

one of the columns, and this coupled with the remains of a large smooth work building, and the fountain of the waters below, of which a portion of the wall containing a hollow niche on the inside is still perfect, gives reason to believe that there might have been a temple here immediately over the spring. A little to the right, or on the east of the large cavern spoken of in the cliff, are several fan-topped niches cut in the solid rock, with inscriptions near them. The first of these, which is, perhaps, five feet high by two and a half wide, is over an arched recess, excavated also in the rock about six feet deep, ten wide, and twelve high, with a plain concave niche at its end. The pilasters which support the arch of the fan-topped niche above are fluted, but are without capitals; and underneath the niche itself is this inscription:

Γ Ν Δ Θ Θ Ε Α Ν Α Ν Ε Μ Η Κ Ε
 Φ Ι Δ Ε Υ Χ Ψ Δ Ι Ο Π Α Ν Ι Ω
 Ο Υ Ι Κ Τ Ψ Α Ρ Η Θ Η Ε Λ Υ C I
 Μ Α Χ Ο Ι Ο Τ Ο Ν Ο Ι Ο .

The second of these niches has fluted pilasters supporting the arch, with a large space beneath it cut like the square pedestal of a column; and within the niche itself a small pedestal, as if for a statue. The top commences with the scroll of the fan, or shell, but is then continued upwards in diagonal cross lines, like the facing of the rocky cliff before described. The third of the niches has fluted pilasters supporting its arch, with the regular fan-top within, and on each side of it is a tablet for inscriptions, though letters appear to have been cut only on one, and these are almost illegible. It was with considerable difficulty that I could make out the following:

Π Α Ν Γ Ι Μ Φ Α Ι C
 Α Ι Η C Γ Ο Ν Ψ Ν . . . Ν Ο Α Ι Ε Ο Η
 Κ . . . Ν . . . Ψ Χ Ν . . . Ι Ο Ο . . . Ι Ι Φ Ν .

There are three lines more, of which I could make out still less, as they seemed purposely defaced. Beyond this is a large plain recess,

now nearly buried in the earth; and all these are progressively lower than each other in the order they are described.

While occupied in copying the inscriptions, we were visited by some Mohammedans from the town, who insisted on my being a Muggrebin magician, come to raise treasures, and threatened to take us all by force to the Sheikh, for having come here without his permission. These men prevented our going into the town to examine it more minutely.

Banias, as is well known, was anciently called Paneade, which name it nearly now retains. The outline of its history is given by Pococke. It was afterwards called Cæsarea, in honour of Cæsar; and Philippi, in honour of Philip the tetrarch, who chiefly embellished it, as well as to distinguish it from the Cæsarea Palestina, on the coast between Accho, or Ptolemais, and Joppa. In the time of its flourishing state it seems to have given name to all the district about it, as it is said in the Gospel: "And Jesus went out, and his disciples, into the towns of Cæsarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am?" Mark viii. 27.

The present town is small, and meanly built, having no place of worship in it; and the inhabitants, who are about 500 in number, are Mohammedans and Metouāli, governed by a Moslem Sheikh. The Metouāli, as far as I could yet learn, are themselves a sect of Mohammedans, who admit the Koran, and perform the same prayers and ablutions as the rest; but pay some marks of respect to Hussein and Ali, and have particular opinions on the succession of the caliphs, like the Mohammedans of Persia.

The situation is agreeable and healthy, being on the western side of the range of hills which bound the Wādi Stezibān on the east. The ruined castle on the summit of the hill above is said to be Saracen, but we did not go up to it. The Bahr-el-Houly, or Lake of Samochonites, cannot be seen from hence, owing to the intervention of a point of land.

We quitted Banias about three o'clock, and going west for a little more than a mile, came to a small elevation in the plain, with a flat space on the top, like an artificial mound. It is called Tel-el-Çadi; and in the centre of it the springs of the Jordan rise, rushing out of five or six places, rendered difficult of access from rushes, trees, &c. These springs are called by the Arabs Nubb-el-Etheari. They form, even here, a pretty large basin, and go in a single stream to the southward, passing by a place where there is a white tomb, called Seedy Yooda Ibn Yacoob, and keeping near the foot of the eastern range of hills. This tomb is, perhaps, a mile to the south of the springs here described; and two miles to the southward of that, the water of Banias, which keeps always east of the Jordan thus far, here joins it, and they both go together into the Bahr-el-Houly, which is said to be six hours, though it looks not more than ten miles from hence.*

In the course of our way we neither saw nor heard of any villages under the names of Ghor or Dan, though these are said to exist; the former giving its name to the whole of the valley between Judea and the eastern mountains, and the latter being the

* Banias is described by Benjamin of Tudela, under the name of Belinos, anciently called Dan. Close to this city, he says, the sources of the Jordan gush out of a cave, and after running three miles, the stream joins another current, which descends to the extremity of Moab. (This is the stream which springs up from Tal Cadi, and which the people of the country call the Shereeah or Jordan, from Ghor, the name of the valley, and Dan, the old name of the city near.) They show, he continues, before this cave, the altar of an idol, erected by a certain Michée, and which was adored in these days by the inhabitants of Dan. This is exactly the description of Banias, and its river springing from the hollow of the rock, with niches for statues, &c. Not far from thence, he says, is a place where Jeroboam, the son of Naban, erected an altar and set up again the golden calf.

Mr. Seetzen says, in a letter from Acre, June 16, 1806, inserted in *L'Ambigu*, No. 253. "Les anciens avoient donné le nom de Source du Jordain à la source de la rivière de Baniass, et elle paraît mériter ce nom sous le rapport de sa beauté; mais dans le fait, il paraît que cette préférence est due à la source de la rivière de Hasbény, qui prend son origine à une demi-lieue à l'ouest de Hasbéia, et qui forme la branche la plus longue du Jordain. La source de Tal Kady, que les habitans du pays prennent pour celle du Jordain, est celle qui mérite le moins de porter ce nom."

place principally inhabited by the Jewish tribe of that name; both together, Ghor-Dan, giving the name of Jōrdan to the river. The black porous stone, coated like onions, and appearing in detached and rounded masses, still continued to fill the plain; and the thorny tree seen on the banks of the Jordan near Jericho, and supposed to have furnished the crown with which the Jews wounded and mocked the Messiah, are also prevalent here: though there are also small irrigated spots, in which a species of reddish rice is cultivated by the Arabs encamping near the stream.

We went up in a N. W. direction from hence, and in an hour crossed the river *Hheazbhāni*, over a bridge of three arches, the stream being there both broad and deep, with steep rocky banks on each side. The river goes from hence southerly into a small lake, called *Birket Jehouly*, about five miles to the south of this; and from thence it continues on to the *Bahr-el-Houly*, a much larger lake, not mixing its waters with those of the Jordan until then.

Ascending from hence for about an hour more, in nearly the same direction, we reached a large village, called *Metully*, altogether inhabited by Druses. I was so exhausted and ill on my arrival here, that I was unable to take food, or to do any thing but lie down on a carpet hastily spread for me near the hearth, round which the family that received us were seated; and my sufferings, which were extreme, from fever and fatigue combined, were soon lost in sleep.

Monday, April 10. — I was still weak and ill, when morning came: but it was necessary to make a last effort in order to get to *Seyda*, where medical aid, as well as shelter and proper sustenance, could alone be obtained. The only facts that I learnt here which I subsequently remembered, were the positions of the two lakes before named. *Birket Jehouly*, bearing from hence S. $\frac{1}{2}$ W. distant from eight to ten miles, and *Birket-el-Houly* bearing south about fifteen miles.

We left Metully at sun-rise, going rather more slowly than usual, proceeding in a N.W. direction, and in half an hour after setting out, we passed a place called Merj Aioon, seated on a hill to the right of our path. In half an hour more we passed a small village called Kufr Kully, and half an hour beyond that, a place called Houra.

Being now on a higher level than that from which we had come up, we commenced our descent from hence, the course of our track being changed from N. W. to N., and proceeding in that direction for about an hour, we came to Nahr-el-Thāny. This is a stream which comes from Bālbeck, through the valley called the Bekāh; we crossed it by a bridge of two arches, the stream being here about 100 feet wide, and the water deep and rapid in its course. Near this, on the hill above, was a ruined castle, called Khallet-el-Belled-el-Shakiff, and at the bridge was a caphār, or place of collecting tolls, though no application whatever is made of these to the repair of the roads. All these places were inhabited by a distinct class of Syrian Arabs, called Metouāli.

In going along the bank of this stream we ascended in a N.W. direction, having the southern extremities of the mountainous ridge called Jebel Libanein, or Mount Lebanon, in view to the north, and in appearance much resembling the mountains of Adjeloon. In an hour from the bridge last passed, we crossed another stream called Nahr-el-Jermak, which joins that of El-Thāny, and both go together into the sea, one hour's journey to the north of Soor. In half an hour from hence, we passed the village of Jermak, on our right; and met a small caravan of traders from the plains of the Haurān, their camels laden with rice, and black porous millstones for grinding, before described as cut and prepared for use by the people of that district.

We remarked that about this spot we first began to lose all traces of the black porous store. We learnt also, from those best acquainted with the country, that the chain of mountains called Jebel-el-Wast reaches as far as Banias. From thence a branch of

the same chain extends southerly to Tiberias, and is there called Jebel Jowellān. This is the eastern boundary of Wādi Stezibān; the western one is called Jebel-el-Belled Bushāra. The Wādi or valley, is perhaps about thirty miles long, and seven or eight miles broad.

We halted near the stream of El Jermak, near the village of the same name, to refresh; I was now however so weak as to be almost unable to dismount, and was with great difficulty taken off my horse, and again replaced on my seat.

After a hasty refreshment from the stock of provisions in our possession, we again ascended over a stony tract, and then went on upon a level plain, going now in a westerly direction, and in half an hour we came to a place called Haboash, famous among the people of the country for the excellence of its figs. In half an hour more we came to Deer-el-Zaharāny, and in an hour beyond this, to a place called Zifteeah, seated on a hill to the left of our route.

From hence we descended again to a lower level, going in a N. W. direction, and crossing the stream of Nahr Zaharāny in about an hour afterwards. Its current was narrow, but extremely rapid. It comes from Lebanon, and goes to the coast, where it discharges itself into the sea, about three hours to the south of Seyda.

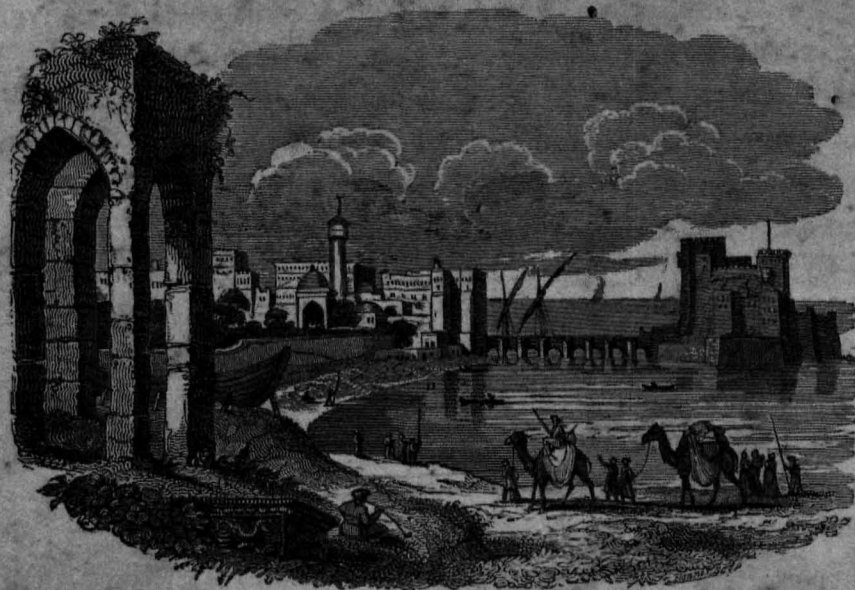
Our course now changed to N. N. W. and in an hour after passing the last named stream we came to another, called Nahr Derb-el-Seen, from a village of that name, situated a little to the eastward of it. The stream was small and shallow; though it was crossed by a bridge. In an hour afterwards, we came to a place called Ghazee, where we halted and fed our horses, while the Metouālis of the village were most of them at prayer.

My weakness and illness continued to increase as the night advanced; but there were no remedies to be had until we reached our journey's end. I accordingly continued, at a great sacrifice of personal ease, to proceed, leaving this village about eight o'clock.

In an hour after quitting it, we came again to the stream called Nahr Derb-el-Seen ; and at ten o'clock we reached the convent of Mar Elias in safety.

The lateness of the hour had induced me to suppose that I should only find the servants of the convent up ; and it was my wish to have entered its hospitable doors with as little noise and trouble as possible ; but at the instant of our arrival, the servants were ready to receive me, and almost before I was quite certain of this painful journey being at an end, I was hurried by them into the presence of their amiable and excellent mistress. The weak state of my health, the shattered condition of my frame, my disordered dress and appearance, and the suddenness of this unexpected interview, all contributed to increase my embarrassment, which was indeed extreme.

Lady Hester Stanhope received me, however, with an affability peculiarly her own ; bade me be seated on the sofa which surrounded the room after the Turkish fashion ; and in an instant, an abundant and delicious supper was placed on the table by the attendants, of which, though I had no natural appetite left, I readily partook, not having for a long period seen or tasted food in such perfection of cleanliness, as well as quality and flavour. A bed had been prepared for me ; accompanied with the highest luxury that a traveller in the East can possibly enjoy, a bath and clean linen before he sinks to sleep ; and my kind and princely entertainer perceiving my exhausted state, permitted me to suit my own inclination entirely by retiring at once to repose.



CHAP. XX.

STAY AT THE RESIDENCE OF LADY HESTER STANHOPE, IN THE CONVENT
OF MAR ELIAS, NEAR SIDON.

I HAD the good fortune and happiness to remain under the hospitable roof of this distinguished lady for a period of nine days, during which I received the greatest possible kindness from every one in her service, as well as from her ladyship's own hands. I arrived at the convent in a state of extreme illness and exhaustion; in such a debilitated condition, indeed, as would have afforded little hope of recovery, had I continued in that state to be exposed to the privations which are almost inseparable from travelling in such a country as Syria. By the agreeable and invaluable relief which I found here, in the combinations of medical skill, nutritious diet, quiet shelter, and intelligent society, I recovered more rapidly than my most sanguine hopes had ventured to anticipate: and

when I quitted the convent to pursue my journey, I was as fresh and vigorous as on the day of my first setting out from Egypt. During the period of my stay there, I preserved no notes of what passed. The exertions of my mind having been already as much overstrained as those of my body, and contributing their full share to my illness, it was indispensable to my restoration to relax in the efforts of both; and I was surrounded by so many objects of welcome delight, that I very readily abandoned myself, during this period of my gradual recovery, to the mere enjoyment of existence, to breathing the pure and bracing morning air of the hills, basking in the sunny noon of the vales, inhaling the evening breeze, and enjoying the breakers of the sea on the borders of the coast till sun-set: all these being within the range of two or three miles at most from the convent itself. Books, conversation, and repose, filled up the remainder of the time: so that during the nine days of my stay here, with the exception of one visit to the town of Sidon, and one to the examination of some curious subterranean chambers in the vicinity, I literally did nothing but enjoy, and that intensely, the pleasures by which I was surrounded, and the rapidly progressive improvement of my health and strength. Some letters, addressed to friends in England from this distant spot, and now in my possession, with the several preparatory extracts from ancient writers, made for the purpose of guiding my enquiries before I set out on my journey, and these connected chiefly by the aid of recollection, have formed the only materials from which I have been able to draw up an account of what particularly attracted my attention during this short interval.

