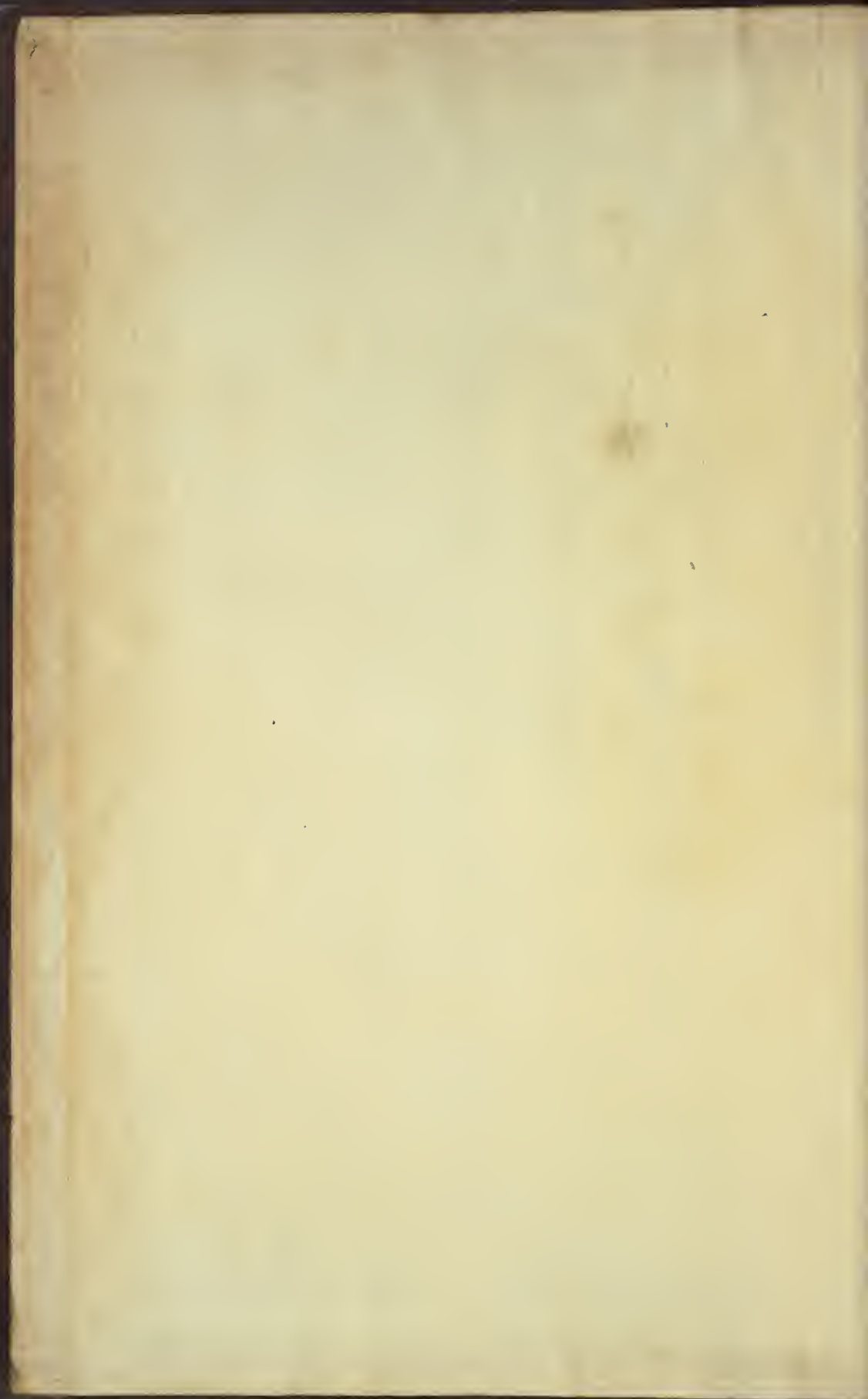


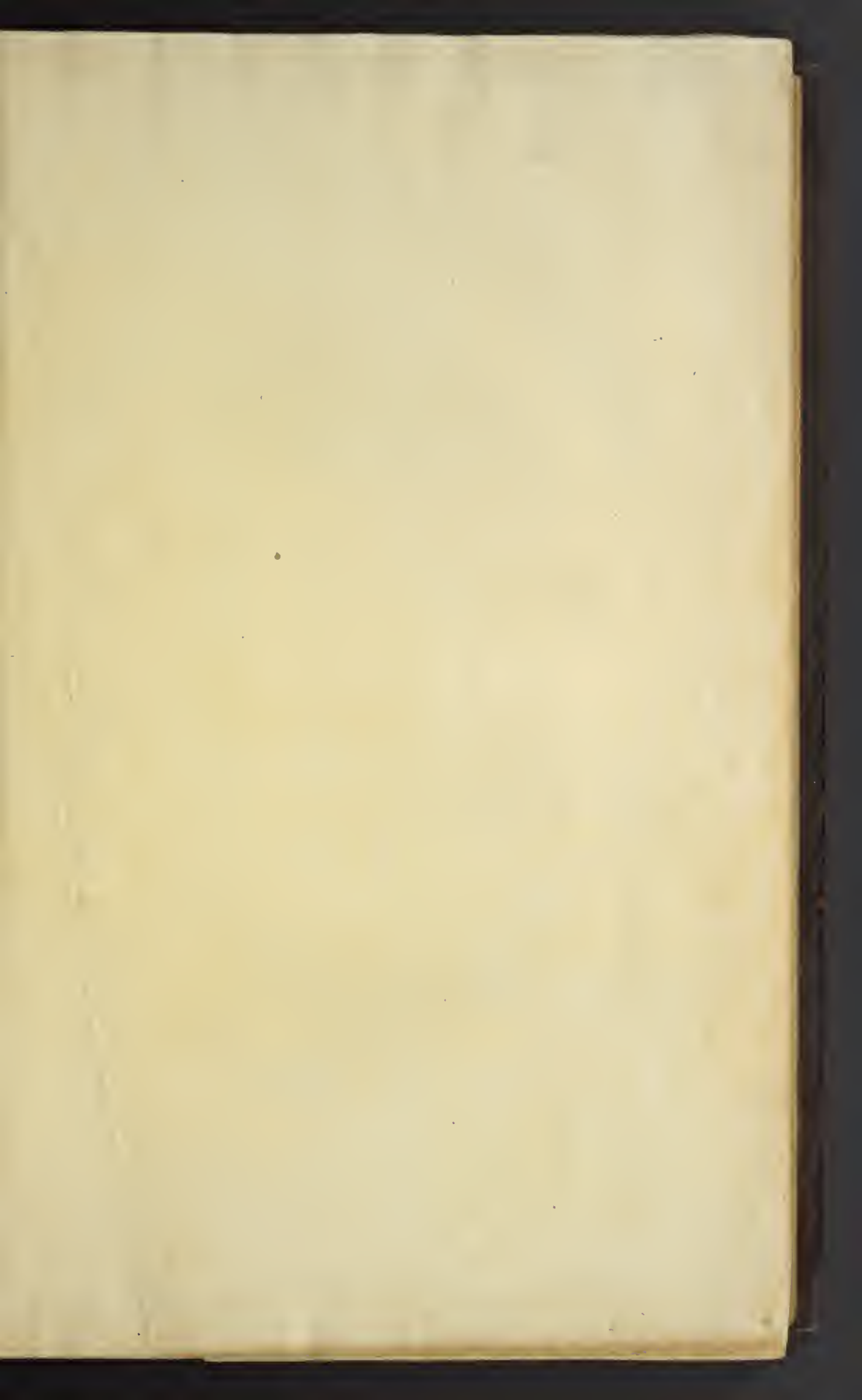


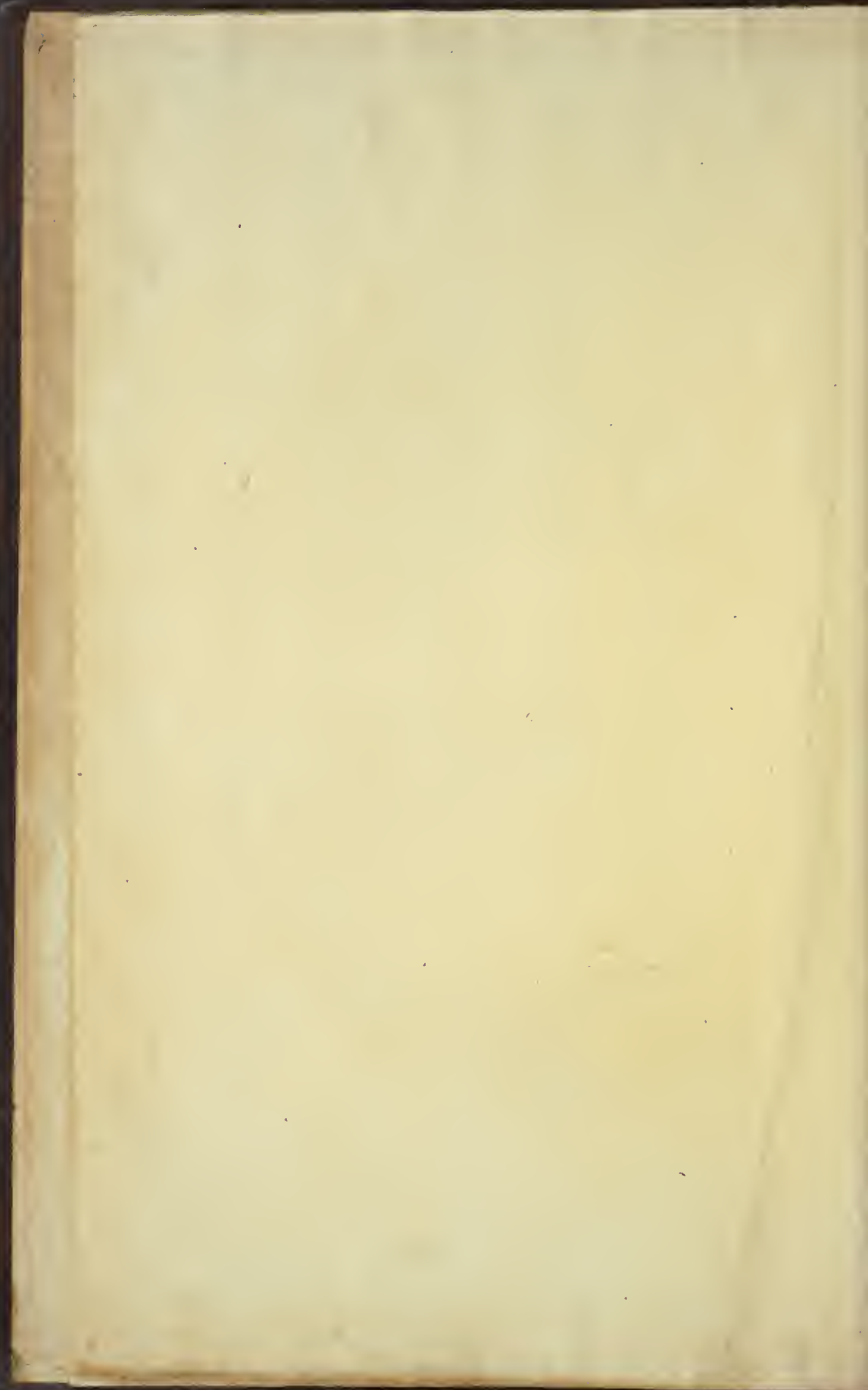
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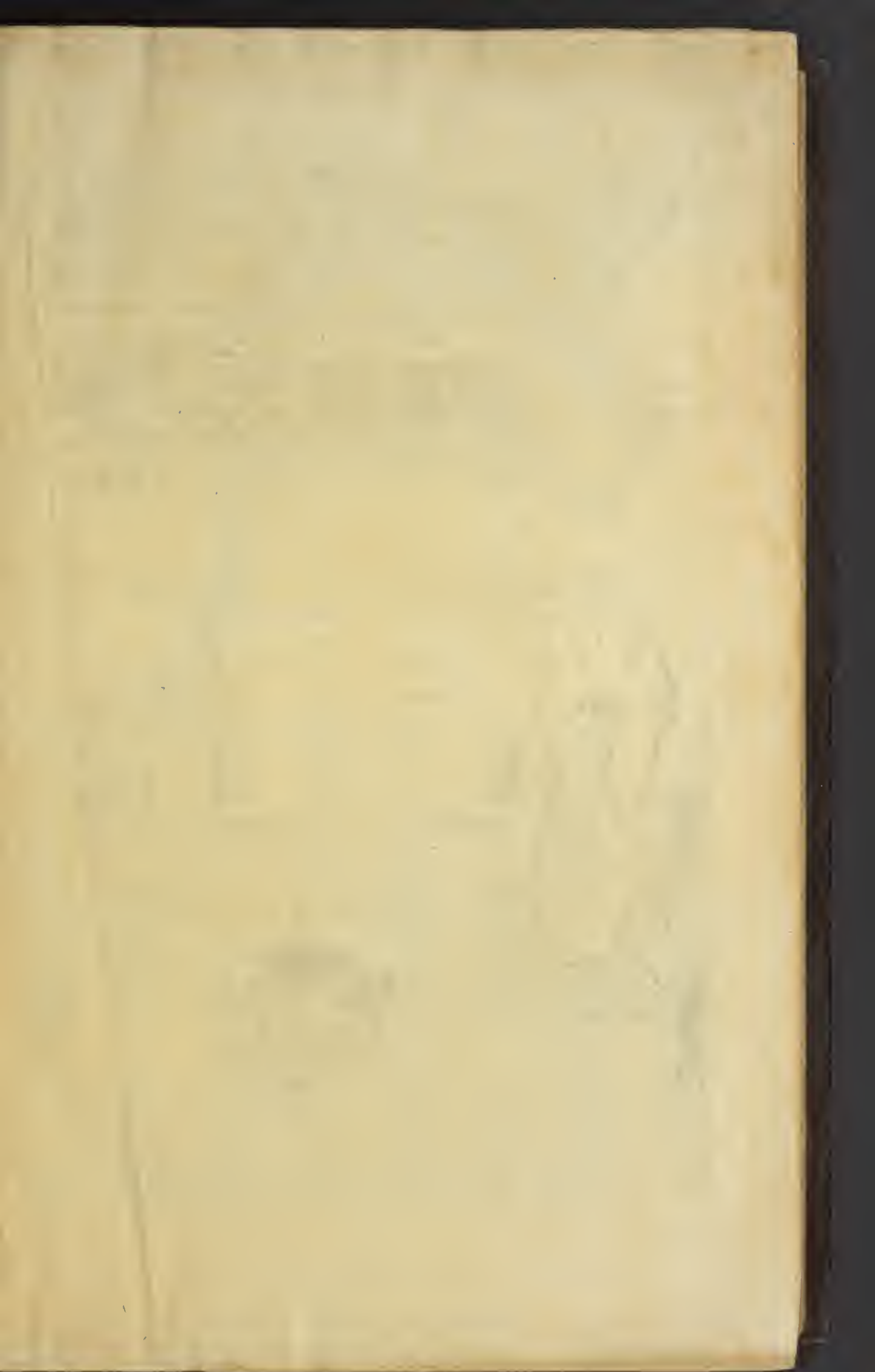
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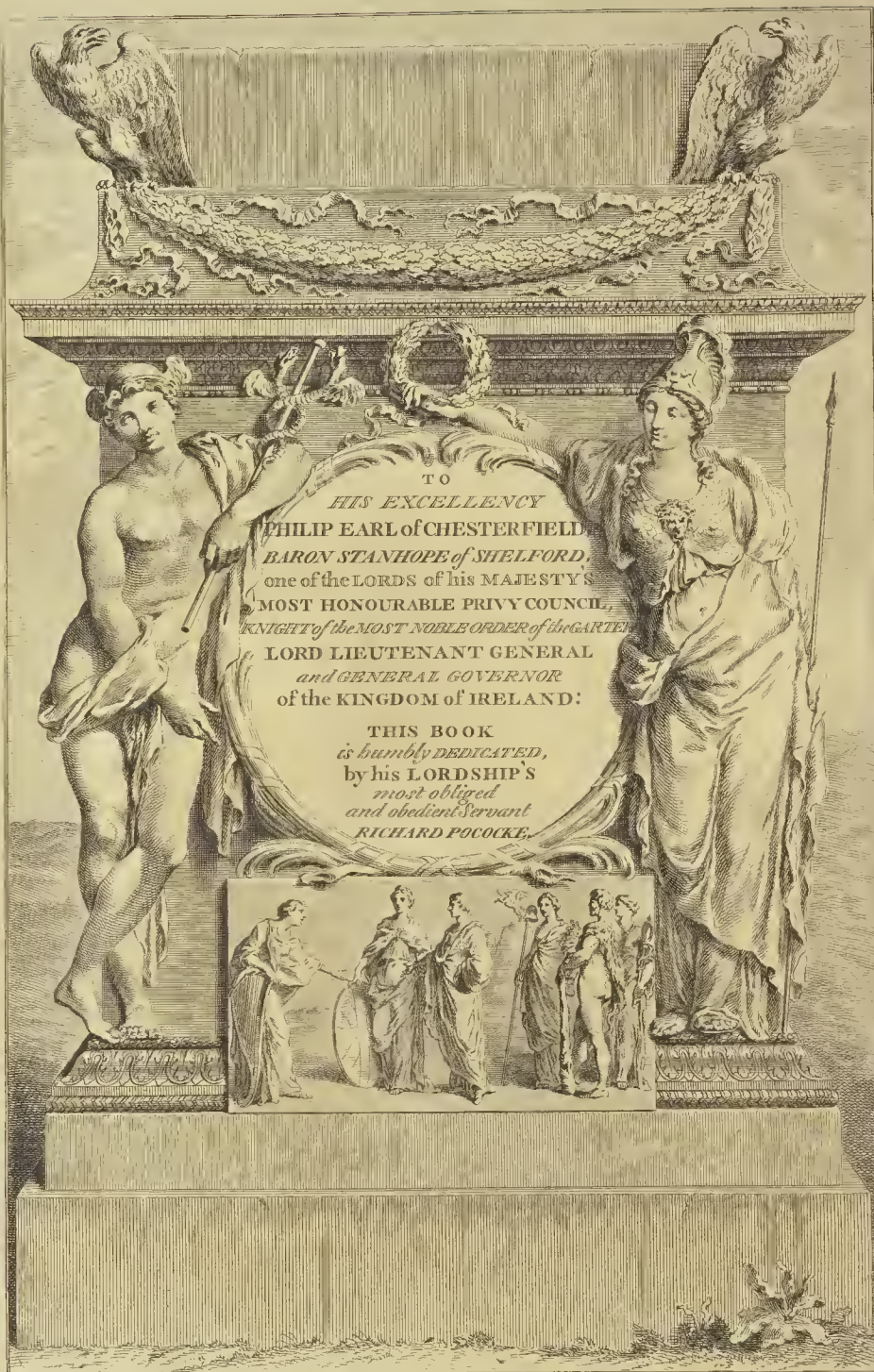












TO  
*HIS EXCELLENCY*  
PHILIP EARL of CHESTERFIELD  
BARON STANHOPE of SHELFORD,  
one of the LORDS of His MAJESTY'S  
MOST HONOURABLE PRIVY COUNCIL,  
*KNIGHT of the MOST NOBLE ORDER of the GARTER*  
LORD LIEUTENANT GENERAL  
*and GENERAL GOVERNOR*  
of the KINGDOM of IRELAND:

THIS BOOK  
*is humbly DEDICATED,*  
by his LORDSHIP'S  
*most obliged*  
*and obedient Servant*  
RICHARD POCOCKE.



A  
DESCRIPTION  
OF THE  
EAST,  
AND  
Some other COUNTRIES.

VOL. II. PART I.  
OBSERVATIONS on PALÆSTINE or the HOLY LAND,  
SYRIA, MESOPOTAMIA, CYPRUS, and CANDIA.

By *RICHARD POCOCKE*, LL.D. F.R.S.



LONDON,  
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## P R E F A C E.

**T**HE kind and unexpected reception which the description of Ægypt met with from the world, for which I acknowledge myself much obliged, made me undertake the present volume with greater cheerfulness: But I fear it will be thought an ill requital for the favour shewn to the first, if the second should happen to be a trial of the reader's patience.

As I begun with the Holy Land, which is a very interesting subject, I thought I could not be too particular in the description of every circumstance relating to that country, the places of which we hear mentioned every day, and generally take a pleasure in acquiring the least knowledge in relation to them: This led me into the same method with regard to Syria and Mesopotamia, the history of which we have delivered down to us from the earliest times, as they were inhabited by the patriarchs, and afterwards became the renowned scenes of action of the Persians, of Alexander the great, and of the Macedonian kings. Asia Minor also, and Greece have always been famous in history, as well as Crete and Cyprus; so that I thought I could not be too particular in the description of those countries, which are the subjects of antient history and poetry. And if in some places I may have been too circumstantial, in order, it may be, sometimes to carry on the thread of the account, I hope the reader will be favourable, and consider the common frailties of mankind, how indulgent we are to our own thoughts and writings, and how difficult it is to blot out; which are, and always will be the causes why, almost in every work, many things are published, which had better been suppressed, not to say sometimes the whole works themselves. I submit myself to the judgment

## P R E F A C E.

ment of the world, as to which class I shall be ranked under, and which soever it is I shall make the satisfaction of the sincerest penitents, by declaring that it is the last time I shall ever offend in this way.

The great relation antient geography has to antient history and medals, which are a great help in the study of history, I am persuaded will plead my excuse with many, for frequently considering that subject; though I am sensible that there are a great number to whom it will appear dry and unentertaining; and to save them the trouble of casting an eye to see how much they are to pass over, I have thrown every thing into notes on this subject which runs into any length.

Having seen several parts of Europe which are visited by few persons, and notwithstanding either were formerly very remarkable in antient history, or are curious at present with regard to natural history, I thought it might be agreeable to give a succinct account of them in these lights particularly. In relation to places which are commonly seen, I have been very short, and as to others I have almost entirely confined myself to the antiquities, and what relates to natural history, mentioning only a few things of another nature, which are very remarkable. For if I had launched out further I might very well have filled another volume, even of places that are out of the way of what is commonly called the Grand tour.

I have inserted maps of the eastern parts, because they commonly give a great pleasure in having recourse to them, and as they are not always at hand it is very convenient to have them in the book. The shape of the land on the sea, I have taken from the best sea charts lately published by the order of Monsieur Maurepas, and I have endeavoured from other maps, and from my own observations, to make them as perfect as I could in relation both to antient and modern geography. The maps of the Propontis, of the Thracian Bosphorus, and another of the Euxine sea, from which the north part of Asia Minor is taken, were procured at Constantinople by the Reverend Doctor Thomas Lisle, fellow of Magdalen college in Oxford, who offered me the use of them in the most obliging manner. I am also to make my acknowledgements to the Reverend Mr. Thomas

P R E F A C E.

v

Thomas Hunt, fellow of Hartford college, and professor of Arabic in the university of Oxford, for the pains he bestowed in taking out of several Arabian authors the longitudes and latitudes of many places in Syria and Asia Minor.

If I was to express my obligations to the English gentlemen, from whom I received many favours in the east, it would be a list not only of those I was recommended to, but likewise of all the others who had any opportunity of shewing me civilities. But I cannot forbear mentioning a gentleman of the Dutch nation, to whom I was an entire stranger, Mr. James Fremeaux of Smyrna, who did me the honour, not only to shew me the utmost civilities on all occasions, but to accompany me in seeing every thing in and about Smyrna, and to take care that nothing should escape my observation. He is a gentleman who must be acknowledged by all that know him to be far above any thing that can be said of him, and I shall ever retain the utmost sense of gratitude towards him. I cannot however acquit myself without making my particular acknowledgements to one of our own country, Mr. Arthur Pullinger, for the many extraordinary civilities I received at Aleppo; and I am particularly obliged to him for several informations with regard to antient places in those parts: This gentleman, whilst he resided in that country, acquired not only a very extraordinary knowledge of the Greek medals, but likewise of the antient geography and history of those parts, and of Asia Minor, and Greece.

In the plate of the title, the Thracian Bosphorus is represented, and Europa crossing it on a bull; which by some is related of her in this place, though the most common story is of Iö in the shape of a heifer, consequently the land of Europe is on one side, on which stands Minerva, the emblem of Greece, with her usual attributes, and there is a view of Constantinople. On the other side is the land of Asia, which country is represented by a woman from Beger, as in Montfaucon; she has in her right hand a serpent, and her foot seems to be on the prow of a ship, and what she has in her left may be designed for a rudder, tho' contrary to the usual manner of resting on the ground:

These seem to be emblems of prudence, commerce, and naval strength : Cybele sits near her, from Boissard, and likewise in Montfaucon ; she is the emblem of Syria ; this was a vow of Lucilla, the wife of Lucius Verus : She has her hand on a globe the earth, and the designer has supplied the other, which was broken off, as holding a patera ; on each side is a sphinx, together with corn, fruits, and flowers of all sorts ; which signify that she was esteemed as the goddess of nature and plenty. On a tree hangs a medal that was struck on the conquest of Judæa, in which a woman, representing that country, sits in a melancholy posture under a palm tree.



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PLINII opera, notis Delphini, Paris 1685.  
 Josephi opera, Jo. Hudson. Oxon 1720.  
 Pausanias, Lipsiæ 1696.

E R R A T A.

Page	Line for	read	Page	Line for	read
3.	43. about wenty	about twenty	151.	37. communicacion	communication
40.	31. mans	man	159.	31. Callirrhoe: being	Callirrhoe being
16.	27, 5, &c.	dele	159.	31. distinguished this city was distin-	gished
20.	26. to be supposed	supposed to be	160.	12. is	are
25.	25. grottos	grotto, s,	165.	3. secure them bet-	comes from this place
39.	37. In the church R, is	In the church, R is		ter	
39.	37. Armenian	Armenians	175.	42. put	met
41.	39. (A hiding place A)	(A hiding place	179.	8. twenty	on the twenty
43.	37. round	ground	187.	26. of best	of the best
55.	26. Issachar	of Issachar	191.	41. lower miles	miles to the
63.	48. relief	a relief	200.	48. rivulet	a rivulet,
71.	12. Madolum	Magdola	212.	46. settle	settled
116.	Note γ 2 Kings v. 12. should be Note α, and carried back to pag. 115.		217.	1. Capaly	Carpas
ibid.	Note There are some, &c. refer to portico γ, in the text		228.	1. Chap. XI.	Chap. VI.
132.	48. Thecia.	Thecla	230.	6. from run	run from
240.	31. Martyas.	Martyas	243. N. 14.	Corastus	Corycus
			245.	44. Corcyrus	Corycus

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**EXPLANATION**  
*for the Signs in this Volume.*

**LETTERS.**  
 A, Capital of a Kingdom or Province.  
 B, Capital of a County or District.  
 C, Capital of a City or Town.  
 D, Capital of a Village or Hamlet.  
 E, Capital of a Castle or Fortification.  
 F, Capital of a Monastery or Convent.  
 G, Capital of a Religious House.  
 H, Capital of a Religious Order.  
 I, Capital of a Religious Community.  
 K, Capital of a Religious Institution.  
 L, Capital of a Religious Foundation.  
 M, Capital of a Religious Society.  
 N, Capital of a Religious Association.  
 O, Capital of a Religious Corporation.  
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 Z, Capital of a Religious Corporation.

Printed and Sold by the Author, at the Sign of the Anchor, in Pall Mall, London, 1754.

Printed and Sold by the Author, at the Sign of the Anchor, in Pall Mall, London, 1754.

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A

# DESCRIPTION

O F

## The *EAST*, &c.

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BOOK the First.

*Of PALAESTINE, or the HOLY LAND.*

---

CHAP. I.

Of PALÆSTINE, or the HOLY LAND in general, and of  
JOPPA, RAMA, and LYDDA.

PALÆSTINE consisted of the twelve tribes of Israel, and comprehended not only the land of Canaan, which lay between Jordan and the sea, and was bounded on the north by mount Libanon, and on the south by Arabia Petraea, but took in likewise the kingdoms of Bashan and of the Amorrhites beyond Jordan, which fell to the lot of the tribes of Reuben and Gad, and the half tribe of Manasseh.

Before this country was conquered by Joshua it consisted of several small kingdoms; and after it had been governed by judges for some time, when it was in possession of the Israelites, it was erected into a kingdom under Saul; but on the revolt of the ten tribes under Rehoboam, it was divided into two kingdoms, that of Judah, containing the tribes of Judah and Benjamin, and that of Israel or Samaria of a much greater extent, which comprehended the other ten tribes.

After the captivity in Babylon the government was in the hands of the high priests until the time of Julius Cæsar, when the constitution was altered by the Romans, and Antipater shared in the government with Hyrcanus the last high priest who enjoyed the sovereign power. Afterwards Herod, the son of Antipater, alone governed this and some other neighbouring territories under Augustus.

The Romans divided the country into several tetrarchies, under different governors, part of which were afterwards made a Roman province, and some of them were at certain times erected into a kingdom. Gabinius also governour of Syria divided the country into five jurisdictions, each having its court for the administration of justice. At length the Jews being dispersed after the destruction of Jerusalem, this country was considered only as a part of a Roman province. In the division of the empire it fell to the lot of the Eastern emperors; but the Saracens overrunning these parts, it remained in their hands four hundred and sixty years: It was then conquered by the Christians, when Jerusalem and the Holy Land were made a kingdom, and being in part possessed by its sovereign, and the knights of Jerusalem, it was held by them eighty eight years, and was the seat of the holy war, until it was entirely subdued by the Mahometans in the year one thousand one hundred and eighty seven.

Voyage from  
Ægypt to  
Joppa.

On the tenth of March, one thousand seven hundred thirty seven, I embarked at Damietta, on board a French ship that carried the Ægyptian pilgrims to Joppa, most of them being Coptis, in all about two hundred and fifty. The first land we had sight of was mount Carmel, but, the wind being contrary, we did not land at Joppa until the fourteenth, when I went to the Latin convent.

Joppa.

Joppa is in the tribe of Dan<sup>a</sup>, in the champain country of Saron, which extended from this place northward as far as Cæsarea. Ancient geographers seem to have mistaken in placing Joppa near the south-east corner of the Mediterraneân, which, according to the sea charts, as every one may observe, is much further south, and is commonly placed to the southward of Gaza, about the ancient Raphia, at the gulph of Larissa.

Joppa is situated on the side of a low hill over the sea; there seems to have been an ancient port, which might have contained great Vessels, but now large boats only can go into it. The ships ride in the open road, and are often obliged to go to sea in stormy weather.

The Latin convent, where European pilgrims are received, is said to have been the house of Simon the tanner. But the tradition is more probable that it was on the site of an old convent, near the European burial ground, over the sea, at a place where there are tanpits, which may have been made of late years. It was here St. Peter saw that remarkable vision, by which he was forbid to call any thing common or unclean<sup>b</sup>. All the other religions have their convents at the foot of the

<sup>a</sup> According to the Roman division of Palestine, it is in the tetrarchy of Judæa, which consisted of the tribes of Juda, Benjamin, Dan, and Simeon. The other parts of the division consisted of Samaria, Galilee, Peræa, Decapolis, Gaulonitis, Galaaditis, Batanæa, and Auranitis. Samaria contained in it the tribes of Ephraim, Issachar, and the half tribe of Manasseh. Galilee had in it the tribes of Zabulon, Affer, and Naphthali. Peræa on the other side of Jordan consisted of the tribes of Gad and Reuben. Decapolis was part of the half tribe of Manasseh. Gaulonitis was to the north of it. Galaaditis was a hilly

country, extending from mount Libanon, thro' the half tribe of Manasseh, and the tribes of Gad and Reuben. Further north in the half tribe of Manasseh was Batanæa. And more northwards was Auranitis or Ituræa: Beyond this, bordering on the territory of Damascus, was Trachonitis. The country of the Philistines was to the south of Joppa, and chiefly consisted of five cities with their territories, that is, Acalon or Ekron, Gath, Azotus or Ashdod, and Gaza, which country was given to the tribes of Dan and Simeon, but was never entirely possessed by them.

<sup>b</sup> Acts x.



hill near the sea, with conveniences for receiving a great number of pilgrims, who often wait here to go with the caravan to Jerusalem before Easter, and to embark when they return.

About a mile to the east of the town, on a rising ground, are some old foundations, which they call the house of Tabitha, who was raised from the dead by St. Peter, where probably there was a church dedicated to her, and the Greeks come to this place, and perform their offices on the day of her festival.

They have a great trade at Joppa in soap, which is not only made here, but likewise at Jerusalem, Rama, and Lydda, though commonly sold under the name of Joppa soap, and it is from this place that Ægypt is chiefly supplied; it is made of the oil of olives and ashes. They also export great quantities of cotton in small boats to Acre, to be ship'd off for other parts. They have a constant supply of good water, by digging wells close by the sea shore.

The town belongs to the Kisser-Aga, or head of the Grand Signior's black eunuchs, who sends a governour to this place, that resides in a small castle, at the south end of the town, and has a soldiery under him; but they are of little use in the country against the Arabs, because, as I was informed, if they happen to kill any one, they are obliged to pay for the blood a fine of eleven hundred piasters, which is near one hundred and fifty pounds, and sixteen changes of raiment, which the soldiers of the Grand Signior are not obliged to.

There was an opinion that Jerusalem could be seen from this place, but it would be difficult to conceive it, as the hills between these places are considerably higher than those on which Jerusalem stands, unless they could see from the height of Joppa any of the very high towers of Jerusalem; for Josephus affirms they could view the sea from the tower Psephinus, as well as the utmost extent of the Jewish dominions to the west. This place is also mentioned by the ancients, as the scene of the adventure between Andromeda and Perseus. And the grave St. Jerom says, that the ring to which the lady was fastened remained in the rock to his time.

I did not see Joppa till after my return, for when I went to the Latin convent the superior informed me, that a caravan was then setting out for Rama, and that the monks, who went with it, were to be at Jerusalem the next morning. So I put all my cash into the superior's hands, it being a rule never to carry any money, because, if the Arabs should chance to find it, it would often expose pilgrims to be searched, and ill used for the same end. I went with the servant of the convent out of the town, where an ass being provided for me, I was accompanied by two Arabs on horseback, and came up with the caravan that had already set out; which consisted of a few camels, about twenty asses laden, and some persons either on asses or on foot; and among the former, four of the Latin monks, to whom I made myself known. I soon found we were got into a country under the influence of the Arabs, for as our beasts

Journey to  
Rama.

<sup>c</sup> Acts ix. 36.

<sup>d</sup> Strabo, xvi. p. 759.

<sup>e</sup> Strabo, *ibid.* Josephus, iii. p. 29.

<sup>f</sup> Hic locus est quo uique hodie saxa mon-

strantur in littore, in quibus Andromeda religata, Persei quondam sit liberata presidio.

*Comment. Hieronymi in Jonæ prophete cap. 1.*

(that

## OBSERVATIONS

(that were not easily governed) went too fast, they came often, and stopped them with the butt end of their muskets, which they not only laid on the beasts, but also on the riders, especially on the monks, who thought it policy to pretend not to understand the Arabic language, that they might not be troubled with their impertinence. After traveling three leagues we arrived at the Latin convent in Rama, in which they are all Spaniards. The monks set out that night for Jerusalem, under the conduct of some Arabs, whom they usually employ, who furnished them with horses; but they said they heard I was a rich merchant, and demanded a very extravagant price to carry me; on which it was thought adviseable that I should wait for another opportunity. During the time I stayed in the convent, the superior thought it proper I should not stir out, or be so much as seen from the terrace on the top of the house, that the Arabs might not know that a Frank was there.

Rama.

Rama in the tribe of Ephraim, called by the Arabs Rameli, is situated in a rich plain, and is supposed to be the Arimathæa of Joseph. The monks have a notion that the house of Nicodemus stood on the spot of the small old chapel in their convent; and that he made that famous crucifix here which is at Lucca, and is commonly called Volto Santo. This convent is said to have been founded by Philip the good, duke of Burgundy.

There were two churches at Rama, which are now converted into mosques, in one it is said some of the bodies of the martyrs of Sebaste in Armenia were deposited: Near the tower of that church is a large building, supported by pillars, which is thought to be the remains of a monastery. Near the Latin burial place, there is a large cistern or vault under ground, which has always plenty of good water in it; the root of the tamarisk tree growing into it, the waters are esteemed good for the dropsy. There are great ruins of houses in this place, so that it seems formerly to have been a much more considerable town than it is at present; and it is probable that it flourished during the time of the holy war. The Greeks and Armenians have convents here, and there are commonly three or four French factors, who reside in this place, to buy up cotton, and send it to Joppa. The Arabs are so troublesome in these parts, that sometimes they rob the people even in their gardens.

Lydda.

About a league to the east north east in this plain is Lydda, where St. Peter cured Æneas of the palsy †. I went to it in my return, it is said to have been destroyed by Cestius in the beginning of the Jewish war, and when rebuilt it was called Diofpolis. It is now only a poor village, but the stones that are seen in the modern buildings shew, that it has been a place of some consequence. There are remains here of a very fine church, built by the emperor Justinian, and though some later writers say, it was the work of a king of England, yet from the architecture that remains, it may be concluded, that it could only be repaired by one of them, probably by Richard the first, when he was in Palæstine, during the time of the holy war. This building is of hewn stone, both within and without, and of excellent masonry. The Greeks have the east part of the ruined church, which is uncovered, except that the arch remains over the high altar, which being a pointed arch,

after the Gothick style, doubtless was built when the church was repaired; the Turks have turned the west end into a mosque, having a great veneration for St. George. They have some legend that he was of this place, and suffered here as a confessor by scourging, and some say died in this place as a martyr, of which particulars there seems to be no account that can be depended on.

All this country is a very rich soil, and throws up a great quantity of herbage. I observed chardons growing very rank, also rue, fennel, and the striped thistle, which probably, on this account, has been called the holy thistle; they say also there are a great variety of anemonies. I saw likewise many tulips growing wild in the fields, and any one, who considers how beautiful those flowers are to the eye, would be apt to conjecture that these are the lilies to which Solomon in all his glory was not to be compared.

