

CHAP.  
VII.

the dead; or the chambers belonging to the priests, who constantly officiated in the *Serapeum*. In the front is a kind of *vestibulum*, or porch; but it is exceedingly difficult to ascertain precisely the nature of the excavation towards the main entrance, from the manner in which it is now choked with earth and rubbish. If this part were laid open, it is possible that something further would be known as to the design of the undertaking; and, at all events, one of the most curious of the antiquities of *Egypt* would then be exposed to the investigation it merits. Having passed about six hours in exploring, to the best of our ability, these gloomy mansions, we regained, by means of our clue, the aperture by which we had entered, and quitted them for ever.

We have now concluded almost all that relates to our residence in *Alexandria*, and to our observations in *EGYPT*. A journey to the *Oasis* would have been a desirable completion of the *African* part of our travels; but our friend Mr. *Hammer*, in whose company we hoped to have made it, had left the country; and neither our health nor the disposition of the *Arabs* were favourable to the undertaking. We forbear noticing many interesting objects of curiosity in

*Alexandria*, particularly its prodigious cisterns, which are coëval with the city, because they have so often been described. The difficulty of “knowing when to have done,” is perhaps never more sensibly felt, than in a territory so fertile of resources as that we are now leaving. The time is perhaps not distant, when *Alexandria* alone, a city once so vain of its great reputation and the rank it held among the *Pagan* states, shall again become the resort, if not the residence, of learned men, who will dedicate their time and their talents to a better investigation of its interesting antiquities<sup>1</sup>. So little are we acquainted with its valuable remains, that not a single excavation for purposes of discovery has yet been begun; nor is there any thing published with regard to its modern history, excepting the observations that have resulted from the hasty survey made of its forlorn and desolated havens, by a few travellers whose transitory visits ended almost with the days of their arrival<sup>2</sup>. Scarcely had we felt

---

(1) A local work of this kind, restricted entirely to the Antiquities of *Alexandria*, might complete one of the most splendid and valuable publications which have yet been added to the archives of taste and of literature.

(2) A very curious instance is afforded by *Bruce*, who wrote an account of *Alexandria*, and, literally, did not spend one entire day in the city. He was at sea on the morning of the twentieth of June, 1768, previously

CHAP.  
VII.

the importance of more accurate and careful inquiry, than, like our predecessors, we also prepared for our departure. A few days before the *French* garrison was allowed to march out with the honours of war, we set out upon a visit to the *Capudan Pasha*, who was encamped with the *Turkish* troops, in the rear of the *British* army. He had promised us a passage, on board a *Turkish* frigate, to any part of the *Archipelago*; and we hastened to receive a letter from him to the Captain, previously to the vessel's sailing for *Constantinople*. As soon as we reached the *Pasha's* tent, he asked after the author's brother, Captain *Clarke*, and desired to see him. Being told that he had sailed with a part of the *French* army to *Marseilles*, he begged that we would convey a verbal message to Sir *Richard Bickerton*, then in the old port of *Alexandria*. This message contained nothing less than a request that the *Turkish* fleet might have permission to enter that port before the surrender of the city to the *English* army. We had consequently to return back to *Alexandria*, and give up our own business for the present.

---

previously to his landing at ALEXANDRIA; (*See Bruce's Travels*, vol. I. p. 7. Edin. 1790.) and in the afternoon he left that city for Rosetta.

Arriving on board Sir *Richard's* ship, we delivered our message, and were invited into his cabin to dinner; but being desirous of carrying back his answer that evening, we declined his polite offer. He had before positively refused the same request from the *Pasha*: its renewal was therefore troublesome, and even impertinent; for it was well known to Sir *Richard*, and to Lord *Keith*, that it had no other design for its basis than the payment of the *Turkish Galeon-gies* by the plunder of the city. The *Capudan Pasha* was a person upon whom no reliance could be placed, although he had not then manifested all the atrocity of his character by the murder of the *Beys*<sup>1</sup>: however, he received us

Conduct of  
the *Capu-*  
*dan Pasha*.

---

(1) This happened soon after our departure. The circumstances are thus detailed by Colonel *Squire*, who was an eye-witness of the transaction, in a *Letter to his Brother, the Rev. E. Squire, dated Alexandria, Oct. 31, 1801*. None of the real or supposed massacres of *Bonaparté* can be said to have equalled this, in treachery or atrocity.

"We are now engaged in a sort of warfare with the *Turks*. Before this arrives, you will have heard the cause: but as you may wish to have an accurate account of this horrible affair, I shall detail to you the principal circumstances. The *Capudan Pasha*, whose encampment was in the rear of the *English*, wrote to some of the *Beys* at *Cairo*, requesting them to honour him with a visit. They accepted his invitation, although they had been frequently admonished by Sir *J. (now Lord) Hutchinson*, not to engage in too great an intimacy with the *Turks*. They were escorted from *Rasetta* to the camp off *Alexandria* by an *English* guard, and they remained with the *Pasha* under our immediate protection. Two days previous to their intended return to *Cairo*, the *Pasha* proposed an excursion to *Alexandria*.

During



CHAP.  
VII.

with great politeness, but returned this brief and pithy answer; that "*the first Turkish ship which presumed to enter, before the city was sur-*

---

During their visit, the *Turk* had loaded them with every pretended proof of civility and kindness. The very day on which this dastardly assassin perpetrated his black design, he swore by his beard, in presence of the *Beys* who were breakfasting at his table, and by the *holy Korān* which was before him, that he was their firm friend and supporter. When the entertainment was nearly concluded, an attendant came into the *Pasha's* tent, to inform his Highness that a sufficient number of horses and trappings could not be procured for the whole of the retinue. The *Pasha*, hearing this, pretended to be highly incensed at the messenger—"However," said he, "*Gentlemen, we will not be disappointed in our excursion: my boats are in the lake, close to the camp, and we may proceed to Alexandria by water, where your Mamalukes, and my attendants, may meet us in the city.*" The cunning of this is evident: he separates the *Beys* from their body-guard, that there may be no prospect of an effectual resistance. The poor unsuspecting *Beys* embarked with the *Pasha*, and, attended by four or five boats, steered towards the inundation. Scarcely had they advanced a quarter of a mile from the shore, when a boat arrived, with a messenger who pretended to have a particular despatch for the *Pasha* from *Constantinople*. The *Turk* immediately opening the letter, apologized to the *Beys*, saying that he was obliged to answer the despatch, but that he would afterwards follow them to *Alexandria*. In this manner he left the *Beys*, and returned in the small boat to the camp; by this artifice avoiding the exposure of his own person in the scuffle that was to ensue. Shortly after his departure, the boats alter their course, and steer for *Aboukir Bay*, with an intention of putting the *Beys* on board the *Sultan Selim*, there at anchorage. The *Beys* now perceived the whole design of this dark plot. They first remonstrated; then resisted; and, exclaiming they were betrayed, a discharge of musketry was poured upon them from two or three of the boats. Endeavouring to defend themselves, they were attacked by the crew of the *Pasha's* boat with swords. Notwithstanding all this, they fought manfully with their poignards. OSMAN BEY TOMBOURGEE, successor to MOURAD BEY, received seventeen wounds. The event of this affair was, that of seven *Beys*, and a *Cashef* or  
Prime

rendered, would instantly be sunk." It was towards sun-set when the author reached once more the magnificent *Turkish* pavilion of audience, stationed on the borders of the Lake of *Aboukir*,

---

*Prime Minister*, two were killed with the *Cashef*, one was most cruelly wounded, and two were drowned. Two only remain, who were made prisoners by the hired assassins of the *Pasha*. The whole of this transaction being reported to Sir J. (now Lord) *Hutchinson*, he immediately waited upon the *Pasha* at the head of his troops, and, after calling him, to his face, liar, coward, villain, assassin, and using every menace and other opprobrious expression until the mean traitor burst into tears, he demanded the bodies of the *Beys*; of those who were dead, as well as of the living. Thus intimidated by the spirited behaviour of the *English* General, the *Pasha* delivered up the three dead bodies, together with the persons of the living. The three bodies were interred, with military honours, within the city. Thus the *English* have taken a very decided part in favour of the *Mama-lukes*, and God knows what will be the event. We are in complete possession of *Alexandria*; no armed *Turk* is permitted to enter the town. The same sort of scene has been attempted at *Cairo*. The *Vizier* pretended to invite the *Beys*, and to present them with pelisses: they have all been seized, although I have not yet heard that any violence has yet been offered to their persons. Sir J. *Hutchinson* has threatened, it is said, to march an army against the *Vizier*, if he do not immediately release the *Beys* from their confinement. Whatever may have been the policy of *England*, our GENERAL HAS CONDUCTED HIMSELF WITH HONOUR AND PROPRIETY. He could not have remained an inactive spectator of such base transactions. The *Beys* were under his immediate protection; therefore, by the common laws of hospitality, he was bound to declare himself their guardian. His own honour, and that of his country, were pledged for their safety. I saw this INFAMOUS TRANSACTION from our camp. I was witness to the firing of the musketry; but not suspecting what was passing, I did not take particular notice of the circumstance." *Colonel Squire's MS. Correspondence.*

CHAP.  
VII.

near to the place where the sluices were cut through the *Canal of Alexandria*, for inundating the old bed of the Lake *Mareotis*. The *Pasha* was out on horseback; and the officers of the pavilion, drawn up in two lines, from the entrance of the tent to the rich cushions placed for the *Pasha* at the upper extremity, were amusing themselves with the tricks of a buffoon kept by the *Pasha*, who was mimicking the state ceremonies of his master when giving audience; consequently, one of his frolics was to receive the author as if the *Pasha* had been present. This unusual facetiousness on the part of the *Turks* was soon put to flight by the arrival of the great man himself, with his Interpreter; who no sooner heard the answer to his message, than, acting with much less dignity than his buffoon, he *spat* on the ground<sup>1</sup>, stamped, and, abruptly quitting the tent,

---

(1) The malediction of the *Turks*, as of other *Oriental* nations, is frequently expressed in no other way than by *spitting on the ground*, of which an instance will be related in the next Chapter. May not this explain the reason why our Saviour, (who taught to "bless, and curse not," and who, in the annihilation of *Heathen* superstitions, frequently made the outward sign subservient to opposite purposes of grace and benevolence,) when he healed the blind and the deaf, is said to have "*spat on the ground*." See *John* ix. 6. *Mark* vii. 33. and viii. 23. See also a Note in Chap. IX. Vol. I. of these Travels, where allusion is made to this custom, as practised at a Russian Christening.

hurried on board a covered boat upon the lake, in which he was accustomed to pass the night, and made his appearance no more on that evening. All hopes of a passage on board the frigate seemed therefore, for a moment, at an end. But *Isaac Bey*, the *Capudan Pasha's* interpreter and secretary, conducted the author to his own tent, and, pleading a sudden indisposition on the part of his master, promised to accommodate matters: begging, at the same time, that the *Pasha's* behaviour might not be noticed at head-quarters, and desiring us to call again upon the *sixteenth*.