The town of Sidon, which is not more than five or six miles distant from the convent of Mar Elias, where Lady Hester Stanhope resides, was the first object of my examination as soon as I had acquired strength enough to venture out: and being accompanied in my visit to this place by her ladyship's physician, Dr. Meryon, whose intelligence and urbanity rendered him a valuable and agreeable companion, it was an excursion of pleasure rather

than of research. The very name of Sidon is so perpetually associated with that of Tyre, that they are always regarded as sister cities; and the traveller must enter each with nearly the same feelings of admiration for their former grandeur, and regret for their subsequent decay.* Renowned, however, as the Tyrians were, the Sidonians were regarded as their superiors, as well from the greater antiquity of their city†, as from its being especially distinguished by the epithet of "the great."‡ Among the extracts made to direct my enquiries in those parts of the East which it might fall to my lot to visit, and to which I had, for years past, directed my attention; there is one so interesting, as well as so much to the purpose, in proof of the ancient strength and splendour of Sidon, that it may be appropriately introduced into the body of the text.

In the history of the war of Artaxerxes Ochus, with the Phœnicians, Sidon is mentioned as one of the most powerful cities of that country: and at this place, indeed, the first flames of the war were kindled. The historian, after describing the importance of Tripolis, and its share in this affair, says,

"The kings, lords, lieutenants, and generals, then in Sidon, carrying themselves by their severe edicts rigorously and haughtily towards the Sidonians; the citizens being so abused and not being able longer to brook it, studied how to revolt from the Persians. Upon which, the rest of the Phœnicians, being wrought upon by the other to vindicate their liberty, sent messengers to Nectanetus, the king of Egypt, then at war with the Persians, to receive them as confederates, and so the whole nation prepared for war. And being that *Sidon then exceeded all the rest of the cities of Phœnicia*

* Quintus Curtius, in recording Alexander's passage through Sidon, on his way from the Issus to Tyre, calls it a city famous for its antiquity and for the renown of its founder. Vol. i. b. 4. c. 1.

† By the Jewish Prophets, Tyre is sometimes called the daughter of Sidon: and in the very earliest of the books of Moses, it is said, perhaps figuratively, that Canaan begat Sidon, his first born (Gen. x. 15.), as if Sidon were one of the very first towns built in the land of Canaan, as well as called after Canaan's first born.

‡ Joshua xix. 28.

in wealth, and even private men, by the advantage of trade, were grown very rich, they built a great number of ships and raised a potent army of mercenaries, and both arms, darts, and provisions, and all other things necessary for war, were prepared; and that they might appear first in the war they spoiled and ruined the king's garden, cutting down all the trees where the Persian kings used to recreate and divert themselves. Then they burnt all the hay which the lord lieutenants had laid up for the horses. At last they seized upon the Persians who had so insulted them, and haled them to punishment. And in this manner began the war of the Persians with the Phœnicians.

“Mentor, the general of the Sidonians, having despatched Thessalion, a servant of his own, to Artaxerxes, offering to betray the city into his hands, the Persian monarch sent into Greece for auxiliaries, and was furnished by the Thebans with 1000 heavy armed men, and by the Argives with 3000. His own alacrity was so great, that before these had come up to their appointed stations, he had himself marched from Babylon, through Syria and Phœnicia, and was already encamped before Sidon. In the mean time, (says the historian) while the king spent a considerable time in making preparations, the Sidonians had been very active and diligent in providing themselves with arms and provisions; and, besides, had drawn a treble deep and broad trench, and a high wall round the city. They had likewise a brave body of tall, handsome, and stout men of the citizens, well exercised and trained up in a martial discipline out of the schools. *And this city went far beyond all the cities of Phœnicia for wealth and all other sumptuous ornaments, both for state and grandeur.* And that which was not the least, among the rest, they were furnished with 100 galleys of three and four oars on a bank.

“Mentor, their general, and Tennes, another commander, succeeded, however, in their treason; and after the entrapping of 100 of the first people of the city who went out as senators, and were all put to death by Artaxerxes, 500 other of the chief in-

habitants who had come out with olive branches in their hands as emblems of their mission of peace, were also treacherously murdered with darts. Even after this, the traitor Tennes persuaded the Egyptian mercenaries, who were commanded by Mentor, to let him and Artaxerxes within the walls, when, by this successful treachery, Sidon came again into the hands of the Persians. In the mean time (adds the historian) the Sidonians had burnt all their shipping before the king came, lest any of the inhabitants, consulting their own particular safety, should get away by sea. At length, when the Sidonians saw that the army was entered, and many thousands of men ranging here and there and dispersed all over the city, *they shut themselves up with their wives and children in their houses, and set them on fire, and so all were consumed together.* It is said, that there were above 40,000 (with household servants) that perished in these flames.

“ After this destruction of the Sidonians, by which the whole city and inhabitants were consumed to ashes, *the king sold the rubbish and relics of the fire for many talents.* For, being that the city was very rich, there was sold a vast quantity of gold and silver melted down by the flames. Thus sad was the calamity under which the Sidonians suffered; the rest of the cities, being terrified with the destruction, presently surrendered themselves to the Persians.”*

This description of Sidon, in its most flourishing days, and the recital of the sad calamity which effected its destruction then, was read by me with a deep and powerful interest on the spot. It had revived again at a subsequent period†: but so great are

* Diodorus Siculus, b. 8. c. 8.

† About the time when Demetrius returned from Greece into Syria, after his initiation into the Eleusinian mysteries while at Athens, (A. C. 300) Ptolemy led a well-appointed army out of Egypt, and reduced all the cities of Coelosyria to his obedience; but when he lay before Sidon there came a false rumour to his ear, that a battle had been fought, wherein Lysimachus and Seleuchus were routed and fled to Heraclea, and that Antigonus thereupon was hastening into Syria with his victorious

the mutations occasioned by time, that but for the identity of name and position, there would be scarcely any marks left by which to recognise even the site of the proud emporium here alluded to. The stranger who visits it in its present state, will look around in vain for any of those vestiges of its former grandeur, which the description of the ancient historians would lead him to expect; and which, indeed, are still to be seen in most of the other celebrated cities of the East; whether in Greece, Egypt, Syria, or Asia Minor: all wears now a modern aspect, and that too of the most ordinary kind.

The present town of Seyda extends along the sea-shore for a space of less than a mile in length, and is not more than half a mile in its general breadth from the water to its inner border; standing on a gradually ascending slope, from the sea to the more elevated ground behind, its appearance from without is more pleasing than many other towns of a better description in their interior. Towards the sea-side an old castle, said to have been built by the crusaders of France, and the ruins of another running out at the extremity of a ledge of rocks, with arches, tend to give the harbour a picturesque appearance, particularly when a few of the native vessels of the coast are seen behind this ledge, where they usually anchor, for shelter if bound to some other port, or for convenience while discharging and taking in their cargoes here.

The buildings of Seyda are not at all superior to the common order of Mohammedan edifices in the modern towns of Syria: the streets are extremely narrow, the mosques mean, the caravanserais small and incommodious, and the bazārs few and badly furnished with even the necessities in general request.

The inhabitants are variously estimated, at from 5,000 to 10,000; perhaps the true number would be found to be between 7,000 and 8,000. The great majority of these are Mo-

army. Ptolemy, giving over light credit to this report, made a truce with the Sidonians for five months; and putting garrisons into other cities which he had taken in those parts, returned into Egypt. *Diod. Sic.* b. 20. c. 5.

hammedans; the Christians not exceeding 1000, and the Jews less than 500. These sects appear to live in tolerable harmony with each other; more so, at least, than in the interior of the country generally: and, indeed, throughout the East, the sea ports are remarkable for their more tolerant spirit than the inland towns; arising, most probably, from the perpetual intermixture with foreigners and strangers, and the more powerful influence of commercial transactions in bringing self-interest to soften down the conflicting passions of opposing faiths.

The climate all around Seyda is peculiarly mild and healthy, as well as agreeable*; and the inhabitants are considered to be more exempt from the common maladies of the country than those of the neighbouring towns, including even the sea-ports on the same line of coast. The environs of the town furnish, also, some agreeably diversified rides and views, so as to make it an attractive place of residence for those whose business may confine them to some part of Syria, or a pleasing abode for those whom health or pleasure may detain within its precincts for a temporary period.

The occupations of the inhabitants are various. The greatest numbers of the peasantry are engaged in the cultivation of the mulberry tree, for the sake of the silk, which is here produced in great abundance, and of a tolerably good quality. Some portion of the raw material is exported; a much larger portion is, however, worked up into various articles of wearing apparel, principally garments suited to the dress and habits of the middle classes in the neighbouring districts. The manufacture of glass appears to be unknown here: though this part of the country was once

* Ammianus Marcellinus, in describing Syria and Phœnicia, mentions Sidon amongst its most agreeable and healthy towns. "Après la Syrie vient ensuite la Phénice, appuyée au Mont Liban, pays charmant et gracieux, qui decorent de grandes et belles cités, parmi lesquels, on remarque, pour son agrément et sa salubrité, Tyr, Sidon, Beryte, qu' également Emesse et Damas anciennement bâties." *Freuch Translation. Lyons 1778. Tom. i. b. 14. c. 8.*

famous for the discovery of, as well as production of articles in, that material.* Dyeing, however, is still practised, though not with the same success as among the ancient Tyrians; and all the usual manufactures of small Mohammedan towns are carried on with about the same skill as in other parts of Syria, but certainly not more; the standard of this being every where much below that of the most backward nation in Europe.

The supplies of food are principally drawn from their own surrounding territory. Corn is raised in the fertile plains of Esdraelon and Zabulon, in Galilee and Samaria, as well as on the narrow slips of land between the foot of the mountains and the coasts nearer to Seyda itself. Rice is imported from Damiatta in Egypt, and at a sufficiently cheap rate to admit of the poorest having a tolerable supply. Fish is still abundant in its waters, as of old †, and this forms a much larger proportion of the food of its inhabitants than flesh-meat; beef being but rarely seen, except among the richer order of merchants and the governor's dependants; and the sheep and goats which are slaughtered for daily use being limited, perhaps, to less than one fourth of the whole population. The usual fruits of the country are more abundant, and on these and bread many of the lower classes may be almost said to subsist.

In speaking of the spot which had been chosen by my kind and hospitable entertainer, Lady Hester Stanhope, for her residence near Seyda, and of the nature of the establishment maintained by

* The story of the discovery of glass by Phœnician mariners at Belus, near Sidon, and the rising of this river in a lake called Cendevia, at the foot of Mount Carmel, only five miles from the sea, is mentioned by Pliny. *Nat. Hist.* b. xxxvi. c. 26.

† The nation of the Tyrians, descended from the Phœnicians, who, being shaken with an earthquake, and having abandoned their country, did first inhabit the Assyrian marsh, and not long afterwards the shore next unto the sea, where they built a city, and called it Sidon, from the abundance of fishes that were there; for the Phœnicians call a fish, *Sidon*. After the process of many years, being overcome by king Assalon, they took shipping again, and did build the city of Tyre in the year before the destruction of Troy. *Justin*, b. xviii.

her in Syria; I feel all the embarrassment inseparable from a desire to communicate as much as may be considered of great public interest respecting the life and habits of this distinguished lady, and yet, to keep strictly within the limits prescribed by delicacy and gratitude towards one whom I shall never cease to remember with the strongest feelings of admiration and respect. I cannot be ignorant of the intense curiosity which the bare mention of her ladyship's name has repeatedly awakened, and that more especially in the bosoms of the most amiable among her own sex. In contrasting the motives and conduct of the most elevated women of England, whose ambition seems to be confined to the enjoyment of pleasures contained within the circle of fashionable life, with the more daring and romantic feelings that appear to actuate the lady who is the subject of these remarks; or in comparing the danger and enterprise of a life passed amid deserts and mountains, surrounded by wandering tribes, and fierce and hostile nations, with the quiet and seclusion of a domestic circle at home, all parties appear anxious to unriddle—what to them seems inexplicable—the motive which could have led to such a choice as the former, by one who might have commanded all the pleasures that the latter is capable of affording. I have been questioned, in society, upon this point, by those who knew of my having remained under Lady Hester's roof for a short period *, to very weariness; for, after assigning what I have always understood and believed to be the true

* In the preface to the *Travels in Palestine*, the following passage occurs, which may be repeated, here. "This journey of twelve long months was protracted by dangers and obstacles which no one had foreseen, and rendered tedious by repeated illnesses arising from sufferings and privations in the way. My recovery from these I owed, in one instance, to the hospitable attentions I received in the convent of Mar Elias, from the hands of the amiable Lady Hester Stanhope, a name that deserves to be immortalized, if talents and virtues of the highest order can give claim to immortality; and in another to the friendly offices of Mr. and Mrs. Rich, in the bosom of whose society at Baghdad, I found all the consolations which benevolence and sympathy could bestow; and all the pleasures that learning, accomplishments, and refined taste could yield."

motive of this self-exile from her native land, the enquiring parties being unable to understand what they themselves, perhaps, have never felt, have evidently remained in all their former incredulity, and given up the riddle (for so it appeared to them) in despair. When the causes of incredulity are so deep-rooted as these, they are too difficult to be removed by a brief narrative; but, observing as well as I am able, the limits which a sense of gratitude, as well as honor, prescribe to me, I will endeavour to communicate what I have myself heard, and have long been accustomed to consider as correct upon this subject, though without being able to vouch for its entire accuracy.

It is known to most Englishmen, that Lady Hester Stanhope was a near relative of the late Mr. Pitt; and, that during the latter part of his administration especially, she enjoyed his friendship and confidence in a very high degree. This circumstance necessarily brought her more frequently into the society of the several members of the Royal family, of the many distinguished foreigners who then sought an asylum in England, and of the ministerial circles generally, than even her distinguished birth and connections would, without such associations, alone have effected. Her superior understanding and fascinating manners could not fail, under any circumstances, to command a large share of the respect and esteem of those who were brought within their sphere of influence; but, added to the high confidence which she was known to enjoy with the minister of the day, from personal regard as well as near relationship, the influence of these amiable and attractive qualities were, of course, additionally powerful. The necessary consequence of this was the receipt of a large portion of homage from an extended circle, and abundant means of gratifying all the benevolent wishes, which it must form one of the most delightful prerogatives of power to indulge, that of assisting merit to obtain what its unaided claims would never procure, the distinction and reward it deserved.