On the seventeenth the great caravan of pilgrims came from Joppa Journey to  
Jerusalem. to Rama, in their way to Jerusalem, under the conduct of the governor of that city. The Latin monks neither go themselves, nor send others with it, because some Europeans have formerly been taken out of the caravan by the Arabs, and detained by them in their villages and tents, till the Latin fathers have sent money to ransom them; so that now they always travel under the conduct of Arabs, having generally some of known fidelity, who serve them on these occasions. It was thought the roads would be more secure about the time when the great caravan was passing; so in the evening every thing was prepared for my departure. And as soon as it was dark I set out for Jerusalem, under the conduct of an Arab on horseback, and his servant on foot. He led me two or three miles to his tent, not much out of the road, where there was an encampment of Arabs. I sat round a fire in the tent with his wife and others. For the Arabs are not so scrupulous as the Turks about their women, and though they have the harem, or womens part of the tent, yet such as they are acquainted with come into them; they brought me bread and coffee, and after a while signified that I might go to sleep on the carpet. For I understood that we should depart in an hour or two, so as that we might be at Jerusalem before it was day. I fell asleep, but when I awaked, and saw the day light, I began to be very uneasy. However coffee was prepared, and the Arab went out, as I supposed, to get the horses; but as it was two or three hours before he returned, I began to be very apprehensive what they might design to do with me; but when he came in he endeavoured to make me understand that we should depart at night, which gave me some satisfaction, though I doubted whether he was entirely to be depended on. And I lay under greater difficulties, as, in this journey, for certain reasons, I did not take my interpreter with me. However they entertained me as well as they could, made cakes which were sour, and brought fine oil of olives, in which they usually dip their bread, and perceiving I did not like it, they served up some sour butter milk, and every meal was closed with coffee. I was kept in the harem for greater security, the wife being always with me, no strangers ever daring to come in to the womens apartment, unless they are introduced. Several women came to look at me, and some men. In the afternoon the Arab, putting his

striped garment upon me, took me out to walk with him in the fields, and, as a mark of his civility, cut off the tender shoots of wild fennel, and gave them me to eat. However, as soon as it was dark, we set out as before, and, when we came to Jerusalem, he said, that coming out of Joppa he was informed that some of his enemies were there, and he was afraid they might have laid wait for us; so to be secure he conducted me to his tent, and when he had me out, did not care to carry me back to the convent again. It is certain this is thought to be one of the most dangerous roads in Turkey, and accordingly in the plain he conducted me, not by the high road, but through the fields, and I observed, that he avoided as much as he could going near any villages or encampments, and sometimes stood still, as I thought, to hearken, and would often stop, and, as I imagined, called his servant to be near him, and ready to give him his pike.

We had travelled, as I conjectured, about six miles in the plain, crossed the dry bed of a winter torrent, and ascended the hills to the north. This probably is the rivulet, called by the writers of the holy war the river of Rama, and may be the same as Gaath<sup>s</sup>, mentioned in the holy scripture, and probably is that river which Reland supposes to fall into the sea, about half a league north of Joppa; we ascended the hill, and coming to a narrow pass, I observed a square building of hewn stone to the left, and, opposite to it, on the other side of the hill, a large ruined building over a precipice. This seems to be what is commonly called the castle of the good thief, where they say he was born and lived, and, I suppose, is the same place that the Arab shewed me at a distance in my return from Jerusalem by another road, and told me it was called Ladroun. From the account that travellers give, the building to the left seems to be the mosque, which, they say, was a church dedicated to the seven Maccabees, where some also affirm, that they were buried, but without reason, Modin the place of their birth and interment being in the tribe of Dan. On the top of the hill we passed through a ruinous village; here the Arab, seemed to be under some apprehensions, and I observed, that he rid with his pike poised, so as to be ready in case of any attack. We descended the hill, having a narrow valley to the south, and observed a small stream running down the side of it into a large cistern. We ascended another hill on the south side of the valley, and went along a plain road with hills on each side; I did not see a place which is called Jeremiah, where they say there are ruins of a church, and some think that it probably may be Anathoth, where that prophet was born. Going on I saw a mosque on a high hill, which afterwards I had reason to think was Rama, where Samuel was buried. We descended the rocky hills, and passed by the end of a valley, which had high hills on each side of it. This I had afterwards reason to conclude to be the valley of Lesca. We ascended a little way, and passing by a ruin to the right, came to the top of a low hill, from which we descended into the plain country which is near Jerusalem. I saw many ruins on each side of the road; and we arrived at the gate of Jerusalem near two hours before day.

<sup>s</sup> 2 Sam. xxiii. 30. 1 Chron. xi. 32. It is probable that these brooks rise about mount Gaath, which was to the south of Timnath-te-

rah, where Josuah was buried. Jos. xxiv. 30. Jud. ii. 9.

Back of  
Foldout  
Not Imaged



The Arab would have left me, but I made signs to him not to go, and as it rained I stood and rested myself against a tree, and slept, being much fatigued; but if he had left me, I should have run a great risque of being stript, for people came to the gate before it was open. As soon as we could go in, the Arab left me with the keeper of the gate, and called the Dragoman or interpreter of the convent; whilst he was gone I had been insulted by the boy that belonged to the gate, who demanded money of me, and snatched my handkerchief from me as a pledge, but the man into whose hands he put it, returned it to me, when the interpreter came, who shewed me the way to the convent.

## CHAPTER II.

## Of JERUSALEM, and of Mount SION in particular.

IT is doubted by some whether Salem, mentioned in the history of <sup>Jerusalem, its</sup> Abraham, was situated where Jerufalem now stands; however, it <sup>names.</sup> is certain this city was called Jebus, when the Israelites conquered it. The present name is thought to signify the inheritance of peace. After it was destroyed by the Romans it was called Ælia, but it soon recovered the old name, which was always retained among Christians. The Arabs call it Kudes-Sheriff, that is, The holy and noble.

This city stands at the south-end of a large plain that extends north-<sup>Situation</sup>wards towards Samaria, and has vallies on the other three sides, which to the east and south are very deep. The former is called the valley of Jehofophat, the latter the valley of Siloe and Gehinnom; the whole also seems to have been sometimes called the valley of Jehosophat, and then Siloe and Gehinnom must be considered as only particular parts of it. The valley of Rephaim on the west is not so deep; the hills on the other side of these vallies are higher than Jerufalem.

The city in its greatest extent consisted of four hills, Sion to the south and west<sup>Hills.</sup>, Moriah to the east, Acra to the east and west, extending the whole breadth of the city, and Bezetha to the north: it was above four miles in circumference, but now it does not exceed two miles and a half.

Josephus says, it was defended by three walls, where there were no <sup>Walls.</sup> vallies; mount Sion was entirely encompassed with one wall; mount Acra had probably a wall every way but to the south, where it joined to Sion and Moriah, and so also had Bezetha; the court of the temple also was encompassed with walls.

The old city stood on mount Sion, which is Jebus, and was the highest <sup>The old city</sup> hill. The south part of it is now without the walls; it is bounded <sup>stood on</sup> to the south and west by a deep valley; to the east it was separated from <sup>mount Sion.</sup> mount Moriah by the valley of Millo, called by Josephus Tyropeion, or the place of the cheefemongers. The bazars or shops are at present in

<sup>1</sup> Mount Calvary and Gihon, and the Valley of carcases, being mentioned as north of mount Sion, and without the city, has made some people conclude that mount Sion was to the north of the city.

this valley, and the quarter of the Jews with their seven synagogues. To the north it was bounded by the Valley of carcases, which lies between it and mount Calvary; mount Gihon also probably might join to it towards the north west corner, but it seems to have been left without the city by reason that the natural situation of it is weak to the west, where the valley is very shallow.

Its towers.

Herod built three towers on the north side of Sion, and gave them the names of Hippicus, Phafelus, and Mariamne. The tower Hippicus was at the north west corner, which might be where Nehemiah † mentions the tower that lieth out over-against the king's high house, that was by the court of the prison in which Jeremiah was confined; the castle, which is now called the tower of David, seems to stand on this spot, and is said to have been built by the Pisans in the time of the holy war. It is marked A. in the second plate, which is the plan of Jerusalem\*. The tower Phafelus was about the north east corner, and might be where the tower of Furnaces stood, which is spoken of by Nehemiah; and Mariamne, which was between them, might be either the tower of Meah, or that of Hananiel, mentioned by him, all which we may suppose were rebuilt by Herod in a stronger manner.

Gates.

There were several gates to mount Sion; that of the Essenes, mentioned by Josephus, seems to have been to the west, probably in that part which at present is not enclosed. The gate of David, which may be the same as that of the merchants, and the fish gate, seems to be what is now called the gate of Bethlehem, at the north west corner of the old city; it may be also the gate of Gennath of Josephus, or the gate of the gardens. The horse gate, from Nehemiah's description, was probably about this part, or on the north side, and might be so called from the horses being led out of it to be watered, it may be, to the pool of Gihon. The gate Miphkad also of Nehemiah, seems to have been to the north; afterwards he mentions the turning of the corner, which might not be one of the principal corners of the city, but the angle made in the wall to the south of mount Calvary. Near this was the sheep gate, which may be what is now called the iron gate, beyond which was the old gate. The gate of the valley must have been at the south end of the valley of Millo. The dung gate I should imagine was on the east side of Sion leading to Millo, by which, without doubt, they carried the dung down to the valley. The gate of the fountain seems to have been that at the south end of the vale of Millo, leading down to Siloe and the valley of Jehosophat. The gate of Sion, if distinct from any of these, might be about the south part of the hill, leading to the highest and strongest part of it, which was the citadel, and was the last place that was taken by Titus.

Places on it.

Within the present walls of mount Sion, going from the tower of David to the east, are the following remarkable places; first on the left, the spot where they say Christ met the three Maries, a. and then turning to the left is the house of saint Thomas, b. near that is the beautiful church of saint James, c. in which they shew the place where he was beheaded; it belongs to the Armenians, who have there a large convent

† Nehemiah iii.

\* In this plan of Jerusalem only those streets are drawn in which there is any thing remark-

able; the parts that are dotted are the more obscure parts of the city, which were not so well observed.



for the reception of strangers; they also give an account of two stones in it, one brought from mount Sinai, against which, they say, Moses broke the tables of the law, and the other from that part of the river of Jordan where our Saviour was baptized. A little further is the house of Annas the high priest, d. called the church of the olive, because they affirm that the olive tree is in the court, to which our Saviour was tied when he was brought before Annas; here also they are pleased to shew a stone, which, they say, spoke on that occasion. Returning to the street in which the house of saint Thomas stands, and turning down to the left hand towards the iron gate, one comes to the church of the Syrians, e. which was the house of Mary the mother of Mark, to which saint Peter went when he was delivered out of prison. At the fourth west end of mount Sion, without the present walls, are the burial places of the christians, and it is probable that the bodies of saint Stephen, Nicodemus, Gamaliel, and his sons, were removed to this place from the valley of Jehosaphat by the emperor Honorius. A little further is the house of Caiaphas, to which our Saviour was carried to appear before the high priest; it is near the Armenian convent, f. Not far from this, they shew a place, g. where, it is said, the Jews would have thrown down the corpse of the blessed virgin Mary, as they were carrying it to be buried, and further is the place where saint Peter wept, h. and towards the south brow of the hill is a mosque, where Christ eat the passover with his disciples, i. Near unto it is the sepulchre of David, k. over which there is now a mosque, which christians are not permitted to see; and they shew near this the place, where the disciples separated to preach the gospel throughout the world, l.

There were also several remarkable things on mount Sion, of which there are no remains; as the garden of the kings near the pool of Siloam, where Manasséh and Amon, kings of Judah, were buried, and it is probable this was the fixed burial place of the kings, it being the antient eastern custom to bury in their own houses or gardens. There are no signs of the two most beautiful palaces built by Herod, which were called after the names of Cæsar and Agrippa, nor of the house of saint John, where the blessed virgin lived with him, and where she died, together with several other places mentioned by Nehemiah, and others; such as the kings armory, the house of the mighty, which was probably designed for training up young persons to the war, the upper market, and the stairs that went down from the city of David, as may be supposed, to the valley of the pool of Siloe. The vale to the north of mount Sion, I take to be chiefly about the place where the street of the pool now is, which is on the right hand of the street of the Latin convent, that leads to the holy sepulchre, n. This vale extends also eastward to the shops in the quarter about the hospital of saint Helena, having mount Calvary to the north west, and mount Acra to the north east. The first thing observable in that street of the pool <sup>1</sup>, is the pool m. behind the houses to the right; I descended to it by thirteen steps, and found it to be about a hundred paces long and sixty broad; they told me it was called the lower pool; the water that is in it seems to depend on

<sup>1</sup> Called the street of the Piscina, which is the Latin and Italian word for a pool.

the rains, and is not drinkable; possibly it may be what is called the old pool, from which there was a stream run through all the city into the brook Kedron. Further on is the church of saint John and saint James, n. belonging to the Greeks, where it is said those apostles were born; near this, on the left, are remains of a wall built of very large stones, and a little further is the iron grate, o. Returning back and going to the south of the holy sepulchre, I saw what remains of mount Calvary, without the church, which seemed to be about the same height of that within it, and going eastward we passed by the place on the left in which saint Peter was imprisoned, p. where there was formerly a church. Making two or three turnings, but going mostly to the east, we passed by the end of three streets of shops, extending to the south, and came by an ascent to the hospital of saint Helena on the right, and to the left a cistern, called by her name, and said to be built by her, both which, tho' probably on the foot of mount Acra, I shall describe in this place. This cistern, q. is a very large vault to receive water, which was doubtless made under some ancient buildings, as there are such cisterns under most of the houses in Jerusalem for this purpose. The hospital of saint Helena, r. is a magnificent fabric, the gates are built with a tier of white marble, and a tier of red alternately, having sheets of lead placed between the stones, the kitchen and a large room, said to have been used for the reception of the poor; are very magnificent; but it is probable this building belonged to the knights of Jerusalem, and that it was called the hospital, because the Turks use the kitchen for boiling meat which is distributed to the poor; and so the fathers have given it the name of the hospital of saint Helena. The other large room is made use of as a stable. The streets before mentioned, which are to the south of this rising ground, seem to be the valley north of mount Sion, extending south of this hospital which is to the east, and joins to the eastern valley of Millo, which we may suppose was bounded to the east by mount Moriah, about the street which goes from the house of the rich man's, along by the west side of the court of the temple, to which I observed several entrances from the street. At the corner of the street which leads to the first entrance is a conduit, t. supplied by Solomon's aqueduct; near this, I suppose, was the south west corner of mount Acra; the second entrance from that place to the south is what they call the beautiful gate of the temple, u. All this street consists of shops, and is arched over, and that part of it which is to the east of mount Acra, as well as the streets to the west and south, seem to be the valley of Millo, extending all down the hill to the south as far as the pool of Siloe. The quarter of the Jews, and their seven poor synagogues being, if I mistake not, under the north east corner of mount Sion.

The Latin convent is thought to have been on mount Gihon, though some seem to speak of that hill as beyond the pool of Gihon. From this monastery there is a descent to the street of the pool that turns to the right, out of which the first street to the left leads to the church of the sepulchre, and about this part mount Calvary must begin; which might be a part of mount Gihon. Keeping on in the first mentioned street from the Latin convent, there is still a descent, which, I imagine, must be the foot of mount Acra, extending to the hospital; and that the gate of judgment

judgment led into that part of the city from mount Cavalry, and may have had its name from the council house which is mentioned about this quarter by Josephus.

As I have mentioned the Latin convent, I shall give an account how European pilgrims are received in it. When they first arrive at the gate of Jerusalem, they send to the Latin convent, and the interpreter of the monks comes and conducts them to the monastery, where there is a building appropriated to European pilgrims, and it is the office of one of the lay-brothers to take care of them, they may also hire a servant in order to have the better attendance; the lay-brother takes care that they are served with whatever they want, and goes always out with them. If there happen to be two or three, and there are seldom more, they commonly make their visits together: when I was there at Easter, there was only a lay-jesuit from Aleppo, a Hamburger arrived afterwards, and then a Ragusean, captain of a ship. Those of condition always make a present on their departure to the value of about six pounds. But there is generally a great number of the eastern catholics to be maintained there gratis; such as the Maronites, and those Coptis, Greeks and Armenians, who acknowledge the pope; for these they prepare a house, and send them provisions from time to time. The European pilgrims dine and sup in the refectory with the monks, where some of them read all the time in books of devotion; they are well served with three or four plates, and have excellent white-wine of their own making. On festivals the priests and strangers go to the guardians apartments after dinner, and drink coffee; he has the title of most reverend, and all the honour of a bishop, when he celebrates, in the manner of mitred abbots, and is nominated by the general of the order once in three years, commonly returning to Europe when his office is expired. He has also full power from the pope, and, if I mistake not, must be always an Italian. He has a vicar, who governs in his absence, and must be a Frenchman. The procurator has the care of the temporals of the convent, and is always a Spaniard, and has a deputy of his own country, who bears the weight of his office; they have also a secretary, and these make up their chapter or meeting for the government of all their affairs; they send also procurators into all parts of Europe to collect the charity which supports them, particularly to Spain, where they say every body must leave them something in their wills, and this is commonly brought to them once a year in specie. They have about ten convents in Palæstine and Syria, three in Ægypt, under a vice-prefect, one at Cyprus, and another at Constantinople. They have a very considerable revenue, but are obliged to be at great charges here in presents to the governour for their protection. On a tumult that rose against them, not long before I was there, the governor promised to protect them, if they would pay for thirty soldiers extraordinary, which is become an annual charge to them; not to mention the expences which they are at in all their convents, in presents to the great men, as well as in the support of their houses. At Jerusalem they happened to be under a good governour, but sometimes they have not been able to go out of the walls without danger.

The ceremony of washing the feet of the pilgrims is an honour which they do all Europeans, unless they happen to be very inferior persons, who

who are not of their church. The function is very particular. The pilgrim is informed that this office is to be performed, and a servant brings warm water to his room, and washes his feet. The pilgrim then goes into the chapel, having his white scull-cap on his head. The guardian comes to his seat in the church, and the pilgrim is placed in a great chair at the lower end of it, with his face to the north. The guardian has a silk cordon put about his neck, and girding himself with a towel or short apron, kneels down before the pilgrim on a white fatten cushion, a priest kneeling on each side of him, who put the pilgrims feet into a cistern of warm water, with dried rose-leaves in it. The guardian first takes the left foot, and washing it with both his hands, wipes it clean and kisses it, and the right foot in the same manner; then setting up his left knee, he puts the right foot on it, wipes it, and covers the lower part with a napkin, which he holds on it; the father, who is on the pilgrim's right-hand, covers his garments with a towel, and in that manner holds them above the instep, and all the members of the convent come one after another, kneel down, and first kiss the guardians hand, and then the instep of the pilgrim. The guardian puts a lighted wax candle into the pilgrim's hand; then all, except the guardian, with lighted tapers, go in procession to the high altar, the pilgrim following, where he kneels before the altar, whilst an anthem and other devotions are sung with the organ, and eight singing boys. Afterwards the procession goes to the two other altars, and then again to the high altar, where the pilgrim is incensed, and coming down to the lower end of the church, he puts out his candle, and the litany is said. At supper the pilgrim is first served with a dish extraordinary, and afterwards the guardian, which is carried to none of the rest. There is also a form of prayer to be said on the departure of a pilgrim, but, I suppose, it is never used for those of a different church.

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### C H A P. III.

#### Of Mount A C R A and Mount M O R I A H.

Mount  
Acra.

**T**HE city on the two hills Acra and Moriah, was called the lower city, and also the daughter of Sion, so often mentioned in scripture. Mount Acra seems to have had two small summits, one to the west towards Gihon, and the other to the east about the part, which is north of mount Moriah, and seems to have been occupied by the tower or castle of Antony. But Simon the Macchabee, high priest, endeavoured to level Acra, that it might not command the temple. There was a gate to the north part of the city called the gate of Ephraim, which was probably about the same place where the Damascus gate now is. The gate of Herod is near his palace, and the prison and grot of Jeremiah are to the north of the valley. The gate of judgment, already mentioned, might have its name either from being near the council-house, or because the council-chamber was over it, which is spoken of by Josephus in this part.

Most

Most of the places, mentioned in our Saviour's way from the house of Pilate to Calvary, were about mount Acra, or on the borders of mount Moriah. The house of Pilate 1. which is the residence of the present governour, overlooks the court of the temple, and commands a fine view of the area and mosque. The present ascent to this house is the spot from which they say the Scala Santa, or the holy flight of stairs at Rome was taken, being about twenty paces in length. Entering this place, on the right is the apartment in which Christ was arraigned. To the east of this is the room in which sentence was given against him, which looks into the court of the temple: Further to the left is a stable where he was scourged; and going out of this house towards mount Calvary, the first place is the arch 2. called *Ecce homo*, where it is said Pilate shewed him to the people; this arch appears like an old gateway. The next place 4. is, that where the blessed virgin met Christ after he had turned to the left at 3. where he sunk under the cross at the sight of her, when they compelled Simon the Cyrenian to bear it. At this place there is a bagnio, on the spot where there formerly stood a church. About this turning Christ saw the women weeping, and exhorted them not to weep for him. At the turning to the right, up the street that leads to the convent, they shew the house of Lazarus 5; and a little further, at the end of the street, which is to the west of the temple, the palace of the rich man 6. Turning to the left, up the street that leads to the Latin convent, they shew the place 7. on the right hand where St. Veronica gave her handkerchief to wipe his face, which, they say, left the impression on it; and that it is kept at this time in St. Peter's church at Rome. A little further is the gate of judgment, and beyond that a gate now stopped up, by which pilgrims used to go in the same way our Saviour went to Calvary: So that now the remaining part of this way to mount Calvary being built on, is not to be seen, except what is shewn within the church. Returning to the arch on which Christ was shewn to the people, between that and the house of Pilate, is a way to the left, leading to the house of Herod, where in a large room, which is now a stable, they say Jesus was clothed in purple, and sent to Pilate. Beyond the house of Pilate, going towards the gate of St. Stephen, are three entrances to the right into the court of the temple. Opposite to the first is a building called the tower of Antony, at I. in the third plate. At the fourth east corner of it is a small turret, and the tower itself is built of large stones rusticated. This probably was the fourth west tower of that castle, which was first built by the Macchabees, and very much improved by Herod, in order to be a check on the citizens of Jerusalem, who gave it that name in complement to Mark Antony the triumvir: For this place very well agrees with the situation described by the historians, that it was to the north of the temple, and commanded a view of it: It seems to have extended to the north as far as Bezetha; for it is said there was a deep fosse between it, and that part of the city; and I saw to the east of the Damascus gate a fosse cut into the rock, which they now fill up with the rubbish of the city.

To the north east of Herod's palace there is a mosque, which was formerly a church: it is built on the spot where the house of Simon the Pharisee stood, in which Mary Magdalene wiped our Saviour's feet with

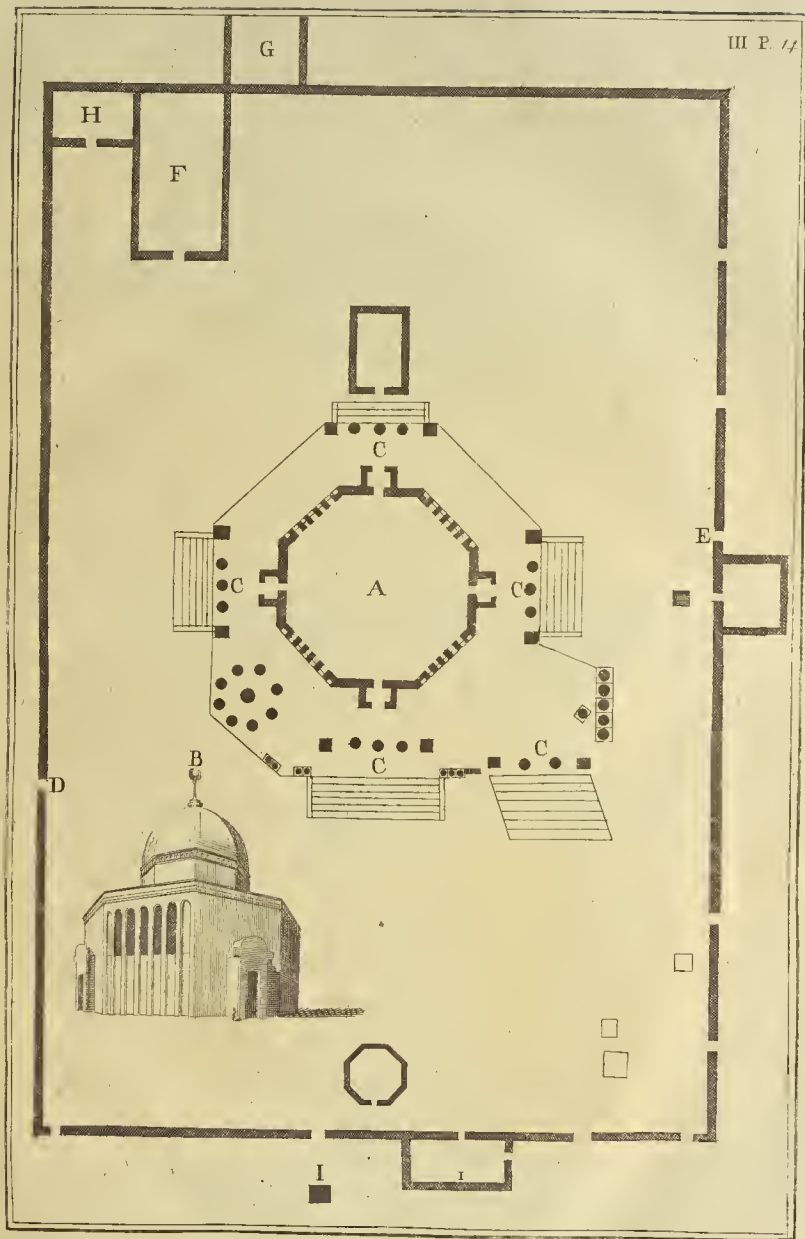
her hair. And east of that is the house of St. Ann, the mother of the blessed virgin, where it is said the virgin was born; it was a nunnery; and the grott under the church is said to be the very place of the blessed virgin's nativity.

Mount Mo-  
riah.

It is not easy to determine whether mount Moriah took its name from the land, to which God directed Abraham to go in order to sacrifice his son, or whether this was actually the mountain on which he was ready to obey the divine command. This hill was to the east of mount Sion, the broad valley of Millo being between them, over which there was a bridge that joined the two mountains. The valley of Jehosophat was to the east of it, and mount Acra to the north. Mount Moriah, which was a rock, seems to have been chiefly taken up by the temple, and Solomon's house to the south of it. The temple was built on the spot of the threshing floor of Araunah the Jebusite, where the plague was stayed; and upon that account it was purchased by David to build an altar on.

The temple.

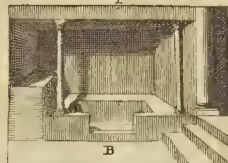
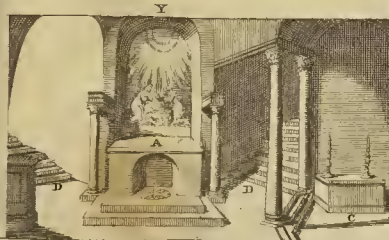
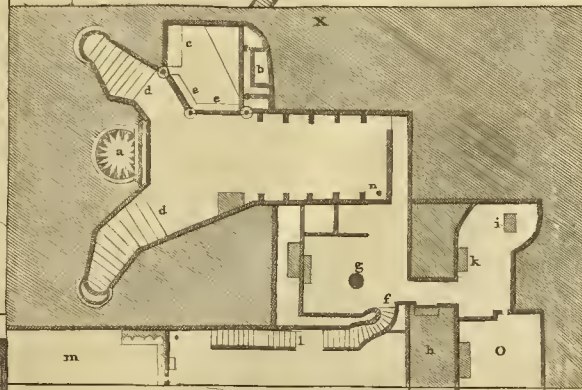
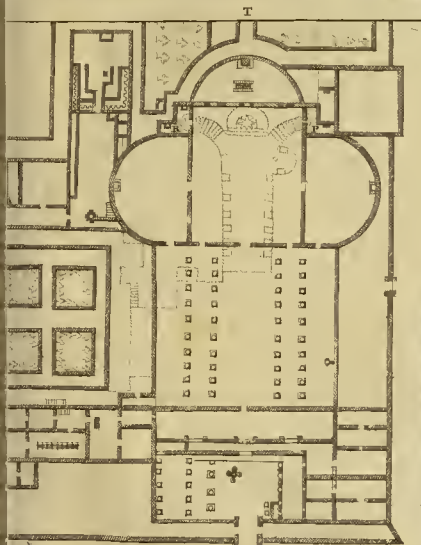
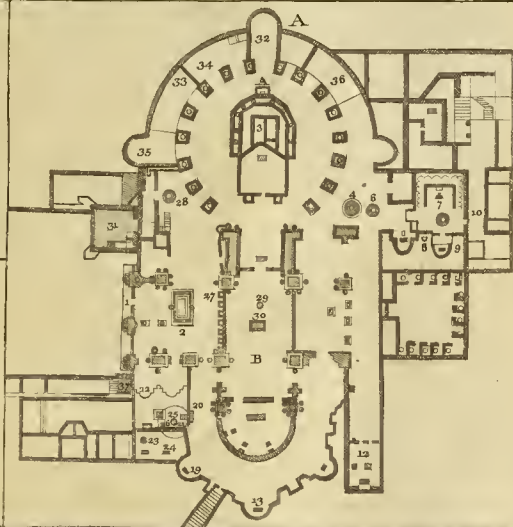
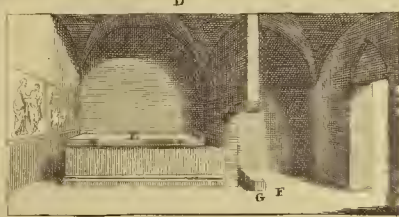
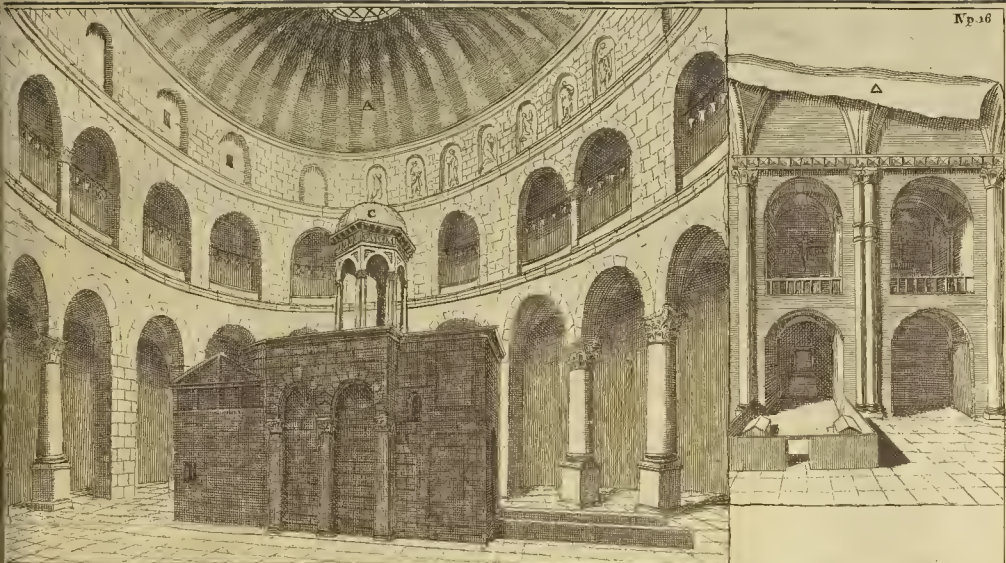
The buildings that belonged to the temple extended half a quarter of a mile every way, and by pacing the ground, I found it to be about that breadth from east to west; but there were a great number of steps all round, by which they ascended to the plain area, on which the temple itself was built. The whole was supported by walls and buttresses towards the valleys, especially over the deep valley to the east. First, there were several steps up to the court of the Gentiles, which is supposed to have had a colonade or portico all round, and was about forty five feet broad. There was a second ascent of fourteen steps to such another court, called the court of the Jews, which was much finer than the other, and none but Jews could enter into it, and they were obliged to be first purified according to the law. It is probable that there were other steps up to the court of the priests; so that the ascent round must have been considerable, whereas now this hill is near on a level with the rest of the city, occasioned probably by filling up the valleys, and also by levelling the top of this hill, which seems to have been the work of Hadrian: For when the Jews attempted to rebuild the temple, that emperor threw all the ruins of this great building into the valley, and planted a grove, which he consecrated to Jupiter. When Christianity prevailed a church was built on this spot. It is said, that the Jews were miraculously hindered from rebuilding the Temple, when Julian the apostate encouraged them to it, in order to prove that text of Scripture to be false, "that one stone should not be left on another" of that Jewish temple; but the Christians built a church on this spot, which the Saracens, under Omar, converted into a mosque; and when Jerusalem was taken in the holy war, it was again made a place of Christian worship. At present there is a beautiful octagon mosque in the middle of the court, covered with a dome. The plan of it, and of the other buildings in that court, and the elevation of the mosque, as I took them by the eye, and consequently without scale, may be seen in the third plate. A is the plan of the mosque; B the upright; C the colonades, which have a grand appearance, and are of very good Corinthian architecture; there are arches turned on the pillars; possibly these might be porticos leading to the church of the Christians. D is what they now call the golden gate, and E I take to be the beautiful gate of the temple. This mosque



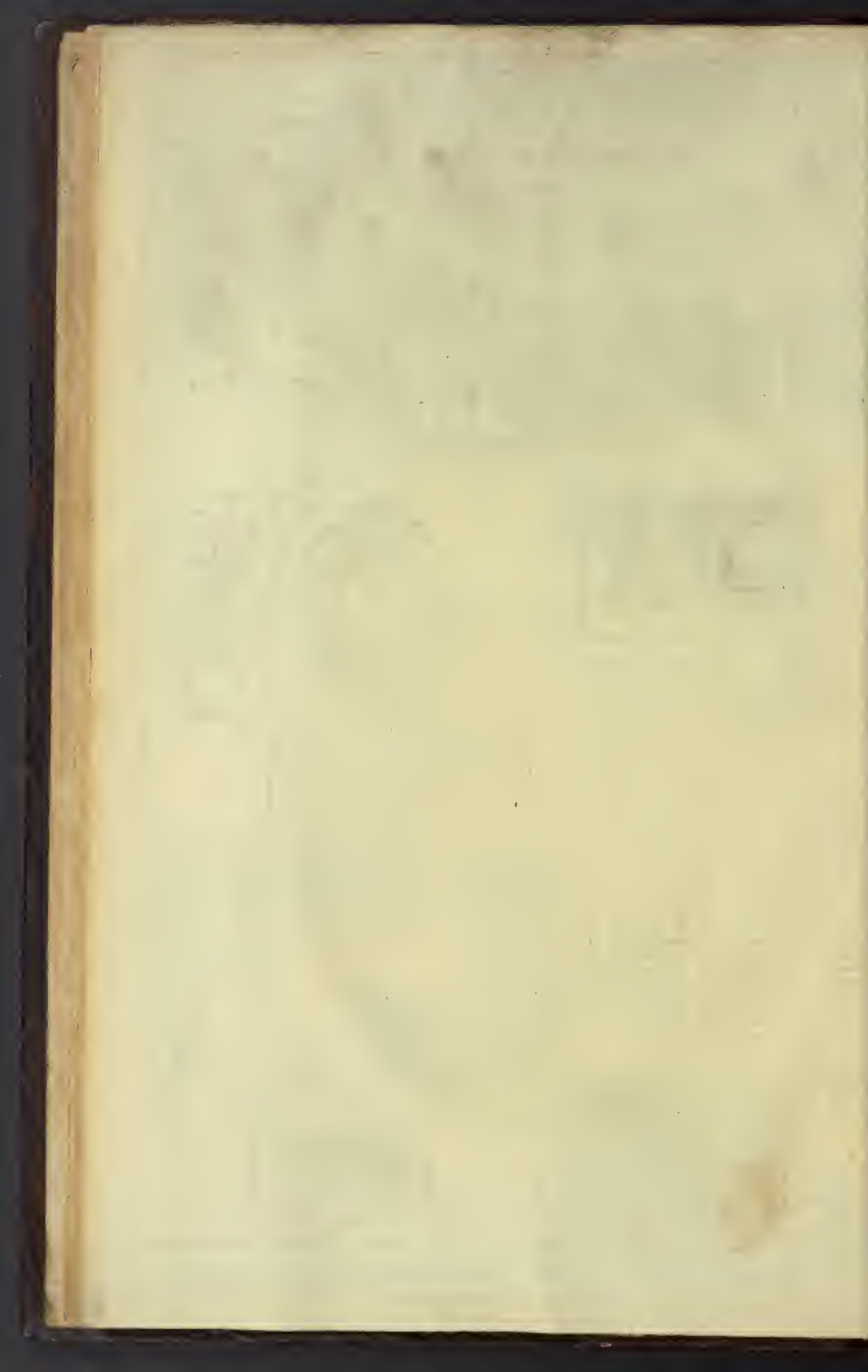
*A PLAN and VIEW of the MOSQUE of SOLOMONS TEMPLE*

pres, and the king of Spain giving a new one, what remained of the old roof was preserved as reliques, and they make beads of it to this day. There is a hole in the top of the dome to give light, as in the pantheon at Rome. The gallery above is about three fourths of a circle, the opening to the Greek choir, being the other part of the circle. The greater part of the gallery belongs to the Latins, and they have an entrance to it from their convent. The part of the church under the gallery is enclosed, and belongs to the people of several religions. A plan of the church A may be seen in the fourth plate, taken from the common drawings of it; and I shall only mention the several places that are shewn in the church, as a reference to it. A is the church about the sepulchre. B the choir, belonging to the Greeks. 1. The entrance of the church. 2. The stone on which they say Christ's body was anointed for his burial. To the north of it are the tombs of four kings of Jerusalem, not well known, whose bodies it is thought were carried to Christendom when the Saracens took the city. 3. The sepulchre, over which is the building of the plan A; it is cased on the outside with grey marble. A view and section of it may be seen in the same plate. C is the view; D the section; E the altar, on which the body is supposed to have been laid; F the portico; G the stone on which they say the angel sat. 4. Where Christ appeared to Mary Magdalene. 5. The place where he appeared to the virgin Mary. 6. Where he stood. 7. The chapel dedicated to this vision, belonging to the Latins. 8. The altar of the pillar, at which he was scourged, where they shew that column. 9. The altar of the cross. 10. The convent of the Latins, to which there is no entrance but by the church, and as the church is commonly kept locked, they receive their provisions by a window in the door. 11. The chapel of Christ's prison. 12. The chapel where they divided his garments by lot; near this is the chapel of St. Longinus, who pierced our Saviour's side, it being the grot to which he retired on his conversion. To the east of this is the chapel of St. Helena, where the cross of Christ was found, and the crosses of the malefactors in which they shew the marble chair of St. Helena. 13. The chapel, in which is the marble pillar whereon Christ sat when he was crowned. 14. The stairs to the top of mount Calvary. 15. The altar of mount Calvary. A view of the two chapels may be seen at Δ. 16. Where he was nailed to the cross. 17. The place where they say Isaac was offered. 18. The place of the altar of Melchisedeck. For the Greeks have a notion that Abraham met him on mount Calvary. 19. The hole in which the cross stood, cut out of the rock. 20. The cleft in the rock, which is seen also in the chapel of Adam below: At the east end of that chapel is the altar of Adam, exactly under the place where the cross was fixed; and the Greeks have some legend that Abraham's head was deposited there, his body being buried in Hebron. The cleft in the rock above is to the left, or south of the cross, and is supposed to have been between Christ and the bad thief. 21. The sepulchres of Godfrey and Baldwin kings of Jerusalem. 22. The place where Mary and John stood to see Christ on the cross. 23. The hole in the Greek choir, which they call the navel of the world, and imagine it to be in the middle of the earth; it is under a dome that covers the middle part of the





PLAN and VIEWS of the HOLY SEPULCHRE, of the CHURCH about it, and also of the GROTT, and CHURCH of BETHLEHEM.



the building. 30. The choir of the church of Golgotha. 31. The tower of the church. 32. The sepulchre of Joseph of Arimathæa and his sons. 33. The chapel of the Syrians below. 34. The chapel of the Coptis on the ground floor. 35. The chapel of the Armenians. 36. The enclosed place for the women. 37. The chapel where the virgin Mary stood to see Christ on the cross.