A curious adventure befel us upon our return for the second time this evening, *Monday, September the fourteenth*, into *Alexandria*. The *English* sentinels had advanced from their former stations, close to the gates of the garrison; the first division of the *French* army having this day embarked at *Aboukir*. The word for the night, as given by the *French* General for passing the gates, was "*Citoyen*." As the author rode up to the *Rosetta Gate*, hearing a distant challenge somewhat indistinctly, and supposing he had passed all the *English* sentinels, he gave the word as he had been instructed to do by the *French*. Presently, drawing

CHAP.  
VII.

nearer, he plainly perceived a soldier leveling his musket at his breast, exclaiming at the same time, with a broad Scotch dialect, "*Wha's that says Citoyen?—gee the richt word, or you're a deed mon!*" Had this happened during the negotiation for the surrender of the city, the honest *Highlander* would not, perhaps, have acted with so much forbearance; but the *French* and the *English* sentinels were then standing close to each other, and it was probably nothing more than a vaunt of his patriotism in the presence of his enemy. Some difficulty, too, occurred at the inner gates, which had never before happened; the sentinels there refusing to lower the drawbridge without a written order from *Menou*. We offered to shew our passport, signed by General *Réné*; but must have passed the night upon the sands, if one of our party had not resorted to a stratagem, and pretended being the bearer of despatches to the *French* Commander-in-chief. We were then allowed to enter; and being conducted by a sentinel to head-quarters, were permitted, after explaining what had happened, to return to our lodgings.

The *fifteenth* was passed chiefly in taking leave of our friends, and in preparations for our voyage to *Greece*. We obtained permission,

through the kindness of *Signor Fontossi*, from whom we received many civilities, to trace with a pencil a beautiful plan of the *Catacombs of NECROPOLIS*, which had been finished by one of the chief engineers belonging to the *French Institute*<sup>1</sup>. A poor *Negro* girl, who had been sold as a slave<sup>2</sup> to some *Frenchman*, endeavoured this day to throw herself from a very high window; but being alarmed in the attempt, by the depth below her, held by her hands, and remained suspended in that situation until her cries brought some persons to her assistance.

---

(1) It is the same from which the Rev. *G. Wilkins* completed the drawing of those *Catacombs* that was engraved for this work.

(2) The officers of the *French* army purchased a number of these slaves. The *Negro* women were particularly in request among them, and many were conveyed to *France*. The cause of this singular taste has been explained by one of their own *Savans*, in the Appendix to *Peltier's* Edition of *Denon's* Travels.



## CHAP. VIII.

### ALEXANDRIA TO COS.

*Preparations for leaving Egypt—Journey to Aboukir—  
Cities of Nicopolis, Taposiris Parva, and Canopus—  
Uncertainty of their Topography—Thonis—Changes  
which have taken place upon the Coast—Heraclium—  
Aboukir Bay—Turkish Frigate—Persons composing  
her Crew—Discipline at Sea—Bay of Finica—Meteoric  
Phænomena—Eastern Coast of Rhodes—Lindus—  
Southern Shores of Asia Minor—Bay of Marmora—  
Rhodes—Cos—Town of Stanchio—Situation of the  
French Consul—Antient Sculpture—Inscriptions—  
Asclepiæum—Votive Offerings—Singular article of the  
Mahomedan Law—Population, commerce, and produce  
of Cos.*

CHAP.  
VIII.

IN the morning of September the sixteenth, we  
left *Alexandria*: taking back our horses, &c. to



the *British* camp. A *Chiaoux*, or constable of the *Turkish* army, rode with us from the gates. This man expressed great indignation that the *French* were permitted to capitulate for the surrender of the place: he said it was very evident that the *Djowrs* (Infidels) were all acting in concert with each other, and that their apparent enmity was a mere device to deceive the *Turks*. Being asked what the *Turks* would have done, if the whole management had been left to them; he answered, "*We should have cut off all their heads, to be conveyed to the Grand Signior; or have stripped them naked, and turned them into the Desert.*" In our way through the *British* camp, we called upon Lord *Hutchinson*, and endeavoured to express our gratitude for his unceasing patronage, from the moment of our first arrival in *EGYPT*, bestowed in the midst of his more important avocations; and we hope that this now disinterested memorial may prove that his Lordship's kindness has not been forgotten. We then visited, a few other friends, who were rejoicing in the prospect of a speedy termination to one of the severest campaigns which *British* soldiers are likely to encounter—a termination, too, that covered them with glory. The number of the enemy expelled by our army from *Egypt*, after all the losses he had sus-

CHAP.  
VIII

tained, was greater than the aggregate of the English combined forces when they were first landed at *Aboukir*<sup>1</sup>. It was a contest against veteran troops, under every circumstance of privation; a species of warfare to which our soldiers were unaccustomed; carried on against men who were in full possession of the territory, were inured to the unhealthiness of the climate, and had all the advantages of position. Succeeding generations may indeed exult in the triumph thus obtained for our country; for, so long as the annals of our Empire endure, it shall be said, that "lance to lance, and horse to horse," the legions of *France*, who had boasted themselves to be *invincible*, fled, or fell, before the youth of *Britain*.

From the *British*, we went to the *Turkish* camp; and again had an audience of the *Capudan Pasha*. He had recovered his composure: and he gave us three letters; one to the Captain of his own ship, the *Sultan Selim*; a second

---

(1) "When we landed, the effective force of our army did not exceed 15,000 men. The *French*, an enemy well established in a country full of resources, embarked from *Cairo* 13,000, from *Alexandria* (*mirabile dictu*) 10,000. We must perhaps deduct 5000, for the civil tribe and the merchants, who followed the army: there will then remain 18,000 for their effective force."—Colonel Squire's MS. Correspondence. Letter dated *Alexandria*, Oct. 5, 1801.

to the Captain of the frigate in which we were to sail; and a third to the Governor of *Rhodes*, containing, as he said, an order for boats to take us either to *Stanchio*, or to *Scio*. Thus provided, we continued our journey to *Aboukir*, along the sandy neck of land which stretches, in the shape of a ribbon, from the place where our army landed, entirely to *Alexandria*; having the Lake of *Aboukir* upon our right, and the sea upon our left. The whole of this tract is a desert, interspersed here and there with a few plantations of *palm-trees*. The *dates* hung from these trees in such large and tempting clusters, although not quite ripe, that we climbed to the tops of some of them, and bore away with us large branches<sup>a</sup>, with their fruit. In this manner, *dates* are sometimes sent, with the branches, as presents to *Constantinople*. A ripe *Egyptian date*, although a delicious fruit, is never refreshing to the palate. It suits the *Turks*, who are fond of sweetmeats of all kinds; and its flavour is not unlike that of the conserved green citron which is brought from *Madeira*. The largest plantation occurred about half-way between

Journey to  
*Aboukir*.

---

(a) The leaves of these trees, when grown to a size for bearing fruit, are six or eight feet long; and may be termed branches, for the trees have no other.

*Alexandria* and *Aboukir*, whence our army marched to attack the *French* on the *thirteenth* of *March*: the trees here were very lofty, and, from the singular formation of their bark, we found it as easy to ascend to the tops of these trees as to climb the steps of a ladder. Wherever the *date-tree* is found in these dreary deserts, it not only presents a supply of salutary food, for men and camels<sup>1</sup>, but Nature has so wonderfully contrived the plant, that its first offering is accessible to man alone and the mere circumstance of its presence, in all seasons of the year, is a never-failing indication of fresh water near its roots. Botanists describe the trunk of the *date-tree* as full of rugged knots<sup>2</sup>; but the fact is, that it is full of cavities, the vestiges of its decayed leaves, which have within them an horizontal surface, flat and even, exactly adapted to the reception of the human feet and hands; and it is impossible to view them without believing that HE, who in the beginning fashioned "EVERY TREE, IN THE WHICH IS THE FRUIT OF A TREE YIELDING SEED,"

---

(1) The *Arabs* feed their camels with the *date stones*, after grinding them in their hand-mills.

(2) See *Phoenix dactilifera*. Martyn's Edit. of *Müller's Diet.* Lond. 1807.

(3) *Gen.* i. 29.

as "MEAT FOR MAN," has here manifested one among the innumerable proofs of his beneficent design. The extensive importance of the *date-tree* is one of the most curious subjects to which a traveller can direct his attention. A considerable part of the inhabitants of *Egypt*, of *Arabia*, and of *Persia*, subsist almost entirely upon its fruit. They boast also of its medicinal virtues. Their camels feed upon the *date-stones*. From the *leaves*<sup>4</sup> they make couches, baskets, bags, mats, and brushes; from the *branches*, cages for their poultry, and fences for their gardens; from the *fibres* of the boughs, thread, ropes, and rigging; from the *sap* is prepared a spirituous liquor; and the *trunk* of the tree furnishes fuel: it is even said that from one variety of the *palm-tree*, the *Phoenix farinifera*, meal has been extracted, which is found among the fibres of the trunk, and has been used for food<sup>5</sup>. We cut off a few *djerids*<sup>6</sup>, and sent them for walking-sticks to some friends

---

(4) See Note, p. 407.

(5) See *Roxburgh's Plants of Coromandel*, as published by the *East-India Company*, under the direction of Sir *Joseph Banks*. Lond. 1795.

(6) The name given by the *Turks* and *Arabs* to the *midrib*, or *longitudinal stem* of the *leaf* of the *palm-tree*. Hence the name of *Djerid*, given to the *equestrian sport*, wherein short staves are thrown by the combatants: these were originally *Djerids*; but this name is now common to all short sticks used as darts in that game.

CHAP.  
VIII.

Of the Ci-  
ties of Ni-  
copolis,  
Taposiris  
Parva, and  
Canopus.

in England, as memorials of the spot where our troops displayed such signal heroism. Beneath these trees, we found some of the smaller brass cannon-shot used by the French, when driven by our troops along this sandy district. Nothing can exceed the dreary nature of all the prospect between *Alexandria* and *Aboukir*, if we except these plantations: yet in this narrow maritime tract<sup>1</sup>, the whole of which may be comprehended in one *bird's-eye view*<sup>2</sup>, were situate the cities of *Nicopolis*, *Taposiris Parva*, and *Canopus*, mentioned by *Strabo*<sup>3</sup>. A person actually surveying the country, considers the fact as scarcely credible; for where, in this

(1) The shape of it may be compared to that of a *band*, or *girdle*; and it is worthy of remark, that *Strabo*, speaking of the district between the sea and the *Canopic Canal*, uses the expression *εναντί τις ταινία*: whether with reference to the territory between *Alexandria* and *Aboukir*, or not, others may determine.

(2) See the *Vignette* to this Chapter.

