marble, there is a range of lower hills; that which is neareft to Athens is mount Anchefmus: Athens was about a mile to the fouth-well of it, on a hill, which on every fide, except to the well, is almost a perpendicular rock; it is about three furlongs in length, and one in breadth; this hill was the antient Acropolis, first ealled Cecropia; to the porta north of which the prefent city of Athens is built, as the antient city in length of time probably extended all round it; the walls, I fuppofe, being those modern ones with which it was defended when it was under the Venetians.

Two rivers watered the plain, one the Iliffus, which run between mount Anchefmus and mount Hymettus, and fo paffed to the eaft of Athens. The Eridanus ran in the plain to the weft of the city, and being divided into many parts to water their olive gardens, it becomes a very inconfiderable ftream, as the other is quite loft, by diverting it into their fields.

Athens is fituated about two miles from the fea, was built by its first king Cecrops, who was fucceeded by feveral 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 fucceflively by the Persians, Macedonians, and Romans, and for five or fix 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 fculpture and architecture flourisched in this city, which was the mother of arts and civil polity.

The afcent to Acropolis is at the weft end; there are three gates to be paffed 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 fmall fquare tower remaining a little way within it, which feems to be of great antiquity, as I obferved by that antient manner of laying the flone fo often mentioned; it has only a cornice round at top, and is not twenty feet fquare; it is faid that it was adorned with fluted Ionic pillars, and a rich frieze covered with reliefs, and probably those reliefs which I faw on the wall within the gate were part of them; but this colonnade does not remain. and the caftle 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 Thefeus threw himfelf down, when expecting his fon, and not feeing the fignal agreed on, he apprehended he was dead; or it might be part of the propylæum, and have another anfwering to it; and if fo, the afcent probably was winding along the weft fide, and the grand entrance might be from the fouth, probably by a magnificent flight of fteps, near to the fouth-west corner of the hill. This tower is not above twenty feet to the fouth of the weft wing of, what is called, the arfenal of Lycurgus, which might either be the temple of winds, or the citadel mentioned here by Paufanias, or a building he fpeaks of to the left of the temple of Victory, in which he defcribes feveral very famous paintings : it is a building of the antient Doric order, having a wing on each fide to the fouth, in which there feems to have been two pillars; the temple probably opened to the fouth with fix pillars in front, and a colonnade of three more on each fide leading to a door, which has two finaller doors on each fide of it. Thefe inner pillars are higher than the others, as if they had fupported fome covering, and it is possible there might be two other rows of pillars within. There was alio 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 letinus the architect. As it is of that plain Doric order before mentioned, it may be queftioned whether the other more beautiful orders were invented when it was built, as one would imagine they would have embellished this temple in the fineft manner of those times, when they beftowed fo much expence on it: it was miferably fhattered 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; fo that only the weft 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 bafe or pedeftal,. have not fo much as a fillet at bottom : two tier of columns are mentioned by fome modern writers as round the infide, and to have made a gallery, of which there is now no fign, and probably this was a Chriftian work; but the femicircle at the eaft end, which is almost effential to a Greek church, as well as the pillars of the altar are flown. I faw the fign of the wall which feparated 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 Thefeus, only with this difference, that the pronaos there is open, having only two pillars in front; one of them remains entire, and there are figns within of the wall of the other. It appears notwithftanding that there were folding doors at the entrance from the portico to the weft, as by opening and flutting them they had worn the marble pavement. Probably they placed in the middle part of the temple, that famous flatue of Minerva which was dedicated by all the Athenians, and was faid 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 flands there are two fleps up to the fecond colonade, each a foot deep, fo that those pillars are near two feet florter than the outer row, and the pillars on each fide 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 doubtlefs the fineft adorned of any in the world, and the ornaments appear to have been made in Adrian's time, his flatue and that of his emprefs Sabina being among them; they are very fingular in their kind, not being reliefs but entire figures of the fineft flatues, which appear as big as life, being hiftory pieces; that to the weft, Paufanias fays, reprefented the birth of Minerva. I faw in the pediment one naked figure fitting, two clothed, a woman as in a pofture of walking, all without heads, and two bodies in the middle; one ftanding, and Adrian fitting with his arms round a woman, and a naked figure fallen down; the hiftory on the eaftern pediment was the difpute berween Minerva and Neptune about naming the city; where I faw remaining the head of a horfe, a naked man which was fitting fallen down, two men fitting, their heads being broke off, one like a woman as flying, the head likewife gone; the middle part was all deftroyed; and on the other fide there remain only three broken figures: there were in each of them at least a dozen statues bigger than the life, belides a carriage and two horfes in one; fo that if this ornament was not originally defigned, it is improbable that a pediment flould 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 defigned, there would have been the fame reafon for making all the pillars of one length, and it must rather have offended the fight to fee the pillars on each fide much fhorter than those in the front. All round between the triglyphs in the frieze, there are most exquisite altreliefs of combats with centaurs, lions, and many on horfes; and all round the temple on the outfide of the walls there are most beautiful bass-reliefs in the frieze, which is three feet four inches deep, being chiefly proceffions and facrifices, and was a work of immenfe coft; but they are not feen to advantage; and if thefe and the other reliefs are of the fame date as the temple, they are on the fupposition I have made in relation to the hiftory of architecture, a proof that fculpture was in the greateft perfection, when architecture was not arrived at its higheft improvements.

About

About fixty paces to the north of the temple of Minerva in the Acropolis of Athens, is a temple, which is supposed to be the Erectheion; Paufanias fays it was a double temple; what now remains feems to be only one part of it; the building is of a very beautiful Ionic order, fluted within eight inches of the capital, which fpace is carved with bafs-reliefs of flowers; the cufhion of the bafe is fluted horizontally, as defcribed in Caria; the pilafters 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 pilafters, and below it the relief of flowers is likewife continued on them : the building extends in length from eaft to weft, the other part feeming to have been to the eaft; at the west end there is a fmall 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 fix pillars of a portico with fteps up to them; it appears that there was a wall to the weft of them; and it is to be supposed that the west end of the east temple corresponded to this, at a proper diftance to the east; the room feems to have been divided into three parts; to the weftern part on the fouth fide was a portico from which there was a door now almost buried under ground; this portico confisted of a colonade of cariatides four in front, and one more on each fide, as it is to be fuppofed, though there is now only one on the weft fide; they are very fine flatues of women, with beautiful drapery, and their treffes hanging down in a fine manner; they are feven feet long; each of them has over its head two quarter rounds adorned with eggs and darts; thefe members are round; over them there is a fquare broad fillet which fupports the entablature, and if there were fix more fuch ftatues to the other temple, they might be the nine Mufes, and the three Graces, unlefs they might be the daughters of Erectheus, who were to renowned for their virtue: on the north fide there is a portico of four pillars in front, and one more on each fide: the whole is built of marble, the walls being two feet thick, and the pillars of this beautiful building are all of hewn ftone. It is remarkable that there was a well of falt water in this temple, concerning which they had fome fabulous ftories.