The death of Mr. Pitt, in addition to the sorrow which the loss of any near and beloved relative must inflict, was attended with a great, if not a total, change in all the circumstances that had hitherto yielded her great and continued delight. The health of her ladyship was, about the same time, seriously affected; and the depression of her spirits naturally retarded her recovery. Change of climate, scene, and circumstances, was recommended and adopted. Lady Hester accordingly quitted England for France, and remained there until the second war with Napoleon; in whose estimation she held so high a place, that every possible facility was granted to her passage through the country, at a period when unusual difficulties impeded the way of almost every foreigner, and of English subjects more especially. Italy became next the sojourn of the illustrious traveller, then Greece, and at last Constantinople. The good effects of these changes of scene and climate, which had been professionally recommended, were every day more visible. Her ladyship's health and spirits rapidly improved, and the agreeable associations of passing over classic ground, the fine skies of Greece, the glowing beauties of the Turkish capital, or its immediate neighbourhood, from the Dardanelles to the Euxine, including the Hellespont and Bosphorus, the occasional society of many English travellers of distinction then at Constantinople, and the profound respect paid by the Turks to all her wishes, which were as much regarded, indeed, as if they were commands, induced a very natural desire to see more of the country under their dominion before she returned home.

In the course of these further excursions, if hazardous and difficult voyages and travels may be so called, Lady Hester Stanhope visited Egypt, staid some time at Cairo, and was the first, and up to this time, I believe, the only English lady that ever entered the great Pyramids of Gizeh, near the ruins of Memphis. She was also wrecked on the Island of Cyprus, from whence herself and attendant were taken off by Captain Hope, then in the Salsette frigate on the Smyrna station. She subsequently made a

journey to Palmyra, in company with several English gentlemen, among whom was Mr. Bruce, the heroic deliverer of Lavalette. She visited also Jerusalem, Damascus, Bâlbeck, and all the principal places of interest in Syria, and at length became so much pleased with the climate, scenery, and character of the people of the country, that she determined to take up her abode in Mount Lebanon for the summer, and on the coast near Sidon for the winter months, as long as she might feel disposed to remain in the East.

Not having visited the summer residence in the mountains, I am unable to speak of it with any degree of accuracy. I have understood, however, that it was on an elevated part of Lebanon, about midway between the summit and the more woody belt of the middle region, combining a proximity to the snowy parts of the hollows excluded from the sun, and enjoying, at the same time, fresh air, abundant water, and agreeable shade. The winter residence, near the sea, was originally a Greek convent, dedicated to Saint Elias, from whence its name. It being no longer required for its original purpose, it was let at a fixed yearly rent for a residence, and occupied by Lady Hester Stanhope accordingly. In speaking even of this, as it is entirely from recollection, not having made a single note during my stay there, I cannot attempt minute details, but will endeavour to give a general idea as accurately as I am able. The convent stands on the brow of a hill, looking towards the sea, the whole of the way from it to the town of Seyda being on a descent, for a distance of about five or six miles. It consists of a number of separate rooms in a quadrangular building that surrounds an inner court, made into a flower garden, into which the doors of all these rooms open. The rooms are neither spacious nor elegant, but most of them being furnished after the English manner, with carpets, tables, chairs, &c. offered an agreeable contrast to the rooms generally seen in the East, the whole furniture of which consists of a low range of cushions and pillows surrounding the skirting, and, as it were, fringing the junction between the

wall and the floor. Nothing in the house appeared unnecessary or expensive ; but all that could conduce to comfort, and that was procurable in the country, was seen in clean and unostentatious simplicity. The proper number of out-offices, kitchen, stables, &c. were attached to the edifice, and there were spare rooms and beds enough to accommodate any small party of travellers that might have occasion to remain here for a short period in the course of their journey.

The domestic establishment of her ladyship consisted, at this period, of an English physician, Dr. Meryon, who lived in a separate house at a distance of less than a mile ; an English attendant, Miss Williams ; and an English house-keeper, Mrs. Fry : a Levantine secretary, of French descent, from Aleppo ; and a small number of male and female servants of the country, for the ordinary purposes of labour. The fondness for beautiful horses, which this lady passionately entertained, was judiciously, but not ostentatiously enjoyed by the possession of a small stud of Arabs, of the purest and most celebrated races ; and on these she occasionally took such exercise only as her health required.

The mode of life passed by Lady Hester Stanhope at this convent had nothing peculiar in it, except, perhaps, that it was more rational than the mode observed by the more fashionable, of her own sex in particular, at home. She rose generally about eight ; walked in the flower-garden, or read, until ten ; breakfasted on tea and coffee in the English manner, so much, so indeed that there was no distinction between her breakfast table and one in England, except that finer and fresher fruits were often produced there than it is usual to see in London. An extensive correspondence, which her ladyship appeared to maintain with persons of distinction in all parts of Europe, and even in India, generally occupied her pen, or that of her secretary, who wrote from dictation, for several hours in the middle of the day. This correspondence was, however, not confined to mere interchange of sentiments with distant friends, agreeable as such an occupation undoubtedly is, but had often some object

of great utility in the country itself to promote ; and frequently led, as I had myself occasion to know, in more instances than one, to the most happy results. The maintenance of this correspondence, carried on in four or five different languages, including the reading as well as writing of several letters in each day, was quite enough to occupy the largest portion of the writer's time ; but with all this, a want of leisure was never pleaded in excuse for attending to any applications for relief that were perpetually made, from whatever quarter they might have come. A walk, or a ride on horseback, was generally indulged in before dinner, which was always served soon after sunset, and was a happy medium between frugality and abundance, such as a prince might partake, and yet such as the most temperate could not complain of. The evening was almost invariably passed in conversation ; and so powerful is my recollection, even at this distant period, of the pleasure this afforded me, that I could use no terms which would be too extravagant in its praise. The early association with men eminent for their talents, as well as their power ; the habit of intense observation on all passing events ; the abundant opportunities, afforded by years of travel, to apply these habits to the utmost advantage ; all these, added to a remarkable union of frankness and dignity, gave a peculiar charm to the conversation of this highly accomplished and amiable woman : such, indeed, as to render it a matter of deep regret that it should be so lost, by seclusion from the world, to many whom it would instruct as well as delight. But it is, perhaps, to this love of solitude that much of the dignity of her feelings may be attributed ; for it would be almost impossible to preserve, uncontaminated, a true greatness of mind, amidst the continual round of frivolities which dissipate the thoughts of half the fashionable world in England. We seldom retired before midnight ; and these intellectual evenings never closed without affording me matter of congratulation at the information and pleasure afforded me, and regret at the impossibility of their being more frequently enjoyed.

In person, Lady Hester Stanhope is rather above the usual

standard of female height, with regular and delicately formed features, a soft blue eye, fair and pale complexion, an expression of habitual pensiveness and tranquil resignation, which was rarely disturbed except when her countenance now and then lighted up with the indignant feelings that always followed the recital of some deed of cruelty or oppression. Her early political associations had not overcome those fine sensations which almost instinctively impel the heart to resist the inroads of tyranny; but which are never more powerful than when emanating from a female breast. The names of those who rank among the benefactors of mankind were such as enjoyed her highest veneration and esteem; and she never mentioned those of tyrants and oppressors but with undisguised abhorrence.

It has been made a subject of wonder, that an English lady of distinction should not only choose so remote and retired a spot for her residence, but that she should adopt the costume of the country, and that too of the male sex; it being already universally known that Lady Hester Stanhope wears the dress of a Turkish Effendi, or private gentleman. The wonder will cease, however, when the reasons which influenced this choice are explained. Had she retained the dress of an English lady she could never have ventured into the open air, even for the purpose of exercise, without attracting a crowd of the peasantry, and others, to witness such a curiosity as any one so apparelled could not fail to be considered in that country, and this would be a perpetual impediment to all her movements abroad. Had she adopted the dress of a Turkish lady, she could never have ventured out except enveloped in the ample garments worn by these, which render it difficult to walk freely, and quite impossible to take any active exercise, besides being veiled in such a manner as to impede free breathing in this warm climate, and to interrupt the pleasure of seeing clearly the surrounding objects of interest in the way. The dress of an English gentleman would be liable to still stronger objections, though of another nature; so that the Turkish male dress appeared the only

one that could be adopted with delicacy and advantage combined. Those who have ever seen the garment of a Turkish gentleman must be aware that it conceals the whole figure and person of the wearer, much more effectually than even the English female dress; and that nothing can be more consistent with the most feminine delicacy, than the ample and flowing robes of this costume.* This is literally the only costume in which any person of respectability could go out in Syria, without attracting a crowd, and suffering perpetual interruption; so that the choice was wise and prudent, and in every other respect quite unexceptionable.

If to be sincerely and generally beloved by those among whom we reside, to possess power and influence with those who govern, and to have abundant opportunities of exercising these for the benefit of the weak and helpless, be sources of delight, (and that they are so, the universal sentiment of mankind seems to bear testimony), it may be safely concluded that Lady Hester Stanhope is one of the happiest of human beings. The veneration in which she is held, the affectionate terms in which she is continually spoken of by those who live near and surround her habitation, surpasses any thing I remember to have met with in the course of a tolerably extensive peregrination through various countries of the globe. Coupled, indeed, with the humble gratitude, confined information, and general enthusiasm of feeling, which characterise the inhabitants of that country, it amounts almost to adoration: so that the real good which this lady does, and the undoubted respect paid to her by all classes, have been magnified by every successive

* In the very admirable picture of Mr. Pickersgill, exhibited at Somerset-house during the last year's exhibition, under the title of "The Oriental Love Letter," the dress of the Turkish lady in the harem conveys an excellent idea of that worn by Turkish private gentlemen also; the variation between the male and female dress, when within doors, being very slight; but differing *in toto* when they go out; as the gentleman goes forth uncovered, and in the same manner as he sits at home; but the lady, over her in-door dress, is obliged to fold large outer garments, veils, &c. so as almost to conceal entirely her person from sight.

narrator through whom the recital has passed, till it has at last assumed the shape of the miraculous, and surpassed even the extravagance of the Arabian Tales. I remember some few instances of this, which I heard on my way over from Damascus to Seyda, which I was then too ill to enter in my notes, but which may perhaps be mentioned here.

It was said that when the king's daughter, for by this name (Bint-el-Melek, and Bint-el-Sultān) Lady Hester is generally spoken of here, paid her first visit to Damascus, all the people of the town rushed to the gates to welcome her approach; the men to pay homage to one whom they considered inspired or insane, and therefore under the especial protection of God (this being the universal opinion as to the holy keeping of those who are deranged), and the women to look on her with an evil eye, and avert from their husbands the fascination which they believed would otherwise be exercised on them by the unveiled beauties of the fair infidel. The narrator (herself a Druse female in the mountains of Lebanon, who recounted the tale to my muleteer as I lay ill on my carpet before the hearth), proceeded to say, that when she entered, all voices exclaimed "The city of Damascus, the great gate of pilgrimage, and the key to the tomb of the prophet, is taken from us; her glory is fallen, her might cast down, and her people for ever subdued. An infidel has entered her gates on horseback, and rebellion has been subdued by her beauty."* The people at Constantinople have a proverb, that their city will fall when a yellow infidel, meaning a Russian, enters at a particular gate of the city; so that especial pains are taken to prevent such an occurrence. At Jerusalem a

* The reader should understand, that Damascus is considered one of the gates of pilgrimage, because the great caravan of pilgrims assembles here, and sets out from this place for Mecca. In consequence of this, no Frank or Christian is allowed to enter Damascus on horseback, if he be known; and no person can even walk with safety in its streets if dressed as an European. It is the most bigotted and intolerant of all Mohammedan cities, Mecca alone excepted, and no European female was ever, perhaps, known to visit it thus openly before.

similar tradition exists as to the recovery of that place by the Jews: and at Jedda this conviction is so strong, that a Christian discovered in attempting to pass through a certain gate of that place leading to Mecca, would undoubtedly be slain on the spot. The feeling here described by the Druse female was, perhaps, founded on some similar notion; and the fact undoubtedly was, that when Lady Hester had once entered Damascus, every thing seemed to be granted to her as a privileged being, though it would be death for any other Christian, perhaps, even to ask it. She visited, among other places, the great mosque, not only with the permission, but even under the protection of an escort from the government; and her intercourse with all the families of distinction of the city gave her such opportunities of observation, as were certainly never enjoyed by any English female before, not even including Lady Mary Wortley Montague, and such as are, perhaps, not likely to be ever enjoyed again. But to return to the narration of the tale. The Druse female continued to say—"When the king's daughter visited the Pasha in his divan, and was shown the seat of honor on his right hand, every one except the Pasha stood up to receive her; and there went before her a messenger bearing presents of the most costly description, from all the distant countries of the Ind and the Sind*, with perfumes of the most delightful odour. But when these had been laid at the Pasha's feet, the fair infidel herself drew from beneath her robes a massive goblet of pure gold, sparkling with diamonds, rubies, and emeralds, and filled to overflowing with the richest pearls, which were, however, rivalled in beauty by the snowy whiteness of her hand." The truth was, as I had afterwards reason to believe, that, in accordance with the universal practice of the country, which renders it imperative on all who visit men in power to evince their respect by accompanying it with some present, Lady Hester had presented the Pasha with

* India within and India beyond the Ganges.

some small article of European manufacture, probably some piece of jewellery, and this simple fact, before it had got half across the mountains of Lebanon to the sea-coast, had been wrought up to a tale that might have better suited the most splendid romances in the days of the caliphs.

Another instance of similar exaggeration, which I heard from an Arab of the Desert, who had come in with some flocks to the sea-coast, and who attended them while he was gradually effecting their sale in the neighbourhood of Seyda, will suffice. He told me, that there was one event which he regretted more than any that he remembered, which was, that he had not accompanied the princess (Lady Hester Stanhope) in her journey to Palmyra, as he understood that every one who had gone with her, as indeed every one who ever had any thing to do with her, had been abundantly prosperous since. In describing this event, he said, "As soon as it was known in the desert that the princess intended to journey to Tadmor, all the tribes were in motion, war was changed to universal peace, and every sheikh (or chief) was eager to have the honour of leading the escort. Councils and assemblies were held at Homs and at Hamah, at Sham and at Hhaleb (Damascus and Aleppo), messengers were sent in every direction, and nothing was neglected that might serve to make the way full of pleasure. When money was talked of, every one rejected it with indignation, and exclaimed, 'Shall we not serve the princess for honour?' Every thing being settled, the party set out, preceded by horsemen in front, with hedjeen (dromedaries) of observation on the right and the left, and camels laden with provisions in the rear. As they passed along, the parched sands of the desert became verdant plains, the burning rocks became crystal streams, rich carpets of grass welcomed them at every place at which they halted for repose, and the trees under which they pitched their tents expanded twice their usual size to cover them with shade. When they reached the broken city (the ruins), the princess was taken to the greatest of all the palaces (the Temple of the Sun), and there gold and jewels

were bound round her temples, and all the people did homage to her as queen, by bowing their heads to the dust. On that day Tadmor was richer than Sham (Damascus), and more peopled than Stamboul (Constantinople); and if the princess had only remained it would soon have become the greatest of all the cities of the earth, for men were pouring into it from all quarters, horsemen and chiefs, merchants and munujemein (astrologers and learned men who consult the stars), the fame of her beauty and benevolence having reached to Baghdad and Ispahau, to Bokhara and Samarcand, and the greatest men of the East being desirous of beholding it for themselves." The Arab, who firmly believed all this, narrated the return from Palmyra to the coast in the same romantic strains, and ended by repeating his regret at the misfortune of not having been one of the happy multitude assembled on that occasion, he having been then on some business with another tribe to the south of the Dead Sea.