(3) Μετὰ δὲ τῆς διώρυγας τὴν ἐπὶ Σχιδίῳ ὄγυσσαν, ἡ ἕξις ἐπὶ τὸν Κανόπιον πλοῦς ἐστὶ παραλλήλος τῇ παραλίᾳ, τῇ ἀπὸ Φάρου μέχρι τοῦ Κανωπικοῦ στόματος· ἐντὶ γὰρ τῇ ταινίᾳ μεταξὺ δύναι τοῦ τι πλάτους καὶ τῆς διώρυγας, ἐν ᾗ ἐστὶν ἢ τι μικρὰ Ταπόσιρις, μετὰ τὴν Νικόπολιν καὶ τὸ Ζήφυριον· ἄρα ταῖς ποταμῶν ἔχουσα Ἀρσινόης Ἀφροδίτης· τὸ δὲ παλαιόν, καὶ Θώνιον τινα πόλιν Ἰνταυδά φασιν· κ. κ. λ. “Post fossam, quæ Schediam et Canopum ducit, est navigatio secundum maritimam oram ei, quæ a Pharo usque ad Canopicum ostium perducit, æqualibus semper spatiis opposita: angusta enim quondam fascia inter pelagus et fossam extenditur, in quâ est Parva Taposiris, post Nicopolim ac Zephyrium, et promontorium ac Veneris Arsinoës sacellum habet. Hoc in loco dicunt olim urbem Thonum fuisse, &c.” *Strabon. Geog. lib. xvii. p. 1135. Oxon. 1807.*

confined and desert space,<sup>4</sup> could those cities have been placed? Notwithstanding the very general observation to which the whole district has been recently exposed, nothing is less decided than the locality of any one of those places. Until lately, we had not the smallest idea of the geography of this part of Egypt<sup>5</sup>; and even now, when we are become acquainted with it, it exhibits only a long ridge of sand, extending east and west, for about a dozen or fifteen miles, which seems liable, at every instant, to be washed into the sea<sup>6</sup>. If, as some have supposed<sup>7</sup>, *Aboukir* denote the site of *Canopus*, the ruins engraved by *Denon*<sup>8</sup> under that name may have belonged to *Parva Taposiris*<sup>9</sup>; or to the antient *fane*, alluded to by

---

(4) See any of the Maps of *Egypt* previous to the landing of the *English* army in 180.

(5) See the "Survey of the Country between *Aboukir* and *ALEXANDRIA*," Map facing p. 340 of the *Third Volume*, Octavo edit.

(6) See the Notes to the *Oxford* edit. of *Strabo*, p. 1135, note 31.

(7) See Pl. 8. Fig. 2. tom. II. of the large *Paris* edition.

(8) They were thus alluded to by Colonel *Squire*. "Three leagues eastward of *Alexandria*, immediately on the sea-shore, are the ruins of very superb and extensive buildings. It is imagined these formed part of the city of *TAPOSIRIS PARVA*. Here are also cut out of the solid rock a number of places which have the appearance of baths. Not far from this spot, at a short distance in the sea, may be seen the fragments of several pieces of ancient sculpture, granite and marble *Sphinxes*, a colossal fluted statue with the head of a dog, an immense granite *As*, and other relics, plainly indicating the site of a temple." Colonel *Squire's MS. Letters*.



CHAP.  
VIII.

*Strabo*<sup>1</sup>, at the *Zephyrium* Promontory, where *Thonis* formerly stood: But, if this be true, where are the vestiges of the channel in which the annual devotees performed their voyage from *Alexandria* to *Canopus*? It is evident this could not have been the *Alexandrian Canal*, if *Aboukir* stood on the site of *Canopus*; for this *Canal* has no connection with *Aboukir*. Was it then a *Canal* which, traversing the bed of the new *Lake*, now called that of *Aboukir*, communicated with the *Alexandrian*? All this is very uncertain. Neither the observations made during the time that our troops remained in *Egypt*, nor by the *French* who preceded them, have in any degree elucidated this very difficult part of the antient geography of *EGYPT*. The country itself seems to have been subjected to the most mighty revolutions, from the convulsions of Nature. The present state of *Nelson's Island*, and of the antiquities found upon it, prove that a very considerable part of it has been swallowed by the waves. The *Lake* of *Aboukir*, now a very considerable inlet of the sea, is the result of an inundation which happened within the last thirty years. How is it possible, there-

---

(1) See *Strabo*, *ubi supra*.

(2) *Strabon. Geog. lib. xviii. p. 1136. Oxon. 1807.*

fore, to settle the topography of places whose remains are, perhaps, at this time, under water? The changes which the coast has undergone will render it no very easy task; and, certainly, it has not yet been determined. Whenever we undertook the inquiry, our investigation proved fruitless; and it is therefore better to state our uncertainty, than to aim at illustration, where there is so little chance of precision. Perhaps the difficulty may have been increased by considering *Aboukir* as the antient *Canopus*'. Misled by this opinion, the traveller is withdrawn from the line of observation marked out by *Strabo*. His route from *Alexandria* to *Canopus*, instead of being in the direction of *Aboukir*, may possibly have been along the course of the *Alexandrian Canal*; and if this be the ΔΙΩΠΥΞ on which the *Canopican* festivities were annually celebrated', we must look for *Canopus*, and also for *Heraclium*', rather in the direction of *Uthô*

(3) See Vol. III. of these Travels, Chap. I. p. 3. *Octavo ed. t.*

(4) 'Εν δεξιᾷ δὲ τῆς Κανωβικῆς πόλεως ἵκοντι, ἡ διώρυξ ἔστιν ἢ ἐπὶ Κανωβὸν ἐκβάλλουσα τῇ λιμνῇ. "E Canopicâ portâ exeunti ad dextram est fossa, quæ lacui jungitur, et Canopum fert." *Strab. Geog. lib. xvii. p. 1135. Oxon. 1807.*

(5) Μετὰ δὲ τὸν Κανωβίον ἔστι τὸ Ἡράκλειον τὸ Ἡρακλίου ἔχον ὑπὸν ὤνα τὸ Κανωβικὸν στόμα, καὶ ἡ ἀρχὴ τοῦ Διόλυτα. "Post Canopum est Heraclium, quod Herculis templum habet. Inde est Canopicum ostium, et ipsius Delta initium." *Strabon. Geog. lib. xvii. p. 1136. Oxon. 1807.*

and of *Rosetta*, towards the *Delta*; or of *Rachmanie*, rather than in that of *Aboukir*.

It was about sun-set when we reached the shore near *Aboukir*. Here we hired a *Greek* boat, to take us to our former station on board the *Félicité* merchantman, lying among the transport ships, where we arrived at seven o'clock the same evening. The good old *Ragusan Captain* gave us a hearty welcome to his cabin, and prepared for us a supper of roasted quails and *pilau*. Lord *Keith* had sailed about four days before for *Malta*, which prevented our taking leave of him, and of the officers of his ship, from whom we had experienced many civilities. Dew fell in such abundance, that the decks were wetted as during a heavy shower: nevertheless, from the very *animated* state of the cabin, we preferred passing the night in this damp situation; and experienced from it no inconvenience.

We were detained in the fleet 'until the *twenty-third*. Upon the *seventeenth*, Mr. *Schutz*, who had been our companion since we left *Rosetta*, quitted the ship, and set out for *Smyrna*. During the whole of the *seventeenth* and *eighteenth*, it blew with such violence from the

*north-west*, that our frequent endeavours to reach the *Turkish* squadron proved ineffectual. During one of these attempts, the crew being quite exhausted with rowing, and a considerable swell meeting the boat from the *north-west*, we put about, and hoisted sail. In this manner we were carried, unawares, so much to the leeward, that we soon found ourselves approaching the surf. The first symptom we had of this was in a wave which broke over our boat. A *djerm*, whose course we had imprudently followed, stood nearer in towards the shore, and gave us notice of our danger, by being stranded in view of us. These accidents happen so frequently to the *Arabs*, that they are under very little alarm when they occur. It was the second instance we had witnessed of the same nature'. The crew of the *djerm* were presently seen swimming towards the shore, having abandoned their boat, and its cargo, in the midst of the surf. We saw them all reach the land in perfect safety. In the mean time, having strained every sinew, by dint of hard and continued exertions with our oars, we succeeded at last in extricating ourselves from this perilous

---

(1) See Chap. I. p. 34. of this Volume.

situation. The old *Ragusan*, when we came on board, was very angry with his men; and said he had been watching the boat with his glass, expecting every moment to see her meet the same fate which the *djerm* had experienced. Upon the *nineteenth*, we had better success, being enabled to reach the *English* transport ships, and to take leave of several of our friends. We also purchased provisions for our voyage: a little biscuit, some *Adrianople* tongues, and some *English* porter: all these were consumed by the *Turks*, nearly as soon as they were taken on board the frigate in which we were to sail. The porter had been sent as an adventure from *Malta*, and was sold in bottles, at the rate of thirty shillings per dozen. Many of the *Turks* are fond of it; because they may drink it without violating the prohibitory laws of the *Korān* respecting wine. Potatoes, the best of all provisions for a sea voyage, could not be had; rice was very scarce; and tea was not to be purchased. Encouraged, however, by the splendid promises of the *Capudan Pasha*, who had been so liberal to us upon a former occasion', we bestowed very little thought upon our means of

---

(1) See Vol. III. Chap. III. p. 80. *Octavo edit.*

subsistence; little expecting what befel us in the sequel. The *nineteenth* was passed in looking over and transcribing the Notes for our Journals; and in buying a few books, taken on board a *French* prize, which had been destined for the use of the *Institute* in *Egypt*. Upon the *twentieth*, the wind being less violent, we set out for the *Turkish* frigate, called *Say Yaar Ebarey*, on board a large barge belonging to the *Félicité*. We pulled to windward as far as *Nelson's Island*, and then hoisted sail. When we arrived on board, we were ordered into the ward-room, where we were permitted to sling our cots. This birth (although contrary to the orders given for our reception, which had assigned us a place in the Captain's cabin, proved an advantageous one to us, as it enabled us to view the interior management of a *Turkish* ship of war. It was the rendezvous of all the officers on board; two of whom were *Ragusans*. These men, although entirely under the dominion of the *Turks*, conversed freely upon the ignorance and incapacity of their masters, and often entertained us with an account of their blunders and imbecility. They told us, that the superannuated Captain of the frigate had never been to sea before his present voyage; that, at the age of seventy, he had espoused a relation of the

*Turkish*  
*Frigate.*

CHAP.  
VIII.

