

Mitree, we halt at the Ain-el-Bukhara, "the fountain of the cow:" here the mountains were lofty, wild, and uncultivated; rarely interspersed with large juniper-trees. The road led us sometimes over hardened snow; at others, over gravel.

At half-past noon we saw the highest summit of Libanus\*; Anti-Libanus running in a direction north and south; between them extends the plain of Balbec, about two leagues and a half in breadth. From this point we took the following bearings:—

Summit of Libanus	-	-	N. E. by E.
Point of ditto in valley	-	-	E. N. E.
Balbec	-	-	E. S. E.
Direction of the valley of Balbec N. N. E. and S. S. W.			

Hence we soon began to descend the mountain; and, after traversing a steep road for more than two hours, we arrived at the ruined village Sardac, at the commencement of the plain. Here we crossed the valley, badly cultivated, and with scarcely any trees; the soil of a reddish colour. We soon distinctly perceived the towering ruins of the temple of the Sun. At half-past six, P. M. we arrived at Balbec, and pitched our tent south of the temple.

April 26.—After breakfast this morning, we visited the Emir Djugar, of the family of Harfouche, of the race of the Motoualis, the present Governor of Balbec; who was then tributary to Mahomet, the Pasha of Gaza. As we gave him to understand that we had brought him a small present, (a piece of Lyons stuff,) which is extremely necessary to gain the good will of these ignorant plunderers, he received us in a very civil manner; told us we might go where we pleased, and remain at Balbec as long as we wished. After pipes and coffee, we proceeded to visit the temple, accompanied by a minister of the Prince, and a large troublesome suite of inhabitants.

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\* According to Abulfeda, Libanus should receive the name of Shenir only where it begins to run more to the north than Damascus: while it is more south than that city it should be called Gabel Eltaig, or the Snowy Mount, which also is its common name in Chaldee.—Michaelis on the Laws of Moses, i. 92.

The first building that attracted our notice was a beautiful small temple of an hexagonal figure: on the outside four columns of the Corinthian order are still standing, with niches between them for statues, which no doubt were formerly placed there: the cornice was very beautifully executed. Since the introduction of Christianity, this elegant building had been used as a Greek church; but about 40 years ago, having been very much shook and injured by an earthquake, it is entirely ruined. This little chapel is about 60 yards S. E. of the grand temple. The latter seems to be composed of four principal parts — the entrance; an hexagonal court; a large square area, enclosed with walls, and the temple itself. The entrance appears to have been a raised colonnade with, perhaps, a large flight of steps. The hexagonal court is ornamented with niches and beautiful pediments and cornices. The north and south sides of the square court are composed of recesses, two of which are semicircular: in these are niches for statues, pediments, pilasters; and all the riches of the Corinthian order are displayed in the greatest profusion. Of the grand temple, only six columns remain on their basements, with the architrave above them. The whole place is covered with fragments of columns, friezes, pediments, and of various other ornaments, which once composed this superb edifice. South of the grand temple, and without the line of its terrace, is a smaller temple, whose sides are tolerably perfect; presenting a striking specimen of the Corinthian order of architecture. The long sides of the temple north and south are about 120 feet in length; the short sides 70. It is surrounded by a corridor, composed of fluted pillars, supporting a roof 14 feet wide, carved and executed in a most elaborate manner. It is divided into compartments, and ornamented with the sculptured portraits of Princes or of Queens. One of these latter, which has fallen, we observed to be of a colossal size, and nourishing an infant at the breast. The roof on the north side is composed of eight large stones, each 16 feet long, and of the breadth of the corridor: they are cut in a small degree in the form of an arch: the pillars are about 30 feet high, and composed of three stones. On the east side, after creeping

through an opening in a wall apparently built by the Saracens, we arrived at the portal of the temple, of magnificent workmanship. This entrance is about 25 feet high, and 20 feet in width : on each side are lines of sculpture, representing small figures intertwined with garlands of flowers and fruits : parallel to these again is a variety of ornaments. On the under part of the architrave of this entrance is the representation, in bas-relief, of an eagle with expanded wings, grasping a sort of caduceus, the emblem of majesty ; and holding in its mouth the joined ends of two festoons, each of which at the other end is held by a figure representing a youth with wings : the festoons are enriched with different sorts of fruits and flowers ; and the north side is in the most perfect preservation. This architrave is composed of three stones, the center one of which has fallen at least four feet below the others, in consequence of an earthquake. The roof of this temple is entirely destroyed ; the interior, however, surrounded by niches richly ornamented with handsome pediments, sufficiently indicates its former magnificence. From the remains of plaster on the walls, it appears that this building was once used as a church. The columns within, with a rich entablature, produce a fine effect : and they are tinged with a reddish yellow.

Both temples are built on artificial terraces ; and in the wall, to retain the grand terrace at the N. W. angle, are three stones \*, occupying a length of 150 feet, and 10 feet in height. The whole of this magnificent ruin is so much intermixed with Saracen building, extremely good and solid, that in many places it is difficult to distinguish the modern walls from the originals. Near the entrance of the small temple on the south side, is a complete square tower, built of the materials of the temple, and of excellent workmanship ; indeed the whole building has been converted into a place of defence, and surrounded by high walls pierced with loop-holes ; and in many places are machicoulis. Under the grand temple are two vaulted

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\* Au nombre des merveilles du monde sont, dit Kodhai, les trois pierres de Balbec. Extract from Makrizi. See Abdallatif, S. de Sacy. 508. — E.

subterraneous passages on each side, running E. and W., and connected, about 20 yards from the east entrance, by a similar passage running the breadth of the building : the first are about 370 feet in length ; the connecting passage 200 feet ; the arch is part of a circle, and 20 feet wide. On the soffit, or under part of these vaulted passages, are a few heads sculptured in bas-relief : near one of which are these letters,

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The workmanship of the buildings at Balbec is excellent : the stones are large, and so closely joined together without cement, that the blade of a knife could not be inserted between them : the stone itself, taken from the quarries, S. W. of the town, is a very hard limestone, approaching the nature of marble. Many of the standing columns have been cut by the barbarous inhabitants to their very center, towards the bottom, for the sake of the iron, which unites the pieces, of which each column is composed.

Balbec is situated at the foot of Anti-Libanus ; on the east side of a very extensive, uniform, plain, in general about eight miles in width. In the plain scarcely any trees are visible ; but around Balbec there is a variety : — the walnut, the willow, the poplar, and the ash ; rendering the situation pleasant in the extreme : it is watered by two small brooks, which have their sources adjoining each other, about a quarter of a mile S. E. of the town. Balbec was originally contained in an enclosure of the extent of nearly four miles ; the Saracen wall, which still remains, though in a ruinous state, is built in a most solid manner : perhaps it may have been about 16 feet high, with small square towers at intervals, of the same height as the wall. Several of the stones, which compose it, are remnants of inscriptions, friezes, entablatures, and other ornaments in architecture. On the S. W. side of the town is a high hill, the lower part of which is enclosed within the walls of the place. Immediately near this angle are the different parts of the column of 18 stones described by Pococke, which is now thrown down, and destroyed : the capital, the base, the channel for



the water, remain exactly according to his relation. Near this spot is a stone, eight feet long, six wide, and fourteen inches in thickness: it may have served as a canopy to a throne; for at the four angles are evident marks that there were four small columns for its support: it is now standing on one of its edges: the interior is elegantly sculptured with roses and serpents, and divided into four compartments. On this height is a Saracen tomb of very good execution, in a S. W. direction: about one mile from the town is another Mahometan sepulchre, composed of a dome and five low granite columns; this we had no opportunity of visiting. On the north side of the height, commanding the town, are several catacombs. Only one-fifth part of the original enclosure of Balbec appears to be inhabited, and that part is towards the S. E.: the whole town presents a most wretched appearance, as the principal part of the hovels have been destroyed by earthquakes, which it appears very frequently occur. The inhabitants are partly Moutoualis, and partly Maronite Christians: here is a church and a mosque. The place seems to be very unproductive, and to have no trade whatever.

In the afternoon of this day we visited Emir Suldán, the brother of the governor, who is a great sportsman: there was a fine falcon in his apartment; and he told us he was very fond of hawking. He had just built a small hut entirely of plank, as a place of retirement in the event of an earthquake.

April 27. — The Emir informed our companion, Monsieur Laurella, that we had met with more indulgence than any Franks who ever visited Balbec; he had heard, he said, that we had in our possession eight watches, and desired a handsome one for himself. After some consultation, — offered his own as the most valuable; but the Emir, not sufficiently esteeming it, declined the acceptance; so that we thought, from several hints which had passed, it would be most prudent to depart; we therefore immediately ordered our tent to be struck, and prepared to leave the place. The Emir sent to invite us to remain this evening, and to quit Balbec to-morrow: he sent a second message; and when we were mounted, he solicited, and even pressed, us to stay; this, however,

we absolutely refused. The Emir wished to gain as much from us as he could: he repented of having refused the watch. He had asked Laurella for my spying glass; and perhaps if we had remained much longer at Balbec, we might have been completely plundered. At half-past one P. M., we commenced our journey, and about a quarter of a mile south-west of the town, we observed a range of quarries, from which, no doubt, materials were extracted for the temple. There is now lying, in an horizontal position, an immense stone, completely separated and quarried from the rock: it is about fifty feet long, fourteen feet wide, and eight feet in height: here is also another detached from the rock, about twenty feet high, and standing on one of its ends in a perpendicular manner. We observed also in this part several arched excavations, probably catacombs. After passing in a south direction for two hours over the slopes of the mountain, which extends into the plain, we saw on our right the village Betrane; and half an hour afterwards arrived at a torrent between two heights, called Sarle. The view in this part is extremely singular: not a tree or a house in the plain, which is here bounded by the highest points of Libanus, running in a north and south direction. At the end of four hours we arrived at a wretched Moutoualis village, called Kribe: we stop to rest on the north side near a well. The soil of these mountains appears of a reddish coloured clay, intermixed with rock: near our halting place we observed several vineyards.

April 28. — At six A. M. we commenced our journey, the weather being extremely fine. After one hour's riding across a high mountain, we arrived at a small bridge, over a stream, which waters the valley of Maraboun: a little to the north is a village of the same name. Here we took a south direction, and an hour beyond passed the village Serghey. In this valley are several mulberry grounds, and vineyards, the vines being carefully cultivated *en espalier*, and propped up with small sticks about two feet in height. In three quarters of an hour we passed Din-Hour, on the east of the road, which is watered by a small brook taking its course to the southward. An hour beyond this place, we arrived at Zebdany, in the north-west corner of a beautiful,

well cultivated plain, about nine miles in circumference : the ground is very neatly disposed, and the enclosures in excellent order. Here are many vineyards, mulberry grounds, and a variety of fruit trees in blossom. On entering the plain, Blazel, a village, is to the east. Half an hour beyond Zebdany we halted at a spring on the road side, with a weeping willow at its head. On the heights to our left were the two villages, Buchai and Mozaia. After passing an hour and an half from the fountain along the slopes of the hills, bounding the east side of the valley of Zebdany, we directed our course to the eastward : through this valley flows the river Barrady, the antient Chrysorrhoas. On turning to the eastward we followed the course of this stream, nearly east and west, as far as the bridge of Suke, which we crossed. Where the turn of the river makes an angle with its direction through the vale of Zebdany, there is a very fine cascade, about sixty feet high, composed of three waterfalls : this being surrounded by lofty poplar trees and different kinds of shrubs, renders the scenery very picturesque. The river flows in a narrow rocky vale, and part of the road is through an artificial excavation in the rock. A short distance before we arrived at the bridge, we observe on our left the remains of an aqueduct, communicating with an almost perpendicular mountain, north of the bridge. There were many excavations in it, forming probably the catacombs of a large city : in one part we could distinguish with a glass the remains of sculpture in a square compartment of the rock, which represented a figure sitting in a chair, with another beside it. After passing the bridge, we entered the vale of Sukè, about three miles in length : the river is almost concealed by a variety of trees, but chiefly the Lombardy poplar : these, intermixed with corn fields, and the brown lofty mountains above, afford some of the most beautiful views that can be imagined. We passed the village Sukè, at two P. M. to the north of the river, and shortly afterwards Kafr-Senaiah to the south ; we then crossed some low mountains in a N. E. direction, leaving the village Tsdaidy on a hill, near the Barrady, and at half-past five, after traversing Hamè, we halted on the Damascus side of a bridge across the Barrady : this river, flowing through the

vale of Sukè, takes a direction to the north, then to the east, and afterwards to the south, close to the village Hamè: the banks of it are well wooded, and afford much pleasing scenery.