At the fouth-weft foot of the hill are the remains of the theatre of Bacchus; it is built of large hewn flone; in the wall of the femicircle, oppofite to the fcene, are two arches at an equal diffance from the middle of the theatre: there are thirty arches which extend to the east from the theatre, they feem to have been an aqueduct, the ground is rifen to the fpring of the arches: fome have taken this to be the portico of Eumenes, though they do not feem to have been arches of that kind : on the fame fide of the hill, towards the fouth-east corner, there is a grot cut into the rock about wenty feet wide, and twenty-fix long, with a particular fort of Doric frontifpiece : the whole is crowned with a work, on which are two infcriptions relating to two victories gained at the games by two tribes; and the archons mentioned in the inferiptions flow it to be of great antiquity; there is a plinth over it as for a flatue, and on one fide on the hill is a ftone cut like a concave dial; to the weft of the front of the grotto are two or three niches cut in the rock, probably for flatues; 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 Creufa, daughter of Erectheus; but that is deferibed as a little below the Propylaum, defcending from the hill, and muft have been either at the weft end, or very near it, either on the north or fouth fides, 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; fo that this building feems to have been erected on another occafion to fome deity by those two tribs which had gained the victories; unless

unlefs we can fuppofe that the way from Acropolis extended all down the fide of the hill; and even then it is not probable that this flould be that temple, as it is mentioned under the Propylaum.

Further to the eaft, at the fouth-eaft corner of the hill, is that curious fmall building, commonly called the lantern of Demolthenes; but it is faid to be a temple of Hercules, built in all probability on the occafion 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 infeription 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 fix pillars round it : there are two tripodes cut between the pillars in bas relief; from thefe to the folid bafement the wall between them confifts of one flone; the architrave and frieze alfo all round are of one flone in depth; the cornice is compoled of feven flones, and the whole is crowned with a fingle flone hollowed within; it is adorned on the outfide with leaves, and on the top there is an ornament which is very much defaced, but is fomething like a Corinthian capital : the reliefs of combats round the frieze, which are alfo defaced, are faid by fome to be the labours of Hercules.

To the fouth-weft of Acropolis is the hill called Areopagus; it is directly fouth of the temple of Thefeus, 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 fpot where Mars was tried, feems to have been to the north of the height of the hill; it makes a large femicircle to the north, and the fide of the hill that way is fupported by a wall of very large ftones, and makes part of a circle, but does not rife above the ground of the area; to the fouth of it in the middle, there is a fort of tribunal, cut in the rock as for a throne, with fteps up to it on each fide, and in the middle; and at fome diftance on each fide are four fteps 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 worfhipped.

To the eaft of the hill of Arcopagus is the high hill called the Mufaum, from the poet Mufacus, who ufed to rehearfe his verfes there, and was buried on that fpot; it is directly fouth of the theatre of Bacchus; this place was well fortified by Demetrius. There are feveral grottos, probably for fepulchres, 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 fculpture in Athens; it is a finall part of a circle, about fifteen feet wide on the outfide; to the fouth there is a balement about ten feet above the ground, over which on four ftones feven feet nine inches deep, there are reliefs as big as life; beginning from the welt is the figure of a man, then one in a car drawn by four horfes abreaft led by one man, another fingle man; and further to the east five men fland close one before another; if the building was perfect to the east, it appears plainly it is ruined to the welt, and that a third, and it may be a fourth pilafter is wanting on that fide; between the two pillars to the east there is an oblong fquare niche, in which there is a flatue fitting, and under it this infeription BAEIAETS ANTIONOS BAEIAEOS A[NTIOXOr], fuppofed to be the anceftor of the perion reprefented fitting in a larger niche to the well with a femicircular top, under which flatue is the name of the perfon to whom this monument is fuppofed to be erected  $\Phi$ IAOHAHHOE EHI $\Phi$ ANOTE . HEA.ET.; it is also supposed, that to the west there was another niche and statue of fome other ancellor of this perform; the other fide of this building was adorned VOL. X. with 5 D

with Corinthian pilafters corresponding to these, two of them only remaining; on one fide 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 conful, and preferred to the prætorian order by Trajan: probably this monument is the state as that mentioned by Pausanias, only under the name of a Syrian; who might fome way or other derive his pedigree from the kings of Syria of the name of Antiochus.

At fome little diftance 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 alfo the name of new Athens, and I found an infcription 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 weft and eaft is of the Corinthian order, and very magnificent ; the capitals of the pilasters are very particular. This little city of Adrian probably confifted only of a few public buildings erected by him, and was enclosed by a wall built with buttreffes, extending from the gate to the fouth, and it may be as far to the north; there are no other remains of this city, except fome very magnificent fluted Corinthian pillars to the number of feventeen, being fix feet in diameter, and confifting of fixteen flones in the fhaft, each about three feet deep; by meafuring their diftances, I could fee that there were fix rows, and about twenty pillars in each, which make in all a hundred and twenty; and Paufanius fays, 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 feem to have corresponded to this building, as it is not parallel with the pillars; fo that probably this gate led to the library and gymnafium adjoining to the temple, in which he fays there were a hundred pillars of Libyan marble: on two of the pillars there is a wall built with three paffages in it, one over another, and openings at the fides like windows and doors, which have made fome 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 feen, after part of the entablature was broken down; and they pretend to fay, that fome hermit lived in that airy building.

To the fouth of this part of the city, near the bed of the Iliffus, there is a standing water, and two ruined conduits, which they call the fountain Callirrhoe, and on the height, on the other fide of the Iliffus, are remains of a beautiful fmall temple, which is almost entire, and was the temple of Ceres Chloe; it is built of very white marble, the walls being of one ftone in thicknefs, the front is to the weft, and had, I fuppole, four pillars before the portico; the cushion of the bafe is fluted horizontally; and the work of the bafe ranges round the temple and the infide of the portico; there were four fteps all round on the outfide; 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 Iliffus, 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 ftone, confifting of four arches, each twenty feet wide : on the welt end of it is the front of a building, which they fay, is the remains of a nunnery that was on the bridge before the Turks had pofieffion 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 feventy paces long, and fixty-two wide; the feats were built up the fide of the hill, but nothing

nothing remains of it, except a finall part of the wall on each fide of the entrance. On one fide, towards the further end, is a paffage up to the height over it, hollowed through the rock, which feems to have been done for the fake of bringing the ftone; though the common people fay, that the conquered at the games went off that way, not to have the difgrace to return in the face of the people.

Near a mile to the north-west is mount Anchefinus, called St. Georgio, from a church on it of that name; what is commonly taken for Anchefmus, is a fmall 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, fupporting their entablature, each of them confifts of two flones in the fhaft, which rife about fourteen feet above the ground, and are two feet four inches in diameter. On the eaftern pillar are figns of the fpring of an arch, fo that it is to be fuppofed an arch was turned from it, and that there were two pillars on the other fide; it is probable that on this arch was the remaining part of the infcription, which, if it were perfect, is fuppofed to fignify that Antoninus Pius finished the aqueduct in new Athens, which was begun by Adrian; for this feems to have been a portico to a refervoir, of which I thought I faw fome figns, there being an area cut to the north into the hill, with fome 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 Iliffus; and from this refervoir it might run on arches to the new city of Adrian.

