

in Arabic characters, and here Arabic books in Syriac characters, with some few in Syriac itself, which none of them understand. The paper is all made in Europe. This place is also called sometimes Bish-el-Mejeneen from a large natural cavern near it, which has the reputation of restoring mad people and fools to their senses. A hundred stories were told me of people who had been brought here, and after a few days recovered: and more particularly of a Turk from Constantinople, who was a Moslem, and did not understand a word of Arabic, but who being sent to this place by his friends, remained ten days, and went away sane, though unconverted. In this cave they say St. Antonius studied and performed his penances and devotions. The madmen, and fools are therefore placed here, chained to the rock in the dark, and kept upon bread and water, until it pleases the spirit of the patron saint to come and release him by restoring him to his senses. Some are sent here by the governors, particularly the Emir Bushea, who is very liberal in his donations; others are sent by their friends, and some are sent by the priests. We were shown, at this moment, a maniac there, who wore a large iron collar, and was fastened to the rock by a chain of 30lbs. weight. He was nearly naked, slept on the ground, and ate only bread and water; a discipline which, repeated for any length of time in a dark cave like this, would either

forth several rivulets to water the plain of Damascus, all of which is exceedingly erroneous, and could not have been stated if he had ever visited these parts; while the objects enumerated in the view from mount Tabor proves beyond doubt that he never ascended it himself, but that he gave his accounts from the information of others. See pages 229 to 231. vol. ii. 8vo. edit. English translation.

In speaking of the Haurān, M. Volney supposes whatever ruins were there to have been of earth, as there was no stone, he thought, throughout these plains. No part of the world, however, presents so many ruins in the same given space, all of stone, even to the beams, ceilings, doors, &c. usually constructed of wood.—See page 99. vol. ii. 8vo. edit.

Notwithstanding these defects of local and topographical information, however, there is no book that has ever been written on these countries that contains more accurate or philosophical views of the general aspect and condition of the countries themselves, and particularly of the character of their governments and people.

drive the man, who really possessed his faculties, effectually mad, or restore them to those who had not irrecoverably lost them.

We were treated with an excellent supper of stewed fowls, a pilau, and good wine, made here. By an old regulation no woman is permitted to enter this convent. Lady Hester Stanhope, coming here with her suite, was at first refused admittance; but having with her some soldiers of the government, she was at length admitted. The whole of this story was told to us at supper. After the evening bell had collected all the religious to prayers, I went into the church, where the service was nearly as in the Latin one. My evening was passed on the terrace, admiring the romantic scenery of the valley by the light of the stars. A bit of blue sea was seen between the opening of the hills, beneath a rich sky, still warm with the glow of sunset:—the whole was one of the finest pictures of nature in her mildest form.

Friday, April 26.—Having now to ascend to the highest summit of Lebanon, which was covered with deep snow, it was necessary to take from hence a guide well acquainted with the tracks over the mountain, as well as to depart early, as it was a matter of great uncertainty whether we should be able to traverse the snows or not.

We accordingly quitted the convent of Mar-Antonius-el-Kezhyeh at sunrise, and going down into the deep valley beneath us, crossed the stream there, and ascended on the other side by a road of winding steps, so steep as to oblige us to go up all the way on foot. We saw at setting out the greater part of the monks going out to their labours, among which were a small party to the corn-mill turned by the stream in the valley, and others apparently gardeners and husbandmen, with their implements of labour, on their shoulders.

In half an hour we came on an elevated plain well cultivated with grain, and soon afterwards to a small Christian village called Bein, containing a Maronite chapel, and about 200 inhabitants.

The women here wore no horns, and their veils were of white cloth, one part covering the forehead to the eyes, and another wrapped across the mouth, after the Turkish or Constantinople fashion.

From hence we went down into a second valley, and ascending it on the other side came on a larger plain, in which were several marshy pools, filled with frogs. We saw from hence the villages of Ain Towry and Keferrsal, in the valley on our left; and the larger one of Eden on the brow of the hill above these to the north, distant about a mile. The whole of the ground here, both valley, hill, and plain, was cultivated with great industry, and promised a harvest of abundance.

In about an hour we reached the brink of a deep chasm, seemingly the head of that in which the convent of Mar Antonius is situated, as it winds that way. In the very bottom of it stood a large village called Bisherry, and close by it is the source of the Nahr-el-Meloweea, which runs through Tarabolus. The spring is called Nebbeh-Ain-Beit, and its stream is even here considerable, besides which it receives several others in its course.

Leaving Bisherry on our right we ascended for an hour over light snow, until we came to the Arz-el-Libenein, or the cedars of Lebanon.

These trees form a little grove by themselves, as if planted by art, and are seated in a hollow, amid rocky eminences all around them, at the foot of the ridge which forms the highest peak of Lebanon. There are, I should think, at present about 200 in number, all fresh and green.* They look on approaching them like

* It is commonly thought that the box, the ebony, the cypress, and the cedar wood are everlasting, and will never be done. An evident proof thereof, as touching all these sorts of timber, is to be seen in the temple of Diana at Ephesus, for the most skillful architects of all Asia set their helping hand to this temple, and the rafters, beams, and spars, that were used in the construction of the roof, were chosen by all of them to be of cedar, for its great durability. There was also a famous temple of Apollo at Utica, where the beams and main pieces of timber, made of Numidian cedars, remained as whole and entire in the days of Pliny, as when they were first set up, which was when the city was first founded, and that by computation was then

a grove of firs, but on coming nearer are found to be in general much larger, though the foliage still keeps its resemblance. There are about twenty that are very large, and among them several from ten to twelve feet in diameter at the trunk, with branches of a corresponding size, each of them like large trees extending outward from the parent stock, and overshadowing a considerable space of ground.*

From the cedars our ascent became exceedingly steep, so much so that it might be said we were obliged to climb up the brow of the mountain. We met here a party descending, who advised our returning to Bisherry to sleep, and attempting it early in the following morning, that we might have the whole day before us. As we were thus far advanced, however, we determined to proceed, and our perseverance was crowned with success. The snow was of an unknown depth, as, although our horses were always up to the belly, and frequently so buried that it cost us much

1188 years. The image of Diana at Ephesus was said to be made of the vine wood, by the choice of Carretias, who carved it, and this was never altered or changed through seven successive destructions and rebuildings of that temple; but it was said to owe its preservation to its being embalmed within with spikenard, which was thought to nourish it; and the historian gives it as his opinion, saying, "Howbeit this we may resolve upon, that the more odoriferous any wood is, the more durable also it is and everlasting." *Plin. Nat. Hist.* b. xvi. c. 40.

* The greatest tree that had been ever seen at Rome was one brought there for rebuilding the bridge of Naumachiaria. Tiberius Cæsar had it open to public inspection, and intended it to remain as a singular monument, on account of its great size, to all posterity. It remained entire and whole until Nero built his stately amphitheatre. It was the trunk of a larch tree, and was 120 feet in length, and two feet in diameter from one end to the other. There was also a most extraordinary fir-tree, that formed the mast of the vessel which, in the time of the Emperor Caligula, transported out of Egypt into Italy, the obelisk which was set up in the Vatican hill within the circus there, as well as the four large stones used as supporters to it. This mast was of a height above all others; and certain it is, say the ancients, that there never was known a more wonderful ship to float upon the sea than this was. She received 120,000 modii of lentils for the very ballast; she took up in length the greater part of the left side of Hostia harbour, for Claudius the emperor caused it there to be sunk, together with three mighty great piles or dams, founded upon it, and mounted to the height of towers, for which purpose there was brought a huge quantity of earth or sand from Puteoli. The main body of this mast contained in compass four fathoms full. *Plin. Nat. Hist.* b. xvi. c. 40.

pains to extricate them, yet we never saw the earth at the bottom. This fatiguing exercise frequently repeated, added to that of ascending ourselves the whole of the way on foot, almost exhausted our strength. From the united effects of the constant glare of the snow, the lightness of the air, the height of our point of view, and the fatigue of the ascent, I experienced a giddiness similar to that of a drunken man, and found it difficult to walk in a straight line. It occupied us nearly four hours from the cedars to the summit, where we stretched ourselves out upon the snow, and lay there for nearly an hour, to recover breath and repose.

From hence the view was, as may be easily imagined, grand and magnificent. To the west we had a prospect of all the side of Lebanon down to the plain at its foot, and, beyond, a boundless sea, the horizon of which could not be defined, from its being covered with a thick bed of clouds. The town of Tarabolus could not be distinguished from hence, but the high cape of Ras-el-Shakkah was distinctly seen, looking like a small projecting point.

To the east we had the valley of the Bukhāh, which we could see from hence was on a much higher level than the sea; the descent to it on the east, appearing to be about one-third less in depth than the descent to the plain at the foot of Lebanon on the west, and scarcely more than half of that to the line of the sea. The range of Anti-Libanus, or the Jebel-el-Wast of the Arabs, which forms the eastern boundary of the Bukhāh, was also covered with snow at its summit, but not so thickly as at this part of Libanus where we were, and which seemed to us the highest point of all.*

We could distinguish that from the northward, towards Bālbeck, the Jebel-el-Wast was one even range, without pointed summits like this, and that from thence there extended two forks to the southward, the eastern or principal one ending in the Great Jebel-el-Sheick, or Jebel-el-Telj of the Arabs, the Mount Hermon of the Scriptures; and the western or lesser one in the point

* The range of Libanus was generally placed by ancient geographers in the middle of Syria; and the hills are said, in the exaggerated language of the old writers, to reach up to the very clouds. *Plin. Nat. Hist.* b. vi. c. 28.

which I had passed in going to Banias, the valley between them being called Wādi Ityne, as before remarked. The range of Anti-Libanus, though of less height than this, completely intercepted our view of the country to the eastward of it; although, as before said, we were on the highest point of view which it admits. Mr. Volney, therefore, must have imagined the unlimited view, which, he says, this mountain affords across the eastern deserts to the Euphrates; and, indeed, from his description altogether both of the mountain and the cedars, there is reason to believe that he travelled but little over it.

Before we descended I took from hence the following bearings:—

Ras el Shakkah	. . .	N.W. by W. $\frac{1}{2}$ W. *	20 miles.
Village of Eden	. . .	N.W. by N. $\frac{1}{2}$ N. *	7 miles.
Bisherry	. . .	N.W. by N. . .	3 miles.
Cedars of Lebanon	. . .	N.N.W. . .	1 mile.
Bālbeck, amid trees	. . .	S. by E. $\frac{1}{2}$ E. . .	10 miles.

The distances were estimated by the eye, and in a straight line, without taking into account the windings of the roads.

We now descended on the eastern side of Libanus, having taken a specimen or two of the stone on the summit; and our way was equally as steep as before, though less fatiguing to ourselves. It was near three o'clock when we reached the foot of the steepest part, where we halted at a fine spring, called Nubbeh-Ain-Eaty, and parting with our guide there, we mounted our tired horses and proceeded alone. We had now to cross a lower range of hills covered with trees, and following the road which led through their winding valleys, we came in about three hours to the edge of the plain by a small village, called Deer-el-Akhmar. We noticed here some rude sepulchres in the rock, and some old stone quarries. The village was small and peopled by Christians, and in it was a large building constructed apparently from former ruins, as some of the blocks near the foundation were very large. Its north-western front was also built of large stones of a reddish tinge, which probably gave the name of Deer-el-Akhmar, or the Red Convent, to the village itself.

From hence we went straight across the plain towards Bālbeck, passing a tract of loose red soil mixed with gravel, covered with brush-wood in some parts, and sown with oats in others. In an hour we passed a ruined Roman arch with indefinite remains of some old work there, and continued our way along a marshy ground, near which was a small lake with frogs and a slow and sluggish stream.

In another hour we reached a single column standing isolated in the plain; it was of the Corinthian order, its mutilated capital still remaining, and appeared to be about sixty feet in height and five in diameter. It stood on a high pedestal, formed of four ranges of steps all around it, and its shaft was composed of fifteen blocks. A tablet for an inscription, of a small size and rude form, was still visible on its northern face, but no letters could be traced there.

It was now sunset, and we saw large flocks of dusky grey sheep collecting by their herdsmen, who were Koordi, and scarcely understood Arabic. They come from Koordistan, north of Aleppo, in the spring, and live without women or tents, sleeping in the open air, and feeding chiefly on bread bought in the villages, and the milk of their own flocks.

It was quite dark when we passed through a small village called Ycād, where we saw large blocks of stone, as if of older and better works, and a full hour from this before we reached Bālbeck. We entered at a ruined gate through which a stream of water flows, and wandered about for more than half an hour among ruined houses before we could hear a voice or see a light; the barking of dogs at length led us among the living, when we found our way to the Greek church, and were there received.

I found a letter here from Mr. Bankes*, who had halted for a day at Bālbeck, and had since gone into the Haurān; and after a light supper I retired early to a hard bed, which fatigue rendered a welcome one.

* This letter will be given in the Appendix with other documents.



CHAP. XXIII.

STAY AT BALBECK, AND JOURNEY FROM THENCE TO HHOMS.

SATURDAY, April 27. — Our horses were so completely exhausted by the long and fatiguing journey of yesterday across the mountains, that it was impossible to proceed further, without affording them a day's rest. It was late before we rose, and the assemblage of a large party of enquirers detained us in the priest's room until nearly noon. It was not until then that we went out to see the celebrated Temple of the Sun, whose ruins were within a few paces of our lodging. I wandered over it for nearly four hours in a state of mind not easy to be described, partaking equally of astonishment, of admiration, and regret. As I had with me the octavo edition of Maundrell, 1810, and of Volney, An. vii., I had an opportunity of comparing them on the spot. The plate of the former, which is

called a Prospect of Bālbeck, must have been from a very rude sketch, and filled up afterwards, though its outline is sufficiently accurate to induce a belief of its having been done on the spot. The architectural drawings in Plate IX. and X., which profess to give the perspective of the temple, must have been entirely made up by the artist from what then remained perfect; as at this moment there is scarcely any resemblance to be traced between the drawings and the object itself, and many parts are evidently erroneous. As these are not given as the work of Maundrell himself, they were probably taken from some subsequent work to adorn this new edition. The simple description of this traveller is much more accurate, and depicts faithfully that which he must have seen at the period of his visit. Since that period, however, several important parts are destroyed, and even the place of the temple at the end of the great court, which was probably the principal edifice of the whole, cannot at this day be made out.