April 29. — At half-past seven A. M. we struck our tent, and proceeded on our route to Damascus. We soon passed Tseieft on the right, and in three quarters of an hour we left, in the same direction, the village Dommer, situated in the pleasant valley through which flows the Barrady. West of Dommer is a neat, well-built stone-bridge, of four arches. After passing Dommer, we began to ascend the heights bounding Damascus to the west: in half an hour we perceived the south part of the plain of Damascus, and, shortly afterwards, when we descended the hill, the city itself burst upon our view, presenting the most striking scene that can be conceived: an extensive plain, for the most part well covered with trees, and interspersed with numerous villages, and, immediately before us, the large city of Damascus, whose minarets, intermixed with the trees, and contrasted with the terraced roofs of the houses, extending nearly three miles in length, produce an effect at once singular and picturesque. On our right, at the foot of the mountain, was the village Mizzee; to the southward, Deriah; on our left, under the hill, was Saheiah. We passed near this place: afterwards, through a number of gardens; and, at the end of two hours and a half, we halted near the gate of the seraglio. The Pasha being absent with the grand caravan of Mecca, (for the office of conductor of the pilgrims is always attached to the Pashalic of Damascus,) we were introduced into the seraglio, with the intention of paying our compliments to the Mousselim, or deputed governor of the city. We were ushered into a large apartment, with a fountain before the Divan. Here we took coffee; and, as the governor was engaged in affairs of importance, we agreed to pay our visit at another opportunity. At the seraglio, we were furnished with two attendants by the Mousselim; and, after passing through a great part of the town, we arrived at a Spanish Catholic convent, where there were six Fathers, who received us with the utmost civility. This convent is well built, large, and the most

respectable at Damascus. Here we took up our quarters, in preference to a house which was offered us by the Mousselim. In the afternoon, we visited him : he was seated, with the Mufti, in a kiosk, adjoining the seraglio, and immediately on the rapid current of the Barrady, in this part surrounded by a little forest of fruit-trees. The governor was extremely polite, and said, that whatever we wished should be immediately attended to ; for the Porte had received great obligations from the English. During our conference, the Mufti retired into the anti-chamber, and prayed to Mahomet with the usual prostrations, although the place was crowded with attendants. In the afternoon, we passed through the gate of St. Paul, or, as the Arabs call it, Bab Shirke \*, “ The Gate of the East ;” and, after walking about half an hour, we were shown the spot where Saul fell, and became blind : it is a small elevation, formed of a mass of stones. Near this place are the tombs of the Christians.

April 30. — This morning, we walked over the greater part of the town, and passed through the various bazars, in which, as at Cairo, the different trades are each in a particular quarter. We entered a sort of public garden, where there were fountains, and an abundance of fruit-trees. We paid our respects to the Aga of the castle, with the hopes of seeing the interior of it, and the antient arms and armour it contains. This, however, was impracticable : we were told that, without an order, there could be no admission ; and, as for the arms, they were locked up, and sealed with the seal of the Vizier. We visited several silk-manufactories ; and, after passing through a considerable part of the quarter of the Jews, we arrived at the house of Solomon, of the family of Haimè, which has been established more than a century at Damascus. This man is a banker, and manages the pecuniary affairs of the Pashalic : he is extremely rich, as, indeed, one

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\* The seven ancient gates of Damascus, according to Aboulbaka, are Bab-alsaghir ; Bab-kisan ; Bab-scharki ; Bab-touma ; Bab-aldjanik ; Bab-alfaradis ; Bab-aldjabiyeh. The five modern are, Bab-alsalameh ; Bab-alfaradj ; Bab-elhadid ; Bab-alserr ; Bab-alnasr. — Abdallatif, S. de Sacy. 580. — E.

might conclude from the splendour of his mansion. Of these great houses, from without, one sees nothing but walls, badly built, with no windows: all the ornaments and beauty are within. We entered into a spacious square court, paved with marble: a large fountain occupies the middle, surrounded with orange and lemon-trees. On two sides of the court were open lofty apartments, with a superb Divan, and the walls and ceiling painted after the oriental style, in a very rich and gaudy manner. The chambers, with doors forming the other sides of the square, were fitted up expensively, each having its fountain of water, in a basin of different-coloured marbles. As the proprietor of the house was then at the seraglio, we took leave, after having been regaled with sherbets, sweetmeats, pipes, and coffee, which were served to us by the nephew of Solomon. Towards the close of the evening, we visited the distribution of the waters at the gorge of a valley, immediately westward of the town. This spot is a place of very great resort with the inhabitants of Damascus; the valley is narrow, well wooded, running east and west, and the rapid stream of the Barrady flows over its bottom. On the south side are two canals, one above the other; and both considerably higher than the river. On the north side are also two artificial channels, running along the side of the mountain; the highest, after following the direction of the valley, turns off to the northward, and waters the village of Selheiah. The stream of the other, in this part, passes under a rock, and continues in the same direction as the valley. This canal is twenty feet above the level of the river; the former is, at least, sixty feet higher than the Barrady. The division of the waters is one of the most beautiful spots in the neighbourhood of Damascus. We returned to the town through a small part of the village Selheiah, which is at the foot of the high mountains westward of Damascus. Here we observed several Saracen buildings, in a most ruinous state. Between the city and Selheiah there is a paved road of stone, to the extent of half a mile, after passing over a bridge across the Barrady, near Bab-Salam. On this is a large coffee-house. We entered Bab-Touman, and arrived at the convent.

May 1. — This morning we visited an artificial, arched grotto, which is said to have been the residence of Ananias: it is near Bab-shirke; the descent is by means of steps. The grotto consists of three small apartments, open to each other. In the afternoon, we passed through Bab-shirke: following the walls to the southward, we made a complete tour of the town of Damascus. Having walked through several gardens, near which flowed two streams of the Bar-rady, on different levels, we entered Bab Touman.

May 2. — This morning we visited the castle, having obtained a particular order for that purpose from the Mousselim; and then, after passing through a considerable part of the town, we arrived at our convent.

Damascus is situated on the west side of an extensive plain, bounded, for the most part, by distant mountains; and, towards the eastern side, by part of the Desert. The direction of the town and suburbs, in their length, is nearly north and south, about two miles and a half, and the greatest breadth, three quarters of a mile. The town, properly so called, which is to the north, is not above three miles in circuit. This is surrounded by a double wall, with round towers at intervals, in a very decayed state, apparently built on the foundation of the ancient Saracen fortification. Formerly there was a ditch, but at present it is almost entirely filled up with rubbish; and the mean, ill-built walls afford little defence to the city. The castle is in the south-west angle of the town; it is a good building, of a square figure, each side about two hundred yards long, and flanked by twelve square towers, placed at the angles, and at intervals in the sides. Under the entrance of this castle, are the remains of some ancient armour, a part of a balista, and an instrument, which may have been made use of to discharge stones or darts. We did not see more than five guns in the fortress, and these of a very small calibre, badly mounted on the ramparts; within, is a small manufactory for powder. The height of the walls of the castle exceeds eighty feet; they are extremely well built, most probably by the Saracen Caliphs; and are in very good preservation. The town is watered by the



Barrady, (the Abana of the Scriptures, the Chrysorrhoas of the Greeks,) which, branching out into several small streams, passes through the gardens in different parts of the city: every house has its fountain. The largest, and most frequented of these coffee-houses in Damascus, is near Bab Salam, (the Gate of Peace,) on the north side of the city; it is situated on a bridge, through which flows the principal stream of the Barrady. Before it passes this bridge, there is a small waterfall, and its banks are crowded with a variety of fruit trees. These objects, with the murmuring of the river flowing rapidly over its bed, and the rich and varied dress of the Turks, who appear the most respectable merchants of the town, compose a scene extremely gay and enlivening. Indeed, Damascus is placed amidst gardens and swift streams, and is of itself, without the assistance of art, a sort of terrestrial paradise. What a delightful spot it might be rendered in the hands of an enlightened people, who understood the real value of its situation! — what a city might be erected! — what elegant retirements, amidst water and verdure, — the principal objects to be desired in these warm climates!

The houses of Damascus are built principally of mud and wooden rafters, and sometimes of small bricks hardened in the sun; and very rarely, the lower parts are of stone: without, their appearance is poor and wretched in the extreme; within, as we saw in the house of the Jew, Solomon, there is, amongst the higher class, a great display of riches and magnificence. The principal mosque was formerly a large Christian church, dedicated to St. John the Baptist, and built in the early ages of Christianity; we were not even permitted to enter the outer court, although it is a thoroughfare for the inhabitants; they, however, from motives of respect, when passing from one end to the other, always carry their slippers\* in their

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\* Among the Jews and other nations of the Orient especially, that rite of discalceation, or putting off their shoes, is still used, and continued among them unto this day, when they come into their temples and sacred places. — *Mede's Works*, 317. — E.

hands: we looked at the interior of this court through one of the entrances; the gate of which is covered with plates of brass, and the whole court was surrounded by a vaulted colonnade supported by small pillars of different coloured granite, which are surmounted with Corinthian capitals. Within, this mosque appeared extremely spacious\*, and paved with various pieces of marble. It appears that most of the mosques in this city were originally churches; there is one towards the south, different from the rest: the court in front is surrounded by a colonnade, the roof of which consists of several cupolas, covered with sheet lead, as well as the grand dome of the mosque. This building has two Minarets; they are built in the style of those at Constantinople; in the middle of the city is a mosque which has a Minaret covered with green tiles. Near the principal mosque we observed the remains of some Greek architecture, which after great difficulty, because it was in the midst of houses and harams, we succeeded in examining. This remnant appears to be part of a pediment over a gateway formed by a circular arch; it is supported by four columns, each four feet in diameter: as it was intermixed with the roofs of houses, we did not see above four or five feet from the capital of the columns. Near it are the remains of an architrave almost entirely defaced, supported by pillars of the same diameter as the first; it is about fifteen feet long: the ornaments are Corinthian; and probably the ruin formed part of a temple built in the latter ages of the empire. Some of the covered bazars at Damascus are well built; and the shops well furnished with different commodities for sale. Each art or trade has its particular quarter: the boot and slipper makers, as well as those engaged in sadlery, occupy a large division; there are, besides, silk bazars, and a large display of rich articles of commerce. In the city are several manufactories of soap, glass, lamps, sattins, cotton-stuffs, and large round

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\* La grande mosquée de Damas est comptée par les écrivains Arabes au nombre des merveilles du monde. — Abdallatif. *S. de Sacy*. 442.

tents; a poor manufactory of cutlery; and on the river are many water-mills and tan-yards. At present the climate is like that of England in June; the trees are in full leaf; the fruit perfectly formed; and in three weeks, we are told, there will be ripe apricots. In our journey from Tripoli to Damascus we have passed through the three climates of winter, spring, and summer; and these changes we experienced in little more than a week; near Tripoli every object was of the spring; on Libanus we met with the chilly dreariness of winter; in the plains of Damascus we were gladdened with the joyous appearance of summer.

It seems that the Barrady, after passing through Damascus, follows a north-east direction, and discharges its waters into a lake in the Desert.

Djebail Sheik, part of Anti-Libanus, lies south-west of the town, and is one of the highest mountains in Syria; the summit and sides are much covered with snow, and with the chain of hills to the westward of the city, forms a striking contrast with the verdant plains of Damascus.

This city is the place of assemblage for pilgrims from the north and east, who undertake the holy journey to Mecca, which is about 45 days distant from Damascus. The caravan is conducted by the Pasha in person; on his return he is joined, near the confines of the desert, by the Pasha of Tripoli, who brings a supply of provisions for the pilgrims. As at present the government of Tripoli is only provisional, the Pasha being deposed by the inhabitants, the Seraglio at Damascus is employed in preparing the usual provision for the caravan; which supply, according to the orders of the Vizier, should have been on its march ten days ago.

Without almost every gate of Damascus is an extensive burying-ground, and it really is the case, that these habitations of the dead appear much more neat and cleanly than those of the living. The women here are extremely punctual in their visits to the sepulchres of their relations; in each tomb is a small earthen pot let in at one of the ends; in this pot there are constantly fresh branches of

myrtle\*, or some small shrub, over which they frequently pour water, and preserve with the most respectful care and attention; most of these tombs are formed of dried mud in the shape of an oblong pyramid, and surrounded by two steps. Some of the sepulchres are covered with a wooden building, ornamented with lattice-work; in many of the burying-grounds we have seen large green tents placed over the tombs.

The convents of Damascus are three; a convent of the *Terra Santa*, in which are six Spanish fathers, with whom we took up our residence; one of Capuchins, and one of the Lazarists: neither of the two latter were inhabited. It seems that the sight of a Frank, in the European dress, presented a strange and novel appearance in Damascus. As we walked through the town, every one was struck with amazement at our hats, and close dress, so different from their own; and we were always accompanied by a numerous suite, gaping widely with astonishment: — the carpenter dropped his hammer, the embroiderer his needle, the coffee cooled in the hands of the idle, the pipe was extinguished; every one indeed neglected his employment, and gazed on us with wonder.

May 3d. — Having made the necessary arrangements for our journey, we this day took leave of the fathers of the convent, and at three P. M., proceeded on our route for Aleppo. Our direction was north-east; at half-past four we passed the village Havistar; then, afterwards having crossed two bridges over the Barrady, we entered the village Dummer; and a quarter before six we arrived at a large Khan, within the outer court of which we pitched our tent for the evening: this Khan is almost east of Damascus, and situated near three streams of the Barrady, on different levels.