*Capudan Pasha's*, and obtained, in consequence his appointment to the frigate; that his nephew, a young man, had rather more experience, and held a station similar to that of First-lieutenant on board one of our ships. All the business of steering the vessel was left to the two *Ragusans*, and to an old pilot who had never consulted a chart in his life; the Captain's nephew having the management of the crew, and the care of the rigging. A few *French* prisoners were kept in irons, ready to be sent aloft in rough weather. To these were added, a sturdy buffoon, who might be considered as burlesquing the office of boatswain; it was his duty to preserve the good-humour of the crew, by all sorts of tricks and jokes; to promise, and sometimes to distribute, *bachshish*<sup>1</sup>, when any additional hands were required in aid of the *French* prisoners aloft, and when the *Turkish* sailors refused, as they constantly did, to venture from the deck; an idiot, held sacred as a saint, and kept on board for good luck; a couple of dervishes; an auctioneer, employed daily in hawking commodities for sale between the decks; an immense concourse of passengers,

---

(1) An expression answering to *drink-money* in *English*.



from all parts of the *Levant*; pilgrims, upon their return from *MECCA*; *Tahtars*, as couriers; sixty *Arabian* horses, belonging to the *Capudan Pasha*, with their *Arab* grooms; venders of coffee and tobacco, who had regular shops established in different parts of the ship;—and, to sum up the whole, a couple of *English* travellers, with their interpreter, a *Greek*, who was continually crossing himself at the scene of confusion he witnessed.

The first day after our arrival on board this frigate, we received information that the *Ceres* was stationed at a small distance from the *Turkish* fleet. We hastened to pay our respects once more to our excellent friend Captain *Russel*, and to the officers of his ship; but it was to take a last farewell of him. We had the melancholy spectacle of beholding him almost in his last moments. The fever which he had caught in *Cyprus* had scarcely ever left him; and Mr. (now Dr. *John*) *Hume*, the skilful surgeon of his ship, had given over every hope of his recovery. On the *twenty-second*, we received a visit from Captain *Culverhouse* of the *Romulus*: returning with him, we spent the day where we had before been so long and hospitably entertained, in company with the captains of other ships then

CHAP.  
VIII.

at anchor in the bay. Here we received the news of NELSON's glorious victory at *Copenhagen*, adding to those triumphs of our beloved country which we had witnessed in *Egypt*; and the more highly gratifying to us, as, during our residence in *Alexandria*, the *French* had industriously circulated a report that *Nelson* had been defeated. Upon the *twenty-third*, at day-break, we were under weigh, and soon lost sight of the *British* fleet. Having thus detailed every particular of our voyage and travels in the most interesting region which it was our fortune to visit, and perhaps more minutely than was often necessary, the remainder of this section, relating to the rest of our observations and adventures in the *East*, may be given less circumstantially; because they will be found to have reference to countries better known, and where a strict attention to every notice of time and season if it ever be of consequence, is here certainly of little moment.

We had not been long on board the *Turkish* frigate, before we began to perceive what sort of fare we were likely to expect. Every article of food we had brought with us speedily disappeared among the motley tenants of the ward-room. Muddy coffee, unsophisticated by any

ingredient which might add to its nutritive qualities, could be purchased at any time, in small cups, each containing as much of the liquid as would fill a dessert spoon, the rest being substantial sediment: this, and the fumes of tobacco, promised to be the whole of our sustenance. At night, the spectacle on board was perhaps one of the most striking which persons unaccustomed to venture with *Turkish* mariners can possibly witness. The ship seemed to be left pretty much to her own discretion; every officer of the watch being fast asleep, the port-holes all open, an enormous quantity of canvas let loose, and the passengers between decks, with paper lanterns, slumbering over their lighted pipes; while the sparks from these pipes, with pieces of ignited fungus<sup>1</sup>, were flying in all directions. Now and then, an unexpected roll called forth murmuring ejaculations of "*Allâ!*" or "*Mahmoud!*" and a few were seen squatted singly, numbering their prayers, by the beads upon their *Tespies*<sup>2</sup>. Upon one of these occasions, the weather being

---

(1) Commonly called *Imadou*, the *Boletus ignarius*, used all over *Europe* and *Asia* as tinder; although rarely applied to that purpose in *England*.

(2) See Chap. VII. Vol. IV. p. 306, Note (2). Octavo edit.

CHAP.  
VIII.

somewhat boisterous and the night very dark, a gun was suddenly heard close under the ship's bows, and the snorers were presently in uproar. What had happened, or what was to be done, no soul on board could tell. A message came speedily into the ward-room, ordering the two *djowrs* (infidels) and their interpreter to go with all haste to the Captain. We found him, with his long white beard and flowing dress, surrounded by all the paper lanterns that could be collected, extending his arms upon the deck, and scolding the buffoon. Before he could articulate a word of his business with us, the report of another gun came like a clap of thunder, and, by the flash which accompanied it, this second discharge seemed to be pointed towards the frigate. He then asked us, in great agitation, what those signals were? and what would be the consequence of his not answering them? We told him we knew not what the signals were; but that if he delayed answering them, it was possible the next would be accompanied with shot. He said he had been ordered to answer *a friend* by four stern lanterns, placed one above the other. We advised him by all means to answer as to *a friend*; and after a general "hue and cry," the old Captain himself ascending the poop, the lanterns were

displayed ; but whether according to the proper form or not, was never ascertained. We heard no further cause of alarm. When tranquillity was somewhat restored, the old Captain, peering to leeward, affected to see what no one else could discern, and called out, with great seeming satisfaction, "*Kootchúk! Kootchúk!*" a little one! a little one! as possibly it might have been; viz. one of our *English* cutters, whose crew were perhaps amusing themselves with the awkwardness of our manœuvres, and the panic they had occasioned.

There was no log-book to which we could refer, as in our former voyages, on board *English* men-of-war ; consequently, we had little opportunity of adding to nautical observations. The mercury, in *Fahrenheit's* thermometer, stood, September 27, at 78°, at noon : yet, coming from a warmer climate, we felt cold, and put on our winter clothing. Towards evening, this day, the weather became squally, and the old Captain would gladly have taken in a few reefs of his wide-spreading canvas : the buffoon was accordingly set to work, to have this accomplished ; in the mean time, the fore-sail went to shivers. Never was there a scene of greater confusion. In the midst of it, one of us

attempted to assist, and even spoke to the Captain. His rage, upon being addressed by an infidel at this critical moment, exceeded all bounds. He spat first upon the deck', then into the sea, attributing the accident entirely to our presence on board, and cursing the whole race of Christians, as the authors of all the ill-luck he had ever experienced. The gale increased; but it came on from the *north-west* with more steady violence, and, by taking it *in poop*, and running before it, according to the invariable practice of the *Turks*, we were secure as long as sea-room could be found. It continued in this manner during one entire night; and if it had not abated the next morning, *Sept. 28th*, the ship, being suffered to drive, would have been wrecked upon the first lee-shore that intervened in her course towards the *south-east*. This day, at noon, the author having found an excellent sextant in the ward-room, which had been taken from a *French* prisoner, made an observation of the ship's latitude; and calculating, as well as he was able, the course she had made, upon a

---

(1) The *Oriental* mode of cursing, by *spitting upon the ground*. Allusion has been already made to this practice in the former Chapter. See p. 400, Note (1).

chart belonging to one of the *Ragusans*, ascertained her position, Lat.  $34^{\circ}.50'$ , *French* Long.  $48^{\circ}$ . As the pilots on board, being out of sight of land, knew nothing of her situation, he sent the chart, with a respectful message, to the Captain, telling him the ship's latitude, and her probable distance from *Rhodes*, *Finica Bay*, *Cyprus*, &c. Upon this, he was summoned, with the *Ragusan*, into the cabin, and immediately asked, how he could pretend to know where the ship then was? Having stated that he had ascertained this by means of a sextant found in a drawer of the ward-room, and a calculation of the ship's course according to the common observations daily made on board *English* and other ships, the *Ragusan* was despatched to bring the thing called *sextant* instantly before the Captain. This instrument being altogether incomprehensible to him, he contented himself with viewing it in every direction, except that in which it might be used; and, stroking his long beard, said to the *Ragusan*, "Thus it is always with these poor *djowrs* (infidels), they can make nothing out without some peeping contrivance of this kind: now *we*, *Turks*, require no sextants—*we*, (pointing with his finger to his forehead) *we* have our sextants *here*."



CHAP.  
VIII.Bay of  
*Finica*.

The wind changing, we continued drifting about, with occasional apprehensions of starvation, drowning, or being blown up by the ship's taking fire. The first land we saw was ascertained to be a part of the mountainous coast of *Caramania*, or *LYCIA*. Passing in view of the *Chelidonian Isles*, and *Promontorium Sacrum*, we stood in to *Finica Bay*, whither the *Turkish fleet*, lying at *Aboukir*, had resorted for fresh water from the river *LIMYRUS*, which falls into the bay, near to the village or town of *Finica*, where *LIMYRA* formerly stood. Here we were becalmed; and being near enough to see the houses on shore, we applied for permission to land, that we might examine the remains of *LIMYRA*, and also of *MYRA*, which stood near the mouth of another river, upon the *western side* of the bay. Our Captain, by the advice of his pilots, acted for once like a true seaman, and would allow no one to land; intending, as as he said, to get farther out to sea as soon as possible. As the evening advanced, a land breeze carried us again from the bay; but before night came on, it blew only in hot gusts; and being upon deck, we were in utter astonishment at the indescribable grandeur of the *Lycian coast*, and the awful phænomena by which we were surrounded. Stupendous moun-

tains, as the shadows increased, appeared close to the ship, towering above our top-masts; the higher parts being covered with snow, or partly concealed by thick clouds; the air around us becoming every instant more sultry and stagnant. Presently the whole atmosphere was illuminated. The mountains seemed to vomit fire. A pale but vivid lightning darted innumerable flashes over every object, even among the masts and rigging. Never surely was such a scene elsewhere exhibited! The old Greek pilots crossed themselves; but comforted us with the assurance that this appearance of the kindling elements was common upon this coast; and that it denoted favourable weather. We heard little thunder; but streams of living light ran continually from the summits of the mountains towards the sea, and, seeming to separate before they reached the water, filled the air with coruscations. Since, reflecting upon this circumstance as characterizing the coast, it seems to explain a fabulous notion which the Antients entertained of the *Chimæra* disgorging flames upon the *Lycian* territory', alluded to by

Meteoric  
Phæno-  
mena.

*Chimæra*  
of the  
Antients.

---

(1) " In Lycia igitur, à promontorio ejus oppidum Simena, mons *Chimæra* noctibus flagrans." *Phil. Hist. Nat. lib. v. c. 27. tom. I. p. 271. L. Bat. 1635.*

CHAP.  
VIII.

*Ovid*, in the wandering of *Biblis*<sup>1</sup>. It is true, that a volcano might suit the story better; and it is thus explained by *Servius*, with reference to a burning mountain in the neighbouring region of *CARIA*; the topographical history of the *Chimæra* being by some writers attributed to *CARIA*, and by others to *LYCIA*; but the existence of this volcano has not yet been ascertained: indeed, such is our ignorance of the whole coast of *ASIA MINOR*, from *CNIDUS* to *TARSUS*, including all the maritime districts of *CARIA*, *LYCIA*, *PAMPHYLIA*, and *CILICIA*, that we have no account either of its ruins or its natural history<sup>2</sup>.