The "Vue de la Cour quarrée du Temple du Soleil à Balbek," which accompanies Volney's work, is, with the exception of some very trifling inaccuracies, an admirable representation of these magnificent ruins. The plan which is annexed to it is entitled to a still higher degree of praise, as being much more difficult of execution. These were probably both from Mr. Wood's celebrated work, which, if it be so full and complete as that on Palmyra, must be highly valuable. The description, too, which Volney gives of the whole, whether from his own examination or from that of others, is so complete and perfect, that nothing can be added to or amended in it. This conviction, added to the knowledge of the task having been executed by so able an hand as that which has described Palmyra, made me despair of adding any thing new thereon. It may suffice to say, that the enormity of scale, and the magnificence of design, seen throughout the whole of the architecture, with the boldness of the drawing, and the exquisite finish of the sculpture, impressed me with an idea of a labour more than human. I should conceive, that in no country was to be found so

superb a monument of the inimitable perfection of ancient architecture. The temples and the tombs of Egypt were here equalled in the enormity of the masses that composed them, and the chamber of the pyramids rivalled in the closeness of the masonry; while the monuments of Athens itself, in the age of Pericles and Praxiteles, were, at least, equalled in the richness and beauty of the sculptured ornaments that adorned them. It appeared to me; that the temples of Edfou, Tentyris, and Thebes, fell far short of this, as a whole; for here the ponderous strength of the Egyptian, and the chastened elegance of the Grecian school, are both most happily combined.

The direction of the temple by compass is exactly E. $\frac{1}{2}$ N. and W. $\frac{1}{2}$ S. * The little circular building a few paces on the north of it, which was used as the Greek church in the time of Maundrell, is now entirely deserted, though the painted saints on the stucco of its walls still remain to be traced. Its interior resembles that of the semicircular building which fronts the grand street nearly in the centre of Jerash.

An examination of the Mohammedan additions and repairs, when they converted the ruined Temple of the Sun into a fortified place, decided my opinion on a matter that was before doubtful to me. From the rustic masonry, fan-niches, round arches, &c. seen in the castles of Jerusalem, Assalt, Adjeloan, Bosra, Salghud, and Damascus, mixed with pointed arches, Arabic inscriptions, and other marked features of Mohammedan work, it seemed to me very uncertain whether they were of Roman or of Saracen execution. After seeing the building to the north-east of the outer temple of Bālbeck, and close by it, I am inclined to think them

* Mr. Volney had deduced, from this fact principally, that all the ancient temples faced the east; and Mr. Bailly, in his *History of Ancient Asia*, entertains the same opinion, namely, that among the Egyptians, the Chaldeans, the Indians, and the Chinese, the four most ancient nations of the world, the usage of making their buildings face the east uniformly prevailed, vol. i. p. 133. This, however, is far from being true; as the temples, in Egypt particularly, have their faces most frequently towards the Nile, and thus front every quarter of the compass in succession.

of Roman origin and of Saracen repair ; in some cases such repairs are more particularly evident, and in others the whole edifice is altogether of Saracen work, particularly at Assalt, Salghud, and Damascus.

The masonry of the Mohammedan repairs at Bälbeck is, in many places, excellent, and would look still more so if not contrasted on the spot with the superior work of their heathen predecessors ; but as there appears to have been different periods even of these, some of the former are quite contemptible.

The town of Bälbeck is, at present, so ruined, that there are not counted more than fifty habitable dwellings in it ; though the whole number within the walls may be estimated at 500.

The inhabitants are Moslems, Metowalis, and Greek Christians, in about equal numbers. The former have a large ruined mosque, in which are three rows of columns, some having noble shafts of fine red granite, and others of white marble, with Corinthian capitals, all from the ruins of the great temple near. In the outer court, around the central reservoir and fountain used for ablutions, are four pieces of beautiful porphyry, the fragments of two plain columns of about two feet in diameter, each of the pieces about five feet in length. We tried to get a small piece from off one of them, but could find no stone hard enough for the purpose, and were obliged to content ourselves with two or three very little bits, which the Arabs made many objections to our taking away at all.

There is still a covered bazar at Bälbeck ; a bath, now in use ; and a manufactory of cotton cloth superior to that of Nablous. We found here some merchants from Bairoot, purchasing the latter for sale at that port. The Moslems frequent the ruined mosque described, the Metowalis pray apart, and the Christians have a humble church in the house in which we lodged.

The chief occupation of all classes is agriculture, as they have the whole of the plain between Libanus and Anti-Libanus to labour on. The town is agreeably situated at the foot of the latter, at the eastern extremity of the valley ; is watered by a clear and abundant stream, surrounded by trees and cultivated fields, and refreshed

by cool winds from the snowy summits of the mountains on either side.

The women are many of them handsome, and wear the blue gown with red apron, as in the villages west of Damascus, with a white upper veil, and a coloured one that covers the whole face, being of transparent muslin.

In examining the wall built up against the great eastern front to make the temple into a castle, I observed several inscriptions on the pedestals of columns built into the wall. They were visible on two pedestals only, each the third from the end, and consisted of three lines each; the first in Latin, with the letters large and wide apart, the two under ones in Greek, small, slender, and so closely crowded together, that it was impossible to read them from below. They occupied the same part of the pedestal as the inscriptions on the temple at Gunnawāt. As they were built into a wall of evidently subsequent construction, it is doubtful whether they might have been the pedestals of the great eastern front, more particularly as their proportions seem too small for that purpose.

We went through the subterranean passage which leads from the outer point of the great temple, south of the octangular portico or court, to a place near the smaller temple, which is the most perfect of the two. This passage begins with an arched door, and ends in a square one. It is long, large, and lofty, and is arched throughout, with several other passages and chambers branching from it, the whole of which is of the most excellent masonry and imposing appearance.

We saw also, in the wall of the city, many sculptured stones, and others with Roman letters on them, as noted by Maundrell; as well as the words KENTVPIA IIPIMA on the side of one of the south-western gates, as remarked by Volney.

Our evening was passed in the priest's room; and there being a Moslem, from Bairoot, of the party, as well as my servant Ahmed, both Hadjees from Mecca, the conversation was purely controversial, and carried on with great bitterness on both sides. The mem-

bers of the Greek church seem to have the itch of controversy more strongly than any other sect which I have seen, whether infidels or believers.

We had been suffered to visit the ruins here perfectly free from interruption; but while we remained in the house, all the Christian women and children came to see us, exercising quite as much curiosity in that particular as one would find in Nubia, or in the Arabian Deserts.

There were many inferior vestiges of antiquity within the town and in its vicinity, as well as the quarries to the S.W. of the town, which we did not see, from want of time, besides the ruins of eight or ten smaller mosques, whose minarets still remain. *

Sunday, April 28, 1816. — We were detained by the service of the church for about two hours in the morning, after which we took coffee with the priest, and prepared to depart. I had given to the head servant, for our stay there, a Spanish dollar, besides some paras to each of the inferior ones, and having paid for our corn, &c. had thought this sufficient; but the priest himself, who

* Bälbeck is described by Benjamin of Tudela under the name of Bagh-el-Beik, in the valley below Mount Lebanon. He says it was built by Solomon in favour of the daughter of Pharaoh, on his marriage with whom the Canticles were composed. The palace, as he calls it, was then ruined; but he noticed the large stones, twenty palms long and twelve broad, and connected without cement, as well as the common opinion of its being the work of genii: he speaks also of the beautiful fountain which still continues to embellish this agreeable spot.

Tadmor in the Desert, or Palmyra, was also known to this early traveller (although the general impression is, that its ruins were unknown from the time of the Romans till they were discovered by some merchants from Aleppo at the beginning of the last century). He speaks of Tadmor as having been built by Solomon upon the same plan as Bälbeck, and with stones of equal grandeur. He says, that in his time there were 400 Jews at Tadmor (so that it must have been then well-peopled, as these were doubtless not the only inhabitants), who were courageous and expert in war, and who committed hostilities against the Christians as well as against the Arabs; these last were then under the dominion of Noraldin (Nour-al-deen, the Light of Day), the king of the Turks, and who came to the succour of the Ismaelites, or Bedouin Arabs, their neighbours. The chief of these Jews was Isaac, surnamed the Greek, and Nathan and Uzziel.

knew all this, did not scruple to ask for a bakshish when we mounted our horses. To set such a demand in its proper light, I desired him to enumerate the actual expence we had occasioned him in bread, milk, and eggs, and reckoned a piastre per night for the use of an empty room, without even a mat; when he found it did not amount to more than half the sum distributed among the servants, and was forced to acknowledge, by my pressing the question hard upon him, that the dollar given to the principal one would be claimed by himself, and a few paras given to the holder of it as his sufficient reward.

This affair being adjusted, we left Bālbeck about eight o'clock, and going out over a pass in the ruined wall of the town, kept along the foot of Anti-Libanus, over barren eminences covered with a light clayey soil. From thence we turned round occasionally to enjoy a view of Bālbeck, the splendid ruins of which, surrounded with trees and cultivated ground, presented the most picturesque appearance from hence.

By keeping on the summits of these rounded hills, and a little to the left of the beaten road, we passed several sepulchral grottoes, all plain, as well as some large stone sarcophagi, with pent-roof covers, raised at the corners like those of Jerash. We had seen a sarcophagus of white marble, sculptured with the usual devices of wreaths, among the ruins of the town; but these were of a coarse dark stone, and quite plain. Soon afterwards, and within an hour from the time of our setting out, we came to a valley with steep rocky banks on each side, which appeared to have been the necropolis of the ancient city, as we saw both grottoes and sarcophagi there, and a large square isolated mass at the head of the valley, which looked like a tomb constructed of masonry, and resembling, both in form and size, the one seen near Gherbt-el-Sookh in Belkah, on the road from Ammān to Oom-el-Russās.

This little vale, which looked like a rupture in the side of the mountain, was watered by a fine clear stream descending from above, and its narrow bed well cultivated, but we could not learn its name.

From hence our track was barren and uninteresting for nearly three hours, until we reached a small village half in ruins, called Loobby, when we again saw cultivation and trees. This village is seated also in a valley, and is well watered by a clear stream running down from the side of Anti-Libanus into the middle of the plain, and forming there a river called Nahr-el-Hanny. We could trace its winding course to the N. E. by the poplars growing along its banks, and it is said to run in that direction for about two hours, when it joins the Nahr-el-Assy (the Rebel River), or the Orontes, to the northward of it.

We went from this village along the banks of an artificial canal, the stream of which was so slow that it was called Moyah-t-el-Mejerrh, or the tardy waters, in contradistinction to the Nahr-el-Assy, or the rebellious river, from the rapidity of its course. The stream of this canal falls at last into the Orontes; but its use at this moment was not apparent, though it might formerly have assisted cultivation, and conveyed water to some town.

In about an hour from hence we reached the village of Ain, seated in a narrow valley, and having many gardens and mulberry trees near it. In another hour we came to Feeky, a larger village, enjoying a similar situation; and in an hour more to Ras, a smaller settlement, mostly in ruins. The whole of these are inhabited by Christians at present, and do not now contain more than from 200 to 300 inhabitants each. They are governed by their own peculiar sheiks, subject to the Aga of Bälbeck, and live in a sort of enmity, amounting almost to war, with the Metoualis, at the foot of Libanus, on the other side of the plain.

Our course had been thus far about N. E. by E., the direction of the great valley between the two ranges of mountains being about N. E. It is not called the Bukhāh by the natives from Bälbeck, northward, but by the name of the nearest town, or the government which it happens to be under. The range of inferior hills to the east of Libanus, or, as it may be called, the base of Libanus itself, approaches in some places so near to the foot of

Anti-Libanus, that the valley between them varies from ten to two miles in breadth. Libenein continues to preserve its name throughout; but the eastern range, called, to the southward of Bālbeck, Jebel-el-Wast, is here known only by the name of Jebel-el-Shurk, or the eastern mountain.

From the hill above the village of Ras we could see a large lake formed by the Orontes, bearing north of us from fifteen to twenty miles, and the hills of Hamah to the N. N. E., distant at least fifty. Both Libanus and Anti-Libanus taper away here to low hills, and receding equally from each other, leave between them a wide plain, extending for an indefinite distance to the northward, interrupted only by the hills of Hamah to the N. N. E., and having an unbounded horizon to the N. E. and E. N. E., where the level gradually rises in that direction towards the great Desert of Palmyra.

From Ras we made a little bend for half an hour to the northward, and then went again N. E., over a stony and arid plain, for nearly three hours, passing by a ruined khan, with loop-holes in its walls, and arriving just before sunset at a small ruined village called El-Ghāh. We drank at the only well here, about a furlong to the south of the town, and, alighting, sought out the sheik. We were at first very coolly received, and told that we might sleep among the ruined huts; until assuming a high tone and military air, we were treated as Turks generally are when they visit such of their Arab subjects as dare not defy them: for my servant, who was himself a green-turbaned Hadjee, had insinuated that I was from the governor of Damascus, going to Aleppo.

The place in which we were received was an old Mohammedan castle with round towers in its walls, and a range of small chambers around an open court on the inside, like a khan. We were served with a supper of rice, kid's flesh, and some milk, but were obliged to sleep on the terrace in the open air, as we found most of the people themselves did. After sunset the cattle and flocks were driven in, and all the village took shelter on the inside

of the walls, the houses on the outside being ruined, and the neighbourhood infested by robbers. They live, too, in a sort of war with the Metoualees, to the west of them; so that this retirement within a small space, is necessary to their security.

The inhabitants of El-Ghāb are all Christians, and have a priest among them, their whole number amounting to about 100. Many of the women and children are handsome, and they wear the blue gown and narrow red apron, as in the villages N. W. of Damascus. They go with their faces unveiled, and wear over their head a coarse muslin cloth of blue, with red border and large red flowers in the centre, which hangs down the back, and is sometimes folded round the neck.

Monday, April 29. — The noise of a hundred animals, combined with a storm of wind from the S. W., and several showers of rain, prevented our obtaining any sleep, and occasioned us to be stirring before the dawn. From the conversation of the preceding evening, as well as the information we had received at Bālbeck, the road from hence to Hhoms seemed unsafe to be travelled without an escort. We were content to desire one horseman only from the sheik, and this chiefly as a guide, since the many cross paths over the plain rendered that absolutely necessary. No one among them, however, could be found content to go alone; and when we consented to take two, these would not go under ten piasters each, as it required a long day to reach that place, and another day to make the journey of return.