Going from the houfe of the English conful, at the north-weft foot of Acropolis, I faw in a private yard remains of an antient wall of hewn ftones, one tier laid flat, and the other fet 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 frome, which poffibly 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 rifen within a foot of the top of the door, which is next to the freet; it was called by the antients the Octagon Tower of Winds, and was built by Andronicus Cyrrheftes; 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 confifts of a fmall round ftone about three feet in diameter, against which there refts a number of flone flabs all round, which are about . two feet wide at bottom, and diminish towards the top; the fmall pillars which fupport the cornice within are of the fame fluted Doric order which is feen in the other buildings here: there is an entablature on the outfide, and below the two faces of the architrave are the figures of the winds larger than life in mezzo relievo; the fpace they take up as they are in a flying pofture, 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 fomething in this tafte; over every one, in the face of the architrave, is cut the name of the wind in Greek; and each wind has fome emblem relating to one of the eight different feafons of the year, which feem to intimate that fuch a wind commonly reigns at that time ; fo that dividing the year into eight parts, allowing fix weeks to each feafon, and beginning with KAIKIAS, or the north-eaft, and with the month of October; this wind has a plate of olives in its hand, though I could not fee it diffinctly, by reason that a tree grows before it; this is the feason for olives, which in antient times, as well as now, were the great revenue of Athens: the next is **BOPEAS**, or the north wind, which has a thell in its hand to the power and dominion of the fea at that time : SKIPON, the north-welt, is pouring water out of a vafe, being a rainy wind : ZEOTPOE, the weft, has a lap full of flowers, being a wind

that

that reigns part of February and March: NOTOS, the fouth; this and the following are hid by the houfes built against them; it probably may have later flowers, as  $\Lambda I\Psi$ , the fouth-west, may have early fruits: ETPOS, the fouth-east, holds its garment as if it were windy; and  $\Lambda IIH\Lambda I\Omega THS$ , the east, has in the garment the latter fruits, apples, peaches, pomegranates, oranges and lemons: fome of the antients called this the fundial, there having been on every fide, below these figures, a dial, of which the lines are now feen. The figures of the winds are a great instance of the boldness of defigning, and of the perfection of fculpture at the time this building was erected.

Within the prefent town are the remains of a portico of four pillars fupporting a pediment; it is of that fluted Doric order already defcribed: this is commonly called the temple of Auguftus, and there is an infcription on the architrave of the time of the Roman emperors; it is fo defaced I could not copy it, but it is faid to be to the honour of Caius, though the building without doubt is of a much older date, on what occafion foever that infcription was put up: near it on a long ftone, which might be the fide of the door-cafe, is that famous law of Adrian, concerning the cuftom to be paid on the oil of Athens.

The moft magnificent and beautiful piece of architecture in this city is feen in the remains of a building, which is faid to be the temple of Jupiter Olympius; which was a very antient temple, faid by fome to have been built by Deucalion, but it was very much adorned and improved by Adrian; and what remains feems to be a building of that emperor's time; the ruins of a very large enclofure confirm that it is part of this temple; for it was four fladia or five hundred geometrical paces in circumference; the three pillars which fland together are fluted; and the lower part filled with cablins of reeds, is of one flone, and the upper part of another, fo joined, that it is not eafily diferred that they are of two flones; the other pillars are plain, of one flone, and have a very grand appearance; I faw a rough wall to the weft extending above a hundred yards to the north, and in one part there is a femicircular tower.

The temple of Thefeus is on the outfide of the town to the weft, being to the north of Areopagus, and to the north-weft of Acropolis; it is exactly the fame kind of architecture as the temple of Minerva; two fteps go all round the building. The pillars in the portico or pronaos to the weft are four inches above the bottom of the others, and it had fuch a portico to the eaft, for at that diffance I faw there had been a wall; the Greeks having, I fuppofe, deftroyed the eaft end to make the femicircular place for the altar. In the front between the triglyphs are mezzo relievos of fingle combats, being the actions of Thefeus; and from the corner on each fide are four fuch 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 fide pillars; to the weft are the battles of the Lapithæ and the Centaurs; to the eaft are perfons fitting and others combating; all in a fine tafte, and of excellent workmanfhip.

Of the three ports of Athens, Phalereus and Munychia were to the eaft of a fmall promontory, and the Pyræeum to the weft of it; the latter is much frequented, being a well encloted 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 flatue of a lion that was there, which is now before the arfenal at Venice: the foundations of a wall are feen from the Pyræeum to Athens, which probably is that called Macrotychi, which was built in fo much hafte by Themiftocles.

At Athens I was recommended to the English conful, who was a Greek ; he accommodated me in his house, and introduced me to the waiwode, to whom I made a very

handfome

handfome prefent; and on flewing my firman, he faid, he was there to obey the grand fignior's commands; fo that I faw every thing in and about Athens with the utmost freedom.

## CITAP. XI. - Of Eleufis, Megara, and the Ifthmus of Corinth.

WE fet out on the fourth of September for Leffina, and travelled in that road which was called the Sacred Way, becaufe they went by it in procession to the temple of Ceres and Proferpine : at the first entering in between the hills, above a league from Athens, we paffed by a large convent, and afterwards near an oblong fquare building with buttreffes round it, which feemed to be a ciftern, and in half an hour came to a ruin on the right, which might be a finall temple, there being many niches cut in the perpendicular rock of the mountain which is near it; this may be fome remains of the temple of Ceres, Proferpine, Minerva and Apollo, which is mentioned in this part by Paufanias. Paffing the hills we went close by the fea, in a road cut on the fide of the hill, and came into the plain, having a falt lake to the right, which, without doubt, is fome remains of the channels called Rheti, from which a falt water ran into the fea; infomuch that fome were of opinion that the ftream came from the Euripus of Eubcea: thefe were the bounds between the territories of the Athenians and Eleufinians. The Cephiffus ran through the Eleufinian territories, and is faid to have overflowed Eleufis, to that it must be on this fide of the hills, though I did not observe any river, and probably it is only a winter torrent which fpreads itfelf over the plain. There are many other fables of thefe parts relating to Ceres, Proferpine and Triptolemus, as-Eleufis is faid to be the fcence of their ftory. To the north-eaft in the way to Bootia was Platea, where the army of Xerxes was routed by Paufanias. Having paffed the - lake, and coming towards the bay, I faw fome broken pillars both towards the fea and to the right; this might be the place called Erineon, from which, they fay, Pluto carried Proferpine to his infernal regions; for it is mentioned as near the Cephiflus. We turned to the fouth into the plain of Eleufis, which extends about a league every way; it is probably the plain called Rarion, where, they fay, the first corn was fowed ... There is a long hill which divides the plain, extending to the east within a mile of the fea, and on the fouth fide is not half a mile from it; at the eaft end of this hill the antient Eleufis was fituated; about a mile before we came to it, I faw the ruins of a fmall temple to the eaft, which might be that which was built at the threfhing floor of Triptolemus. In the plain, near the north foot of the hill, are many pieces of ftoncs and pillars, which probably are the remains of the temple of Diana Propylea, 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 doubtlefs it is the fpot of the temple of Ceres and Proferpine: I here faw the fame fort of Deric capitals as those at Athens, except that they had only three lifts in the quarter round of the capital, and probably are very antient. I faw likewife a fine Ionic capital, and one of a pilafter of the Corinthian order, which probably belonged to fome later improvements of the temple. All up the east end of the hill are ruins, and on the top of it are many cifterns cut down into the rock in the flape of jars to receive the rain water; and to the weft on a higher part of the hill are remains of a tower; there is a ruin in the plain to the fouth, probably of the temple of Neptune; there are alfo two other ruins to the eaft, which are not far apart; one of them might be the temple of Triptolemus, and the other the well of Callichorus, where the women ufed to dance and fing in honour of the fupreme goddels of the place. To the weft are the foundations

dations of a gate of the city of grey marble, and a little further there is a fine trunk of a flatue of a fheep with a curling fleece divided down the back; being the beaft which was facrificed to Ceres: at the temple of Ceres I faw the large buft or upper part of a flatue, fuppofed to have been defigned for that goddefs; it is fo large that it meafured at the fhoulders five feet and a half broad; there is a circular fort 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 faw alfo what I took to be an altar of grey marble, cut like a bafon and funk into the ground; it is probably of the Taurobole kind for facrifices, in the fame manner, as feveral others I have feen. The prefent poor village of Leffina is inhabited only by a few Greek families.