The Latin fathers have a treasury of plate, and other curious things, in the church, but they never open it, lest it should tempt the Turks at any time to seize on their riches; they have a very fine sett of new gilt plate for the altar, the present of the king of France. But the Greeks shew whatever they have, at the east end of their great church, particularly a large chalice of gold, the present of a prince of Georgia, many vestments adorned with pearls, and a great number of vessels of silver gilt, mostly of Gothic workmanship.

Having described the holy sepulchre, and the church that is built over it, I shall give an account of the ceremonies I saw in this church; and of the manner in which I visited this and several other places. I arrived at Jerusalem, as mentioned before, on the nineteenth of March, which happened to be Palm-sunday of the Latins, and I went that morning into the church of the holy sepulchre to see their ceremonies. The guardian was habited pontifically in rich vestments, presided by the late emperor. A canopy was erected over the door, and a chair was placed under it, in which the guardian sat, and performed some offices, and afterwards went into the holy sepulchre to bless the palm branches laid on it: when he came out he sat down again in the chair, and they put the palm-branches into his hand; first one for himself; and the rest being given him, one by one, he distributed them to all the congregation, who took them kneeling, and kissed his hand; the priests then went round the holy sepulchre three times, with the palm branches in their hands, and singing an anthem, concluded by going in like manner to the stone of unction.

On the twenty-second, being Wednesday in passion week, I visited the places which our Saviour passed in the way to Calvary, and went through the valley to the east and south of Jerusalem, and part of the western valley; and in the afternoon we all went into the church of the holy sepulchre, and the doors were kept locked till Friday.

Within the church there is a small convent belonging to the Latins, to which there is no entrance but by the church; and here we took up our abode. On the twenty-third the guardian on his knees performed the ceremony of washing the feet of twelve priests, who were seated before the door of the holy sepulchre, and he gave a cross into the hands of each of them. I saw this ceremony performed the week following by the Armenians and Greeks. At the Armenian convent the bishop was girded with a blue towel, and kneeled within a rail, the priest sitting in a great chair without it, and putting his feet into a basin within the rail, the bishop washed his feet with the towel, and rubbed them with sweet pomatum. The Greek ceremony was more extraordinary; it was performed on the stairs on the outside of the church of the holy sepulchre, that leads to the chapel of the blessed virgin, where she stood to see Christ crucified. The bishop went to the top of the stairs, and the twelve priests

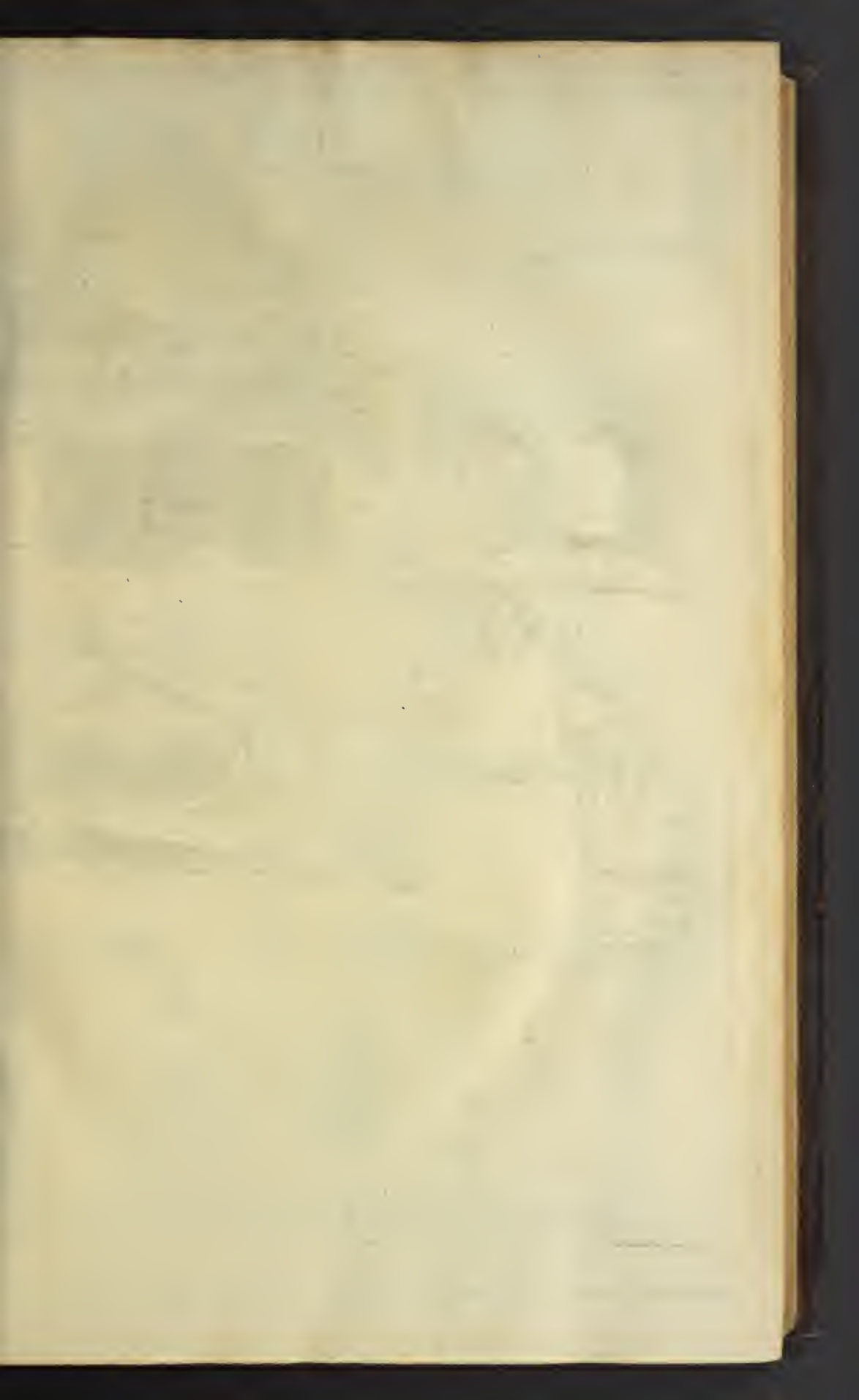
on a rising ground, which might be some work of the Romans in attacking the city. For it cannot well be supposed that the walls extended so far, and that these are the ruins of the tower Psephinus, which was seventy cubits high, and was at the north west corner of the city. It is more probable that this might be Sapha, or the place of prospect, which was about a mile to the north of the old city, where Titus and Cestius encamped; but it is more remarkable on account of another piece of history. For when Alexander had taken Tyre and Gaza, and was come to this place to attack Jerusalem; the priests came out in their vestments, and all the people clothed in white to meet him, which was doubtless the habit of ceremony, who being struck with the sight, adored the name of God on the priest's breast-plate, and entering into the temple, sacrificed there, and was greatly pleased when the high priest shewed him those parts of scripture that prophesied of his conquest of all the world.

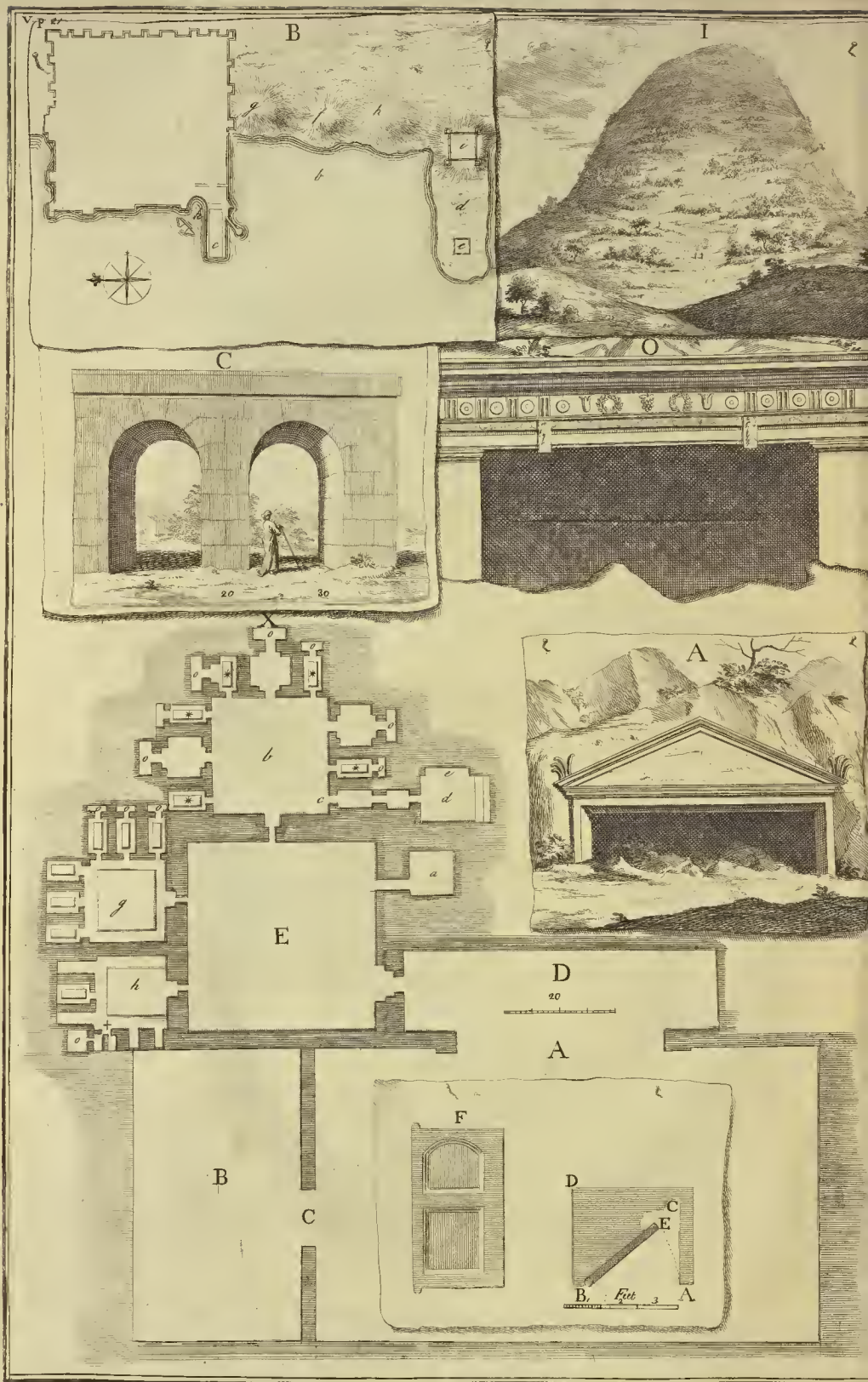
There was a broad street from the gate of Ephraim, and one part of this quarter was called mount Bezetha, which seems to be the height over the grot of Jeremiah, and this probably was the site both of the camp of the Assyrians when they took Jerusalem, and also of Titus's camp when he had taken this outer part of the city <sup>m</sup>. The cave of Jeremiah, where they say he wrote his Lamentations, is a very large grot opening to the south, a little without the present walls, which seems to have been a quarry. To the south of it, near the walls, is a small pool full of dirty water. This they call Jeremiah's prison, into which they say that prophet was let down; but on what authority I know not.

The Sepulchres of the kings.

The sepulchres on the out side of the walls to be supposed north of Bezetha, are called the Sepulchres of the kings, which name seems to be taken from Josephus, who says the wall went by the sepulchres of the kings. He says also, that it run along by the sepulchre of Helena, queen of Adiabene, and I should take this to be that sepulchre; and that it is some corruption of Josephus to mention any sepulchre of the Kings in this part, which I do not find spoken of by other antient writers. The sepulchre of Helena is mentioned as having three pyramids over it; and Villalpandus, describing them as sepulchres of the kings, takes notice of one pyramid, standing over them in his time, which is a great proof that it was the sepulchre of Helena; the other two probably having been destroyed, as the third has been taken away since his time. These are the most remarkable and beautiful sepulchres about Jerusalem. A plan of them may be seen in the fifth plate. A is the court before the entrance to them, which faces to the east; it is cut ten feet down into the rock. The long court B. to the south of it, is separated by a partition of the solid rock. There are now no remains of the ancient entrance, which probably was by steps down from the east: For at present they descend by the narrow court B. at a place where the rock is a little broken away; and C is a door, the top of which is cut archwise, the ground being near as high as the arch. The entrance is by a portico D. with a pilaster on each side; over it is a fine entablature cut in the rock, as represented in the same plate at O. The architraves are cut in a particular manner; and

<sup>m</sup> Josephus De bello Jud. V. 7.





SEPULCHRES of The KINGS, X. PLAN of CÆSAREA, B. MOUNT TABOR, I. SEPULCHRE of JEHOSEPHAT

one of them is adorned with a running foliage; the freeze also is beautifully ornamented <sup>m</sup>. The room E. which leads to the several apartments of the sepulchres, is about five or six feet high, and so are the others. The first apartment a. has no cells in it. The next b. has cells on three sides. To the right at c. stands the stone door, which has been thought something extraordinary; it is two feet and a half wide, five feet and a half long, and five inches thick; it is left rough within, and is seen at F; it turns in two sockets, above and below, and possibly it might be lifted out of the lower socket, or by cutting a groove, be let in, and the hole so artfully filled up with stone as not to be seen, at least after so many ages: But it is thought by some to have been hewn out of this rock, and never to have been out of the place; which is not so difficult to be accounted for, if we suppose that in cutting out the apartment, A, B, C, D. in this plate, they first cleared the place A, B, C. and having left sufficient rock from B to E to be hewn into a door, they might shape out the door, and separate it all round from the rock with great ease, except towards the corners, where, though with some difficulty, they might with proper tools clear away the rock, and form the hinges, by which it was to turn. The door places, if I mistake not, are cut archwise at top on the out side, and in a straight line within. Beyond this door is the apartment d. in which is a semicircular nich e. to the left, all the other niches being cut in the same manner. These, and the two steps at the end, seem to have been designed to lay bodies on. In this room are some broken stone coffins, with semicircular covers belonging to them, those in the other rooms being of the same kind: On each side of these coffins are three rows of foliage in relief. Another stone coffin has a relief of five roses cut on each side, and a kind of lilly at the end. In the other cells the floors that are marked \* are cut down so as to receive the body or coffin; that which is marked † is divided into two parts. The several cells o. which are very little, seem to have been designed for small bodies, and are commonly about three feet high. The room g. has a walk round it to the cells, the rest being cut down near two feet lower; and the room h. is in the same manner, except that there is no walk on one side of it.

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## C H A P. VI.

### Of the places near the walls of JERUSALEM.

**A**T the east end of the street, which is north of the temple, and of the house of Pilate, is the gate of St. Stephen. Without this gate, which is on the east side of the city, that saint was put to death; and going down a steep descent towards the vale of Jehosaphat, they shew a part of the rock a. on which, they say, St. Stephen's body fell when he was stoned, and made an impression on the rock.

We came down into the valley to the bed of the brook Kedron, which is but a few paces over, and in many parts the valley itself is no wider:

<sup>m</sup> Under the two middle triglyphs the rock is rough, and left lower than in other parts.

So that it seems as if there had been some relief there, probably either of an eagle or angel.

Brook Kedron.

Mount Olivet is to the east of it. This brook rises a little way further to the north; the valley, as I apprehend, not extending far that way: There is no water in it, except after great rains or showers: The bed of the torrent is narrow and deep; there is a bridge, over it below the gate of St. Stephen; and they say, when there is water, it all runs under ground to the north of the bridge, unless the torrent swells much, which had happened but once in several years, and was then occasioned by great showers of rain. This brook runs along the valley of Jehosaphat and Siloe at the south west corner of the city, and then turning south, it runs to the dead sea.

Sepulchre of the virgin Mary.

Passing over this bridge, and going to the left, we came by a descent of several steps down to the sepulchre of the blessed virgin. On one side there is a door place walled up, which is about half way down to it, of which they can give no account: But it is probably the sepulchre of Melifendis, queen of Jerusalem, who is said by some authors to have been buried here. Below they shew the sepulchres of Anna, Joachim, and Joseph, as well as that of the blessed virgin, about the latter all the different professions have their altars, the whole is cut out of the rock. We returned into the valley, and on the east, adjoining to this, we came to the grotto c. in which our Saviour was in an agony, on account of his approaching sufferings. To the south, at the foot of mount Olivet, is the garden of Gethsemane d. in which there are seven old olive trees, said to have been there in our Saviour's time. A little above this, in the road up the mount of Olives, is the stone d. on which they say the blessed virgin's girdle fell at her ascension, and left an impression.

Going along the foot of mount Olivet to the south, there is a stone where the disciples slept, whilst Christ prayed. A little further at n. they say he was betrayed by Judas. We came to another bridge over the brook Kedron, where it is said Christ was thrown down as they were leading him to the magistrate: And beyond it, near the bed of the brook, is a stone on which they shew the print of his feet, supposed to be made as they were thrusting him along.

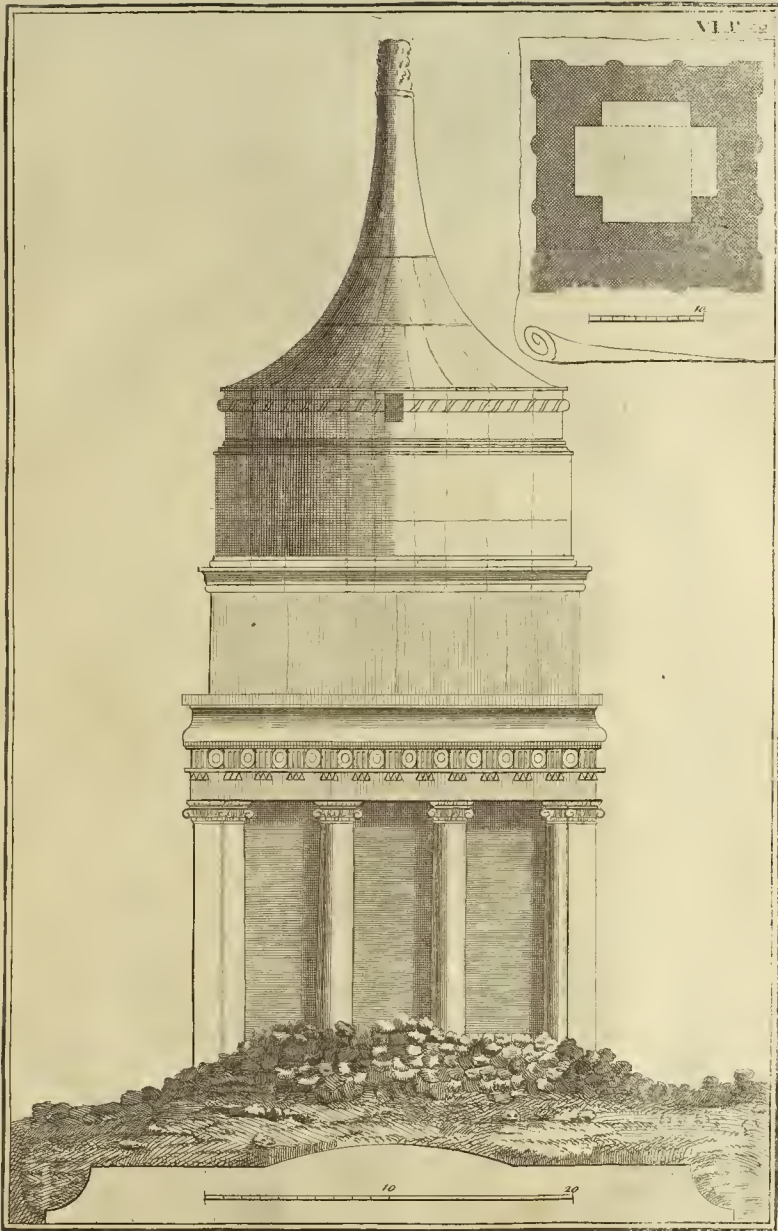
The sepulchre of Jehosaphat is cut out of the rock at the foot of the hill to the east, with some apartments in it. The entablature of the portico before it, may be seen at A. in the fifth plate. Over this are the sepulchres of the Jews; it is said to be the place where Judas put an end to his life. And they tell pilgrims that the olive tree which grows on the spot, marked b. is the very tree on which he hanged himself.

Abfalom's pillar.

To the south west of the sepulchre of Jehosaphat is what they call the pillar of Abfalom, h. who having no son, and desiring to keep his name in remembrance, reared up for himself a pillar in the king's dale, calling it after his own name, and it obtained the name of Abfalom's place, m. Josephus calls it a marble pillar; but as he says it was two furlongs from Jerusalem, though this vale, in which Kedron runs, might be the king's dale; yet as the distance does not agree, it may be doubted whether this really was that monument; and it seems more probable

<sup>m</sup> 2 Sam. xviii. 18. Joseph. Antiq. vii. 10.

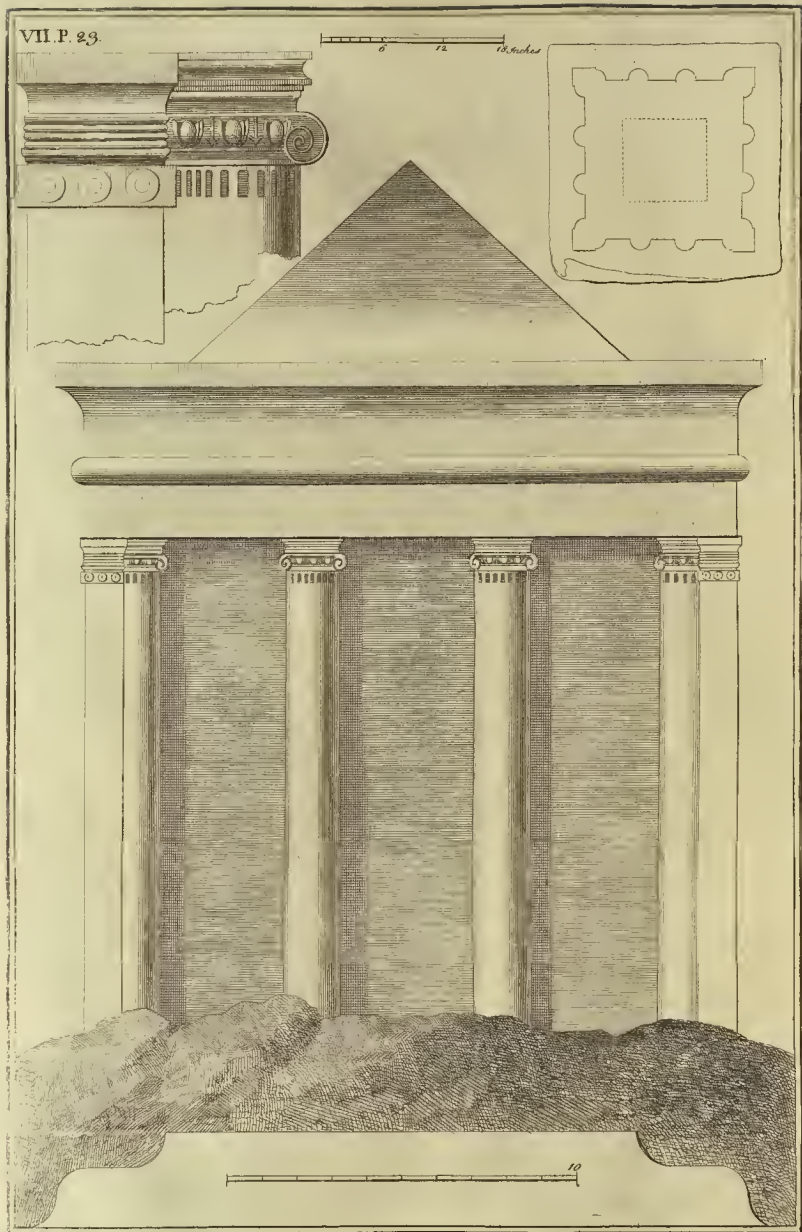




ABSALOM'S PILLAR







The SEPVLCHRE of ZACHARIAH.

that it was farther to the south west, beyond the vale of Gehinnom. But if this was the king's dale in which Melchisedeck king of Salem came to meet Abraham <sup>n</sup>, it would be a circumstance to prove, that Jerusalem was the ancient Salem. If we suppose that this was the pillar of Absalom, cut out of the rock, and raised higher by art, it must have been much altered since that time, as it appears in the sixth Plate: for it is now of the Ionic order, which probably was not invented at that time. It is not unlikely that some persons have long since beautified these places, according to the rules of Greek architecture, particularly this, and the tomb of Zachariah. There is a room cut out of the rock in Absalom's pillar, considerably above the level of the ground on the outside; the plan of it is in the same plate. There are niches in the sides of the room, probably designed to receive coffins or bodies: The entrance is by a hole, which seems to have been lately broke out; and if it served as a sepulchre, there might be some underground entrance now closed up, as I was informed there is to the tomb of Zachariah, which, they say, is known to the Jews, and that they privately carry their dead to it. The upper part of the sepulchre, which is round, is built of very large stones, and it is altogether very beautiful. The heap of stones on the outside has been thought to be a proof <sup>o</sup>, that it is the pillar of Absalom, and that the stones were thrown there in detestation of his rebellion against his father; but this custom may have taken its rise from a notion of its being Absalom's pillar. This is the last thing seen in this vale on the east side of the city from the north; and consequently about that place the vale begins to turn to the west, and make the southern bounds of the city, being opposite to the south east corner of mount Moriah, and of the buildings of the temple.

A little further to the west is a sepulchre, said to be that of Za-  
Sepulchre of Zachariah.  
 chariah, the son of Barachiah, whom the Jews slew between the temple and the altar; it is entirely cut out of the rock, which, at a little distance, is of a considerable height on three sides of it; it may be observed, that there are some things very particular in the execution of the Ionic order; as may be seen in the seventh plate. Between these two monuments there is a grotto in the rock, i. with a portico before it, in which it is said saint James stayed until he saw Christ after his resurrection.

Crossing the brook, we came to a fountain to the right, k. which is  
Fountain of Siloe.  
 thought by some to be the dragon-well, mentioned by Nehemiah †; it is commonly called the fountain of the blessed virgin, where, they say, she washed our Saviour's linnen; there is a descent down to it of many steps, and a channel is cut from it in under the rock, which might convey the water to the city. The Mahometans have a praying place before it, and often come here to wash. It may be considered, whether this was not really the antient fountain of Siloe, which was so far under the hill, that it could not be commanded in time of war by such as were not masters of that part of the city, as it might be defended to great advantage from the hill over it; and possibly it was carried in under the city by channels leading to certain reservoirs, from which they might

<sup>n</sup> Gen. xiv. 17.

<sup>o</sup> 2 Maccab. i. 19.

† Nehemiah ii. 13.

draw

draw up the water. This fountain seems to have flowed into a basin called the pool of Siloe, and probably is the same as the lower pool. From this place the valley towards the west is much wider than it is in the other parts.

Pool of  
Siloe.

A little beyond this fountain, the shallow vale between mount Sion and Moriah begins, which is much higher than that in which Kedron runs, being the end of the valley called Millo, that divides those hills. There is a gentle ascent by it up to the city walls, and going into this vale about an hundred paces, we came to the pool of Siloe, t. The entrance of it is towards the city, and there is a descent by several steps to a pool about twenty feet wide, fifty-five feet long, and ten feet deep from the stairs, having a bench on each side of it, and eight pillars. The water runs into it from a channel cut under the rock, and they say, comes from the temple, and other parts where they wash; and therefore is not fit to be drunk; possibly this might be the pool of Bethesda, which may be the same as that which Nehemiah says was the pool that was made, and Josephus calls the pool of Solomon. The pool of Bethesda, we know, was remarkable for extraordinary cures on the first person that went into it after a certain time: In that pool the Nethinims washed their sacrifices; and Ophel, where they lived, seems to have been in this quarter; tho' from Nehemiah's account, one would conjecture that it extended also to the north. Near this pool at a white mulberry-tree, m. they say, Isaiah was fawn asunder, by the order of Manasseh; and here, it is to be supposed, he was buried under the oak Rogel: It is probable the king's gardens were over this vale in which the tree of Rogel is mentioned. A little above the pool Siloe on the side of mount Moriah, is a part of the rock, n. on which possibly the tower of Siloam was built, and above it there is an ancient grotto.

Siloe.

Opposite to this valley, on the other side of the brook, is what they call the village of Siloe; it is over the valley towards the foot of the hill, and consists of a great number of grottos cut out of the rock, some of which have porticos, and are adorned with the plain Egyptian cornish; they call it a village, because these grotts are now inhabited by Arabs, but they seem to be ancient sepulchres. The sheik of Siloe, who shewed me every thing there, led me a little way to the north of Siloe, to a house cut out of the rock, which, he said, was called Gethsemane; where there is a flat spot of ground, on the side of the hill, extending like a terrace to the north; and it is not improbable that this was the site of the village of Gethsemane, and that it might stretch near as far as the place now called the garden of Gethsemane. This place was formerly covered with olive-trees, but it is now without any improvement; and any one who sees the desolate country about Jerusalem, may conclude what a sad alteration all these parts have undergone since the time of Josephus, who says, that the whole territory abounded in trees.

Gethsemane.

Well of Ne-  
hemiah.

At the end of this valley, which is south of the city, and runs to the west, is Nehemiah's well, r. where the brook Kedron turns to the south, and the valley of Rephaim joins it from the north. It is said Jeremiah hid in this place the holy fire when the first temple was destroyed, and searching for it, they found water which Nehemiah ordered to be thrown

on the sacrifice on which it began to burn. It is an oblong square well, which I found by a plummet, to be a hundred and twenty two feet deep, and that the water was eighty feet high, and they told me that sometimes it overflowed.

This valley to the south of Jerusalem, and it may be part of that to <sup>Gehinnom.</sup> the east, was Gehinnom, or the valley of Hinnom, having antiently belonged to the sons of Hinnom<sup>2</sup>; and was part of the bounds between the tribes of Benjamin and Judah. This place became infamous on account of their passing their children here thro' the fire to Molech, the God of the Ammonites<sup>3</sup>; it was called also Tophet, which signifies a trumpet, from their sounding that instrument, that the cries of the children might not be heard; and it is thought that the name of Gehenna is given to Hell from this place, on account of the diabolical sacrifices that were offered here. It is probable that the grove of Molech was in this quarter, where his worshippers sacrificed to him, and committed many other abominations. The mountain of offence was likewise over this valley, where Solomon is supposed to have built a temple to the deity of the Ammonites<sup>4</sup>.

I turned to the north into the valley of Rephaim, or Giants, in which <sup>Valley of Rephaim.</sup> David twice vanquished the Philistines<sup>5</sup>, and called the place where he burnt their images Baal-perazim<sup>†</sup>. This valley is broader, and not so deep as those to the south and east. I went up the hill to the west, opposite to the end of the vale of Hinnom, and saw a great number of sepulchral grotts cut out of the rock, many of which have beautiful door-places; among them is the grottos where, it is said, the apostles hid themselves after our Saviour's crucifixion. A little further to the north is <sup>Aceldama.</sup> Aceldama, that is, the field of blood, which is said to be the spot that was purchased by the chief priests to bury strangers in, with the money which Judas returned, as conscious that it was the price of innocent blood: it is an oblong square cavern, about twenty-six paces long, twenty broad, and seemed to be about twenty feet deep; it is enclosed on every side, either with the rock or a wall, and covered over; there are six holes in the top by which one may look down into it, and by these they throw in the bodies: It belongs now to the Armenians. They talk much of a vertue in this earth to consume dead bodies; and, it is said, that several ship-loads of it were carried to what they call the Campo Santo in Pisa. Over Aceldama, to the south east of the road to Bethlehem, is the hill of evil counsel, where it is said the Jews took counsel, and determined to put Jesus to death. I saw several other sepulchral grottos, as I descended from this place into the vale that is to the west of the city: There is a basin in it which is about two hundred and fifty paces long, and a hundred broad; the bottom is very narrow, and the rock on each side appears like steps: This basin is made by building a wall across the valley; it is commonly called the pool of Beerseba, but seems to be the lower pool of Gihon; it is generally dry, but probably it was designed to receive not only the rain

<sup>2</sup> Jof. xv. 8.

<sup>3</sup> 2 Chron. xxviii. 3.

<sup>4</sup> 1 Kings xi. 7.

<sup>5</sup> 2 Sam. v. 18. 1 Chron. xiv. 9.

<sup>†</sup> 2 Sam. v. 20.

<sup>‡</sup> Mat. xxvii. 7, 8. Acts i. 19.

waters, but also the superfluous waters from the upper pool of Gihon\*. At the north end of it there is a causeway, which leads to the road to Bethlehem. There is a channel on it from Solomon's aqueduct, which supplies a cistern on each side of the causeway, and one at the end of it, where there is plenty of water; above this the valley is not so deep, but capable of receiving a great quantity of water. About a hundred paces to the north the aqueduct from Solomon's pool crosses the vale, the water running part of the way on nine arches, from four to six feet high; it is then conveyed round the hill on the west side of mount Sion, and so round to the city and temple by a covered channel on the ground.

Pool of Gihon.

Near a mile to the north north west is the pool of Gihon, which I suppose to be the upper pool; it is a very large basin, and, if I mistake not, is cut down about ten feet into the rock, there being a way down to it by steps; it was almost dry at that time, and seems designed to receive the rain waters which come from the hills about it: There is a canal from the pool to the city, which is uncovered part of the way, and it is said, goes to the pool in the streets near the holy sepulchre, and when there is a great plenty of water, it runs to the pool already mentioned to the west of the city; for the design of these pools seems to have been to receive the rain water for the common uses of the city, and probably even to drink in case of necessity.

Mount Gihon.

It is well known, that Solomon was crowned on mount Gihon, and if the tradition be true, that the ceremony was performed near this pool, it might be concluded that the high ground to the north of it was that mount; but it seems more probable, as already observed, that mount Gihon was the height on which the Latin convent stands. I do not find where the fountain of Gihon was, though it is most probable, that it rose either in the upper pool, or out of the high ground about it.

Ceremonies of the Greeks.

I shall conclude this chapter, with an account of some ceremonies of the Greeks at Easter, especially of the most remarkable one relating to the holy fire.

On the first of April, the Good-friday of the Greeks, they performed in the evening, the ceremony of taking Christ down from the cross; and a little after midnight they began some other ceremonies in a very tumultuous and indecent manner: First, they wrap'd up a man in a cloth, and carried him on their shoulders three times round the sepulchre, the mob running round and hollowing; they then laid him down before the outer door of the sepulchre, and after playing several tricks with him, he got up; and this is their representation of the resurrection. Others were carried about in the same manner, but not covered; there was a person also who walked round the sepulchre, with another standing on his shoulders, who talked and made signs to the people; and all these things were imitated by the boys, who, in a very indecent manner, leaped on one another's backs, some throwing others down, and pulling off their caps; and the country people ran hollowing round the sepulchre; insomuch that any one would have taken it rather for a society of Bacchanals than a Christian assembly.

\* 2 Chron. xxxii. 30.



The Turks, and even the governor of Jerusalem, as is customary, came to see the ceremony of the holy fire: As soon as he arrived all was quiet. The Latins say, that in the first ages, on Easter-eve, the fire descended from heaven into the sepulchre, and lighted their lamps. But this miracle failing about the fifth or sixth century, the Catholics wrote to Rome in relation it, and received an answer, that since providence did not continue to act supernaturally in this respect, they ought not to endeavour to impose on the people; that since that time the Greeks have pretended to be in possession of the miracle, and made the people believe it.

The lights were put out all over the church, and first of all the Greek young men came running like madmen towards the holy sepulchre, carrying standards: The guardian of their convent, and some other Greek priests brought into the holy sepulchre a large glass lamp that was not lighted. The Greek procession began with shouts of the people; the priests came first, followed by their bishop, and went three times round the holy sepulchre: Then the bishop went alone into the sepulchre. The Armenian bishop, who was grey headed, and very infirm, followed immediately afterwards, and was thrust in with much difficulty; but, I think, only permitted to wait within, by the door; the Armenians not being allowed a part in the secret of this ceremony. The Coptic and Syrian bishops, if I mistake not, endeavoured to go in, but were not permitted: The Turks all the while guarded the door of the sepulchre, and money was given them to permit people to be near, that they might light their tapers first at the holy fire. They were not in the sepulchre half a quarter of an hour before the door was opened, and a great number of small lighted candles held out; and happy was the person that could light his candles first. Young men stood reaching out with their bare arms, having twenty or thirty candles tied together, to light them among the first. But to avoid any great inconveniences by the crowd, two persons held their lighted candles at a distance, in two different parts of the area, that others might more conveniently light their tapers. Some who had the holy fire, being surrounded, and almost smothered by the crowd that pressed about them, were forced to brand the candles in the faces of the people in their own defence; and some go so far as to say, that this fire will not burn their beards. With much difficulty the Greek and Armenian bishops went out with candles in their hands: In a little time all the tapers were lighted, and the church was soon filled with the smoke of them, as they kept their lights burning for some time. It is said the Greeks think themselves obliged to carry on this affair, in order to bring pilgrims to Jerusalem; for the people set so great a value on this fire, that it is thought they would not otherwise come, which might ruin the Greeks, who live by this concourse of pilgrims. After this ceremony was over they made the first tonsure of two Armenian boys near the sepulchre; a barber washing their heads with rose water; and shaving them; the women that were related to them making a shrill noise, according to their custom, as a testimony of joy; then began the procession of the Armenians, Copts, and Syrians, the two boys in surplices following the deacons with candles in their hands.

## C H A P. VII.

Of the Mount of OLIVES, BETHANY, and BETH-  
PHAGE.

Mount of  
Olives.

**T**HE high hill to the east of the city is commonly known by the name of the mount of Olives: It is not a single hill, but is part of a ridge of hills, which extends to the north, and also to the south west. The mount of Olives has four summits, which I shall describe in their order.

Going about half a quarter of a mile to the northward from the north east corner of the city, I went down to the eastern valley, and went up the mount of Olives by a very easy ascent, through pleasant corn fields, planted with olive trees: About half way up I came to a plain spot, called by the Arabs Calilee, conjectured by some to have its name from an inn of the Galileans, thought to have been there; others, chiefly the Roman catholicks, suppose it is derived from the angel's saying to the disciples, "Ye men of Galilee, why stand ye here looking up into heaven;" and by them it is called, 'The men of Galilee. There are some ruins in this place. We went from it to the summit of the hill further to the east, called by the Arabs Selman-Tafhy (The stone of Selman) probably from some sepulchre there; for there is a large one covered with a dome, and about it are several other Mahometan tombs. The Dead Sea is seen from this place, and from several other parts of the hill.

Place of  
Christ's af-  
cension.