While this affair was in suspense, I made some enquiries respecting the source of the Nahr-el-Ahssy, or Orontes, which rises in the neighbourhood of this place. It was pointed out to me near a small hill at the foot of Lebanon, and bore, by this direction, W. N. W. about four hours' journey for a man on foot. On the hill itself is a high and large tower, seen at a great distance, and called Koormee, bearing N. W. by W. three hours distant; and behind it, in the hollow between the hill and the mountain, is a large village,

called Hhermil, seated among trees, and inhabited entirely by Metoualees. The waters of the Orontes, at the source, are said to issue out in a large stream from the solid rock, in the side of a cliff at the foot of the hill spoken of. It then takes a bend to the eastward, receiving several smaller streams in its course, till it at last winds along to the N. E., through the plains of Hhoms and Hhanfah. They have a fable here of these waters coming from the Nile, some saying by a sub-marine passage, and others conceiving it to be by some miraculous process. There is said, also, to be fragments of buildings, and inscriptions, and sculpture, both at the source and at the tower on the hill near it; but the reports of my informers were, as usual, so vague and contradictory, that I could but regret our not being able to visit the spot itself without a deviation from the straight road, and the probable loss of a day if we did not reach Hhoms to-night. The Metoualees, who inhabit Hhermil, are nominally under the government of the Emir Bushcer, as within the precincts of Lebanon on the land side; but being remote from his seat of government at Deer-el-Khumr, or the Convent of the Moon, near Seyda, they are said to be under no control. Stories were told us of their having betrayed and murdered passengers through their territory; but as there is an open and avowed enmity between these people and those by whom their character was thus painted, there is great reason to suspect its truth.

Our guides being ready, we left the Khalet-el-Ghāh soon after sunrise, and continued our course to the north-east over an arid plain, scarcely affording food for a few flocks fed here by Bedouins, from the eastward.

In about an hour we passed to the left of a ruined town, pointed out about three miles to the eastward of us, on the side of Anti-Libanus, and called El-Jussee. It was said to be a large city, and to have pillars and aqueducts and castles in it; and below it, on the plain, about two miles to the north of it, was another town, called Jussee-el-Jedeed. The former was now entirely deserted: but the latter still retained some inhabitants; and in it

was a ruined mosque, thought by some Turks, who had visited it, to have been built on the ruins of an early Christian church.

In another hour we passed through a small cluster of houses, called Rabla, where we first saw the Orontes, this being the elbow of its bend to the E. N. E. It was here a small stream, being not more than twelve or fifteen feet wide, and perhaps three deep; flowing, however, with some rapidity through banks covered with long grass, and aiding the cultivation of a few corn fields and mulberry trees near it.

In about an hour from hence we came opposite to a large village, called Zirhāgh, having cultivated grounds, with an abundance of trees around it. We passed about a mile to the left of it, and crossed a small stream, which descended from thence into the Ahssy, or Orontes river.

In another hour we came to a division of the roads, one passing through the village of Kosseir, nearly as large as Zirhāgh, and the other going along the eastern bank of the Orontes. We preferred the last, and followed the course of the stream to the N. E., leaving it only when its windings deviated from a straight line. Near this we passed a mill, and a stone bridge of one arch near it, as well as several small islands in the middle of the stream, now become wider, deeper, and more rapid. Parties of Bedouins were occasionally seen fording it in different directions; and we ourselves passed through a small troop of Arab horsemen, but without our receiving any interruption.

It was full two hours before we reached Arjoon, a small village seated beneath an apparently artificial mound of earth, on the summit of which was a sheik's tomb, and some few buildings around it. The road here branched off again from the stream: as this last bent to the northward, and our general course was about N. E.; we passed, therefore, on the right of Arjoon, as well as of Cafr-el-Moosa, and another small village about half an hour beyond it, and all on the edge of the stream.

The river, which has here grown to a considerable size, perhaps from an accession of waters on the west, as we saw none in our track on the east, swells out suddenly into a large lake, extending itself for at least five miles to the N. E., and being in some places nearly two miles wide. Its surface was now roughened by a strong S. W. wind, which brought us some rain, and whitened over the summits of Lebanon with a fresh sheet of snow ; but its course still continued to be rapid. We approached the edge of this lake in about an hour after passing Arjoon, and halted on its banks to water our horses, and to refresh. We had noted, almost abreast of Cafr-el-Moosa, an island in the centre of the stream, looking like an artificial tumulus, and steep on all sides round. Near to where we halted was a similar one, that jutted out, like a promontory in miniature, from the edge of the plain. The banks here were chalky, and the soil had varied from a meagre light yellow clay, mixed with sand and gravel, to a fine deep red earth of the purest kind. We saw all along, however, blocks of the black porous stone which is found from the sources of the Jordan to the Dead Sea, and throughout all the Haurān. We had met with it in small quantities from our first falling in with the banks of this river, and found it gradually increase as we followed up its course.

The ground became now cultivated throughout with grain ; turtle doves were in abundance, and fine large red hawks hung aloft in numbers, on the wing for smaller prey below ; while the great white stork that we had seen so frequently on the barren plains over which we had passed, seemed to confine itself to that arid solitude, and not to intrude upon the more fertile lands.

As we halted near a small inclosed village, called Sain, on the edge of the lake, my servant went up to seek some milk ; offering, as usual, to pay for it ; but when a large bowl was brought down to us by the water side, though the female waited on the grass for the vessel that contained it a full half hour, she rejected the money that was offered to her, and it was with difficulty that we could prevail

on her to accept a coarse pocket-handkerchief, the only other reward which I could offer her for so much disinterestedness.

This trait of hospitality was most probably borrowed from the Bedouins, with whom they live in frequent intercourse and great amity. We saw here a large party of them, chiefly females and boys, filling water in skins from the lake, and placing them in khordj, or saddle bags, on asses, to carry to their tents. The water was extremely turbid, from the strong wind that agitated it, but was of a pure and excellent taste.

From Sain we gradually receded from the edge of the lake, keeping now a course of nearly E. N. E., directly for Hhoms, the castle of which on a raised mound, and square minarets, were now distinctly seen.

The approach to a more populous town was every moment more visible, in the superior state of the cultivation, and the sight of peasants, cattle, and passengers on the road, which continued until we entered the gate of the city, about an hour before sunset. By my servant's direction, who had been here before, we addressed ourselves to the protection of a Mällim Scander, in the service of the government, and met a kind reception at his house. I learnt here that Mr. Bankes had set out only to-day at noon, with an escort from the government, for El-Hhussan, a large castle which we had seen to the N. W., on our coming up the plain, and his baggage at the same time for Hhamah. He had been desirous of going to Palmyra from hence, as the nearest point of departure; but the existing wars among the Arabs of these parts rendered it impracticable for the present, so that he had gone forward, under the hope that with a little delay it might be done from Hhamah.

Tuesday, April 30. — The road from hence to the northward was rendered so unsafe by the wars of the Arabs, who pursued each other in and upon the borders of the cultivated land, that there

was no moving on it without a large escort, for which I should not have felt myself justified in paying ; I was assured, however, that, by waiting a day, I might have the benefit of a caravan going to Hhamah, which, of course, would afford all the protection needed.

The governor, having heard of my arrival through the medium of his secretary, Scander, had signified his wish to see me, and I accordingly paid him a visit. I found him an affable, unaffected, and not an ignorant man ; an Arab by birth, and perfectly so in his dress and manners. In his party was a Turk, from the borders of Persia, who spoke Persian well, and understood a little of Hindoostanee, in which language we exchanged some enquiries and compliments. There were no Osmanlies or Turks even in attendance ; and when we left the party, no servant pressed forward to receive a present, which was a singular deviation from the common routine of a visit to a governor.

Having received permission, and being accompanied by a servant from the house, we went up to the ruined castle, which is on the S. W. of the town. It is an old Mohammedan work now completely in ruins, but might have been rebuilt or repaired from some older and better structure. It stands on a high artificial mound of earth, the sides of which were originally cased all round with masonry, and, rising in a steep slope, resembling the lower part of a pyramid. It was surrounded by a broad and deep ditch, lined also with a wall of stone ; but what remains of the upper structure of the castle is not proportionate in strength and solidity to the bottom. It is now so entirely ruined, that no description could be given of its plan, except that it was a fortress erected on the summit of an artificial mound, of an oblong square form, about one hundred feet in height.

It afforded us, however, a complete view of the town below, and an extensive prospect of the country around ; and I took from thence the following bearings : —

Opening of the valley of the Bukhaah . . .	S. W. $\frac{1}{2}$ S.	
Highest peak of Anti-Libanus	S. S. W. . . .	50 miles
North-eastern extreme of ditto	S. by W. . . .	25 miles
Highest peak of Libanus	S. W. by W. $\frac{1}{2}$ W.	50 miles
Northern end of the same range	West	35 miles
Hhamah (not seen from hence)	N. N. E. . . .	30 miles
A range of hills in the desert, behind which		
Palmyra is said to be situated	E. to E. S. E. . .	60 miles
Lake of the Orontes	W. S. W. . . .	6 miles
Town below	N. N. W. to E.	

The points of view between the ranges of mountains and hills enumerated, presented an unbounded horizon of plain, and particularly in the east, towards Palmyra.*

On descending from the castle we went to see a ruined structure, called El-Somah, or the tower, situated at about a furlong to the N. W. of it, and in the middle of a modern burying-place.

We found it to be an ancient structure, and most probably a tomb, since it resembles some of those found in the valley of Jehoshaphat, below Jerusalem. It commences at the base by a square of about twenty-five feet, rising to a height of about fifteen, and there forming a first stage. The second is but merely a receding inward from this, of perhaps a foot or two on each side, and rises to a height of about fifteen feet. Above the whole a pyramid rears itself to a height equal to the dimensions of the base, or nearly twenty-five feet, as before mentioned. On each part of the square stages at the base were three marble pilasters, the pedestals of which remain on the western, and the plain capitals on the northern side; and between these stages, in a sort of deep frieze, were sculptured four pediments, with a festoon between the two central ones.

* Hhoms, or Hemessa, was said to border on the desert of Palmyra. Hierapolis, Beroea, and Chalus, are placed in the country called Stelendena, which must be that about Aleppo. — *Plin. Nat. Hist.* b. 5. c. 26.

The whole of the exterior, from top to bottom, including also the pyramid above, was cased with a chequered work of black and white stones, in alternate diagonal squares.

Within, the first stage has a corresponding square chamber, with a vaulted roof, rising in a pointed arch; the second stage has also a corresponding chamber, which is roofed with a flattened circular dome, and has around it Roman-arched windows, closed up, as it would seem, from the beginning; while the interior of the pyramid above rises in a circular cone to a perfect point at the top, with four small oblong square windows, one on each point, though not visible from without.

The masonry of the interior is of Roman tiles; and the central part of the walls is formed of small stones, inlaid in a thick bed of cement, while the outer parts are cased with chequered stone, in the way described. The interior walls seem also to have been stuccoed and painted. Like the sepulchral towers in the Haurān, there is no visible passage of communication from one story to another; so that they were probably held inviolate when once closed, like the pyramids of Egypt.

Tradition here says, that a Roman emperor came to make war against the queen of Palmyra, and halting at this spot on his way, built this sepulchre for himself and his sons, as he thought it likely they might die in the expedition, and he was unwilling to leave his bones in the Desert.

The southern and eastern fronts are almost entirely destroyed, apparently by force, as if in search of treasure. The western one still remains; but the northern one is most perfect; and near the top of the second stage in this is an inscription in Greek, which Mr. Banks is said to have copied by the aid of a ladder furnished by the governor, but it cannot be read from below.

From hence we visited the interior of the town, the bazārs, &c., and did not return until nearly sunset. No more remains of the ancient city of Emessa than perhaps the basework of the castle, the sepulchral monument described, and some granite pillars and

stone sarcophagi, scattered up and down, and sometimes used in the construction of the more modern buildings. The present town is more than a mile in circuit, of an irregularly circular shape, and was surrounded by a wall with round towers in it, and a dry ditch. The wall is, in many places, now only a continuation of the sides of houses, and the ditch is cultivated with grain. There are seven gates, one to the south-west being closed up, and each have their peculiar name, as Bab-el-Sookh, the market gate, entering from Hamah and Haleb; Bab-el-Tadmor, which leads to Palmyra; and Bab-el-Turcoman, the general inlet of the people of that tribe.

The houses are almost all built of the black stone used in the Haurān; there are some few of the inferior ones with a base of stone, and the upper part of dried earth. The walls are also constructed of the same stone, and the streets are paved with it throughout. There is no other peculiar feature in the ordinary buildings that I am aware of, as the alternate use of the black and white stone in their arches, and sometimes in the layers of their walls, is perfectly in the Arabic taste, and seems, in the sepulchral monument without the town, to have been used also by their predecessors.

There are about ten mosques here, and a number of high square towers, like those seen at Bosra, some of which have Arabic and others Cuphic inscriptions, all of old Mohammedan construction. There are also a few baths, many coffee-houses, and some excellent covered bazārs, not inferior to those of Cairo. The population of the town is thought to amount to 10,000, of whom 8,000 are Moslems, a few hundred Metoualees, and the rest Greek and Syrian Christians. The Greeks have two churches here, and the Syrians one; but neither Druses nor Nessearys are found among the residents. Besides the fixed population, there are generally 2,000 or 3,000 strangers in the town, chiefly Arabs from the eastern Desert, and from Palmyra, as this is the nearest point of departure for them, and is, therefore, their chief market and place of resort.

There are many manufactories here of the common garments worn by the Arabs, particularly of the zennaar, and party-coloured abba, some of which are executed with great taste and skill.

In the course of our ramble we visited an old mosque, in which bread is now made for the Hadj, and furnished to the pilgrims by the governor of this place; and a large coffee-house, in which were men playing at single-stick with small canes and hard leather shields.

The invitation to the combat took place by the sound of a tambour and a shrill pipe, in a slow strain; when the combatants entered the lists, a graver pipe was used, and the strain was more animated. As the fight became closer, the drum was beat in a still quicker movement, till it followed up the fury of the combat with a corresponding music, in a way that displayed great natural taste and judgment, though the execution would not please European ears.

The governor here is subject to the pasha of Damascus, and has a force of about 200 soldiers only, composed of Delhis, of Arab horse and foot, and a few Osmanlies.