Eastern  
Coast of  
*Rhodes*.

Sailing *westward* the whole night and following day, on the morning of *October the first*, at sun-rise, we made the eastern coast of the Island of *Rhodes*, and put the ship's head to the north. During this day we had some pleasant sailing, within twenty miles of the shore: the atmosphere being exceedingly clear, we seemed to survey the whole island in one view, from its *southern* towards its *northern* extremity.

---

(1) *Ovid Metam.* lib. ix.

(2) In the number of *English* travellers now visiting the *Eastern* shores of the *Mediterranean*, it is to be hoped that some one will be induced to explore these regions.

Coming opposite to LINDUS, the weather being calm, the author was enabled to complete an outline of this once-favoured land<sup>3</sup>, according to its bearing at the time. It embraces nearly its whole extent, from north to south; shewing the relative position of LINDUS and RHODES, and the appearance exhibited by its rough, craggy, and broken land, as compared with the features of other islands represented in the former section. The country immediately around LINDUS is described by *Philostratus* as being the most rugged of the *Rhodian* territory. It was particularly favourable for the cultivation of the vine and the *fig-tree*, but ill adapted to other purposes of agriculture, and impassable for carts and waggons. In this, perhaps, it resembled the *Land of Judæa*, where corn has always been cultivated by means of terraces formed upon the sides of the mountains. From the nature of the land about LINDUS, the whole island received the appellation which it bears in *Statius*<sup>4</sup>, of “*the rugged Rhodes*.” Our pilots pointed out to us the eminence on which the remains of antient LINDUS are situate. The collection of rarities once dedicated in *votive offerings* at the

---

(3) “*Pulcherrima et libera Rhodus.*” *Plin. Hist. Nat. l. v. c. 31. L. Bat. 1635.* See also *Lucian*.

(4) In *Equo Domitiani*, lib. ii.

CHAP.  
VIII.

shrine of the *Lindian Minerva*, must have rendered the temple, considered as a museum only, one of the most curious sights to which the inhabitants of *Greece* resorted. Vessels of antient bronze, military trophies, armour, and weapons, were frequently suspended as donations, in their sanctuaries. But such was the antiquity of some of the gifts in the *Lindian* temple, that one of them, a *bronze caldron*, had been presented by *Cadmus*; and it was distinguished by an inscription in *Phœnician* characters<sup>1</sup>. An offering of *Amasis*, king of *Egypt*, seems to have been regarded as the principal marvel of the temple, notwithstanding the pictures of *Parrhasius* and of *Zeuxis*, by which it had been adorned; this was a linen *thorax* of net-work, each thread consisting of as many filaments as there are days in the year. The Consul *Mutianus*, says *Pliny*, had himself unravelled one of these threads, and had borne testimony to the fact<sup>2</sup>.

---

(1) *Diodorus Sic.* lib. iii. *Herodot.* lib. ii.

(2) "Mirentur hoc, ignorantes in *Ægyptii* quondam regis, quem *Amasim* vocant, thorace in *Rhodiorum* insulâ ostendi in templo *Minervæ* cccclxv filis singula fila constare. Quod se expertum nuper *Romæ* prodidit *Mutianus* ter Consul, parvasque jam reliquias ejus superesse hâc experientium injuriâ." *Plin. Hist. Nat.* lib. xix. c. 1. *L. Bat.* 1635.

From the *eastern coast of Rhodes*, our Captain stood over once more towards the coast of *LYCIA* and the *Seven Capes*. In the morning of *October the second*, we found ourselves in the midst of islands and promontories, placed upon the bright expanse, as it were, of a mirror. It is quite impossible to afford, by description, any ideas of such scenery. The impression made upon our minds, who had beheld these sights before, was new again. The immensity of the objects; the varied nature of the territory over all the southern shores of *ASIA MINOR*; the prodigious effect of light and shade, in masses extending for leagues; the sublime effulgence and the ineffable whiteness of the snow-clad summits, contrasted with the dark chasms on the sides of the mountains; the bold precipices, and the groupes of numerous islands; the glorious brightness and the intensity of colour diffused over the horizon; these, indeed, may be enumerated, but they cannot be described. We continued surveying them, as if we had then seen them for the first time. The *Turkish* practice of keeping near the shore, when land is in sight, enabled us to view the whole coast of *LYCIA* and of *CARIA*. As we proceeded towards *Doris*, the eye commanded, in one prospect, the whole of that part

CHAP.  
VIII.  
Southern  
Shores of  
ASIA  
MINOR.

CHAP.  
VIII.

of ASIA MINOR, even to the *Triopian Promontory*, or *Cape Crio*, together with the islands of *Rhodes*, *Syme*, *Sicklia*, *Telo*, and even *Scarpanto*, lying at the distance of thirty leagues in the *Carpathian Sea*¹.

Bay of  
Marmora.

During this day, we were employed in crossing the mouth of the GULPH OF GLAUCUS. Continuing our voyage towards the north-west, we found ourselves becalmed near the entrance of the *Bay of Marmora*, antiently that of *PERÆA*, the memorable rendezvous of our fleet, previous to the *Egyptian Expedition*. The magnificent harbour it affords has been described by other writers; but as it remained so long unknown, and may always prove an important place of refuge for vessels in these stormy seas, the author again availed himself of the tranquil situation of the ship to sketch the appearance of the coast, and to note the bearing of the land when the view was made². It will shew the mountainous

(1) "Rhodiorum insulæ, *Carpathus*, quæ mari nomen dedit." *Plin. Hist. Nat. lib. v. c. 31. tom. I. p. 280. L. Bat. 1635.*

(2) A short extract from Colonel Squire's MS. Correspondence will afford the reader a description of this bay; and the curious circumstance of the "*myrtle fascines*," prepared for the attack in *Egypt*, will not pass without observation. It is taken from a Letter to the Rev. E. Squire, dated *Marmorice Bay, Jan. 21, 1801.*"

"Our present situation is as charming and picturesque as can well be imagined the bay is completely landlocked, and, from within,



course of the territory opposite *Rhodes*; although the features of Nature do not here present so gigantic an appearance as to the eastward of the *Seven Capes*. The wind afterwards becoming favourable for *Rhodes*, we stood for the town; and coming close to it, fired a gun, as a signal for a boat to put off to the ship. When the boat arrived, we represented to the Captain the necessity of our landing with the despatches from the *Capudan Pasha*, which he had charged us to deliver with our own hands to the Governor; but the wary old *Turk*, apprehending at least the possibility of its being an order for his own execution, delivered the despatches

---

appears as a sheet of water, or lake, surrounded by lofty mountains, wooded to the very summit; but here and there divided by deep impenetrable valleys, thick with shrubs of every description; to which a clear, yet constant stream, imparts freshness and verdure. Sometimes one height is separated from another by a large extensive plain, divided into fields, and covered with an abundance of cattle: add to these, the little town of *Marmorice*, with its mosque and minaret, the shipping at anchor, the boats passing to and fro, the tents on different parts of the shore, and the variety of objects, will be found to compose a picture that can never be surpassed. On the ninth instant, my brother officers and myself were landed, and encamped with a party of two hundred artificers, for the purpose of making fascines, and preparing our particular branch of the service for the ensuing campaign. Would you believe that most of our fascines are of the most beautiful myrtle; and that, probably, in a few weeks, we shall be planting our cannon in MYRTLE BATTERIES BEFORE ALEXANDRIA?" *Colonel Squire's MS. Correspondence.*

(3) The grandees of *Turkey* are sometimes sent to *Rhodes*, when it is necessary to get rid of them, with an order to the Governor for their own execution.

CHAP.  
VIII.

to the boatmen, and, without waiting for any answer, made all the sail he could to get away from the island. The *Ragusans* explained his conduct to us; for it seemed otherwise unaccountable that he should thus wantonly disobey his commanding officer, to whom, at the same time, he was so nearly related.

Town of  
*Stanchio*.

On the following morning, we found that we had made but little progress, being off the Island of *Episcopia*, or *Piscopy*, called *Hellika* by the *Turks*, and *Telo* by the modern *Greeks*, antiently *TELOS*<sup>1</sup>. Thence doubling again the *Triopian Promontory*, we came once more in sight of *Cos*, and arrived near the town of *Stanchio*, Sunday, October the fourth. Here a *Dervish*, who came with us from *Egypt*, wished to go on shore; and as we had still much to do in *Greece*, and were very desirous of leaving the *Turkish* frigate, we renewed our applications to the Captain to enable us to land with the *Dervish*. He told us not to lose a moment, if such were our intentions; as the small boat which he had prepared was incapable of containing many persons, and it was filling very fast from the port-holes. We committed some

---

(1) See Plate facing p. 220 of the First Section of Part II. of the Quarto Edition of these Travels.

of our trunks to his care, to be conveyed to *Constantinople*; and taking with us as few necessities as possible, leaped into the midst of the crowd in the boat, at the moment in which it was leaving the ship. Fortunately, the sea was perfectly calm; for we soon found that with the smallest motion we should all go to the bottom, the water being already even with the boat's edge; and it required the utmost caution, in rowing her three miles from the ship to the shore, to prevent her filling; so deeply was she laden.

A Greek bishop had arrived in *Stanchio* since our last visit. to whom we were introduced. He began already to wish for the money which his preferment had cost him; having gained nothing by the bargain, excepting a fine painted and gilded *firmán*, from *Constantinople*, which no one respected. He intended, however, as he told us, to reimburse himself in his capacity of magistrate; the bishops in the Isles acting as justices of the peace, in all disputes among the *Greeks*, and generally taking care to be well paid for their trouble. He accompanied us to the Governor; where, having obtained an audience, we produced a letter from the *Capudar Pasha*, enjoining all persons, as far as the

CHAP.  
VIII.

*Turkish* power by sea extended, to render us assistance during our travels. We told the Governor, that we had no other favour to ask of him, than to procure for us some vessel which we might hire by the month. He said there was nothing suitable at present in the harbour; but desired our Interpreter to accompany one of his officers to the opposite port of *Brúdrún* (*HALICARNASSUS*), where it might be possible to find something suited to our undertaking. To this we agreed, and hired a set of apartments near the bishop's house, where we remained, waiting the return of our messengers.

Situation  
of the  
*French*  
Consul.