We went on to the summit, from which our Saviour ascended up into heaven; over it is a small Gothic chapel C; it is round within, and octagon without, and stands in the middle of a large enclosure, with some buildings about it, and is now converted into a mosque, belonging to a Mahometan convent, in which there is only one deviche: Pilgrims pay a great devotion to what they are told is the print of our Saviour's foot, that was made when he ascended up into heaven, and points towards the south. On Ascension eve, the Christians come and encamp in the court, and that night they perform the offices of the Ascension. The Latins erect two altars in the chapel, and the Armenians, Greeks, and Coptis have each of them an altar against the wall of the enclosure, and Christians at all times have free admittance: At the south west corner of the buildings round the court, is the cell of Pelagia, the harlot of Antioch, who performed a long penance here in the habit of a man; it not being known who she was till the time of her death. A little below the height of the hill there is a pillar e. where, they say, Christ foretold the day of judgment.

I went a second time to the top of this hill from the garden of Gethsemane. The first place we came to was a building on the left s. where Christ wept over Jerusalem, and made that pathetic speech on account of the miseries that were coming on it. Higher up, near the top of the hill, we turned to the right into a lane, and came to a church g. on the left hand, where, they say, the apostles composed the creed; it appears

appears to have been used as a cistern. A little higher is the place, h. where, they say, our Saviour taught the disciples a second time to pray, according to the form which he gave to them; there are only some foundations of an antient building, and the remains of a black and white Mosaic pavement. Below the place where the apostles composed the creed, to the north-west of it, are what they call the Sepulchres of the prophets, which are very large, having many cells to deposit bodies in; the further end of them they call the Labyrinth, which extends a great way; I could not find the end of it; this part seems to have been a quarry.

From this place we went south west up to the third summit of the hill, k. on which there are two heaps of ruins; one is about the middle of it, the other towards the south west corner, which the Arab told me was a convent of Armenians. We then descended to the Jews burial-place, crossing the road to Jericho, which goes over the hill to Bethany; the Arab told us, this part of the hill was called by them Solomon. which probably was the name of the Mountain of offence, where Solomon sacrificed to strange gods. We ascended this hill to the south, which the Christians call the Mountain of offence; the summit of it to the east is called, The Windmill, probably because there was one there. To the south of this is a little height, m. and to the north west is the highest summit, where there are some ruins and broken columns. The Arab told us, that there was an Armenian convent also here; and that the name of this part was Gorek-Nertebet; all this hill is to the south of the city. I observed that to the east the soil was good, and well improved, and that the hills and valleys round had a very pleasant aspect at this season.

We went from the summit of the ascension, about half a mile to Bethphage, which was a village on mount Olivet, belonging to the priests: it was two miles from Jerusalem, on a little rising ground, where I saw but a very few ruins. It is said Christ mounted the foal of an ass at the foot of this height, e. for which, it is conjectured, he had sent to this village, as it is over-against the place where he is supposed to have been. The Latins had a ceremony of attending their superior from this place to the city, mounted on an ass, and cloathed in the pontifical habit in which they celebrate, the people performing all the honours of strewing palm-branches, and laying their garments in the way. They speak of it as a very affecting function, and tho' performed by the Latins, yet that Christians of all professions joined in the Hofannas, and seemed transported with a sort of religious extasy.

From this place we went on to Bethany, which, if I remember, had only two or three families in it. The first place that is shewn is the house of Simon the leper, p. where there are some ruins, with a very large grotto under them, and two or three small ones. A little beyond it are remains of a sort of castle, which is a very strong building, and is said to be the house of Lazarus, q. To the south of it is the sepulchre of Lazarus, r. It is a grotto cut out of the rock, to which there is a descent of twenty-five steps; on the side of the stairs there is a small cell, where, it is said, Mary did penance. There is a passage from the room into the sepulchre itself, which is just large enough

to contain a body, and is three feet high; the entrance to it was probably shut up with a stone; and from this place they suppose Lazarus came forth. We went on to the house of Mary Magdalene, r. To the left of it is the stone, s. a part of the rock on which, they say, our Saviour sat, when Martha came to him. Beyond that is the house of Martha, t. where there are some foundations cut in the rock, and a small cistern; a little further is the fountain of the apostles. Returning by the house of Simon the leper, we came to the road that leads from Jericho to Jerusalem, and in our return saw the place to the left, u. where, they say, the fig-tree was cursed.

It is mentioned as an extraordinary thing, that there were several houses in Jerusalem for the people when they came up to worship at the temple, and that they chose their habitation in any of them as they thought proper, which could be no other than the *kanees*, according to the modern custom. There remains an observation with regard to what is to be seen in and about Jerusalem; that as there are few signs of any ancient buildings, it is natural there should be but little account of any thing except grottos, pools, and cisterns, which could not easily be destroyed; and we are not to expect great remains of that city, of which it was foretold, whether literally or not, that the destruction or desolation was to be such as never yet happened; and that of the most famous building in it, there should not be one stone left on another.

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#### C H A P. VIII.

#### Of the WILDERNESS, the fountain of ELISHA, JERICHO, and JORDAN.

Caravan to  
the river  
Jordan.

ACCORDING to the usual custom, the great caravan under the conduct of the governor of Jerusalem, set out for the river Jordan on Easter Monday, the twenty-seventh of March, at three of the clock in the morning: About thirty of the Latin convent went on horseback; the Armenians joined our part of the caravan, which was escorted by ten soldiers; the camels set out before, with the women and children, the Greeks coming after us, and the governor brought up the rear. We passed by Bethany, and descended a great way down the hill, having a valley to the right: At the bottom of this hill we came to a vale, at the end of which is the fountain of the apostles, so called, because, they say, Christ and his disciples usually drank of it when they went to Jericho. After travelling three or four miles in this valley, we came to a road that leads eastward to Moses's mosque, where the Arabs have a notion that Moses was buried, and some of the Mahometans went to it; here, if I mistake not, they find the stone called Hajar Mousé, (The stone of Moses) which burns like a coal, does not consume, and has the same disagreeable smell as the bitumen of the Dead Sea. We ascended a hill to the north, and having travelled about two miles, came to a small round valley, called the field of Adonim or Adomin, that is to say, the field of blood, because, as they affirm, frequent

quent murders and robberies were committed there, and those who look on the parable in St. Luke as a real fact, suppose, that the person who was going from Jerusalem to Jericho, was robbed here, though it may allude to any place in that road remarkable for robberies. We found this vale, and the hills about it covered with grass: Going up a hill we came to a ruined one, and a little higher to another, where, they say, pilgrims formerly lodged the first night from Jerusalem; it being computed about half way to the river Jordan; we then passed by another vale, and going over rocky mountains, had a view of the plain of Jericho, which is part of the great plain on both sides of Jordan, that extended from the lake of Tiberias to the Dead Sea †. We passed near a very deep vale, in which there was a small stream of water; the descent to the plain was long, and the road bad: Towards the bottom, on the north, are ruins of a small building, and a larger about a mile to the south. We crossed over a large stream, running east at the bottom of the hill, our course being now to the north, and after having gone about a mile, we came to a low hill at the foot of the high mountains to the west, which are commonly called the Quarantana, because there is an account from tradition, that Christ was tempted there forty days by the devil, and it seems to be the chain of hills, mentioned by Josephus †, as extending from Scythopolis towards Tiberias, to the further end of the Dead Sea, and possibly as far as Idumæa. Going in between this hill and the mountains, I saw a large ruined building, opposite to the place where we were to ascend the mountains to the west, which, they say, are the highest in all Judæa. As we ascended we passed by several grottos, and an Arab took a caphar or tax: In the way they shew two or three grotts relating to Christ's temptation, and at the top is a chapel, to which no pilgrims are allowed to go; it is on the spot, from which, they say, the devil shewed our Saviour all the kingdoms of the earth, and the glory of them. On the east of the low hill before-mentioned, is a large ruinous building, with a channel to it from the hill, as if it was designed to convey the rain water to a cistern that probably was there. There is a canal from it to an aqueduct, which is built on high arches, over a small valley; there are remains of several of these arches, which probably distributed the water over the fields that are higher than the fountain of Elisha. We passed by another little hill, to the north of which is the bed of a torrent, that goes near the fountain of Elisha, which is at the end of a wood: The water of this spring is very shallow, and rises up in several parts; it is a soft water, and rather warm: I found some small shell fish in it of the turbinated kind; there is a round enclosure about it of hewn stone, in which were six niches, semicircular at top, two of them remain entire. These are said to be the waters which were healed, and made fruitful by Elisha's throwing salt into them, at the request of the people of Jericho †. I observed, that the country round about it was very fruitful, producing good herbage, and a great number of trees.

We went about a mile through the wood and corn fields to Jericho, <sup>Jericho.</sup> where there are only the remains of two or three houses, and a square

† Josephus De bello Jud. iv. 8. † Josephus De bello Jud. iv. 8. † 2 Kings ii. 19.

## OBSERVATIONS

tower, which they call the house of Zachæus, and they pretend to shew a tree, on which, they say, he mounted to see Christ. It is well known, that Jericho was the first city that the Israelites took after they had passed Jordan. Mount Nebo, on the other side of the river, was opposite to this city, from which Moses took a view of the Holy Land, and where he died.

We encamped about a mile to the south of Jericho, and stayed there all that day; there was a small wood to the east of us, where I saw the Zoccum tree; the bark of it is like that of the holly, it has very strong thorns, and the leaf is something like that of the Barbary tree; it bears a green nut; the skin or flesh over it is thin, and the nut is ribbed, and has a thick shell, and a very small kernel; they grind the whole, and press an oil out of it, as they do out of olives, and call it a balsam. But I take it to be the Myrobalanum mentioned by Josephus \*, as growing about Jericho; especially as it answers very well to this fruit described by Pliny as the produce of that part of Arabia, which was between Judæa and Ægypt †. Some think that Christ was crowned with this thorn. A further account of it may be seen in the chapter of plants. I did not see here what they call the rose of Jericho, nor do I know any thing of the properties of it, but I took a small one out of the ground in the desert near Cairo, which appeared to be dead; it seems to be only a dwarf shrub, something of the nature of heath, with a sort of buds or flowers without leaves; they grow round, and are commonly pulled up small, but are from an inch to seven or eight inches in diameter ‡. The Opobalsamum also grew in these parts, which is commonly called the balm of Gilead, or balsam of Mecca: I mentioned before, that there is a tradition that Cleopatra removed them to Ægypt, and that they might have been neglected there, or by some accident destroyed, or transplanted into Arabia Felix, the country of Mahomet.

All pilgrims are treated in the same manner in this journey; they do not cat with the monks, but are together in a small tent, in which they are also annoyed by other company, so that it is adviseable for a pilgrim to carry his little tent with him. On the twenty eighth, we set out about two a clock in the morning to go to the river Jordan; we went north east, and the Greeks soon left us to go south east; for those of both religions propose to go to the place where Christ was baptized, but happen to differ in their opinions, and are three or four miles wide of each other. We passed over the bed of a torrent, about which there was verdure and trees; we afterwards found the plain very even, without stones or grass, nothing growing on it, except a few dwarf shrubs. We arrived at the ruins of St. John's convent about half a mile from the river Jordan, where the ground is a little uneven; it is built chiefly of hewn stone, and is on the brow of a descent over the plain. It is

\* Josephus De bello Jud. iv. 8.

† Myrobalanum Troglodytis, & Thebaidi, & Arabia, quæ Judæam ab Ægypto determinat, commune est, nascens unguento, ut ipso nomine apparet. Quo item indicatur & glandem esse arboris, Heliotropio, quam dicemus inter herbas, simili folio. Fructus magnitudine Avellanæ nucis. Ex his in Arabia nascens Syriaca appellatur — Sunt qui Æthiopicam iis

præferant glandem nigram. — E diverso Arabicam viridem ac tenuiorem, & quoniam fit montuosa spissiore. — Unguentarii autem tantum cortices premunt: Medici nucleos, tundentes affusa eis paulatim calida aqua. *Plin. Hist. xii. 46.*

‡ It is called by Botanists, Thlaspi Rosa de Hiericho dictum. *Mor. Hist. Ox.*

thought by some, that this was the place to which the voice came from <sup>The river</sup> heaven, "This is my beloved Son:" and that formerly the river Jordan <sup>Jordan.</sup> overflowed to the foot of this height. But as the banks are about fifteen feet high, I should hardly imagine that it ever overflowed them, nor could I be informed that it does at present. From the high bank indeed of the river, there is a descent in many places to a lower ground, which is four or five feet above the water, and is frequently covered with wood: Here probably the lyons lay that were roused by the sudden overflowing of Jordan\*. The soil seemed to be salt, and had a kind of salt cake on it. The river Jordan is deep and very rapid, it is wider than the Tiber at Rome, and may be about as wide as the Thames at Windsor. The water of it is turbid; the river here makes a little turn to the west, and soon after to the east. There is a low bank to the north, as described before, to which the people descend who dip in Jordan, which most Europeans have the curiosity to do, but not without holding by the boughs of the trees, and even this is difficult, because the bank is both soft and steep; and the stream so rapid, that there is some danger of being carried away by it, if any one ventured in, without holding by the boughs: For in that case a person must be skilful in swimming, in order to recover the bank, some pilgrims having been drowned, who unadvisedly ventured into the river. They have a notion, that the waters of Jordan are like those of baptism, and wash away all sin; so that the very women go on the bank, and, being stripped to their under garment, get the people to pour the water on them. The Latins erected altars near the river, and mass was celebrated by some of the Italians, French, and Spanish fathers.

When the children of Israel passed over Jordan, they went six miles and a quarter to Gilgal, where they set up an altar of twelve stones, in memory of that passage, at the distance of a mile and a half from Jericho †. So that it is probable they passed over the river Jordan about this place, which seems to be the nearest part of the river to Jericho, and is said to be about seven miles from it. The convent of St. Jerom is either in the road which the Greeks took, or to the south of it.

We returned the same way, and a white standard being set up on a barrow near the camp, as a mark for all the pilgrims to go to it, we directed our course that way. The governor was on this height, and all the pilgrims passed by him, one by one, that he might know what fees were due to him. That evening, soon after it was dark, the caravan set out for Jerusalem, being lighted with chips of deal full of turpentine, burning in a round iron frame, fixed to the end of a pole; and we arrived at Jerusalem a little before day break.

\* Jer. xlix. 19. and l. 44.

† Joseph. Antiq. v. 1. Josh. iv. 20.

## C H A P. IX.

## Of St. SABA and the DEAD SEA.

ON the third of April, in the afternoon, I set out for the Dead Sea, under the protection of the Arabs of St. Saba. We went to the south east, along the deep and narrow valley, in which the brook Kedron runs; it has high rocky hills on each side, which are shaped out into terraces, and doubtless produced formerly both corn and wine; some of them are cultivated even at this time. After travelling about two miles, we passed by a village on a hill to the right, called Bethsaon, which is seen also from Bethlehem. This possibly might be the strong castle of Bethfura, mentioned in the history of the Maccabees<sup>a</sup>; though it is extraordinary, that a place of such importance, which was only five furlongs from Jerusalem, should be mentioned in no other writings. About six miles from Jerusalem we passed by the tents of the Arabs, who were our conductors; here we ascended a hill to the south, from which we had a prospect of Sion, the mount of Olives, and Bethlehem. We soon came to a ruin called Der-Benalbede, which from the name seems to have been an old convent. We went about an hour on the hills, and descending a little to the south, came to a lower ground, where we had the first view of St. Saba; then turning east, in less than a mile we arrived at that convent, which is situated in a very extraordinary manner on the high rocks over the brook Kedron; there are a great number of grottos about it, supposed to have been the retreats of hermits. The monastic and hermit's life was instituted here in the fourth century by St. Saba; they say, there have been ten thousand recluses here at one time; and some writers affirm, that in St. Saba's time there were fourteen thousand. The monks of this convent never eat flesh; and they have such privileges that no Mahometan can enter the convent, under the penalty of paying five hundred dollars to the mosque of the temple of Solomon. There are some ruins of a building, in the way down to the brook Kedron, which probably are remains of the novitiate, for breeding up young men to the monastic life, which is mentioned as belonging to the convent. John Damascenus, Euphemius, and Cyril the monk of Jerusalem lived in this retirement, which is computed to be equally distant from Jerusalem, Bethlehem, and the Dead Sea, that is, about three hours from each of them.

On the fourth we set out for the Dead Sea; we went about a mile to the east of the brook Kedron, and then ascended to the north, and soon came to a plain full of little hillocks, which had some herbage in it, and is much frequented by antelopes; this is the high road from Jericho to Hebron. We went some way to the north, and then turned to the east; we found the hills, which are of white stone, higher the nearer we approached the Dead Sea. At length we came to the steep rocky cliffs that hang over it, and make a most dreadful appearance; the descent was very difficult, and we were obliged to leave our horses, in or-

St. Saba.

<sup>a</sup> 2 Mac. xi. 5.



der to get to the banks of the Dead Sea, at that part of it which is about two miles fouth of the north end of it.

This lake was called Asphaltites, that is, the lake of Bitumen, on account of the pitch which is found on it. It is bounded to the west by the tribe of Judah, to the east by the antient kingdom of Moab, and extends from the north, where the river Jordan falls into it, to the fouth as far as Idumæa. Pliny makes it a hundred miles long, twenty five broad in the widest part, and six where it is narrowest. Josephus affirms, that it was seventy two miles and a half long, and eighteen and three quarters broad; but Diodorus, who says it was sixty two miles and a half long, and seven and a half broad, seems to be nearer the truth, especially as to the breadth, which is commonly said to be ten miles; and the length is generally computed to be sixty; but it did not appear to me to be above a league broad, though I might be deceived by the height of the mountains on the other side, and it may be broader in the middle: For this and the other extremity of the lake are to be looked on as the bays that are mentioned by antient authors at the ends of it. It is very extraordinary that no outlet of this lake has been discovered; but it is supposed that there must be some subterraneous passage into the Mediterranean. And it may be questioned whether so much of the water could evaporate as falls into it, not only from the river Jordan, but from the Arnon to the east, which divided the kingdom of Moab from that of the Amorrhites, and from that part of the Holy Land, which was the tribe of Reuben. I did not observe any opening where the Arnon might fall into the lake, but suppose it was further to the fouth, the brook Kedron falls also into this sea; and it is thought that the river Zared in Moab ran into it, and so doubtless must several other streams from the mountainous countries on each side, especially from the east, where the hills are high, though they have very little account of that country. It is certain, that of late there have been very extraordinary inundations of this sea over its lower banks, and such as had not happened in many years before, because I saw many trees that had been killed by the overflowing of it. I also observed several dead shrubs in the lake, so that the water seems of late years to have gained on the land.

There seem originally to have been slime pits, or pits of bitumen in this place, which was antiently the vale of Siddim<sup>b</sup>. And Josephus † saies, that, on the overthrow of Sodom, this vale became the lake Asphaltites. Strabo † also saies, that there was a tradition among the inhabitants, that there were thirteen cities here, of which Sodom was the chief; and that the lake was made by earthquakes and eruptions of fire, and hot sulphureous and bituminous waters; and that the cities were swallowed up by them. And he seems to speak of it as a certain truth that there were subterraneous fires in these parts, as might be concluded from the burnt stones, the caverns, ashes, and pitch distilling from the stones, and also from streams of hot water, which sent forth a stench that was perceived at a great distance: And likewise from the ruins of ancient habitations.

<sup>b</sup> Gen. xiv. 3.

† Joseph. Antiq. i. 9.

† Strabo, xvi. 764.

All authors agree that the water of this lake is salt; some mention that it is bitter, and has allum in it †. I found it very salt at this place, tho' so near to the river Jordan: It is a common opinion that the waters of that river pass through it without mixing with the water of the lake, and I thought I saw the stream of a different colour; and possibly, as it is rapid, it may run unmixed for some way. The water of the lake is clear, and of the colour of the sea water; I took a bottle of it, and had the water analysed, it was judged that there was nothing in it but salt, and it may be a very little allum, tho', when I looked on the water in the sea, it appeared as if it had an oily substance in it, which I have been informed is the bituminous or sulphureous matter. On tasting it, my mouth was constricted as if it had been a strong allum water: I found a sort of a thin cake or crust of salt on my face after I came out of the lake, in which I not only swam, but dipped several times, that the weight of the water might have no ill effect; for the person who analysed the water informed me, that it weighs as five to four in proportion to fresh water. The stones on the side of the lake are covered with several thin coats of a white substance, as if each of them was made by a different overflowing of the lake; this I was informed consisted of salt and bitumen. Pliny says, that no living bodies would sink in it<sup>c</sup>; and Vespasian tried the experiment, by ordering some persons who could not swim, to have their hands tied behind them, and to be thrown into the water, and they did not sink. Strabo ‡ immediately after Jericho describes this lake, tho' a corruption has crept into his text, both as to the name and dimensions of it, for he calls the lake Sirbonis, and speaks of it as only twenty-five miles long, tho' he had just before said, that this lake was a hundred and twenty-five in circumference; he says, the water of it is deep and heavy; that persons who went into it were born up to their navels; he says likewise that it is full of pitch: And after having given a more full account, he mentions the overthrow of Sodom, and other cities, and the condition of the country that followed on it.

I was much pleased with what I observed of this extraordinary water, and stayed in it near a quarter of an hour; I found I could lay on it in any posture without motion, and without sinking; it bore me up in such a manner, that when I struck in swimming, my legs were above the water, and I found it difficult to recover my feet: I did not care to venture where it was deep, tho' these effects would probably have been more remarkable further in. They have a notion that if any one attempted to swim over, it would burn up the body, and they say the same of boats, for there are none on the lake. The Arabs make pits on the side of the lake, which are filled by its overflow on the melting of the snow, and when the lake is lower, the water evaporates, and leaves a cake of salt, which is about an inch thick, as I concluded from the salt I saw at Jerusalem; the country for a considerable distance is supplied with it for common use. It is observed that the bitumen floats on the water, and comes ashore after windy weather; the Arabs gather it up, and it serves as pitch for all uses, goes into the

† Plin. Nat. Hist. v. 16.  
<sup>c</sup> Asphaltites nihil præter bitumen gignit,  
 unde & nomen. Nullum corpus animalium re-

cipit; tauri, camelique fluitant. Plin. Nat.  
 Hist. xv. 16.  
 ‡ Strabo xvi. 763.

composition of medicines, and is thought to have been a very great ingredient in the bitumen, used in embalming the bodies in Ægypt, especially in filling up the head, and is one species of what is called mummy; it has been much used for cerecloths, and has an ill smell when burnt. It is probable that there are subterraneous fires, that throw up this bitumen at the bottom of the sea, where it may form itself into a mass, which may be broke by the motion of the water, occasioned by high winds: And it is very remarkable, that the stone of Moses before mentioned, found about two or three leagues from the sea, which burns like a coal, and turns only to a white stone, and not to ashes, has the same smell when burnt, as this pitch; so that it is probable a stratum of this stone under the Dead Sea is one part of the matter that feeds the subterraneous fires, and that this bitumen boils up out of it. As to the fruits of Sodom, fair without, and full of ashes within, I saw nothing of them; tho' from the testimonies we have, something of this kind has been produced; but I imagine they may be pomegranates, which having a tough hard rind, and being left on the trees two or three years, the inside may be dried to dust, and the outside may remain fair. It has been said by all authors, and is the common opinion, that there is no fish in this lake; the fresh-water fish of the river Jordan probably would not live in it. By putting sea-fish into a vase filled with this water, it might be tried what effect it would have on them. After I left the Holy Land, it was positively affirmed to me, that a monk had seen fish caught in this water, and possibly there may be fish peculiar to the lake, for which this water may not be too salt; and as some sea fish will live in fresh water, so there may be others that will live in water much saltier than the sea; but this is a fact that deserves to be well inquired into.

The Jews now say, that the pillar or heap of salt into which Lot's wife was turned, is much further south, and consequently, that those who have affirmed that it has been seen in these parts, must have been deceived: They say the word Nasib, which we translate a pillar, properly means a heap, and that they esteem the salt of this heap as unwholesome; so that every one may judge in relation to this affair as he thinks fit. As I descended the hill, I observed the stones had a black coat about half an inch thick, which tho' of the same hardness as the stone, yet it might be separated from it. There is a small fountain which runs into the lake at this place, and has such shell-fish in it, as are at the fountain of Elifha.

The air about this lake has been also a matter of speculation; it has been always thought to be very bad; and Pliny says, that the Essenes inhabited no nearer to it on the west, than the air would permit them<sup>m</sup>. The Arabs have such an opinion of it, that at this time, when the air was least pernicious, they bound their handkerchiefs before their mouths, and drew their breath only by the nose, which they looked on to be safer; and all acknowledge, that the air is much worse in summer, than in winter, as may be naturally concluded: There was an opinion that birds attempting to fly over it, would be suffocated with the vapours; this certainly is not true at all times, if at any season; and possibly this notion may have its rise, on its having been observed, that at some time birds flying

<sup>m</sup> Ab occidente litora Esseni fugiunt, usque qua nocent. Plin. Nat. Hist. v. 15.

near it might have dropped into the lake. The monks are so strongly possessed with the notion of the bad air, that they told me several persons had been much disordered, and some had even died by going to the Dead Sea, especially in the summer-time, and particularly mentioned a Carmelite that died about a year before, soon after he had been at this sea, and would have dissuaded me from going to it. It is probable the air is unwholesome, tho' possibly it may not have such violent effects: But when I was seized two days after with an extraordinary disorder in my stomach, attended with a very great giddiness of the head, of which I had frequent returns, and did not perfectly recover in less than three weeks, the monks would persuade me, that my indisposition was occasioned by my going into the Dead Sea.

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C H A P. X.

Of BETHLEHEM, TEKOA, the Mount of BETHULIA, the sealed Fountain, and of the Pools and Aqueduct of Solomon.

WE returned to saint Saba from the Dead Sea, and set out for Bethlehem, going about a mile in the same way we came, and then turning to the left, we went through a cultivated valley, which has the mountains of Engaddi on each side of it; we afterwards passed by what they call the grot of Saul, in which it is said David cut off his skirt; but as it is an open grotto, and not very large, it is not probable, or even possible, that David and his men could lie concealed in it; for which reason I rather imagine that this happened at another grotto, which I shall have occasion to mention hereafter. In the evening we arrived at Bethlehem.

Road from  
Jerusalem to  
Bethlehem.

There are two roads from Jerusalem to Bethlehem; that which is used at present is the shortest, the old road is more to the west: The only remarkable thing shewn in the latter, is the place where the blessed virgin rested under a Terebinth-tree with the babe Jesus; they say that the tree was burnt, and now there is an Olive-tree on the spot, round which there is a wall built. At the place where the old and new roads meet, there is a cistern, where it is said the three wise men saw the star a second time, that is, where they observed that it stood still over where the young child was. To the left is a pleasant field, which has two pools in it, and a court cut out in the rock, with a grotto which seems to have been a burial-place; and it is probable that there was some large building on this spot. A little further on the right is the place or house of Habakkuk, from which, it is said, he was carried by the angel to Babylon; and to the left beyond this, about half way to Bethlehem, at the eastern foot of a little height, is the convent of Elias, where there is little remaining except the church, in which there are some paintings relating to the history of Elias and Elisha: The building is rustic; the situation is very fine, commanding a view both of Bethlehem and Jerusalem: Near the entrance of the convent is a print on the rock, something

thing like a human shape, which, it is said, is the impress of Elias's body. We came to a place where there are some signs of the foundation of a house, and near it there are caves and cisterns, which, they say, was the house of Jacob, where Rachel died. Some, tho' probably without foundation, think that this was Rama; and others, with as little reason, that it was the house of Heli, the father of Joseph, who was the husband of the blessed virgin. A little further on the right we came to the sepulchre of Rachel; it is a dome, supported by arches, which have been lately filled up to hinder the Jews from going into it; the Turks are fond of being buried near it, which has raised the ground; and if the twelve stones which were erected over her grave, have been seen here, and this is really the place of her interment, the ground is risen above them. On the left, a little out of the road, is what they call the field of pease, in which there are a great number of small round pebbles, which have a coat of a stony substance without, and are a fine white alabaster within; concerning which they have a legend, that the Virgin asking for pease, and being answered, that what she took for pease were only stones, it is said the pease were immediately turned into stone.

Bethlehem, the antient Ephrath or Ephrata, is situated on a rising <sup>Bethlehem.</sup> ground, and is computed to be six miles from Jerusalem, tho' I think it is not so much. It was the town of David, but is more famous for the birth of our Saviour. The stable in which he was born is a grotto cut out of the rock, according to the eastern custom. It is said the emperor Hadrian instituted some rites here to Adonis. But the empress Helena built a fine church over it, which remains to this time, and it was much adorned by Constantine the great: A plan of it may be seen in the fourth Plate at T, and a plan of the grot of the nativity under the high altar, at X; a view of it may be seen at Y, in which A is the altar of the nativity; B the manger; C the altar of the magi; D the stairs to the temple. In the plan of the grotto, a is the place of the nativity, b is the manger; c the altar of the three kings; d the steps down; e the steps to the chapel of the manger; f the entrance to the chapel of faint Catherine; g the chapel of the Innocents; h the sepulchre of faint Eusebius, the disciple of faint Jerom; i the sepulchre of S S. Paula and Eustochias; k the sepulchre of faint Jerom; l the steps to faint Catherine's chapel; m the chapel of faint Catherine; n a hole concerning which they have some traditions: In the church R, is the chapel of the Armenian Cophtis, and Syrians; P the altar of circumcision; O the school of faint Jerom, now the Armenian chapel. It is a fine church, and the inside of it is adorned with Mosaic work; it formerly belonged to the Greeks, but the Latins obtained it from the Grand Signor, by means of the French ambassador, on the birth of the present Dauphin, and they keep possession of the grottoes below and of the high altar; the Greeks may celebrate at the altars on each side, which is a privilege they will not now make use of: The east end of the church is separated from the rest by a partition.

The Latins, Armenians, and Greeks, have convents about the church; the first are governed by a guardian, who continues there only for three months; and the French, Spaniards, and Italians, equally share in this

<sup>b</sup> Gen. xxxv. 19.

<sup>c</sup> Hieron. Epist. 19. ad Paulinum.

office: They have under them about ten monks; one of them has the care of the parish, and another, of a school in the convent; for there are many christians here: they live by making not only crosses and beads of wood, inlaid with mother of pearl, but also models of the church of the holy sepulchre, and of the several sanctuaries in and about Jerusalem. It is remarkable, that the Christians at Jerusalem, Bethlehem, faint John's, and Nazareth, are worse than any other Christians. I was informed, that the women of Bethlehem are very good; whereas those at Jerusalem are worse than the men, who are generally better there, than at the other places. This may be occasioned by the great converse which the women have there with those of their own sex, who go thither as pilgrims; and, I will not venture to say, whether too great a familiarity with those places, in which the sacred mysteries of our redemption were acted, may not be a cause to take off from the reverence and awe which they should have for them, and lessen the influence they ought to have on their conduct.

Places near  
Bethlehem.

On the fifth, I went to see the places about Bethlehem; and first I visited the grot where, they say, the virgin Mary and Jesus were concealed by Joseph, when they were going into Ægypt; it is said, the red earth of it put in water becomes white, and is good for the milk both of women and cattle; there was a chapel over it dedicated to faint Nicolas. We saw also the foundation of a house, where, it is said, Joseph was warned in a dream to fly into Ægypt. They shew likewise the village of the shepherds, where there are many grottos which at this time serve for the retreat of cattle during the winter nights, and where the shepherds and their families live at that season, to take care of them. There is a fountain, the basin of which, with a trough near it, are cut out of the rock; they say, that the virgin Mary being denied water here, was miraculously supplied with it. This possibly might be the fountain, or well, from which the three men drew water, and brought it to David when he was thirsty and longed for it, at the time that he was in war with the Philistines, tho' he would not drink of it, as it was procured him with the risk of their lives †: But they relate this piece of history of a water about a mile to the south-west of Bethlehem. Near this is the field where, it is said, the shepherds were keeping their flocks by night when they received the tidings of the birth of Christ; there are great ruins of a church there. The tower of Edar, as some say, was near this place, where Jacob fed his flock after his return from Mesopotamia, and where Reuben defiled his father's concubine<sup>4</sup>; and a small hill about half a mile to the south-east, seemed to answer the description some persons have given of the situation of it. They shew also the place where faint Paula built a nunnery, and, if I mistake not, they say she died there.

Ovens.

In Bethlehem I took particular notice of their ovens, which are sunk down in the ground, and have an arch turned over them; there is a descent of some steps to the door by which they enter into them; in the middle is a pyramid of hot ashes, which they bring frequently from their houses, and lay them on a large earthen jar that is covered, and is half full of small stones, which I suppose are heated red hot; once a

† 1 Chron. xi. 17, 18. 2 Sam. xxiii. 15, 16, 17.

<sup>4</sup> Gen. xxxv. 21.

week they take away all the ashes, and bring others, which in some measure keep in the heat, being often changed; when they would bake their cakes, they move the ashes from the top, take off the lid, and lay the bread on the stones, and putting it on again, cover the top with ashes: A very warm situation for a pilgrim, who being taken by the Arabs, (as I was informed) was kept prisoner in one of these ovens.

On the ninth, we set out early in the morning with the sheiks of Bethlehem and Bethulia, and two of their men on horseback, with two on foot, in order to go to Tekoa, and some other places: We went down the hill to the south, turning soon to the west, and then to the south again, in which road we went three miles; after that a mile to the east, and ascended the hills to Tekoa for near two miles: This city was built <sup>Tekoa.</sup> by Rehoboam, and the prophet Amos was a herdsman of this place. There are considerable ruins on the top of the hill, which is about half a mile long, and a furlong broad; at the north east corner there are remains of a large castle, which some call a church; but that seems to have been about the middle of the hill; in it there is a deep octagon font of red and white marble; I saw also in several parts, pieces of broken pillars, and bases of the same kind of marble. From this place I had a view of the Dead Sea to the south east, of Bethlehem to the north west, and what the monks call the mount of Bethulia, to the west north west; there is a fine plain on the top of the low hills to the north and east, and a deep valley to the south; a little below the top of this hill, towards the north west corner of it, is a grotto, in which there is a fountain that never fails. Going about a mile to another summit at the south end of this hill, we saw the ruins of a large church, dedicated to faint Pantaleone. We left this to the right, and went along the top of another hill to the east of Tekoa; and descending into a valley to the north west, travelled eastward to a ruined castle called Creightoun, situated on the side of a steep hill, over a valley of that name, which runs north and south; the castle is above half way up the hill, and near it is a fine cistern cut into the rock, after the manner of the vaults of Aceldama. We stayed at this castle, and the Arabs killed a lamb, and boiled it in fowre milk and water, which seemed to be some remains of the antient custom of seething in milk; they made also a soup of rice, and roasted part of the meat in small pieces on wooden spits.

A little beyond this place the valley runs east and west; and on the right hand there is a very large grotto, which the Franks call a Labyrinth, and the Arabs Elmaama (a hiding place A); the high rocks on the side of the valley are almost perpendicular, and the way to the grotto is by a terrace formed in the rock, which, either by art or nature, is very narrow: There are two entrances into it; we went in by the furthest, which leads by a narrow passage into a very large grotto, the rock being supported by great natural pillars; the top of it rises in several parts, like domes; the grotto is perfectly dry, and there are no petrifications or stalactites in it: We then went along a very narrow passage for a considerable way, but did not find the end. There is a tradition, that the people of the country, to the number of thirty thousand, retired into this grotto, to avoid a

<sup>e</sup> 2 Chron. xi. 6.    <sup>f</sup> Amos i. 1.    <sup>g</sup> Exod. xxiii. 19. xxxiv. 26. Deut. xiv. 21.

bad air, which probably might have been the hot winds, that are sometimes very fatal in these countries. This place is so strong, that one would imagine it to be one of the strong holds at Engaddi, to which David with his men fled from Saul, and possibly it may be that very cave in which he cut off Saul's skirt; for David and his men might, with great ease, lie hid there, and not be seen by him <sup>h</sup>. Beyond this cave there is a spring of water that drops from the rocks.

Mountain of  
Bethulia.

We returned about two miles in the same way, and crossing the valley, we went along a plain ground, to the foot of what they call the mountain of the Franks, or of Bethulia, from a village of that name near it, though no such place is mentioned by ancient authors in this part of Palæstine; it seems best to agree with the situation of Bethhacerem, mentioned by Jeremiah as a proper place for a beacon, when the children of Benjamin were to sound the trumpet in Tekoa <sup>i</sup>. There is a tradition, that the knights of Jerusalem, during the holy war, held this place forty years after Jerusalem was taken, which was the reason of its being called the mountain of the Franks; and it is probable, that they might have kept this place some time after they lost Jerusalem, as it was a fortress very strong by nature: But the garrison consisting only of forty men, as they died off the rest must have been obliged to surrender, supposing this tradition is true. It is a single hill, and very high, as represented in the eighth plate A, and the top of it appears like a large mount formed by art. The hill is laid out in terraces, the first rising about ten yards above the foot of the hill, above this the hill is very steep; and on one side there is a gentle ascent made by art, as represented in the view of it; and as the hill was not so steep to the south, they cut a deep fosse on that side, to add a greater strength to it; the foot of the hill was encompassed with a wall. There was a double circular fortification at top, as may be seen in the plan of it at B, the inner wall was defended by one round tower, and three semicircular ones at equal distances, the first being to the east. At the foot of the hill to the north there are great ruins of a church, and other buildings. On a hanging ground to the west of them there is a cistern, and the basin of a square pond, which appears to have had an island in the middle of it, and probably there was some building on it. These improvements were also encompassed with a double wall, and they say, that there are remains of two aqueducts to it, one from the sealed fountain of Solomon, and another from the hills south of that fountain. From the top of this hill I was shewn a plain to the south south east towards the Dead Sea, where they have a tradition, that the garden of balsam trees was situated. From this place we returned to Bethlehem.

Pools and  
aqueduct of  
Solomon.

We spent another day in seeing the pools of Solomon. Descending the hill of Bethlehem to the south, we passed over a narrow valley, which extends but a little way; we ascended the hills; on the sides of which there is an aqueduct, which conveys the water from the sealed fountain to Jerusalem: It here winds round the sides of these hills, and afterwards it is carried through the plain to Jerusalem, on a level with the surface of

<sup>h</sup> 1 Sam. xxiv. 1.