On our return to the house we found a large party assembled in the divan of Mallim Scander, overlooking his garden. There were to the number of about fifty, all Christians; they were seated round the sides of this open place; and in the centre stood a small stool with a large salver, on which were glass jars of rakhee, brandy, wine, and sweetmeats. Each was provided with a pipe, or nargeel, and all seemed to abandon themselves to pleasure. Among the party were half a dozen who sat together in a group, and amused the rest with Arabic songs, while the listeners occasionally joined in the chorus. It was the first time of my ever having heard any thing like harmony in the music of the country; for here there were two among the rest who sang in thirds and fifths, and one who sang an octave to the strain.

About eight o'clock all retired to a divan in an open court to supper, and seated themselves on the ground around a large salver of metal, at least fifteen feet in diameter. On this was arranged

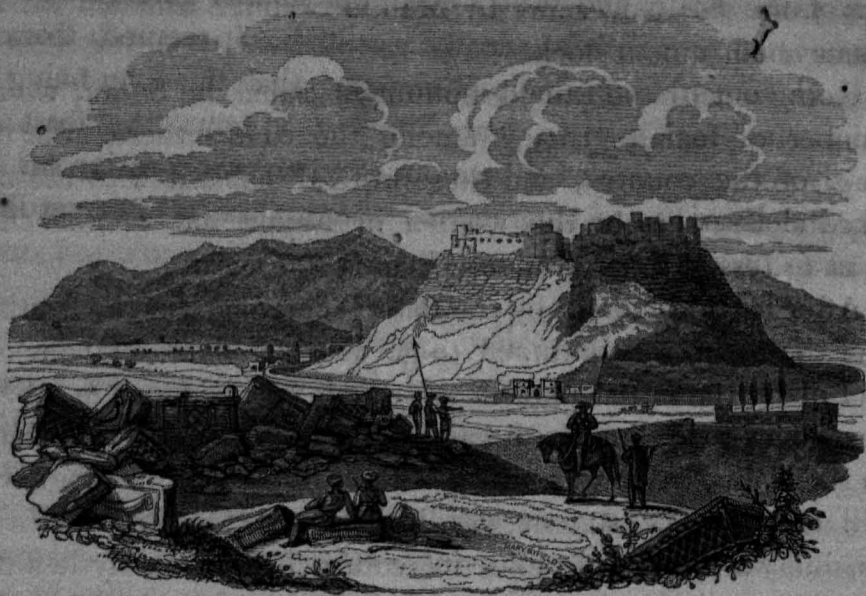
nearly a hundred dishes, so thickly placed that they rose like a pyramid one over the other, the central one being an immense bowl of rice, and the surrounding ones smaller plates of stewed meats and sweet dishes.

Large as the salver was, there was yet not room enough for the accommodation of all; so that the master of the feast and the singers stood around us while we ate, and seated themselves only when the first comers had finished.

I observed here a striking proof of the distance at which children are kept from their parents among the Arabs. The females of the family were as perfectly secluded as in a Turkish haram; but the two sons, one about twenty-five and the other fifteen years of age, we occasionally saw when they served the coffee or nargeel, or attended to put on the benish of the father, always standing and remaining silent in his presence. Here, at this feast, both of them served in quality of attendants, standing the whole of the time; and when the rest had retired, they seated themselves at the table among the servants of the visitors.

From the supper we withdrew to a large hall, very richly furnished; and as by this time the copious draughts of rakhec had begun to operate, the mirth of the party grew more loud and boisterous. Among them was a grey-bearded doctor, who was the buffoon of the company, and gave in readily to all the jokes practised on him. This man danced in the lascivious manner of the Nautch girls, or prostitutes of the country, with a handkerchief twisted tightly into a horn, and bound round his forehead like that of the Druse women, as if to represent the same emblem. The most indecent allusions were called forth by this exhibition, and there seemed no bounds to the libertinism of speech or action. It was altogether a forcible but melancholy proof of the degraded state of manners which may result from the exclusion of women from the society of men. At the breaking up of the party, which was not until near daybreak, the doctor was rewarded with a new benish of blue cloth, of the value of five guineas at least, from the

hands of the host ; and others gave him smaller garments as well as money, all of which he readily accepted. It seemed, from all that I could gather by indirect enquiry, that this man being the physician of the Christian community at Hhoms, the feast had been given expressly on his account, as an annual occasion for him to try the liberality of such of his patients as had not yet fallen victims to his prescriptions.



CHAP. XXIV.

FROM HHOMS, OR EMESSA, BY THE CASTLE OF EL-HHUSSAN AND
THE MONUMENTS OF THE ARADII, TO TARTOOSE,
THE ANCIENT ORTHOSIA.

Hhoms, May 1. — I was desirous of proceeding directly from hence through Hamah to Aleppo; but the wars of the Arabs, and their encroachment on the road, rendered that route impossible to be traversed without a large escort, or the protection of a caravan; the first I was not in a condition to pay, for out of my own purse: nor did the urgency of the case require it; the last was not expected to depart for a period of ten days at least. It was, therefore, recommended to us to go down by Hhussan to the sea coast, which road, although by no means safe, was still more so than that of Hamah, and could be passed with an escort of two persons besides ourselves; while this, upon the whole, would be also the most expeditious. These two men were accordingly procured

for us from the Governor, by Mällim Scander, and we set out together about nine o'clock.

Going out by the ruined monument called the Soura, we saw a number of females sitting among the tombs there, after the manner of the country, and these were all habited with the blue checked cloths worn by the women in Egypt, but whether used here as a dress of mourning only I could not learn.

After leaving Hhoms by the Bab-el-Turcoman in the southern wall of the town, we continued to go west for about an hour over a level plain, the latter portion of which was laid out in a broad and excellent road, lined with gardens on each side. This brought us to the Nahr-el-Ahssy, which we crossed by a poor bridge having a mill on it. The stream was here contracted into a narrow space, but was deep and rapid, its course being scarcely less than four miles per hour, its waters a dull yellowish white, from the clayey and chalky soil of its banks in the lake above.

We entered now on a barren ground of gentle ascent, being the southern point of the first range of hills west of the Orontes. The whole extent of it was covered with the black porous stone seen almost all the way from hence to the Dead Sea; and the only productions of the soil were a dry and straight plant, rising to the height of a foot, and covered with olive brown berries about the size of peas, and a large branching thistle, whose head was of the colour of the finest port wine.

After going about three hours over this ground, meeting only a few cattle near ponds formed by rain, we passed under the small village of Tenoon, leaving it a few yards only on our right. It is seated on an eminence, and has some few cultivated spots of ground near it; but, on the whole, it presents an aspect of great poverty.

We continued a westerly course for about two hours more, gradually but gently ascending, until we came in sight of the castle of Hhussan, bearing from us nearly N.W. From hence, therefore, we kept in that direction, and our road became much

more interesting, as we went down over successive beds of rounding hills into an extensive and beautiful plain. We still saw the black porous stone throughout our track, and passed over several beds of sulphureous streams, in which these black stones were coated over with a crust of white deposit from the water.

This plain, of which we could learn no other name than that of Wādi-el-Hhussan, went up until it terminated in a narrow valley to the north, but extended itself widely until it met the northern feet or points of the range of Lebanon on the south, when it stretched away S.E. into the great plain of the Orontes, towards the lake already described. It was bounded on the west by the hills of Hhussan, on the north by higher mountains, and on the east by the hills which we had traversed, all of them cultivated to their very summits with corn and olives, which, added to the fertility of the plain itself, its light green fields and darker lines of trees, presented as rich and beautiful a picture as I had yet seen in the country. The lofty range of Lebanon terminates in several sloping points to the northward, and in the interval of plain between these points and the beginning of the hills of Hhussan, perhaps some of the rivers between Tartoose and Tripoly flow down. There are seen indeed from hence several streams in the plain below, some of which may also go to the lake of the Orontes, it being difficult else to conceive how that river so suddenly increases and expands itself there.

Crossing this plain for nearly two hours, we passed, at the end of it, some few mills near the stream, and ascended up a rising valley to the north of Hhussan, leaving it on our left. The castle there is seated on the peak of a round hill, and enjoys a commanding situation. As we went close under it, the style of its architecture appeared to be purely Saracen, as its masonry was smooth, and its outer wall filled with round towers at equal distances. Within, rose a square building of greater height than the outer wall, and the whole of the interior is filled with dwellings inhabited by Moslem families, with a chief, and a few Mohammedan soldiers. The sight of this building again altered my

opinion with respect to the castles in Belkah, Adjeloon, and the Haurān, and induced me to think that they were all Roman, since this Saracen one was so different from them in style and construction.

On the north of the castle, at a short distance only, is the town of Hhussan, seated on the point of a lower and smaller hill. It is peopled by Nessearys and Christians, and has in it a square tower, like those which form the minārehs of the mosques at Hhoms.

As there was a convent a little farther on, we did not halt here, but descended over a gentle slope towards a narrow valley, and at sunset reached the station of our repose. This convent, inhabited by Arab priests of the Greek church, and dedicated to St. George, looks also like a small castle at a distance, and is romantically situated on the southern brow of a hill, amid a wood of olives, with a deep valley and other steep hills immediately in front of it. We found crowds of people assembled here for the approaching festival of St. George, which would be on Sunday next; and on our expressing surprise at the number, we were told that there would be at least ten thousand persons here from all the country between Aleppo and Damascus. Devotion is not the sole object which attracts so many persons from their homes; for as this is an annual feast, a large fair is held at the same time, and every sort of commodity bought and sold under the protecting auspices of the patron saint. Under the supposition of my being a Turk, we were at first refused admittance; but on declaring myself to be an Englishman, every civility and attention was shown to the whole of our party, and we were furnished with a room on the inside, while the mass of devotees slept in the open air without. We entered the convent by a small aperture, scarcely more than three feet square, and closed by a stone door, as the ancient buildings in the Haurān. A confused fable was recounted to us of St. George having passed through this hole on horseback, and of his having the power still to cause horsemen who had faith therein to enter also. As neither of us were, however, of that

number, we were obliged to leave our animals without; while the superior of the convent took occasion of this want of faith on our parts to explain the scriptural passage, which says, "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it; but broad is the way that leadeth to destruction, and many there be that go therein." We were content to remain under this anathema, provided they gave us the shelter required; and this the all-powerful influence of gold and silver was sure to command for us, whether we were Moslems, Infidels, or even Idolaters; while the Christians who possessed not this talisman, could not open the thrice barred gate.

Thursday, May 2.—The preceding day had been calm and sultry, and the sun obscured throughout. The present morning opened with a high wind from the S.W., accompanied with showers of rain. Great unwillingness was displayed on the part of our escort to move; but by my insisting on this they set out with me soon after sunrise, when we went down into the narrow valley in front of the convent, and followed its windings in nearly a westerly direction. The hills of Hhussan, from Lebanon northward, end here in steep and woody points; and after the straight vale between, another range of gentler ones commence, on the southern brow of which the convent of St. George is built. The whole of the country around is called Belled-el-Hhussan, and is thought by the people here to be the most fertile and the best cultivated land in Syria. It is peopled chiefly by the Nesseary or Ansarie, a sect of whom Volney has given an account, but who are seemingly little known either by the few Moslems or Christians that live among them, owing, probably, more to the indifference of the latter than to the reserve of the former. They bear, however, among all classes, a very bad character, and are said to be guilty of every sort of crime.

In passing down through the valley, we crossed repeatedly the bed of a large stream, which rose to the northward and east-

ward, among the hills on that quarter of Hhussan, and wound its way down here. The black porous stone was seen throughout its bed, and its channel was so wide and deep as to induce a belief of its having been once a considerable river, the original source of which had either been dried up, or the waters of its fountain head diverted into some other direction. We continued for about three hours in this valley, enjoying a succession of the most beautiful views, and going generally about west, in the course of which we passed a spring that now filled the bed of the river, and went away in a line of W.N.W. to the coast.

After quitting the valley, we made a bend to the southward, by an old square tower, having been directed that way by a peasant on the road, and went over a richly cultivated land, opening upon a view of considerable extent and great beauty. The landscape to the north presented successive beds of gentle hills, with a profusion of wood. To the south was an immense plain, from which the northern sides of Lebanon seemed to rise abruptly, while a band of clouds encircled its centre, and its snowy summit was clearly seen above them all. To the west the dark blue sea bounded the horizon of the view; and behind us, to the east, was the narrow valley which we had just left.

About noon we halted at a small village called Arzoon, when we found that we had come several miles to the southward of the route, and were directed for better information to some Arab tents which were close by. We alighted here, and took some warm sheep's milk with dourra bread. We observed that the tents were here composed partly of mats raised on woven twigs, and partly of the dark hair cloth generally used by the Arabs; and that they were pitched without any regard to uniformity of situation, their tenants being almost stationary.

We were assured here that the danger on the road was by no means magnified, and that even our party of four persons was scarcely sufficient to ensure our safety. There was now no augmenting the number without an additional expense, so that we

pushed on as before. Going about a league due north from this encampment, we went through a pass between the hills, called Bab-el-Howa, or the gate of the wind, and opened on another extensive and still more beautiful view than that which we had left.

From this pass we went about W.N.W., and in an hour crossed a wide but shallow stream, the name of which we could not learn, but which appeared to me to fill the dry bed we had seen near Hhussan, and which we had followed until it became watered by a lower spring. We had now come among the Nesseary, who certainly did not return our salutes with the usual replies; and who eyed us, both as we approached and as we left them, more like enemies than friends. The men were dressed as other Arabs usually are; the women wore coarse robes, but all of white, with a cap like the poll of an English hat without the rim, sometimes wound round with strings of silver coin overlapping each other, and always ornamented with metal. The chemise, of the women and children of both sexes, was fastened at the breast by a large brooch of silver, about the size of a Spanish dollar, but apparently thinner. These were peculiarities of dress that we had not before seen, and marked most decidedly our entrance among a new sect or class of people. Our ride was now through one continued park of indescribable beauty; and although chiefly over a level ground, yet, by the profusion of its wood, and here and there some gentle eminences, the landscape varied at every point of view. The state of agriculture was here, too, more perfect and more flourishing than we had hitherto seen it elsewhere. The fields were free from weeds and stones, and many of them were enclosed by light fences of twig-work. Some of the barley was nearly ripe for the perennial harvest; and other grounds were tilling by four ploughs in succession, each followed by a sower distributing the grain from a basket for the autumnal one. Fine fat cattle were seen in numerous herds, with some few buffaloes among them, and all wore an appearance of wealth, activity, and abundance. We thought it remarkable, therefore, that in all our

way from Hhussan hence, we had not yet seen a village of any size, having passed only a few hamlets scattered about on the hills, until about three o'clock we passed through one called Yahmoora. We found extensive ruins here of some former settlement, among which were many shafts of granite columns, large blocks of hewn stone, and the pent-roofed cover of a sarcophagus, with raised corners in the Roman style, now built into a modern wall.