The next day we received a visit from our old friend the *French* Consul, who came to welcome our arrival, and, poor as he was, to offer his services. He had not received a single *sous* from his Government since he had resided upon the island; nor was there any prospect that the arrears would be paid. While he remained with us, he received information that a transport ship, with *French* prisoners from *Egypt*, having separated from the convoy, had put in for water and provisions. We told him, that a proper opportunity now offered of obtaining some supply from his countrymen; as they had been allowed to remove to *France* the wealth

which they had acquired in *Egypt* by plunder, and, doubtless, had much treasure on board. He smiled at the idea of receiving assistance from any of the "*Heroes of the Republic!*" but allowed us to make the experiment; stating first a memorial of his case in writing, and addressing it to the officers and privates in the transport. With this document we hastened on board; and being conducted into the cabin, found there a General of the *French* army, who had lost a leg in one of the late actions, and was confined to his cot, surrounded by *French* soldiers, some of whom were officers, all disputing and talking at once. As soon as we had obtained a hearing, we presented our petition, and endeavoured to urge the suit entrusted to us with all the persuasion we could use. It was to no purpose. The Consul, they said, might be a man of merit; he had served his country faithfully; but there was nothing in their situation, or in his, that could warrant an interposition on their part between the republic and its agents. We contended, that it ought not to be considered as an interference in State matters, but as a work of common charity, and as an act of real patriotism: but these terms, *charity* and *patriotism*, as they were to be paid for, were not very graciously received. After

CHAP.  
VIII.

a few more appeals and repulses, bows, protestations, and grimaces, we were forced to return without having accomplished the object of our mission.

During four days that we were detained upon the island, we renewed our search after antiquities, and particularly after *Inscriptions*. We had every reason to believe that remains of this kind might be found within the Castle; but our entrance was, as usual, strictly prohibited. The Consul himself had never obtained admission; so cautious are the *Turks* in preventing foreigners from inspecting their fortifications. We ventured, however, upon the drawbridge which crosses the moat on the land side; and as we drew near to the gateway, observed, above the entrance, six masks<sup>1</sup>, of the most exquisite sculpture: some of these were represented with beards. We saw, also, very distinctly, the letters of a *Greek* Inscription on each side of the entrance<sup>2</sup>.

Antique  
Sculpture.

---

(1) A part of the *frieze* mentioned in the former Section of these Travels, Vol. III. Chap. VII. p. 266, Note (1).

(2) As neither of these *Inscriptions* has been observed or published by *Spon*, or any other former traveller, no apology is necessary for their insertion here. It may be said, that a more methodical distribution of the subject of these Travels would have required their introduction into the account of *Cos*, as it was published in the former Section.

These *Inscriptions*, notwithstanding the expedition, and the circumspection also, requisite in tracing them, the author believes he has copied with accuracy. The first is a most affecting and beautiful memorial of filial piety in an eminently virtuous woman. It is in the wall, on the left side of the Castle-gate, to a person facing the entrance. It sets forth, that "THE SENATE AND PEOPLE HAVE HONoured SUE-TONIA THE ELDEST DAUGHTER OF CAIUS, WHO HAS LIVED CHASTELY AND WITH DECORUM; BOTH ON ACCOUNT OF HER OWN VIRTUE, AND THE BENEVOLENCE SHE HAS SHEWN TOWARDS HER FATHER." The legend is as follows; containing an instance of a *Latin* word *græcised* in *πρεμναν*; signifying "*the eldest*."

ΑΒΟΥΛΑΚΑΙΟΔΑΜΟΣ  
ΕΤΕΙΜΑΣΑΝΣΟΥΗΤΩ  
ΝΙΑΝΓΑΙΟΥΘΥΓΑΤΕΡΑ  
ΠΡΕΙΜΑΝΖΗΣΑΣΑΝ  
ΣΩΦΡΟΝΩΣΚΑΙΚΟΣ  
ΜΙΩΣΔΙΑΤΕΤΑΝΑΥΤΑΣ  
ΑΡΕΤΑΝΚΑΙΔΙΑΤΑΝΕΣ  
ΤΟΝΠΑΤΕΡΑΑΥΤΑΣ  
ΣΟΥΗΤΩΝΙΟΝΕΡΜΕΙ  
ΑΝΕΥΝΟΙΑΝΤΕΙΜΑΣΧΑΡΙΝ

---

Section: but in the very beginning of his undertaking (See Part I. Vol. I. p. 3.) the author promised "to make his Work "as similar as possible to the state in which Notes taken on the spot were made;" and he is not conscious of having ever deviated from his engagement. \*



CHAP. VIII. On the right-hand side of the gate, exactly opposite to this, is another *Inscription* of a similar nature, commemorating the exemplary conduct of a woman towards her husband; purporting that "THE PEOPLE ERECT ANAXINÆA DAUGHTER OF EUAEON, WIFE OF CHARMYLUS, ON ACCOUNT OF HER VIRTUE AND CHASTITY AND BENEVOLENCE TOWARDS HER HUSBAND." This is the order of the legend:

ΟΔΑΜΟΣΑΝΕΘΗΚΕ  
ΑΝΑΞΙΝΑΗΑΝΕΥΑΙΟΝΟΣ  
ΓΥΝΑΙΚΑΔΕΧΑΡΜΥΛΟΥΤΟΥ  
ΧΑΡΜΥΛΟΥΑΡΕΤΑΣΕΝΕΚΑΚΑΙ  
ΣΩΦΡΟΣΥΝΑΣΚΑΙΤΑΣΠΟΤΙ  
ΤΟΝΑΝΔΡΑΥΤΑΣΕΥΝΟΙΑΣ

What an exalted idea do these records convey of the state of society, in a country where the private virtues of the inhabitants were considered as public benefits, and were gratefully and publickly commemorated by the Senate and the People; where the filial piety and the chastity of its women were thus honoured and rewarded! Even amidst the depraved state of public morals, in the modern cities of *Europe*, were these virtues estimated at as high a price, each nation would have to boast of an *Anaxinæa* and a *Suetonia*. Let there be only an equal excitement to virtue, and human-nature would

be found the same in every age. The sublime and affecting institution of national honours for exemplary morals would not operate less effectually in this enlightened age than in the best periods of *Grecian* history; and although “the price of a virtuous woman be far above rubies,” yet in such an institution even female virtue would find its value: “her own works would praise her in the gates,” and “strength and honour would be her clothing.”

We found other *Inscriptions* in our second visit to this island, but of less consideration. Upon a slab of *Cipolino* marble, forming a bench near to the old *Greek* Monastery, we observed an *Inscription* of some length, relating to one of the vessels employed in a bath; beginning *ΗΠΥΛΛΟΣ*, and followed by a list of names. Others upon votive altars were numerous. Near to an arch at the entrance of the *Market*, we saw an altar of *Parian* marble, ornamented with bulls' heads, having bands or fillets, as for sacrifice, falling on each side; and supporting festoons of flowers, beautifully sculptured. It had this *Inscription*:

ΗΡΑΚΛΕΙΔΟΥΤΟΥ  
ΑΡΤΕΜΙΔΩΡΟΥ  
ΑΛΕΞΑΝΔΡΕΩΣ

CHAP.  
VIII.

These, with fragments of *porphyry*, *breccia*, and other materials of ancient sculpture, lying about the modern town of *Stanchio*, and already alluded to<sup>1</sup>, are all that we noticed upon this occasion.

*Asclepæum*

Of the renowned ASCLEPIÆUM, mentioned by *Strabo*<sup>2</sup>, we could find no traces; although it be reasonable to expect that the remains of such a building may be here discovered: it was situate in a suburb of the ancient city; not of *Astypalea*, the first metropolis of the people of Cos—for that city stood elsewhere<sup>3</sup>—but of *Cos*, a city built upon the point of *Scanderia*, to the westward; so that its suburbs probably occupied the situation of the modern town. Possibly the *Mosque* may now occupy the original site of the ASCLEPIÆUM: near to it there was a grove, consecrated to *Æsculapius*<sup>4</sup>. One of the assassins of JULIUS CÆSAR, *Publius Turullius*, a Roman senator, cut down almost all the trees for ship timber; but afterwards, being delivered up by his friend *Anthony* to *Augustus*, he was put to death. In the uncertainty which prevails with

(1) See Vol. III. Chap. VII. p. 266.

(2) ἈΣΚΛΗΠΕΙΟΝ. *Strabon. Geog. lib. xiv. p. 941. Oxon. 1807.*

(3) Ἡ δὲ τῶν Κόων πόλις ἐκαλεῖτο τὸ παλαιὸν Ἀστυτάλεια, καὶ ἔκειτο ἐν ἄλλῃ τόπῳ. *Ibid. p. 940.*

(4) *Dio Cassius.*

regard to the age of trees<sup>5</sup>, and particularly of the *Plane-tree*, which is known to exist for centuries, perhaps the marvellous tree of *Stanchio*, alluded to upon a former occasion<sup>6</sup>, if it be not a venerable remnant of this grove, may, as a spontaneous produce resulting from it, denote its actual situation. The conjecture seems to be warranted by the number of antient *altars* still remaining about the body of this tree. The ASCLEPIEUM was filled with the most costly *vows*; and, among the number, the most famous paintings of APOLLO—his *Antigonus*, and his *Venus Anadyomene*. AUGUSTUS removed the last picture to *Rome*; and there consecrated it, in the shrine of his father<sup>7</sup>.

CHAP.  
VIII.

The custom of suspending pictures in churches, representing hair-breadth escapes from casual disaster or disorder, as *votive offerings* to patron Saints who are believed to have been propitious

Votive  
Offerings.

---

(5) *Couper* speaks of an *oak* which had flourished from the time of the Conquest (See *Hayley's Life of Couper*, vol. III. p. 166. Chichester, 1806.); and allusion has been already made to the famous *olive-tree* in the *Citadel* at *Athens* that existed from the foundation of the city.

(6) See Vol. III. p. 249.

(7) *Strabon. Geog. lib. xiv. p. 941. Oxon. 1807.* "Venerem exeuntem à mari Divus Augustus dixit in delubro patris Cæsaris, quæ Anadyomene vocatur." *Plin. Hist. Nat. lib. xxxv. cap. 10. L. Bat. 1633.* The same circumstance is also related by *Quintilian*,

CHAP.  
VIII.

to the donors, is still common in many countries, particularly where the *Greek* and the *Catholic* religion is professed: in the same manner, models in wax, or sculptured representations of parts of the human body, such as the hands or the feet, recovered from disease, are often placed before an image, in small shrines near to the road side, in the defiles, of mountains, particularly in the *Alps*. The most curious fact connected with the practice is this, that it is much older than the time of *Hippocrates*<sup>1</sup>. Such offerings have been made from time immemorial by the *Hindoos*<sup>2</sup>: but among the *Greeks*, it was customary to devote within their temples something more than the mere symbol of a benefit received; *inscriptions* were added to such signs, setting forth the nature of the remedy that had been successful, or giving a description of the peculiar grace that had been accorded<sup>3</sup>. In the

(1) It was also a custom among the *Romans*, as we learn from *Tibullus*:

“O Dea, nunc succurre mihi; nam posse mederi  
Picta docet templis multa tabella tuis.”

*Tibull. Eleg. iii. lib. 1.*

(2) The women, in many parts of *India*, hang out offerings to their Deities; either a string of beads, or a lock of hair, or some other trifling present, when a child, or any one of their family, has been recovered from illness.