May 4th. — At seven this morning we continued our route, and after passing one hour and a half over an ill cultivated plain in an

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\* They put some green myrtles in little air-holes that are round the tombs, and they are of opinion that their relations are the happier the longer these remain green, and retain their colour. — *Rauwolf's Travels*, p. 46.

easterly direction, we arrived at the foot of Dgebaïl Cteïfa, where there is a ruined Khan. From this spot we changed our course to the north-east, and here we met a caravan of sixty camels from Aleppo, laden with merchandise. On entering the passage of the mountains, seven armed men offered themselves as an escort across them, telling us that seventy mounted Arabs had passed yesterday, and that there were many robbers in the neighbourhood. These people would most probably either protect, or plunder caravans, as circumstances might dictate. At half-past ten, A. M., we saw before us a large plain, bounded by barren mountains, with little cultivation; in the distant part towards the east we observed a great part of the plain exceedingly white; this we afterwards learnt was a salt lake: half an hour before noon we arrived at a well-built Khan adjoining the village of Cteïfa; here we pitched our feet for the evening. This Khan was built in the year 1440, by Sinaum Pasha; it consists of two courts, the inner of which is extremely well-built, and in excellent repair. On entering the south gate of the outer court, the passage is through a vaulted bazar, about sixty feet long, with shops on each side of it: in this court is a mosque with a Minaret. The inner court is surrounded by a raised arched colonnade, adapted for the accommodation of travellers: within this colonnade, and along the sides of the building, are vaulted chambers for the cattle; in the center of this court is a large square stone reservoir for water, which is constantly supplied from a small brook, that flows between the south side of the building and the village. The outer court, merely a square inclosure, is composed of bad masonry, and mud-bricks. The walls of the inner court are sixteen feet high, of very good masonry, with counter-forts at intervals. The village of Cteïfa is surrounded with fruit gardens, which, as at Damascus, are laid out without any taste\* or arrangement, and are sown with barley.

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\* A similar observation applies to the gardens in parts of the coast of Barbary. "They are not laid out with method, or design, the whole being a medley of fruit trees, with plantations of cabbages, turnips, beans; nay sometimes of wheat and barley, interspersed." 146. Shaw. — E.

May 5. — At five this morning we proceeded in a north direction, to cross the heights which bound the plain of Cteifa to the northward. After riding nearly one hour, we arrived at the foot of these heights, and passing a ruined Khan, followed the road for the most part in a north-easterly direction. About eight o'clock we passed another ruined Khan, near which were some small remains of an antient aqueduct; at nine, on the left of our road was Ain Tenec, a ruined convent in the mountains, and the village Yebroot; an hour afterwards we passed the hamlet of Castal on an eminence, the female inhabitants of which brought us a supply of dried grapes, cheese, milk, and other eatables. As far as Castal the road was across the mountains, though very even and regular, without any rapid falls or ascents; the country in this part was waste and dreary in the extreme, scarcely a single tree relieved the horrid appearance of the mountains. Between Ain Tenec and Castal, we met with an unladen caravan of two hundred camels from Aleppo; it was conducted by about twenty unarmed Bedouins. After crossing an uncultivated plain, with scarcely any natural verdure, at half-past noon we pitched our tent in the inner court of a Khan, adjoining the village Nebbek, situated on the north side of a hill; the Tchocodar who accompanied us, by order of the governor of Damascus, having written commands for the Sheiks of the different villages in the Pashalic, to supply us with whatever we might require, desired the chief of this place to provide us with a dinner, and we were very soon satisfied with an abundance of mutton and rice: in the afternoon we were visited by the Sheik and a long suite of peasants. After passing Carraw, in our next day's journey, he recommended us to take an escort, for there were many Bedouins between that village and Hems. At Nebbek there are a few Greek Christians.

May 6. — At half-past four we commenced our route in a northerly direction, across a barren stony plain, more than an hour in length. At the further extremity, to the east, was the village Deradaiah; soon afterwards we passed a small eminence, on the top of which were the remains of a square tower; here we came in view of Carraw, three

hours' distant from Nebbek. The gate of the Khan, at this place, appears, from some ornaments that remain, to have been the entrance of a church. At Carraw there are about twenty Greek Schismatics; the rest of the inhabitants are Mahométans. To the north of the village we were shown the site of a chapel, dedicated to St. Nicholas; their present place of worship has the appellation of St. Sergius; the mosque was formerly a church, and, within, tolerably capacious. From a stone in the building we copied the words Ἀθανάσιος Ἐπίσκοπος: there were also other letters which we could not decypher. About an hour westward of Carraw is the ruined convent, Dar-Mar-Yacoub. Having dismissed our guard of six peasants, with musquets, we took an equal number from this village, and at eight o'clock continued our route to the northward, across low rocky mountains, and after two hours arrived at the very small village Briedy; here we observed a sarcophagus of white polished marble, used as a drinking-place for cattle. We could perceive the sand-hills to the east, immediately on this side of Palmyra, a distance of nearly ten leagues. At Briedy we relieved our guard, and continuing in an eastern direction, after three hours we arrived at the Khan of Hasseiah; instead of pitching our tent, we occupied a good warm room provided for us by the Aga.

After we had passed Carraw, we had the desert to our right, and on our left the sterile mountains eastward of Balbec. Hasseiah is a small village, placed on the confines of the desert, in a most dreary cheerless situation. Mussood, the Aga of the place, treated us with marked attention and hospitality; he told us that his village was five days' journey from Palmyra; that this was dependent on him, as well as many other places in the neighbourhood, for which he annually paid a certain number of purses to the Porte. He made an offer to conduct us to Palmyra, and added that his father and grandfather had visited those ruins with Englishmen: circumstances, however, compelled us to continue our journey to Aleppo, and reluctantly to decline visiting Palmyra. In Hasseiah are a few Christian families of the Greek persuasion.

May 7. — After we had taken leave of our host, who provides us



with an escort of seven horsemen, we continued our route across an uncultivated plain, in a northerly direction, and at eight o'clock arrived at the village Chemor. In the N. W. we perceived the lake formed by the Orontes; and about seven miles distant beyond is the termination of the north part of Libanus. After rather more than an hour, we passed a square stone inclosure to the right, formerly a Khan, now having the appearance of a small village; hence we crossed an extensive plain, capable of cultivation, but neglected. At noon we entered Hems, and took up our quarters in the house of a Christian, (a banker to the government,) who treated us with the greatest hospitality. On the south-west side of the town is a curious Roman monument, which was most probably a sepulchre; it is a square building of three stages, terminating in a pyramid towards the upper; there are the remains of pilastres on the sides, which were faced with small black and white stones, placed alternately in a sloping direction. On the west side is an inscription: as much of it as was legible, we, with great difficulty, copied. \*

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- - ΓΑΙΟΥΤΑΙΟΥ
ΑΕΞΙΩΝΟΥ
- - ΙΝΕΠΟΙΗCΕ - -
ΑΤΤΩΚΑΙΤΩΙC - -
- ΟΙΚΕΤΟΥCΙ - - -

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This sepulchre is a solid building, arched within, and formed of thin burnt brick and mortar.

Hems is situated in an immense plain; and though there is nothing to render its site particularly striking, it is pleasing to observe the great cultivation immediately in the neighbourhood; chiefly of vine-

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\* J'y remarquai encore proche de la ville ce sepulcre ancien duquel Belon fait mention avec une inscription Grecque de Caius Cesar, à ce qu'il dit; mais après le soin que j'y ay donné à la bien lire et à la copier toute, comme j'ay fait, j'y trouvay un ΓΑΙΩΤΑΙΩ mais non pas Cesar. Pietro de la Valle. Trad. Fran. 331. 1. — E.

yards and corn. The town is three miles in its circuit, and appears well inhabited; the houses are built in general with stone and mud, mixed up with straw; the streets are paved with a small path-way for camels and horses in the middle: the walls enclosing the town are in a very ruinous condition. This enclosure, of rather a singular construction, consisted of a perpendicular wall, against which was raised a bank of earth; the slope of it towards the country was faced with masonry. The citadel is placed on a lofty eminence, in the south-west angle of the town, which is in all appearance artificial, as the site of the castle of Aleppo; the top of the hill is completely circular, and 130 feet higher than the bottom of the ditch. The upper enceinte is about one hundred feet in diameter; the ditch is sixty feet wide, with a perpendicular counterscarp, thirty feet high: the Saracen fortifications on this height were of excellent workmanship, but are now entirely ruined. As at Alexandria, there are columns placed horizontally in different parts of the walls to strengthen the masonry. At Hems we sent a message to the Mufti mentioning our arrival, and that we wished to see the different antiquities in the neighbourhood; and at the same time requesting a ladder to examine the inscription on the sepulchre. The Mufti replied, that, without a firman from the Porte, we could see nothing; that we must make no remarks on paper; and on no account enter the castle. At present Hems is without a governor, and all is confusion and disorder. When we made our promenade, our guides led us to the citadel, whence we had an opportunity of making every observation we could wish. It appears that the Aga of Hems and the neighbouring villages had been extremely oppressive to the inhabitants, and that in the course of one year he had levied, by means of *Avanías* and extortions, 4000 purses; his conduct had of course rendered him extremely odious to the people of Hems; a party was raised in the town, which showed frequently open marks of hostility against the governor. When the Vizier, on his return from Egypt, passed through this place, he arrested the Aga, who was compelled to accompany him as far as Aleppo; and they believe he has since been decapitated. The

brother of the Aga, fearing, at the same time, the severity of the Vizier, and the resentment of the inhabitants, has collected all the treasure possible, and fled from the town.

May 8. — At six o'clock we continued our route to the northward, with an escort of seven horsemen. Soon after leaving Hems we had a very clear view of the valley of Balbec; Libanus on the west side; Anti-Libanus on the east; the former, running N. W. and S. E., is composed of the high mountains of Aqqar to the north; to the southward, the Kesraouan; Anti-Libanus, of the mountains of Balbec, to the north; and Djebail Sheik to the south. After two hours we arrived at the village of Telbeshee, to the right of the road, which our escort dared not approach, on account of the little war between that place and Hems. We were curious to see Telbeshee, because most of the houses are conical, resembling the large pigeon-houses in Egypt. On our arrival we were entreated by the Aga to dismount, and to take some refreshment. We were ushered into a small apartment, filled with the grandees of the place, and a large suite of attendants: here we found the brother of the governor of Hems, who had taken refuge at Telbeshee, the inhabitants of which were partizans of his family. Soon after ten we passed the village Rastan, built on a high hill, at the foot of which winds the river Orontes; its modern name is El-asser, (the Impetuous,) so called from the swiftness of its current. Here we crossed the river over a well-built bridge of ten arches, on the west side of which is a large Khan, with a mosque in the center. Ascending the opposite hill, forming the valley which gives passage to the river, we crossed a plain of excellent soil, though with scarcely any cultivation; at noon we entered a plain, upon a lower level, the village of Ipshereen, of conical houses, being to our left; soon afterwards, Kafr Arein, a conical village also, to our right; and at two o'clock we arrived at Hamah. This day, on our left, we have in view a chain of low mountains, which seem to commence near the lake of the Orontes. Hamah is situated in an oval valley, watered by the Asser, and the houses are built on either side of the river; the stream of which, after passing by

Rastan, takes its course to the east ; then to the northward, and flows through Hamah in a westerly direction. The town appears large, because the houses are intermixed with numerous gardens, and placed in a very scattered manner. Nearly in the center of the whole is a circular hill, which appears to have had a regular slope, and was formerly the site of the citadel ; no walls, however, or any remains of building, are to be seen on this eminence. Three bridges, extremely well built, connect the opposite sides of the town. On the north side of the center bridge we observed, in the corner of a wall, a stone about five feet long and two feet high, covered with curious characters. In many parts of the town we saw the capitals of columns, pieces of cornices, and in the court of a mosque a dome supported by eight low pillars of the Corinthian order, which certainly indicate that the good taste for architecture was in its decline at the time of their erection. Under the hill S. W. of the town, we were shown a small catacomb of four chambers, in which was a stone door having an iron ring let into its surface.

The most remarkable object at Hamah is the mode of raising water for the supply of the inhabitants ; the town in general being built on ground considerably higher than the level of the river, large Persian wheels are used for the purpose of raising the water ; along the banks of the river are several, and one of the largest, from an accurate measurement, we found to be sixty-seven feet in diameter ; the circumference of the wheel is hollow, and divided into partitions, with small apertures to admit and discharge the water : by means of a dam across the river, a strong current is forced into a narrow channel along the bank, and thus small projecting pieces of wood being disposed at equal distances along the circumference, the wheel turns round on its axle ; the partitions are filled as they pass through the water, and when they arrive at the opposite point above, discharge their contents into an aqueduct : the aqueducts are built of stone, supported by irregularly shaped arches, and of course, where the water is first raised, are as high as the wheel : these aqueducts, intermixed with the trees, the movement of the wheels, and the murmuring of the

water, have a very uncommon and pleasing effect. In no place do these aqueducts extend more than 150 yards from the river: there is an Arabic inscription upon them, most probably recording the name of the founder, and the date of their erection. The wheels are formed in a very slight manner, and with little ingenuity; the aqueducts are also of a bad irregular kind of architecture; still, however, the idea was noble, exceedingly useful, and, no doubt, reflects much credit on its author. At Hamah we were entertained at the house of Mooser-Yasgèe, or the *Writer*, who treated us with every mark of eastern hospitality: he was a Schismatic Greek. Here, as well as at Hems, all the Christians, who are very numerous, are of that persuasion. Our host, who is one of the most wealthy inhabitants, keeps an open house for the entertainment of every description of strangers who may arrive at Hamah: the court of his house, the day we were his guests, was filled with Sheiks from the Ansarian mountains, Arabs, and other persons, all of whom, more than sixty, were feasted by the liberality of Mooser. In the house of our rich entertainer, we slept in sheets of the finest white silk, which were sewed to a very thin coverlet.