From the existence of the ruins here, and the resemblance of the name, it is probable that this may be the site of the ancient Ximyra, which Strabo places hereabouts. It is called by Pliny, Simyra, (*Nat. Hist. lib. v. cap. 20.*) and, as conjectured by Maundrell, (*p. 31.*) when applying it to some ruins south of Tartoose, may possibly be the same with the country of the Zemarites, mentioned in *Genesis x. 18.*, more particularly as that people are placed between the Arvadites and the Hamathites, the situation which this site precisely occupies.

There is now here a modern castle of Mohammedan structure, surrounded by a ditch, and inhabited by the Nesseary or Ansarians, the whole in good repair.

After passing Yahmoora, we descended to the W.N.W., and soon came to some Arab tents, forming a settlement similar to that which we had seen at noon. We halted here to obtain fresh information respecting the road, and were regaled as before with warm milk and bread of dourra. Our stay here was short, and after a hasty meal we remounted to continue our journey.

On quitting the Arabs' tents, we were directed, as the safest and easiest way, to proceed straight down to the sea coast, and there falling into the road from Tarabolus to follow it up to Tartoose, by which means we should avoid the Nesseary, who are spoken of as great villains hereabout, and at the same time be sure of not missing our way. We were now about two miles west of Yahmoora, and accordingly went down about W.S.W. to the sea, which was in sight before us. Our road necessarily lay across corn fields, and sometimes stony tracts obstructed by bushes;

when about four o'clock we came among what appears to have been ancient quarries, and saw near there, among the wild shrubs which grow upon the inner edge of the sand hills that line the shore, some rude monuments, which we halted for a moment to examine.

The first of these was a square mass of rock hewn down, perpendicularly on all sides, and facing N.W. by N. and S.E. by E. It was twelve paces on each front, and from twelve to fifteen feet high, being plain on three of its sides, and having on the S.E. one, a square passage in the centre, which led by four or five steps to the top. Beneath the square aperture ran along a line of niches, as if for some fixed purpose, though rudely cut. The top was perfectly flat, and excepting the passage up to it by the square aperture and the steps described, it was one solid mass of rock, into which we could see no opening, either above, around, or below. Whether, therefore, it was a tomb, an altar, or a place of prayer, it was difficult to decide, though either of the two latter seemed the most probable. The stone was now rent in two or three places, and the whole had an air of great rudeness and great antiquity.

Due west from it, about 200 yards, was a work of masonry. N.N.W.; about a quarter of a mile, two ruined towers; and N.W. of it four or five miles, the Island of Arwad, the Arphad of the Scriptures, and the Aradus of the Greeks and Romans, with several vessels riding between it and the main land, at the distance of less than half a mile. The building to the west of this was so buried in the thickets that surrounded it, that it was with great difficulty we could gain access to it at all. We found it to be an edifice of fifteen paces square, and at least thirty feet high. The stones of which it was constructed were so large, that, besides the foundation, which projected about three feet from the main body, in the form of a pedestal, two tiers of them were sufficient for the height, and two stones for the whole breadth of each front. Above was a layer of smaller stones, as if for a deep frieze, and

the whole was crowned by a convex, moulded, and overhanging cornice. The interior consisted of two chambers, each occupying the whole square of the building, excepting only the thickness of the walls, which was about ten feet, and in their height extending from the base to the summit of the edifice. This building faced N. by E. and S. by W.; and on the northern side were the chief entrances into each of the chambers. The passage into the lower-chamber was from four to five feet wide, and its top flat. It appeared to have been once fastened by a door, as the sill for a bar still remained, but the upper stone was too much fretted and broken to trace those for the hinges, although in the upper one were round cells like those used for the stone doors in the Haurān; they were here double. The room within was not now more than six feet high, though evidently much filled up by dirt, as at the southern end, where highest, were seen the tops of three shallow niches, just appearing above the rubbish, occupying the whole breadth of the room, and divided by pilasters. A portion of something like a head remained near, and the whole seemed like the shallow niches for statues found in many of the tombs of Egypt, and more particularly in the Great Cave at Gartāsi. At this end was the appearance of a smaller entrance above the niches, now filled up with stones; and either robbers or others had lately harboured here, as there were marks of recent fires, with straw and ashes, and the place was swarming with fleas. There was no visible communication between this and the upper chamber, nor were there any steps leading up to the proper entrance to it from without, so that it could only have been intended to be entered seldom, if at all, after being once closed. This chamber is more lofty, perhaps twenty feet high, and each of them are roofed over with two large beams of stone, that suffice to cover them completely. The original work was massy and excellent, but time and the effects of earthquakes have shaken it, and severed the stones in many places. On the central stone of the small layer, like a frieze, on the northern front, and exactly over the

doors of entrance into the chambers, are apparent traces of an inscription, but too much worn to decypher even in what character it was cut. It was probably a tomb of the ancient Aradii or Arphadites.*

To the north of this, about a quarter of a mile, and a little on the right of the common road, on an eminence hewn throughout with old quarries, we came to what appeared like the pedestal of a large square obelisk. Its base was seven paces square; and, after two ranges of steps, was a square pedestal, about eight feet square every way, with a square block of stone upon it, sloped away at the top in a pyramidal form, but not going high enough to come to a point, so that its top was flat; the whole might be about fifteen feet in height, and composed of two stones besides the base. It faced E.S.E. and W.N.W., and on its western face had been an inscription, but the stone being soft, and eaten out

* The former power and importance of Aradus, and the bad character of its inhabitants, may be inferred from the particulars of the history in the ancient writers, some extracts from which may be sufficiently interesting to be introduced here.

This island was surrendered by its king, Strato, to Alexander, as well as the city of Marathus, opposite to it.—*Quint. Curt.* lib. iv. c. 1. Fr. ed. p. 409.

When Alexander was marching from Tripolis towards Phœnicia, after his victory over the army of Darius at Issus, he was met on the way by Strato, the son of Genostratus, who was the king of Aradus, and of all the neighbouring islands. Quintus Curtius says, the neighbouring coast, which is probably more accurate, and this prince putting a crown of gold on the Macedonian conqueror's head, surrendered into his hand the island Aradus, and Marathus, a wealthy and populous city on the continent, over against it, as also Marianné, and whatever territories besides he had in possession.—*Arrian. Hist. Alex.* book ii. c. 14.

The Aradians growing high crested and insolent, abused the Marathenian ambassadors, who crying out against their impiety, challenged the sacred regard that ought to be had to supplicants, and the security and protection due to ambassadors; upon which some of the audacious young fellows presently knocked them on the head. Then these murderers and their co-partners got together in a general assembly, and, adding one piece of wickedness to another, contrived an impious and vile design against the Marathenians; for, taking the rings off the fingers of them that were murdered, they writ letters to the Marathenians, as from the ambassadors, by which they informed them that the Aradians would within a short time send them aid, to the end that the Marathenians might receive the Aradian soldiers into their city, and so be surprised, thinking they were really and without fraud sent to them as auxiliaries.

by the sea air, like the stones at Alexandria, it was almost obliterated. I could trace an A in the centre of the upper line, and a Γ at the end, and in the second line these letters were just visible in succession,

YAKON,

very rudely cut and disproportionate to each other in size. From this pedestal, the two towers and the island of Arwad bore N.W. in one, the former about 300 yards, the latter from four to five miles.

Due north by east of this pedestal, about twenty paces, was a passage of entrance into sepulchres below. This lay N.N.E. and S.S.W., the entrance being on the northern side by a gentle decli-

But the Aradians failed in their wicked design; for, when they had laid an embargo upon all the ships, that none might discover their treachery to the Marathenians, a certain seaman, a neighbour to the Marathenians, commiserating their condition, and being accustomed to sail on the neighbouring sea, took a ship, and in the night passed over that narrow cut, about eight furlongs in breadth, and discovered the fraud of the Aradians to the Marathenians. The Aradians, therefore, when they understood their plot was discovered, forbore sending the letters.—*Fragments of Diodorus Siculus*, Book xxvi. c. 97. *Ante Christ.* 140. See also *Strabo*, lib. xvi.

The Aradians supposing that they had got an opportunity to destroy those of Maratham, sent privately to Ammonius who was viceroy of Syria under Alexander Bala, and with a bribe of 300 talents, prevailed with him to deliver up Maratham (a city of Phœnicia); whereupon Ammonius sent Isidore to the Marathenians, who by his speech was to pretend some other matters, but, in truth, went to seize upon the city, and to deliver it up to the Aradians. The Marathenians being ignorant that they were designed for destruction, yet, observing how that the Aradians were higher in the king's favour than themselves, refused the king's soldiers entrance into their city, and resolved to make their addresses as supplicants to the Aradians. They forthwith, therefore, sent ten of the most eminent of their eldest citizens as ambassadors to Aradus, who brought with them an humble address and supplication, and the oldest images of their gods which they had in their city, hoping that upon account of their kindred, and moved with reverence to the gods, the Aradians would be appeased, and their anger diverted. As soon as they landed, according to the commands given, they addressed themselves as supplicants to the people; but the Aradians' blood being up, they slighted the usual and common laws of supplicants, and cast off all reverence of their kindreds' images and the gods; and therefore broke the images and trampled them most shamefully under their feet, and attempted to stone the ambassadors; but some of the senators interposing themselves between them and the rage of the people, (scarce restrained from stoning them, notwithstanding the reverence they owed the senators,) commanded them to be conveyed to prison.—*Fragments of Diodorus Siculus*, b. xxxiv. c. 29.

vity and a flight of ten steps. The passage was about five feet broad, and ten feet high at its end, hewn down out of the solid rock, and covered by one large block of stone extending all its length, and breadth. At the end of this passage was a small arched doorway, which led into a chamber, excavated on a gentle descent, being eight paces long, four broad, and about six feet in height. On each side were three cells for sarcophagi, going in endways into the rock, and being about the ordinary size in height and breadth, but extending in a great way, each of these following a few inches lower than the other in the sloping line of the chamber. At the end of this was a plain doorway leading into another chamber now nearly filled with dirt, and beyond this a third, over which must stand nearly, if not exactly, the monument described above, and which was, no doubt, intended to mark the innermost of these chambers, as the principal part of the sepulchre. We could find no traces either of painting, stucco, sculpture, or inscriptions, or any marks of the fastenings of doors.

The two towers to the N.W. are also sepulchral monuments, and are very similar in design and execution to the last described. The first or southernmost of all these has a circular pedestal of about six feet high, with four fronts of lions or sphinxes, showing their heads and standing on their fore-feet only, forming four projecting corners, and making the square of the pedestal just eight paces. The lions are much disfigured, but in the S.E. one the features are still perfect, as well as a deep collar that went around under the neck and ears.

Above this pedestal stands a circular column of one single stone, about twenty feet high, formed into two divisions by mouldings, the lower divisions being about twelve and the upper eight feet high. The upper one recedes inwards about a foot from the under one, so as to be of less diameter; and about two-thirds up its height the same moulding as below is repeated, from which the top rounds away into a concave semi-globe. The stone is much decayed by the sea air; and a tree, which has thrust itself up

through the pedestal on the eastern side, has torn away almost half of the upper column on the same front, like the banian trees of India, which operate more than time to destroy the monuments of that country.

The sepulchre of this is a few paces to the south of it, and descends by steps into chambers for sarcophagi, as described by Maundrell faithfully, as far as we could see, though now the inner chambers could not be reached.

To the N.W. of this was the second tower, consisting of a square pedestal at the base, eight paces on each side, and about ten feet high. On it stood a circular shaft, about fifteen feet in height and twelve feet in diameter, and above it was another stone, about six feet high, in the form of a six-sided pyramid. The sepulchre of this was on its south side, but now quite inaccessible, large bushes choking it completely up.

Both of these fronted within a quarter of a point of the four cardinal points, but we could see no traces of an inscription on either of them. Near them are many square spaces left by quarries; some seemingly designed for other uses, but now sown with corn, as the rain drains in here and fertilizes the soil.

N.E. by N. from hence we saw a sort of open temple, the walls of enclosure being four feet thick and twelve high, hewn down out of the solid rock. There were small arched and other square doors of entrance, and on the inside were portions of rock wall, as if of former divisions; the sills for the bar of the arched door, as well as the sockets for its hinge, were visible, the original door no doubt being of metal or stone. Within are seen niches in the walls as if for offerings; and without, in one or two places, appearances of mutilated statues. The whole appeared to be about 100 feet square, and was, perhaps, an open temple to one of the Phœnician divinities.

To the N.E. of this, at the distance of less than a quarter of a mile, we met with a still more decided monument of that kind. This was a large open court seventy-five paces square, or about 150

feet; the sides hewn down out of the solid rock, but not forming isolated walls as in the last, for here the cultivated ground was on a level with the top of the sides all round, and the corn seen high above it. It faced nearly the four cardinal points, being closed on three sides and open on the north. The side walls commenced there by a slope, growing gradually higher till they reached the centre, and then going in a straight line. They were here, about twelve feet high, and in the centre of the southern wall at least fifteen. In each of the two innermost corners were isolated pillars, joined in angles, as if forming the angular pillars of a square colonnade. They were of a square form, and at the east end of the open front were two similar ones, but no traces of others in correspondent directions. Oblong square niches were seen at regular distances around the walls; and as they would not require lamps in an open temple, they were probably for offerings.

In the centre of this court stood a pedestal of rock, eight paces square, and about ten high, left excavated all around. On it was raised a sort of throne of masonry, open towards the north or front of the court. It appeared about twelve feet high, and ten wide in the clear of the inside. The inner front had a flat arched top, once stuccoed, as some of the stucco remains; the outer or overhanging part of the canopy is flat, and has four gutters in what may be called the soffit. The whole is crowned with a plain frieze in front, and a torus and cornice all around, perfectly Egyptian; thus differing from that of the tomb first described, as that was a concave moulded cornice, while this is convex like those of Egypt. This was, probably, a temple, and the central edifice the throne of the idol, probably the sun, to which the Phœnicians were accustomed to pay adoration in open temples.