<sup>i</sup> It agrees best with the situation of this city,

on considering what St. Jerom saies on this passage of Jeremiah vi. 1.



the ground. We crossed the aqueduct, and leaving it to the left, went along the road which is made like a terrace, and came to the ruins of a village on the side of the hill, below the aqueduct, which they call the Village of Solomon, and of the sealed fountain, because they have some tradition, that Solomon's house and gardens were there; but it is a very bad situation, and there is no prospect from it, but of the dismal hills on the other side; though in the valley beneath there is a fine spot of ground watered by two springs that rise in it. A little beyond this place we came to the pools of Solomon, as they are commonly called; for there is a tradition, that they were made by him, as well as the aqueduct, which seems to be confirmed by a passage of Josephus, who says, that there were very pleasant gardens abounding with water at Etham, about fifty furlongs, or six miles and a quarter from Jerusalem, to which Solomon used frequently to go<sup>o</sup>. So that the height over it has been thought to be Etam of the scripture, to which Sampson retired after he had burnt the corn of the Philistines<sup>p</sup>; and it is the more probable, as it is said, that Rehoboam built Bethlehem, Etam, and Tekoa, this being in the neighbourhood of both these places; and it is thought that these fountains, waters, and gardens are meant, where it is said, "Solomon made him gardens and orchards, and pools of water<sup>q</sup>;" and that he seems to refer to them when he compares his spouse "to a garden enclosed, to a spring shut up, and a fountain sealed<sup>r</sup>." The Talmudists<sup>s</sup> also mention, that the waters were brought by Solomon to Jerusalem, from the fountain of Etham; so that it is very probable that these are the works of Solomon, as well as the aqueduct, though no express mention is made of it by any author, so as positively to fix it to this place. This aqueduct could be of no service to Jerusalem in time of war, as the enemy would always cut off the communication; which made the cisterns under their houses, and the fountain of Siloe so necessary to them.

The valley below this mountain is terminated at the west end by a high hill; the first part of the ascent to it is very easy, on which there are three pools one above another, as represented in the eighth plate; they lie west north west, and east south east. These pools are partly sunk below the surface of the earth, and partly encompassed with a low wall about seven feet thick on the lower side, and three feet in thickness on the other sides, which has been lately repaired: The highest pool A, is the shallowest, by reason that the round there is nearer a level than below E; a little to the north of it is the stone castle B, and close by that is the road that leads to Hebron. The second pool C is deeper, and seems to have been sunk as low as it could be, without the immense labour of hewing away the rock, which appears at D: The steps E are also cut down in the rock, and it may be concluded, that this basin is a great work, as the head of it is made by eleven tiers of stone, on the outside of which there is a terrace, and below that are eleven tiers more, each of which set out about six inches; I suppose that none of these tiers are less than two feet deep. The third pool F, has a bathing place at G, and there is a water runs into it at H, which, they told

<sup>o</sup> Joseph. Antiq. viii. 7.

<sup>p</sup> Judges xv. 8.

<sup>q</sup> Eccles. ii. 5, 6.

<sup>r</sup> Cantic. iv. 12.

<sup>s</sup> See Relandi Palæstina illustrata, l. 1. c. 46.

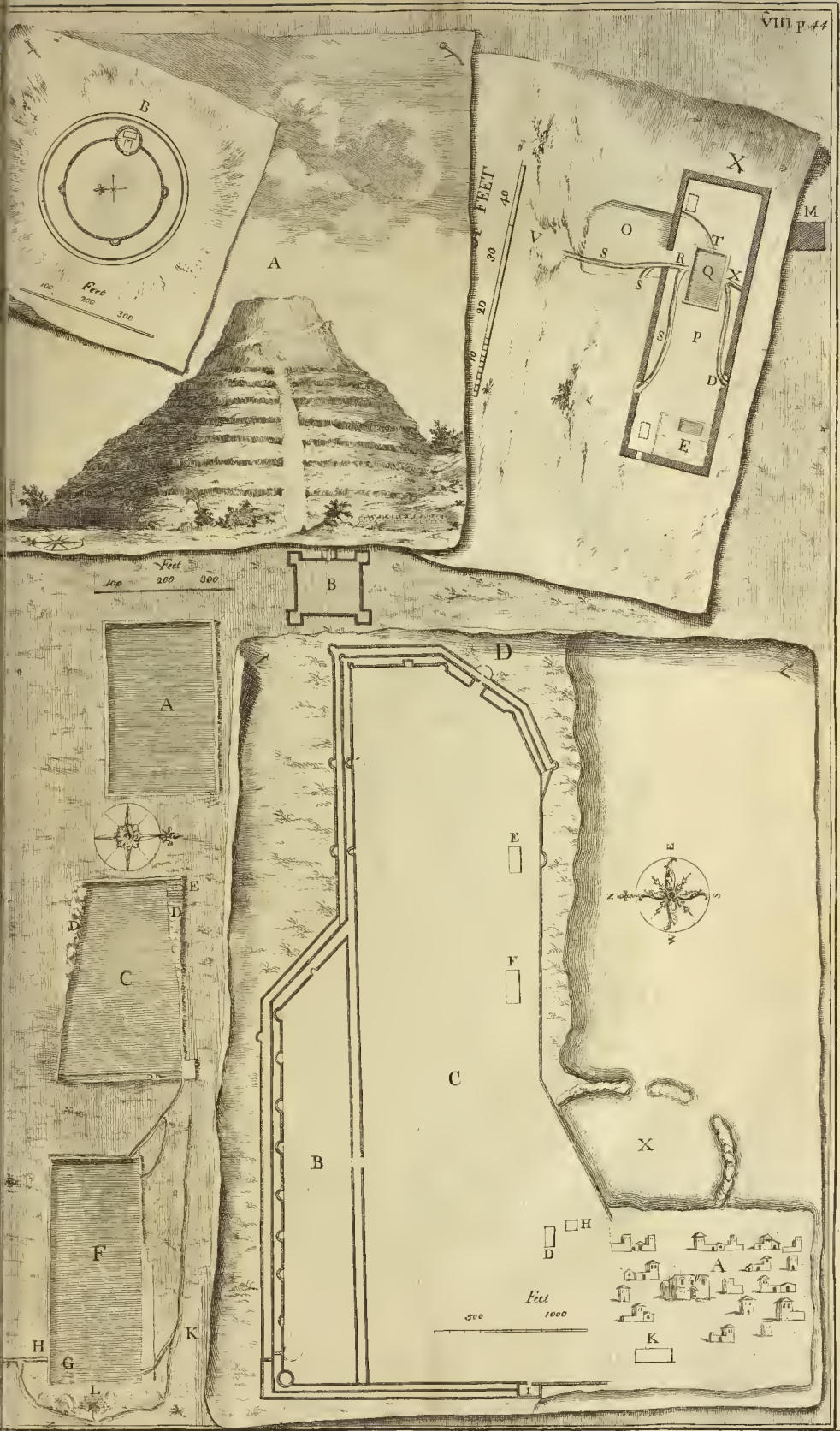
me, comes from Hebron; a little below it there is another stream J, that rises at a fountain called Hatan, in a little valley to the south east, and runs in a covered channel; and, I suppose, can on occasion, be turned into the stream of Hebron, and so into the lowest basin. The stream K, on the other side, they told me, comes from the sealed fountain, and either goes into the lower pool, or continues its course towards the valley. The fall by steps marked L, has a grotto under it, in which there are three outlets, that may be shut or opened at pleasure; the water runs at present through one of them into the great canal below: These pools seem to have been designed to receive all the superfluous water from the neighbouring fountain; and in case any of them should fail, they would serve as reservoirs to supply the aqueduct, which is carried close to the side of them.

Beyond these pools there is so gentle an ascent to the north west for about a quarter of a mile, that it appears like a plain; and, on a level with it to the north, is a vale, which has high hills on each side, and in it is the Greek convent of St. George, about a mile distant to the north. The hill to the west of it is steep in some parts, but is laid out in terraces, which are very broad towards the top. The summit of it commands a very fine view of the pools, Bethlehem, and all the country round; and this seems to be a situation for a house of pleasure, worthy of the taste of Solomon; and it is probable, that there were hanging gardens on the side of the hill; as the enclosed garden might be in the vale to the north west, which is not only bounded by mountains on each side, but is also terminated by a hill to the north west, so as to answer this description exceedingly well.

The sealed fountain.

Towards the north west corner of the hill, opposite to the pools, are the sealed fountains, situated at M, in the same plate; and X is a particular plan of them; they are under ground, and there is no sign of any building on the outside; but there is a hole broken in at the top, and two more which seem to be made by art, and are marked with dots: They might be designed for the conveniency of drawing up the waters, and probably for the use of Solomon himself: The whole is arched over; at V there is a descent almost filled up with earth to the room O; in the apartment P, is the basin Q, into which the three streams S, run at R; a fourth runs into it at T; and all the water goes out by two holes one over another at X; and, as they informed me, divides into three parts; one going to the upper pool, another to the castle, north of it, and a third to Bethlehem and Jerusalem; some of the superfluous water runs out at D; at the end of this room there is a bank of earth E, and a cistern which has water in it that overflows, and possibly there is a spring at the bottom of it.

The aqueduct is built on a foundation of stone; the water runs in round earthen pipes about ten inches diameter, which are cased with two stones hewn out so as to fit them, and they are covered over with rough stones well cemented together; and the whole is sunk into the ground on the side of the hills, that in many places nothing is to be seen of it. I returned on the south side of the vale, and observed, that there were pine trees on the mountains, which on that side abound very much in wood. I crossed the ruined village of Solomon,



POOLS and SEALED FOUNTAIN of SOLOMON A PLAN of ACRE, D. The MOUNT of BETHULLIA, A.



lomon, and returned to Bethlehem. The pilgrims formerly used to go to Hebron, but some Christians having, as they say, killed a Mahometan there, they have not ventured to go since that time, though I have been informed that the Jews visit those parts.

## C H A P. XI.

## Of the fountain of PHILIP, the convent and desert of St. JOHN, and the convent of the HOLY CROSS.

ON the tenth, we set out for the desert of St. John, which is computed to be about six miles north north west from Bethlehem. We went out of the town to the west, and turning northwards came into a vale, which the monks call the valley of Rephaim, and say, that it was here the angel of the Lord smote the army of Sennacherib<sup>a</sup>; but as Josephus<sup>b</sup> gives an account, that he lost part of his army on the first night of the siege of Jerusalem, by a pestilence that was sent among them, it is more probable, that this happened in the valley of Rephaim, which is on the west side of Jerusalem.

On the hills to the west, we saw Botteshal, a village of Greeks, where they have a church dedicated to St. Nicolas; the Christians would have propagated a notion, that no Mahometan could live there, but, some years ago, three or four of the inhabitants became converts to the Mahometan religion, and yet continued in that village. They talk of the red soil of this vale, as if it had some extraordinary virtue in it. After having travelled about two miles, we passed by the fountain of the blessed virgin, to the right, which is so called by the Greeks, because, they say, she drank of it, but the Latins pay no devotion to this place. On the opposite hills, there are such cavities in the side of the rocks, as have given occasion to the people to say, that the marble pillars of the church of Bethlehem were taken from this place; but it seems rather to be a soft stone, that has been worn by the weather; nor are pillars usually hewn out in that manner.

We went a mile further, and turned to the left, into the vale of Eschol, as they call it, because, they say, it is the place, to which the spies came, that were sent by Moses to search out the land; who went to Hebron, and came to the brook of Eschol: At the end of this vale to the right, there is a gentle ascent, which, they say, is the very spot of the vineyard, where they gathered the bunch of grapes. On the left side of the valley, about half a mile further to the west is, what they call, the fountain of St. Philip, where, they say, he baptized the eunuch; and though this way does not seem to be passable for wheel carriages, yet there is a very good road on the other side of the valley; the water falls down the side of the hill about seven feet; the fountain is arched over, and adorned with two Corinthian pilasters, supposed to be the

<sup>a</sup> 2 Kings xix. 35.<sup>b</sup> Joseph. Antiq. x. 1.<sup>c</sup> Numb. xiii. 17.

work of St. Helena, as well as a ruinous church over it, of which there are now very little remains to be seen. The village of St. Philip, as it is called by the Christians, is near this, and is called Elwalgige by the Arabs. On the left is Betur, probably the antient Bethsur; and to the north west is a village called Chabou. We ascended a hill to the north, where I observed three small barrows, which might be thrown up in memory of some extraordinary event; we went a little way on the hill, descended to the west, and turning north, we travelled near a mile to the convent of St. John, belonging to the Latins.

Convent and  
desert of St.  
John.

The convent of St. John is situated on a low hill, among the mountains, and is governed by a guardian; there are about fourteen monks in it; they say the church is built on the spot, where Zachariah's house stood, in which St. John the Baptist was born; the altar of it is finely adorned with reliefs. We went to visit the remarkable places in the desert, which chiefly consists of high hills, that enclose deep and narrow valleys: Our course was southward along the valley, for half a quarter of a mile, to the fountain of the blessed virgin, of which, it is said, she drank during the three months, she stayed here. We then went up the side of a hill at the end of the valley, and having ascended a little way, came to the church, which is said to be on the spot where the country house of Zachariah stood; for the other before mentioned was his house in the town. Here, they say, the blessed virgin lived three months, and the stairs are shewn, on which they have a tradition, that Elizabeth met her; they lead to a grot, which, they say, was their habitation at that time. We then turned to the west, and went along the side of a hill, having a valley to the right, and saw a stone, on which it is said St. John preached. We went about a mile further to the grot of St. John, to which, they say, Elizabeth fled with him, on the cruel decree of Herod to destroy the young children; it is said, she died when he was three years old, and that he continued in this grot, until he was thirty years of age, when he went into the desert near Jordan, to preach and baptize. We went higher up the hill, a little further to the west, and came to a large grotto, which they call the sepulchre of Elizabeth. On the hill, opposite to the grotto of St. John, there is a village, which, if I mistake not, they call the village of St. John, or of the desert; and to the north west, is a village on a high hill, called Zuba, which, some say, was Modin, where the Maccabees were born and interred; but they seem to be mistaken, as that place was in the tribe of Dan.

In this desert there are many caroub trees, which bear a fruit like a bean, but it is flatter, and has small seeds in it; they eat the shell of it, when it is dry, which is very agreeable: It is supposed, that this is the locust on which St. John fed, and not the cassia fistula, which has been shewn for it, and does not grow in this country. There are, however, some, who are of opinion, that the locusts he fed on, were those insects preserved with salt, as, they say, the Arabs eat them in some parts at this time; and confirm their opinion by the Arabic's translation of this passage; tho' there might be a tree of that name.

On the eleventh, we set out to return to Jerusalem, under the conduct of three Arabs, and visited some places which are out of the road. We went a mile to the foot of the hill of the Maccabees, as they call it, which is

to the north west; they have some tradition, but I know not on what foundation, that the Maccabees fled to this hill in time of war, and defended themselves on it. We went up the hill, saw many openings to grottos, and in one part, a cistern and ten arched rooms; we descended to what they call the fountain of Mecca, over which there is a sepulchral cave: We went round the hill of Mecca into the valley which they call the valley of Terbinths, and, they say, it is the vale of Elah, in which David slew Goliath; but as that was between Shochoh and Azekah<sup>d</sup>, much further west, they must be mistaken in placing it here. There is a village called Coloni, on the side of the hill to the west: We then went up the hills to the east, on the side of which, without any manner of foundation, they pretend to shew the place, where Balaam's ass spoke: We descended the hill the same way we came up, and going round another hill, between it and the hill of the Maccabees, we turned eastward into the little valley of Deriafy, so called from a ruined convent over it: At the end of this vale we ascended the hills, and came into a very rough country, and going south east near two miles, we came to the convent of the Holy cross, belonging to the Greeks; they have a fine old church, in which they shew the hole, where, they say, the willow-tree grew, of which the cross was made. Here our Arabs demanded more money of us, but we did not think fit to grant their request, and left both them and their asses; however, they followed us, but we took care not to join them any more, and came home near the tower of Simeon, which is to the north of the old road to Bethlehem; it is said to be the house of that pious man, who took our Saviour up in his arms, and desired to depart in peace out of this world, since his eyes had been blessed with a sight of the salvation of God; but we did not go to it, because we saw some people there with arms; however, I viewed it another day, and found it to have been a strong built tower, tho' now in ruins: I saw an inscription on it, which seemed to be in the Armenian language, and it might have been a convent belonging to the people of that profession, who probably built this tower for their defence against the Arabs.

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 C H A P. XII.

Of the sepulchres of the judges; of RAMATHAIM-ZOPHIM, EMMAUS, and the places between JERUSALEM and JOPPA.

ON the fifteenth, I set out for Emmaus, with two servants, and the monk who usually attends pilgrims. We went out of the gate of Bethlehem, and going to the north almost as far as the hill of Soap-ashes, we then turned to the west, and came into the vale of Croum. We travelled near two miles in this valley, through pleasant fields and gardens, planted with olive, fig, apricot, and almond trees;

<sup>d</sup> 1 Sam. xvii. 1.

it is the pleasantest spot about Jerusalem, and the Jews frequently come out here on the sabbath to divert themselves.

Sepulchres  
of the  
Judges.

We came to a great number of sepulchral grotts, called the Sepulchres of the Judges, probably because they were the burial places of the chief persons of the city; the entrance to them is commonly from a court cut down into the rock, and I imagine, that the principal men of the city had their country houses here: There were probably terraces before the houses, over these courts; for it was the custom to have their bodies deposited under their houses, as Samuel was buried in his own house at Rama. These sepulchres are much like those of the kings already described, and not much inferior to them in beauty, tho' none of them consist of more than two or three rooms; some of the entrances are adorned with pediments and entablatures cut out of the rock. I observed in one, the manner how they worked out the stone in large pieces, like rough pillars, so as to serve for building; I also saw some cisterns cut in the rock. There were three uses for grottos; for they served either for sepulchres, cisterns, or as a retreat for herdsmen, and their cattle in bad weather, and especially in the winter nights: This may account for the great number of grottos all over the Holy Land, in which, at this time, many families live in winter, and drive their cattle into them by night, as a fence both against the weather and wild beasts. At the end of this vale we descended to a lower ground, having on the left the ruins of a castle; we passed by the end of the valley of Lefca to the south; towards the further end of it, on the hills to the east, I saw Lefca. We then ascended between two hills, and when we were on the height, we turned to the north, and passed by a beautiful round hill on the left, on which there is a ruined church, said to be built in memory of Christ's meeting the two disciples there who were going to Emmaus. On the side of the hill, to the south, is a village called Bettifa; we went down this hill, and ascended to the north west towards Ramathaim-Zophim; the road here is like a terrace on the side of a hill, and leads westward to Emmaus; we came to a large open cistern on the right hand, which is cut out of the rock, and has two basins, made in the same manner in the front of it. We ascended the hill to the north, on the brow of which there is a small mount: On the summit of this high hill, was Rama, or Ramathaim-Zophim, the town of Samuel, and the place of his interment; it is now called by the Arabs, Samuele: Geographers con- found this place with Rama or Arimathæa, near Lydda, already described. The mosque, which is over the sepulchre of Samuel, was a church, and they will not permit Christians to go into it. They informed me, that there is no sepulchral grot in the mosque, but only a raised tomb, with a covering of silk on it, in the manner the Mahometans adorn the sepulchres of their saints. The body of Samuel was carried by the emperor Arcadius into Thrace. On the top of the hill, there is an open basin sunk into the rock seven or eight feet deep, which was doubtless made to receive the rain water. On the side of the hill, near the top of it, is the fountain of Samuel, in a small grotto cut out of the rock, which affords plenty of clear water.

Ramathaim-  
Zophim.

Valley of  
Ajalon.

To the north we looked down into a very fine valley, which I conjectured to be about ten miles long from east to west, and five miles broad,



broad, and, according to the tradition, it seems to be the valley of Ajalon, in which the city of Gibeon was situated; and if so, this plain was the territory of the Gibeonites. There are two hills in it, beautifully improved; that to the west has two summits; on the northern one, there is a village called Geb, probably the ancient Gibeon, on which the sun stood still, when Joshua came to the relief of the Gibeonites\*. On the hill to the east, is Beerna-billiah, which may be Becroth of the Gibeonites: We saw Betefer on the hills to the east of the valley, and a place called Bethany to the north.

We returned back again to the road, and went westward towards Emmaus, leaving the village of Bedou to the right, and Bethsurick to the left. Having gone about three miles from Rama, we arrived at Emmaus, which, as I apprehend, they called Coubeby, tho', when I passed through it, in the way to Joppa, they called it Gebeby: Beyond it are high hills, from which one descends to the plain towards the sea: Entering this ruined place, on the left, I saw a large basin, walled round, but there was no water in it: To the right, on a rising ground, are great ruins of the town; they say many of the stones were carried away to build Jerusalem about two hundred years ago. The church was on the spot where the house of Cleophas stood, and where, it is supposed, Christ was known to some of his disciples in breaking of bread; it is a long building, and there is a fine large vase in it of white stone, or marble, which doubtless was a font: The church stands in a large area, encompassed with a wall, and has on the north side of it, a pile of buildings, arched over, and there is one large arch, which seems to have been a gateway in the middle of them. When we had seen every thing, I was desirous of returning, tho' our conductors were for staying, and taking some refreshment; but when they saw the people coming about us, they changed their sentiments, and we mounted our horses; but they laid hold of the monk's bridle, and demanded a caphar. I went on a little before, and turned round to observe what had passed. The monk, in some warmth, got off from his horse, and having treated them a little roughly, they began to use him ill; but a little money being given them, they let us go on, only one of the chief of them (who was always near my horse, and seemed to take care of me) as soon as we were got out of sight of his companions, laid hold on my bridle, felt my pockets in a civil manner, and gave me the title of Consul, supposing that I was a Frank, and probably conjectured, I might have that character; but I ordered them to give him a little money, upon which he left us; and we returned by the same way we came, till we arrived at the place, where Christ met the disciples; when we turned to the left, and went on the top of the hills instead of going down into the valley, and passed by the Sepulchres of the judges: Coming near Jerusalem, we turned to the right, and leaving the pool of Gihon to the left, came to the tower of Simeon, before mentioned; and from that place, into the old road from Bethlehem, and returned to Jerusalem.

There were some very remarkable places to the north-west and north-east of Jerusalem, the situation of which is not very well known; as

\* Joshua x. 12.

Shilo, where the ark and tabernacle were placed, until they were taken by the Philistines: Some have thought this to have been at Rama of Samuel, because it is described as being on a very high hill: Shilo and Salem, have been thought to be the same place: It is probable that Shilo was between Jerufalem and Sichem, about ten miles from the latter. Bethel was on the right of the road leading to Sichem, and is remarkable for Jacob's vision, and on account of Jeroboam's setting up a golden calf there as the object of worship.

On the twenty-second of April I went the last time into the church of the Holy Sepulchre, being the third of May, new style; it was the festival of the Invention of the Holy Cross, on which account there were several devotions and processions in the church. In the afternoon the guardian gave me a letter for Nazareth; and a certificate was delivered to me, signed and sealed with the great seal of the convent, that I had visited all the holy places. I left the convent, and went with a servant out of the Damascus gate, where the shiek Arab, with whom they had agreed, and his servant took me under their protection: We mounted on horseback, and passing by the Sepulchres of the judges, we turned on the left hand out of the road that leads to Emmaus, and having travelled about two miles we crossed the end of the valley of Lefca, and saw a ruin on the left hand. We ascended the hill, and went through Bathfurik before mentioned, having Bedou on the right; and coming again into the road to Emmaus, we passed through that town; going on, we had on the left Der-kaleb, and soon after Papuray on a high pointed hill beautifully improved with terraces; about a mile further, I saw Romani to the right, on a hill, and west of it Bethienan, and at a distance Der-obfir. From the top of the hills we had an easy descent for about three miles, when we came into a rich country, full of little hills: I saw on the left, at a great distance, Betamasy, and passed by a ruined church on the right, at a village called Keresy. Further on to the left I saw Feal, then Keriassy-emal and Ladroun; I before supposed the latter to be the village of the good thief. The Arab shewed me his tents at a distance on the left, and we passed through a village, where the people were his friends; and as we approached Rama, I took notice of a large pool, and several cisterns, and ruins about the fields, where the old city stood, especially on a high ground to the north. We arrived at the Latin convent in Rama about an hour after it was dark.

On the twenty-third we set out for Lydda, a league distant from Rama; I observed the plain was more sandy than it is to the east; about half way I saw a well, and near it a small building, designed for the convenience of travellers; it being usual in these countries to have such places [which they call Mocotts] near their fountains and wells, for passengers to repose in, and shelter themselves from the heat of the sun. Entering the town of Lydda, I saw a company of Mahometan women, who had been at a grave, making their lamentations; they held the end of their handkerchiefs in their hands, and turning them round, canted in a sort of dialogue; which they do likewise at their graves, much in the same way as the Irish women do on the like occasion. I saw the church of saint George, and then went on westward towards Joppa, and joined a caravan that was going that way: We went through a fine plain,

plain, bounded by hills to the north, which probably are those of Saron; at some distance we had a place called Serphon to the left, and on the right Sapphira. We went near Bedifa on the right, situated on a rising ground, planted with olive trees. After having travelled about two miles further, we came to Boubeeri, a village built almost under ground, which probably has its name from a large well, which I saw there. We passed by Gazou on a hill to the right, where, they told me, there was a ruined church: Further on, I saw Seliman on the hills at some distance to the right, and arrived at the Latin convent at Joppa, where I was obliged to wait some time before I embarked for Acre.

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### CHAPTER XIII.

#### Of ACRE, and some places near it.

ON the second of May, we went aboard one of the large open boats, that are commonly used on this coast; they generally belong to Greek masters, who have a protection from the convent for twelve mariners, and cannot be taken by the Maltese within eighty leagues of the Holy Land; but, notwithstanding this, if the Maltese find any Mahometan passengers, they make them slaves, though they cross themselves, and profess to be Christians; but they are easily discovered, as they are circumcised; and the Maltese rovers take away every thing that is valuable both from Turks and Christians: We sailed along by the shoar, and the next morning were not above five leagues distant from Joppa. We saw a mosque on the high cliffs near the sea, and soon after a ruined fortification on the shoar, which seemed to have a deep fosse cut on three sides of it; it is said to have been held by the Venetians. Apollonia, mentioned between Joppa and Cæsarea, might be about this place. It is probable the half tribe of Manasséh began here, which extended beyond Cæsarea, and the river, which passed by Antipatris, might be the bounds of it to the south; for Antipatris was an inland city in this part, nineteen miles from Joppa<sup>f</sup>. St. Paul was brought to that place in his way from Jerusalem to Cæsarea<sup>g</sup>. At some distance the country is hilly, and covered with trees, as mentioned by Strabo<sup>h</sup>. I saw a great quantity of wood lying on the sea shoar, to be embarked for Ægypt. We made little way all day, cast anchor at night, and the next day, in the afternoon, came up with Cæsarea, and anchored near it. We happened to spy a sail, on which a Janizary on board, who was apprehensive that it might be a Maltese rover, resolved to go ashore, and put on the worst clothes he could get, lest he should be stripped by the Arabs: On this, a pannic seized all the other Turks, who followed his example, except twelve, who are allowed to work the vessel; they gave their money to an European, were put ashore in a small boat, and returned to the bark the next morning. We passed by castle Pellegrino, and arrived, in the afternoon, at Acre, where I carried my letters

<sup>f</sup> Joseph. Antiq. Jud.

<sup>g</sup> Acts xxiii. 31.

<sup>h</sup> Strabo xvi. 758.

Acre.

to the consul, who received me with the usual civility, which the English, who are settled in the Levant, shew to travellers. Acre is in the tribe of Affer, situated at the north west entrance of a bay, which is generally computed to be about three leagues over, and two leagues deep, though it does not seem to be so much. It stands in a very large and fertile plain, bounded on the north, at about twelve miles distance, by the mountains antiently called Antilibanon; and to the east, by the fine and fruitful hills of Galilee, about ten miles from this city, which seem to have separated the tribes of Zabulon and Nephthali from the tribe of Affer, which was never entirely possessed by the Israelites. The antient name of this city was Ake, or, as it is called in scripture, Accho<sup>i</sup>; it was one of the places, out of which Affer did not drive the antient inhabitants, and seems always to have retained this name among the natives of the country, for the Arabs call it Akka at this time. The Greeks gave it the name of Ptolemis<sup>k</sup>, from one of the Ptolemies, kings of Ægypt. And when it was in the possession of the knights of St. John of Jerusalem, it was called St. John Dacrè.

As this port must always have been of great importance in time of war, the town has, consequently, undergone great changes. In six hundred thirty six, it was taken by the Saracens: In eleven hundred and four, the Christians became masters of it under Baldwin, the first king of Jerusalem, by the assistance of the Genoese galleys. In eleven hundred eighty seven, Saladin, sultan of Ægypt, got possession of it; and in eleven hundred ninety one, Philip, king of France, and Richard, king of England, retook it; but in twelve hundred ninety one, the Saracens assaulted and destroyed the city, that is to say, the fortifications, which they afterwards repaired: It was taken from them by the Turks in one thousand five hundred and seventeen.

On examining well the remains of this place, I considered it in three parts, according to the plan in the eighth plate; that is the old city A; the new city B; and the quarter where the knights and other religious orders had their convent C. The present town seems to be on the spot of the old city, being at the south west corner, and is washed by the sea on the south and west sides; it has a small bay X to the east, which seems to have been the antient port, but is now almost filled up; there are great remains of this old port, within which, small ships come to anchor in the summer, and take in their lading. There was, without doubt, a strong wall on the north side of the old town, to defend it on the side of the land, of which there are now no remains. The present town is near a mile in circumference, and has no walls; for the Arabs will not permit them to build any, as they would, by that means, lose the power they now have over the city, and might be shut out of it. To the north and north east of this city and of the port, was the quarter of the knights, and the religious orders, extending about three quarters of a mile from east to west, and might be half a quarter of a mile broad. At the west end of it, there are ruins of a great building at D, which, they say, was the palace of the grand master of the knights of saint John, who retired to this place, after they lost Jerusalem; it was re-

<sup>i</sup> Judges i. 31.<sup>k</sup> 1 Maccabees v. 15.

paired and inhabited by the great Feckerdine, prince of the Drufes. At the end of this building, are the remains of what seem to have been a very grand saloon, and a smaller room of the same architecture at the end of that. To the south there was a noble well-built chapel H, the walls of which are almost entire. Towards the east end of the town was the house of the knights E, and a strong built church adjoining to it, said to be dedicated to St. John; what remains of it is a low massive building; and it is probable, that there was a grand church over it; in the vault of this building there is a relief of the head of St. John in a charger. Between this and the palace of the grand master, there was a very large and magnificent nunnery, F: Some of the lofty walls of the convent are standing, and the church is almost entire. When the city was taken by the Mahometans, it is said, the abbess and nuns, like those of Scotland, cut off their noses to secure their chastity, and were inhumanely murdered by the soldiers. North of this quarter there is a fossée; and north of that was what I call the new quarter of the city B; but it did not extend so far to the east. To the north and east of this, and to the east of the quarter of the knights, are remains of a beautiful modern fortification, which was carried on to the south, though it was not so strong in that part: As it was a modern fortification, it must consequently have been built by the Saracens, or Arabs, to defend themselves against the invasion of the Turks; there is a double rampart and fossée, lined with stone; the inner rampart was defended with semicircular bastions. At the east end, within these fortifications, there is a well, called the fountain of Mary. I have great reason to think, that the river Belus was brought along through the fossée, because it is mentioned in the account of the siege, that a certain body of men attacked the city, from the bridge over the Belus to the bishop's palace; and, if it was so, the city, by this means, was made an island. I examined the ground and discovered what I supposed to be the remains of the old channel, and actually saw the ruins of a small bridge over it, near the town, and of a larger, further on. When I was on this enquiry, I went to the place where the Belus empties itself into the sea, and going along by the river, on a causeway, came to a mill, where there is a bridge over the river, about a mile from the town. As the Belus must have been a great conveniency in supplying the town with water, in case it ran through the fossée; so there is no doubt but that the enemy would turn the river, as they probably did, to the very place where it now falls into the sea.

There is nothing of antiquity in the old city, except some remains of the very magnificent and lofty cathedral church of St. Andrew K, which had a portico round it, and appears to have been a fine Gothic building. The bishop's palace was, probably, near it. At a little distance, to the north west, are remains of a very strong building, called the Iron castle I, from which there seems to have been three walls by the sea side, and several other buildings, as appears from many parts of the rock, which seem to have been cut out in order to lay foundations.

The Greeks have a bishop here, and a very good old church and convent. The Latin fathers of the Holy Sepulchre have apartments, and a chapel in a Kane, which serves as a convent; and all the Europeans

live in the Kane, except the English consul. The Maronites and Armenians have each of them a church. The trade here, for the most part, consists in an export of corn for Europe, and of cotton for Ægypt, and other places; many especially on this coast. The merchants frequently carry on this trade by advancing money to the Arabs before-hand, and taking the produce of their land at very reasonable rates, which gives the European merchants a great interest in the country.

As Acre is so remarkable in history, I took some pains in examining the ground and country about it. Half a mile east of the city, is a small hill, improved by art; it is about half a mile in length, and a quarter of a mile broad, and is very steep every way, except to the south west: This was probably the camp of the besiegers, as it was a fine situation for that purpose; and the Pasha pitches his tent on this hill when he goes the yearly circuits to receive his tribute. To the north of this, there is an irregular rising ground, where there are great ruins of vaults, some of which seem to have been reservoirs of water; and probably this might be a place where they deposited some of the less valuable baggage of the army. To the north west of this place, and a mile to the north of the city, there is another fine situation for a camp, being a rising ground: On the highest part of it are the ruins of a very strong square tower, and near it, is a mosque, a tower, and other great buildings; the place is called Abouotidy, from a Sheik who was buried there. Half way between this place and Acre, there is a fine well, which always abounds in water, and it is probable there might be some private canal from it to the city. One day I went about eight miles to the north east: At the distance of five miles from the town, we came to a rivulet, and travelled by the side of it in a narrow valley, between high hills; at the end of which, we came to a castle on a hill: At the bottom of it, there is a large building of hewn stone; this place is called by Europeans, The Enchanted castle. The castle of Indi, and the Strong mountain, or mount Feret, are mentioned as fortresses belonging to the knights near Acre<sup>1</sup>; and it is probable this may be one of them; I should rather take it to be mount Feret, and Indi might be at a village called Calour-Hansan, through which we passed in our return; it is on a rising ground, where I saw the ancient pillar of hewn stone, represented at X, in the ninth plate; but it is certain, that the distances mentioned do not agree, which, I find, are not to be depended on, in the authors who write of the holy war.

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#### C H A P. XIV.

##### Of the rivers BELUS and KISHON; of mount CARMEL, and CAIPHA.

**I** SET out from Acre, in order to go to mount Carmel and Casarea, to the south. I had with me two Christians, dressed like Turks, and well armed: We went round the bay, passing the mouth of the river Belus, where it is shallow. This river rises out of a lake, computed

<sup>1</sup> Adrichomii Theatrum Terræ Sanctæ.

computed to be about six miles distant towards the south east, and is called by the antients, Palus Cendovia. Some authors speak of the sepulchre of Memnon near it, which I have had occasion to mention before <sup>m</sup>. There are antient writers who derive the name of Ake, given to the city, from a story relating to Hercules, that he was sent to seek for some herb on a river to heal his wounds, and found the Colocasia on the river Belus, which effected the cure <sup>n</sup>. It is said, that the first glass was made of the sand of this river, probably by some accidental melting of it in the fire. Pliny accounts for the vertue of this sand, in a very extravagant manner <sup>o</sup>: But Strabo mentions the sand between Ptolemais and Tyre, as proper for making glass <sup>p</sup>; and speaks of an opinion, that it could be melted only at Sidon, which was probably owing to some particular art they had there. The river Belus, according to some geographers <sup>q</sup>, seems to be the torrent of Iphthahel, spoken of by St. Jerom, in explaining a passage of Joshua <sup>r</sup>, where a valley of that name is mentioned, which may be this of Acre; it is said, [but it must be understood only in some parts,] to be the bounds of Zabulon, which extended to the sea of Tiberias, and was divided from the tribe of Issachar on the south, by the river Kishon.

We went on round the bay, and, towards the south east corner, forded the river Kishon, which is a larger river than the Belus; and they <sup>Kishon</sup> told me, that it rises to the south of mount Tabor; but I suppose, that the sources of it are in the hills to the east of the plain of Edraelon. Being enlarged by several small streams, it passes between Mount Carmel, and the hills to the north, and then falls into the sea at this place. Here some make the tribe Issachar to begin, and to extend near as far as Cæsarea, to the half tribe of Manasseh; if so, it took in all Mount Carmel, and part of the plain of Edraelon, extending eastward to the river Jordan; but as the tribe of Asser is said to have bordered on the half tribe of Manasseh, others think, that Issachar was on the east of Mount Carmel, and did <sup>Mount Carmel</sup> not extend to the sea. We came near the foot of Mount Carmel, and then turned to the west: This mountain extends from the sea, as far as the plain of Edraelon eastward, and from this bay to Cæsarea southward. They have a tradition, that the part of the mountain, over this corner of the bay, was the spot famous for the sacrifice of Elijah, by fire from heaven, after the priests of Baal had, to no purpose, invoked their God, and cut themselves from morning to evening, on which Elijah caused them to be slain at the river Kishon <sup>s</sup>. They say, this is the pleasantest part of the mountain, being beautified with many sorts of fruit trees; but I could not go to it, as it was at that time much infested by the Arabs.

We went on to Caipha, which is on the south side of the bay, opposite to Acre. I take it to be Calamon, which, in the Jerusalem Itinerary, is placed twelve miles from Ptolemais; Sicaminos is there mentioned, as three miles further in the way to Jerusalem; and Ptolemy puts it in the same degree of latitude as Mount Carmel: It might have been

<sup>m</sup> See Vol. I. pag. 104. note f.

<sup>n</sup> Akeia (Ἄκεια) in Greek signifies cures.

<sup>o</sup> Plin. Nat. Hist. lib. xxxvi. c. 65.

<sup>p</sup> Strabo xvi. 758.

<sup>q</sup> Adrichomius.

<sup>r</sup> Jos. xix. 14, 27.

<sup>s</sup> 1 Kings xviii. 19.

on the rising ground, at that point of land, which makes the southern entrance of the bay. Caipha is said also to have had the name of Porphureon, as it is conjectured, from the purple fish found on this coast, with which they made the Tyrian dye; and to have been called Hephah, or rather Kepha, from the rocky ground it is situated on; out of which many sepulchres are cut, mostly like single coffins, but not separated from the rock, and very much in the Jewish taste; it is not improbable, that this place was inhabited by Jews. It was a bishopric, and there is a well-built old church entire, which might have been the cathedral. There are also ruins of a large building, that seems to have been the castle; and they have built two forts, as a defence against the corsairs; for this, in reality, is the port of Acre, where ships lie at anchor; it being a bad shoar on the other side, where they cannot remain with safety, by reason of the shallowness of the water.

Convents of  
Mount Carmel.

I delivered a letter here to the Aga, who ordered two of his men to accompany me: Opposite to this place, we went up Mount Carmel, to the Latin convent of the Carmelites, inhabited only by two or three monks; great part of the convent, and particularly the church and refectory, are grotts cut out of the rock, this place having been made a monastery not long ago; for when the large convent was destroyed, which I shall have occasion to mention hereafter, they lived as hermits in the grottos, and used to meet and confer in a grot towards the foot of the hill, which is one of the finest I ever saw; it is like a grand saloon, and is about forty feet long, twenty wide, and fifteen high; it is cut out of the rock, and is now converted into a mosque. Over this convent are the ruins of the old monastery, where probably the order of Carmelites was instituted; it might, at first, be inhabited by the Greek caloyers of the order of faint Elias, who had possession of these parts, before the Latins were established here. Near it is a chapel in a grot, where, they say, Elias sometimes lived, which is resorted to with great devotion, even by the Turks, as well as by the Christians and Jews, on the festival of that saint. We stayed all night in the Latin convent, from which there is a very fine prospect.