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## CHAPTER II.

*Route to Marrah. — Seraqueb. — Aleppo. — Visit to the Grand Vizier. — Dissensions in that City between the Pasha and Janisaries. — State of the Turkish Government in Syria. — Departure of the Grand Vizier for Constantinople. — Manufactories at Aleppo. — Turcomans. — Curds. — Elmanas. — Plain of Antioch. — Course of the Orontes. — Towers and Walls of ancient Antioch. — Caramout. — Beilan. — Scanderoon.*

MAY 9. — As we decided to make two days' short journey to Marrah, instead of one, which would be of twelve hours, we did not leave Hamah till half-past ten in the forenoon. Our route was in a north-westerly direction, having the Orontes on our left: on the west side of the river was the conical village Chasde. Soon after quitting the

town, the traces of cultivation began to languish, and we saw nothing but fine pasture land, covered with numerous flocks of goats and sheep, and camels, belonging to the Bedouin Arabs, who had small encampments in the neighbourhood. From Hamah, the Orontes takes a westerly direction; then to the northward, and in less than three hours we again joined the river, its course in this part being to the north-west; here we observed several fragments of walls, which were, we imagined, formerly aqueducts for wheels. At two, P. M., we passed a ruined mill on the river, running here to the south-west, and entered on a fine plain, which only required the plough to render it very productive, then leaving Zuckar, (at some distance on the west side of the river,) and afterwards the conical village of Ziat on the left, we arrived, in a most heavy hail-storm, at Scheikhoun, and took up our quarters in a room in the Khan: we were escorted from Hamah by ten Delhi, the regular cavalry of the country. Khan Scheikhoun, about which there are a few houses, is situated on the south side of one of the many circular heights, which we observed this day; and from their regular appearance, and from the circumstance of their being isolated mounds in an extensive plain, we judged them to be artificial.

May 10. — At seven this morning, with an escort of five horsemen, and in company with five Delhi, who were conducting a sum of money to the Grand Vizier from Hamah, we continued our journey. This treasure, it seems, consisted of five or six purses, which Ali, governor of the province of Aqqar, north of Tripoli, has sent to the Vizier, with the hopes of gaining his interest, and afterwards the Pashalic of Tripoli. Our route was rather to the eastward of north. After ascending a gentle acclivity, we proceeded across a large plain, whose exuberance in wild herbs and flowers sufficiently announced the fertility of the soil. We passed several Bedouin camps with their flocks. On the road we observed many deep cisterns, and near them a small portal with an architrave of Greek work. A little to the eastward of the road, at ten, we passed the well of Mar-Hattar, having deep and excellent water: half an hour beyond this, was the ruined village Hennach,

on the left. A little before eleven, on one side of the road, we saw in a field a sarcophagus, with a lid on the top: in this place were scattered several large stones; and we observed the foundation of buildings, and several deep cisterns. At half-past eleven we arrived at Marrah, and were entertained at the house of the chief writer of the place. Marrah is a large village: the houses are built of stones, badly put together; but the Khan is really a magnificent building; it consists of most excellent masonry, with a mosque and bath. The dome of the former is covered with lead, as well as the colonnades, which are on the four sides of the building. Near the Khan is a square minaret, of the same good kind of architecture as the Khan itself. In the court of the mosque, we observed from without, (for admission was refused,) a dome supported by eight pillars of the architecture of the lower Greek empire. Not far from the Khan, is the house of an individual, which has a gate of stone: it is of a grey colour, and on the outside is ornamented with crosses and flowers, in the style of the early ages of Christianity. The projections at the top and bottom are six inches in diameter, and let into sockets made to receive them; the door itself is eight inches in thickness: this door is in constant use, and easily moved by a single person. The Khan is on the east side of the village.

May 11. — At six we commenced our route, with an escort of three horsemen, and shortly after seven, we passed on our left the ruined villages Edanah and Gezasde: on the right of the road there were fragments of pillars and sarcophagi: in three hours we passed the Khan Sibbit. An hour before our arrival, we were informed by some travellers, whom we met, that there were several Arabs on the road, and that yesterday a horseman from the Vizier's army was killed by them, we therefore waited for the escort of the Khasne, or Treasure, as they were far in the rear, that we might form a respectable body for our defence. before our arrival at Khan Sibbit, twenty horsemen, armed with muskets, presented themselves from behind a small hill, on a sudden, and would no doubt have attacked us, had we not been so formidable a party; they therefore



saluted us, and said, that they were only seeking a camel, which had been stolen from them by some other Bedouins in the neighbourhood. The Khan Sibbit is a square inclosure, and fortified with small round towers at the angles. Instead of following the usual route to Surmeen, we accompanied the Khasnè to Seraqueb. On our left we saw the distant village of Daddeer, chiefly inhabited by Greeks; on our right was Masdebsee and Murdeer: to the westward we saw Kafr Jeubass. Half way between Khan Sibbit and Seraqueb, we passed several large cisterns to the right of the road; and, in five hours from Marrah, arrived at Seraqueb. Our journey this day was over uncultivated ground, the soil of which, in general excellent, was occasionally intermixed with rock, but more so on the left than to the right: a few olive trees varied the dull uniformity of the scene. Before we arrived at Seraqueb, our Tchocodar went forward to provide us with an apartment. Having dismounted, we had no sooner entered the room that had been set apart for us, than we heard a dispute below, between the people of the village and the escort of the Khasnè. We immediately went on the terrace of the building; the Delhi were abusing, in the Turkish language, and in the most violent manner, the Aga and the people who accompanied us. One of the horsemen presented his musquet to the Aga, exclaiming, "Are the English infidels (Djaourler) to be entertained in the best apartment, and we, the soldiers of the Vizier, with his treasure, to be excluded? Let the English dogs go where they please, we will have the apartment." The chief of the Delhi then ascended, with others; and, as we saw these ruffians were determined to gain their point by force, we decided to mount our horses, and continue our journey. Surmeen is directly west of Seraqueb, and about two leagues distant. Soon after our departure from Seraqueb, we saw the villages Ervis and Benish at some distance on our left; and, in two hours, we passed several Bedouin encampments; one of which, consisting of thirty-five tents, was immediately on the road. From Seraqueb we crossed a long plain, of two hours and a half, in a northerly direction; then a low ridge, which separates a second plain from the first.

We passed this, and in two hours arrived at Khan Touman, only a short distance from Aleppo. The country between Seraqueb and Khan Touman is of a reddish soil. Near the Khan, which was built by Touman Bey, the last Mamaluke Caliph of Egypt, is a small village of conical houses ; to the south of the little height, on which is the village, runs the river Coick to the west, then to the southward : here there is a canal, on a higher level, to conduct the water from this river into the Khan. We pitched our tent in the village, where we determined to pass the night.

May 12. — At six o'clock we proceeded across some rocky heights, a little to the eastward of north, leaving our baggage to follow us : in an hour and a half we arrived at a small stone building, with a cupola, where we found Mr. Barker, who had come hither to receive us.

May 13. — This morning we proceeded, in a large cavalcade, to pay a visit to the Vizier, who was without the town, in a convent of Dervises, very beautifully situated. We were first introduced to a great personage, (brother-in-law of the Vizier,) who was sitting in the apartment of the Reis Effendi : after pipes and coffee, came the Reis Effendi himself. He speaks French fluently, and had accompanied the first Turkish embassy, in capacity of secretary, to England. In a few minutes, it was announced that the Grand Vizier was prepared to receive us ; and we were ushered, with all due form, into his apartment. He appeared about sixty years old, with a long, grey beard, and has lost his left eye, by a blow from a Djerid, in his youth. It seems that Aleppo has of late been in a continual state of ferment and rebellion ; the Pasha and the corps of Janissaries being constantly embroiled with each other. The Janissaries, though formerly a respectable military body, are a set of persons who, under pretence of forming the garrison of the place, exercise trades and professions, oppose the extortions, and even the just claims of the Pasha. At Tripoli, the Pashas have been frequently expelled by the power of the Janissaries. At Aleppo there are more than twelve thousand Janissaries ; and their chief officers, now the Vizier is arrived, have

taken refuge in the Desert,\*fearing his determination to punish them. When the presence of His Highness is removed, there will be as much tumult and commotion as ever.

The weakness of the Turkish government cannot appear in a stronger light than in the province of Syria, almost the whole of which is held by governors, in a state of rebellion; who have the resemblance, or so great a reality, of power, that the forces of the Porte are not deemed adequate to subdue them. The mountains of Libanus, and part of Anti-Libanus, belong to a family wholly independent of Constantinople. Dgezzar, building fortifications, and establishing himself as a little prince, bids defiance to his enemies: the people of Tripoli depose and confirm whom they please, as their governor. Between Damascus and Aleppo one village is at war with another; some, profiting by the extortions of an Aga, espouse his cause; while the body of the people, exhausted by continual oppressions, will not allow him a residence amongst them. This have we seen at Hems, Hamah, and the villages adjacent. On the gulf of Scanderoon, Kutchuk Ali, (Little Ali,) of Paias, (a wretched, inconsiderable town,) with two hundred followers, has been a declared rebel, and the cause of the most serious alarm to the government, for forty years: he allows no one to pass through his territory, without exacting an enormous contribution. If a ship anchors before Paias, he endeavours to make the crew prisoners, to take possession of the ship, and demands a ransom for the people. The Dutch consul at Aleppo, (Mr. Masseyk,) on his return from Constantinople to that city, while passing through the country of Kutchuk Ali, was seized by order of the tyrant, and confined eight months in chains, until he could procure a sufficient sum for his release. This Pasha is without money, and has but a handful of men; yet the Vizier, with three thousand troops, on his return through Asia Minor, is obliged to make a great detour, in order to avoid too near an approach to the domain of this rebel. The caravans coming from Asia Minor to Aleppo are compelled to go a journey of fifteen days out of their route, that they may not pass through the territory of Ali.

Saturday, May 14. — This day we made several visits to the Jews and Frank merchants, who have taken up their residence at Aleppo ; and, in the afternoon, paid our respects to Ibrahim, Pasha of the district, an old man, and formerly a farrier in the town. Yesterday there was much rain, and the climate cold, as in England.

May 15. — This afternoon we were conducted to the castle. There was some difficulty in obtaining admission : the Pasha had said, that, in order to see the armoury, we must make particular application to the Reis Effendi. The secretary hesitated on this important point, told the messenger he would talk to the Vizier on the subject, who gave orders to the Aga of the castle that we should be received. It is situated on an artificial height, towards the north-east part of the town, and is nearly of a circular figure. The outer slope, from the summit of the hill to the bottom of the ditch, has been covered with masonry. The ditch is about sixty feet wide, and has a counterscarp twenty feet high, formed partly of the natural rock, partly of masonry. The outer circumference along the edge of the ditch is nearly three quarters of a mile. The entrance is on the east side : the perpendicular height of the hill may be one hundred and twenty feet, from the bottom of the ditch. The passage is supported by arches, substantial, well-built, though in a very tasteless manner. After having passed through three gates of solid iron, half an inch in thickness, we arrived at the interior of the castle ; and were immediately conducted, to use the words of the Reis Effendi, to “ *the inexhaustible treasury of Aleppo.*”

We entered a large well-built hall, arched and supported by pillars, in which we literally saw nothing but a few arrows, damaged sabres and musquets ; a few dusty cuirasses, and some rusty iron helmets, probably used in the time of the Crusades : these, with some other rubbish, and wooden shovels, &c., composed the whole contents of the armoury. Every thing that relates to fortifications or warlike implements the Turks make of the utmost importance : they imagine that the Franks are spies, that they wish to take plans of their military works, and they show a ruined tower open on all sides, and without

any defence, with the greatest caution and jealousy. The walls of the castle are about sixteen feet high; and in a very decayed state: they are certainly mounted with cannon, but there is not a single gun on a carriage in the castle; besides, the Turks have shown the greatest economy; for in many places one cannon has been divided into two, and placed in different parts of the rampart: the old guns scattered about the interior of the castle are in general of a small calibre; and perhaps all of them are not unserviceable. Near the entrance a gun with a bore five inches in diameter, is pointed through a loop-hole two inches in width. The castle is completely filled with houses, and quite a little town of itself: it is supplied with water by means of a well four hundred feet in depth. The water is raised by means of a reel, which raises one bucket, while the other descends: the reel turns round on a pivot, which rests on a small mass of masonry. The horse which works the machine, when the bucket arrives at the top, by a certain word from the driver, turns and continues his labour in a contrary direction. From the fortress is a commanding view of the town. There are many cypresses interspersed through the city, which, with the domes and minarets of the mosques, the neat appearance of the houses, and the gardens without, afford a magnificent prospect to the beholder.