(3) “Among the remains of antiquity which offer themselves to the  
notice

churches of the *North of Europe*, and especially in those of *Denmark* and *Norway*, the traces of

CHAP.  
VIII.

notice of the traveller in his journey through *Greece* and *Asia*, there are some hitherto not sufficiently regarded: and yet they are of importance, as being connected with the religious opinions of the Antients, and as being prototypes of a custom existing at this day in *Christian* countries. I allude to the votive offerings which were presented to some Deities, on the restoration to health, after a bodily complaint or disease. The eyes, the feet, the hands, sometimes\* the whole body, were, as soon as health returned to the invalid, formed in marble, earthenware, and other materials, and offered to a presiding Deity. In *Italy*, and in other *Roman-Catholic* countries†, this custom still prevails; and in the *Greek* churches we have witnessed similar representations, in silver, wax, and other substances, dedicated to patron saints.

"A question here arises concerning the antiquity of this practice: In what country, and at what period, did it first commence? On these points we are in possession of an authentic fact, by which we are enabled to answer, in some degree, the question: at least, we are informed by it, that the antiquity of the custom is great; and that it prevailed in the *East*, and was thence probably introduced into *Greece*.

"When the *Philistines* had taken away the Ark of the God of *Israel*, the hand of the Lord, we read, was heavy upon them; and he smote them. When they determined to send back the ark, they asked their priests what offering they should make to the Lord, that they might be relieved from the disorder which attacked their bodies, and from the other calamity, that of mice, which destroyed the land. The priests answered, 'Ye shall make golden images of your emerods, and images of your mice that mar the land; and ye shall give glory unto the God of *Israel*; peradventure he will lighten his hand from off you.

\* In the Island of *Santonin* there are some singular representations, on the rock. *Tumani* gives the votive figure of a man in a dropsical state.

† "Ea quippe licentia, (says *Baronius*), quæ Deorum delubra in Ecclesiis Christianorum sunt laudabiliter commutata, alii quoque ritus a nobis benedictionibus expiati domino sunt cultui consecrati."

this antient custom may yet be observed; the *adona votiva* being often suspended in the form of

'you. And they did so; and they laid the Ark of the Lord upon the cart, and the coffer with the mice of gold, and with the images of their emerods\*.'

"This, we have no doubt, is the earliest mention of the custom we are considering. We have observed at *Phœgia* in the antient *Lydia*, at *Eleusis*, at *Athens*, and other parts of *Greece*, holes of a square form, cut in the limestone rock, for the purpose of receiving these *votive* offerings: sometimes the offerings themselves, eyes, feet, hands, have been discovered. At *Ozicium* there is a representation of two feet on marble, with an inscription; probably the vow of some person who had performed a prosperous journey. The same subject is referred to in the engraving of a tablet published by *Tomasini*, on which are seen two feet, accompanied with these letters, QVIE IANAE H D, shewing that it was an offering by a person of the name of *Jana* to *Hygeia*: and if the word *Quie* be properly explained, *quiescentis*, the whole has reference, as we have observed, to a journey performed with safety.

"Women, after child-birth, made votive offerings; and a representation of the girdle was consecrated to *DIANA*†. *Acautherus* explains the subject of a marble, in which a person of the name of *Laomedon* makes an offering to the *Lochian Diana*, on the safe delivery of his wife.

"All these offerings, which were made either during illness, or after recovery from it, were termed *χαριστήρια εἰς εὐρυπίας*: the words *δῶρον χαρίσματος*, *ἀνάκλημα*, were also used: and in Latin, *Dona*, and *Donaria*.

"As the temples of *Neptune* received the votive tributes of those who had escaped the dangers of the sea; so the temples of *Esculapius* were adorned with tablets presented by persons restored to health. Invalids were allowed to sleep in the porticoes, and the interior, of the fanes of *Isis* and *Esculapius*; and there, by the way of dream, they

received

o —————

\* 1 Samuel vi. 5, 11. "Solchani Veteres, (says Bochart, on this passage,) aliquo metu vel periculo defuncti, præteritorum malorum insignia ac monumenta illis Dñis consecrare, a quibus se liberatos putabant." Hieroz. lib. xi. c. 36.

† Called *Diana Anaischoron* *Zonam solvere*, in Latin, has reference to marriage among the *Æneadae*, it referred to the birth of the first child. See *Scaliger on Catullus*.



pictures representing hair-breadth escapes, a deliverance from banditti, or a recovery from

CHAP.  
VIII.

received advice concerning the remedies they should use to procure their health. 'Julian (says an old inscription) vomited blood; and was given over: the God told him to come and take the cones of a pine-tree, and eat them, with honey, for three days. He received his health, and came and returned thanks in the presence of the people.'

"Valerius Aper, a soldier, was blind. The God told him to take the blood of a white cock; to mix it with honey, and make an ointment of it; and apply it to his eyes for three days. He gained his sight, and came and returned thanks.'

"On these, and similar occasions, we must suppose the votive offerings were presented; many of which are found in Greece and Asia\*. They were fixed, as we have observed, sometimes in the rock, near the sacred precincts of a temple; sometimes appended to the walls and columns of the temples: they were fastened also, by wax, to the knees, or other parts of the statues of the Gods†.

"When we say, that the offerings were made in the temple of Isis, we must understand, that the honour was paid particularly to Serapis, joint-tenant of the temple, as the God of Medicine. 'Ego Medicinæ a Serapi ulor,' says Varro‡. See also Cicero, in his second book, *De Divinat.* Nor did those only who recovered from illness pay their votive tribute of gratitude to the Gods; their friends often united with them in this act of devotion.

"The period of the first introduction into the Christian Church of this custom, once so prevalent in Pagan Italy and Greece, cannot be precisely fixed. But Theodoret, one of the Greek Fathers, has a passage in his *Therapeutics*§, which attests the existence of the practice, in the fifth century, of Christians offering, in their Churches, representations

\* The medicine itself was sometimes placed in the temples, as in the case of a goldsmith, who, on his death-bed, bequeathed an ointment to a temple, which those who were unable to see the physicians might use.—*Athen.* Tetr. xi. Serm. 4.

† *Juvon.* Sat. x. 44. *Prudent.* contra Symm. lib. i. *Lactant.* Philop.

‡ *Turn. Adv.* lib. iii. c. 8. "An Esculapius, an Serapis, potest præscribere remedium curationem valetudinis." Cicero de Divin.

§ Lib. viii.

CHAP.  
VIII.

sickness; and these pictures are frequently inscribed with the particulars of the case thereby commemorated. It was from a list of remedies collected in the temples, that *Hippocrates* of *Cos* framed a regular set of canons for the art of medicine, and reduced the practice of physic to a system<sup>1</sup>.

representations of parts of the body restored to health: 'Some,' he says, 'offer up effigies (*λατρώματα*) of eyes; others, of feet; others, of hands; made of gold and silver.'

"The same spirit of religious feeling which prompted the *Pagans* to make the offerings we have adverted to, urged them to consider themselves, in every transaction and situation of life, as under the presiding care of some Deity; to whom, consequently, some manifestation of gratitude was due, in all successful undertakings. The husbandman, after harvest, offered up his instruments of husbandry; poets, and men of genius, consecrated their harps, lyres, and volumes, to *Minerva* and *Apollo*; conquerors presented some of the spoils won in war\*. The temples of the *Greeks* were, we know, used, by different States, as Banks: to this circumstance was owing, in part, the vast wealth which they contained; and this was increased by the costly offerings † in gold and silver, presented on various occasions."

WALPOLE'S *MS. Journal*.

(1) "Tunc eam revocavit in lucem *Hippocrates*, genitus in insula *Cos*, in primis clara ac valida, et *Æsculapio* dicata. Is, cum fuisset mos, liberatos morbis scribere in templo ejus Dei, quid auxiliatum esset, ut postea similitudo proficeret, exscriptis ea traditur, atque (ut Varro apud nos credit) jam templo cremato, instituisse medicinam hanc, quæ *Clinace* vocatur." *Plin. Hist. Nat. l. xxix. c. l. tom. III. p. 187. L. Bat. 1635.*

\* Of this description is the ancient *Argive* helmet found in the alluvial soil of the *Alpheus*, at *Olympia*, by Mr. *Morritt*; now in the possession of Mr. *Knight*.

† One of the most ancient offerings in Greece was that bearing an inscription, in *Cedrean* letters, on a tripod, at *Thebes*. *Herod. lib. v. p. 600.* 'Αυτογράφου μ' ἀνέθηκεν ἰδὼν ἀπὸ Τηλεβοίου, now is the emendation of *Balguarnera*. now is preferred by *Fickinson*, *Ann. i. 189.* with ἀνέθηκεν.

A remarkable cause was tried while we were in *Cos*; and a statement of the circumstance on which it was founded will serve to exhibit a very singular part of the *Mohammedan* law; namely, that which relates to "*Homicide by implication*." An instance of a similar nature was before noticed, when it was related that the *Capudan Pasha* reasoned with the people of *Samos* upon the propriety of their paying for a *Turkish* frigate which was wrecked upon their territory; "because the accident would not have happened unless their island had been in the way." This was mentioned as a characteristic feature of *Turkish* justice, and so it really was; that is to say, it was a sophistical application of a principle rigidly founded upon the *fifth species of homicide*, according to the *Mohammedan* law; or "*Homicide by an intermediate cause*," which is strictly the name it bears\*. The case which occurred at *Cos* fell more immediately under the cognizance of this law. It was as follows.

A young man desperately in love with a girl of *Stanchio*, earnestly sought to marry her; but

---

(S) See the communication made to the author by Mr. Komer, as published in Note (1), pp. 242, 243, of Vol. III. *Octavo edition*.

CHAP.  
VIII.

his proposals were rejected? In consequence of his disappointment, he bought some poison and destroyed himself. The Turkish police instantly arrested the father of the young woman, as the cause, *by implication*, of the man's death: under the *fifth species of homicide*, he became therefore amenable for this act of suicide. When the cause came before the Magistrate, it was urged literally by the accusers, that "*If he, the accused, had not had a daughter, the deceased would not have fallen in love; consequently, he would not have been disappointed; consequently, he would not have swallowed poison; consequently, he would not have died:—but he, the accused, had a daughter; and the deceased had fallen in love; and had been disappointed; and had swallowed poison; and had died.*" Upon all these counts, he was called upon to pay the price of the young man's life; and this, being fixed at the sum of eighty *piastres*, was accordingly exacted.

Popula-  
tion, Com-  
merce, and  
Produce of  
Cos.

The population of Cos had much diminished of late years. There were formerly 20,000 inhabitants; and of this number only eight or ten thousand now remained. Three thousand had been carried off by a severe plague the year before; and great numbers had been draughted, to serve as soldiers in the war.