Recitals, such as these, founded as they were on facts popularly and universally known, were sure to receive implicit credence, and to gain in exaggeration by every successive individual who related them; so that the extraordinary degree of veneration in which this lady is held throughout the country, and the corresponding pleasure which she must feel in residing there, are easily explained. To shew that this is turned to the very best account, for the purpose of promoting the ends of public justice, as well as of doing private good, I will mention a fact, which I derived from unexceptionable authority, and which I shall relate without the slightest addition, that it may stand in contact with, as well as in illustration of, all that has been said before.

A French colonel of engineers, whose name I think was Boudain, having left France at the period of the restoration of the Bourbons, resolved to pass a few years in travelling, and commenced with Africa. I remember meeting him at Cairo, at the house of Colonel Missett, on his return from the Oasis of Siwah, which he had been induced to visit, from reading Mr. Browne, the

Darfour traveller's description of the remains which he considered to be those of the temple of Jupiter Arāmon. From Egypt he passed into Syria; and, stopping for a few days at Seyda, he was admitted to an interview with Lady Hester Stanhope. In detailing to her the plan of his future route, he mentioned his intention of going into the mountains of the Ansārie, a tribe of idolators who occupy the hills between the sea-coast and Aleppo, and who live in such perpetual hostility with both Mohammedans and Christians that they are rarely visited, and are consequently very imperfectly known by either. Colonel Boudain, it seems, was aware of the dangerous nature of the enterprise, but, like many others, he flattered himself with the hope that his fate would form an exception to the general calamity that had hitherto befallen almost all who had attempted to sojourn among these barbarians. Lady Hester used all her powers of persuasion to divert him from his purpose; and succeeded so far as to obtain from him a promise that he would not make the attempt, unless he should find, on arriving near their territory, assurances of perfect safety in going among them. Under this impression, the colonel pursued his journey; and either his enthusiasm growing stronger, or his discretion weaker, as he approached the district, he ventured to depart from his prudent determination, went into the mountains, and was first robbed and then murdered, as had been predicted by the kind but unavailing advice of his best friend and protectress. The sale of his watch, and some other articles of value, in the bazār of Damascus, soon after excited suspicion; enquiry was instituted by some Christians of the country, and the fact was placed beyond a doubt. When the intelligence of this melancholy catastrophe was first brought to Lady Hester Stanhope, she is said to have urged the French consuls, at the several towns on the coast, to write to Constantinople, and have orders sent from thence to trace out and punish the murderers. Her intreaties had not the desired effect, from what cause, whether an unwillingness to avenge the death of a Frenchman more attached to Napoleon than to the Bourbons, or

for any other reason, I am not aware. Intreaties addressed to Aleppo, and even remonstrances forwarded to several of the European ambassadors at Constantinople, produced no greater effect: when this heroic and benevolent woman determined on avenging the death of the stranger, on whom her excellent advice had been so unhappily thrown away, but whose remains she nevertheless thought still entitled to her protection. She accordingly caused letters to be addressed, in Turkish and Arabic, by her secretary, to the pashas of Aleppo, Damascus, Tripoli, and Acre, requesting from each a supply of a certain number of troops to range the mountains of the *Ansârie*, to trace the mangled remains of the murdered stranger wherever they might be found, to recover all his papers and other property not sold or destroyed, to find out the perpetrators of the murder, and to bring them to the ignominious punishment which their crimes so richly deserved. Her appeals were successful, and accomplished what all the influence of all the ambassadors could not have effected, what even the commands of the Grand Signor himself could not have carried into execution—a union and co-operation of elements the most discordant, whose combined force brought the body of the murdered victim to light, discovered and collected most of the property, and brought the murderers to their deserved end. Many other instances of the benevolent and beneficial exercise of the influence which this excellent woman so deservedly enjoys, might be collected in the country itself; her whole life, indeed, abounds with them: but I have, perhaps, already said more than will be agreeable to her on this head, as I know how purely she does good for its own sake, and how unwelcome to her ears would be any thing that even bordered on adulation. There is a duty, however, which all men owe to society, as well as to individuals; and although my gratitude to Lady Hester Stanhope would make me shrink from doing any thing that I should conceive likely to wound the refined delicacy of her feelings, yet I should despise myself as a man, if I could pass over in silence a period which I shall ever regard as one of the most inte-

resting and happy of my existence; or if I omitted to offer my humble tribute of admiration to her distinguished virtues, or failed to hold up the general tenor of her useful and honourable life, as an example worthy of imitation by those whose birth and fortune furnish them with equal opportunities to use their influence for the benefit of mankind at large.

During the few days of my being sufficiently strong for the purpose, while I remained here, I made some excursions on foot in the immediate neighbourhood, with Dr. Meryon, Lady Hester's physician; and as both of us wore the dress of the country, with beards, and spoke the Arabic tongue, we were never molested. Dr. Meryon's residence was in a separate house, within five or ten minutes' walk of the convent at which her ladyship resided, and we generally, on returning from our rambles, passed an hour together there before dinner. One of these excursions was to some extremely interesting tombs recently excavated, and exhibiting stuccoed painted chambers, not unlike those of Eliethis and Thebes in Egypt, and in an excellent state of preservation. For the reasons before given, I preserved no notes of them, and can therefore only speak of them in general terms.

When the period approached for my quitting Mar Elias, I felt extreme regret; for I had scarcely ever before concentrated so much of highly intellectual pleasure within so short a space of time; and I had then little prospect of meeting any similar asylum till I should reach India. The stay had, however, been productive of the highest advantages to me in every point of view. I had regained much of my former health and strength in a surprising manner, considering the shortness of the time, partly by the skilful medical treatment of Dr. Meryon, and partly by the change of air, improved diet, and delightful repose of the mind as well as body, which I enjoyed in perfection here. I had also had an opportunity of writing to many of my friends in England; and, above all, I was now better prepared for my future journey than I had ever been before. I was comfortably furnished with clothes,

an excellent horse, a trusty servant from Lady Hester's own suite, transferred to me by her request, and charged by her with a thousand injunctions as to care and attention to my wishes and safety on the road. I was accommodated with sufficient means to defray my expences, till I should reach Aleppo, and draw my authorized supplies from the consul, Mr. Barker, to whom my letter of credit from Alexandria was addressed. I was intrusted with various presents from her ladyship to the several pashas and governors in my way, accompanied with letters of introduction to them, that I might offer these gifts in her name, and thus secure their protection and aid: and I was furnished with letters to Sir Evan Nepean at Bombay, and General Murray at Madras; so as to render my reception in India more advantageous than it would be likely to be without such recommendations.

. This chapter includes the whole time of my stay at the convent of Mar Elias, from the 11th to the 18th of April, both inclusive, a period of eight days, during which no written notes were made by me for preservation; but the events, which I have here endeavoured faithfully to record, have been stated from memory, assisted by letters to friends in England, written from that spot and now in my possession, by which almost every thing has been restored to my recollection as freshly as if it were but of yesterday's date. In resuming the narrative of my journey in the succeeding chapter, I shall preserve the language of my note-book exactly as I find it, though at the hazard of a slight repetition; but this will be compensated for by the greater assurance of fidelity.



CHAP. XXI.

FROM SEYDA TO BAIROOT, TRIPOLY, AND THE CEDARS OF LEBANON.

FRIDAY, April 19, 1816.—All our preparations for the journey being completed, and my strength in some degree restored, I parted from my warm-hearted and amiable friend, Lady Hester Stanhope, with considerable regret. By her kindness my stay at Mar Elias had been rendered most agreeable, and she had furnished me with letters to every body of note on the road to make my progress equally so. I had now two mares of my own, one for my own use, and another for the baggage and the green-turbanned Hadjee Ahmed, who accompanied me as my guide and servant, so that we now needed no other escort.

We left the convent a little before noon, and descending into the valley gradually approached the sea-shore, coming in about an

hour to a river called Nahr el Owely, or river the First, having perhaps some relation with, or allusion to, Nahr el Thāny, or river the Second, which we had crossed not far to the southward on the day of our arrival at Abra. The stream of the river was perhaps fifty feet wide, where we passed it, over a high bridge of one arch, the foundation of which seemed to have been formed of the large stones from the ruins of an old Roman bridge, a short distance above it. The current, though shallow, was rapid, and the discharge of its waters discoloured the sea for the distance of nearly a mile from its immediate embouchure. On the north side of the bridge is a khan and coffee shed, where we drank of the water of the river, which was excellent. The whole of the valley through which it flows down from the eastward was, as far as we could trace it, beautifully fertile, and interspersed with gardens, corn plats, fruit trees, &c. It is from this river that the town of Seyda is supplied with water, it being conducted from hence to that place through a canal, running sometimes above and sometimes under ground to preserve its level, but no where raised on arches. In many places the subterranean part has been laid open for the convenience of drawing water from thence, and for distributing it through the gardens on each side of its course.

Our road now lay along the coast, sometimes upon the sandy beach of the sea-shore, and at others over rocky paths at a little distance from it; but was always agreeable from the delightful state of the weather, and the reviving freshness of the strong sea breeze.

In about half an hour we passed over a small projecting point of land, called Ras el Jeddra, having no remarkable features, and scarcely to be distinguished as a headland from the sea.

In an hour from hence, continuing our road always along the edge of the shore, we came to a similar tongue of land, called Ras-el-Nebbionis, where there were some ruins of former buildings, at the distance of about half a mile from the extreme point. Among others we noted here the walls of an apartment finely

stuccoed, and now sunk beneath the earth. It appears to have had an arched roof, and, as it was small, might probably have been part of a private bath.

As the point of view was favourable for such a purpose, I alighted, and took the bearings of the capes along shore, as given below, which detained us but a few minutes only.

Bearings from the ruined building stuccoed within, and sunk beneath the ground, on Ras-el-Nebbionis :—

Ras-el-Ohhbeeah	S. W. $\frac{1}{2}$ S.	25 miles
Rock and harbour of Seyda	S. W. by S.	10 miles
Town of Seyda	S. W. by S. $\frac{1}{4}$ S.	10 miles
Point of Ras-el-Jeddra	S. S. W.	4 miles
Point of Ras-el-Sādiant	N. E. by N.	3 miles
Point of Ras-el-Uzzaieh, or Ras-el-Bairroot	N. N. E.	25 miles.

In about half an hour from hence we passed a khan, with a saint's tomb, and a few palm trees, called Mazār, leaving it on our right about half a mile upon the sea. It is usually made a halting place between Seyda and Bairroot, and alms are demanded of the passengers for the support of the sepulchre there.

From hence to Ras-el-Damoor, or Ras-el-Sadiāt, as it is sometimes called, the distance is about an hour. It is a point of land similar to those we had already passed, and derives its name from the river of Damoor, which issues into the sea about half an hour to the northward of it. This is the ancient Tamyras, of which its present name is only a corruption adapted to the Arabic pronunciation. Maundrell mentions the fact of a Mr. Spon, nephew to Dr. Spon, the eastern traveller, being drowned here in 1692, when returning from Jerusalem in company with some English gentlemen. At that period there was no bridge over it, though the ruins of a former one were still visible; but at present there is a bridge of four arches, which has been thrown across it

within these few years only; and though the style of its architecture and the execution of its masonry is inferior to similar works in Europe, it most effectually answers the purpose of convenience and safety, and has even a pretty appearance when viewed at a short distance.

We found here some Turks reposing in the shade, and some washing for the prayers of El-Assr; and we heard from them of the murder of a mountain Arab here by one of his own tribe on the evening of yesterday; the quarrel originating in some suspicion of adulterous practices between the one who was killed and the wife of the murderer.

From the river we came in an hour to Ghaffar-el-Nāmy, a place at which a toll was formerly demanded, but it is now discontinued. It seems, indeed, both from the account of former travellers as well as from the remains of these toll-houses, that the contributions raised from passengers on the road must have been considerable. In all my progress through the country, thus far, however, I do not remember to have met with these demands, excepting only in the road from Jaffa to Jerusalem; so that this portion of the Turkish burdens on the people, at least, seems to have been lightened.

About an hour from this Ghaffar we reached an old ruined tower, called Boorje Khordlee, the lower part of which, with some vestiges of Roman arches, seemed to denote it of ancient structure, though the upper part, with long loop-holes in the walls, appeared more modern. A little distance to the east of it, on the side of the hill, we saw a considerable number of sarcophagi of stone, most of them ornamented with the usual devices of wreaths, &c., on the sides, and some having still near them their pent-roofed covers with raised corners, exactly like the Roman sarcophagi seen at Gerash, Oom Kais, and other Roman ruins that I had already seen in this country. The tower might have, therefore, been an ancient military station, and these the sarcophagi of such as died there, as we could perceive no other vestiges of any city of which this might have been the necropolis.

From hence, in about another hour, we came to a sandy tract, called Ullibāt, now gradually receding from the sea, and leaving the point called Ras-el-Bairroot, at the distance of a mile or two on our left, where the whole of the space between the road and the sea seemed to be covered with low sand hills, blown up from the beach by the prevailing winds, in the same way as they are seen along the northern edge or base of the Delta in Egypt, and owing their formation, no doubt, to the same cause. The hills on our right, though approaching close to the sea, had been hitherto bare and uninteresting, but they now became loftier and of a less arid aspect; and just after our entering the sandy tract of Ullibāt we had opened to us, on the sides of the mountain, a number of scattered villages and detached houses, the white walls and flat-terraced roofs of which, with the marks of industrious cultivation by which they were surrounded, presented altogether an agreeable picture. The first of these consisted of three distinct villages with many separate smaller clusters of dwellings, the whole of which were called by the general name of Shuefāt. Above these were pointed out little convents, gardens, and houses, and about a mile further to the north a similar cluster of villages, called Boorje-el-Bradjely. The plain below them, at the foot of the hills, was full of olive trees and lighter verdure, and the whole presented an air of industry and abundance, which seemed drawn entirely from the activity of the Druses and Christians, by whom the mountain is chiefly peopled.