May 16. — This day we visited the Reis Effendi, intending afterwards to pay our compliments to the Vizier: the latter, however, was so much engaged that the Reis Effendi requested us to defer our visit to the following morning. The head of Hussein, Aga of Antab, who was strangled on the fourteenth instant, by order of the Vizier, was exposed on the side of the road through the camp, for the satisfaction of the public. This Aga, it appears, had been extremely tyrannical and oppressive towards the people of Antab, and the town had been almost deserted on account of the avanias of the Aga. The Vizier had decided on his death; and it is curious to observe what methods the Turkish government is obliged to adopt in order to obtain the ordinary ends of justice. The Vizier sends a

full pardon to Hussein for his vexatious conduct towards his subjects ; he even entreats him to pass a few days with His Highness at Aleppo ; the Aga arrives with a train of six hundred followers : the Vizier invests him with a fur ; and treats him with every mark of distinction : he is fearful of seeing his victim in the camp, and applies for the interference of the Pasha of Aleppo, who prepares a sumptuous repast in honour of the Aga : the unsuspecting Hussein accepts the invitation, and repairs to the fortress, accompanied by very few of his domestics : in the midst of the entertainment he is seized by the myrmidons of the Pasha ; thrown into confinement, and three or four days afterwards is strangled. It was reported that Hussein suffered many torments before his death, with a view to extort a confession where his treasure was secreted ; he persisted, however, in an absolute denial of his riches, asserting to the last, that he was poor and greatly in debt. When the executioner arrived to perform his office, the Aga declared that the hour of his death was ordered by God ; that he died contented, and only requested that after his execution his face might be turned towards the holy city. Osman, Aga of Hems, is still with the Vizier, and it is supposed that for a large ransom he will obtain his release.

After our visit to the Reis Effendi, we made a pleasant tour on our horses through the gardens to the northward of the town : in the afternoon we walked to Bab-el-Nasr, (the Gate of Victory,) to examine a Greek inscription. It is at the angle of the wall, about five feet from the ground : the stone is so placed, that the writing is perpendicular to the horizon.

May 17. — This day the Vizier, with his army, began his march towards Constantinople. In the forenoon we made our visit of leave to His Highness, and afterwards joined the family of Mr. Barker in a garden close to the road along which would pass the grand procession of the Vizier and his suite : before noon his departure was announced by minute guns from the castle ; and shortly afterwards the procession moved forward in the following order :

A few Tatars with two streamers ;  
Some Delhi (the native cavalry ;)  
Tatars ;  
Fourteen led Horses ;  
A Corps of Delhi ;  
A four-wheeled Carriage drawn by eight horses ;  
Six Mules for the Tartrean ;  
The Vizier's Tartrean (a close carriage) ;  
Three Standards and two Tails \* ;  
Some Horsemen ;  
The Vizier.  
Two standards ;  
A Corps of Cavalry ;  
Four Camels ;  
Cavalry ;  
The Tartrean of the Reis Effendi ;  
Seven led Horses ;  
The Reis Effendi (smoking a pipe).  
Cavalry ;  
Three Standards ;  
A Band of Music ;  
Three Mules ;  
Tartrean of the *Defterdar* (Chancellor) ;  
Seven led Horses ;  
The *Defterdar* ;  
Three Mules ;  
Tartrean of the *Tufekgi Bashi* (Chief of the musqueteers) ;  
*Tufekgi Bashi* ;  
Six Standards ;  
Corps of Albanian Cavalry.

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\* One of the tails had been sent forward two days before.



The procession moved forward with very little regularity: there were not more than five hundred persons in the whole; and, though the Turkish dresses made a pompous appearance, and the fine trappings of the horses, and the horses themselves have great advantage on occasions of this kind, we were not impressed with a high idea of Ottoman magnificence.

May 18. — This day a courier was dispatched to Constantinople: he will arrive there in eight days, an unusually short journey\*: the Tatar even said, that he should be there in seven: the couriers are in general twelve days on the road between Aleppo and Constantinople, a distance of more than seven hundred miles: they have been known to reach the capital, several times, on the eighth day from their leaving Aleppo.

On our visit of leave to the Vizier, there was a mean dirty looking fellow sitting beside him and smoking: this man, it appears, was a Santon, and consequently with the Turks privileged to remain with the people of the first distinction, and to act as he pleases: during our conference, this reputed saint was employed in picking off the vermin from his body.

Since the departure of the Vizier, forty-three Janissaries, the principal rebels, having been proscribed, the Pasha has placed some troops in the castle, and is determined to prevent their return to the city.

May 19. — This afternoon we visited some of the best built houses in Aleppo, the property of Christians: they were constructed of a hard stone, and the workmanship excellent: they consist, with very little variation, of a square court with a fountain in the center, and a few trees and shrubs on one side of it. The apartments are on the sides of this court: some of them have fountains; are painted in very

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\* The reader will compare the journey of Cesarius. "In the time of Theodosius, Cesarius, a magistrate of high rank, went from Antioch to Constantinople, post; he began his journey at night; was in Cappadocia, 165 miles from Antioch, the ensuing evening, and arrived at Constantinople the sixth day about noon. The whole distance was 725 Roman, or 665 English miles." Gibbon, i. p. 83. — E.

gaudy colours, and have cushions and low sofas around them: the ceiling is in general extremely expensive, being adorned with a profusion of gilding: one room in particular, in the house of a man named Abdany, was very curiously wrought, and in a very superior style of workmanship: it had been finished fifty years, and the ornaments were as fresh, and in as good preservation, as if they had been the labour of yesterday. The rooms are high, and have a large painted window, at the top of which is a wide shelf, where it was formerly the custom to arrange large bowls with small cups in the intervals, the best workmanship of India: we saw three or four apartments fitted up in this sort of taste, now nearly out of fashion at Aleppo. Many parts of the square court, which in a summer evening is always much frequented, are paved with a variety of marbles, in Mosaic work: among other stones we observed pieces of porphyry, serpentine, and the *breccia verde* of Egypt.

May 20. — This afternoon we passed through a gate in the south-east part of the town, to the eastward of which are some extensive excavations, which may have been originally quarries. the entrance into them is at the bottom of the side of a rock; and on a level with the ground there are many intricate turnings within, and in several instances whole chambers have been filled up by the falling of the soil from above: there are circular shafts in different parts communicating with the surface of the ground for the admission of light and air. We returned through the gate of Antioch (Bab Antakie); a little above which, from a part of the town called Aggibar (or the Steep), we had a commanding view of the gardens and valley to the westward of the city. Close to this spot is a small mosque with a stone in its walls, having an inscription, much obliterated, yet resembling hieroglyphics.

Each Thursday, being the eve of the Mahometan Sabbath, the principal mosques are illuminated on the outside: the lamps are placed around the gallery of the minaret, and have a very pleasing effect.

May 21. — This day we set out at seven in the morning, and in two

hours and a half arrived at Heilan, a deserted village to the northward of Aleppo: at this place we pitched a tent. Our route was along a narrow valley, through which ran the stream of the Coick, watering a continued garden, chiefly of fruit trees, extending the whole length of the valley: on either side are rocky heights, which form an agreeable contrast with the verdure between them. About an hour from the town, is a small spring called Ain-el Tell.

The river Coick has its rise at Antab, three days' journey from Aleppo, to the northward. After winding through a plain above Heilan, its course is through the gardens along the west side of the town; then to the eastward, afterwards south, losing itself in a lake. The inhabitants of the city are supplied with water from two springs, about a quarter of a mile south of Heilan, and on the east side of the valley; and this by means of an aqueduct two feet wide, and running for a long distance parallel to the Coick, and fifteen feet above the level of that river: it enters the town towards the north-east. At Heilan is a small artificial height, and at the further extremity of an extensive plain, of a reddish soil, tolerably well cultivated, are two others, which though not so large, resemble those we have before observed on the road between Damascus and Aleppo. The water of the two springs near Heilan joins the Coick immediately at the head of the valley, about one mile from their source.

May 22. — This afternoon we visited one of the principal manufactories of the finest stuffs that are made at Aleppo: there may be fourteen or fifteen of these buildings in the town, with about one hundred looms in each: these stuffs consist of silk, and India cotton, and are ornamented with flowers worked with gold and bright-coloured silks in a very ingenious manner. Many of the patterns are striped, but though their stuffs are much esteemed by the Orientals, they are not in general well adapted to the taste of Europeans. The looms are worked by a man and two boys: one of the latter sits above the loom, and by the movement of the different threads he regulates the pattern: these three earn about fifteen piastres, or one guinea, in the week: the stuffs are two feet in width; and the three

workmen generally complete thirteen inches of the length of the stuff in a day. The Mahometans, as well as the Christians, are engaged in this manufacture ; though the Christian weavers are much more numerous than the others. A kind of velvet is also made here, besides cotton stuffs in imitation of India shawls, and knives and swords of a very inferior description. Not long since there was a glass manufactory at Aleppo, which has now ceased to exist on account of the smallness of the demand for that article : here is also a manufactory of soap.

A little after sunset this day the firing of a gun from the castle announced the execution of a Janissary, one of the proscribed, who had been taken the day before in a neighbouring village : it appears that the Pasha and one of his sons (the receiver of the customs) had made out the list of the Janissaries who had been marked as rebels, consulting, as usual, their own passion and caprice, rather than the real guilt or dangerous character of the individuals. The unfortunate wretch who was executed this day had given offence to the son of the Pasha, because he had offered an asylum to one of his debtors in a coffee-house, of which the Janissary was the proprietor ; this exasperated Mustapha (the receiver of the customs), and he was glad to embrace so fair an opportunity of revenge. The principal cause of the disgrace of Achmet Aga (one of the Chiefs of the Janissaries) was his having refused to present a fine Arab horse to the Vizier, which had been demanded from him by His Highness. The Aga was at the Vizier's camp, on the borders of the desert, before the battle of Matarea in Egypt : here the Vizier made the demand, with which the Aga refused to comply ; in consequence, the Aga was thrown into confinement, his horse taken from him, and he, no doubt, would have been strangled, had not one of the grandees of the camp undertaken to intercede in his favour : so that, after paying an enormous ransom, and losing his horse, the unfortunate Aga was released from his captivity, and returned to Aleppo. When the Vizier arrived here, Achmet, with several others, who had reason to fear the designs of the Vizier, fled from the town into the villages, and forty-three of

the most obnoxious were proscribed: Achmet Aga was amongst them.

At Aleppo there are three different parties, which continually occasion tumults and insurrection in the city: the Pasha and his party; the Janissaries; and the Scheriffs, the pretended relations of Mahomet. With the Turks every thing is decided by force; and according to their strength the Pasha and his troops, or the Janissaries, keep the people in subjection. These last, at Aleppo, amount to nine or ten thousand persons: originally, this body was intended as the regular armed force of the government; most of them, however, exercise trades and professions, and from certain privileges attached to the title they are extremely insolent and overbearing.

May 24. — In the afternoon we made an excursion on the outside of the town; which, including the suburbs, may be four miles in its circuit. The walls, which, from their remains, appear to have been of good Saracen architecture, are so much ruined, and confused with the houses, that in most parts it is not possible to discover them. On the south side is a deep excavation in a chalky soil between the walls of the town and the country, which seems to have been the labour of man: the bottom of this ditch is covered with plantations of artichoke.

Aleppo is surrounded, on all sides, by low rocky heights: the soil, except in the valley, which gives passage to the Coick, is, in most parts, intermixed with rock. The river takes its course west of the town, and the plantations of pistachioes, (a tree peculiar to Aleppo,) not requiring much water, or a rich soil, are, for the most part, to the eastward.

May 25. — The Turcomans are a wandering set of people\*, who, in the winter months, migrate from the northern parts of Asia Minor, and, during that period, occupy with their numerous flocks the plains of Antioch. They never pass towards the southward beyond the limits of

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\* The Turcomans live always in the field. Russell, i. 389.

the Pashalic of Aleppo. Their numbers, in Syria, seldom exceed five thousand. They return to a cooler climate at the latter end of April. In the same manner as the Bedouins, they are divided and subdivided into tribes and families. These also claim a right of plundering all, and treating them as enemies, who pass their territory, without seeking their protection, or acknowledging their sovereignty by a present. When their friendship is once gained, they are punctual in their engagements. They are remarkable for a fine, stout breed of horses; and the camel amongst the Turcomans, from the richness of the pasture, is large and fleshy, and very different from the meagre lank appearance of the camel in the Desert. The Turcomans are a numerous race of people: they extend themselves as far as Angora, in Asia Minor. The present chief of those in the neighbourhood of Antioch is called *Heidar Aga*, of the family of Moursal.

The Kurds\*, like the Turcomans, lead a pastoral life: in Syria they occupy the mountains between Aleppo and the sea; and never pass farther to the southward than Antioch. Their number amounts to between four and five thousand. The Kurds have villages amongst them, though in summer, like the Turcomans, their ordinary residence is under tents. These also exact a tribute from travellers, though their faith once plighted in your favour, you need never suspect their sincerity. Their women make a coarse sort of carpet, which is tinged with different colours. The reigning chief of the Kurds near Aleppo is named *Cossum Aga*, of the family of Ommou.

May 26.—The Arabs, who in general conduct the caravans from Aleppo across the Desert, are of the tribe of the Anizes: their chief, *Ali-Abdallah*, is of the family of *Mehamma-el-Fordal*. Mr. *Masseyk* mentioned a tribe of Arabs, called *Sleyle*, who are mounted on

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\* The Kurds inhabit a great part of Amanus, and the neighbouring mountains; and subsist chiefly by plunder. Some of them are employed as reapers about Aleppo.—*Russell's Aleppo*, ii. 340.

asses, and carry guns, with matchlocks. They are excellent marksmen, and live almost entirely on antelopes: they eat the flesh of the animal, and clothe themselves with its skin. They follow caravans, in their journey across the deserts near Aleppo, and supply them with antelopes.