Going on to Megara, which is fituated with regard to Eleufis as this is to Athens, and about the fame diftance, we went to the weft of the long hill that divides the plain, and on the fouth fide of it came to a fpring near the fea, the water of which is not good; it has been fuppofed to be the well Anthenon, at which Ceres fat down to repofe herfelf after the fatigue fhe had undergone in fearching after Proferpine. Paffing to the fouth over hills near the fea, we turned to the weft into the plain of Megara, which extends about three leagues to the weft, and may be a league wide; on the fouth fide it has for half way those hills which were called mount Nifus, at the east end of which Megara was fituated; the other part of the plain is bounded to the fouth by a chain of lower hills extending eaftward to the fea, being a little more to the north than mount Nifus : to the fouth of thefe last hills is another plain, which is to the eaft of Megara, and extends about a league every way; at the eaft end of it is the port of Megara called Nifæa, from the founder of it, Nifus, the fon of Pandion king of Megara. Megara was partly on a hill, and partly on the plain to the eaft, where there are remains of two towers of a gate of grey marble, on which is that curious infeription relating to the public games. The city walls appear to have been built from north to fouth up the hill; on which there was a famous temple of Ceres: to the fouth of the city are remains of a fmall round building cafed with large pieces of grey marble, on which there are feveral Greek inferiptions, that are much defaced; and though Paufanias gives an account of a great number of public buildings at Megara, yet there are no other remains of them. They find here feveral medals, most of which were flruck 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 ifland of that name, the old Ægina: the ifland Colouri, the antient Salamis, extends from the head of land towards the port of Athens to the old promontory Minoa, which is fouth of Megara; Ajax was king of it, who fent his troops and twelve thips to the fiege of Troy. To the north of Megara about a league, are feveral old churches, the place being called Palaichoro, or the old village, and is fuppofed by fome to be Rhus, mentioned by Paufanias; Euclid was of this place, and his fchool was kept here, his difciples being called Megariei.

We left Megara on the eighth, afcended the high hills to the fouth, and faw to the weft under us the north-eaft bay of the gulph of Lepanto, formerly called the bay of Corinth; and confequently we were on the Ifthmus of Corinth, which is in Achaia. The little bay before-mentioned is made by a head of land, which extends to the weft from the eaft end of the gulph, on the fouth fide of which is the port of Argilio: Cromyon was on the other fide of the Ifthmus. The rocks Scironides were about this place, where a famous robber Saron attacked people in the road, and threw them down the rocks; but Thefeus took this robber, and ferved him in the fame manner, throwing him into the fea; and the poets feign that his bones became rocks; it is probable there might

might be another road nearer the fea, for this we went in was at least a mile distant from it. On the east fide, on the top of the mountains, we came to a narrow pass, where Scira might attack the travellers. Adrian is faid 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, defcended to a rivulet, and afcending again, came to a fine fountain on the hill, with three bafons full of water; it is called Brifimiguifi. We at last defcended to that low ground, which is properly the Isthmus; the narrowest part of it feemed to be towards the north end between a bay on each fide; and it is probable that with the help of machines they drew their veffels by land acrofs that part to Schœnus. A ridge of very low rocks run across the lithmus, near the first entrance of it, then at a little diffance appear like ruins; and further on is the canal, which was begun to be dug acrofs it, where one fees the bank of earth that was thrown up on each fide; it extends about half a mile from the weft; and where they left off, I faw plainly the ground was very rocky, which doubtlefs made them defift from their enterprize, though it is faid that the oracle at Delphi advifed them against it: the perfons who at different times endeavoured to make this canal were Alexander, Pitras, Demetrius, Cæfar, Caligula, Nero, and Herodes of Athens. Further to the north, about the middle of the Ifthmus, runs a fmall ftream from the eaft, and to the fouth of it is a very high fleep bank, on which are remains of the wall that was built acrofs the Ifthmus by the Greek emperor Emanuel in one thoufand four hundred and thirteen, and was demolifhed by Amurath the fecond in one thoufand four hundred twenty-four, but rebuilt by the Venetians in one thoufand four hundred and fixtythree; this wall might go to the port Cencrea; but the prefent port of Corinth on the western gulph, which was called Lechæum, is at a great distance from it, and on the fouth fide of the gulph: this part was called Examilia, becaufe it was fix miles broad; and there is a village to the fouth-east which now bears that name; notwithftanding the Ifthmus is not above four English miles wide, but it is to be confidered that the Greek miles were very fhort; at the end of this wall by the fea there are great remains of a large fquare caffle, but I could fee nothing like a theatre, which feems to have been in another place. In the road to Corinth there was a temple of Neptune, and it is faid, that the theatre and the fladium built of white flone, were in the way to the temple, being on part of mount Oenius, called alfo the mount of temples, from the great number there were on it; as the temples of Bacchus, Pluto, Diana, and many others: here was alfo a forest of pine trees, with which the victors at the games were crowned. I fuppofe thefe public buildings were on the foot of the hills to the fouth, fomewhere about the village Examile: it was here the famous Ifthmian games were held every luftrum or five years, inftituted by Thefeus in honour of Palæmon, or Portunus, to which all the people of Greece reforted; and thefe games, without doubt, antwered fome end of trade; for which this place was fo well fituated on both feas; which made Corinth fo 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 P-loponnefus from Pelops king of Phrygia; and lastly the Morea, becaufe, as it is faid, the figure of it refembles the leaf of a mulberry-tree. It is computed to be about a hundred and feventy miles long, a hundred broad, and fix hundred miles in circumference going round the bays: it is now governed by a pasha, and in the time of the Venetians was divided 763

divided into four parts; Chiarenza, containing Achaia; Belvedere, in which was Elis and Meffenia; Zaconia or Maina, which was the old Laconia and Arcadia; and laftly, Sacania, which was the country of Argos. The Morea is mountainous, but the country on the fea and in the vales between the mountains is, very rich, and produces a great quantity of corn, oil, and filk, the latter chiefly about Mifthra and the country of Calabrita, through which the Alpheus runs.