It was sunset when we approached the environs of Bairroot, the immediate limits of which, to the south, are called Hhurj Isnooba. The grove of pines, said to have been planted by the famous Fakr-el-Din, the prince of the Druses, is still pointed out, and, as we saw it in the twilight, presented the appearance of a noble wood. The road became now hedged in on both sides by sloping walls of earth, crowned with the prickly pear. Gardens were also numerous, and laid out with order and regularity, and the whole bespoke an entrance to a wealthy town.

It was quite dark when we reached the principal gate, which, being closed, we made a detour to the northward, and came to another less public one, where we found people within to whom to address ourselves. The mere report of my being an Englishman, come from Lady Hester Stanhope, or the princess, as she is called, at Mar Elias, was sufficient. Information was immediately conveyed to the governor of our arrival, and when the gate was opened to us we were met there by the English consul, Signor Pietro Lorello, his dragoman and servants, with lanterns, and guards, and conducted in safety to his house.

Saturday, April 20, 1816. — The fatigue of yesterday's short ride having been greater than I had expected, had made me feel to-day that my strength was not yet perfectly re-established, and we therefore made a halt here to repose.

After dinner we walked out to see the town and its environs, visiting some Christian families in the way, and examining what was deemed most worthy of the pains, both within and without the walls; the result of which was considerable pleasure to myself, though but little offered in the way of information that could be called new.

This town was called by the Greeks *Βήρυτ*, which name it still retains in the *Bairroot* of the Arabs, and this may be quoted as another example of the original name being recovered by the natives, after it had been changed by their Roman masters, as this of *Βήρυτ*, or *Berytus*, from which the idol of *Baal Berith* is supposed to have had its name, was afterwards called *Julia Felix*, by order of *Augustus*, who bestowed upon it many important privileges.*

* The following general description of all the part of the coast, from *Pliny*, includes a mention of *Bairroot* under both these names: —

“ Behind *Sidon* commences the *Mount Libanus*, which extends 1500 stadia, as far as *Smyrna*. Over against it is another range, called *Antilibanus*, with a valley between them, and these two ranges were formerly connected by a wall. Beyond this, eastward, is the region of *Decapolis*. Along the foot of *Libanus*, on the sea-coast, is

It is seated on the northern edge of a tongue of land which extends itself in a plain towards the sea, from the foot of the mountains, in nearly a western direction, about five or six miles. Its site is, however, on a rising ground, ascending gently from the sea, so as to make its situation dry and healthy, and contribute much to the cleanliness of its interior.

The extremity of the point of land on which it is situated is called Ras-el-Bairroot, and, in coming from the northward, must form a conspicuous headland, as, from its projection from the general line of the shore, it forms a fine bay to the north of the town, between it and Ras-el-Shakkah, which bears from it N. E. $\frac{3}{4}$ N., distant about twenty-five miles; and the bottom of the bay, or the deepest part, bears from the town E. S. E., five or six miles, being near the bight in which the Nahr-el-Bairroot discharges itself.

The roadstead thus formed by the jutting out of the point of land, is to the N. E. of the town, and secured from the prevailing winds of the coast, which are from the south-western quarter. The holding ground is said to be good, so that vessels ride here at every season of the year; and when strong northerly winds arise, which are seldom of long duration, there are two or three small sinuosities of the shore, both to the east and west of the town, in which shelter is found.

The town itself is of an irregular square form, walled on three sides toward the land, and open toward the sea. The walls are

the river Majoras, also the colony *Berytus*, called Julia Felix; the town Leontes, the river Syens, also Palæbyblos, then the river Adonis, and so to the towns of Byblos the new, Botrys, Giganta, Frienis, Calamos, and Tripolis, under the Tyrians, Sidonians, and Aradians. Then the town of Orthosia, and the river Eleutheros, also the towns of Simyra, Marathos, and over against the last the island Aradus, a town of seven stadia, and an island less than a quarter of a mile from the continent. When you are once past the country where the said mountains do end, and the plains lying between, then beginneth the mount Bargylis; and then, as Phœnicia endeth, so begins Syria again. In which country are, Carne, Balanca, Pattos, and Gabale; also the promontory whereupon standeth the free city Laodicea, together with Diospolis, Heraclea, Charadus, and Posidium." — *Plin. Nat. Hist.* b. 5. c. 20.

perfectly Turkish in their style and execution, and would offer but a feeble resistance to artillery. The whole is not more than a mile in circuit, yet it is thought to contain from 7,000 to 8,000 inhabitants, about the half of whom are Christians of different sects, and the other half Moslems. It is governed by an Aga, who is also the *douanier*; and himself, and about twenty others in various offices under him, are the only Turks in the place; the military, amounting to about 200 men, being all Arabs of the country, and never having suffered, as it is said, either Osmanlies or Arnauts to displace them from their service.

There is an old castle near the sea, in which are six pieces of cannon, which form all the ordnance of the town; and in this castle the military reside. There is also a ruined tower, called Boorjee-el-Bahr, built on a rock in the sea, and near the common landing place, as well as some few round towers, of little strength in the walls of the town themselves. The Marino, as it is called, has a good wharf for discharging goods, as boats can approach it sufficiently near for that purpose; and all along its front are ranged fine shafts of grey granite pillars erect, which are used for mooring the small vessels securely while they lie there. These are some of the remains of the ancient magnificence of Baircot, once decorating the porticos of temples and palaces, and now presenting a striking picture of the changes to which all things are subject, as seen wound round by the cables and hawsers of a few place them small trading boats.

The bazārs, the streets, the dwelling-houses, and magazines of the town are better built than any of those which I had yet seen along the coast; the streets are sufficiently wide for all the purposes of passage and comfort where carriages are not used, and are all paved with large stones; the bazārs are well furnished with the manufactures of the country and of Europe, as well as with all kinds of provisions; the dwelling-houses are lofty, spacious, and well-built, and some of the magazines near the sea-shore are equal to those found in similar sea-ports of England itself.

There are within the town three mosques, with their courts, fountains, and minārehs, the latter of a mean form. The Christian churches are four in number, one belonging to the Schismatic Greeks, another to the Catholic Greeks, a third to the Arab Catholics, and a fourth to the Maronites. The first of these, in which we saw the morning mass performed and the sacrament administered by the bishop, on the occasion of their Easter-Eve, is a fine lofty building, recently repaired and set in order, and is fitted up with a splendour almost equal to the Greek church in the holy sepulchre at Jerusalem. The other three were shut, and besides these, there is an hospital or convent of Capuchins, now under the direction of one old father only, who has been thirty-five years in the country. When I paid him a visit, we were shown from his window an adjoining garden in which six Englishmen were interred, who had died of the wounds they had received at Acre, at the time of Bonaparte's being there. While here, we received a visit from an old French doctor, who, like our consul Damiani, at Jaffa, wore the dress of the country with a pink shalloon benish, a neck cravat, a gold-headed cane, and a cocked hat, making altogether a very strange figure.

The commerce of Bairroot is at this moment greater than that of any other port in Syria, and increases every year. It is the depôt for the city of Damascus and all its neighbourhood, and the outlet for all the productions of the mountains near. There were at this time twenty-seven vessels at anchor in the road, besides other smaller ones near the town, and these are thought few. It is said, that during the last year three vessels arrived from Malta laden with British manufactures, cottons, muslins, cloths, &c. with some bar-iron, lead, coffee, spices, indigo, and cochineal, the whole amounting to 50,000 dollars, and that all was purchased for ready money in five days after their arrival.

The returns are made in cotton, corn, silk, and sometimes wine and oil in small quantities; though it more frequently happens that vessels take from hence specie, and collect their returns from other ports; carrying wine from Cyprus, cotton from

Acre, and oil from Candia. The duties paid by Europeans are 3 per cent. and by natives of the country 4 per cent. *ad valorem*, on all goods exported and imported; besides which, there exist no exactions of consequence either as anchorage-fees, presents, or other charges.

The environs of Bairoot are really charming; from a hill, which commands the town to the west, and where there exist many ruins of ancient edifices, we had an opportunity of taking in at one view the whole of the north side of the plain. To the south-east of the town are a number of gardens, and the whole space between the western wall and the extremity of the point called Ras-el-Bairoot is covered with them. In each of these is a small house, to which the proprietor retires when the business of the day is over, and the rich have their families there as in a country house during all the summer.

The air of Bairoot is found to be generally healthy; as the vicinity of the sea on the one side, and the range of Lebanon on the other, maintains a constant freshness; and the water also, though not abundant within the town, is said to be good.

In every direction are to be seen vestiges of the former magnificence of this place when a Roman city. There are three fine grey granite columns still standing, and apparently occupying their original place near to the southern wall of the town, others are scattered up and down in various directions, and remains of ancient buildings are constantly found wherever excavations are made; so that the present town may have been built, as has been conjectured, chiefly on the ruins of the old. Within the town is still seen, near one of the public fountains, a fine sarcophagus, partly broken; on the exterior sides and ends of which are sculptured, in high relief, a bull's head, and wreaths; and at the angle of each corner a ram's head, like that of the sphinxes at Thebes, or of the Jupiter Ammon of Egypt, exceedingly well wrought.

I was shown also a tablet of stone about two spans long, one wide, and four inches thick, which had been lately dug up in the

neighbourhood. It contained a recess of about an inch deep, formed by two doric pilasters, an architrave, and a pediment, in which were represented a female, seated on a sort of throne, with a footstool beneath it, and a male figure standing before her, whose right hand she held in her own; the hair of the male was short and curly, that of the female in long natural tresses, and the heads of both entirely void of ornament. The male was barefoot, the female wore sandals, very neatly fastened by bands over the neck of the foot. The dress of both was perfectly Roman, seeming to consist chiefly of one long and ample robe with short sleeves, leaving the neck and the fore-arm bare; besides which, the male had a sort of shawl thrown over his left shoulder, while with his left-hand he held together the loose folds of his drapery. The attitudes and proportions of the figures seemed to me excellent, and the execution of the drapery beautiful; the turn of the head was expressive, too, in both, but the features had suffered some injury by being buried in the earth. The height of the relief in the centre was about an inch and a-half, and just level with the pilasters or surface of the outer frame.

The following is as much as could be read of an inscription apparently of four lines in the original, which could now be traced at the foot of this tablet:—

ΟΑΛΛΙΩΝΚΑΙΗΤΥΝΗ.
ΣΟΥΘΑΥΒΑΣΤΙΣ
. . . ΠΗΣΤΘΙΧΑΙΡΕΓ

A long conversation arose among the party in which this tablet was shown, and many grave and sage speculations were hazarded as to the subject of the design; but the extravagant value set on things of this nature by most of the inhabitants of the East, when they perceive on the part of Europeans the least desire to possess them, is at once a proof of their extreme ignorance as to their real worth and estimation even among collectors and connoisseurs, as well as of their own ungovernable avarice.

I was shown also at the same time, a very beautiful cameo found here, executed in the usual way on a white stone rising from a darker one; but it was curious also, as well as beautiful, from its representing the head of a negro with a flat nose, large thick lips, high cheeked bones, and crisped hair, the whole character being perfectly African. The sex was not apparent, so that we could not even conjecture whether it might have been the head of some distinguished African warrior, or of a faithful domestic slave. The head was crowned with a wreath of leaves, and the execution and preservation perfect.

Among a variety of lesser curiosities, I saw also a little copper bird, not unlike a goose with its wings closed, and resembling in size and manner the small Egyptian idols of copper and porcelain, found in their mummies, and worn about their necks.

I was desirous of visiting the ruins of the palace of Fakr-el-Din, the celebrated prince of the Druses, who once made Bairoot his capital and his residence; but some knew nothing of its existence, though near the town, and others said it was now a mosque and could not be visited, so that we could get no guide to it.

In the house of our consul I saw six good portraits on canvas, of the celebrated Venetian family of Canal, in the time of their republic, one of whom was governor in Candia, two captains-general of marine, and the rest in the army, the dates of their execution in the 16th century. They had been found in the Mountain of Lebanon among the Druses, by whom all the six, in gilded oval frames, were sold for three rotolos or about seven pounds of butter, and afterwards to Signior Lorello for a plain white turban of muslin, though they were in as good a state of preservation as if always kept in a cabinet, and, as I thought, executed by some good painter. During the evening there arrived at the house an Italian captain from Malta, by way of Tripoly in Barbary, and Egypt. Conceiving that the consul himself did not speak English, and not suspecting that I was an Englishman, as I sat smoking a nargeel

in the corner of the sofa, he professed himself to be as proficient in our language as a native of the country, without being at all questioned on the subject; but when simply asked where he had learnt it, he neither understood the question nor offered a reply, turning the conversation to some other topic.

Our consul has been resident here as a merchant about twenty-five years, and within his récollection the improvement in the commerce of the place and the wealth of its inhabitants has been considerable. He remembers when the Christians were so poor, that only one benish existed among them, belonging to the Greek bishop, which was let out on marriage festivals to the bridegroom. At present there are more than twenty rich merchants, who seldom appear without one, and all else is in proportion. Already, in the course of the present year, there have been imported and sold here 800 barrels of cochineal, which were bought up with avidity in ready money for the market of Damascus, and the manufactures of various cloths, silks, &c. in the mountains.

Sunday, April 21.—We left Bairroot at sun-rise, and going out at the eastern gate continued our course along in that direction by a road leading through extensive gardens, thickly planted with mulberry trees for the silk-worms, bred all over the environs. In about half an hour we crossed a point of land jutting out to the northward, at the extremity of which is a village and an old ruined tower, like the one near the sea at Bairroot, called Boorjel-Abu-Hhayda. On each side of it is a small bay, in which vessels find shelter, and sometimes repair, though the most frequented spot for that purpose is a small basin, formed by a curve of the rocky shore about a mile to the westward of the town. After passing Abu-Hhayda, the space on the left between the road and the sea is said to have been the scene of St. George's conquest over the dragon, one of the most prominent legends of the Greek

church, and commemorated by pictures representing the battle, to be seen at the humblest of their altars.

Soon after this we crossed the Nahr-el-Bairoot, over a tolerable bridge. The river flows down here from the southward, and discharges a shallow stream into the sea, forming a bar at its mouth. The valley through which it flows has many villages, and is exceedingly fertile.

From hence we entered on a sandy road, and winding round the deepest part of the bay, continued along the beach of the sea-shore. The land breeze still continued to blow from the eastward; and, as the mountains above us were covered with snow, the air was sharp and penetrating.

In about an hour from hence we forded a stream called Nahr-el-Ohja, which discharged a narrow but deep and rapid current into the sea; and observed on the side of the hills to the east of us many little scattered villages.