May 27. — A few days since, we received information from Alexandretta, that Georgius Bess, the minister of the young prince at Dgebail, had, according to his promise, sent us the stones, which are found in the neighbouring mountains. At Aleppo there is very good fresh butter, which is brought from Armenia: The butter is preserved in *dibs*, or in honey\*: the butter is pressed down in the case which contains it, and covered with the liquor; and, even twelve or fourteen months after its arrival, it is as sweet and well-tasted as it made but yesterday.

There have been some partial attacks of the plague at Aleppo within these few days; but as yet there are no apprehensions that it will become general.

May 28. Friday. — This afternoon we rode to some very agreeable gardens westward of the city. The river Coick, taking its course in this direction, enlivens the verdure, and renders the little kiosks, or pleasure-houses, in the midst of them, cool and grateful in the extreme. The Pasha, it appears, not content with preventing the proscribed Janissaries from entering the city, is searching for them in the different villages in the neighbourhood. The Pasha's force at Aleppo consists of three thousand horsemen, most of whom are encamped under the walls. The expence of these, with the maintenance of his household, is so great, that it is thought, from his poverty, he will not long hold the government of the city.

May 29. — The streets of Aleppo are paved, for foot passengers, on each side; and the bazars, in general, are arched with stone, or

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\* Dipse is applied in the East both to date-honey and raisin-honey. Compare Shaw, p. 143. and p. 339. In the latter sense it is used in Genesis, xliii. 11. "Carry down to the man a little balm, and a little dipse." Shaw, 339. — E.



covered with a roof of wood. They are neither so large nor so well built as those at Damascus; neither is there a display of so much wealth and commerce at this town as at the other. The mosques of Aleppo, though few, are, in general, of a good architecture, consisting of a square court, surrounded by a colonnade. The mosque itself is a square building, having a cupola for its roof, (about forty feet in diameter,) which is covered with lead. The Minaret (or steeple) is light, and of well-constructed masonry. Most of the houses are surmounted with domes, and small cupolas, which, from their disposition, are not elegant, though they give to the interior a noble appearance. The khans, and dwelling-places for the merchants, consist of a large square court, paved, with two arched colonnades, one above the other, along the four sides of the building. The spaces between the arches of the upper colonnade are blocked up with masonry. This part is converted into dwelling-places, while the corridor below furnishes magazines for merchandise. In the middle of these khans there is generally a mosque, surmounted with a cupola. The masonry of the whole is extremely neat and substantial. The Frank merchants and consuls have their houses in khans, which are always shut up in the evening. At Aleppo the shops are closed before sunset: the people retire to their houses; and, after the evening prayer, not a person is seen, nor a voice heard, to disturb the stillness of night.

June 1. 1802. — Yesterday Mr. Laurella, our late companion, returned from the camp of the Vizier, whither he had been to transact some business with His Highness. When the Vizier approached Antab, the inhabitants, having understood that Achmet Aga, son of the Pasha of Aleppo, had been named, as successor to their late governor, threw stones at some of the messengers of the Vizier, which even reached the tents of His Highness himself. They showed also other marks of discontent: the Vizier, in consequence, ordered several to be imprisoned, loading them with chains, and rewarding their mutinous activity with thirty strokes of the bastinado on the soles of their feet: two of the ringleaders were executed. The

Vizier had contrived to secure the treasures of the Aga, who was strangled at Aleppo, which, for the most part, were sold by public auction in his camp. Even the jewels and trinkets of the women were disposed of. Two of the most refractory rebels of the party of the late Aga, one of them the Tufekgi, or chief of the musqueteers, were strangled by his order. During his stay at Aleppo, the Vizier sent troops into the mountains to the westward, to seize the chief of the Kurds. These fell in with a party of the mountaineers, whom they attacked, but with little success; for they were soon compelled to retire and fall back on Antab. The Vizier made a second attempt, which was equally ineffectual as the first. At present he is not accompanied by more than one thousand followers.

June 2. — During our stay at Aleppo, the thermometer, in a cool room, was generally at 74°, and the wind westerly, in the day blowing fresh: at present there is no dew.

June 3. — At six this afternoon, after having taken leave of our friends at Aleppo, we proceeded on our journey for Scanderoon. Our caravan consisted of seventeen animals, mules and horses. At nine we passed Khan Touman, W. S. W. of Aleppo, then took a westerly direction across uneven ground, until eleven, when we halted near a well immediately on the road. In this spot were several cisterns, small hillocks of earth, and many cut stones, which induced us to imagine that this was once the site of a town. Indeed the place is called *Kafr Joum*. We had with us a firman from the Pasha of Aleppo, desiring the Sheiks of the different villages to supply us with whatever we might require; besides an escort of horsemen as a guard. At Khan Touman, we were told, there have been attacks of the plague.

June 4. — At six A. M. we continued our journey in a westerly direction, and a little before nine passed a ruined village: our road then led to the southward of west, across a very extensive plain, in a good state of cultivation: at ten we arrived at the small village Zedany, where there are many cisterns, and a small circular height, on the

east side of the place, apparently artificial : one hour beyond is Ramadan ; and at noon we arrived at Maat-mishereen. From Zedany to this place our route was nearly in a westerly direction : in these different places we have heard of a few persons having been attacked by the plague. We proceeded over some rocky, uncultivated ground, to the north-west, and in less than an hour crossed a plain in a northerly direction, which is well cultivated, and where there are many plantations of olive trees ; here are also several artificial heights. We traversed this valley in its breadth : it runs east and west ; and on the south side is a well. We entered the mountains ; and after passing a very craggy road towards the east of north, we encamped in one of the most wild romantic spots that can be imagined, near a spring of fresh water, under a rock, and shaded by a single fig-tree. This fountain is called *Ain-el Razee* : it is encompassed on all sides by rocks, with scarcely any verdure, except in the little cavities, and separations between them. At our entrance into these mountains we passed the small village Ashat on our left, built on the summit of a circular, isolated rock, which is so rugged and abrupt, that one would think it inaccessible. In the early part of this day's journey, we observed several ruined and abandoned villages : the soil of the plains was of a reddish colour, and in the large plain, before our arrival at Maat-mishereen, extending south, as far as the eye could reach, we remarked an extraordinary degree of cultivation.

June 5. — At five A. M. we continued our route in a north-west direction, over very rough mountains, in several parts of which we were obliged to dismount ; and in two hours we arrived at a large village, called Elmanas, on the south side, and near the head of a long valley, extending from the east to the westward. In this plain are several artificial mounds, similar to those we have often observed in the most level parts of the country : on the north side of the valley is the village Bayardes ; and on the mountains above Hosereè, in this valley, are a quantity of olive-trees, vineyards, and orchards of pomegranates. Elmanas is in a very beautiful situation, and surrounded on all sides by rich gardens ; but unfortunately it is now visited by the

plague. Here we passed the high mountains bounding the plain to the northward, and continuing our road still to the north-west, we soon came in sight of a most magnificent and extensive prospect, consisting of an immense plain, bounded to the north by very lofty mountains. Across the plain flows the Orontes, making a very serpentine course, and entering the valley from the south-west. We descended the mountains, and a little before ten arrived at Salkeen, on the south side of the valley, but far separated from the river, by a ridge of heights running between them: here we were presented with a large piece of snow, which the inhabitants had procured from the neighbouring mountains. We sent the Pasha's firman to the Sheik of the village, which was worded in such particular terms, that he thought proper to accompany us himself, attended by eleven horsemen. We soon entered the plain, and after passing a small encampment of Curds, we joined the banks of the Orontes. Their tents were in general of coarse black cloth, and the walls of reeds, formed into matting. This plain, we were told, in the winter is entirely covered with the numerous tents of the Turcomans, which circumstance renders the road very dangerous and insecure. Towards the north side of the plain, we observed a lake about a mile distant from the Orontes: it is called Bahr Jagira, is formed of several small streams from the neighbouring mountains, and communicates with the river. After passing over an uncultivated plain, covered with thistles, fertile enough, if we may judge from the exuberance of the weeds, we pitched our tents on the east side of the river, and close to a stone bridge of four arches, called Geseer Hadeed: this bridge has gates, coated with iron, so that it still claims, and retains its antient appellation of "*The iron bridge*," Geseer Hadeed in Arabic. The river through the plain of Antioch, part of which we had just traversed, is rapid, and in general about thirty yards in width: in the beginning of July it is fordable in many parts. On the west side of the bridge is the village of Geseer Hadeed, consisting of about twenty houses of mats, inhabited by Curds, and tributary to the Moutsellim of Antioch.

June 6. — A little after five A. M. we passed the bridge, and continued our route in a N. N. W. direction, across an uncultivated plain, in which we observed two villages on our left, one on an artificial height, the other on the top of a hill. Travelling to the W. S. W., along the south side of a plain, bounded to the north and east by lofty mountains, at a quarter before nine we arrived at Bab Paulos, one of the antient gates of the city of Antioch: immediately within, is a clear spring of excellent water, shaded with trees. A mile before we arrived at the gate, we observed the remains of pavement: thence, to the distance of nearly six hundred yards, is a paved road, having on either side most pleasant gardens, abounding in all the fruits of the country. This road continues to the entrance of the present Antioch, about half a mile distant from Bab Paulos: we passed through the town, crossed the stone bridge towards the western extremity, and at half-past nine pitched our tent near the road to Beilan, and immediately on the bank of the Orontes.

The plain of Antioch, through which was our route both yesterday and to-day, is nearly of a square figure, each side about twelve miles in its length: it is bounded on all sides by lofty mountains: those towards the north are the highest. Immediately under these heights is the lake, which is nearly thirty-five miles in its circuit: there are several small islands scattered over its surface. The general direction of the Orontes through the plain, though its course is extremely irregular, is from south to north; then it enters the narrow plain of Antioch, and flows to the westward, but close to the town: here it is very rapid in its course. In many places the water has been raised to different levels, to work corn-mills, or to turn Persian wheels; some few of which there are at Antioch similar to those at Hamah, though by no means of so magnificent a construction: the wheels themselves indeed are well made, and at least thirty feet in diameter: the conduit for the water is merely a wooden trough, placed on a wall a few yards in length, and of very bad work in appearance.

At present the plague rages at Antioch; and there have been frequent instances of thirty, and once thirty-nine deaths in a day: already

upwards of one thousand persons have perished. Elias, a Christian, to whom we presented a letter from Mr. Barker, made us a visit at our tent, and told us that in consequence of the infection, he had long since cut off all communication with the inhabitants: he was extremely civil, and undertook to supply us with whatever provisions might be required. We had also two letters for the Moutsellim of the town; one from the Pasha of Aleppo, the other from Mr. Barker: these we sent to the governor, who immediately presented us with a sheep.

June 7. — Antioch (now called Antakiè) is situated on the south bank of the Orontes, and at the foot of some very abrupt lofty mountains, part of which was once included within the walls of the city: its length was about three quarters of a mile, and greatest breadth seven or eight hundred yards. The walls which now exist, though much ruined, mark the antient boundary of Antioch: they were built since the introduction of Christianity: the form of them is nearly of a rectangular figure; of the longest sides, running north-west and south-east, one confined the town on the plain, the other passed along the ridge of precipices above: the short sides were partly in the plain, partly along the slope of the mountains. Though there may have been several sally-ports in different parts of the fortification, it does not appear that there are more than five principal gates to the city: that towards the north, Bab Geniun; the present Bab Paulos, to the east; Bab Hadeed, leading to a deep ravine on the south; a fourth called Bab Lataquie, on the west side; and the fifth, in the north-west angle of the inclosure of the city, called Bab-el-Geseer. The walls are about twenty feet high, and flanked with square towers at intervals: they are built of an excellent hard stone, of which the surrounding mountains are composed, much resembling the stone of the temple of Balbec. The workmanship of the whole is exceedingly good, and in many parts courses of brickwork are introduced between the masonry. In the towers there are in general three floors, one above the other; and the two upper are supported by arches of solid brickwork. The height of the walls along the slope of the mountain is



regulated by the direction of the ground. Towards the east angle of the south side there is a deep ravine, formed by two precipices, almost perpendicular; and so anxious were the people of Antioch to place themselves in a complete state of security, that along the ridges of these heights, though in most parts absolutely inaccessible, they have continued their fortifications, and closed the ravine (about twenty-five feet wide) with a solid wall, the greater part of which is still in existence, and was upwards of seventy feet in height. On the north side of the mountain are many excavations and niches in the rock: some for catacombs; others have been formed after the Christian æra, and by the addition of masonry have served as places of devotion: these are on the east side of the deep ravine. Without the gate Bab Hadeed, on the west side, is a bridge of five arches across a valley. The piers are of the natural rock, with arches of masonry turned over them: in many parts, which are not sufficiently inaccessible from their steepness, are the remains of a ditch, on the west side fifty feet in width, and fifteen in depth. On the highest part of the rocks within the fortifications, and rather nearer the west than the east side, is a most magnificent and extensive view. To the east is the great plain of Antioch with its lake, bounded by distant mountains; the Orontes, winding through the plain in front of the city; the high mountains of Beilan; the sea in the south-west; Mount Casius; the irregular valley covered with vineyards behind the heights of the city: these are the chief objects which strike the beholder from the highest point of the antient capital of Syria. Mount Casius is of a conical form. The Orontes, after passing Antioch, takes its course between some low mountains north of Mount Casius; and discharges itself into the sea, about six leagues from Antioch. Antakiè occupies about one-fifth part of the antient city, and is situated towards the western extremity of the walls: the houses have sloping roofs, are covered with tiles, and built in a very slight manner. There are fifteen minarets at Antakiè, and though the place is not extensive, it is considered a populous town, containing perhaps four thousand inhabitants: it is



governed by a Moutsellim, tributary to the Pasha of Aleppo. Much cotton is manufactured here, which is grown in the neighbouring villages; grapes are also dried and preserved, and much wine is made by the Christians; there are also many tan-yards on the banks of the river. The bridge is at the west end of the town, and consists of four arches. The tiles for the roofs of the houses are made at Antakiè. This forenoon a messenger arrived from Mr. Barker at Aleppo, who mentions in his letter, that in consequence of several recent attacks of the plague, his family had determined to close their gates, and cut off, for the present, all intercourse with the inhabitants.