From the lower part of the lfthmus there is an afcent up a fteep bank to a higher ground, on which Corinth ftands near the fouth-weft part of the lfthmus, a fmall mile to the fouth of the gulph of Lepanto, and to the north of the high mountains, and rather to the north-weft of that high hill called Acrocorinthus, on which the citadel was built. Corinth was first called Ephyra, and was built by Sifyphus, fon of Æolus; it was deftroyed by the Romans in the Achaic war, but was rebuilt by Julius Cæfar, and made a Roman colony; the common people now call it Cortho: at prefent there are very little remains to be feen in this great city. There are fome ruins of walls towards the port which was called Lechæum, there having been walls on each fide of the road leading to it : this port is faid to have been two miles from the city, though I fhould not have computed it to be above one. Cenchreæ alfo, now called Kecreh, was computed as eight miles diffant. The antient city feems to have been on the fpot of the prefent town, and to the weft 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 fome great building; for I obferved, that the rooms which are arched are very finall: at the fouth-weft corner of the town are twelve fluted Doric pillars about five feet in diameter, and very flort in proportion, refting on a fquare bafe, as I obferved one of them, the bafes of the others being under ground; they feem to be much older than those of Athens, and differ from them in the capital; for inflead of a quarter round below the fquare 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 thefe the flutes begin. If I miftake not, they are all of one flone, except that the upper part of the fhaft down to the flutes is of the fame ftone as the capital. There are feven pillars to the fouth, and five to the weft, 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 prefent town is very finall, and more like a village; they have an export of corn, and fome oil. The caffle on Acrocorinthus is kept in repair, and fo ftrong that it ftood out a fiege of four months by all the Turkish army : in it is the fountain Pirene, facred to the Muses, from which it is faid Bellerophon took Pegafus whilf he was drinking; which is doubtlefs the reason why usually the reverse of their medals was Pegafus, and fometimes with Bellerophon on him. It is faid that the city walls went to the top of this high hill, that is, probably the walls on both fides of the city were continued up to the caftle : I faw no other ruins that I could make any thing of: fo little is now remaining of that city, which was formerly fo famous for its architecture, fculpture, 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 broadeft part, and, they fay, it is a hundred miles long; but the whole length from Corinth to the caftle of the Morea at the entrance of it, is computed but twenty-two hours travelling, at lefs than three miles an hour, fo that at the most it cannot be above firsty inites. On the north fide of this bay were the countries of

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Phocis.

Phocis, Locris, Ozolae and Ætolia; Anfilio is the first port to the east, which might be Pagæ of the territory of Megara: it is fituated to the fouth 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 fea; the eastern one is called Livadostro, being fouth fouthwest of Thebes; the next to the west is Zogara, and is the old Helicon to the fouth of Livadia; and the third is Iapora, which is mount Parnass, 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 fet out from Corinth to Patras on the ninth, by a road which is on the fouth fide of the gulph of Patras: about four miles from Corinth there is a river, which may be the Afopus, and a mile further another, which probably is the Nemea, defcribed as near Sicyon, which was on a rifing ground to the fouth, a village called Vafilica is now on that fpot; Sicyonia was a diftinct territory from that of Corinth, but both of them were in Achaia Proper; about fix miles further there is a ruin on a high hill, which may be Ægira, faid to be a mile from the fea, and on a hill; many places are mentioned along this coaft, of which I could find no remains, only about feven miles further I faw a piece of a thick wall on the fea fhore, which appeared as if it had fallen down, where poffibly Helice might have been, faid to be overflowed by the fea; about ten miles to the eaft of the caftles, is a fmall town and port called

\* Ten miles north west of Argilio is Ifola bona, where there is a good port, and it has a convent on it : five miles from this is Ifola delli Afini, which is uninhabited and woody, it is oppofite to Dibrena; the bay in this island is called Diporti having two ports. Five miles to the west is the port called Livadioftro, which is the port of Thebes, being about twelve miles diftant from it acrofs the mountains; and fixty miles from that, according to their computation, is the great bay Prefpitia, which is the port of Livadia, being about twelve miles from that city. This bay has three ports in it, Livadia to the north, Lafigiera to the weft, where there is a rivulet, and St. Cedro to the caft ; it is probable that one of thefe was the antient Mychos : ten miles from this was the great bay of Salona, which has many ports in it, and is under mount Parnaffus : this bay was called Crifficus : Cirrha was on the weftern promontory of it, and gave name to the cape; it might be at a ruined place called Panaica: on the oppolite promontory was Anticyra famous for hellebore; to the north of which was Medeon. Criffa was on this bay, I fuppofe at the bottom of it: and about fix miles to the north is Salona, thought to be Amphiffa in Locris. Chalcon alfo in Loeris was north of Criffa; to the north of which was Delphi, now called Caftri, about eight miles weft of Salona : to the weft of this was the country of the Locri Ozolae, of imall 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 welt of the bay of Salona, which might be Oeneon; and five miles from that is Tifali, which may be Ocanthe; 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, fituated on the fide of a hill at the firlt entrance of the narrow paifage 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 welt is a low point of land, the old promontory Antirchium at the entrance of the gulph on which the caffle of Romeli is fituated, which was also in possession of the Venetians, who near this place beat the Turks in a fea fight in One thousand five hundred and feventy-one. There is a regular tide here, which at full moon rifes about three feet in the gulph. Ætolia was bounded to the weft by the river Achelous, which probably is the river Alpero, and empties itfelf 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 thefe two rivers was Ætoha proper; Ætolia adjecta being to the east of the Evenus, which was part of the country of the Locri, and is the reafon why Ptolemy places Naupactus, and fome other parts under the Locri. The Achelous alfo was the bounds of Achaia the Roman province, which comprehended under it Doris, the Locri, and Opuntii, as well as Phoeis, Bœotia, and Attica. Between the two forementioned rivers was Pleuron near the fea, at the foot of mount Aracinthus, which may be the mountain called Galata; at the eaftern 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 weft: Between this and Pleuron was Olenus : about twenty miles from the caffles, there is a port much frequented called Meffalongi.

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Vortitza, which probably was Ægium, where the council of all Achaia was held; its country is faid to be watered by two rivers; the Phœnix, probably in a beautiful little plain a league to the fouth-eaft of it, and the Meganitas, which may be the river that falls into the fea to the eaft of the town, and has a large bridge over it; at the weft end of the town I faw a ruin of a finall antient building, and in the front of an old church a fine relief of a lion feizing a horfe. Four miles to the weft was Rhypæ, faid to be above the military way, and fo probably was at fome diftance from the fea towards the mountains : further to the weft was port Erineus, probably the port of Lambirio four miles weft of Vortitza. The port Panormus was oppofite to Naupactus; and now there is a port called Tekeh over-againft Lepanto; it is three miles to the eaft of the caftles, which are built on the promontory called Rhyum, and alfo Drepanum, being a flat point, which is not a league from the oppofite caftle; this is called the caftle 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 fo it is styled on the coins of the city: the reverfe being a man ploughing with a yoke of oxen. It had its fecond name from Pater, fon of Preugenes, who made great improvements in the city, and there are medals with his head and name, and the fame reverfe as the others. Auguftus fent to Patra many of those who affisted him in gaining the victory of Actium. There were feveral temples in this city, and one near it to Diana Triclafia, with a grove, to whom a young man and virgin were yearly facrificed, in expiation of the crime of two young perfons, who, in the time of Diana, married against the will of their parents. The city is at the fouth-weft foot of the hill of the caftle, on which it is supposed the first antient city was built; it is about a quarter of a mile from the fea, and more than a mile in circumference. There are fome fmall ruins, probably of a Circus, which on one fide feem to have had the advantage of a rifing ground for the feats; and across a bed of a torrent to the eaft of the caftle are remains of two aqueducts, the fouthern one is built of very thick walls of brick, and is entirely deftroyed, the other is ftanding, confifting of two tier of arches one over another. Near the fea there is a large uninhabited convent, where, they fay, they have the body of St. Andrew in a ftone tomb, to which they pay great devotion, and fhew a little cell near the church, which is half under ground, where, they fay, the Apoftle lived, who converted thefe people to Christianity, and was martyred here at a place they pretend to fhew on a raifed ftone work about thirty feet fquare, which feems to be the crown of an arch that is under ground. They have here an archbifhop and twelve parifh churches, to each of which there belong about eighty Chriftian families; and there are four other churches. There are about two hundred and fifty Turkish families, who are not the best fort 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 fummer, as it is almost all round the Morea, except that on the eaftern fide it is not fo bad; but Patras and Corinth are moft remarkable for bad air, infomuch that labourers will not live here in fummer, but come from abroad, and ftay during the winter months. There is a fine plain to the fouth of the town covered with olive trees; the fruit of which produce only a thin oil fit for clothiers, and is fent to France. They alfo export filk; and from the ports near, especially in the gulph, they carry a great quantity of corn to Chriftendom, though it is prohibited. They have also tobacco for their own confumption, but about the gulph there is a ftrong fort ufed for fnuff, and exported for that purpofe.