We were now nearer the upper road to Tartoose, as there is one close by the sea, and the other about half a mile distant from it. We therefore went up into it, and in a few minutes after entering it passed over a ditch hewn down into the natural rock, its sides descending in steps to the bottom. It lies nearly east and west, and

extends for four or five hundred yards ; but what was the original intention of this did not suggest itself to me on the spot. It lies about N.E. from the open temple last described, about 500 yards, and might possibly have had some connection with it.

From hence we continued our way along the upper road to Tartoose, passing many old quarries and sepulchres in the rocks by the way, no doubt the works of the ancient Aradii, and in about half an hour we came to the river called Nahr-el-Roumtra. It was easily fordable, being about 25 feet wide and three deep, and its bed firm and hard. Just below where we crossed it, were the ruins of a bridge, with an apparently artificial mound of earth on the southern bank, of an oblong form, sloping at the ends. The island of Arwad bears from the mouth of this river W.S.W., distant from two to three miles, and all along from its southern point in the direction of the coast runs a line of rocks and breakers, extending for several miles. There is every reason to think that this river is the ancient Eleutherus, and probably a continuation of that, the dry bed of which we saw in the valley of Hhussan, and afterwards observed filled by other springs in our journey of this morning. It would thus unite what have been thought discordant testimonies, and perfectly correspond with all the authorities cited for its position, except that of Ptolemy as quoted by Terrarius, who places it between Orthosia and Balanea, or Tartoose and Beineas, which is somewhat more to the northward. "Strabo," says Maundrell, "will have it somewhere between Orthosia and Tripoli, as a boundary dividing Syria from Phœnicia (page 518). Pliny places it near Orthosia, emptying itself into the sea over against Aradus (Nat. Hist. lib. v. cap. 20.); and the writer of the Maccabees lays it in the land of Hamath, which country, whatever it were, was certainly without the borders of Israel, as appears from the same author. To this Josephus agrees, placing Eleutherus to the north of Sidon as may be collected from him, (Ant. Jud. lib. xiv. cap. 7, 8.) where, speaking of Mark Antony's donation to Cleopatra, he reports how that extravagant gallant gave her all

the cities between Eleutherus and Egypt, except Tyre and Sidon." p. 23. 8vo. edit.

It seems remarkable that Maundrell, who resided at Aleppo, should not have thought of the present Hamah, the largest city near Aleppo, and in constant intercourse with it, as the land of Hamath, mentioned and called in the Scriptures, Hamath the Great.* It is mentioned as a northern boundary, in contrast to Baal-Gad under Mount Hermon, the land which yet remained for the Israelites to possess after they had secured the land of Canaan. In this land, the river in question actually rises; whether it be the one whose dry bed we saw near Hhussan, or any of the others that we observed flowing through that plain. It empties itself into the sea over against Aradus, and it is situated between Orthosia and Tripoli. It seems unaccountable, therefore, that this river should have been assigned by any modern geographers to the river between Tyre and Sidon, called Cassimere, as that rises near Bälbeck, and has not one local feature in correspondence with those assigned to it.

We continued our way now still nearer to the sea, and over a sandy road, in which we saw a large black serpent, and a number of the beautiful birds called by the French, syrens. They are said to be birds of passage, and to come from Europe to Egypt and the north of Africa in the autumn. I remember to have seen them in great numbers both at Alexandria and on the Nile about that season, but there was no one near to inform us whether they were stationary here; or, if not, what was the usual period of their visit.

On approaching Tartoose, the large Gothic church without the town was a very conspicuous object, and seen a long way off. In half an hour after crossing the river, and just at sunset, we reached

* Hamath is spoken of by Benjamin of Tudela as retaining its ancient name, and being seated along the river Jabok. He states that 15,000 men had perished there in a single day by an earthquake, which so completely destroyed the town as to leave only 70 of its inhabitants alive.

the town. There being no entrance at the southern end, we were obliged to make the circuit of it on the east, and enter by the northern gate on a stone bridge leading over a ditch, and ending in a porch of Gothic architecture. Beyond this we passed a second ditch, and saw some vestiges of noble Christian ruins; when, getting into the centre of the town, we alighted at the public coffee-house, and after passing the evening with a large party of mule-drivers from Latikea, sailors from Arwad, and dervishes and chess-players going to Sham or Damascus, we stretched ourselves out upon a bench among the rest to repose.



CHAP. XXV.

DESCRIPTION OF ORTHOSIA AND ARADUS, AND JOURNEY THROUGH GABALA, TO LAODICEA.

FRIDAY, May 3, 1816.—The S.W. gale of yesterday still continued, and instead of showers, it brought down steady torrents of rain, so that there was no moving in the morning at least. Our escort from Hhoms now left us, as their commission had ended, though they delayed their departure until to-morrow. I had been advised to apply to the Aga for three or four of his men, but this would have required a handsome present both to the master and the servants. I would have gone over to Arwad, and sought a passage up by sea, but there was no possible communication with the island, except in fine weather. The roads were represented by all to be the most unsafe in Syria, from the depredations of the Nesseary; and stories were told us of a Frank and six people of the country being murdered between this and Lati-

kea within the last four months, beside poor Colonel Boutain. At this moment, too, they were even more insolent than usual; since some soldiers had been sent into the mountains by Mustapha Baba, at the request of Lady Hester Stanhope, to search out and punish the murderers of that French traveller. There was no alternative, therefore, but that of seeking out some companions; and fortunately, by enquiry, we found some who were bound that way, and agreed to depart a day sooner than they intended for the sake of our mutual protection. The weather confined us all to the coffee-house until nearly sunset, when it broke off, and enabled me to breathe a free air after being suffocated by smoke and stunned by noise. My walk was of short duration, though it admitted of my seeing all the few remains of antiquity in the town.

The fort of Orthosia, for this was the ancient name of that place under the government of the Crusaders, remains still nearly entire, and presents an appearance of tolerable strength. The circuit of its outer wall, including also the side towards the sea which is open, is, perhaps, nearly half a mile. The wall is constructed of very large stones and excellent masonry, with square buttresses at equal distances, and a wide and deep ditch before it. Within this outer wall is a second ditch, partly hewn down out of the firm rock, and the inner wall is then formed by the sides of large buildings presented towards it. Rustic masonry is seen only in some parts, the greater portion being smooth, and loop-holes are frequent in the walls; but whether any part of this was Roman work and anterior to the Norman buildings within, seemed difficult to determine. The form of the fort is nearly a square, presenting three of its sides to the land, and the fourth to the sea, at right angles with the direction of the coast, or nearly N. and S. The only entrance into it is at the N.W. angle, within a few yards of the water's edge, and over a ruined paved way. The first gate, which has a pointed arch, with rustic masonry and the trefoil sculptured on its central stone, leads to a Gothic porch, the vaulted roof of which is banded with cross ribs, having

the rose at the point of intersection, quite in the Norman style; and yet every part of this work, within and without, seems coeval in point of date.

On passing through this porch, the inner ditch is crossed, and on the opposite side of it is laid open the interior of a large building called the Divan. This is a long and lofty room, of about 100 feet in extent, having a vaulted roof without pillars, and running nearly E. and W. Its side toward the ditch is partly broken down, but enough remains to show that it formed a portion of the inner works of fortification, as there is here a long covered way with embrasures and loop-holes for archery. The southern side of the building, which still remains perfect, shows a range of large windows, with the broad Saxon arch, and some smaller ones of a pointed form. The masonry is smooth throughout, but all solid and good. Within, the vaulted roof is banded by cross ribs, like the outer porch; and at the points from which they spring to diverge over the ceiling, falling between every two windows, are seen a succession of crowned heads, from which these bands seem to issue, or on which they may be supposed to rest. These heads have some expression given to them by the turn of the neck, and are executed with a free hand. The crowns are all varied, though the trefoil and the fleur-de-lys are, I think, seen in each. The features are much mutilated by the Arabs, the iconoclastic principle of whose religion induces them often to disfigure the most interesting parts of sculpture. Enough remains, however, to show that the heads, as well as the crowns, were varied; and it struck me on the spot that they might possibly be portraits of the sovereign princes and warrior chiefs who were united in the redemption of the Holy Land from the hands of the infidels. The chronicles of these dark times often speak of Orthosia as a strong and important station of the Christian armies, and it was honoured with a bishop's see in the province of Tyre; so that this might have been, as the Arabs term it, a divan, or hall of council; since it neither resembles a church nor a mere place of strength. Attached to it are extensive buildings, now made so

indistinct by the erection of modern dwellings on their ruins, that no plan of them could be traced.

Besides the edifice described, there is a portion of a lofty semicircular wall, with windows in it, now crowded with buildings also, and several inferior vestiges of former days.

The whole of the modern town of Tartoose is within the walls of the ancient fort. Its habitations are of the ordinary kind. It has a new mosque with a minaret near an open square, and a coffee-house, but neither manufactories or public bazārs. The population are estimated at about 500, wholly Moslems, and the Aga who governs the town has merely a personal guard of about twenty men.

Without the fort are traces of a more extensive ditch and wall that encompassed the ancient city, and fragments of buildings and granite pillars, mark the place of former grandeur. Amid all these scattered remains, the only edifice left standing is a large Christian church, at a short distance to the S.E. of the town. Its interior is 65 paces in length, 45 in breadth, and its height from 50 to 60 feet. It faces due E. by N., and is divided into three aisles, by two rows of clustered pillars, like those of our cathedrals in England. Some of the capitals of these are a bastard Corinthian, others contain a succession of broad leaves folding over each other, and others again exhibit the folds of drapery united by a brooch in the form of a rose. The roof is banded by cross ribs, with roses at the point of intersection, and the whole has perfectly a Gothic air throughout. The mouldings of the arch of the great front door were broken away, we were told, by a Turkish Aga, who is reported, as usual, to have found immense treasures concealed there. It has an architrave of red granite, perhaps from some still older ruined work here, but excepting this injury, the edifice remains surprisingly perfect, and might be easily repaired. It is now appropriated to no other use than as a shelter for herds of cattle.

The island of Arwad, which bears from hence S.W. by S. distant about three miles, has a larger and more populous town than Tartoose, and is visited by vessels from every part of the

coast. It appears, both in form, size, and relative situation to the continent, to be exactly what Tyre must have been before it was connected to the main land by the isthmus of Alexander. Like that renowned mart of commerce, it must have anciently enjoyed a high consideration, and seems to have been itself a kingdom, as Rab-shekah when he despatches messengers of reproof to Hezekiah, says to him, "Where is the king of Hamath and the king of Arwad, and the king of the city of Tepharvaim, of Hena and Ivah?" (2 Kings, xix. 13.) It furnished mariners and soldiers to Tyre, as may be gathered from the lamentation which Ezekiel is ordered to take up for that city. "The inhabitants of Zidon and Arwad were thy mariners. The men of Arwad with thine army were upon thy walls round about." (xxvii. 11.) As the Aradus of the Greeks and Romans, it helped, in conjunction with Tyre and Sidon, to form the city of Tripolis, by the union of these three colonies; and enjoyed, besides, a command upon the continent as far as Gabala, or the Jebelee of the present day. The advantages of an insulated situation, and the wealth and power which may be attained by maritime commerce, are strikingly illustrated by the history of these celebrated marts, the whole source of their greatness being apparently founded in these.

The island of Arwad has, at the present moment, a population of from 1500 to 2000, besides strangers, which may ordinarily amount to 500 more. As belonging to the department of the sea, it is independent of all the governors on the coast, and acknowledges only the authority of the Cabudān Basha, (or, as it is usually written, Capitan Pasha,) who sends here annually an Aga from Constantinople. It is low, rocky, and covered with buildings, having no cultivated soil, so that it draws its supplies of provisions from the adjacent shore. From its southern edge extends a long broken reef, showing itself above water at intervals, and following nearly the direction of the coast. It has a clear entrance, however, round the northern point, and within this is good shelter from the prevailing winds of the sea between the island and the main. The inhabitants

are wholly occupied in commerce; and we counted, at the present moment, twenty-five sail of vessels, large and small, at anchor there: From all enquiries, it seemed that, like New Providence in the West Indies, and Malta in the Mediterranean, it was purely a mart of transit, and that it owed this chiefly to some favourable exemptions from duties exacted in the ports of the continent near.

I could not obtain any information of ancient ruins there, though some might certainly be expected, nor of the spring of fresh water in the sea mentioned by Pliny*; but, perhaps, the ignorance and indifference of those, whom I questioned, was the cause of their not having attracted their notice.

Saturday, May 4.—We were all stirring at day-break, and, our little caravan assembling before the door, we took a morning cup of coffee, and left Tartoose before the sun appeared. Continuing our route along by the sea-shore, we came in about an hour to Nahr-el-Husseini, a river, with a stream not fordable, and which we crossed over a stone bridge of good construction. In two hours more we passed a second river, of less depth and rapidity, called Nahr-el-Merkeeah, from a village of that name above; and, in about an equal space of time, we came beneath the castle of Merkub, having it about a mile within us on our right. It is larger than the castle of Hhæssan; though, like it, apparently a Saracenic work. It is seated on the summit of a round hill, and built in a triangular form, having its outer angle facing about N.W. towards the sea. At this angle is a large round tower, and several smaller ones are seen along the outer wall. The mixture of black and white stone, in alternate layers, is also visible from hence, and quite in the Mohammedan taste. It is commanded by a still

* Between the island of Aradus and the continent there was a fountain of fresh water, arising at the bottom of the sea, where it was 50 cubits deep, and from whence the water was conveyed to the surface through pipes made of leather.—*Plin. Nat. Hist.* b. v. c. 3.

higher hill above it to the south, and is otherwise of very little strength, but suffered to fall into gradual decay without repair, and is now inhabited by the families of such Moslem¹ peasants as venture to live here among the Nessecaries. It is thought by Maundrell that this may be probably the same castle mentioned by Adrichomius and others, to which the bishops of Balanea and others were forced to translate their see, by reason of the insults of the Saracens.*

As we passed along the beach of the sea here, we noticed singular clusters of small hills, like the effects of some convulsions in the earth; and towards the beach itself, were large severed masses, presenting cliffs, in which small pieces of the black porous stone were imbedded in a yellowish sand and clay; some of these masses being from twenty to thirty feet in height. I took from thence two specimens, which, on closer examination, looked almost like cinders: the whole of the stone along the shore here was of the black porous kind, and the sand of the beach was like fine steel filings or powder of iron. On the west side of the hill, fronting the sea, was a small Moslem village called El-Beathy; and below, just after passing the cliffs described, we came to a large ruined building called El-Bos, apparently arched on the inside. There was near this, a square tower on the hill above, called Boorje-el-Bos; but around the ruin below were seen granite pillars, and other vestiges of more extensive works, which marked the site of some former town. Whether this might be the Paltus of Strabo, which he places here on the coast of the Aradii, between Jebelée and Arwad, is not easy to decide. The pillars here, however, are evidently ancient, and this is the only name which he gives that would bear a resemblance in its most corrupted form. On the north-east of the castle, on the top of a lower eminence, is the town of Merkub or Merghub, which is peopled by Moslems, and shows a large cluster of houses, with a tall mināreh rising from

* Maundrell's Travels, 8vo. p. 23.

among them. If the castle itself may be thought to be the same with the Margatto of Adrichomius, the town now going under the same name may well be the Marathus of Strabo, which he places also on this coast; but the existence of some vestiges, of decided antiquity, would be necessary to support that assumption, as the resemblances of names alone can seldom be deemed sufficient.