June 8. — At five A.M. we continued our route, accompanied by five horsemen of the Moutsellim of Antioch. About half an hour from the place of our encampment, about twenty more joined us on the road, saying, that they were the guard of the Moutsellim, and that they expected a present. We offered them four piastres (six shillings). As they were not contented with this, we took leave of each other without any further ceremony. Our route was across a plain, towards the N.N.E. for five hours, until we arrived at a fine oak-tree, near the entrance of the mountains of Beilan. At half-past ten we arrived at Khan Caramout, where there is a narrow pass, and a small village of mountaineers, who claim a tribute from every traveller or caravan they meet. They mount about a hundred horsemen; and when they are not satisfied with the liberality of passengers, they proceed to violence, and make no scruple to plunder them. As soon as we arrived, a few of these ferocious robbers appeared, and attempted to stop our caravan, which preceded with the baggage: however, the leader of our escort explained to them that our caravan might pass, and we would pay the customary tribute. We sent for the chief of these mountaineers, and drank coffee with him, and a large circle of his people, under the shade of a plane-tree. After some little conversation, we gave him seven piastres, and took our leave, although the chief and his party did not appear well contented with the present; however, as we had drunk coffee with him, he did not openly object. From hence we were accom-

panied to Beilan by two of the Caramout horsemen. At Caramout the Turkish language only was spoken. One man of the whole party could converse a little in Arabic. We now continued our route to the northward, over very lofty and picturesque mountains, covered with the arbutus, fir-trees, woodbines, myrtle, and innumerable fragrant shrubs, regaling us as well with their charming odour as their beautiful appearance. Soon after Caramout we passed on our left a castle, situated on the top of a precipice, in a most romantic situation, called Bagras; close to it is a village. Half an hour from Caramout we joined a paved road, which leads to Beilan; and in winter must be very useful, as, on account of the rains, and the nature of the soil, the ordinary road must be impassable. After crossing these rugged yet noble heights, we arrived at Beilan, in three hours, from Khan Caramout. On passing through the plain between Antioch and the heights of Beilan, the lake of Antioch was on our right, leaving a space of two miles between it and the mountains. We passed several little streams, which, if the country was properly cultivated, would assist to fertilise the soil and render it extremely productive. The earth appears black, and of an excellent quality: some parts were cultivated, and the people were employed in taking in the harvest. About three hours from Antioch we passed a small camp or village, of fifty tents, belonging to the Curds, who plough and sow the ground in the neighbourhood. One hour from Antioch there is much marsh land; and there is a small river called Kara-sou, (or "Black water," in the Turkish language,) which discharges itself into the lake. This appellation is derived from the black stones at the bottom, which give a similar appearance to the water. Khan Caramout is the Khan of "Black Myrtle," so called from the quantity of that kind of shrub in the neighbourhood. Beilan is situated on either side of a deep, narrow, and elevated valley: a stream from the mountains above, rushes through the middle of the town. There are three or four aqueducts across the valley, which are still in use, and seem to be of antient construction. The houses are built of stone, with flat terraced roofs; and placed on the steep slope

of the mountains, intermixed with a variety of trees: they form a most agreeable prospect. From Beilan to Scanderoon the descent from the mountains to the sea, in a northerly direction, is very striking: the heights are lofty, picturesque, well covered with wood, and a great part of them planted with vines, disposed in the neatest order, and cultivated with the most careful attention: for the caravans, the distance between Beilan and Scanderoon is three hours. We halted more than two hours at Beilan, and at half-past six arrived at Scanderoon. This wretched town consists of a few houses, and is absolutely built in the marshes; and so impracticable is the ground, that there is only one road by which it can be approached. The marshes extend on all sides, more however to the west than to the eastward: the reeds that grow in this swamp afford nourishment to the buffaloes; and in some parts, where the land will admit, it is cultivated: and here we saw some fields of very indifferent barley, the first time we had seen this grain since our arrival in Syria. It seems that at Scanderoon the sea continually retires, and the marshes increase in proportion. About a century ago the line of shore was a mile more inland than at present, as may be seen from the fact of a ruined square building of stone, where there are iron rings, to which boats and small vessels were formerly attached: indeed one of the merchants mentioned, that in the space of ten years the beach had so advanced into the sea, that in a spot where there was formerly water, there is now a magazine for merchandise. The town is chiefly inhabited by a few Greeks, and some Turks, who find an interest in remaining there on account of the arrival of shipping at the anchorage. Here is a neat Greek church, and amongst the tombs we remarked seven of Englishmen, with Latin inscriptions, who had fallen victims to the unhealthiness of the situation. Few persons escape the malignant fever, which constantly rages there in the summer, occasioned by the excessive heat of the sun, seldom relieved by sea-breezes, and the noxious vapours from the surrounding swamps. There are three European agents now resident at Scanderoon, two French and one Italian: their ghastly pale appearance sufficiently marks the black influence of the climate.

The ignorance and imbecility of the Turkish government cannot be more strongly marked than in the position of Scanderoon. This is one of the finest bays in the world : the marshes might be drained and cultivated ; and were the town removed to the heights, about half a mile from the beach, the inhabitants would breathe a purer air, and merchants might be induced to reside there. In many instances ; however, under the impotence of the Ottoman government, where the smallest exertion would establish good order and prosperity, all is misery and confusion : only three hours' distant from Scanderoon is the town of Paias, groaning under the tyranny of Kutchuk Ali, whom the Porte is too weak to subdue : ships dare not anchor near this town, fearful of being seized by the rebel ; he also plunders the caravans that pass through his territory ; and thus commerce is obstructed on every side. Scanderoon may be considered the port of Aleppo ; and though the road between them is so much frequented, we experienced more difficulty and impertinent conduct from these uncivilised inhabitants, than in any of our former journeys in Syria. In the village of Salkeen, and in the mountains above, pistols were fired across our road, and some armed ruffians extorted our money, claiming the right as a Caphar, a tribute from the Franks. At Antioch, Caramout, and Beilan, we met with the same sort of treatment, although we had strong firmans, and letters from the Pasha of Aleppo. From Beilan to Scanderoon we were accompanied by two horsemen of the Pasha ; and although we had continually an escort, the ruffians on the road made no scruple of showing their impertinence. Scanderoon is tributary to Mustapha, Pasha of Beilan, who maintains a small band of troops to exact tribute from caravans and travellers. After supping with the Imperial agent, we went on board the brig Mentor, lying about a mile distant from the town. We were happy to find ourselves independent, and in our own ship, relieved from the impositions and villainy of Syria : we had been exposed to dangers arising from the plague, earthquakes, plunderers, and suspecting Agas ; and it may be readily concluded that we rejoiced not a little at our emancipation.

A  
LETTER TO THE EDITOR  
ON  
A REMARKABLE EGYPTIAN BASS-RELIEF,  
INSCRIBED WITH  
GREEK CHARACTERS,

TOGETHER WITH A POSTSCRIPT, CONTAINING  
SOME OBSERVATIONS UPON OTHER EGYPTIAN ANTIQUITIES,  
BY EDWARD DANIEL CLARKE, LL.D.

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MY DEAR WALPOLE,

THE custom among the *Greeks* of inscribing upon their γράει the names of the persons represented, (which characterised the works of *Grecian* artists, from the earliest ages until long after the period of the *Roman* power,) was also common among the *Egyptians*. In the representation transmitted to you by Mr. *Wilkins*, of an antient *Athenian* Tripod Chalice in my possession, you have a remarkable instance of this practice; the names of all the principal *Heathen* Deities being there inscribed in letters which were afterwards gilded; and the gilding remained as fresh when the vase came into my possession, as if it had been recently applied. With respect to *Egyptian* antiquities, there are few documents which afford more illustration than the *Apocalypse*; because the uninterrupted train of symbols there enumerated, are, as to their prototypes, so evidently *Egyptian*. Indeed the language of the book itself, and the peculiarity of its phrases and idioms, remarkably distinguish it from the other *Greek* writings of the New Testament; and in every instance, if we trace the discrepancy to its origin, we must have recourse to *Egypt*. In that book we find allusions to “written names” upon the foreheads, or above the heads, or upon the thighs of figures; a practice common to the two countries both of *Greece* and *Egypt*. The image of the *Beast* rising out of the sea, is,

for example, described \* as having “UPON HIS HEADS THE NAMES OF BLASPHEMY.” In the vision of the personified appearance of idolatry †, the woman is represented as having “UPON HER FOREHEAD A NAME WRITTEN.” The rider of the *white horse* ‡ had “A NAME WRITTEN WHICH NO MAN KNEW;” also § upon his *vesture*, and upon his *thigh*, “A NAME WRITTEN:” all of which passages are so many allusions to the antient custom of inscribing the consecrated idols with the names of the deities. The *Jewish* High Priest, consistently with this practice, wore the ineffable name of *Jehovah* upon his forehead. Among the antiquities discovered in the sepulchres, near the Pyramids of *Egypt*, are sometimes found a sort of *tablets* made of a *whitish stone* ||, containing, within a cavity, the carved image, in bass-relief, of some idol; the name being inscribed in *Hieroglyphics*: but I possess one of so curious a nature, that its description here will show how intimately the customs of the most antient heathen nations corresponded with the allusions made to those customs in the *Apocalypsc*. These *tablets* appear to me to have been used as portable tabernacles after the manner of other *painted tablets* in *Russia*, which the inhabitants of that country still worship under the name of *Obraze* or *Bog*. That to which I allude, is of *white* or *grey limestone*, five inches and a half long, by two inches and a half wide. It came from *Egypt*, with others of the same nature, excepting that the characters upon them were *Hieroglyphics*; whereas the characters upon this *tablet* are *Greek* letters; and they protrude in relief upon the surface of the stone. ¶ The idol represented is that of the *Egyptian* *Mercury*,

\* Ἐπὶ τὰς κεφαλὰς αὐτοῦ ὀνόματα βλασφημίας. *Apocalyps.* cap. xiii. 1.

† Ibid. c. xvii. 5. Ἐπὶ τὸ μέτωπον αὐτῆς ὄνομα γεγραμμένον.

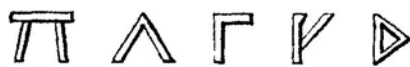
‡ Ibid. c. xix. 12. Ἐχων ὄνομα γεγραμμένον ὃ οὐδεὶς αἶδεν.

§ Ibid. c. xix. 16. Ἐχει ἐπὶ τὸ ἱμάτιον καὶ ἐπὶ τὸν μηρὸν αὐτοῦ ὄνομα γεγραμμένον.

|| The *tablet*, or *amulet*, mentioned in the *Apocalypse* for the conquering Christian, (on which a name was to be written, known to no man but to him who was to receive it,) is described as being of *white stone*: the words are these: (κεφ. β'. 17.) Καὶ δώσω αὐτῷ ψῆφον λευκὴν, καὶ ἐπὶ τὴν ψῆφον ὄνομα καὶνὸν γεγραμμένον, ὃ οὐδεὶς οἶδεν εἰ μὴ ὁ λαμβάνων.

¶ I am indebted for it to the kindness of Mr. Henslowe, B. A. of St. John's College, Cambridge.

naked, bearing in his right hand a *purse*. His left hand is extended upon his breast. He is placed within an arched niche. Upon his head appears a *diadem* with five rays, fastened by a *fillet* above his forehead. Upon the *fillet* occur the following characters in *relief*:



These characters, elevated above the surface of the stone, are very distinctly and plainly carved. There is no difficulty whatever in reading them; each letter being one-fourth of an inch in height: the only perplexity is in making out their meaning, and this I think may be surmounted with a little attention. For, from what has been already stated, it will, perhaps, appear evident, that they form together the name of the *Deity* above whose forehead they are inscribed. The great idol of the heathen world, whose worship (alluded to in the *Apocalypse*, as the doctrine of *Balaam* \*) proved such an abomination among the *Israelites*, was the god *BAAL*, or *BEL*; and it is very remarkable that *Kircher*, in his *Pantheon Hebræorum*, (Syntagma iv.) proves this deity to be the same as *GAD*, and to have been called *Baalgad*, or *Belgad* †; whose idolatrous worship the *Jews* derived originally from *Egypt*. ‡ Now, if the latter name be written *Belgud*, we have it here upon this *tablet*; for substituting, as was often the case, Π for B, and omitting the vowel in the first syllable, the word *Belgud* would be written exactly as it appears upon the stone; namely, Π Δ Γ Ψ Δ: so that there is every

\* Τὴν διδασχὴν βαλαάμ, κ. τ. λ. C. ii. 14.