In another hour we crossed over a small projecting point of land on which is a public khan, and a house of supply for passengers, called Dikkān-el-Jeddoon, with some corn ground near; and about half a mile further on we came to a rocky promontory, which, though generally low, presents rugged cliffs towards the sea, and appears to have been once used as quarries for stone, as there are still remaining a number of excavated square spaces, steps, and blocks. It is called Ras-el Nahr-el-Kelb, from a river just beyond it to the north, and furnishing a good point of view, I took from thence the following bearings:—

Ras-el-Bairoot	W.S.W.	12 miles.
Centre of the town	S.W. by W. $\frac{1}{2}$ W.	8 miles.
Boorje-el-Abu-Hhayda	S.W. by W.	8 miles.
Mouth of Nahr-el-Bairoot	S.W.	7 miles.
Ditto of Nahr-el-Ohja	S.S.W. $\frac{1}{2}$ W.	3 miles.
Point of Dikkān-el-Jeddoon	S.S.W. $\frac{1}{4}$ W.	$\frac{1}{2}$ mile.
A northern point of land near, with a bay beyond	N.E. $\frac{3}{4}$ N.	1 mile.
Ras-el-Gebeal	N. by E. $\frac{1}{2}$ E.	15 miles.

From hence we passed up over the top of the promontory, by a paved road cut down in the rock, and on descending on the other side noticed several human figures, as large as the life, sculptured in arched recesses in the cliffs of the rock, with large tablets, like false doors, beside them, as if for inscriptions. I ascended to view the third or fourth of these, and was surprised to find the figure of an Egyptian priest, with a high pointed bonnet, a long square beard, the left arm laid across the breast, and the right elevated at right angles with the elbow. The tablet beside it represented a doorway of six feet by three, with the winged globe extending all the breadth of the architrave, and above it a moulding and deep overhanging cornice. In the tablet itself, sunk about three or four inches below the surface, were two standing figures, exactly like the Egyptian ones, in form and altitude, one seemingly presenting something to the other; and below them, the faint vestiges of a long inscription in thirty or forty lines, but, whether in hieroglyphics or what, too much defaced to decide, all much injured by time and the decomposition of the rock.

About 200 paces below is a tablet, with the following inscription cut in the rock, and still quite legible:—

IMP CAES M AVRELIVS
ANTONINVS PIVS FELIX AVGVSTVS
PARTH. MAX. BRIT. GERM. MAXIMVS
PONTIFEX MAXIMVS
MONTIBVS IMMINENTIBVS
LYCO FLVMINI CAESIS VIAM DILATAVIT
PER
ANTONINIANAM SVAM.

Near this also we saw now lying in the road the broken fragments of the stone, on which was the other inscription seen by Maundrell:—

INVICTE IMP. ANTONINE P. FELIX AVG
MVLTI ANNIS IMPERA.

These blocks had been apparently used in some late repairs of the way.

The Nahr-el-Kelb flows just below here, between two high rocky cliffs, and has at this moment a neat bridge of three arches over it, the work of the Amir Busheer, the prince of the Druses, the old one of Fakr-el-Din being destroyed. Near this bridge, on the northern bank of the stream, are about twenty lofty arches of an aqueduct, which is carried along the side of the cliff itself towards the sea, and its water is now used to turn a mill there. The Lyco Flumini was also sometimes called Canis, which name is preserved in the Nahr-el-Kelb of the Arabs, or river of the Dog. It comes from Lebanon, and winds down through a deep and narrow valley, which has on its borders many villages and convents, and its stream was at the moment of our crossing it full and rapid.

We halted at a coffee shed on the northern bank of the stream to refresh, and did not depart from thence until past noon. In about an hour and a half, having come chiefly over the sandy beach of the sea-shore, we rounded a point of land, where the road goes along on a sort of causeway under high cliffs, and entered on the border of a deep bay, the shore of which is called Yunia, and the district of the hills above, El Zook. There were here marks of former quarries, broken masses of rock severed from the cliffs and fallen into the sea, several coffee houses and resting places along the beach, fishing boats at anchor, and other interesting features, forming altogether an agreeable picture.

In an hour from hence we crossed a stream called Nahr-el-Mehamilenn, over which was once a Roman bridge of one arch only, but constructed of such large stones and so excellently put together that all the lower part or principal of the arch itself remains entire, though the upper part or way across it is destroyed. This is near the termination of the bay, and was once the limits between the pashalics of Tarabolus and Seyda; but at this period the pasha of Seyda, residing at Acre, commands the whole

of the coast from the frontiers of Egypt to Latakeea, the country north of which is under the government of Aleppo. The mountains which approach close to the sea here at the edge of this bay of Yunia, are called by the general name of Gebel-el-Castrawan, and are well peopled by Christians and Druses, under the government of the Ameer Busheer. Convents, both of Greeks and Maronites, abound on every peak, and it was here that I heard for the first time in Turkey the sound of convent bells. After leaving this bay we passed a ruined tower near the sea, and a large arched cave in the rocky side of the hill on our right, with some few rude columns, perhaps intended for mile-stones on the road. We met also several women, who wore, extending from the right side of their head, a horn of metal exactly like a large funnel, with the broadest part outermost, so as to look like a very large ear trumpet, some of them being at least eighteen inches in length. We were told that these were Christians, and soon had an opportunity of seeing that this strange excrescence differed from the horn of the Druses, as we met a wedding party of these people, in which the bridegroom and his friends were conducting the bride to her new home. There were four men, all armed and well dressed, who were walking on foot, while behind them came first the bride, on a richly caparisoned horse, and next her female attendant on a more plainly furnished one. Both of the females were dressed in very expensive robes, and both wore the horn which distinguishes their class. As the muslin veil which covered both it and the face was finely transparent, I could perceive that the horns were of metal gilded over. They were by far the longest I had yet seen, and were, I should think, not at all less than two feet and a half in length. They preserved nearly the same diameter of from two to three inches, very slightly increasing at the root, and the point was flattened as I had seen them before. They projected from the head in an angle of about 45° , as the emblem of a certain deity among the Greeks is represented; not horizontal, as the same emblem was represented by the ancient Egyptians, and originally

by the Greeks also, until they copied the more erect form from the Pelasgi*, according to Herodotus. The circumstance of a new horn of this description being presented by the husband on the day of marriage, and worn by the female ever afterwards, of this shape and in this position, seems certainly very like a relic of the ancient adoration of the deity whose emblem is here alluded to; nor can it be much wondered at, when it is known, that in the north of Syria, in the road from Scanderoon to Aleppo, there is a village of Nessāree, where the wives and daughters are prostituted to strangers, probably also a relic of the ancient devotion to Venus.

In about an hour and a half we passed a small inlet called Minat-el-Berja, where several fishing boats were assembled for shelter, and observed that the fishermen all used long rods of reed with a line, as we angle from the banks of rivers in Europe. We noticed too that the Arabic spoken along this portion of the coast was the most barbarous that we had yet heard in Syria. The state of agriculture seemed on the other hand better; most of the corn was nearly at its full height, some barley was quite ripe, and the peasants were all employed weeding by hand in the fields, which were as clean as could be desired.

In an hour we reached the Nahr-el-Ibrahim of the Arabs, the ancient river of Adonis, so celebrated in classic story for the annual rites performed on its banks in memory of that favourite of Venus, who was fabled to have been killed by the boar he hunted in the mountains above. We observed here that the earth upon its shores was of a deep red colour, though the water was but now slightly tinged with it; yet after sudden floods the waters overflowing these banks might well become sufficiently red to induce the ancient worshippers of Venus to believe that the river became stained with the blood of her favourite, in sympathy for

* If the classical reader should feel curious to understand this allusion, which, for obvious reasons, cannot be here more plainly expressed, he will find, on turning to Herodotus, in section 51 of his *Euterpe*, a more detailed explanation of this.

his death, more particularly as this is said by Lucian to have generally happened near the feast of Adonis,* and naturally in the rainy season.*

We crossed this river by a large and lofty bridge of a single

* M. Bailly, in his *ancient History of Asia*, and dissertation on the *Atlantides* of Plato, has some extremely curious and interesting speculations on this subject.

In Phœnicia, Adonis was an object of adoration, born of an incestuous commerce between Myrrha and her father Cinyras. Venus saw him and became passionately in love with him; she quitted the bowers of Amathon for the forests of Lebanon, and followed her young lover to the chase. Diana, at the request of Mars, stung with jealousy, had the young prince attacked and slain by a wild boar. All that remained to Venus was a flower that grew from the blood of Adonis. It was anemone, or the wind flower. Adonis descended to the shades; and, destined to captivate the hearts of goddesses, inspired Proserpine with the same tender passion; and when Venus petitioned her father Jupiter for the recal of her lover, the master of the gods found himself not a little embarrassed between these matrons, one of whom wished to have back what the other was no less desirous to retain. Their claims were the same: they were those of love, and the case admitted of an equitable division. Adonis revisited the light for six months annually, to enjoy the embraces of Venus, and was during the other six months in the arms of his nocturnal mistress. They instituted a festival in his honour, mourned for him once a year, and wept over his memory; while joy and festivity revived with the moment of his return to life. The same festivals were celebrated in Egypt during forty days, in honour of Osiris, who had been lost and found again. It is impossible to deny the conformity of those usages of the two nations. The sun and moon were worshipped in Phœnicia under the names of Adonis and Astarte, and in Egypt under those of Isis and Osiris.

M. Bailly conceives this worship to have been brought by the *Atlantides* from their island of Atlantis, in the north beyond Scythia, and to have been established on their passage through Phœnicia, and it must be admitted that his arguments have great weight. That the *Atlantides* travelled into this country, that they communicated to it some of their institutions, is a fact, says this author, which it is impossible to call into question. Strabo tells us, that the Scythians having become too numerous for their own country by a superabundant population, descended from their mountains, and fell upon the kingdom of Pontus and Cappadocia; and Acmon, one of their chiefs, built upon the river Thermodon a city named from himself, Acmonia.† He afterwards entered Phrygia, and there built a second Acmonia.‡ This Acmon was the father of Uranus, who married Titea his sister, as we learn from the text of Diodorus. He was, therefore, one of the chiefs who conducted the *Atlantides* from Scythia into Phrygia, and the building of those cities was in the number of his achievements. (Bailly, *Ant. Hist. Asia*, vol. ii. p. 83.)

As the *Atlantides* were not natives of Egypt, and as they travelled not by the way of Africa, they must necessarily have passed through Phœnicia, and there planted

† Strabo, *Geog. lib. 2.*

‡ Stephanus upon the word *Acmonian*, *Mythology of Bannier*, tom. ii. p. 21.

arch, and observed that the stream which flowed beneath was broader and more deep and rapid than any other river we had yet

the worship of the sun, previously to their communicating it to Egypt. This is neither a new supposition, nor a philosophical hypothesis, but a matter of fact, attested by Lucian. According to that philosopher, the worship of Adonis was introduced into Phœnicia by Deucalion. Deucalion was the son of Prometheus, a designation which, strictly speaking, might signify nothing* more than a descendant of that prince who inhabited Caucasus, where the fable makes an eagle prey upon his liver. Whatever be the real meaning of this fable, Prometheus was born in Asia, his mother was called by the name of Asia, he is related to the Atlantides by his brother Atlas*, and to Caucasus by the rock on which the fable has fixed him. Thus it is to the Atlantides, a people constantly referred back to Caucasus from which they descended, that properly belongs the institution of the worship of Adonis and Osiris.

We have no reason to doubt that this worship had the sun for its object; this was the opinion of Plutarch and Macrobius, more learned on this subject than we moderns, because they were much nearer the sources of antiquity. They have been followed by the bulk of writers in late times. Mons. L'Abbé Bannier, however, is by no means of the same opinion; he cannot admit that the mourning for Adonis, and the joy at his restoration to life, could be emblematical of the absence of the sun, and of his return. "Does the sun (says he,) when he withdraws from us in the winter, go down into the shades? Does he abandon the human race, particularly in Syria and Phœnicia, where winter is so short, and often more agreeable than summer? Had they been Laplanders, or Siberians, who instituted this festival, one might have thought that the total absence of the sun had suggested the idea; but it is impossible to conceive this of the inhabitants of Syria, who enjoy a uniformly serene sky, and where the inequality in the length of the day is so inconsiderable. Besides, were this system founded in truth, they ought to have celebrated the festival of Adonis at different times of the year, and at the distance of six months the one from the other; instead of this its celebration happens only once a year, and in a month remote from both equinoxes, which would have better marked the moment when the sun begins to withdraw from or approach the poles."†

The learned mythologist cannot believe the ingenious explanation of Macrobius, when he supposes it to be an invention of the Phœnicians, but he would have given it full credit if it had taken its rise in Siberia. The difficulties that he sees and complains of are natural. The star of day dies as little in Syria as he does in Egypt; there winter is unknown; one scarcely perceives that the sun's elevation is less above the horizon. The individual who suffers no inconvenience from these changes, will neither mourn nor rejoice on their account; if he has any thing to complain of, it is the excessive heat of summer and the return of the sun, which is the cause of it. The physical nature of the climate is then contrary to the spirit of the festival; they ought to have rejoiced at the death of Adonis and lamented at his revival. Yet Syria and Egypt were crowded with temples and cities dedicated to the sun. He was wor-

* Hesiod Theogony, ii, p. 508. Bannier Mythology, tom. ii. p. 117.

† Bannier Mythology, tom. i. p. 559.

seen in Palestine or Syria, not excepting the Jordan itself, which is esteemed the principal. The current ran now at least five miles per hour, and the general breadth of the stream was about 50 yards, the banks being lined with the long rushes used as fishing rods on the coast.

In about an hour from hence we crossed a smaller stream over a stone bridge, called Nahr-el-Fidār; and passing over a fine cultivated plain at the foot of the mountains or hills which border the coast and form the foot of Lebanon, we came in another hour, or near sunset, to the town of Jebāl, where we lodged in a small convent of Maronite Friars, who were so poor as to be unable to furnish us with any thing but bread and salad.

Monday, April 22. — While our horses were preparing, I had an opportunity of making a little tour round the town. It is seated on a rising ground near the sea, at the foot of Lebanon, which here approaches close to the coast. It is walled on three sides towards the land, and open on the west towards the sea, being perhaps in the whole about half a mile in circuit. Without the walls, before the only gate of entrance, are a number of coffee sheds and halting places, with a street bazār for the accommodation of those who may not wish to enter the town, or arrive or depart before and after sunset, when the gate is closed. Within the walls the chief building is an old castle, raised by

shipped under the name of Heliogabalus, in the city of Emessa.* Near Lebanon stood Bālbeck, or Heliopolis, so famous for its ruins to this day. We find another Heliopolis in Egypt, with the great Thebes, more in the vicinity of the tropic; the city where the phoenix returned to life, and where the sun was still an object of adoration.† He was likewise worshipped in the city of Tyre under the name of Hercules, as it has been shown by reasons highly probable that the labours and life of this hero were nothing more than allegories derived from the course of the sun.‡

Nothing can be more conclusive, I think, than all this to prove that the worship of Adonis in Syria and Osiris in Egypt were both foreign to these countries, and that they were brought from the northern regions, which M. Bailly has assigned to them as the cradle of their birth.

* D'Anville, *Geog. Anc.* tom. ii. p. 134.

† Hous. *Apollo* lib. 2. c. 57. Bailly, v. i. p. 215.