It was about noon when we reached Banias, where we halted at a coffee-house to refresh. This was a large arch-roofed building of about 150 feet in length, and of a proportionate height and breadth, similar to the one we had seen in a more ruined state at El-Bos. There were here also several fragments of granite pillars scattered about; and on an artificial eminence, amid the few huts of the present inhabitants, were seen the vestiges of what appeared to have been a fort of Roman construction. It is seated at a short distance up from the sea; and has near it a small, but sweet and clear, stream, and a bay formed by a gentle concavity in the line of the shore. It may be safely assumed, therefore, as the Balanea of Strabo, which he numbers among the towns of the Aradii on this part of the coast.

During our stay of about an hour at Banias, there halted at it some Turkish Christians, who scarcely understood a word of Arabic, returning to Anadolia from their pilgrimage of Easter at Jerusalem. Almost at the same time there stopped to repose a party of nine Indians, five males and four females, who had come from Hindoostan to Bagdad, from thence to Aleppo, and were now going down the coast, intending to reach Egypt, and from thence perform the pilgrimage of the prophet to Mecca.

These last spoke Arabic better than the Turks, whom they thus crossed in their way. As they had been already nine months from their homes, and had come all the distance on foot, subsisting by the charity of those they met, their surprise was extreme at hearing me address them in their own tongue, for since leaving Bagdad they had not met with one who understood it.

We quitted Banias after our repast; and, still continuing along the sea-shore, we came, in about an hour, to the Nahr-el-Boorje, so called from a square tower near it. There was here a ruined bridge, no longer passable, so that we forded the river, and saw in its stream several small sea turtles, which had no doubt come up there from the coast. In half an hour more, we came to Nahr-el-Khan, so called from a large khan and the tomb of its founder near it; and here also was a broken bridge, which obliged us to ford the stream, where we saw again the small sea turtles mentioned before.

From thence we were about an hour in reaching a large river called Nahr-el-Sin*, from a town of that name above it, peopled by Nessearies. There are stationary Arabs, who live upon its banks in tents of reed and straw, called Arab-el-Mulook, or Arabs of the king, or of the country; and the river is thence called Nahr-el-Melek, or the king's river. The stream is broader, deeper, and more rapid than either the Jordan, the Adonis, or the Orontes; it is at the same time beautifully clear, and has over it a good stone bridge of two large and wide arches. At its mouth are the ruins of a large building, probably a fortress, and on its northern bank are seen several granite pillars, with other marked remains of antiquity; but what station might have occupied this eligible site does not immediately appear.

In half an hour from hence we passed a smaller stream, called Nahr-el-Besaeteen, and in another half hour we reached the town of Jebelée. As it was yet early, I was desirous of pushing on for Ladikea (or Laodicea), but my companions were not to be hurried. We accordingly halted here, and put up at the public coffee-

* It was at the source of this river, the Nahr-el-Sin, which is only a few hours' journey from its mouth, that Mr. Boutain was assassinated: he had left the common road for the purpose of tracing the river to its head, and was shot by a party of two or three Nessearies there. This information was given to us by some persons whom we met near this spot.

shed. The importunities of those around us, who had learnt from the rest of our party that I was from the country of the Franks, scarcely permitted me to see any thing of the town, or indeed even to stir from the crowd by which I was encircled, until I caught a moment for that purpose, while the assembly dispersed to evening prayers. This itself took place in so singular a way that it is, perhaps, worth describing. Our station was in a long covered passage, being the continuation of a street over which rooms had been built. The coffee-house was at one corner of this, and on the outside were benches of stone covered with a temporary awning of reeds and leaves. Along the side of the passage, beneath these benches, and on different parts of the little hill near, were assembled at least 500 people, some smoking, others singing, others playing at chess, and all engaged in recreations. When the sun had set, an elderly man came to the door of the mosque, which fronted immediately towards the middle of the company, and cried aloud "Is it yet Muggrib or not?" In so mixed a multitude, unison of opinion, where there was the least room to doubt, would have been singular indeed. Some replied that it was long past, and accused him of negligence; others, that it was not yet arrived, and blamed his impatience. Warm disputes occurred, and the whole party was set in agitation, until the crier, finding it, perhaps, best to follow his own estimation of time, exclaimed aloud, "God is great! God is great! God is great!" following it by the usual invitation to prayer. Some laughed and jested on the prevailing difference of opinion; others were more grave and devout: some said, "Let me first finish my nargeel;" and those of our own party contented themselves with enquiring after the rice for supper. When the invitation ceased, the muezzin, or crier, himself joined in the jest, and uttered some pleasantries on those who had been loudest in the dispute!

The town of Jebelee is thought to contain about 400 houses, and from two to three thousand stationary inhabitants. It has

three mosques, two large coffee-houses, a small bazār, and many separate shops. It is seated near the edge of the sea ; but is not frequented by vessels, having no good shelter, and its population subsisting chiefly by inland trade and agriculture. The greater part of the country which we had passed in our journey of to-day was inhabited by Nessearies, who draw their chief supplies from hence, where the people are all Moslems. The range of mountains from Tartoose to Jebelée, as well as the extensive plain between them, and the sea-shore throughout all that tract, are almost as fully peopled as the range of Lebanon; and the same activity and industry prevailing among the Nessearies as among the Druses, the same demands exist, and the supplies drawn by them from the coast are equally great. Their returns are made in the productions of the soil ; and, next to Ladikea, Jebelée is the town which profits most by this mutual intercourse.

This is the ancient Gabala, which is fixed by Strabo as the boundaries of the Aradii on the continent northward, and is mentioned also by other ancient writers. "In the time of the Greek emperors," says Maundrell, "it was dignified with a bishop's see, in which sometimes sate Severian, the grand adversary and arch-conspirator against St. Chrysostom."

The usual wreck of former magnificence is here left to confirm the care with which the most inferior of the Roman stations were embellished and improved. Near the sea are the ruins of a mole of masonry, anciently used for the security of shipping ; but being now ruined, the smallest boats take shelter in a little bay in the bed of rock before the town. Granite pillars, hewn blocks, excavated sepulchres, &c. all testify the works of former days ; but the only interesting monument remaining is part of a fine Roman theatre. This faced towards the north, and appears to have had a closed front, which is now occupied, as well as the whole of the space between the niches and the stage, by modern dwellings erected there. The entrances into these dwellings are by the

arched doors, which served the same purpose to the audience of the theatre; some of them being partly filled up, and others left nearly in their original state. The outer front of the semicircular wall had, above the lower range of doors, a colonnade of Doric pilasters going all round the second story, and was the only theatre I had yet seen with this exterior ornament. Above these but little of the wall remained. The benches for the spectators, and the flights of steps intersecting them, could still be seen from the outside; but there was no getting within, without intruding upon the families residing there.

The extent of the front, imperfectly measured, was about a hundred paces; and it seemed on the whole inferior only to the theatres of Ammān and Bosra, in extent or beauty.

Immediately facing this monument of the Roman love of pleasure, is a more modern proof of the attachment of their successors to austerity and voluntary privation. This is the great mosque and tomb of Sultan Ibrahim, whose history is told, and whose sepulchre is described by Maundrell. People of all religions, even Idolators and Jews, are admitted to pay it reverence: but the night was now so set in that we could not examine it. It appears very large, has a fine mināreh, two domes, some excellent gardens, a fountain, and a bath attached to it, and enjoys an agreeable situation, being without the precincts of the town, and surrounded by cultivated land. In a modern cemetery here I noticed several tombs that were covered with pent-roofed stones, raised at the corners, exactly like those used over the sarcophagi of the Romans, and probably handed down from age to age as a copy of them.

On our return we found an excellent supper of rice and milk, furnished to our party by the keeper of the tomb of Sultan Selim, who was himself a mufti, and a man of greater consideration here than the governor himself. We went in the evening to pay him a visit, and found him surrounded by grave and green-turbaned Shereefs: but though he had performed to us this act of hospitality,

he scarcely deigned to open his lips to any of the company, and certainly for more than half an hour not a breath was heard in his presence.

Our return to the coffee-house was welcomed by more freedom and gaiety. A number of lamps were hung from side to side of the street, as in Egypt, and as numerous a party as that of the afternoon were assembled. The cocoa nut-shell, for the bottom of the nargeel, is here discontinued, and a long coarse green-glass vessel is used in its stead, apparently of German manufacture. The men wear jubbes or outer cloaks of white shalloon, instead of cloth or cotton; and in their features gradually lose that of the Arab race, and approach insensibly toward that of the Turkish.

Sunday, May 5. — We had lain down on the benches beneath an awning of leaves, but obtained no rest from the myriads of fleas that revelled on our blood. We were all up, therefore, a full hour before the dawn, and quitted Jebelee as soon as it was light. Instead of the cultivated plain which we had passed from Tartoose to this place, we had now a dry heathy road on a sandy soil. In half an hour we passed a small stream called Nahr-el-Jebelee, and in half an hour more we passed another called Nahr-el-Metheek, both barely fordable. Beyond this we met several parties of falconers, with grey hawks held on a glove on the left hand, having strings to their feet, and small brass bells on their tails, but we saw no exercise of the sport.

In about an hour from hence we crossed a large stream, called Nahr-el-Soba, and we here saw several suspicious parties, of two or three men in each, who, our companions insisted, were lying in wait for the unwary passengers. Turning up from the line of the coast more to the eastward, we came in an hour to Nahr-el-Ladikea, or, as it is also called, Nahr-el-Kebeer. We crossed this by a large stone bridge of five arches, of the most singularly barbarous construction, the central arch being the smallest, and the upper pave-

ment of the bridge ascending and descending like the waves of the sea ; so that the centre was actually the lowest part, and presented the appearance of a bridge in the act of breaking in two.

The ground was here cultivated, and, after an hour's smart ride, we went up over a gentle hill, and came immediately into Ladikea ; the whole of the coast between it and Tarabolus forming a shallow bay. Our Moslem companions now left us, and being taken to the house of Signior Monsi Elias, the British consul or agent there, we met a welcome reception.

The remainder of the day was entirely passed in receiving the visits of some Franks, and other Christian merchants, who were disengaged from business ; and the evening was passed with a large party of the consul's friends.

Monday, May 6. — The road from hence to Aleppo could no more be traversed in safety without an escort or a caravan, than that by which we had recently come here ; and none being on the point of departure, it was thought necessary to wait for one. The interval admitted of my making an excursion round the environs of the town, and seeing the greater part of its interior.

Ladikea is situated on the northern edge of a tongue of land which projects from the general line of the coast, and terminates the bay between it and Tarabolus. The town stands chiefly on a level ground, being open to the sea on the W. and N. W., and having behind it, on the S. E., a ridge of low land running out in the line of the promontory itself. To the north is an extensive line of flat coast ; to the east a plain of cultivated land, going back to the hills leading up to the country of the Nesearies ; to the S. E. the bottom of the bay, in which is seen the town of Jebelee, bearing S. by E. $\frac{1}{2}$ E. from 15 to 18 miles ; to the south the snowy heights of Lebanon, the extreme western point visible bearing S. by W. 60 or 70 miles ; and to the west the broad expanse of the ocean. The town is of an irregularly circular form, and may be about two miles

in extreme circuit. It stands at the distance of less than a mile from the sea, and has its mina, or port, distinct from it. The streets of the town are in general narrow, and often covered. Some few, indeed, are wide and open, but they are found to be inconvenient from their free admission of the sunshine. The houses are chiefly built of stone, but can boast no peculiar excellence.

There are here twelve mosques, four baths, five churches of the Greek communion, one Maronite, and one attached to that of the Latins. The bazārs are of ordinary construction, but well furnished, and the resident population is estimated to amount to eight thousand.

The port, which is situated to the westward of the town at about a quarter of an hour's distance, is a small bason, capable of containing, when closely moored, from thirty to forty sail. Its entrance is narrow, and, being open to the sea, is difficult in blowing weather; but the shelter is excellent within, as the port is, indeed, a complete pier. There were now in it eighteen shaktoors and small coasting vessels of the country, and a French brig, of about 200 tons, lying moored to the rocks. Larger vessels, it is said, cannot enter from want of a sufficient depth of water; a defect which Suliman Basha, of Acre, under whose government the greater part of the coast of Syria lies, has endeavoured to remedy, by sending to Malta for men and engines to deepen it. At the entrance of the port is an old Turkish castle, now in a very ruined state, though it is, itself, erected on the remains of former works, as near its base are seen large piles of granite pillars used in its construction. There is a good wharf for landing goods from boats; and the custom-house, the magazines, and all the mercantile offices are near; so that the Mina, as it is called, forms a little town of itself, as at Tarabolus, having also a mosque there for the accommodation of the faithful. The chief export from this port is tobacco, grown in the mountains east of the town, and celebrated all over Turkey, but particularly esteemed in Egypt. It is estimated that there are

at least fifty cargoes sent annually to different parts, of which twenty-five find a ready sale at Damietta. There is, besides, a small export trade of cotton and oil to the southern ports upon the coast, with some few bales of silk. The imports are much more various; rice, and even corn, from Egypt; wine, soap, and cheese, from Cyprus; coffee, sugar, and all kinds of British manufactures from Malta, with assorted cargoes from the south of France and the Adriatic; all of which are distributed through the country, by way of the great marts of Aleppo, Hamah, Hhoms, and Damascus.