† “*Gad et Baalgad idem esse, atque olim inter profana Numina, non Gentium solum, sed et Judæorum quoque, si judicio vetustissimorum Græcorum, Hebræorum, et Chaldæorum stemus, recensita fuisse, imò et Latinorum.*” — *Kircheri Oedip. Ægypt.* tom. i. p. 284. Romæ. 1652.

‡ “*Verum cum Numen hoc antiquissimum (Baalgad) et primis post diluvium temporibus Hebræis usitatum comperiam, certè id aliundè promanasse non arbitror, nisi ex Ægypto, quam idolorum Hebræorum Seminarium non incongruè dixero.*” — *Ibid.* p. 285.



reason to believe we are thus presented with a figure of the remarkable idol mentioned by *Kircher*, which by the symbol placed in its right hand is at once identified with the *HERMES* of *Greece* and of *Egypt*. Among the earliest characteristics of *painting* and sculpture in *Egypt*, *Greece*, *Italy*, and in other countries, it is curious to observe the long continuance of this practice of inscribing above the *γραφαι*, whether they were *bass-reliefs*\*, or more literally *pictures*, the explanatory names of the figures delineated. Upon the *idol pictures* of the Greek church in *Russia*, exhibiting the manner of painting as practised at the introduction of *Christianity* into that country, we read in *Greek* characters the names of the *divinities* thereon pourtrayed; and in old illuminated *manuscripts* and *missals* of the *thirteenth*, *fourteenth*, and *fifteenth* centuries, the same custom may be observed.

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P. S. — I will not conclude these observations upon a singular *Egyptian* relique, without also adding a few remarks respecting some other *Egyptian* antiquities as they happen to have been recently suggested to me. And first, as a caution to antiquaries, I will mention a circumstance worthy of their notice. It relates to an inscription found at the back of a signet ring, of great antiquity, which was purchased in the *bazar* at *Grand Cairo*. This signet is an *intaglio*; it represents the figure of *Anubis*, bearing in his right hand a *serpent*, and in his left hand the branch of a *palm-tree*; that is to say, it exhibits the figure, or image, by which the antients typified the *subterraneous sun*, namely, *Pluto* in *Hades*; bearing the signs of *reproduction*, or the *revival of nature*. So far the workmanship is antient; but upon the back of this *signet* appears a *Greek* inscription, legible from right to left, and having also an appearance of antiquity. The legend appears in this manner :

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\* “ Γραφω. Sculpo, insculpo, fodio, vulnero. Il. p. 599. αἰχμὴν γράψεν οἱ ἄχρῃς ὀστέον: ubi vides notionem propriam fodiendi. Pind. Olymp. iii. 54. ἔγραψεν ἱερὰν, Scripsit eam cervam sacram Dianæ, inscripsit, dedicavit.” Damm. Lex. 2101.

ΘΩΩΩΩ  
 ΑΒΝΘΓΑ  
 ΙΑΨΑΦΨ  
 ΩΗΓ

At what period this was inscribed, whether during *Buonaparte's* late invasion of *Egypt*, or upon any former invasion of the country by the *French*, is uncertain; but the whole has been unravelled by the ingenuity of our learned friend, the *Rev. John Palmer*, late professor of *Arabic* in the University of *Cambridge*, and it cannot fail to amuse you; since it is evident from his observations, that the legend exhibits nothing more than a *French* inscription, written in barbarous modern *Gallo-Greek*, by some ignorant *Greek* lapidary; it runs thus:

*Ce. Sceau. Gen. B. Ar. Française.*

or, as it is inscribed:

CE. CCEA. ΓEN. B. AP.  
 ΦΑΡΑΝΓHC.

φαρανγη in modern *Greek* signifies *France*\*, which here occurs in the genitive φαρανγης; and the whole, being interpreted into English, means nothing more than this:

THIS SEAL (*Ce Sceau*) BELONGS TO THE GENERAL SECOND IN COMMAND OF THE FRENCH ARMY.

In the description which I have given of the *Egyptian Sphinx* †, I mentioned the remarkable fact of its surface being covered with *red paint*; not being aware, at the time, that *Zoega* had discovered a passage in *Pliny*, which if restored according to the reading found in some manuscripts of that author, contains an allusion to this *red* colour upon the surface of the statue. *Pliny*, speaking of the *Sphinx*,

\* Hence the etymology of the word *Frank* (φαρανγ), so commonly applied to a *Christian* in the *Levant*.

† See *Travels*. 8vo. edit. Vol. v. p. 200. London. 1817.

says \*, “ *est autem saxo naturali elaborata et\*lubrica.*” Upon this passage Zoega observes †, “ *pro lubrica, alii legunt rubrica :*” and he adds, “ *sunt et peregrinatores qui rubri pigmenti reliquias in sphinge superesse aiunt.*” In fact, I have now in my possession a portion of the painted surface of the stone,\*which I detached from the neck of the statue when I was in *Egypt*. The stone itself is *limestone*; the same of which the Pyramids were principally constructed. Externally it bears so near a resemblance to the *magnesian limestone* of *Roch Abbey*, and of *King’s College Chapel*, in *Cambridge*, that these substances might be easily confounded together; but the *limestone* of the *Sphinx* is characterized by a much livelier effervescence in acids. After it has been for some time exposed to the action\* of diluted *muratic acid*, a considerable portion of *silica* is deposited in the form of sand. The supernatant fluid being decanted and filtered, and deprived of its excess of acid, and distilled water added, neither *tincture of galls* nor *prussiate of potass* occasioned any precipitate. With respect to the *red paint* conspicuous upon the surface of the statue, and of which a considerable quantity adheres to the fragment I brought from *Egypt*, it appears to have been applied after the manner in which the stuccoed walls of the chambers in *Pompeii* were painted; a practice still in vogue among the inhabitants of *Italy*; especially at *Naples*; where not only the walls but the floors of the houses often exhibit this appearance. It was a common ornament among all the *Greeks*. But as *Pliny*, in this instance, calls the colour *rubrica* instead of *minium*; and as the *Egyptians* were famous for their *rubrica*, which has been confounded with *vermilion*, and with the *minium* of *Pliny*, (a pigment prepared from *mercury*,) a favourable opportunity was here offered of ascertaining, by chemical experiments, the real nature of the *metallic oxide* used in painting the *Sphinx*. For this purpose I separated a small flake of the pigment, and having divested it as much as possible

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\* Plin. Hist. Nat. lib. xxxvi. cap. 12. tom. iii. p. 484. L. Bat. 1635.

† De Origine et Usu Obeliscorum, p. 384. note 8\*. Rome. 1797.

of the adhering *limestone*, I exposed it for some seconds upon *charcoal*, to the action of the *blowpipe*: the *red* substance, after sustaining a very intense heat, proved altogether incapable either of being volatilised or fused. When removed from the *charcoal* its colour was *black*. It was now attracted and taken up by the *magnet*. It also communicated a dingy yellowish-green colour to *borax*; and in some places the *borax* became quite black. Hence it was evidently *iron*; and the substance which *Pliny* calls *rubrica* is, therefore, in this instance, *red ochre*. The practice of painting *sacred images* with *rubrica* and with *minium*, prevailed not only in *Egypt* but in *Greece* and in *Italy*. The best sculptured marbles of *Greece* sometimes retain traces of the red pigment by which they were covered.\* Among the *Romans* it was usual on festival days to paint *Jupiter's image* in the Capitol with *minium*. PAUSANIAS says that *Bacchus* was painted Κιννάβαρι.† *Camillus* entering Rome in triumph, and affecting a *god-like* aspect, had his body painted with *minium*. All the ointments used at triumphal feasts were tinged with this colour; as were the robes “worn by kings and heroes old,” improperly considered as the *purple* of the ‡ moderns. *Pliny* is at a loss to explain the origin of this custom; but he says

\* The three fluted columns in the *Forum* at *Rome*, at the foot of the *Capitoline Hill*, still retain, in the fluting, near the tops of the shafts, a considerable coating of a red colouring matter, which has not yet been chemically examined.

† Τα κάτω δὲ οὐκ ἔστι σύνοπτα τοῦ ἀγάλματος, ὑπὸ δάφνης τε φύλλων καὶ κισσῶν ὁπῶσον δε αὐτοῦ καθορᾶν ἔστιν, ἐπαλήλπται κιννάβαρι ἐκλάμπειν. Pausaniæ Arcadica, c. xxxix. p. 681. Lips. 1616.

‡ - - - - - καθίζετο

Ἐπὶ τοῖς βωμοῖσιν ὡχρὸς ἐν φοινικίδι. Aristoph. Lysistrata, v. 1141. L. Bat. 1760.

See also Æschyl. Eumenides, v. 1025.

The φοινίξ of the antients (*murice tinctoria*) was, in fact, our *scarlet*; as appears by the representations upon the painted vases of *Greece*; and also by the robes still worn by dignitaries upon solemn occasions, consistently with those antient customs which have been transmitted to modern times. *Milton* was evidently aware that the φοινίξ did not correspond with that which is now called *purple*.

- - - - - “Over his lucid arms  
A military vest of *purple* flow’d,  
Livelier than *Meliboean* or the grain  
Of *Sarra*.”

that among the *Æthiopians* their *gods* had this colour, and that their *nobles* had the same. Perhaps we may discover the origin of it among those savage tribes who besmear their bodies and their idols with the blood of their vanquished enemies in token of triumph; as also when human sacrifices are offered to their *gods*. The custom itself, whatever be its origin, is sufficient to explain to us the reason why the sort of *marble* called *Rosso Antico* was held in such high request among the antients, for the images of their *gods* and *deified Emperors*; and how exceedingly costly, owing to its rarity, this kind of *marble* must have been.

Before I conclude this *postscript*, already extended to a very unusual length, I wish to call your attention, for a moment, to another subject connected with the antiquities of *Egypt*. Mineralogists having heard, with astonishment, of a monolithical *soros* discovered by *Belzoni*, in *Upper Egypt*, which is said to be as transparent as *glass*, immediately imagined that the substance thus described must necessarily be *alabaster*. I was one of those, who, at first, entertained this notion. But an integral mass of *alabaster* of the magnitude he mentions, has, I believe, never yet been seen. The same might have been said of *rock crystal*; but to my utter amazement, I have received from Lieutenant *Shillibeer* \*, of the Royal Navy, a fragment of a *soros* of immense size, which was of one entire mass of *rock crystal*. It was discovered in *Peru*; being the tomb of the *Incas* at *Yarabamba*. This piece of *crystal* is now in my possession. It was broken from the tomb by the *Baron de Nordenfletch*; and it is as diaphanous as the most limpid glass; a part of the antient sculpture being visible upon the fragment. It is therefore possible that the *soros* discovered by *Belzoni* is also of *rock crystal*; adding one more stupendous example to the number of those marvels which almost induce us to consider some of the works of the antients as results of more than human skill and labour. Without ascribing them to the *Cyclops*, or to a race

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\* Author of the *Narrative of the Briton's Voyage to Pitcairn's Island*; now of *Jesus College, Cambridge*.

of giants, it is nevertheless impossible to behold them without a mixed sensation of admiration and awe. "SUM EX IIS QUI MIREE 'ANTIQUOS: NON TAMEN, UT QUIDAM, TEMPORUM NOSTRORUM INGENIA DESPICIO. NEQUE ENIM QUASI LASSA ET EFFOETA NATURA, UT NIHIL JAM LAUDABILE PARIAT." \*

I remain, Dear Walpole,

&c. &c.

Cambridge,  
June 5. 1819.

EDWARD DANIEL CLARKE.

\* Plin, Epist. lib. vi. 21. p. 444. Amst. 1734.



EGYPTIAN IDOL.

## JOURNEY FROM CAIRO TO MOUNT SINAI, AND RETURN TO CAIRO.

[COMMUNICATED BY J. FAZAKERLEY, ESQ. M. P.]

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### CHAP. I.

*Departure from Cairo. — Object of the journey of the Pasha of Egypt to Suez. — Petrified Wood. — Illusion occasioned by the Mirage. — Desolate appearance of Suez. — Preparation of the flotilla against the Wahabee. — Departure for Mount Sinai. — Appearance of the Desert. — Plants. — Variableness of the Climate. — Scarcity of rain in the Desert. — Narratives and Stories of the Bedouins. — Mode of preparing their Food. — Bedouin Women. — Tents of the Arabs. — Approach to the Convent of Sinai. — The Traveller Seetzen. — Excursion to the Top of Mount Sinai. — Legends of the Monks, and of the Mahometans.*

AFTER passing some time in Cairo, we were invited by Mehmed Ali, Pasha of Egypt, to accompany him to Suez. He went there to superintend the construction of a flotilla destined to act against the Wahabee, and as we felt a great curiosity to see something of the Desert, this was an opportunity too good to be neglected.

We left Cairo on the thirty-first of January, 1811; our party consisting of Mr. Gally Knight and myself; two Levantine servants, whom we had brought with us from Greece; and for our interpreter with the Arabs, a young merchant of Cairo, who spoke tolerable Italian. Besides these, we took one or two Fellah (or common Arabs of Egypt) to look after our baggage, and help to pitch our tent. We found only two horses and one mule provided for us; but the rest of the party, with the baggage, went on camels, of which there was no want. At length, after the usual loss of time in quarrelling, loading, unloading, and other preparations, we left the town at nine in the morning, and proceeded, with very little interruption until half-past five in the evening, when we pitched our tents,