The next morning we descended the hill; and turning to the west side of it, went a little way to the south, and then to the east, into a narrow valley, about a mile long, between the mountains, and came to the grotto, where, they say, Elias usually lived; near it is his fountain, cut out of the rock. Here are the ruins of a convent, which, they say, was built by Brocardus, the second general of the Latin Carmelites, who has wrote an account of the Holy Land. Over this, on the top of the hill, is a spot of ground which they call Elias's garden, because they find many stones there, resembling pears, olives, and, as they imagine, water melons; the last, when broke, appear to be hollow, and the inside beautifully crystalized. One part of this spot they call the Garden-wall, which looks like an old foundation; it is about eight feet wide, and near a quarter of a mile long, and seems to have been a trench filled with loose stones. I could not learn what this really was, but conjecture, that it was a long basin dug to receive the rain water, either to feed the fountain below, or to be conveyed some way or other to the convent, which is at a distance from the fountain; for I saw several basins  
about



about the convent, cut out of the rock, and full of water. They might fill up this place with stones, that it might remain undiscovered, and not be destroyed by the Arabs: Among these stones especially, there are a great number that have a crystalization in them.

## C H A P. XV.

Of castle PELLEGRINO, TORTURA, and CÆSAREA by the sea side.

WE went on to castle Pellegrino, which is the name given it by <sup>Castle Pelle-</sup> the Franks; but the natives call it Athlete, which probably was <sup>grino.</sup> the name the Greeks gave it, on account of its strength. It is situated on a small rocky promontory, that extends about a quarter of a mile into the sea, and is near half a quarter of a mile broad, having a small bay to the south. This place was formerly called Petra incisa; I suppose in the middle ages, and probably from its situation on a rock, and having a fosse cut on the east side of it, so as to make it an island, as it probably was, before the fosse was filled up with sand. There seems to have been a town to the east and south east of the promontory, as appears from the walls, which are almost entire, and are built of large hewn stone rusticated. The town was about a quarter of a mile broad from east to west, and half a mile long from north to south; the sea being to the north, and the castle and sea to the west; there are no walls on those sides, except the buildings of the castle. The bay is now choaked up with sand, which is risen almost as high as the city walls, inasmuch that there are very few signs of any ruins to be seen. The castle itself is very magnificent, and is encompassed with two walls fifteen feet thick: The inner wall, on the east side, cannot be less than forty feet high; and within it there appear to have been some very grand apartments; the offices of the fortress seem to have been at the west end, where I saw an oven eighteen feet in diameter. In the castle there are remains of a fine lofty church of ten sides, built in a light Gothic taste; three chapels are built to the three eastern sides, each of which consists of five sides, excepting the opening to the church: In these, it is probable, the three chief altars stood. The castle seems to have been built by the Greek emperors, as a place for arms, at the time when they were apprehensive of the invasions of the Saracens; and probably was in the possession of the Christians, when they regained Palæstine. The whole is so magnificent, and so finely built, that it may be reckoned as one of the things that are best worth seeing in these parts. I stayed here all night, and was entertained by the shiek, to whom I had a letter from the consul, but was obliged to pay a caphar, of about half a guinea.

The next morning we set out very early, with some persons whom the shiek ordered to go with us, and travelled, as they computed, about ten miles south to Tortura, a small village, with a port to the south, for large <sup>Tortura.</sup> boats, which are sometimes forced to put in there by stress of weather,

when passengers are obliged to pay a caphar of a sequin, or nine shillings a head. This seems to be the ancient Dora, mentioned by faint Jerom, as nine miles from Cæsarea'. The present village is to the east side of the bay; to the north of the port, there is a small promontory, on which there is a ruined castle; here probably was the old town, as it is mentioned to have been a peninsula. Being recommended to the sheik of this place, I received very great civilities from him, and he pressed us much to dine with him in our return.

We went on towards Cæsarea, and came to a river called Coradgè; probably the Kerseos of Ptolemy, which he places four miles south of Dora. We afterwards passed the river Zirka, about three miles north of Cæsarea; this, I suppose, is the river Crocodilon, of Pliny<sup>v</sup>, which he mentions with a city of the same name, spoken of also by Strabo<sup>x</sup>, as a place that was then destroyed<sup>y</sup>. When I returned to Acre, I happened to ask, if there was any tradition of such a city towards Cæsarea; and they told me, that there were crocodiles in the river Zirka, which I should not have believed, if it had not been confirmed by very good authorities, and that some of them had been brought to Acre; which I found attested by all the Europeans there; and I find since, that it is mentioned by an historian of those parts, that there were crocodiles in the river Cæsarea of Palæstine<sup>z</sup>: They say, the crocodiles are small, not exceeding five or six feet in length, but however, that they have taken some young cattle that were standing in the river; so that it is probable, a colony from some city in Ægypt, that worshipped the crocodiles, came and settled here, and brought their deities along with them. I observed to the south of this river, a high ground, which might be the site of the antient city.

Cæsarea.

We came to Cæsarea, mentioned by the antients, as sixty-two miles distant from Jerusalem, thirty from Joppa, and thirty-six from Acre; it was antiently called the tower of Strato, as it is said, from a Greek, who was founder of it. A city was afterwards built here by Herod, and called Cæsarea, in honour of Augustus, and it was named Cæsarea of Palæstine, to distinguish it from Cæsarea Philippi, or Cæsarea Paneadis, which was at the rise of the river Jordan; it was made a Roman colony by Vespasian, and called the Flavian colony, from his family<sup>a</sup>. The antient city extended further to the north than the present walls; for I saw a wall on the shoar, which I observed to run about half a mile to the north, near to some aqueducts. A plan of Cæsarea may be seen in the fifth plate, at B.

Josephus<sup>b</sup> particularly describes the extraordinary port made by Herod, which seems to have been at b; the entrance of it was to the north, probably near the head of land, mark'd c, which seems to

<sup>\*</sup> See Reland's Palæstine, under DORA.

<sup>v</sup> Hinc redeundum est ad oram, atque Phœnicen. Fuit oppidum Crocodilon, est \* flumen: memoria urbium, Doron, Sycaminon. Plin. Nat. v. 17.

<sup>x</sup> Strabo xvi. 758.

<sup>y</sup> Johannis de Vitriaco Historia Hierosolymitana, c. 86. Crocodili habitant in flumine Cæ-

<sup>z</sup> Lege, & flumen.

fareæ Palæstine; as quoted in Reland's Palæstine, lib. iii. under CÆSAREA. Breidenbac also mentions crocodiles in a lake to the east of Cæsarea.

<sup>a</sup> See Reland's Palæstine, ibid.

<sup>b</sup> On a medal of Marcus Aurelius, it is called COL. PRIMA FL. AVG. CÆSAREA.

<sup>c</sup> Josephi Antiq. Jud. l. xv. c. 13. & De bello Jud. i. 21.

be a work of later date: A mole is mentioned, as carried out two hundred feet into the sea, which may be at the land d. It is probable that the round tower, called Drufus, in honour of Augustus's grandson, was at the end of it, where there are now some small ruins e. I observed flat rocks about this port, on which, it is probable, some works were raised, to shelter the ships from the westerly winds. Cæsar's temple, and the colossal statues of Augustus and Rome, are mentioned as on a hill, towards the middle of the port. There are three rising grounds at the bottom of the port; that in the middle f, might be the site of the temple; that to the north g, might be the forum; and the hill to the south h, the theatre; behind which, to the south of the port, he says, was the amphitheatre; and I suppose, the rising ground i, was made by the ruins of it, which, in the situation, answers very nearly to his description, that it commanded a fine view of the sea. The aqueducts mentioned to the north, which might bring water from the river, run north and south: The lower aqueduct, which is to the east of the other, is carried along on a wall without arches, and of no great height; it is thirteen feet thick, and seems to have conveyed a great body of water in an arched channel, which is five feet six inches wide. This aqueduct, as well as the other, is almost buried in the sand. The other aqueduct, forty yards nearer the sea is built on arches, as represented at C; the side of it next the sea, is a rusticated work; but the east side is plastered with a very strong cement, probably to prevent any damage from the sands that might be drove against it. The walls of the town, which are now remaining, are said to have been built by Lewis the ninth of France, in the time of the holy war; they are of small hewn stone, and about a mile in circumference, defended by a broad fosse: From the south west corner of them is the point of land c, before mentioned, where there are ruins of a very strong castle, which seems to have been built at the same time as the walls, and is full of fragments of very fine marble pillars, some of which are of granite, cippolino, and a beautiful grey alabaster; they shew a large stone of granite near it, which they call Hajar Murnoque, and tell some stories of it. To the north of this there seems to have been a small port k, perhaps of the middle ages. Within the walls of the city there are great ruins of arched houses, which probably were built during the time of the holy war; but the ground is so much overgrown with briars and thistles, that it was impossible to go to any part, where there was not a beaten path; it is a remarkable resort for wild boars, which abound also in the neighbouring plain; and when the Mahometans kill them, they leave their carcases on the spot, as it would defile them only to touch them. There are only two or three poor families that live here, and are in perpetual fear of the Arabs, against whom their poverty is their best security. There is no other remarkable ruin within the walls, except a large church, which probably was the cathedral of the archbishop, who had twenty bishops under him: It is a strong building, and appears to have been destroyed by war, as well as the castle. By what I could conjecture, it seems to have been built in the style of the Syrian churches, with three naves, which ended to the east in semicircles, where they had their principal altars. The rising ground i, to the south, where I suppose the amphitheatre was built, seems

seems to have been the site of a castle in later ages, and to have had a square tower at each corner, and a fossée on three sides of it. This city is remarkable in sacred writ upon several accounts; Cornelius<sup>c</sup> the centurion lived here, who was admonished by an angel to send for saint Peter to Joppa, when the apostle had that remarkable vision, by which he was directed to preach the gospel to the Gentiles: They have a tradition, that Cornelius was the first bishop of this city. Philip the evangelist lived here with his four sisters, who were prophetesses<sup>d</sup>: Saint Paul was kept in this city in Herod's palace, and pleaded before king Agrippa and Felix, from whose judgment he appealed to Rome<sup>e</sup>; and on his departure from this place to Jerusalem, Agabus prophesied of his future sufferings, by binding himself with Paul's girdle, and declaring, that the person who owned it, should be bound in like manner<sup>f</sup>: And as this harbour was then become the great port of Palæstine, we find the apostles embarking and landing at it<sup>g</sup>.

We set out on our return from this place, taking some refreshment when we came to the river, and went about half a mile to the east of Tortura, not designing to stop there; but when we were opposite to that place, the shiek sent out his people to call after us, and we found that we must go and dine with him, for if we had not, he would have taken it as a very great affront, especially as he had prepared a dinner for us, which chiefly consisted of pilaw, with some small pieces of boiled and roast mutton in it; and being entertained with coffee, we went on to castle Pellegrino; the next day we dined at the Latin convent on Mount Carmel, and the wind being fair, I took a boat, and crossed over the bay to Acre.

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## C H A P. XVI.

### OF SEPHOR, NAZARETH, MOUNT TABOR, and the plain of ESDRAELON.

**I** SET out from Acre, in order to go to Nazareth, on the eighth of May, in the afternoon; having two Christians, natives of Nazareth, to guard me, as I had in the journey to Cæsarea. We went eastward through the plain of Acre, and to the south of a small round hill, which lies north of the further end of the bay; the ascent is steep, and there is a well at the foot of it. Bethedem might be situated here, which is mentioned by St. Jerom among the places of Palæstine, as eight miles to the east of Acre, though it is not so far from that city. To the east of the bay is a low round hill, called Dhok: I saw some walls on it, within which, they told me, they kept their oxen in the ploughing season. Misheal<sup>h</sup>, or Mashal<sup>i</sup>, of the Levites, is mentioned in scripture to be in the tribe of Asher, and in the neighbourhood of Carmel; it is

<sup>c</sup> Acts x. 24.

<sup>d</sup> Acts xxi. 8.

<sup>e</sup> Acts xxvi.

<sup>f</sup> Acts xxi. 10.

<sup>g</sup> Acts ix. 30. xviii. 22.

<sup>h</sup> Joshua xix. 26.

<sup>i</sup> 1 Chron. vi. 74.

likewise spoken of by faint Jerom, as near that mountain and the sea, and possibly it might be on this hill. The plain towards the east is called the country of Saphet, being a jurisdiction under a city of the same name; it is an exceeding rich plain, but almost impassable after rain, nor is it easy to ride through it in dry weather, except in the high road, on account of the clefts which are made in the earth by the heats. There are a great number of wild boars here. I observed, that the plain was well cultivated with corn and cotton; they sow the latter in the beginning of May, and turn up the ground so lightly, that I saw the stalks of the last year's cotton remaining; for here the cotton is annual; whereas in upper Ægypt and in America, they cultivate the perennial cotton, which I saw in blossom about Esne in upper Ægypt, at the beginning of February, but here it is not ripe till September; so that it must be a plant that thrives in a dry season. We came to a well at the foot of a hill, on which there is a village called Perè; the oxen raise the water by a bucket and rope, without a wheel, and so by driving them from the well, the bucket is drawn up; the women carry the water in earthen jars up the hill to water the plantations of tobacco. They told me, there was a village called Damora, to the north; and beyond it is Swamor and Berroe; and west of it a mountain called Talkizon; we went up the hill by Perè; beyond it is Ethphahani; we then descended into a valley, which joins the great plain to the south west, and soon ascended another hill; and having travelled about two miles, we came to the village of Abylene. Tho' there were several places of the same name, yet I do not find any in this country that was so antiently called. Here one of the great sheiks resides, who would have prepared a collation for us, and asked us to stay all night, but we only took coffee, and he sent a man with us. I observed many cisterns on the hill; and we descended into the pleasant narrow vale of Abylene, having low hills on each side covered with trees, chiefly the Caroubi; and a sort of oak with large whitish leaves, but I am doubtful whether it was ever-green or not; and some other trees not known in Europe.

Having travelled about three miles, we came into the fine plain or valley of Zabulon, called Zaal-Hatour: I suppose about Perè we entered into the tribe of Zabulon, which was bounded by the river Kishon to the south, by the sea of Tiberias to the east, and on the north by a line from the north end of that lake to the tribe of Asher; and probably it extended to the east end of the bay of Acre, as it is mentioned to be at the haven of the sea, and as an harbour of ships<sup>k</sup>; and the tribe of Asher might, notwithstanding, be both to the north and south of this bay; the hills east of the plains of Acre and Tyre, seem to have been the bounds between Zabulon and Asher. Both this tribe, and Asher, and all that country west of the sea of Tiberias, and of the river Jordan, which is to the north of Carmel, is thought to have been Galilee. This plain, I conjecture, is about three miles broad and ten long, extending to the plain of Esdraelon, being a fine fruitful spot, and all covered with corn: We passed to the left of a beautiful hill, which had a village on it called Bedoui; possibly the town of Zabulon might be situated on this

<sup>k</sup> Genesis xlix. 13.

hill, being spoken of as a strong place<sup>i</sup>; or it might be on the hill, which I shall mention, to the south. At the foot of the hill, is what the monks call the well of Zabulon; the water is drawn by boys in leathern buckets, and carried in jars up the hill on women's heads. On the east side of the plain, is the village Romani, probably so called from the pomegranates that may grow there<sup>m</sup>; and on the other side of the vale is Gana or Kana, which I shall have occasion to mention; and Der Hanan is to the north west, at some distance among the hills. They say it is now only a castle; but from the name, it seems to have been formerly dedicated to saint John. When we were towards the east side of the plain, the man sent by the sheik of Abylene, said, he saw two horsemen to the south, under a hill, which stretches southwards in the plain; he rode towards the place, but could see no body, on which he returned; soon after they said, they saw about ten men riding swiftly towards us, and as many coming full speed down the hill; my servant said the same, tho' I did not see them, which possibly might be owing to the height of the standing corn, for the corn was not then cut: A pannick seized us all, not without reason, if they were so numerous, and we rode as fast as possibly we could, until we got to the foot of the hill that leads up to Sefhoury.

We ascended the high hill, on which the antient city of Sefhor or Sefhoris stood, the strongest of all this country; it was made the capital of Galilee; an honour which before was enjoyed by Tiberias. This place was also called Diocæsarea. One of the five judicatures of Palestine was held at it; the others being at Jerusalem, Jericho, Gadara, and Amathus. This town was fortified by Herod, but upon some insurrection of the Jews, it was destroyed in the time of Constantius. There is a castle on the top of the hill, with a fine tower of hewn stone; and near half a mile below it, is the village of Sefhoury, called by the Christians Saint Anna, because they have a tradition, that Joachim and Anna, the parents of the blessed virgin, lived here, and that their house was on the spot where there are ruins of a church, with some fragments of pillars of grey granite about it. Here the Greeks have a small chapel, and there are several broken stone coffins about the village.

As it was not thought safe to go further, the Greek priest invited us to his house; but it was proper we should be with the Sheik, who made us a fire in a ruined Mocot, and sent us boiled milk, eggs, and coffee, and we were obliged to lodge in a very bad place.

The next morning, the ninth, we set out for Nazareth: About a mile to the south east is the fine fountain of Sefhoury, which probably is the fountain of this name, where the kings of Jerusalem, during the holy war, encamped their armies, on account of the great plenty of water and herbage, that there is about this place; and it is particularly mentioned in the account of the siege of Acre. We went thro' a small plain or valley, which stretches to the north east, and saw a place called Reinch: We ascended a hill, and soon after came into the high road to Nazareth, from the north; and turning to the south, we went down a rocky hill to Nazareth, which is situated on the east side of a low ridge of hills that run to

Nazareth.

<sup>i</sup> Josephus De bello Judaico, ii. 37.

<sup>m</sup> Romani signifies pomegranates in Arabic.

the south; there being another to the east of it in the same direction, and a very narrow valley between them; all the hills are of a soft white stone.

The Latin fathers of the Holy Sepulchre have a large well built convent and church here, where I abode during my stay in this place. Near the present church are some remains of a much larger, which seems by the architecture to be of the time of the empress Helena; for there remain several capitals, and bases of pillars, and other pieces of antient work, in a tolerable good taste; and over a door there is an old alt-relief of Judith, cutting off the head of Holofernes. The church is said to be built over the place where the house of Joseph and Mary stood, and they shew the spot, from which, they say, the holy house of Loretto was removed; there is a descent to it by steps, and within it there is a grot cut out of the soft rock, to which, it is said, the house adjoined, so that the grotto was part of their habitation. The great church built over the house of Joseph, is mentioned by the writers of the seventh and twelfth century. To the north of the convent are ruins of a small church, which, it is said, was on the spot where Joseph had his house, probably apart from the women, according to the eastern custom, where they suppose he exercised his trade: To the west of this, there is a small arched building, which, they say, is the synagogue where Christ explained the text of Isaiah concerning himself, by which he gave such great offence to his countrymen<sup>a</sup>. And on the other side of the hill to the west, they shew a large rock in a quarry, on which they affirm, that Christ eat with his disciples.

About a furlong to the north of the village is a fountain, over which there is an arch turned; it runs into a beautiful marble vase, that seems to have been a tomb. Beyond it is a Greek church under ground, where the Greeks say, the angel Gabriel first saluted the blessed virgin; there is a fountain in it, and formerly there was a church built over it<sup>o</sup>.

We went two miles south to the mountain of the precipice, winding round to a part of the valley, which is very narrow, having high hills on each side of it. To the west is the mountain of the precipice, which is towards the south end of a steep and rocky ridge of hills. We ascended about a quarter of the way up the hill, where there is an altar cut in the rock, with an arch over it, and some remains of a Mosaic pavement: There are two cisterns near it; the monks come here sometimes to celebrate mass. About forty feet higher is the place, from which, they say, the Jews would have thrown our Saviour down<sup>p</sup>. There are two high stones at the edge of the rock, like a parapet wall, where they shew, what, they say, are the prints of Christ's hands and feet, when he resisted the violence they used against him. We ascended to the top of the hill, which is so covered with great loose pieces of rock, that it was difficult to descend into the valley to the north east, in which we returned; and winding round in the vale to the west, came to Beer-Emir [The well of the prince] where I saw an antient marble coffin, adorned with relief of three scutons.

<sup>a</sup> Luke iv.

<sup>o</sup> See Reland, under NAZARETH.

<sup>p</sup> Luke iv. 29.

We went up the hill on the south, to a village called Jaffa, which is to the west of the precipice. Beyond the village there is an altar to St. John the Evangelist, where, they say, the house of Zebedee stood, who was the father of James and John, and here the monks celebrate on St. John's day. From this place I had a fine view of the west part of the vale of Esdraelon, which extends to mount Carmel. The sheik of the village entertained us with fried eggs, sower milk, and coffee. We returned by the Princes Well, and going near a mile further towards Nazareth, we ascended a hill to the east, on which there are the ruins of a church, called Our Lady of Fear, because, they say, the blessed virgin followed Christ so far, when they were leading him away, to throw him down the precipice.

Mount Ta-  
bor.

On the tenth, we left Nazareth, very early in the morning, to go eastward to mount Tabor, called by the people Jebel Tour; and travelling two hours between low hills, we came into the plain of Esdraelon; the mount is on the west side of it, and about two leagues distant from Nazareth. A view of that hill may be seen in the fifth plate at I; it is one of the finest hills I ever beheld, being a rich soil, that produces excellent herbage, and is most beautifully adorned with groves and clumps of trees. The ascent is so easy, that we rode up the north side by a winding road. Some authors mention it as near four miles high, others as about two; the latter may be true, as to the winding ascent up the hill: This mountain is situated in the great plain of Esdraelon; the top of it which is about half a mile long, and near a quarter of a mile broad, is encompassed with a wall, which Josephus built in forty days; there was also a wall along the middle of it, which divided the fourth part, on which the city stood, from the north part, which is lower, and is called the Meidan, or place, being probably used for exercises when there was a city here, which Josephus mentions by the name of Ataburion; within the outer wall, on the north side, are several deep fosses, out of which, it is probable, the stones were dug to build the walls; and these fosses seem to have answered the end of cisterns, to preserve the rain water, and were also some defence to the city. There are likewise a great number of cisterns under ground, for preserving the rain water: To the south, where the ascent to the hill, or approach to the walls was most easy, there are fosses cut on the outside to render the access more difficult. Some of the gates also of the city remain, as Babel Houah, [The gate of the winds] to the west, and Babel-Kubbe [The arched gate] which is a small one to the south. Antiochus, king of Syria, took the fortrefs on the top of this hill; Vespasian also got possession of it, and, after that, Josephus fortified it with strong walls; but what has made it more famous than any thing else, is the common opinion from the time of St. Jerom, that the transfiguration of our Saviour was on this mountain, when Moses and Elias appeared as talking to him in the presence of Peter, James, and John<sup>9</sup>.

On the east part of the hill are the remains of a strong castle, and within the precinct of it is the grot, in which there are three altars, in

<sup>9</sup> Matt. xvii. Luke ix. Mark ix.



memory of the three tabernacles which St. Peter proposed to build ; and where the Latin fathers always celebrate on the day of the transfiguration. It is said, there was a magnificent church built here by St. Helena, which was a cathedral when this town was made a bishop's see. Some late authors have thought, that this was not the place of the transfiguration ; but as the tradition has been so universal, their opinion is generally exploded. There was formerly a convent of Benedictine monks here ; and on another part of the hill a monastery of Basilians, where the Greeks have an altar, and perform their divine service on the festival of the transfiguration : On the side of the hill, they shew a church in a grot, where, they say, Christ charged his disciples not to tell what things they had seen, till he was glorified.

Mount Tabor is not only a most beautiful hill in itself, but also commands a very glorious prospect, especially of many places famous in sacred writ ; as, to the south, of the mountains of Samaria, and the hills of Engaddi ; to the east, what they call the hill of Hermon, and, at the foot of it, Nain and Endor, and, north east of that, the mountains of Gilboa, so fatal to the family of Saul. As to Hermon, a mountain of that name is mentioned by St. Jerom<sup>r</sup> in this part ; but it may be very much doubted, whether this is really the hill that is meant in scripture, for the reasons I shall hereafter give. At the south west corner of the plain one sees mount Carmel : To the north, the mount on which our Saviour delivered his sermon to the people, and, near it, the place where he blessed, and miraculously distributed the loaves to the multitudes. The sea of Tiberias is likewise seen from this height ; and to the north west of it, Saphet, on a very high mountain ; to the north of which, a much higher is seen, called Gebel-Sheik, which seems to be Hermon, and is always covered with snow ; at the foot of it the river Jordan rises, a little more than a day's journey distant from Damascus.

At the foot of Mount Tabor, to the west, on a rising ground, there is a village called Debourah, probably the same that is mentioned in scripture<sup>s</sup> on the borders of the tribes of Zabulon and Issachar. There is likewise a ruined church at that place, where, it is said, Christ left the rest of the disciples before his transfiguration. Any one who examines the fourth chapter of Judges, may see that this is probably the spot where Barak and Deborah met at mount Tabor with their forces, and went to pursue Sisera ; and, on this account, it might have its name from that great prophetess, who then judged and governed Israel ; for Josephus<sup>t</sup> relates, that Deborah and Barak gathered the army together at this mountain<sup>u</sup>.

I returned from mount Tabor, going to the south through the plain of Esdraelon, and came to the village of Zal, which is about three miles from Tabor, situated on a rocky ground, rising a little above the plain : Near it there are many sepulchres cut in the rock ; some of them are like stone coffins above-ground ; others are cut into the rock, like graves ; some of them having stone covers over them ; so that formerly

<sup>r</sup> Epistola 44. Paulæ ad Marcellam.

<sup>s</sup> Jos. xix. 12. & xxi. 28.

<sup>t</sup> Josephus Antiq. vi. 5.

<sup>u</sup> Joseph. xix. 12.

this might be no inconsiderable place; and perhaps it was Xalod [Ξαλαδδ] mentioned by Josephus, in the great plain, as the bounds of lower Galilee to the south. Turning west, I passed near the mountain of the precipice already described, and ascending the hills near Jaffa, returned to Nazareth.

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C H A P. XVII.

Of CANA in GALILEE; the mount of BEATITUDES, BETHSAIDA, the town and sea of TIBERIAS, and some places near them.

I Set out from Nazareth on the twenty-second of May, and went northward to Meshed, which, the Turks say, is the country of Jonah; they also shewed me a nich in a mosque, where it is said his sepulchre was. Saint Jerom, in his preface to the book of Jonah, mentions Geth, two miles from Saphorim, in the way to Tiberias, which is supposed to be Gittah-Hepher, mentioned in scripture as the bounds of the tribe of Zabulon; and says, it was the country of Jonah, and the place where they shewed his sepulchre: Now this village is about three miles from Sepporeh; so that probably the name of it is changed since his time. But there are some who mention Kirjath Jearim, or Kirjath Maura, near Azotus, as the country of this prophet\*. The sheik hearing that I belonged to the English consul, brought us a collation of fried eggs, sower milk, and coffee.

Cana.

About two miles further is Kephher Kenna, where, the Latins say, our Saviour wrought his first miracle of turning water into wine, at the marriage of Cana†. On the south side of the village is a fountain, out of which, they say, the water was taken that was turned into wine; and near it are the ruins of a church dedicated to saint Bartholomew, and said to have been his house. In the village there is a large ruined building, the walls of which are almost entire; whether it was a house or church, I could not well judge; but they say, that the house of the marriage was on this spot: near it is a large new Greek church: It is certain this situation so near Nazareth, makes it very probable, that it was the place where this miracle was wrought; but the Greeks have a tradition, that it was at Gana, on the west side of the plain of Zabulon, about three or four miles north west of Sepporeh; and it is very extraordinary they should allow, that the water was carried from this fountain, which is at the distance of four or five miles from it. Which ever was the place, it seemed to be a matter unsettled about the beginning of the last century, when a writer‡ on the holy land endeavoured to fix it here, as the most probable place, tho' Adrichomius seems to give such a description of it from several authors, as would incline to think that it was the other Kana. About three miles further is the spot where,

\* Epiphanius De vitis prophetarum, p. 246.

† John ii. 1.

‡ Quaresmius.

they say, the disciples plucked the ears of corn, as they went thro' the fields on the sabbath day <sup>a</sup>.

Twelve miles north north east from Nazareth, we came to the mount of Beatitudes, where our Saviour delivered his remarkable sermon <sup>b</sup>; it is about ten miles north of mount Tabor. From the plain to the south, it appears like a long low hill, with a mount at the east and west end, from which it seems to have the name of Kern-el-Hutin [The horns of Hutin] the village of Hutin being under it. At the first sight the whole hill appears to be rocky and uneven, but the eastern mount is a level surface, covered with fine herbage; and here, they say, it was, that those blessings proceeded out of the mouth of the Redeemer of mankind: The mount is ninety paces long, and sixty wide. About the middle of this eastern mount are the foundations of a small church twenty-two feet square, on a ground a little elevated, which probably is the place where they supposed our Saviour was, when he spake to his disciples. To the west of it there is a cistern under-ground, which might serve for the use of those, who had the care of the church. About two miles to the east, near the brow of this high ground which runs to the sea of Tiberias, there are several large black stones; two of them stand together, and are larger than the rest; and, it is said, Christ blessed the loaves on them, when he fed the five thousand, whom he made to sit down on the grass <sup>c</sup>.

The hills called Kern-el-Hutin, tho' they appear low to the south, yet <sup>Hutin.</sup> are very high with regard to the plain of Hutin, which is to the north of them; to which I descended, and went to the village of Hutin, which lies at the foot of the mountain of Beatitudes, to the west. This place is famous for some pleasant gardens of lemon and orange trees; and here the Turks have a mosque, to which they pay great veneration, having, as they say, a great sheik buried there, whom they call Sede Ihab, who, according to tradition, (as a very learned Jew assured me) is Jethro, the father-in-law of Moses.

Two miles north east of Hutin, and north of the plain of Hutin, is a narrow pass called Waad Hymam [The valley of doves] which is a descent between two rocky mountains into the plain of Gennefareth, which is westward of the middle part of the sea of Tiberias. These mountains are full of sepulchral grotts, which probably belonged to the towns and villages near; on the north side of the hill, over the plain of Gennefareth, there is a fortress cut into the perpendicular rock a considerable height, with a great number of apartments; the ascent to

<sup>a</sup> Mat. xii. 1. Mark ii. 23. Luke vi. 1.

<sup>b</sup> Mat. v.

<sup>c</sup> From the hill Kern-el-Hutin, I had a view of the country round about; to the south west I saw Jebel-sejar, extending to Sephor; Elmiham was mentioned to the south of it: I saw the tops of Carmel, then Jebel Turan, near the plain of Zabulon, which extends to Jebel Hutin. Beginning at the north west, and going to the north east, I saw Jebel Igermick, about which they named to me these places, Sekteneen, Elbany, Sejour, Nah, Rameh, Mogor, Orady, Trenon, Kobrestad; and further east, on other hills, Meirom, Tokin on a hill, and Nouefy; and directly north of Hutin is Saphet; and to the east of the hill on which that city stands,

Kan-Tehar and Kan Eminie were mentioned; and to the north of the sea of Tiberias I saw Jebel-efheik. From mount Tabor, Ouad-Imedy was pointed out to the north west; Kan-Jeuna-Jear, in the middle of the plain to the north, from which that part of the plain is called Zaal-El-Rane; Kuphro and Sept were mentioned towards the north east. On the east side, north of Gilboa, they shewed Kouphro-kameh, Elkaharah, Merfah, Ouad-Elberry, Meador, Elhadely, Rounem, Syren, and on a hill Koukebel-Houah, and the river Jaulouc was mentioned; to the south are Tiby, Tame-rah, Kouphrode-Mefr, and Naourah, near mount Hermon.

which

which is very steep; it is said by some to be the work, or at least the improvement of Feckerdine. The reason of my mentioning this pass so particularly is, because south of it in the plain of Hutin, and about two miles west of the sea of Tiberias, are the ruins of a town, or large village, which is now called Baitfida, and must have been the antient Bethfaida of Galilee, so often mentioned in the gospel. I cannot find that this has been yet thoroughly settled by any authors; and the writers on antient geography finding there was a Bethfaida east of the sea of Tiberias, or of Jordan, in Gaulonitis, have very much doubted whether there was another to the west of that sea, and consequently have concluded, that our Saviour spoke of that on the east; but as the town on the east had its name changed to Julias by Philip the Tetrarch, before our Saviour frequented those parts, it may easily be concluded, that the eastern place was never intended, but always this town, which is in Galilee; and though it be two miles distant from the sea or lake, yet it may be said, without any impropriety, to be by the sea of Tiberias: There are ruins of a large cistern, and other buildings here, and particularly great remains of a church, and of a very fine worked door case to it of white marble, and some columns.

Bethfaida.

Tiberias.

Three miles to the east south east is the town of Tiberias, situated on the sea of that name, at the north end of a narrow plain, that runs along by the sea of Tiberias, and extends farther south by the river Jordan, being about half a mile broad. The town has indifferent walls on three sides, on the fourth it is open to the lake, and is three quarters of a mile in circumference, being a quarter of a mile in length, and half a quarter of a mile broad; there are remains of a very large castle in it, and the sheik has lately built one on the hill north of it: Excepting that it is encompassed with a wall, this town is like a village; the few houses in it being not built contiguous. At the north east corner of the town there is an oblong square church, arched over, and dedicated to St. Peter; it is mentioned by antient authors, and said by some to be on the spot where the house of St. Peter was. The Latin fathers come to it from Nazareth every year, to celebrate on the day of his festival. As to the old city, said to be built by Herod, and named in honour of Tiberias, it is not known, whether there was any town here before that time, or if there was, what name it bore; though some falsely think the town of Kenereth was here, which was in Napthali; whereas Tiberias was in the tribe of Zabulon; it is said by some to have been built by Tiberius himself. The town extended about half a mile further to the south, than the present enclosure; where there are a great number of confused ruins, and I observed, that the suburbs extended still further south. Near the present town there are ruins of a church, and further some signs of a large square building, about which there lie several pillars, which might be the house of the government; this having been the head city of Galilee, till that dignity was afterwards conferred on Seporeh, as above mentioned. Justinian repaired the walls of the old city.

When Jerusalem was destroyed, the Jewish rabbins came and lived here till the eleventh century; and at this time, when they were digging for stone on the north side of the town, in order to build the castle; they found a great number of sepulchres made under ground, in which,

they said, the Jews were buried; but whether they are of so great antiquity or no, I will not venture to affirm; for the Jews have left the place above eight hundred years. Over the gate way that leads from the sheiks house to this lake, there is one side of a stone coffin, adorned with reliefs; it has a crown of flowers in the middle, with a bull, or some other animal, within it; on each side of it there is a festoon, one end of which is supported by a spread eagle.

There are hot baths a quarter of a mile south of the walls of old Tiberias; I observed a red settlement on the stones; the waters are very hot, and are used for bathing, being esteemed good for all sorts of pains and tumors, and, they say, even for the gout<sup>d</sup>. Authors commonly give this place the name of Emmaus, the Hebrew word for baths; but it is now called by the Arabian name of Hamam. There is a building over the spring, and some conveniency for bathing. I took a bottle of these waters, and had them assayed; and it was found, that they had in them a considerable quantity of gross fixed vitriol, some alum, and a mineral salt.

When I came near Tiberias, I sent a man before with a letter from the consul to the sheik, who, having much company with him, ordered his steward to entertain me at his house, and provisions were sent from the sheik's kitchen. We supped on the top of the house for coolness, according to their custom, and lodged there likewise in a sort of closet, about eight feet square, of wicker work, plaistered round towards the bottom, but without any doors; each person having his cell: They drive their cattle within the walls every night, lest they should be stolen, so that the place abounds with vermin; and as they have a great number of asses, as well as other cattle, we were frequently disturbed with their noise. We dined there the next day, and went on the lake in a boat, which they keep in order to bring wood from the other side. We diverted ourselves by fishing with casting-nets, which they use here; and they stand on a rock, or on the shoar, and throw when ever they see the fish. I waited on the sheik to desire two men to accompany me to Saphet.

When I was at Tiberias they were very busy in making a fort on the height to the north of the town, and in strengthening the old walls with buttresses on the inside, the sheik having a dispute with the pascha of Damascus; who after this took his brother in a skirmish, and caused him to be publickly hanged in that city; but the pascha being soon after removed, they were freed from their apprehensions on that account. They have often had disputes with the paschas of Damascus, who have come and planted their cannon against their city, and sometimes have beat down part of their walls, but were never able to take it.

The sea of Tiberias is a very fine lake; the mountains on the east <sup>Sea of Tiberias.</sup> come close to it; the country on that side has not a very agreeable aspect: To the west of it is the plain of Tiberias, the high ground of the plain of Hutin, the plain of Gennefareth, and the foot of those hills by which one ascends to the high mountain of Saphet; to the north and south it is a plain country. Josephus computes

<sup>d</sup> Jordanis amnis—ubi prima convallium fuit occasio, in lacum se fundit, quem plures Genesaram vocant—amoenis circumseptum

oppidis—ab occidente Tiberiade aquis calididis salubri. *Plin. Nat. Hist. v. 15.*

## OBSERVATIONS

it to be eighteen miles long, and five broad, though I think it is not above fourteen or fifteen miles long; it is reckoned to be about seventy five miles north of the Dead Sea. The water is esteemed very good, and abounds much in fish, and has crabs in it, as there are in most of the lakes and rivers of Asia. A learned Jew, with whom I discoursed at Saphet, lamented that he could not have an opportunity, when he was at Tiberias, to go in a boat to see the well of Miriam in this lake, which, he said, according to their Talmudical writers, was fixed in this sea, after it had accompanied the children of Israel through the wilderness, and that the water of it might be seen continually rising up.

As Christ lived at Capernaum on this sea, there were many very remarkable things done by him in and about this lake. There is nothing known of the places mentioned in scripture on the east side of it.

I went along the west side of the lake to the south end of it, which is four miles from Tiberias, and came to the place, where the lake empties itself into Jordan; it is very narrow there, being not above two miles broad, and the channel of the river is rather nearer to the west side. Jordan first runs south for about a furlong, and then turns west for about half a mile: In this space, between the river and the lake, there is a rising ground, called Il-Carak, which seems to have been improved into a fortification; and on the west side of it are some signs of buildings, where there is a very long bridge, or causeway, built with arches over a marshy ground, under which the water flows into Jordan, when the lake is high, making the side of the abovementioned town or fortrefs an island; by cutting a channel here, they might always have a stream, which would make it a very strong place, even at this time, as it is out of the reach of ordinary cannon from the western hills, except from a small height in the plain, which formerly might add to its strength, by defending the pass, there being on it some marks of an antient building. I find the old geographers place Sennabris here, because it is mentioned by Josephus to be thirty stadia from Tiberias, in the way to Scythopolis; it is a place very little frequented. On the other side of Jordan, I saw very large herds of wild boars, and several of them on the same side lying among the reeds by the sea. On the east side of the sea, towards this end, is a narrow plain, where some geographers place Hippos, mentioned as thirty stadia from Tiberias; I was assured, that a river runs through that plain, from a narrow vale between the hills, and continuing its course on the east side of Jordan, falls into it four hours, that is, eight or ten miles, to the south of the lake, below which there is a bridge over the river, probably where the antient Scythopolis stood; this river is called Sheriet Moufeh [the Jordan of Moses] and I was informed, that it is as large as the river Jordan, when the waters are high, and that it rises at the distance of three days journey in the country of Tauran. This seems to be the river Hieromiace, that ran by Gadara<sup>e</sup>, which was a town seven miles and a half distant from Tiberias; it is thought to be Jarmuth of the Talmudists; and may be Jabbok, the northern bounds of the kingdom of the Amorrhites, as Arnon bounded it to the south: it consisted of the tribes of Gad and Reuben; as the countries north of

<sup>e</sup> Gadara Hieromiace præterfluente. *Plin. Nat. Hist.* v. 13.

it, which were Galaad and the kingdom of Bashan, contained the half tribe of Manassèh beyond Jordan; and in case this is Jabbok, it is that river over which Jacob went when he had wrestled with the angel, near which he met his brother Esau.