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They have here many gardens of oranges, lemons, and citrons; and the town and country are well fupplied with all forts of goods by the fhops which are in this city. The Englifh conful-general of the Morca refides in this city, but the French conful lives in Modon, and has a vice-conful here. The Venetians and Dutch alfo have their confuls, it being a road where many fhips come to anchor, efpecially thofe which trade into the gulph, and to fome ports near. Patras is reckoned twenty leagues from Cephalenia, thirty from Zanth, and forty from Corfu, from which ifland to Otranto in Italy it is near as many more, though from the neareft point it is computed only twenty leagues, which is the flort paffage they make from Patras and Corfu with their row boats.

To the fouth of Patras, at a diftance from the fea, was Pharæ, which might be at Saravalle about a league from Patras under the mountains, where there is an old caftle. Further to the fouth was the river Pirus, which probably is the Lefca that waters the plain. To the fouth of this was Olenus, founded by Olenus, fon of Vulcan, which is fuppofed to be Caminitza, about twelve miles from Patras; it is faid 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 fea, making two heads, one ftretching to the north-weft, and is called cape Baba; the other extends further to the weft, and has the name of cape Chiarenza, where there is no town or village, only a cuftom house; this is supposed to be cape Araxus: on the fouth fide of this cape towards the eaft, there is a ruined place, called by the Greeks old Achaa; this feems to be Dyme, a Roman colony, which was five miles to the north of the Lariffus that mult be the river Gaftounch, 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 Meffenia, the latter is fuppofed to be the Orpheo, about thirty miles fouth of the Gaftounch. The poets feign that Alpheus purfuing Arethufa, was turned into this river, Arethufa being metamorphofed into a fountain which ran under ground, and broke out near Syracufe in Sicily; and that the river Alpheus purfued her unmixed through the lea, and joined her at that ftream, they alfo add that any thing put into the Alpheus, appeared at that fountain. This is the river which Hercules is faid to have turned, in order to clean the flables of Augeas, king of Elis, which held three thousand oxen, and had not been cleaned in thirty years.

They have wolves, jackals, and fome linxes on the mountains of the Morca. It is computed that this country has in it about a hundred thoufand Chriftians, feventy thoufand having been fold when the Turks took it from the Venetians, who held it only twenty-five years; it then flourifhed more in people, being now thinly inhabited, though at prefent 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 feem 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 inaccellible mountains, which are the antient mount Taygetus, where they have always preferved their liberty. To each part they have a captain or head, and these are generally at war with one another, and fometimes a pretender fets 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 favage people, and come little abroad; those of the lower Maina to the cast, extending to the gulph of Coron, and near to Calamita are more civilized, go abroad to Calamita, and pay only a finall poll tax when they

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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 fent to Italy for tanning; fo they go into the neighbouring parts, and labour the land for a proportion of the produce, and will pay nothing to the grand fignior. It is faid that any one recommended to their captain might travel in those parts very fecurely.

# CHAP. XIV. - Of the island of Cephalenia.

AT Patras I embarked for Meffina in Sicily on the twentieth of October, and we were obliged by contrary winds to put into the port of Argoftoli on the fouth fide of Cephalenia. This island is called by Homer Samos and Same; it is computed to be a hundred and feventy 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 fuftaining a fiege of four months. Cephalenia was given to the Venetians in One thoufand two hundred and twenty-four; it was taken by the Turks in One thousand four hundred and feventy-nine, and retaken in One thousand four hundred and ninety-nine; it has in it about fixty villages. Same was to the eaft of the ifland, and was deflroyed by the Romans; afterwards there was a town there called Cephalenia. To the north is the port Fifcardo, and to the fouth a very fine harbour called Argoftoli: at the further end of it is a town of the fame name, which is the capital of the island. The antient city Cranium was fituated about this place; to the north of it is a caftle on a high hill, and a village round about it : this hill, if I miftake not, is called mount Gargaffo, on which there were fome remains of a temple of Jupiter; it may be the old mount Ænus, where there was a temple built to Jupiter Ænefius: at the north-weft end of the-harbour is the town of Lixairi: there is another port to the weft called Valle de Aleflandro. This ifland is governed in the fame manner as Zant, by a proveditore, and two confilieri, who fit with him, and have votes in hearing caufes, all three being noble Venetians; they have two or three Greek fyndics on the part of the people, to take care that the antient laws of the ifland are obferved: in thefe iflands they keep the old ftyle. In Argoftoli they have three Roman churches, and one at the caftle, and there are two Roman convents in the town: the bifhop, who is a fuffragan of the archbifhop of Corfu, refides at Zant; they are Greeks in all the other parts of the ifland. Cephalenia is well peopled and improved, confidering that it is a rocky and mountainous ifland: this improvement confifts chiefly in vineyards and currant gardens; the currant trees are a fmall fort of vine, they export a great quantity, and the fruit grows like grapes; they make a fmall quantity of very rich wine of this fruit, which has its name from being the grape of Corinth; the beft, which are the fmalleft, are of Zanth, but they have them about Patras, and all up the gulph. ' The flate of this ifland is very miferable, for it is divided into two great parties under Count Metakfas, and the family Anino, who judge in all affairs of their clients by force of arms, fo that often the whole island is under arms, it being the great aim of each party to deftroy the other. Another powerful family is the Coriphani, his anceftor was a fugitive from Naples, and with which foever fide he joins, that party is fure to be the ftronger; there are befides these other families of condition, which take part on one fide or other, and they are all defcended from fugitives, fo that the whole island is full of 7\* very

very bad people; and the Venetian governors find their account in thefe divifions. A ftory they have invented will give fome idea of the character of thefe people, as well as fome others: they fay that the Creator, when he made the earth, threw all the rubbifh here; and that there being three notorious rogues he fent one to this ifland, another to St. Maura, and the third to Maina. We came into the port of Argoftoli on the twenty-fecond, and went to the town; I defired to be afhore as one performing quarantine, and with a little "money I might have obtained it, on the condition of being a prifoner with any one they fhould pleafe to name, to whom I fhould have been fure of being a prey, and in whofe houfe I muft have remained, and could never have gone out without him, and confequently fhould not have been in a very agreeable fituation; fo I chofe to remain on board the fhip, and we fet fail again on the feventh of November.

## CHAP. XV. - A Voyage from Leghorn to Alexandria in Egypt.

HAVING made fome obfervations in my voyage from Leghorn to Alexandria, I thought it might not be difagreeable to the reader to fee them in this place. On the feventh of September, One thoufand feven hundred thirty-feven, we failed out of the road of Leghorn on board an English fhip bound to Alexandria in Egypt. This fea is now called the Tufcan fea, lying between Corfica, Sardinia, Sicily, and part of Italy, to the fouth of the republic of Genoa, the antient Liguria.

We failed about two leagues from the ifland 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 single boats. Over this port the grand duke has a fortrefs with about twenty foldiers in it, who, by their situation are capable of hindering the landing of a confiderable body of men; fome fishermen live at this port, who chiefly are employed in catching anchovies.