The island contains five villages: it produces corn and cattle. Its fine rich grapes were now CHAP.  
VIII. selling for less than a halfpenny the pound: pomegranates and melons were in great abundance, and of delicious flavour. Its trade consists in the manufacture of barrels, and in the sale of wine, brandy, raisins, lemon-juice, preserved fruit, &c. Corn sold for four piastres and a half the *quilot*: the average price was reckoned at seventy or eighty *parás*.

(1) The *quilot*, according to *Tournefort*, is a measure of three *panaches*: each *panache* is eight *oques*, and each *oque* is twenty five pounds. See *Tournef. Voy. du Lev. tom. II. p. 109. Lyon, 1717.*

# APPENDIX.

---

## No. I.

---

ON THE  
DISCOVERY, BY COLONEL CAPPER,  
OF THE EXISTENCE OF  
ANTIENſT PAGAN SUPERSTITIONS IN MOUNT LIBANUS,  
PARTICULARLY THOSE WHICH RELATE TO THE WORSHIP OF VENUS.

---

THE superstition discovered by Colonel CAPPER can be considered as nothing less than the expiring embers of those holocausts which once blazed in honour of *Sidonian Astarté*<sup>1</sup>. The *Venus of Libanus* was called *Asthoreth*, from the

---

(1) *Astarté, Astaroth, Ashtaroth, Asthoreth, ASTARA*, (See the *Inscriptions communicated to Part I. of these Travels*, by CHARLES KELSALL, Esq. from the *Chimerian Bosphorus*, p. 402. *Second Edition*.) *AESTAR*, (whence our word *AESTER*: See chap. X. p. 317. Note 2, of the former Volume: also GALE's *Court of the Gentiles*, B. ii. c. 2.) Nothing tends more to elucidate and simplify *Heathen mythology*, than the constantly bearing in recollection the identity of all those *Pagan idols* which were distinguished by these several names; (to which may be added the other less similar appellations of the same *Phœnician Goddess*;) viz. *Ateratis, Juno, Isis, Heqete, Proserpine, Ceres, Diana, Europa*, (Cicer. *de Natur. Deor.* lib. iii.) *Venus, Urania, Dercetis*, (Ovid. *Metam.* lib. iv.) and *Luna*. The *Arabians* called her *Alilat*, and still preserve their *Alilwa*. Among the *Chaldeans* she was called *Militta*.

number of sacrifices offered to her. *Eusebius* mentions this situation of her temple: it was built in the most secluded solitude of that mountain'. *Constantine* overthrew the temple, and, according to *Augustine*<sup>(1)</sup>, abolished its detestable rites; but these, however, have in some measure survived, and remain at the present day among those wretched superstitions which degrade a multitude of human beings, to whom the Holy Scriptures have been hitherto denied. However impious and abominable these superstitions at last became, they were, in their origin, of a purer nature; having resulted solely from the veneration paid by a grateful people to those luminaries of heaven, whence they supposed all their blessing to be derived. Before the coming of the *Jews* into the *Promised Land*, it is evident, from Scripture, that the worship of the *Moon*<sup>(2)</sup> was cultivated by the original inhabitants

(1) *Eusebius de Laudib. Constant. Orat. et de Præp.* lib. iv. cap. 7.

(2) *Augustinus de Civitate Dei.* lib. iv. cap. 10.

(3) It was from the *Phœnicians* and *Canaanites* that the *Israelites* learned this worship. "The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the Queen of Heaven." (*Jerem.* vii. 18.) The *Canaanites* and *Phœnicians* called the moon *Asherah*, *Astarté*, *Baalis*. *Lucan* expressly says, that *Astarté*, that is to say, the *Venus of Libanus*, or *Queen of Heaven*, was the moon; and *Herodotus* (lib. 5.) calls *Astarté*, *Ἀερτώεσσα*, as it is said by *Herodotus* that the *Carthaginians* did, who affirmed her to



of the country; and there cannot be pointed out a truth connected with their history more capable of demonstration, than that the *DEA SYRIA* who obtained, by her *ten thousand* appellations, the epithet of *Myrionymus*, with all the fabulous history of her favourite *Adonis*, or the *Earth*<sup>4</sup>, was, under all its modifications, but so many testimonies of this antient worship<sup>5</sup>. The numerous instances of popular *Pagan* superstitions retained in the *Greek* and *Roman* churches have been often before noticed; these were made subservient to the propagation of a more enlightened system of faith: and as, in our reformed religion, a part of the Liturgy of the *Roman Church* has been preserved, so it may be said that certain of the external forms, and even of the prayers<sup>6</sup>, in use among the

---

to be the same with the *moon*. This deity was worshipped by the *Philistines* in the shape of a *fish*. *Lucian* (*Dea Syria*) saw the image in *Phœnicia* the upper part resembling a *woman*: the lower, a *fish*. And to this *Horace* has been supposed to allude, in the following line

"*Desunt in pucem mulier formosa superæ.*"

4. *Macroh. Saturn. lib. i. cap. 21.*

(5) See particularly the *Harpocrates* of *Cypar*, (p. 108 *Utrecht*, 1687,) and the figure of *Isis*, as engraved by him.

(6) The *Chosrody Pomilus* of the *Russians*, and "Lord have mercy upon us" as it stands in our Liturgy, was a part of the *Pagan Litany*. (See *Young's Diss. &c. Vol. II. p. 7. Lond. 1731.*) *Vossius* says, that *Κύριε Ιησὺ* was an usual form of prayer among the *Gentiles* as well as

*Heathens*, are still retained. A *Roman-catholic*, however, who prostrates himself before a wooden crucifix, or a member of the *Greek Church* making the sign of the cross, will not readily admit that the figure of a cross was used, as a symbol of *resurrection from the dead*, long before the sufferings of our SAVIOUR. Like *Albericus* examining the writings of *Abelard*<sup>1</sup>, either of them reading such an assertion would deem it pregnant with the most noxious heresy; and yet, exactly after the manner in which *Abelard* refuted the charge of *Albericus*<sup>2</sup>, we have only to open a volume of one of their own Fathers, to prove that this is indisputably true<sup>3</sup>

---

*Jews.* So *Arrian* (*Epict.* lib. ii. c. 7.) Τὸν Θεὸν ἐπικαλούμενος δέομασθαι ἀβρὺ Κύριε ἰλάνησ' "Calling upon God, we pray, Lord have mercy upon us!"

(1) See that most entertaining History of the Lives of *Abelard* and *Heloise*, as compiled from original documents, by the Rev. *Joseph Berrington*, printed at *Birmingham* in 1787. The passage alluded to is in page 133, and contains a salutary lesson for bigots of every sect and denomination. Mr. *Berrington's* Work perhaps comprises the most able survey extant, and certainly the most amusing, of the state of literature in the eleventh and twelfth centuries.

(2) See *Berrington's* Hist. of the Lives of *Abelard* and *Heloise*, p. 137.

(3) *Socrates Scholasticus*, lib. v. cap. 17. *Camb.* 1720.—See "*Greek Marbles*," p. 78. The learned author of "*An Historical Dissertation on Idolatrous Corruptions*," (*Vol.* II. p. 58, *Note.* *Lond.* 1734) says, The Cross in *Egyptian Hieroglyphics* denoted *Life Eternal*; and that

The enemies of *Christianity* long ago endeavoured to vilify and blaspheme its rites, by pointing out a resemblance between the history, of our SAVIOUR'S death and resurrection, and the annual lamentations for *Adonis*, followed by the joy expressed for his supposed resurrection. But the fable of *Adonis*, although afterwards the foundation of detestable and degrading superstition, originally typified nothing more than the vicissitudes of winter and summer,—the seeming death and revival of Nature; whence a doubtful hope was occasionally excited of the soul's existence in a future state. This expectation so naturally results from the contemplation of such phænomena, that traces of it may be discerned among the most barbarous nations. Some glimmering, therefore, of a brighter light, which was afterwards fully manifested in the

---

upon this extraordinary coincidence between a *Pagan* symbol and the instrument of our SAVIOUR'S death, many of the *Gentiles* were converted to *Christianity*. See *Ruffinus*, lib. ii. c. 29. *Serv. An. Hist. Eccles.* lib. vii. c. 15.

(4) *Julius Firmicus de Errore Profan. Rel'g. &c.*

(5) *Macrob. Saturn. lib. i. cap. 21. L. Lut. 1670.*

(6) *Beattie* enables his Minstrel to derive a hope of the soul's immortality, from observing the vicissitude of the Seasons:—

“ Shall I be left abandon'd in the dust,  
When Fate, relenting, lets the flower revive?”

*Minst.* xxvii. p. 16. *Edin.* 1807.

Gospel, must naturally have occasioned indistinct traces of similitude between the *Heathen* mythology and the *Christian* dispensation. It was owing to such coincidence that St. Paul declared to the *Athenians*, "That God whom ye ignorantly worship, him declare I unto you." In viewing these occasional resemblances, whether or not we be permitted to investigate their causes, the fact of their existence is indisputable. No one, duly considering the solemnities observed at *Easter* by the antient *Saxons* prior to the Introduction of *Christianity*<sup>(1)</sup>, or viewing at this day the ceremony of the *Greek Church*, particularly that of *Moscow*, when the priests are occupied in searching for the supposed body of the *MESSIAH*<sup>(2)</sup>, previous to a declaration which ushers in the festivities of a whole empire, but must call to mind the circumstance related by *Gregory Nazianzus*, of the manner in which popular *Pagan* rites were made subservient to the advancement of the *Christian faith*<sup>(3)</sup>; as well as the remarkable fact<sup>(4)</sup>, that, on a certain night in the same season of the year, the *Heathens* similarly

(1) See *Gale's Court of the Gentiles*, Book ii. ch. 9.

(2) See Vol. I. of these *Travels*, Chap. IV. p. 74. Octavo Edition.

(3) *Orat. de Vita Greg. Thaum.* tom. III. p. 574.

(4) Vid. *Jul. Firmic. de Error. Profan. Relig. &c.*

*laid an image in their temples, and, after numbering their lamentations according to the beads upon a string, thus ended the appointed days of privation and sorrow; that then light was brought in; and the high-priest delivered an expression, similar in its import, of resuscitation and deliverance from grief. In tracing such resemblances, the celebrated Middleton, writing from Rome, observes, "We see the people worshipping, at this day, in the same temples—at the same altars,—sometimes the same images—and always with the same ceremonies—as the old Romans."*

## No. II.

## PASSPORT

GRANTED

TO MESSRS. CLARKE AND CRIPPS,  
TO PASS AND REPASS THE OUTER GATE OF ALEXANDRIA.  
TO AND FROM THE BRITISH CAMP.

"Armée d'Orient.

"Au Quartier-Général à Alexandrie,  
Le 24 Fructidor, An 9 de la République Française.

à RÉNÉ, Général de Brigade, Chef de l'État, Major-  
Général de l'Armée,—

"Les Postes de l'Armée Française laisseront librement  
passer et repasser Messieurs Klarke, Crypps, et Schutz,  
Majors Anglais.

RENE."

END OF VOLUME THE FIFTH.