## C H A P. XVIII.

Of MAGDOL, CAPERNAUM, TARICHÆA, the waters of MEROM, the rise of the river JORDAN, CÆSAREA PHILIPPI, and mount HERMON.

WE set out to the north from Tiberias, and the first place we came to was Magdol, which is at the south east corner of the plain of Gennefareth on the sea; where there are considerable remains of a very indifferent castle: This does not seem to be Magdalum mentioned in scripture, because that is spoken of with Dalmanutha, which was to the east of the sea. This plain, which is a fine spot, must be what Josephus calls the country of Gennefareth, which he describes as thirty stadia broad from north to south, and twenty deep, that is from the Vale of doves to the sea, which appears to be very just. This plain is a very fertile spot of ground, but I could not find that they have ripe fruits in it all the year, as some have affirmed, excepting a little sort of apple, which is not difagreeable, and, if I do not mistake, is the Nabbok; it grows on a thorny tree, and they say, that they ripen at all seasons. About the middle of the plain, or rather towards the north side, there is a very fine fountain about one hundred feet in diameter, enclosed with a circular wall six feet high, on which account it is called the round fountain; it runs off in a stream through the plain into the lake, and is probably the fountain mentioned by Josephus, by the name of Cefaina, as watering this plain. This water seems to be that which was called the spring of Capernaum, from which one may suppose, that Capernaum was at the lake where this rivulet falls into it.

Capernaum is mentioned as on the borders of Zabulon and Naphtali; <sup>Capernaum.</sup> these tribes were probably divided by the brook Lemon, which having passed the vale of Lemon, that is west of the vale of Hutin, runs through the Vale of doves, and then goes through the plain of Gennefareth to the south of the spring, and falls into this lake. As our Saviour lived at Capernaum, after he was ill treated by the people of Nazareth, and had heard that John was imprisoned, which was about the time that he entered on his ministry, so this place is very often mentioned in scripture. Here he frequently taught in the synagogue, and by the sea side <sup>b</sup>: Many likewise of his most remarkable miracles were done in this place; as the paralytic was healed here, who was let down from the top of the house <sup>c</sup>; here he also restored two men to their

<sup>f</sup> Joseph. De bell. Jud. iii. 18.

<sup>e</sup> Matt. iv. 13. Luke iv. 31.

<sup>b</sup> Matt. xiii. 1. Mark i. 21. ix. 33.

<sup>c</sup> Matt. ix. 2. Luke v. 18. Mark ii. 1.

fight,

fight, and cured one who was possessed of a devil; he healed likewise the centurion's servant, only by speaking a word <sup>k</sup>; and raised from the dead the daughter of Jairus, the chief man of the synagogue <sup>l</sup>. They now commonly shew another place for Capernaum, called Telhouc, at the eastern foot of the hills which are north of the plain of Gennefareth; where I saw ruins of a small church of white marble, with some remains of pilasters about it; the ruins extend considerably to the north along the lake, and I could plainly observe a round port for small boats, so that this, without doubt, was the ancient Tarichea, which Josephus <sup>m</sup> describes as situated under the hills like Tiberias, in which particular it very much resembles it, but seems to be farther distant from Tiberias than thirty stadia; it had its name from being the place where they chiefly salted the fish of the lake <sup>n</sup>. The ruins extend along the shoar for two or three miles; it was fortified with a wall by Josephus, on the parts that do not lie on the sea; and I saw signs of a wall to the west of the ruins. Josephus <sup>o</sup> gives a particular account of the manner of taking this city by Titus, and of a fight on the water with the inhabitants, who escaped in boats.

Tarichea.

Chorazin.

I enquired for Chorazin, but could find nothing like the name, except at a village called Gerasi, which is among the hills, west of the supposed ruins of Tarichea; though some think, that it was on the east side of the lake, over against Capernaum. Opposite to Tarichea was Gamala, a strong place, famous in the history of Josephus.

I went to the north end of the sea of Tiberias, where the river Jordan falls into it, after it has taken its course for near two miles through a fine plain: On the east side of it, at its entrance into that plain, is a hill, on which there seemed to be some ruins; it is called Telouy, and seems to be a corruption from Julius, which was the ancient Bethsaida in the Gaulonitis, and must have been about this place; there being another Julius in Peræa, on the east side of the lake, which before was called Betharampta; both having their names changed to that of Julius, in compliment to Augustus's daughter.

Julias.

From the lake Samachonitis or the waters of Merom to this place, the river Jordan runs about ten miles; it passes between the hills over the rocks with a great noise, except for the two first and two last miles; and the stream is almost hid by the shady trees, which are chiefly of the platanus kind, that grow on each side of it, and make it a most delightful view. I took this road in my return from Saphet, but shall give an account of it here. About four miles to the north, on the side of the western hill, is a mount, on which I saw some ruins, but could not judge whether they were of any great antiquity. Some writers of the Holy Land speak of Lakum about this place, I suppose, because it is, in Joshua, as the bounds of the tribe of Naphtali, and is also spoken of as on the river Jordan: They place likewise about this part of the river, Jabneel and Thelia. A mile and a half to the south of the lake Samachonitis, there is a bridge of three arches over the river Jordan, which is called Geser-benet-Jacob [Jacob's bridge] because, as it is said, Jacob passed over here, when he returned from Padan-Aram. On the other side of

<sup>k</sup> Matt. viii. 5. Luke vii. 1.<sup>l</sup> Mark v. 21. Luke viii. 41.<sup>m</sup> Josephus De bello Jud. iii. 9.<sup>n</sup> From the Greek word *ταριχία*, pickling, or salting.<sup>o</sup> Josephus De bello Jud. iii. 9.



the bridge, there is a large Kane, where they lay the second night from Damascus, it being the high road from that city to Jerusalem: On the eastern side of the bridge, Baldouin, the fourth king of Jerusalem, built a fortress against the Saracens on a rising ground, probably on this very spot. I went over this bridge into that country that was called Gaulonitis, which was part of the kingdom of Bashan, and afterwards made the half tribe of Manasseh beyond Jordan. In this country, to the east of the bridge, they mentioned two places, one is called Edouera, and the other Zoar.

A small mile below the bridge, there is an oblong square hill, which seems to have been made by art; round the summit of it are the foundations of a strong wall; and at the south end, and on the east side, I saw the remains of two very handsome gates of hewn stone, with round turrets at the corners: At the north end there is a great heap of ruins, probably of a castle, the whole is about half a mile in circumference: There are some signs of a suburb, to the south, on a lower ground, which seems to have been fortified. This place is now called Kaifar-aterah, or Gefcr-aterah, and it seems to have been an improvement of the Romans; but what place it could be, I cannot conjecture, unless it was Thelia. A mile above the bridge is a mineral water, which seemed to be of sulphur and iron; it is walled in, as if it had been formerly frequented. About half way between this place and the lake Samachonitis, is a little hill with ruins on it, which they now call the town of Jacob: Some, by conjecture, place Harosheth here, which was the city of Sifera, general of Jabin king of Hazor, being in the tribe of Naphtali, and on this lake.

We came to the lake Samachonitis, called in scripture the waters of Merom, and at this time Bahr-el-Houly; it is mentioned by the ancients as a hundred and twenty stadia, or fifteen miles from Julias, tho', I think, it cannot be above ten or twelve miles at the most; it is situated on the east side of an uneven country, which extends above five miles west to the mountains of Naphtali: Josephus says the lake was seven miles long, but it is not above two miles broad, except at the north end, where it may be about four; the waters are muddy, and esteemed unwholesome, having something of the nature of the water of a morass, which is partly caused by their stopping the brooks on the west side, in order to water the country; so that the water passes through the earth into this lake; it is also in some measure owing to the muddiness of its bed. After the snows are melted, and the waters fallen, it is only a marsh, through which the river Jordan runs. The waters, by passing through the rocky bed towards the sea of Tiberias, settle, purify, and become very wholesome. I observed two rising grounds on the west side of it, and a third towards the north west corner, on which probably were some of those ancient towns mentioned on this lake, particularly Saanaim, placed by some geographers here: It was in this country, and at these waters, that Joshua smote Jabin king of Hazor and all his allies.

From the waters of Merom, we saw very plainly Jebel-Sheik; at the foot of it the river Jordan rises, which is called in Arabic, Shriaah. Waters of Merom.  
Rise of the river Jordan. Anciently it was the common opinion, that the Jordan rose north west of

## OBSERVATIONS

Paneas, afterwards called Cæsarea Philippi; until Philip the tetrarch made an experiment, which proved, that it rose out of the lake Phiala, fifteen miles to the north east of that city<sup>2</sup>, and is now computed to be about four hours distant from it. This discovery was made by throwing straw into the lake, which appeared at the place where the river comes out near Paneas<sup>3</sup>: The river might also be enlarged by other springs. I cannot certainly find how far the city Paneas was from the lake Samachonitis, but it is thought to have been very near it<sup>4</sup>. The site of Cæsarea Philippi is now called by the antient name Paneas: It was distinguished from Cæsarea at the sea, by the name of Philip the tetrach, who improved this city, and called it Cæsarea in honour of Tiberius. Saint Jerom mentions a village called Dan, four miles from this place, tho' the general opinion has been, that this is the antient Dan; and if so, it must have been Lefhem<sup>5</sup>; or Laish<sup>6</sup>; taken by the children of Dan. The Jews say, Dan was buried at that village, and call the place Hedjeoua.

Hermon.

The hill called Jebel-Sheik which is over this place, had antiently the name of Panius, from which the city and country was called; and tho' some think, that this name was derived from Dan, yet there are others of opinion, that it was from the worship of Pan, there having been a temple on the top of it, supposed to be dedicated to that deity. This hill is called in scripture mount Hermon, and is mentioned as the northern bounds of the land of Israel on the other side of Jordan, and as part of the possession of Gad and Reuben<sup>7</sup>, as over the valley of Libanon<sup>8</sup>, and as the bounds of the country of the Hivites in mount Libanon, that extended from Baal-Hermon to Hamath<sup>9</sup>, which name of Baal seems to refer to the heathen worship that was carried on here; perhaps to the same deity that was adored at Baal-beck, which is not a great way from the foot of it, and probably in that very valley of Libanon, which is said to be under this hill<sup>10</sup>. The description also of Hermon, as a mountain of snow, agrees with its present appearance, being always covered with it; and interpreters of scripture have called it, The mountain of snow<sup>11</sup>. The Targum also calls mount Hor, a hill of snow; which is mentioned as the northern bounds of the country given to the children of Israel<sup>12</sup>; so that it may be conjectured that Hor is the same as Hermon. But a great difficulty occurs in the comparison which the Psalmist<sup>13</sup> makes to the dew of Hermon that fell on the hill of Zion: Which might easily be interpreted, if it had been observed, that the clouds which lay on Hermon, being brought by the north winds to Jerusalem, caused the dews to fall plentifully on the hill of Zion. But there is a Shihon mentioned in the tribe of Issachar<sup>14</sup>, which may be Seon, spoken of by Eusebius and saint Jerom, as near mount Tabor; and there might be a hill there of that name, on which the dew of the other Hermon might fall, that was to the east of Efdraclon. However, as there is no certainty, that mount Hermon in

<sup>2</sup> Josephus De bello Judaico, iii. 9.

<sup>3</sup> Ibid.

<sup>4</sup> It is somewhere mentioned, if I do not mistake, that it was a hundred stadia from Cæsarea Philippi to Sephama, west of Jordan, where it falls into the lake Samachonitis.

<sup>5</sup> Joshua xix. 47.

<sup>6</sup> Judges xviii. 27.

<sup>7</sup> Jos. xiii. 11.

<sup>8</sup> Jos. xi. 17.

<sup>9</sup> Judges iii. 3.

<sup>10</sup> See note c.

<sup>11</sup> Relandi Palestina, i. 49.

<sup>12</sup> Numb. xxxiv. 7, 8.

<sup>13</sup> Psal. cxxxiii. 3.

<sup>14</sup> Joshua xix. 19.

that

that part is ever mentioned in scripture, so I should rather think it to be spoken of this famous mountain, and that Tabor and Hermon are joined together, as rejoicing in the name of God, not on account of their being near to one another, but because they are two of the highest hills in all Palæstine. So that if any one considers this beautiful piece of eloquence of the Psalmist, and that Hermon is elsewhere actually called Sion<sup>f</sup>, he will doubtless be satisfied, that the most natural interpretation of the Psalmist would be to suppose, though the whole might be called both Hermon and Sion, yet that the highest summit of this mountain was in particular called Hermon, and that a lower part of it had the name of Sion; on which supposition, the dew falling from the top of it down to the lower parts, might well be compared in every respect to "the precious ointment upon the head that ran down unto the beard, even unto Aaron's beard, and went down to the skirts of his clothing," and that both of them in this sense are very proper emblems of the blessings of unity and friendship, which diffuse themselves throughout the whole society.

## C H A P. XIX.

## Of SAPHET and DOTHAN.

FROM the plains that are west of the waters of Meron, there is a steep ascent up the hills to Saphet. We went to this place from Tiberias: Ascending the hill, north of the vale of Hutin, we descended into that valley, and came to Bethsaida already mentioned. We went through the Pass of doves into the vale of Gennetsareth, which is a rich soil. We viewed Magdolum on the lake, and then went to the round fountain, where we reposed a while, and took some refreshment; and going north, passed by a spring called Moriel, and began to ascend the hills towards Saphet, which I take to be the east end of that chain of hills, which run from the sea, northward of the plain of Acre. There are several summits separated from one another by small vallies, one of the first of which is called Rubasy. On the top of the northern summit, we passed by Aboutesy; in the valley beneath it, is a bridge, called Gefer-Aboutesy. Here there is a stream, which runs to the plain, that is to the west of the lake of Tiberias. We ascended this first part of the hills, and stopped at a tent of Arabs, it being very hot weather; here they prepared for us eggs, and also sower milk, in which they had cut raw cucumbers, as a cool diet in this season. We afterwards went along these hills for about an hour and a half, if I mistake not, to the north west, and descended into the gut or valley that encompassed the highest part of the hills, on which Saphet stands. About a place called Akeby, there are grottos cut in several parts of the perpendicular rocks: Further on is Cesy: We went to the right of a place called Adborow, and passed through a narrow vale, known by the name

<sup>f</sup> Deut. iv. 48.

of Waad Elakab ; it is a gentle ascent. I saw on the left a hill, which seemed to have been improved by art into a fortress, and might be Nephthali, placed by geographers about a mile south of Saphet on the top of the hill.

Saphet.

We arrived at Saphet, where I was recommended to the *cadi*, who received me with great civility, and entertained us with coffee ; I had also a letter to the *cocam*, or head priest among the Jews, a fine old man, and very learned in his way : When I came in, he was saying a grace to himself, which he finished before he spoke to me ; and when I gave him a letter, as it was their sabbath day, he put it into the hands of another to open it, and then he read it. I was very civilly entertained by him, and gave him several hints, that I was desirous to take up my abode with him ; but he would not seem to understand me, and I afterwards found the reason of it, that it would have been an unpardonable affront to the *cadi*, if he had invited me to his house, after I had been recommended to that magistrate, and had been under his roof ; so I returned to the *cadi's*, where a great supper was prepared, there being an *aga* of Sidon there, and much company : We all lay on the sofa, without any accommodations of beds or coverings, but what we brought with us. The next day was the day of pentecost of the Jews, where I saw the chief priest very decently habited in white fatten, receiving the compliments of the inferior rabbis, who came with great reverence, and kissed his hand.

Saphet is not mentioned by name in our translation of the Bible ; but in the vulgar Bible, Tobias is said to be “ of the tribe and city of Nephthali, in the upper parts of Galilee, beyond the road that leads to the west, having on the left the city of Saphet <sup>e</sup>.” The city of Nephthali is said to be a mile south of it ; Saphet is mentioned by several writers of the middle age ; its situation is very high, and commands the whole country round ; on the very summit of the hill are great ruins of a very strong old castle, particularly of two fine large round towers that belonged to it. The Jews think part of this castle to be as old as the time of their prosperity. The Christians had possession of it in the time of the holy war ; and I saw on a building in the town a relief of the arms of the knights of St. John of Jerusalem ; it was surrendered by them to Saladin, sultan of Egypt, and afterwards came into the possession of the Ottoman family, together with all the country round about it. The town is a little lower down, on three sides of the hill on which the castle stands ; it is a considerable town, having been formerly the place of residence of the pasha of this country, on which account it was called the pashalic of Saphet ; and the whole territory now goes by the name of the country of Saphet, but the pasha resides at Sidon, and a *cadi* from Constantinople lives here. There are many Jews in this place, it being a sort of university for the education of their rabbies, of whom there are about twenty or thirty here, and some of them come as far as from Poland ; they have no less than seven synagogues : Several doctors of their law, who lived in the time of the second temple, are said to be buried here, three of whom lie in a place, which is now

<sup>e</sup> Tobias ex tribu et civitate Nephthali, quæ est in superioribus Galilææ supra Naafon, post viam quæ ducit ad occidentem, in finitro ha-

bens civitatem Sephet. Tobit i. i. juxta vulgaram editionem.

turned into a mosque; and the Turks say, they are three of the sons of Jacob. The Jews have a notion, that the Messiah will reign here forty years, before he will take up his residence at Jerusalem. To the north of the hill, on which the castle of Saphet stands, there are several wells, which, they say, Isaac dug, and about which there were such contentions between the herdsmen of Isaac and Gerar; but they have much mistaken the place, the valley of Gerar, in which they were dug, being at a great distance on the other side of Jerusalem. If mount Tabor were not the mountain on which Christ was transfigured, this would seem to be the most probable place for that extraordinary event.

I set out from Saphet, went down the hills towards the north east, and descended into the uneven country to the west of the lake Samachonitis: We came up with a party of men, who belonged to the sheik of Samwata, and lay there to guard the country against robbers; they enquired who we were; and our men answered, they would stop and give them the satisfaction they desired. We went a little beyond them, and one of their party coming to us, we informed them, that we had a letter from the consul to their master, which we sent to their chief, and then they all came and eat with us, were very civil, and ordered two men to attend me wherever I had a desire to go. We went to the lake, and travelled by the side of it southwards to all those places I have already described: We lay at an encampment of Arabs, near the mineral water before mentioned, called Hamam [The bath]; we went the next morning to the bridge of Jacob, and continued our journey on the west side of Jordan: When we were at Kaifar-aterah, I went from the company to view the ruins of the town to the south, and one of the Arab soldiers of the sheik of Samwata followed me, and offering to take one of my pistols out of the holster, I laid my hand on it, but he took it from me by force; on which I rode back to the company, and his companion ordered him to return it, which he immediately did: We came soon after to the end of their masters territories, where I made them a present, and they returned. We went to the lake of Tiberias, and Tarichea, and seeing some horsemen in the road, we were afraid of each other, and going out of the way, kept at a distance, until we found there was no danger. Having travelled about a league from Tarichea, along the side of the hills, as I think, to the west, we came to the plain of Sephorin, and to Jeb-Joseph at the south end of it, near the high road from Damascus to Jerusalem; it is a cistern under ground, into which, they say, Joseph's brethren threw him; but this was at Dothan, which is mentioned as near Bethel or Bethulia; and as Saphet has falsely been thought by some to be Bethulia, which was besieged by Holofernes, this seems to be the occasion of that mistake. It is said in scripture, that Jacob, when he returned from Padan-aram, went first to Shalem, a city of Shechem, and afterwards to Bethel, then called Luz; and it is probable from the history of Joseph, that Dothan was near Shechem, because when he was sent to his brethren to Shechem, he was told they were gone to Dothan, which was probably to the east of Shechem. Dothan also could not be a great way from Bethulia, because Holofernes's army extended from Bethulia to Dothan; and tho' this place might antiently have

been called Dothan, as it is at present by the Jews, yet its great distance from Shechem makes it unlikely to be the place wherc Joseph went to his brethren, as it is at the distance of two or three ordinary days journey, and could not be performed in less than five or six days, with the cattle which they were charged to feed. The well of Joseph is within an enclosed court, in which there is a Turkish praying place: As it was very hot, we reposed there till night, and then went on. A little to the north is Jebbal, a hill with a ruined village on it, and also a place called Renety, and near the cistern of Joseph is a mosque, and a sheik's burial place, called Sheik Abdallah. About midnight we halted and slept under a tree, and at break of day pursued our journey: We stopped at a village three hours from Acre, where the sheik entertained us very handsomely, and presented me with a live partridge, of a large beautiful kind, called the Francoline, which is thought to be the birds that Horace calls Attagen Ionicus <sup>b</sup>.

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## C H A P. XX.

### Of LIBANON and ANTILIBANON, and of the fountains, aqueducts, and city of TYRE.

Achzib.

**I** Set out from Acre northward on the twenty-eighth of May: We passed by Semmars, or faint Mary's, on a low hill, where there are remains of a wall of hewn stone, so that probably it was a convent; and about this place might be the castle of Lambert, mentioned in the account of the holy wars, as four miles north of Acre. We passed by Mesrah, and came to Zeb, near the sea, which is thought to be Achzib, in the tribe of Asher, mentioned in scripture <sup>i</sup>, and was one of those cities, out of which the children of Israel could not drive the antient inhabitants <sup>k</sup>. Saint Jerom says, it was afterwards called Ecdippa, which is spoken of by several authors <sup>l</sup>, who place it indeed further from Acre <sup>m</sup>; it is mentioned as on a low hill over the sea; and Josephus <sup>n</sup> seems to say, that the old name of it was Arce: There are some ruins about this place. I observed, that at a distance in the water there are large flat rocks; and as it is a sort of bay, sheltered by the hills to the north, it is probable, that it was antiently a port. To the south of this place is the bed of a winter torrent, over which there is a fine bridge of one arch; and to the north east there is a covered fountain, and a ruin near it. About three miles further, there is a fountain called Miesherty: West of it are remains of a strong wall to confine the water that ran from this spring. Under the northern hills there is a village called Berœa, which is to the east of the road. This is the first village under the great sheiks of the sect of Ali, of which there are three between Acre and Sidon.

<sup>b</sup> Epodon libri, Od. 2.

<sup>i</sup> Jos. xix. 29.

<sup>k</sup> Judges i. 31.

<sup>l</sup> Plin. v. 17. it is called Acclippus; and Ec-

dippus by Josephus, Antiq. v. 22. & De bello Jud. i. 13.

<sup>m</sup> Ptolemæus v. 15. S. Hieron. De locis

Ebraicis. <sup>n</sup> Antiq. Jud. v. 1.

We began to ascend the hills to the north, falsely called by the writers of the middle ages the mountains of Saron, which were between Cæsarea and Joppa.

This end of the mountain, which is probably the beginning of Antilibanon, must be the ancient Scala of the Tyrians, mentioned by Josephus<sup>2</sup>, as about eleven miles north of Ptolemais, and by St. Jerom as only nine miles<sup>3</sup>. It seems also to be the white promontory of Pliny<sup>4</sup>, and is known by the same name among Europeans, which is derived from the white cliffs to the north; on it is the famous road, which is said to have been made by Alexander; and the writers of the holy war speak of that part by this name. Under the south side of this cape, there is said to be a very extraordinary large grotto, at some height from the water, to which they can go only in a boat.

Before we went up the mountain, I crossed a rivulet called Aikmanè; it runs by a hill of the same name, which has some ruins on it: On the top of the hills called by the inhabitants Nakoura, and which I suppose to be Antilibanon, we came to a small tower, called Borge Nakoura. I saw several of these towers to the north; and the people say, they were built all the way to Constantinople by the empress Helena, in order to give notice by some signal, when they had found the cross; but it is more probable, that they were built either by the Greek emperors, when they apprehended that these countries would be invaded by the Saracens, or they might be the work of the Christians during the holy war. We afterwards passed over a river called Dislemet, and came to another tower called Kaphar-latick, which has its name from a kaphar, formerly taken there: It is a very pleasant road, great part of it being on a fine green sod, beautifully shaded with trees. Having travelled about an hour near the sea, we turned out of the road, and ascended the hill to the east, to the village or encampment of the new kaphar, where the Arabs live, in a sort of open huts made with boughs, raised about three feet from the ground, and encompassing a square spot of

<sup>1</sup> These hills seem to be the beginning of Libanon or Antilibanon to the south. Strabo, in his 16<sup>th</sup> book, page 754. says, Libanon began near Tripoli, and Antilibanon about Sidon, probably he means at those hills which are to the south of that city, about Sarepta. But Pliny makes Libanon to begin about Sidon, Nat. Hist. v. 20. Though at which soever of these places that chain of mountains began, this may be Antilibanon, which in breadth might extend from Sidon to this place; as it certainly stretched to the east near as far as Damascus, and probably to the north near to Hems, the ancient Emesa. Libanon, whether it began near Sidon, or at the famous promontory south of Tripoli, which is more probable; it certainly extended to the north, almost as far as Smyra, which is near Arradus, and that in a parallel line with Antilibanon; so that from this place all the mountains near the sea, as far as to that part where Libanon began, seems to be Antilibanon. The valley between these mountains, and the flat country on the sea, to the west of Libanon and Antilibanon, is Cœlesyria, properly so called; for Strabo speaks of Cœlesyria proper, as on the sea, and particu-

larly mentions the length and breadth of it: This author also speaks of the hills of Arabia and Trachonitis, over the country of Damascus; which seems to be a ridge of mountains to the east of these (as I shall explain more fully) that might be distinguished by this name, and seem to have been divided by a valley from Antilibanon: Though, if Ptolemy's authority is to be regarded, Antilibanon might end at the river Chrysorrohoas, which runs by Damascus, as he makes it begin and end a degree south of the beginning and end of Libanon; and in this case, the hills of Trachonitis and Arabia could not be part of Antilibanon, though, from the common description we have in other authors, the mountains of Libanon and Antilibanon seem to have run parallel for a considerable way towards the north. They are both comprehended under the name of Libanon in sacred writ; and Hiram supplied Solomon with the Cedars of Libanon, which probably were the produce of the mountains near Tyre.

<sup>2</sup> Josephus De bello Jud. ii. 10.

<sup>3</sup> Hieronymus.

<sup>4</sup> Promontorium album. Plin. Nat. Hist. v. 19. Europeans call it Capo Bianco.

ground;

ground; in these they lye at night; I laid my carpet on the outside of them: The sheik attended with great civility; they made a fire near; and here I reposed all night.

The next morning we descended the hill towards the road, and came to a ruin about five miles from the tower of Nakoura: It seemed to be the remains of some ancient temple, about thirty feet square, with a colonade round it, which appeared to have been double to the east, where the entrance probably was: There are many broken columns about it, and two standing, which are two feet in diameter; one of them has a fine capital of the Ionic order; it is probable there was some town in this place. We came into the road, where I saw an ancient way about eighteen feet broad, paved with large round stones, having a margin on each side, partly of hewn stone: There is a castle on the hills called El-Kapharlah; at some distance from it is the tower Bourge El-Kaphar: We came to a fountain called Scandaretta, near which there are ruins of a wall of hewn stone. In about an hour and a half from New Kaphar, where we lay, we came to the north part of the hill, which is on the south side of the bay Nakoura, that extends to Tyre. The road here very much resembles those in North Wales, being a great height above the water, on the side of the mountain, which is almost perpendicular, both above and below the road; the way in most parts is thirteen feet wide, though in some places it is not above six: There is a parapet towards the sea, partly built, and in some places cut out of the rock. Authors of the middle age speak of this road as made by Alexander, which tradition seems to have its rise from the name of some places here. At the first ascent to this road, there is a tower called Bourge-Scandarette, [The tower of Alexander] which the Europeans here call Scandaloon, probably from a town of that name, which is near: This road is about a mile in length. We descended into the plain, and came to some ruins about a mile from the hill, which extend toward the sea, and may be Scandalium, mentioned by the writers of the holy war, who say, it was first built by Alexander, and that it was repaired by Baldwin, king of Jerusalem, when he was about to undertake the siege of Tyre. This place is probably Alexandrochœne, of the Jerusalem Itinerary, placed twelve miles from Tyre, which must be an error in relation to the distance, as it is not so far.

Phœnicia.

Here we came into that part of Syria, which was the ancient Phœnicia, a country always remarkable for its commerce; the inhabitants of which went out in many colonies, and peopled Carthage, Sicily, and several other countries. Ptolemy indeed makes it to begin about Dora, near Cæsarea on the sea, and to extend northward to the river Eleutherus, beyond Tripoli, which empties itself into the sea not far from the isle of Aradus.

Near the ruins before mentioned, is a place called Elminten, and a little further the spring Ein-el-Hamerah [The red spring]; we came to the bed of the torrent Shebria, across which there are remains of a wall fifteen feet thick, that was probably made to keep up the water for the use of the armies that were in these parts. The guides mentioned a place on the hills, called Cana; and if a passage of Joshua<sup>s</sup>, and faint Jerom's

<sup>s</sup> Joshua xix. 28.



comment on it, may be interpreted of a town in this part, and not of the noted Cana of Galilee, possibly this may be the place.

We came to the fountains which supplied the aqueducts of Tyre; they are called, as they informed me, Talioun \*: we found the great sheik of these parts with a considerable company of attendants who had stopped there, but soon went away; it being usual for them to halt wherever they meet with a spring. These fountains are about a league and a half south east of Tyre, and are called, **The fountains of Solomon**; they are <sup>Fountains of Tyre.</sup> said, tho' I know not on what foundation, to have been made by him, at the time when he cultivated an alliance with Hiram, king of Tyre, to facilitate the building of the temple of Jerusalem; and are supposed to be the well mentioned by him in the Canticles †, “as a fountain of “gardens, a well of living waters, and streams from Lebanon.”

In the ninth plate, a plan of the three springs may be seen at A; and a view of them, and of the aqueduct at B. These springs are about half a mile to the east of the sea, and rise so plentifully, that they make a considerable stream at C, which turns several mills, and seems to be the river spoken of by some authors, as falling into the sea at old Tyre, which probably extended near as far as this place. These springs are enclosed with very strong walls, about fifteen feet high, by which the water is raised to a sufficient height, so as to be conveyed by the aqueduct to Tyre, that nearest the sea D is of a multangular figure: There are two aqueducts from this, which soon unite. The other two springs are marked E and F, and have an additional supply of water from the mountains, and there is an aqueduct from each of them, to that which comes from D. They are of an oblong square figure, and the water runs from one into the other; the building being contiguous: It is said by some, that these fountains are of a very great depth; but I was informed, that they were only about four or five fathom deep. The aqueduct G, which is a very fine one, takes its course in different directions, but mostly northward to a small hill, called Smashook, on which there is a house and a mosque: This, by some, has been thought to be old Tyre, which is improbable on many accounts, but more particularly, as it is a league distant from the sea. From this place the aqueduct goes **eastward** to Tyre.

Near the north east corner of the great bay, which is south of Tyre, there <sup>Old Tyre.</sup> is a fountain enclosed in the same manner as the others, except that the walls are not so high; and I saw the foundations and remains of an aqueduct, which appears to have been low, and not to have been built on arches: It probably went to old Tyre, which seems to have been in this corner of the bay, because near the spring there is a little hill, which, in all probability, is the very mount that Nebuchadnezzar raised in order to take that city, which was destroyed, as described by the prophet Ezekiel †; and I saw a ruin to the south east of this hill. It is no wonder, that there are no signs of the ancient city, since Alexander carried all the remains of it away, in order to join new Tyre to the continent;

\* They shewed me here a hill, called Jebel-Sheik, and villages on the hills of the following names, viz. Shamah, Emuran, Elalily, and a part called, Oud Shayty, which I suppose is a vale among the hills.

† Maundrel was told, that it was called Rof-elayn, that is, the head of the spring.

‡ Solomon's Song, iv. 15.

‡ Ezek. xxvi. 7.

and as it is a sandy shoar, the face of every thing is altered, and the great aqueduct, in many parts, is almost buried in the sand.

New Tyre. New Tyre is now called Sur, which is the antient name of Tyre, and this having been the chief city of the whole country, possibly Syria might receive its name from Sur. The Tyrians retired to this place, which was then an island, and made so great a stand against Alexander the Great, that tho' it is said to have been half a mile from the land, yet he joined it to the continent, and made it a peninsula *y*: If it was so far from the land, which, I think, is much to be doubted, it must have been a very small island, and a work of very great expence to join it to the continent. I observed a hollow ground that crossed the peninsula; and the higher ground to the west of it was probably the east part of the island; a plan of the city may be seen in the ninth plate. There are some few remains of the walls all round, and of a port *a*, on the north side, defended by strong walls: At the east end also there are ruins of two great square towers at *o*, very strongly built, which seem to have served for reservoirs of water from the aqueduct *b*, in order to distribute it all over the city; for there are foundations of a thick wall from one to the other, which probably are remains of the aqueduct. The east of the city appears to have been defended by three walls *c*, and as many fosses *d*. As we approached towards Tyre, we saw several vultures, and shot at them. I went to the house of a Maronite, who was agent for the French here, it being a place where they export great quantities of corn, and even Malta itself is supplied from this place.

Within the walls there are great ruins of a very large church *e*, built of hewn stone, both within and without, in the Syrian taste, with three naves, each of them ending in a semicircle; there are also very perfect remains of several buildings *f*, to the north of it, which probably belonged to the archiepiscopal palace. I saw also some granite pillars *g*, which, they say, are the remains of a church dedicated to St. John, and near it is the ruinous church of St. Thomas *h*, part of which is repaired, and serves as a church for two or three Christian families that are there; besides these, there are few other inhabitants, except some Janizaries who live in a mean castle *i*, near the port; to the west of which is the custom-house *k*: There are also ruins of two or three other churches, but nothing that carries any great signs of antiquity; at *x* are ruins, where probably there were large towers. Both Origen and the emperor Frederic Barbarossa were buried in the cathedral church.

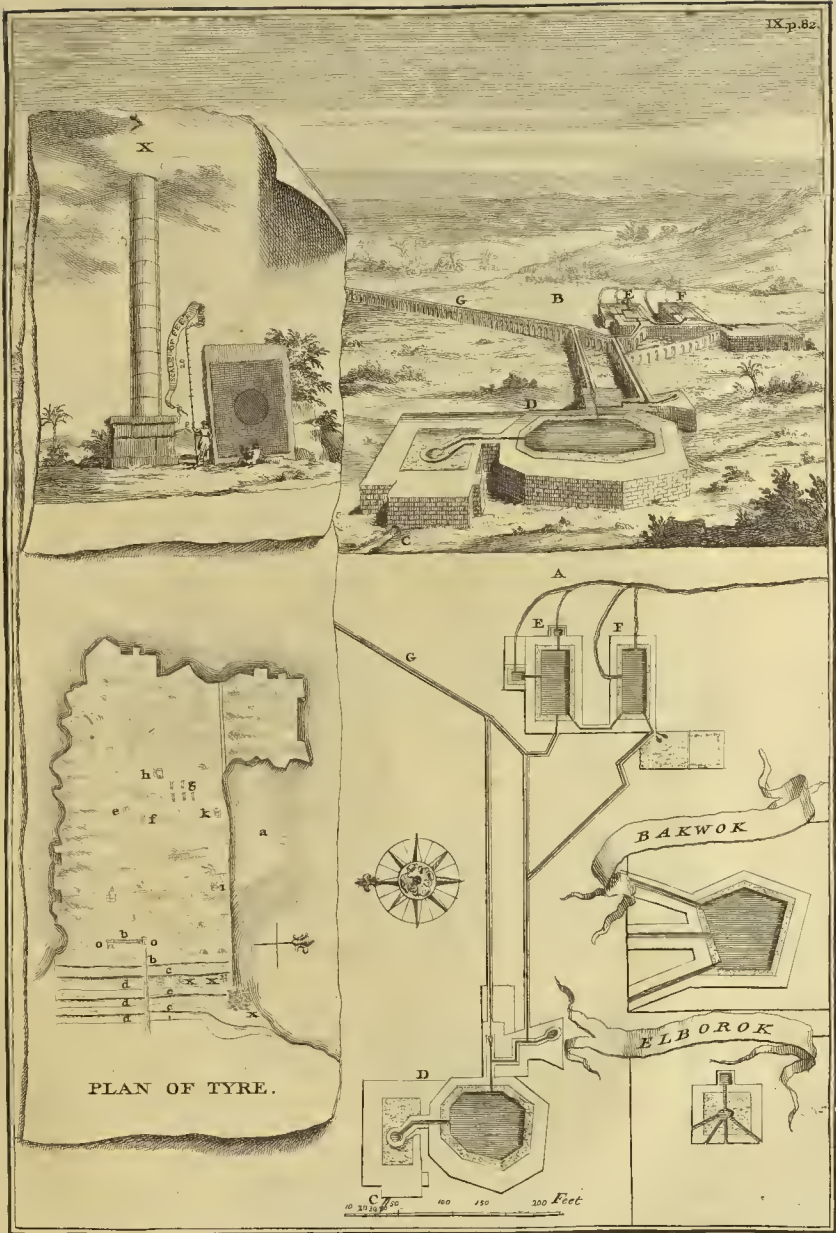
According to Pliny's account, there seems to have been a suburb that extended to old Tyre, the whole city and suburbs having been nineteen miles in compass, for old Tyre was three miles and three quarters distant from this island. He makes Tyre also to be near two miles and a half in circumference, tho' it does not seem to be half a mile long, nor a quarter of a mile broad.

Tyre was at first governed by its own kings; it was besieged, without success, by Salmanaſar, king of Aſſyria<sup>2</sup>; and afterwards taken and de-

<sup>y</sup> Tyrus quondam insula, præalto mari septingentis passibus divisa, nunc vero Alexandri oppugnantis operibus continens.—Circuitus xix. mill. passuum est, intra Palætyro inclusa.

Oppidum ipsum xxii stadia obtinet. Plinii Nat. Hist. v. 17.

<sup>2</sup> Josephi Antiq. Jud. ix. 14.