We afterwards failed to the eaft of the ifland of Capraia, the Capraria of Pliny. This ifland 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 fame name of the ifland, which is fituated on the high ground over the fea to the eaft; to the fouth of it is a large caftle on a rock, and the town extends to the north to a finall bay, on which there is a fifthing village; the chief fupport of this ifland being a trade in fifth, which they carry to Leghorn. There is a Francifcan convent in the town, which belongs to the province of Corfica; this ifland being fubject to the Genoefe.

We afterwards paffed by the ifland of Elba, the llva of the antients; it is about five leagues long, and three broad. Pliny fays it was a hundred miles round in circumference, of which it may not fall much fhort, if meafured round by the bays and creeks, of which there are a great number. The north part of this ifland, with the port of Ferraro, and a cafile called Cofmopoli, belongs to the grand duke of Tufcany. The fouth part (except Porto Longone, which belongs to the king of Sicily, and all about it within cannon flot of the fortrefs) is fubject to the duke of Piombino; in the territory of the latter, the iron ore is found; and they fay, 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 rife to what Virgil fays of it :

Infula inexhauftis Chalybum generofa metallis.

And this alfo may be the reafon of what Pliny affirms, that there had been more iron dug out of it in three thoufand years than the whole ifland would contain: it is a very remarkable paffage, "Unde per tria annorum millia plus effet ferri egeftum, quam tota contineret infula." They have a vulgar notion that the iron cannot be melted here, which poffibly may be owing to what Strabo fays of Æthalia, which fome have thought to be Elba; he affirms they could not melt the iron on the fpot, but carried the ore immediately to the continent; and therefore fome 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 fo fmall an ifland.

Three leagues to the fouth-weft of Elba we faw the flat ifland of Planofa, called by the Romans Planafia : the land of it is fo low, that it cannot be feen further than the diffance of four or five leagues. I was informed that ruins of houfes and caffles are feen on it from the fea, when they fail near it; that fifthermen and others go there in the day-time, but that it is not inhabited for fear of the Corfairs; this ifland belongs to the duke of Piombino.

Four leagues fouth of Elba we faw the ifland of Monte Chrifto, which appears like one high mountain; it is now uninhabited, and I have many reafons to think that it is Æthalia of Strabo, which has fo much puzzled the geographers; many of them having conjectured that it was Elba; but as Strabo himfelf was at Populonium on the promontory of Piombino, and faw all the iflands of this fea from that place, we cannot fuppofe he could be miftaken; and in another part he mentions both Ilva and Æthalia, fo that it cannot be Elba; he alfo makes Æthalia equally diftant from Corfica and Populonium, that is three hundred ftadia or thirty-feven miles and a half, and Monte Chrifto anfwers exactly, meafuring on the fea charts about twelve leagues or thirty-fix miles for each. There is also no other island on that fide of Corfica and Sardinia, except Capraia, which can be feen from Populonium; and Monte Chrifto being fo near Elba, is most likely to partake of the nature of the foil of it, producing iron ore in the fame manner, which might grow again in the pits; the knowledge of which may be loft by reafon that the ifland is now uninhabited. Strabo mentions the port Argous in this ifland, which he observes (according to fabulous history) was faid to be fo called from Jafon's touching there with the fhip Argos, when he was in fearch of the habitation of Circe; Medea, as they fay, being defirous to fee that goddefs.

Three leagues weft of Monte Argentato in Italy we faw the ifland of Giglio, called by the Romans, Idilium, Ægilium, and Iginium; we could but juft fee the flat ifland of Gjanuti, four miles fouth-weft of Giglio, thought to be Dianium of Pliny, called by the Greeks Artemifia and Artemita. We had for a confiderable time a fight of the ifland of Corfica, and a plain view of the town of Baftia, on the flat flore on the eaft fide of it. We were feveral days eaft of Sardinia; having often a fight of that ifland, as we were frequently becalmed, and fometimes had contrary winds; fo that we did not fee Sicily till the thirteenth day from the time we fet fail, though the voyage in other refpects was by no means unpleafant, as we had very fine weather.

We did not fail a great way from the most western of the Liparæ islands, called Uslica, which I take to be the island Euonymus of Strabo; to agree with whofe description of it, the old geographers in their maps have made an island fouth-east of the others, and called it Euonymus; because Strabo fays, that it is the farthest to the left failing from the isle of Lipara to Sicily, and that on this account it had its name: but

but for reafons I fhall mention, I apprehend that Strabo meant it was on the left, failing from Sicily to the ifle of Lipara; for, he fays, this ifland is farther out in the fea than any of them, which could not be properly faid of an ifland to the fouth-eaft of the others, becaufe that would be nearer to the land both of Italy and Sicily; and if it were not for this objection, it might be an ifland called Volcanello, to the fouth-eaft of Volcano, at a very little diftance from it; which is a very finall ifland, that has a fmoaking Volcano; the other Volcano breaking out in flames. I muft obferve, that all the maps, efpecially those of the old geographers, are very falle with regard to thefe islands; and I find the fea charts are molt to be depended on for the number and fituation of them; though I obferved that De Lifle's map only is right in making two Volcano iflands, one larger than the other; who, notwithstanding, if I am rightly informed, is miftaken in placing the little one to the north, which ought to be to the fouth-eaft. I could not but pleafe myfelf with the imagination that I was near the place where the Romans, at the Liparæ iflands, gained their firft fea victory, in a moft fignal engagement with the Carthaginians, under the conduct of the conful Duilius; who was not only honoured for it in a folemin manner, but had a fort of triumph decreed him during his whole life, and the famous Columna Roftrata was erected to his honour, which is now to be feen in Rome with a long infeription on it, and is one of the greateft and most curious pieces of antiquity remaining; being about two thousand years old.

I faw cape Gallo, which is very near the port of Palermo, and falling in with the weft of Sicily, we failed between the iflands called by the antients Ægates; though in all the maps we fee 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; fouth of it is the ifland Favagnana, which is ten miles in circumference : it is a fine fertile fpot of ground, being moftly a flat, with a high hill towards the north fide, on which there are three calles garrifoned by the king of Sicily; in one of which the governor refides. This place was a great refuge for the Corfairs; and they frequently came out from it, and infefted the feas 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 peninfula, and much lower than the reft of the ifland; on which there is a caftle built. where they keep a garrifon : the iflands called Ægates are famous for a fecond fignal victory by fea which the Romans obtained over the Carthaginians under the command of the conful Lutatius Catulus; concerning which the hiftorian fays, that after the battle the whole fea 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 ftrikes 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 fea, and the city of Trapano stands there, on the spot where the antient Drepanum was situated : this is called by Virgil Illaetabilis ora, because here Æneas loss his father Anchifes, '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 smouth Eryx, for famous for the wotship of Venus, who on this account was called Venus Erycina. Virgil makes the temple of this goddefs goddels to be built by Æneas and his followers, when he was about to leave behind him the women, and infirm people to fettle on the ifland :

> Tum vicina aftris Erycino in vertice fedes Fundatur Veneri Idaliæ.

Strabo fays, that the town on the top of the hill was originally inhabited by women dedicated to the goddefs by foreign nations, as well as by the Sicilians; but that in his time it was inhabited by men, and the temple was ferved by priefts, who lived in great poverty; the place not being then frequented : he adds that the Romans built a temple to this goddefs at Rome without the Porta Collina, called the temple of Venus Erycina; fo that probably the devotion was removed to that place.