‡ Mr. Gebelin, *Oriental Allegories*, p. 246. Bailly, *Ant. Hist. of Asia*.

modern repairs, and now used as the house of the aga, whose whole force consists of about ten horse soldiers, twenty foot, and three small pieces of cannon. There are, besides, three or four other lofty and open buildings, appertaining to the chief people of the place, a mosque, with a low mināreh, and a Maronite church, apparently of some antiquity, from its exterior form and good masonry. The rest of the houses in the town are but of poor construction, and nearly half the space within the walls is filled up by gardens for the use and pleasure of the inhabitants. The population is not estimated to be above 2,000 Mohammedans and Maronites.

Without the town are seen many large and beautiful columns of red and grey granite, with some sculptured blocks of marble, probably the wreck of the celebrated temple of Adonis, erected to him here on the spot of his nativity, as this Gebaal is held to be the Byblus of the Greeks*, and corresponds in situation from its vicinity to the river of Adonis already mentioned. Maundrell says†, “Gibyle (or Jebaal) is probably the country of the Giblites, mentioned in Joshua, xiii. 5.‡ King Hiram made use of this place in preparing materials for Solomon’s temple; as may be collected from the first of Kings, v. 18., where the word, which our translator hath rendered *stone squarers*, in the Hebrew is גבלים *Giblim* or Giblites; and in the LXXII Interpreters Βύβλοι, that is, the men of Byblus, the former using the Hebrew, the

* This city was surrendered to Alexander on his march through it, along the coast of Syria towards Phœnicia, after the battle of Issus, and before the siege of Tyre. — *Quint. Curt.* lib. iv. c. 1.

Sanchoniathon, who wrote from Phœnician documents, states, that the Phœnicians had taken care to have every thing transported into their own country. According to them, the first men dwelt in Tyre and *Byblos*; and the scene of all past events was laid in the country of Phœnicia, just as the Egyptians confined it to Egypt, and along the banks of the Nile. — *Bailly, Ant. Hist. of Asia*, tom. ii. p. 5.

† *Travels*, p. 45. 8vo. edit. 1810.

‡ Its mention by Joshua as a limit, may be used as an additional proof of Gebel-el-Sheikh, or Gebel-el-Telj, being the principal Hermon of the Scriptures — from Hermon to Hamath, &c. The town of Jebaal preserves its ancient name. It furnished caulkers for the ships of Tyre, according to Ezekiel.

latter the Greek name of this place. The same difference may be observed likewise in Ezek. xxvii. 9. where this place is again mentioned. *The ancients of Gebāl*, says our translation, following the Hebrew, instead of which you read in the LXXII, again, *οἱ πρεσβύτεροι Βυβλίων*, the elders of Bybli or Byblus.*

The port is formed by a ledge of rocks running out straight westward from the town, but is frequented only by a few small

* From Benjamin of Tudela the following particulars are collected respecting the state and condition of Gebal in his day. It touched on the limits of the Hhæssissin, or Assassins, who did not follow the doctrines of the Israelites, or Arabs, but of the "Old Man of the Mountain," as he was called, to whom they were extraordinarily devoted. They made war against the Christians or Franks, and against the King of Tripoli, then also called Tarabolous. Their country was then eight days' journey in length, but whether this included the range of Lebanon or the hills of Cyrea, does not appear. These were either the Druses, or the Nesseary or Ansarie; most probably the latter.†

There was another Gebal, however, which is called by the same traveller the second or southern one, going down the coast of Syria, and forming the limits of the Children of Ammon. In his time, there was discovered the place of an ancient temple of the Ammonites, with an idol on a throne; the figure was of stone covered with gold, and accompanied by two other statues of females sitting one on each side of him, while before him was an altar in which the Ammonites offered sacrifices and perfumes.‡ From hence to Bairroot was one day's journey; and from thence to Saida one day more. Ten miles from Saida were a people at war with the Sidonians, calling themselves *Dozzim*, and by others called Pagans. They were of no religion, and obeyed no prince, but inhabited deep caverns in the mountains there, living like savages among the rocks. Their district extended three days from near Saida to Mount Hermon, which Benjamin of Tudela fixed at the great Jebel-el-Sheikh, as well as Dr. Pococke and Dr. Seetzen. These pagans committed incest by fathers marrying their own daughters, and they had a yearly feast, in which there was a community of women. Their belief was, that the soul of a good man being separated from his body by death entered into that of some infant just created; but that the soul of a bad man entered into the body of a dog or some other beast. No Jews lived among them; but such as went there to exercise their arts or trade were treated with humanity, and unmolested. They were a people so fitted for a mountainous life, and traversed the hills with such facility, that there was no subduing them.§

† In Richardson's Arabic Grammar, an astonishing instance of the self-devotion of these subjects of the Old Man of the Mountain to his wishes, is mentioned.

‡ This description would seem to apply to a figure of Osiris, Isis, and some other female divinity, with sculptures of Egyptian sacrifices on the altar. There are also a great number of such combinations seen among the ruins of Egypt.

§ This description would still suit very accurately either the Druses or the Ansarie, according to the popular traditions of their faith and practice, current among their neighbours.

fishing boats, as it is a place of no commerce, and its inhabitants live chiefly by the labours of agriculture.

We left Jebāl at sunrise, and observed, on passing to the eastward of the gate, that the town had been once surrounded by a ditch, which is now used chiefly as garden land, and in which we saw men ploughing in a plot of ground appropriated to mulberries. The walls have square towers in them at the distance of about 100 feet from each other, in the construction of which are used a number of granite pillars broken into convenient blocks, and pointing their circular ends outwards. These are portions of the wreck of the former magnificence of Byblus.

In about three-quarters of an hour from Jebāl we passed over a point of land, with a small ruined village on its extremity, called Amsheer. The ground is planted with mulberries for the silk-worm; the trees being here, as elsewhere, laid out in regular rows and at equal distances from each other. We observed in our way a spring of fresh water issuing from the sand close to the edge of the sea, as well as many cisterns along the coast upon the beach, which were frequented by the females of the few Arabs who feed their flocks upon the rocky brows of the adjacent hills.

In half an hour from Amsheer we passed under a high point of land, on the top of which stood a large ruin, called by the natives, Boorje Rowahān, with some rude fragments of pillars below it near the road, apparently portions of mill-stones and not the remains of any building.

In an hour from hence we crossed the dry bed of a torrent over a small bridge of one high arch, which bridge, from being altogether below the level of the soil on the banks which it unites, and crossed by a straight path over it without the slightest rise, is called Jisser-el-Medfoun, or the buried bridge.

In half an hour more, passing over a slip of well cultivated corn land between the foot of the hills and the sea, with a portion of rocky road in the way, we came to the town of Batrone. This is a small place without walls, containing about 100 small

dwelling, the ruins of a large Christian church, and two smaller ones, now perfect and in use. The population does not exceed 1000, and these are chiefly Arabs of the Greek communion. There is a small port to the north of the town, with some few boats riding securely at anchor, and an excellent coffee-house on the beach; there are a great number of these places of refreshment indeed all along the road from Bairoot.

This place is thought to be the ancient Botrus; though, as far as our hasty passage through it would admit of examination, we saw no vestiges of antiquity or of former grandeur there.

We did not depart from Batrone until past noon, being detained there full three hours by the exchange of one of my mares which was too weak for the journey, for a strong ghadeesh or gelding, and the payment of 200 piastres in money.

In an hour from Batrone, receding gradually from the sea shore, we turned up to the eastward and entered a narrow valley. This was once a military post, as may be seen from an old Mohammedan castle still remaining there. It is singularly situated on the top of a rock which stands isolated in the middle of the pass, and is nearly perpendicular on all sides round. The form of the building is adapted to the shape of the rock itself, and is extremely irregular; the rock being naturally steep and isolated, and not hewn down for the castle. The building is small, and in some parts extremely narrow. Loop-holes are seen in the walls; and the ascent is by a steep flight of steps on the northern side. The castle is called Khallet-el-Musélleh, and a stream that flows down through the valley near it is called Nahr-el-Musélleh.

From hence we ascended a steep road, in order to cross over the neck of the great promontory called Ras-el-Shakkah, which is so steep as to admit of no passage round its edge by the sea. It was an hour and a half before we gained the foot on the other side, having come over most irregular ground and a rugged road, chiefly of rock and chalky earth.

The promontory has a still steeper appearance from the north than from the south, rising almost perpendicular from the sea, and being, I should conceive, little less than 1000 feet in height. Strabo calls it τὸ τοῦ Θεοῦ πρόσωπον, or the Face of God, (Strab. lib. 16. Pomp. Mela. lib. i. cap. 12.) and considers it as the end of Mount Libanus, though it is nearer the centre of its length. It is, however, by far the most prominent point which this range presents towards the sea, and might therefore have been thus considered by the mariners among the ancients, who are the persons that generally bestow the first names on places, and furnish the earliest information to hydrographers, for the construction of their charts.

We continued now along the sea shore at a short distance from its edge, and in two hours passed over a low projecting point, at the extremity of which was a Greek convent, called Deer Na-toor. It was here that two English gentlemen, Mr. Davidson and Mr. Colter, were lodged, during the plague at Tripoly, in the year 1813, when both were ill of malignant fevers, and Mr. Colter fell a victim to the disease.

In the road above this we passed by the ruins of a building constructed of very large stones, with the posterns and architrave of a doorway still remaining, each of them of one block of stone. We saw no column here, nor any other remains of more extended buildings; but, it being the only place in which any vestiges are seen by the way, it may probably mark the site of the ancient Trieris, placed by Strabo between the promontory of the Face of God and Tripolis. *

Our road now became extremely rugged over beds of rocks, and scarcely passable on horseback; and this continued until we reached Culmone, which occupied about an hour. This is a small village near the sea, with a mosque and minaret, and several gardens around it; being inhabited chiefly by Mohammedans. Above it, on the left, is a Greek convent called Belmont; and about half an hour beyond it another called Deer Yacoubé, both seated high on the brow of the hill.

Here we entered on a sandy beach, and quickening our pace, we reached the gate of Tripoly, or Tarabolus, a few minutes after sunset. Directing our course to the house of Mr. Katchefflis, a Greek merchant who performs the duties of British consul there, we met a welcome reception, and were comfortably accommodated.



CHAP. XXII.

STAY AT TRIPOLY, AND JOURNEY FROM THENCE ACROSS THE MOUNTAINS OF LEBANON TO BALBECK.

TUESDAY, April 23.—I had been charged by Lady Hester Stanhope, on my departure from Seyda, with the delivery of a pair of English pistols to Mustapha Baba, the governor here, which I had promised to present with my own hands, and accompany by the necessary explanations. Information was accordingly sent to him of my arrival, and my wish to pay him a visit when it might be convenient; and the answer returned was, that his affairs were to-day so pressing that he could wish my visit to be postponed until to-morrow. The day was therefore devoted to, an examination of the town and its environs. The town of Tarabolus is situated at the foot of Lebanon, and from it extends out a flat triangular piece of land to the N.W. for the distance of nearly two miles; but on each side of this triangle, in the north-eastern and south-western bay, the sea reaches to within the distance of

less than a mile from the houses. The town is not regularly walled, though it has several gates of entrance; but on a hill which overlooks it on the S.E. is a large castle, of Saracen construction, which serves for the residence of the military. The whole of the buildings occupy a space of about two miles in circuit; and as the houses are generally crowded together, Tarabolus may be esteemed as inferior in size and population only to Aleppo, Damascus, and Jerusalem. The houses and magazines are inferior to those of Bairoot, and the bazārs to those of Accha, or Acre, though the streets are generally paved, and the markets and shops well furnished. There are in the town eleven mosques, chiefly having domes and minarets, and the largest of these is a very fine old building of the Saracenic order, with a court and fountain, and a number of old Arabic inscriptions. There are four Christian churches; two Greek, one Maronite, and one Latin in the convent of the Capuchins. The proportion of the population may be therefore judged from this; the Mohammedans being the most numerous, the Greek Christians next, and lastly the Catholics.

We noted only a few Osmanlies; but we saw here more persons wearing green turbans, as descendants of Mohammed, than even in Damascus itself, where they are particularly numerous.

The environs of Tarabolus are chiefly laid out in gardens, in which the orange and lemon trees abound. A fine stream, called Nahr-el-Meloueea, comes from the S.E., and flowing at the foot of the hill behind the castle, passes by the dwellings on the north-eastern edge of the town, and discharges itself into the sea. Behind the castle in the valley is a coffee-house, visited as a place of recreation, to enjoy the sound of the water, the verdure, and the shade, and several other smaller ones are seated on its banks nearer the town.

There is a place called Bedoowé, also about two miles to the N.E. of the town, where is the tomb of a saint of that name, with a mosque raised thereon. Attached to this mosque is a circular basin of beautifully clear water, in which are kept a number of

fishes that are not suffered to be caught or eaten; out of respect to the memory of him who is buried near. We saw, I should conceive, not less than 2000 fishes within the circumference of less than 100 paces; some of them large enough to weigh five or six pounds, flat-headed, covered with fine scales, of a silver grey colour, and in excellent condition. There is a coffee-shed near this, at which we halted to refresh.

The cemeteries of Tarabolus are the most extensive I had ever seen for a town of its size, the population not exceeding 10,000, and the graves being, I should think, almost as numerous as in *Damascus*. This seems to confirm all that is said of the insalubrity of its air in summer; though the inhabitants happily believe that no place in Syria is more beautiful, or more healthy, than theirs, which they call Sham-el-Sogheere, *Damascus the Little*, or, as we should say, a miniature of the capital. The tombs are much more handsome than at *Damascus*, and more in the true Turkish style of Constantinople and Smyrna, all daily furnished with myrtle, freshly watered, and visited and strewed with flowers by surviving female relatives and friends.

After a busy day, we passed the evening with the family of Mr. Katchefflis, who had a young wife and four beautiful children; heard all his own history, and a hundred interesting anecdotes of celebrated travellers whom he had known, from Wortley Montagu onwards to later individuals journeying this way, as well as of affairs in the country, he having been thirty-five years consul here.

Wednesday, April 24.—We received word this morning, that the Aga would be prepared for our visit about three o'clock, or el-Assf, so that, having the forenoon at leisure, we set out after breakfast to go down to the Meena, or port, taking the following bearings of objects from our terrace before we left the house:—

Village of Culmone	S. W. $\frac{3}{4}$ W.	4 miles.
Ras-el-Shukkah	high	S. W. by W.	15 ditto.
Deer Nattoor	low	W. S. W.	7 ditto.

Town of the Port	N. W.	2 miles.
Islands of ditto	N. W. by N.	6 to 8 ditto.
Extreme north point	N. N. E. $\frac{1}{2}$ N.	40 ditto.
Derryah, a small village on the } edge of the coast }	N. E. by E	15 ditto.
Castle of Tarabolus	S. S. E. . . .	$\frac{1}{2}$ ditto.