It is well known that this town was founded by Seleucus Nicator, who governed Syria after the death of Alexander, and that he called it, in honour of his mother, *Λαοδίκεια*. This name is still so well preserved, that if an Arab were to hear the original one from the mouth of a Greek, he could not pronounce it any otherwise than he now does, as Ladikeia; and if a Greek were to hear the Arab pronunciation of it, he would probably write it in the characters of its original orthography.

It is said to have been adorned with great magnificence, both by its founders and his successors; and there are sufficient proofs remaining of its having possessed some fine monuments of art. The principal of these is a square building in the S.E. quarter of the town, about fifty feet long on each side, and of an equal or perhaps greater height. It is now so surrounded by modern dwellings, that one cannot see all its parts; but from that which is accessible it appears to have been either a triumphal gate, or a small votive temple to Mars. Each of its faces presents a fine arch, occupying the whole breadth of the building, excepting only the angular pilastres and side architraves; above is a pediment with a sculptured soffit, a rich frieze, and perhaps a cornice, but now broken away. In the frieze are seen a succession of war emblems, such as the shield, the spear, the helmet, and the body armour of the Roman soldier; which devices, from their resemblance to those on the Doric tomb at Soeda in the Haurān, would have induced me

to think this also a sepulchral monument, had it not been open on all sides by arches in the way described. These are now built up by paltry walls of modern masonry, and the whole is occupied by a Moslem family who reside there, so that we could not examine the interior without their permission. The order of this interesting edifice is Corinthian, the style chaste, the execution good, and the whole in a state of high preservation, considering that it is surrounded by other buildings, and used as a common dwelling.

Not far from this are four Corinthian columns, with their architraves, still remaining erect, and apparently the portion of a portico to some ancient temple; these also are in a pure taste, and remain still very perfect.

In different parts of the town, particularly in a street north of these, and in the Sookh-el-Serdj, or Saddle Bazār, there are seen ranges of granite columns still erect, and incorporated with the modern buildings. They were probably remaining portions of colonnades to some public edifices which still remained standing after the general destruction of the buildings to which they belonged; and advantage might thus have been taken to build the walls of the modern dwellings in a line with them, so as to include them in the walls themselves, and thus contribute considerably to the strength of the fabric.

On the hill which overlooks the town on the S.E. stood anciently the castle, of which nothing remains but heaps of rubbish, now partly covered by a wood of olives. Large and deep cisterns, and wells, are also seen on the hill to the south of the town; and from one of them, containing an excellent spring, water is brought to the town, and sold at eight paras, or about two-pence sterling, per large goat-skin.

The Necropolis of the ancient city was near the sea, on the north and north-west of the buildings, which do not ever appear to have extended close to the water in that direction. There are here, still remaining, many ancient sepulchres hewn out of the rock. They are descended to by flights of steps, like those south of

Tartoose, when a square, and sometimes an arched door, leads to dark chambers in which the sarcophagi were deposited in cells, in the usual way. The rocks here seem also to have formed the quarries for the buildings of the living, as appearances of that kind are seen all around.

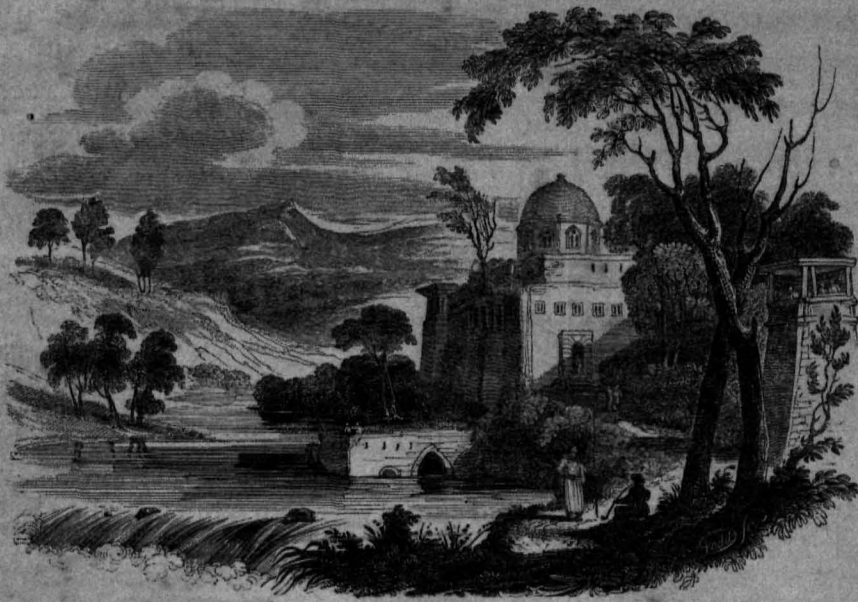
The environs of Ladikea having many olive grounds, gardens, little country retreats, and places of pleasure; the inhabitants are all fond of rural recreation; and those who cannot afford time for a longer excursion, seat themselves along the sides of the public roads, both in the morning and in the evening, to enjoy the freshness of the air, and, as they themselves say, to lengthen out their days by delight.

Tuesday, May 7. — The day was devoted to an excursion into the country, at a small village of Nesearies, called Bisneada, where some Frank families were then remaining.

It is situated at the distance of about an hour from Ladikea to the N. E., and being on a hill, enjoys a pure air and delightful prospect. It commands a view of all the wide and extensive line of plain along the coast from north to south, terminated in that quarter by the snowy range of Lebanon; behind it are the mountains of the Nesearies, among which, a peaked one, called Jebel Okrah, or the bare mountain, is conspicuous; and before it is the town of Ladikea on the coast, and the blue line of the western sea.

There is, in this village, an ancient fountain, over which is a semi-dome of excellent masonry, the concave part of the semicircle below having a sculptured moulding, and a line of niches for statues, the whole of Greek or Roman construction. Its waters are pure and excellent. An English Consul, named Broad, had, about a century ago, chosen a platform in the middle of this village for the site of his country house, and had built there, according to report, a little palace, with every Eastern luxury, of fountains, courts, and gardens in miniature. In one of those frequent revolutions which happen in this country, it was chosen by a rebel

pasha as a military station, and the whole fabric was totally demolished. The foundations are now shown as a proof of the instability of every thing among this people. We were kindly received here by the French consul, M. Guys, grandson to the celebrated Guys, who published the "*Voyage Itineraire dans la Grèce*," and nephew to the present M. Guys, Consul General of France at Aleppo. We found him an intelligent and amiable young man. There was here also the wife of the former French consul of Ladikea, with her children, among whom was a daughter who had been married to the consul of Bagdad, who was recently dead. This young girl of eighteen had come with an infant child across the Desert from Bagdad to Aleppo, and was sixty days by the caravan on the road. We had an Armenian singer, who accompanied himself on the tamboura, or hand-drum; and a Jewish musician, who played on an instrument called, in Arabic, *canone*, in French, *psalterion*, and by us, the dulcimer; and among the audience were Mohammedans, Christians, and Nesearies. We passed our day most agreeably, and returned to town in the cool of the evening.



CHAP. XXVI.

JOURNEY FROM LADIKEA, THROUGH THE MOUNTAINS, TO ANTIOCH.

WEDNESDAY, May 8. — There being a small caravan going to Antāky, or Antioch, I was advised to profit by it, as it was but little out of the direct road to Aleppo ; and we accordingly prepared early for our departure.

It was about nine o'clock before we left Ladikea, when we set out in a party of eight persons, with about 18 mules, some laden and others light. We directed our course about N.N.E. having the lofty peak of Jebel Okrah, or the bare mountain, right before us, and in an hour passed between the villages of Bisneada and Dumserkah, the former on a hill on our right, the latter in the plain on our left, both distant about half a mile. We met several parties of Nesseary peāsants, going with fire-wood to Ladikea ;

their features were peculiar to themselves, and neither Turkish nor Arabian; their complexions often rosy, and their hair light; such of the women as we saw were in general very ugly, and unveiled.

In half an hour from hence we crossed a small stream by a little bridge, called Moyat-el-Kanjara, from a village of that name above, and saw there several small turtles. As this was distant from two to three miles from the sea, while the water was almost stagnant here, and the bed of the stream dry in many places, it is not likely that they came up from the coast; they were furnished with fins, and not feet, as in the land tortoise, and were generally about a foot in length. We met near to this a small caravan of mules from Antāky, in which were Turcoman soldiers; the dress and features of the people approached gradually to that of the Turks in Asia Minor; and we were now saluted in Turkish, and not in Arabic, as we passed.

In half an hour we crossed another small stream, called Moyat-el-Kersānah, with a village of that name on our right close to the road; and on the left, farther off, one called Mukautry. In another hour and half we reached a clear torrent, called Nahr-el-Arab, in a small valley, where all the party halted to refresh, while the animals grazed on its banks.

We quitted this spot about an hour after noon. Hitherto we had passed through a cultivated land, but now our track lay over a ridge of limestone hillocks, covered with box, myrtle, and other wild shrubs in profusion. Our course was still about N.N.E. over this, which brought us in about an hour to a fine little valley and plain, called Wādi Kandeel, through the midst of which flows a clear and swift stream bearing the same name. We here saw the sea again, and crossed the stream within less than a mile of its edge.

After about an hour's ride across this plain, having many spots of corn land on both sides of our way, we came into the narrower part of the valley. In this, we crossed the serpentine windings of a stream upwards of twenty times, still following

up its general line of direction towards the source. The pebbles of its bed were a hard, close-grained, and heavy grey stone, speckled with white and black, and having the appearance of a fine granite; I preserved some fresh fractured specimens of it. The hills on each side of our way were of limestone, and their soil white and dry. They were steep, and sometimes inaccessible, except to goats; yet they were well clothed with a profusion of wild shrubs, and fine trees growing out of their nearly perpendicular sides, as well as on their summits. There were here also in this narrow valley some fine corn-fields, with enclosures of wicker hedge. From its being well watered, the verdure was every where luxuriant. Some large oaks were already well clothed with their new foliage, and the spring was in its richest dress. The fresh odour sent forth by the productions of the vegetable world which nature had assembled here was also delightful; and all, in short, contributed to render our journey most agreeable.

After half an hour's halt by the stream, we ascended a steep hill, covered with pines and other trees, and in about an hour opened from its summit a deep valley to the northward of it, called El Bujak. No combination of forms and colours could be more romantically picturesque than this secluded spot. We had mountain, valley, hill, and dale, with rugged rocks and fertile plains, and all the shades between the richest cultivation and the wildest forest scenery, concentrated in one little spot; to complete the beauty of which, a piece of the blue sea was seen through the space left by the sloping brows of two approaching hills, its level line marking the boundary of the western horizon. There were in this enchanting vale a number of scattered hamlets, consisting of three or four cottages each, and many cattle, horses, goats, and sheep. Agriculture seemed to be performed with unusual neatness and care, and it was here for the first time that I met with barred gates, as used in England, having never seen them before in any part of the Turkish Empire.

It was about half an hour before sun-set when we reached the small hamlet of Kasla Joak, where we alighted at the residence of the Aga or chief of the district, and were hospitably received.

All was now decidedly Turkish. The peasants were of a different physiognomy, as well as dress; and one marked peculiarity of contrast was, their wearing long boots reaching to the knees, of black leather, and shaped like European ones, without drawers; while the Arabs of Syria all wear long full drawers, and either red shoes, or, as often happens, go barefoot. The Aga himself could just express his wants in Arabic; and as I understood scarcely a word of Turkish, my conversation with him was through the medium of one of our party as an interpreter. He appeared very devout, having a long string of beads, in numbering which he muttered certain prayers, but in the midst of these he would often break off to converse and laugh, and then resume the thread of his devotions again.

As an Englishman, I was placed on his divan, beside himself, while the rest of the passengers of our caravan being Moslems, mostly stood or sat at a respectful distance. This distinction I owed chiefly to the impression which the liberal conduct of Lady Hester Stanhope, and Mr. Barker, towards the people of the country, had made in favour of our nation. They had both been in this neighbourhood, were personally known to the Aga, and were spoken of by all with admiration.

We partook of an excellent supper, and on retiring to rest I was furnished with a good matrass and pillow, a pair of clean sheets, and a new cotton quilted coverlid; an attention to my comfort, for which I had it not really in my power to make an adequate return, and all this was done too in the kindest possible manner, without the least profession or affectation of parade.

Thursday, May 9.—Our caravan prepared early for departure. The Aga pressed me strongly to remain a few days with him to enjoy the scenery which I so much admired, promising to send an

escort with me to Aleppo whenever I might desire; but compliance would have required a greater sacrifice of time and expence than I was at liberty to make. I felt, therefore, the necessity of persisting in my refusal, so much so, as to leave an impression of rudeness or of insensibility to hospitable treatment, on the mind of my entertainer. I had been often before thus painfully situated, and could only regret, as then, that I was not sufficiently the master of my own time, my purse, or even my inclination, to make either myself or others so happy as I could wish.

On leaving Kasla Joak, we ascended the summit of the hill above it, and travelled for about three hours in a thick forest of pines, alternately ascending and descending over rugged roads, and often obliged to make wide circuits, from the way being obstructed by large fallen trees recently felled by the woodmen. This brought us to a beautiful little circular plain of grass land, called Merj-el-Kazhoak, where some Turcōman shepherds were feeding their flocks. In the woods we saw several detached huts of these people, formed of reeds, having conical roofs, with the usual kitchen implements, and the fire in an open space on the outside. The huts were guarded by large shaggy dogs, and only the women and children were seen within the dwellings. In half an hour from this plain, still through thick woods of pine, and of another tree, called in Arabic, Sedjer-el-Azzer, we crossed a small bridge, called Jisser-el-Mahāmany, under which runs a stream of the same name, which, after a winding course, goes into the Nahr-el-Kebeer, south of Ladikea. This stream forms the boundary between the government of Aleppo, and that of Acre, under their respective pashas; north of this, even on the sea-coast, all is subject to the latter, as far as Karamania. In an hour from the bridge we entered another cultivated valley, called Wādi-el-Kussub; corn, grass, and herbage generally, was more abundant here, and we drank at the clear stream of Nahr-el-Mahāmany, which ran through it; but the hills became less profusely wooded, and above us to the N.N.W. was the high peak of Jebel Okrah, or the bare mountain, well deserving that