To the fouth of Trapano I had a plain view of the city of Marzala, built where Lilybæum ftood, which was the port where they ufually embarked for Carthage: the promontory and town alfo are often mentioned in hiftory, efpecially that of the Punic wars: it is faid the port was deftroyed by the Romans, in order to hinder the convenient paffage of the Carthaginians to and from the port, in cafe they fhould afterwards recover it; and it was entirely filled up again by Don John of Auftria in One thoufand five hundred and fixty-feven. Auguftus brought a colony to this town. The fea-coaft being fhoally it anfwers in that refpect very well to the defcription of Virgil in this verfe,

### Et vada dura lego faxis Lilybeia cæcis.

I faw between Sicily and Africa the island of Pantelera, which was called Cofyra by the Romans, and by Strabo Coffura; who fays it was equally distant from Lilybæum, and the city of Afpis, or Clupea of the Carthaginians; it is confirmed to be that island from the name of Cofra 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 fouth-east of this is the island of Limosa, and a few leagues fouth of that, a larger island called Lampidofa, which did belong to a Christian hermit, and a Marabut or Turkish hermit, and ferved as a place both for Christians and Turks to take in provisions, with an agreement that neither of them should fuffer from those of the different religion. The Marabut dying not long ago, the Mahometan Corfairs feized on what was on the island, and carried the Christian away captive, of which great complaint was made by the French conful who demanded the captive.

Strabo in three places mentions the ifle Ægimurus together with Coffura; in one particularly, fpeaking of the feveral finall iflands in general as near Coffura and Sicily, he only mentions Ægimurus in particular, and therefore probably it was the largeft of them. The three iflands which are near Pantelera or Cofyra, are Semetto, Limofa, and Lampidofa; and the laft being much the largeft, probably it is Ægimurus. On this ifland, in the first Punic war, the Carthaginian fleet was shipwrecked in the confulfhip of Fabius Buteo.

We thought we faw cape Bona, which is the north-east promontory of the great bay of Carthage. The fea to the fouth of Sicily was called by the antients the Libyan or African fea, and comprehended that part of the Mediterranean, which is on the coast of Africa, from the entrance into this fea at the pillars of Hercules, or the ftreights of Gibraltar, to the east bounds of Cyrenaica, where the Egyptian fea begun. This is now commonly called the fea of Barbary along the Afric coast, and on the fide of Sicily the fea goes by the name of the channel of Malta.

When

When we approached Sicily I found we were failing along the fame coaft by which Æneas made his voyage; and as I had a view of the cities and places on the flore, I could not but obferve the juffice and poetical beauties of the defcriptions of the great mafter of the Latin Epic poetry.

As foon as we had doubled the fouth-weft point of Sicily we faw the city of Mazra, the antient Mazara, from which one third part of Sicily is now called Valle di Mazara : fome way to the eaft of it was the famous city of Selinus, which was deftroyed before Strabo's time. The poet makes mention of it as abounding in palm trees :

### Teque datis linquo ventis palmofa Selinus.

We afterwards had a very plain view of the city of Xiacca on the fide of a high ground. Sailing on I faw the city of Girgenti on the fide of a hill, being built up to the top of it; this town is about four miles from the fea, and is the antient city of Agrigentum, where the tyrant Phalaris refided. This city remained when most of the other towns on the fouth of Sicily were deftroyed 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 defcribes its eminent fituation, as well as mentions its having been formerly famous for a fine breed of horfes:

> Arduus inde Acragas oftentat maxima longe Mænia, magnanimúm quondam generator equorum.

At the fame time I had a plain view of mount Ætna, which now among the vulgat goes by the name of mount Gibello, and is feen almost all along the fouth and east coafts of Sicily : I difcerned a very little finoke afcending from the top of it. This mountain, fo famous among the antients, is very beautifully defcribed by Virgil, as feen by Æneas from the coafts of the Cyclops about Catana, where Ulyfles had put in not long before, and where both those heroes, according to the fictions of the poet, met with fuch extraordinary adventures in relation to Polyphemus. I foon afterwards faw cape Leocate at the mouth of the river Salfo, the antient Himera, near which there was a caftle called Phalarium, where it is faid the brazen bull was kept : there is also a river called Rocella, which runs into the fea to the north of Sicily, the fource of which is near the fountains of Sulfo, and the Rocella was formerly alfo called the Himera, which gave occafion to the antients to make a very extraordinary flory, affirming that thefe two rivers were one, and called Himera, and that part of the river run north, and the other part fouth, and that in fome places the water was fresh, and in others falt; of which Vitruvius gives the true caufe, that one part of this river, or rather one of these rivers passed through places where they dug falt; for in the middle of the ifland, about the fource of the river Salfo, there are mines of rock falt, which probably is the reafon of the modern name of this river.

Further to the caft I faw a city called Terra Nova, near a river of the fame name; this is fuppofed to be Gela, which had its name alfo from the river, as is mentioned by the poet:

> Apparet Camarina procul, campique Geloi, Immanifque Gela fluvii cognomine dicta.

There is but one city more mentioned by Virgil on the fouth fide of Sicily, which was in ruins in Strabo's time: the place where it flood is now called Camarana, the old name of the city being Camarina, a colony of the Syracufans.

We

We had a fight of Malta at a great diffance, and at length came up with cape Paffaro the old promontory of Pachynum; as it is a peninfula, and the land very low to the weft of it, fo it appears at a diffance like an ifland, with a caftle built on it, in order to hinder fhips from going into the port, to lay in wait for other vefiels. The ground off this cape is very foul, and fhips cannot come to anchor there without danger of cutting their cables, fo that it anfwers very well to the poet's defcription of it:

### Hinc altas cautes, projectaque faxa Pachyni Radimus.

Over this cape we faw the high lands about Syracufe.

To the eaft of Sicily is that fea which was called by the antients, first the Aufonian fea, and afterwards the Sicilian fea; it extended from the ftreights of Sicily, now called the Faro of Meffina, to the promontory of Iapygia in Italy, to the mouth of the Adriatic fea, to the bay Ambracius in Greece, and as far as Crete, having the African fea to the fouth: I do not find any particular name for this fea at prefent, but the mariners call all thefe feas as far as the Adriatic, by the general name of the Mediterranean, as they call the feas farther to the east the Levant.

We loft fight of Sicily on the twenty-first of September in the evening, and making a great run on the twenty-fourth in the morning we faw to the north of us the high mountains of Candia, the antient Crete, which is remarkable, as it was the scene of fo many fables of the antients.

From Crete eaftward near to Cyprus it was called the Ægyptian fea, extending weftward on the coaft of Africa to Cyreniaca, where the African fea began.

On the twenty-feventh of September we came in fight of the coaft of Africa about cape Solyman, in the kingdom of Barca, and juft on the confines of Ægypt, which was that part of Marmarica about little Catabathmus, where the famous temple of Jupiter Ammon was fituated, to which Alexander the great travelled with fo much difficulty to confult the oracle : near it there was a famous fountain of the fun, which, they fay, was cold at noon, began to grow warm at night, and was very hot about midnight. The next day we came in fight of the tower of Arabia, and the day after faw Alexandria ; as we approached it we had a very agreeable profpect of the famous column, of the walls of the old city, of the country covered with palm trees, which grow to a great height, rifing up above the buildings of the city. And on the twenty-ninth we arrived in the port of Alexandria, after a very pleafant and agreeable voyage of twenty-three days.

IND OF THE TENTH VOLUME.

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