The road to the Meena led us first over a small sandy hill, on which are sheds and booths of entertainment; and afterwards on a grassy plain all the rest of the way. The port itself being on the N. E. of the point of land, is well sheltered from the prevailing winds of the coast, which are from S. to W., and is sufficiently capacious to contain a great number of vessels. There were about 15 sail, large and small, now lying there. The water is said to be of convenient depth, and the anchoring ground clear and good. The port is altogether formed by the extremity of the point itself, and a few small rocks scattered near it, and not by the two islands off it, which are much too distant to afford any shelter to vessels riding near the shore of the continent.

There is a little town at the port, containing from 2 to 3,000 inhabitants, an excellent khan, several large magazines, a boat-yard, and shops of all kinds, chiefly kept by Syrian Greeks.

To the S. and S. E. are many vestiges of the former settlements here, in destroyed buildings, granite columns, &c. scattered on the beach of the sea. From a point on which were many of these, and which formed the outermost extremity of the tongue of land, I noted the following bearings:—

Culmone	S. S. W.	4 miles.
Belmort	S. S. W. $\frac{1}{2}$ W. . . .	5 ditto.
Ras-el-Shakkah	S. W. $\frac{1}{2}$ W. . . .	16 ditto.
Deer Nator	S. W. $\frac{3}{4}$ W. . . .	8 ditto.
Geziret-Erwede, steep southern bluff	N. W. by N. $\frac{1}{2}$ N. . .	6 ditto.
Geziret-el-Nagel, with a few date } trees }	N. N. W.	5 ditto.
Town of the Port	East	$\frac{1}{4}$ ditto.
Deepest part of the northern bay } within the port }	E. S. E.	3 ditto.

Castle of Tarabolus	S. E.	2 miles.
Deepest part of the southern bay } near the town	S. by E.	3 ditto.

We saw in the course of our way several remains of ancient buildings, from which we inferred that the colonies founded by Tyre, Sidon, and Aradus, which gave the name of Tripolis to the large city they at length jointly formed, must have extended close down to the sea at the very end of this point. *

Along the beach of the north-eastern shore, from the town of the harbour to the outlet of the Nahr-el-Meloueeah into the sea, are several square towers; one of them, called Boorje-el-Beagh, or the tower of the lion, being very large. They are all, apparently, of Mohammedan construction. Fragments of the shafts of broken pillars have been regularly worked into the masonry endwise; and by the dark colour of their granite being opposed to the yellow hue of the other stones, they look from a distance like round windows. These towers are now, however, mostly in ruins.

On our return to the town we visited some excellent baths, and a large soap manufactory; and saw, in our way, a noble sarcophagus at one of the towers. We also paid a visit to Mustapha Baba, whose character and appearance, as well as history, were interesting. On my presenting him the pistols from Lady Hester Stanhope, he expressed his profound respect for her name, in which every one present seemed to join.

The evening was passed with the family of the Consul, whose conversation was full of curious matter; but I had neither time nor inclination to record any of the many anecdotes which I heard from him, connected with this place. After the family had retired, I continued up until past midnight, writing to Lady Hester Stanhope,

* In Phœnicia there is a famous city called Tripolis, its name agreeing with the nature of the place; for three cities are contained within its bounds, a furlong distant one from each other, one called the city of the Aradians, the other of the Sidonians, and the other of the Tyrians. It is the most eminent of all the cities of Phœnicia, being that where the general senate of all the Phœnicians do usually meet, and consult about all the weighty affairs of the nation. — *Diodorus Siculus*, book xvi. c. 8.

Mr. Barker, and Dr. Meryon; and in putting into some order the few notes that I had been able to make, in writing, on the road from Batrone to this place.

Thursday, April 25.—During our short stay at Tripolis, I had been assured that we should find the route from hence across the mountains to Aleppo more safe, as well as more agreeable, than that by the way of the coast; and as there was now no longer a hope of my being able to reach India in time for the monsoon, and consequently a less urgent necessity for the risk or speed which, under other circumstances, might have been undertaken, I readily yielded to the change; more particularly as I had reason to expect that Mr. Bankes might join me at Bālbeck, and that we might then perform our journey from thence to Aleppo together, to our mutual advantage in all respects; and particularly as it regarded mutual protection in the latter and most dangerous part of the way.

My servant, Hadjee Ahmed, furnished me by Lady Hester Stanhope, professing to know every part of the roads in this direction, no other companion or guide was necessary; and accordingly we quitted Tarabolus about eight o'clock in the morning, to go across the mountains as proposed. Proceeding on our way in a direction a little to the southward of east, we crossed the river called Nahr-el-Melowceah over a stone bridge within the town, the stream appearing to wind through the greater part of it. Following this stream we entered the valley behind the castle on the S. E. of the town, and, ascending its steep bank, came on an elevated plain, finely cultivated with corn and olives. In less than an hour we reached its extremity, near which was a small village called Ardeat, with a number of others in sight around us on the hills. From hence we descended into a beautiful valley, through which ran a winding stream called Nahr-el-Zegherta, being a branch of the Nahr-el-Meloweeah, which discharges itself into the sea to the southward of Tarabolus. We saw here the fragments of an old Roman bridge, lying in detached masses of masonry, held firmly

together by the strength of the cement, and one of the arches still perfect. After ascending its southern bank we came upon a second cultivated plain of less extent, which was followed by a small valley, having, also villages, olive grounds, and corn fields.

After passing this, our ascent became more regular and continued, and our course generally directed to the S. S. E. Our way up the side of Lebanon was steep, and in many parts difficult; but we were repaid by the delightful freshness of the air as we mounted, and the grandeur of the views on every side.

It was about noon when we reached a small stream flowing down from the mountain, on the banks of which we halted to refresh, and soon after reached the village of Sibbeehel above it. We saw here some ancient sepulchres in the rocks, and a new church just finished, the inhabitants being all Christians of the Greek communion. There was an appearance of fresher health and vigour in the men than is seen in the plains, and the women were fairer than their lowland neighbours. The former were dressed in the usual costume of the peasantry of the country; but the latter wore a horn of metal, differing in shape and position from any that I had yet seen. It was placed on the crown of the head, pointing rather backward, like a small diadem; and being flat at the top, and larger there than at the bottom, it looked exactly like one of the small boiling kettles of the country reversed. There is a fine spring, in an arched well, just above Sibbeehel, over which is a cross, and at which we drank. The population of the place might amount to 200 persons; and the state of their grounds spoke favourably of their industry.

In about an hour from hence we passed under another Christian village on the summit of a high hill on our left. This was called Aytou, and, though small, had several large and well built dwellings in it. The road became here so fatiguing to our horses, as to require occasional halts. It was in many places dangerous too, as it presented only a bed of smooth stones, on which the foot could take no hold. The layers of rock having exactly the same form as the surface of the soil and shape of the mountain, presented, in

masses, a steep smooth side, over which it was necessary to lead our animals, and use great caution ourselves. This same cause renders many parts of the road along the coast disagreeable.

It was fully another hour before we reached the summit of the mountain, this part of which is called Jebel Arrneto. The whole body of this is white lime-stone rock of different qualities, and here the stone has streaks, or layers of red, as if coloured by the oxide of iron, or some other metal. There was, at this moment, snow still remaining here, though the heat of the sun was nearly equal to that of an English summer. Flocks of large white long-haired goats were browsing on the rocks under the care of boys and their faithful dogs; and pines and young cedars of a smaller size were abundant. The view from hence, on looking westward, commanded an unbounded horizon at sea, with the whole of the coast from Ras-el-Shukkah to the extreme northern point of land seen from Tarabolus. The port and islands of that town bore from us about N. by W. $\frac{1}{2}$ W., perhaps fifteen miles; but the town itself was not visible, from the intervention of the hill which overhangs it. The whole of the plain below, with the deep valleys which intersect it, looked beautiful from hence, presenting corn lands of the freshest green, bare patches of ploughed land, showing a deep red soil, and olive trees, and streams of water in abundance. The bluff point of Ras-el-Shukkah, which had been called, according to Strabo, the Face of God, from an idea of its being the end of Lebanon, looked from hence quite insignificant, from being so much lower than our own level; and the white hills and valleys, over which we had crossed with much fatigue, now looked like the little eminences raised by ants, and resembled very much the white hills on the banks of the Jordan, as seen in that valley from the Mount of Olives near Jerusalem.

We descended over the eastern side of this Jebel Arrneto, and opened a narrow but exceedingly deep valley, called Wādi Khezheyah. The descent down the perpendicular cliffs of the eastern part of this hill was by winding steps, cut originally in the

rock in some places, and formed by stones and earth in others, over which it was necessary to lead our horses down with great caution. The valley was watered by a fine stream running through it, and presented on all sides marks of the most active industry. I noticed here, as in several other parts of Syria, where the sides of the mountains are steep, that the trees did not shoot up perpendicularly, but followed the inclined slope of the surface; so that Sir Humphrey Davy's opinion, that, from the power of gravitation on roots, no more could grow on a hilly ground than on a level, however much more extended the surface of the former, seems liable to some exceptions.

Nearly in the bottom of this valley we saw several masses of rock, of a deep brownish purple colour, of which I took some fresh fractured specimens.* One of the villagers whom we had taken from Sibbehel to show us the road told us that this was the stone from which iron was procured; and spoke of a mine now still worked, a few hours' journey to the southward of this.

• In the valley were two or three small villages, called only by the name of the Wādi itself; the ground about these was laid out in narrow slips, or terraces, raised one above another, in which were planted corn, vines, olives, and mulberries, and the inaccessible parts were covered with pines and wild shrubs, among which were some fine springs of excellent water.

On the eastern side of this valley we passed under a modern arch, which has been made to connect two natural masses of rock, standing erect like the posterns of a door. Over it is a crucifix; and the place is revered and kissed by all the Christians who pass under it. From this we went down into a second valley, which was of the most romantic kind, being hemmed in on all sides by lofty cliffs of overhanging rocks, so as to remind one of the

* The mineralogical specimens collected in the course of this journey were preserved, and sent from Aleppo to my friend, Mr. Babington, in England, by whom they were presented to the Geological Society of London, in the cabinets of which they now remain.

happy valley of Rasselas, from which there was no outlet. Grottoes were seen in these cliffs ; formerly, perhaps, the residence of hermits ; and no solitude could be more complete, or at the same time more delightful, than this. Through the bottom of this valley ran the same stream which watered the preceding one, and which we learnt was the head of the Nahr-el-Meloueeah and Nahr-el-Zegherta, before the division of the stream into these two branches. The steep sides of the valley were laid out in cultivated terraces as before, and the whole presented a most interesting picture.

It was past El-Assr when we reached the convent, which is situated at its eastern extreme ; and as the station of Eden, or Busherrah, could not be reached before sunset, we halted here for the night. Our reception was the kindest and warmest that could be desired, and that too before it was at all known from whence we came. Our horses were taken from us and placed at grass ; and we ourselves were shewn into a comfortable room, with a carpet, mats, and two clean beds on the floor. After a repast of eggs and milk had been set before us, it was then first asked who we were ; and when it was answered that I was an Englishman, and my servant a Moslem, a hope was expressed that I was a Christian, as if the mere circumstance of being an Englishman rendered that doubtful. By one of the young men, whose office it appeared to be to take care of strangers, I was shown over the whole of the establishment, and was much gratified with what I saw, as well as with the kind manner in which it was done. It would seem, indeed, that in proportion as people live aloof from the great and busy world, they become more hospitable rather than more misanthropic : as the Bedouins, Highlanders, and others.

This convent, which is called Deer-el-Mar-Antonios-el-Khezeheeah, is founded on a spot said to have been frequented by a saint of that name, about a century and half ago. It is built on the side of a steep cliff, about half way up its height, from the bottom of the valley to the summit ; and some part of it is indeed excavated from the cliff itself. It contains a small caverned church, and a long suite

of small but comfortable rooms in two stories, for the accommodation of its inhabitants. There are at present ninety-two Maronite monks here, every one of whom, except the Réis, or chief, is employed in some mechanical labour, since every article they require or use is manufactured by themselves. We saw their weavers at the loom, masons and carpenters at work, shoe-makers and taylors employed, besides all the household occupations of cooking, washing, &c. carried on by members of the body, who seemed fully to understand the advantages of the division of labour. What gratified me most, however, was the sight of a printing-press and Syriac types here, from which they produce their church books, quite equal to those of Rome. The types are all Syriac, though the language they represent is Arabic; and there are four founts of these, about the sizes of Long Primer, Pica, English, and Canon. From the multiplicity of single and combined forms which the letters take, their cases are numerous, and occasioned composition to be slow, though every cell or box is marked with the character it contains. I could not see the type foundery, from the absence of the Reis, which I regretted, as the founts were, I think, quite equal to the ordinary types of Europe.

The composing-sticks were of hard wood, and their galleys very rude; the iron chases, however, were excellent; and instead of side-sticks and quoins, gutter-sticks were used throughout, and the form locked up by screws going through the sides of the chase, and pressing their points equally against the gutter-sticks at the distance of about two inches from each other.

The press and its furniture nearly resembled, in shape the common printing press used in England, but was much inferior to it in workmanship. As great pains were taken, however, with the plattin and tympan, the stone well bedded, and the forms locked thereon by iron screws similar to those in the chase, passing through the raised corners of the coffin against the chase itself, the work produced was good, more particularly as the workmen were never hurried in their labours.

The inking balls were made of red sheepskin leather, and answered very well; the ink was of the same composition as that used in England, though not so good; and the paper was wetted by a large sponge drawn over every fourth or fifth sheet.

I went also to see the book-binding room, where four or five persons were now at work. The process observed was exactly like that used in England, but much slower; and their ploughs, cutting presses, standing press, &c. were all very small. There was no beating stone, or colouring used for the leather, and only two or three gilding tools, as they chiefly bound in red or black leather, and finished the backs and sides without gold. Every body worked sitting, and the process was tardy throughout. Great surprise was expressed at my knowledge of these two "mysteries," as they were here considered, which I did not wonder at, as they had never yet had an European here who had ever seen the mechanical operation of printing in Europe; and, as a reward for my being in some degree better informed than other strangers on this subject, I was allowed to take with me three sheets of three different books, printed in Syriac and Arabic, in folio, in octavo, and duodecimo sizes, which I had been allowed to take the impressions of myself at the press, and preserve as memorials of my visit.

This convent has been founded about 120 years, but the printing press has not been erected more than ten years. The convent of Mar Hanna established the first press in Syria, of which Volney has given the history.* There they still print Arabic books

* The more closely M. Volney's work on Syria and Egypt is analyzed, the more it is found to be exceedingly inaccurate in its topographical notices, and particularly of places in Syria: many proofs might be produced in confirmation of the opinion which is generally entertained here, that he had seen but a very small part of it, and that he wrote his book chiefly in the convent of Mar Hanna, in Lebanon. Among some remarkable instances of inaccuracy, omitting his description of the cedars, the valley of Hama, and the course of the Orontes, with the port of Seleucia at its mouth, which are all faulty, he places the town of Tiberias on the east side of the lake of that name, and Safad seven leagues to the north of it. He states the sources of the Jordan to arise in the chain of lofty mountains called Jebel-el-Shaik, which sends