A PLAN of the CITY and AQUEDUCTS of TYRE.



stroyed by Nebuchodonosor, king of Babylon, as it is computed, near seventeen hundred years after its foundation<sup>a</sup>. Tyre was then on the continent, though without doubt the island was inhabited, because we find mention made of it in scripture<sup>b</sup>, and elsewhere, even in the time of Solomon<sup>c</sup>; but the prophecy that Tyre should be built no more<sup>d</sup>, must be understood of the antient city on the continent. The city on the island seems antiently to have been considered as the new city: Here the government seems to have resided, and it is probable went to the island on the invasion of Salmanasar. The city on the continent probably then began to be distinguished from it by the name of old Tyre, or Palatyrus; for it is said, that old Tyre and some other cities revolted from the government of the Tyrians to the kings of Assyria<sup>e</sup>. The city on the island was rebuilt seventy years after it was destroyed, and, about two hundred years after that, it was taken by Alexander the Great, and joined to the continent. The inhabitants of this place became very zealous Christians, and it was made the first archbishopric under the patriarchate of Jerusalem; it was taken by the Saracens, and afterwards by the Christians, in the time of the holy war: In one thousand two hundred and eighty nine, it was retaken by the Saracens, and the Christians were permitted to go away with their effects; from this time it is probable its ruin may be dated. This city was antiently famous for the worship of Jupiter Olympius, and Hercules; and there were temples in it built to them; it is not at present noted for the Tyrian purple, which was extracted from the shell fish called Murex<sup>f</sup>, and was so dear, that it was only used by princes; tho' without doubt it might still be made, if other materials were not found out to serve for this purpose, at much easier rates. The harbour north of the peninsula is so good that all ships, whose business in the winter leads them to traffic with the merchants of Sidon, are obliged, by the contract of insurance, to harbour here, where they take in their loading.

Near the aqueduct, without the town, I saw a ruin, which probably is the place, where, according to a tradition, which they had in the middle ages, though it is now lost, our Saviour preached, when he came into the parts of Tyre and Sidon; and on this coast it was that he cured the daughter of the Caaanitish woman<sup>g</sup>. And St. Paul was at Tyre when they dissuaded him from going up to Jerusalem, on their apprehending what dangers would befall him.

<sup>a</sup> Vide Joseph. Antiq. Jud. ix. 14.

<sup>b</sup> Isaiah xxiii. 2. 6. Ezek. xxvi. 17. xxvii. 4, 32. xxviii. 2.

<sup>c</sup> Joseph. Antiq. viii. 2.

<sup>d</sup> Ezek. xxvi. 14, 21. xxviii. 19.

<sup>e</sup> Joseph. Antiq. ix. 14.

<sup>f</sup> Nunc omnis ejus nobilitas conchylio atque purpura constat. Plin. Nat. Hist. v. 17. et Strabo xvi. 757.

<sup>g</sup> Matt. xv. 21. Mark vii. 24.

<sup>h</sup> Acts xxi. 3, 4.

## C H A P. XXI.

## Of the river CASMY, of SAREPTA, and SIDON.

**T**WO miles to the south of Tyre, in the road to Sidon, there is a spring called Bakwok; the plan of it may be seen in the ninth plate; it appears to have been enclosed with a wall; the waters are not very good, being a little salt. I observed the foundations of a wall that went from it to Tyre, which may be the remains of an aqueduct to convey the water to the city for common uses.

*River Casmy* Two leagues further is the river Casmy, commonly called by travellers the Casimir, which the writers of the middle age falsely imagine to be the river Eleutherus, whereas that river was beyond Tripoli. This must be the reason why the historians give an account, that the emperor Frederic Barbarossa was drowned in the river Eleutherus, falling off from his horse as he was pursuing his enemies, and sunk under the weight of his armour; but as they call it also the Casamy, it determines that remarkable piece of history to this river. There is now a bridge over it of two arches; it is probable that the old bridge was destroyed in the time of the holy war, to prevent the pursuit of the Christian forces, and that the emperor lost his life by attempting to ford the river: It is a very deep rapid stream, inasmuch that travellers do not think it safe to water their horses in it, unless they dismount. This seems to be the river mentioned by Strabo, as falling into the sea near Tyre<sup>i</sup>. On the other side of this river, the hills approach very near to the sea, and some spacious sepulchral grotts are cut in them. The city called Ornithon might be here, which is mentioned as half way between Tyre and Sidon<sup>k</sup>; it being a place which might easily be defended, having the river to the south, and the hills to the north, between which there is a narrow pass into the plain where the famous city of Sidon stands.

Here I cannot but make a conjecture, that these hills were probably the bounds between the states of Tyre and Sidon; as the southern bounds of the former were the hills of Nakoura; and probably the river which runs four miles north of Sidon, was the northern bounds of that state; and also of the tribe of Asher, and of the Holy Land; and though these territories might extend some way into the mountains, yet it naturally leads to this reflection, how great any state may become by commerce; since neither of these plains are above twenty miles long, or more than five broad; and yet these Republicks make a very extraordinary figure in antient history; and Tyre alone gave those two powerful princes, Nebuchadnezzar, and Alexander the great, more trouble than any other state in the course of all their wars.

We ascended the hills near the sea to a village called Adnou, where we lodged in a Mocot, which was in the yard of an uninhabited house. The next morning, the twenty-ninth, we descended the hills northwards into the plains of Sidon, near to the sea side, and passed by a rising

<sup>i</sup> Strabo, lib. xvi. p. 758.<sup>k</sup> Strabo, *ibid.*

ground towards the sea, which seemed to be a good situation for a town, and I observed some ruins at a little distance from it. We then ascended the hills to the east, to a village called Serphant, supposed to be a corruption from the old Sarepta<sup>1</sup>. There are great marks of improvements <sup>Sarepta.</sup> about the hills, and at the foot of them are a great number of sepulchral grots cut into the rock; it is said, that the house of the widow who received Elias, and was so miraculously supplied during his stay with her<sup>m</sup>, was by the sea side, where there now stands a small mosque, into which I entered. There is a little cell in it, where, they say, the prophet lay. The old Sarepta was most probably here, for I saw several foundations of walls; and those sepulchres must have belonged to the people of this town. About a quarter of a mile north of the mosque, are some ruins of a very ancient building, as I conjectured it to be, from a round plinth, which projected about a foot beyond the pillar, and the edges of it were taken off; the whole being exactly after the manner of the very ancient architecture, which I saw in upper Egypt. If this place was not Sarepta, it might be Ad Nonum of the Jerusalem Itinerary, which is computed about four miles from Sidon, and twelve from Tyre.

A little further to the north, is a fine spring called Elborok, a plan of which may be seen in the ninth plate: It had a wall round it, in order to raise the water, as there is about those of Tyre; and I could see the foundations of the aqueduct from that place to Sidon, of which they have an account by tradition.

The plain of Sidon is not above two miles wide; to the east of it there are fine fruitful hills; whereas the plain of Tyre is four or five miles broad, but the hills to the east of it are high, and covered with wood, and do not seem to be capable of any other improvement. When we approached Sidon, I saw, about a mile from the town, an ancient Roman millitary in the road, set up in the time of the emperor Septimius Severus; it is a round pillar of grey granite.

When I arrived at Sidon, I went to the convent of the monks of the <sup>Sidon.</sup> Holy Sepulchre, to whom I was recommended, and was entertained by them during my stay at Sidon. I also received many civilities from the French merchants, and I was one day entertained by them with a collation in a garden, under the shade of apricot-trees, and the fruit of them was shewn to us, as an instance of their great plenty and abundance.

Some think that Sidon, or Zidon, was built by Sidon the son of Ca-

<sup>1</sup> Inde Sarepta et Ornithon oppida. Plinii Nat. Hist. v. 17.

After we had passed this place, I saw on the hills to the east Ecri-Elkanrah; we passed over a stream called Sakat Elourby, on an old bridge. Near this there is a castle on a promontory, strongly situated by nature, and called Bouge Elourby, there being a village near called Elourby. To the east we passed over the river Nofey, and saw Cubegou; we then came to the fountain Elborok, mentioned below. To the south of it is Tel-Eborok; we went over the bed of the winter torrent Ezuron, and afterwards that of Zahitanete. Near this is the way to Damascus, which goes by the vil-

lage of Gafih, which I saw, and further north Mahmetfiry: Between them is a vale called Zael-el-Gafih. We went over the river called Nar-Sinet, and saw the village Darbesiah; to the right beyond it is the mountain called Jebel Maeduta. Near Sidon we passed over the river Nahr-Iheiah, and saw the hill Jebel-saida-Mar-Elias, commonly called the hill of Sidon, which is to the east of the city; at the foot of it is Elharah; and just at the entrance of the town I passed over the river Nar-el-Barout, which I conjectured might be the southern bounds of the old town.

<sup>m</sup> 1 Kings xvii. 9. Luke iv. 26.

naan, the grandfon of Noah<sup>a</sup>; others fuppofe that it had its name from the fifhing trade carried on here, which is called in the Syrian language Sida; Bethfida being the houfe of fifhermen. It is a city of very great antiquity, being mentioned by Jacob in his prophetic fpeech concerning the country which his fons were to inherit<sup>b</sup>. And we have an account, that Jofhua chafed the kings from the waters of Merom to the great Zidon<sup>c</sup>, as it is called in another place<sup>d</sup>. This city was in the tribe of Aſher, but the Ifraelites could not drive out the inhabitants of it<sup>e</sup>. It always underwent much the fame fate as Tyre. During the time of the holy war, Lewis the ninth of France repaired the city. It was a place of great trade, and was famous for a manufacture of glafs<sup>f</sup>. The Sidonians are alfo faid to be the inventors of arithmetic and aftronomy<sup>g</sup>. This city is now called Saida, and is thought to be older than Tyre: The antients fay it was twenty-five miles diftant from that city to the north, tho' it is not fo much<sup>h</sup>; and is computed to be fixty-fix miles about weft fouth weft of Damafcus, and a day's journey from the rift of the river Jordan: It was fituated on a rifing ground, defended by the fea on the north and weft. The prefent city is moftly on the north fide of the hill: The old city feems to have extended further eaft, as may be judged from the foundations of a thick wall that extends from the fea to the eaft; on the fouth it was probably bounded by a rivulet, the large bed of which might ferve for a natural foffee; as another might, which is on the north fide, if the city extended fo far, as fome feem to think it did, and that it ftretched to the eaft as far as the high hill, which is about three quarters of a mile from the prefent town. The fpace between that hill and the town is now all laid out in gardens, or orchards, which appear very beautiful at a diftance. On the north fide of the town, there are great ruins of a fine port, the walls of which were built with very large ftones, twelve feet in length, which is the thicknefs of the wall, and fome are eleven feet broad, and five deep: The harbour is now choaked up; and this, as well as fome other ports on the coaft, are faid to have been destroyed by Feckerdine, that they might not be harbours for the Grand Signor's galleys to land forces againft him. This harbour feems to be the inner port, mentioned by Strabo<sup>i</sup>, for the winter; the outer one probably being to the north in the open fea between Sidon and Tyre, where the fhipping ride in fafety during the fummer feafon. In a garden to the fouth of the town, there is a fmall mofque called Nebi-Sidon, where the Turks fay the patriarch Zabulon was buried; though it does not appear that his bones were brought out of Ægypt; but, if I miftake not, the Jews fay that he was buried in Sichen. In another garden to the eaft is fuch another mofque, called by the Mahometans, Zaloufa, who pretend alfo that fome holy perfon is buried there; the Europeans call it La Cananea, being, as it is faid, the place where the Canaanitifh woman cried out, "Bleffed is the womb that bare thee, and the paps that thou haft fucked." This building has the

<sup>a</sup> Gen. x. 15.

<sup>b</sup> Gen. xlix. 13.

<sup>c</sup> Jofhua xi. 8.

<sup>d</sup> Jofhua xix. 28.

<sup>e</sup> Judges i. 31.

<sup>f</sup> Sidon artifex vitri. Plin. Nat. Hift. v. 17.

et Strabo xvi. p. 758.

<sup>g</sup> Strabo xvi. p. 757.

<sup>h</sup> Strabo ib.

<sup>i</sup> Strabo ib. p. 756.

appearance



appearance of an antient chapel. On the high ground, to the west of the town, there is a large old church turned into a mosque.

The highest ground of the old city seems to have been a little hill on the north side, where there are great remains of an old castle, said to be built by Lewis the ninth of France; but on the summit of the hill there is a work of an older date, which is a square castle of hewn stone rusticated, and there are remains of a circular wall; with which that building was probably encompassed; it might be a work of the Greek emperors, repaired or rebuilt by Lewis the ninth. On the north also, by the bed of the torrent El-hamly, to which I suppose the town extended, I observed an old building, which they call the Venetian Kane, and probably it belonged to them when they traded to these parts. Three quarters of a mile east of the town is a hill called Saida-Mar Elias; at the foot of it there is a village called El-hara, and about three quarters of the way up the hill, there is a mosque with a sepulchre named Jeb-Zachariah; on the top of the hill there is a cistern called by the name of Elias. The Turks have a publick praying place here. On the right I saw Ein-Dielp, on the left Avara, and further El-Helely.

Sidon is the place of residence of a pasha, and there are in it a great number of new well built houses. The trade here is carried on entirely by the French, the export being chiefly raw silk, cotton, and corn. Their consul obliges them to live all in one Kane, in which the Jesuits, Capuchins, and the fathers of the Holy Sepulchre, have their respective convents.

Going out of Sidon, I saw several sepulchral grotts cut in the rock at the foot of the hills; some of them are adorned with pilasters, and painted in a very handsome manner.



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A

# DESCRIPTION

O F

## The *EAST*, &c.

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BOOK the Second.  
Of SYRIA and MESOPOTAMIA.

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### C H A P. I.

Of SYRIA in general. Of the places between SIDON and  
BAYREUT.

SYRIA extends northwards from Palæstine to the mountains of Amanus and Taurus, having the Euphrates and Arabia Deferta to the east; and the Mediterranean sea to the west; it was divided into several parts, which chiefly had their names from the principal cities of those territories. Palæstine indeed is looked on by some as a part of Syria. Phœnicia was another district, part of which was in the Holy Land, and began, as some say, about the southern part of the territory of Tyre, or, as others affirm, near Cæsarca by the sea, and extended northward to the river Eleutherus beyond Tripoli. These countries were antiently divided into small kingdoms, such as were those of Damascus, Hamath, Zobah, and Gesher; and in Phœnicia, those of Tyre, Sidon, and Aradus. They were all conquered by the Assyrians, and afterwards by the Greeks. Syria was made a kingdom, under the successors of one of Alexander's generals; the Romans put an end to their power; and from the eastern emperors, it came into the hands of the Saracens, from whom it was taken by the present Ottoman family, that enjoy the Turkish empire.

I fet out on the thirty firft from Sidon, and paffed feveral rivulets; and by two fountains, one called Elepher, and the other Brias. About two miles north of Sidon, we came to a confiderable rivulet called Elouly, very near the hills that are to the north of this plain; which river, I conjecture, might be the bounds of the tribe of Aſher, and of the Holy Land; there is a large bridge over it, of ruftic work, confifting only of one arch.

We paffed over the hills, which are called the mountains of the Drufes, from the people that inhabit them; there is a tower at the end of them, called Bourge-Romely, from a village on a hill, of that name: We came to a bay about four miles over; oppofite to the middle of it is a village called Jee, and a mofque near the ſhoar, with a well by it, called the well of Jonah, where, they fay, the prophct Jonah was thrown out by the whale: Here I ſaw ſome broken pillars, a Corinthian capital, and ruins on each fide of a mountain torrent, which may be Parphirion of the Jeruſalem Itinerary, eight miles from Sidon. After ſome time we came to the tower Bourge-Damour, and ſoon after to the river Damour, which muſt be the Tamyras of Strabo, half way between Sidon and Berytus, and may be the river mentioned by Ptolemy, as four miles ſouth of Berytus, which he calls The Lyon, [Λέων] though it does not answer to that diſtance, but there is no other river in this road nearer to that city; and this ſeems the more probable, as Strabo mentions the city of Lyons, and the grove of Æſculapius, with this river<sup>2</sup>. A few miles further we paffed by a village called Carney; at a well that is near it, I ſaw an ancient ſtone coffin, a fine piece of entablature, ſome large hewn ſtones, and two round vaſes of red and white marble. At ſome diſtance from this place to the north, on a riſing ground, are ſeveral ſtone coffins cut out of the rock, with large covers, very much like thoſe at Zal near mount Tabor; and beyond them I ſaw the remains of a wall twelve feet thick, which was continued along on the eaſt ſide of them: This might be Heldua mentioned in the Jeruſalem Itinerary, as twelve miles from Berito, tho' this place is not above fix or ſeven; ſo that there may be a miſtake in the Itinerary, as there certainly is in the diſtance between Berito and Sidon; it being put down as twenty eight miles, tho' it is not above twenty, as the lateſt ſea charts make it. The diſtance alſo of eight miles from Parphirion, on this ſuppoſition, is much too great: This may be the ſame as the city of Lyons of Strabo<sup>3</sup>. We ſoon came to the tower of Bourge-Hele, and then paffed over a rivulet, called Alopha; from a village of that name, which is to the eaſt. We then came to a very fine country, between the cape on which Bayrcut ſtands, and the hills to the eaſt: On the ſide of theſe mountains we ſaw three large villages that are contiguous, and are called Sukefet, from which that hill and country have their name. If I do not miſtake, I was informed, that one of theſe villages was inhabited by Drufes, the other by Chriſtians, and the third by that ſect of Mahometans, called Amadei,

<sup>1</sup> We paffed this part of the hills, and came to a plain between the hills about a mile over, and then to Ouad-el-Gederah, which, I believe, may be a mountain torrent; in this plain there is a village called Gederah, which is to the eaſt on the hills, and likewiſe Kephermaiah. We then

went about a mile over a low hill, and came to a plain half a mile broad. We croſſed ſuch another hill, and in about a mile came to the bay.

<sup>2</sup> Strabo, xvi. p. 756.

<sup>3</sup> Ibid. and ſee note b. below.

who, as I was informed, are followers of Ali. After my return from the east, I was informed by a considerable Maronite of great credit, that there had been an Arabic press among the Maronites for many years; and by the description he gave of that place, I concluded, that it was at this village, tho' I omitted to take down the name from him. Further in the country is Itefe, and beyond it Jebel Sewene. We passed thro' Bourge Elgrage, and saw Edshaim in the bottom, and higher up Elmelceles. We passed through a large grove of olive trees, and as we approached near Bayreut, I found the country exceedingly pleasant, being a rich soil, finely improved. About two miles before we came to this city, we passed through a fine grove of tall pines on the promontory; which, it is said, the famous Feckerdine planted with his own hands, though it seems to be a mistake, as this grove is mentioned to have been of great use to the Christians in besieging Bayreut, in the time of the holy war. A finer situation cannot be imagined; it is a green sod, and ends on the east side with a hanging ground over a beautiful valley, through which the river of Bayreut runs: The north end commands a view of the sea, and a prospect of the fine gardens of Bayreut to the north west.

Bayreut.

The city of Bayreut is the ancient Berytus. Augustus when he made it a colony, called it after the name of his daughter, with the epithet of happy, naming it Colonia Felix Julia<sup>b</sup>. This town was taken from the Saracens by Baldwin, king of Jerusalem, after a vigorous siege; in one thousand one hundred and eleven, and was retaken by Salladin in one thousand one hundred and eighty seven; it was afterwards often taken and retaken during the holy war. This city was antiently a place of study, more particularly of the civil law, and especially about the time that Christianity began to be publicly established<sup>c</sup>.

It is situated over the sea on a gentle rising ground, on the north side of a broad promontory. The gardens appear very beautiful on the hanging ground over it: The old port is a little bay, and was well secured by strong piers, which were destroyed by Feckerdine, as mentioned before; for he had possession of this city; and his successors, the princes of the Druses, have most of them been made governors of it, till of late years the Turks have thought proper to take it out of their hands: To the east of the port is a castle built on two rocks in the sea, with a bridge to it. East of this, over the sea cliffs, is another castle; and to the east of that, are remains of a very large one, defended with a fosse, where I saw some broken pillars. About a furlong to the east of this place, I came to the old city walls on that side. The town may be near two miles in circumference, and is defended with a very indifferent wall, which, on the west side, is built of hewn stone, with some small square towers, and part of it may be the remains of the antient wall. At a little distance to the west of the town is a small bay, which opens to the north, where I saw some signs of ruins, but I could not judge what they were; it is possible the theatre built by Agrippa might be here, and be contrived so as to have the advantage of the hill, like those of Pola and Frejus, and the sea may have washed it away. Some

<sup>b</sup> In ora maritima etiamnum subjecta Libano, fluvius Magoras: Berytus colonia, quæ Felix Julia appellatur, Leontos oppidum, flumen Lycos, Palæbyblos, flumen Adonis. Oppida,

Byblos, Botrys, Gigarta, Trieris, Calamos. Plin. Nat. Hist. v. 17.

<sup>c</sup> See the Ecclesiastical Histories of Eusebius and Socrates.

authors also mention an amphitheatre in this town. I copied an ancient Greek inscription over the south gate. In the middle of the city there is a large well built mosque, supported by Gothic pillars, which was formerly a church dedicated to St. John. There are several granite pillars about the town, and particularly six or seven of grey granite in one part, some standing, and some lying on the ground.

The things most to be remarked in this city are the improvements of Feckerdine; that prince having acquired a taste for architecture, during his stay at the court of Florence. His seraglio, which is now only the shell of a building, has the air of a Roman palace; water was conveyed by channels in the walls through all the apartments, and in the middle of it is a garden of very large lemon trees: The stables are truly magnificent, built with several rows of square pillars, and there are niches on the sides within, with a stone manger at the bottom of each of them for the horses provender. There are several other unfinished buildings, that have even a greater air of magnificence in them, and look more like the remains of ancient Roman buildings, than unfinished modern ones.

This town is under the influence of the Maronites and Druses, as many other places are under the Arabs, and the inhabitants of mount Libanon or Antilibanon dare not go to any other town. When I came to Bayreut I went to the Capuchin convent, where I was very civilly received; there was only one monk in it, who resides there chiefly on account of the French ships that come into this place.

## C H A P. II.

Of the river LYCUS. The territory of the prince of the Druses; and of the Maronites and Druses.

I Set forward on my journey from Bayreut on the first of June, and went to the east along the side of the bay; after having travelled about a league, we came to the place where, they say, saint George killed the dragon which was about to devour the king of Bayreut's daughter: There is a mosque on the spot, which was formerly a Greek church; near it is a well, and they say, that the dragon usually came out of the hole, which is now the mouth of it. The writers of the middle age say this place was called Cappadocia. In this mosque I saw an extraordinary ceremony performed on one of the Turks that was with me; who sitting down on the ground, the religious person, who had the care of the mosque, took a piece of a small marble pillar, in which, they say, there is an extraordinary vertue against all sorts of pains, and rolled it on the back of the Turk for a considerable time. About a mile to the east of this place we crossed over the river of Bayreut, on a bridge of seven arches, some of which are of ancient workmanship. This river runs to the north, along the plain which is east of the grove of pines: It may be the river Magoras, of Pliny, and agrees with his order in speaking of places; tho' some think that it is the same as the Tamyras.

Tamyras. Soon after we had passed this river, we turned to the north, and went along the strand under the high cliffs for about an hour and a half, and came to the famous road, which is cut like a terrace on the west and north sides of the mountain, over the sea, and on the south side of the river Lycus; the road being, as I conjecture, about half a mile long; it is very much like that road which is near the fountains of Tyre, and is said to have been made by Alexander. We ascended it going to the north; over the highest part there are remains of a tower; we then descended, and turning to the east ascended again. This road was formerly called Via Antoniniana; the ascent to it is difficult, and a Latin inscription is cut on the rock, mentioning the name of the road; and that it was made by the emperor Aurelius. I saw some small figures of men in relief, cut in different compartments, but very much defaced by time; one, I observed, wore a particular cap like the Phrygian bonnet; probably it was the Persian habit, and may be as old as the time when the Persians had possession of these countries. Under this road runs the river Kelp, as it is called in Arabic: It is the Lycus of the Greeks, that is, the Dog river; so called, as it is said, from the statue of a dog, which was formerly there. On one side of the road there is a ruin something like the pedestal of a statue, and below it in the sea, at the mouth of the river, is a large stone, which the people shew for the statue of the dog, from which, they say, the river received its name; and there is a relief on the rock over the river at the end of the bridge, which is much defaced, and seems to have represented a dog. This river was formerly navigable, though the stream is very rapid<sup>a</sup>. Opposite to the south end of the bridge, is an inscription in an eastern character, which seemed to be very antient. The bridge over the river has four arches, one of which is large, being built, as they say, by Feckerdine; this river was the bounds between the Patriarchates of Jerusalem and Antioch. On the other side of the bridge is an aqueduct brought four miles along the side of the hill, and is of so great a height, that seventeen arches about twenty feet high, are built against the hill near the bridge, for the water to run on; it is the work of one of the successors of Feckerdine, in order to water a small plain by the sea, from which one ascends the Castravan mountains, which extend northward near to the antient city Byblus, now called Eibeles, where also the dominions of the prince of the Druses end, which begin near Sidon, and only include the mountains: This part, called the Castravan mountains, is inhabited solely by Maronite Christians; the other parts being possessed by the Druses and Christians promiscuously. The mountains of Castravan are part either of Libanon or Antilibanon, according as the bounds of those mountains are fixed. The name of Libanon is now given only to those mountains that are north east and south east of Tripoli, which stretch northwards to Laodicea Cabiosa, near the antient Hems or Emesa. These mountains are high and rocky, but the ascent is not very difficult; the highest parts are almost all the year covered with snow. It is surprizing to see such barren hills so well inhabited and improved; they are chiefly cultivated with

Castravan  
mountains.

<sup>a</sup> Strabo xvi. p. 755.

mulberry-trees for silk-worms, and also with vineyards, which produce excellent wine, far preferable to any other wines of Syria. On these mountains, a considerable way up, I saw the rocks rising above the ground in such extraordinary figures, for about two miles, that at a little distance they appeared like a ruined city, resembling castles, towers, and houses, and even some of them like men. Such a scene as this probably gave rise to the fable of a petrified city beyond Tripoli in Africa. These mountains are inhabited altogether by Christians, and they do not suffer Mahometans to settle on them, nor even the pashas themselves to come up the hills. The prince of the Druses pays a certain sum for his whole country to the Grand Signor, which consists of these mountains from Sidon to Eisele or Byblus; and he resides at a place called Der-el-Kemer, [The Convent of the Moon]. The people pay for their lands to this prince. It is a place of refuge for Christians from the tyranny of the Turkish governors, and especially for those unhappy wretches, who, having denied the faith, repent of it, and become Christians again. Every village has a well-built church, and there are almost as many monasteries as villages, and to all their churches they have a bell, which is an extraordinary thing in these parts.

As I observed before, they are all Maronites on these mountains, and acknowledge the pope. The patriarch of the Maronites, who, as I apprehend, is a sort of Legatus natus, is elected by the bishops, about ten in number, and the governors of the country; every district having over it a sheik or head: The usual residence of the patriarch is at Canobine on mount Libanon, but I waited on him at a little convent near the top of these mountains, he having retired to this part on account of some disturbances in the country where he usually resides: He is one of the principal families of the Maronites, was married, and has children; but being a widower, he became a monk, and was promoted to this dignity. The bishops have their sees at some cities near, many of which are ruined, so that they mostly reside in convents on the mountains. The monks are of the order of saint Antonio the Ægyptian; if I do not mistake, most of them are reformed by a monk of Aleppo, and called Aleppines. Many of these convents have been built within these fifty years past, and most of them have a nunnery adjoining; but they have usually only poor old women in them for the service of the convents. The monks, both priests and others (as in all the eastern churches) are employed in taking care of their lands, being persons of no learning. They usually perform their long offices of devotion by night, which are in the Syriac language, that they do not understand; and being used to that character, both they, and the Syrians, or Jacobites, write the Arabic, their native tongue, in Syrian characters. In the reformed convents the superior is chose every three years; whereas in the others they continue during life; and, if I mistake not, take the vow of poverty, which the eastern monks generally do not, and the inconvenience of not taking such a vow in that station of life, appears very much, in a people who have naturally such an exorbitant love of money, as it necessarily exposes them to many temptations. There are also some few nunneries that are not dependant on the monasteries, tho' they are very rare in the eastern countries, and are rather like hospitals

for the aged and decrepit; and if any young women are in them, they generally continue in a state of probation, rarely taking the vow, and so may change their manner of life when they please; which might be an improvement on that kind of institution. I was at a nunnery of Greek catholics on these mountains, which had been very lately founded by some young ladies of Aleppo, on the rule of saint Francis de Sales, under the direction of the Jesuits, who have a convent near. These ladies were at this time retired to it, to perform their two years of probation, in order to take the vow. There is also an Armenian catholic convent, founded by a bishop, whom I saw there, and who was obliged to retire to these parts, on account of some distresses. The Latin fathers, those of the Holy Sepulchre, the Jesuits, and Capuchins, have commodious convents on this mountain; and the Jesuits have erected a seminary, both to prepare the youth for the education at Rome, and to fit those in a better manner for the Maronite church, who cannot be sent to that place of education. The Maronites are esteemed more honest, simple, and less intriguing than any other Christians in the east.

Druses.

If any account can be given of the original of the Druses, it is, that they are the remains of the Christian armies in the holy war; and they themselves now say that they are descended from the English<sup>d</sup>. They are esteemed men of courage, and of greater probity than any others of these eastern parts. As they, and their prince, are protectors of the Christians that live among them, so they seem to have the best opinion of Christians, and the greatest regard for them; tho', in reality, it is to be feared that they have little or no religion at all; they occasionally profess themselves Mahometans, but go as seldom as possible to their mosques, which they do only to enjoy the privileges of the established religion; and I have been informed, that in some of their books that have accidentally been found, they both blaspheme our Saviour, and speak evil of Mahomet. They have among them a sort of religious persons, whom they call by the name of Akel; these drink no wine, and will not eat any thing that belongs to the prince, because, they say, it is rapine; they have private places under their houses for their ceremonies of worship; and I was informed, they do not perform any openly, except reading out of their books over the dead, before they are carried to burial, though, as to this, I much doubt my authority. These religious people meet together in their private places, and seem to be rather like the wise men, or philosophers of old, than the chief persons of a religion, in a community that has little or none. I rather think if these in particular have any, that they are worshippers of nature. I was indeed told, that, by some accident, the statue of a calf had been seen in their retired places; but if the information of one, who pretended to have discovered some of their secrets, is to be depended upon, they have a small silver box, closed in such a manner, as not to be opened, and many, even among them, know not what it contains; they pay a sort of worship to it; and he said he was informed, that there were in these boxes the images of the nature of both sexes.

<sup>d</sup> Some say, they are descended from the Franks, whom Godfrey of Balloign brought with him to the holy war; and that Feckerdine pretended to be related to the house of Lorrain.



## C H A P. III.

Of the CASTRAVAN mountains, of ESBELE the antient BYBLUS, and other places in the way to TRIPOLI.

WE ascended the Castravan mountains, and went two miles eastward to the convent of St. Antony Elify, where I was civilly entertained by the monks. We then travelled near a mile to the village of Ellify, where they have a handsome new built church: We went about three miles north to the nunnery abovementioned, called Derbenady, and were invited into the apartments allotted for strangers, where we were entertained with conserve of roses, a dram, and coffee, a young Maronite sheik being with us. We went a mile eastward to the Jesuits convent at Ontua, where I was very civilly received by the general of the mission in these parts, who frequently resides in this convent. On the second, I went up the hill to the north east, in order to wait on the Maronite patriarch: After having travelled four or five miles we came to Ajalton, where one of the great families of the Maronite sheiks resides. The mountains, though very rocky, are well improved, as high as this place, with mulberry trees, and even with corn, wherever there is any soil. We went northward, and ascended for three or four miles to a part of the hill, where the rocks appeared in extraordinary figures, like a ruined town, as mentioned before. We came to the convent of Refond, where the monks are of the antient order of St. Antony not reformed, and have a nunnery to serve them; all the monks work in cultivating the ground: This is the usual residence of the bishop of Patronè: Here they entertained us with roasted eggs, soup made with kidney beans, sower milk, and excellent white wine, of a good body and flavour. We travelled northward down a very gentle descent, and passed by the village of Ashout and Einegratè, and soon after by two high rocks, that appeared at a distance, like the ruins of some antient building. We ascended and came to Eirkèen, where we found the patriarch, and the bishop of Patronè sitting under a tree near the convent, after the eastern manner: The patriarch was a very venerable old man, and received me with great civility, though by some accident I had not my letter to give him from the Maronite interpreter of the English consul at Acre. The bishop having been many years minister of the church at Tripoli spoke Lingua Franca. Bread, wine, and coffee were brought; and, after some time, the patriarch went in; and I was soon called to dine in an open cloyster or portico of the convent. Pilaw, fried eggs, honey, and some other things were set before us: The patriarch sat a while at some distance, and, when he went away, the bishop came and sat with me. After dinner I went out to the patriarch, who was sitting under the tree, and coffee was served: When I talked of departing, the patriarch pressed me much to stay, and seemed almost angry when he found I was determined to go. This is a very high cool retreat, and we saw the tops of the mountains near this place covered with snow: We descended by the same way we came, to Ashout, and then turned to the  
right,

right, and went on to the top of the mountains, about five miles to the south west, and found the country both uninhabited, and without any improvement. We descended to Aosta, which is situated on a hill not a great way from the sea shore: The house of the patriarch is there, with a church or chapel built to it, which is the family burial place. We found the patriarch's brother sitting under a tree. I alighted and sat a while with him, and he invited me to stay all night. The custom of sitting under trees at this time, and many others I had observed, led me to reflect on the great resemblance there is between the manners and simplicity of the antients, and those of the eastern people at this day; which is very remarkable only in one short part of the history of Abraham. Thus for instance: As air and shade are very desirable in hot countries, so we find them often sitting under a tree: Thus, we see Abraham, when the Lord came to him in the plains of Mamre, desiring the three angels to rest themselves under the tree. Fine meal was made ready for them, kneaded and baked on the hearth; and now it is the custom to make bread whenever they eat, and they bake it on iron hearths, which are heated, or on the embers. It is usual also to serve, to sit, or stand by the guests without eating with them; and so Abraham set the butter, and milk, and the calf that was dressed, before them, and stood by them under the tent when they did eat: The wife Sarah also did not appear, but stood in the tent within the door, according to the custom among the eastern women at this time. From Aosta we went on that evening two miles south to Ariffa, to the new-built convent of the Holy Sepulchre: It is most pleasantly situated on a high hill, over the plain which is by the sea shoar; there being a village below it, near which, I was informed, they find those white stones which have the figures of fish in them. We stayed there all night.

We set out northward on the third, and returning near as far as Aosta, we went down the hill to the catholic Armenian convent, called Elerem, which is under Aosta; it was not then finished. The bishop shewed me the convent with great civility, and set before us an elegant collation of dried sweetmeats, prunellas and pistachio nuts, and we were served with coffee and wine. We ascended up to Aosta, where I sat under a tree, with the patriarch's two brothers and nephews, and drank coffee; they pressed us to stay, but we went on southward in a very bad stony road, and passed by Der-morran-Keiroula, a Maronite convent, and afterwards by Eran and Lubfan. We had a gentle descent down the hill going near Sdidieh and Aramost, and came to the village called Gasier, where there is a Capuchin convent, which was shut up, all the monks being absent; so I reposed under a lemon-tree, until the servant came, and let us into the garden where I dined. The Maronite sheik came to me, who talked Italian, and had travelled eight years in Europe; there were two or three there who had travelled, and probably went with him as servants; one of them had been in England. I suppose he went under the name of a prince of mount Libanon; for those who have travelled under that character, are the sons of those sheiks who rent the parishes of the prince of the Druses, and being chiefs of the country, the monks here give them certificates to Rome, under the name  
of

of Principi di monte Libano; and they often return home very much enriched; for they ask charity in a genteel manner, on a pretence of supporting the Maronites under the hardships which they suffer from the Turks. I was informed, that one of them lately returning home, was murdered in Sicily, for the sake of the treasure which they were informed he had with him. This sheik invited and pressed me to go to his house and take coffee: I went with him; and a carpet being spread, we sat down in the court, on a raised place over a running spout of water: He told me, that his brother, a young man who was there, designed to travel into Europe, and even hinted that he would be glad to join me. He appeared extremely civil, and offered to send one with me to the prince of the Druses, and all over the mountains. Coffee was brought up, and a fowl roasted in quarters, a kind of European dish, the rest being after the Arab manner. Toward the evening, a relation of the sheik's came from Bayreut, where, he said, he had heard that I walked about the city, and had observed every thing very curiously, which had alarmed the people: On which I immediately found that their behaviour was altered towards me; and they began to advise me to lay aside the thoughts of going to the prince of the Druses; and it is probable that they were afraid of being suspected, in case they should conduct me to that prince, at a time when the Turks were in war with the emperor; the prince of the Druses having sometimes given the government great trouble, when they were engaged in wars with Christian princes. I found it was too late to go away, so I stayed all night, and went to see the convent near, where they shewed me a monk who was a hundred and ten years old.

I hired a man from this place to go with me to Esbele: Setting out the next morning on the fourth, I saw a great number of young mulberry-trees on the foot of the hills, which had been cut down by a pasha who had some demand on them, which they did not answer; so he came with his men to the skirts of the mountain, and cut down the mulberry-trees; which was doing them a very considerable damage, as these trees are absolutely necessary for their silk. We descended into a narrow valley, in which there runs a small river, and over it there is a bridge, in the high road from Sidon, which is near the sea: I take this river to be the northern bounds of the Castravan mountains. We ascended and came into the high road, passing by the vale Ouad-Enamar, on the south of which I saw some grottos. We passed by Ouad-Eteheny, and the church called Maria Mari. We then crossed the river Ibrim on a large bridge; this river was anciently called Adonis. Travellers observe, that the water of it is red after great floods, which is occasioned by the nature of the soil through which it runs; and that this having happened about the time of the feasts of Adonis, the antients said the river ran with blood on account of his death. It is probable that Palæbyblos<sup>e</sup> was on this river.

A little beyond the Ibrim, we came to Esbele, called by the Franks<sup>Esbele.</sup> Gibele; it is the antient Byblus, supposed to be the country of the Gib-<sup>Byblus.</sup> lites, mentioned in Joshua<sup>f</sup>. Here, it is said, Cinyras, the father of

<sup>e</sup> Strabo xvi. 755. and note b, p. 89.

<sup>f</sup> See Maundrel. As the Septuagint translate it Βυβλος, and that was part of the land

given to the Israelites, so it seems probable that the people of this place are meant in 1 Kings v. 18. and Ezekiel xxvii. 9. tho' the names Gib-

Adonis, had a palace; and the city became famous for the temples and worship of Adonis. The walls of the town remain, which are about a mile in circumference; and at the south east corner there is a very strong castle of rusticated work, built of hard stone that has pebbles in it. Towards the foundation are some stones twenty feet in length: There are very few inhabitants in the town, but many ruinous houses are standing, which shew that it has been well inhabited, and probably within two or three ages past. There are remains of a beautiful church, which seems to have been the cathedral; it is of the Corinthian order, and appears plainly to have been built before the entire corruption of architecture, probably about the fourth or fifth century. This town was taken by the Christians in the time of the holy war, and followed the fate of Tyre, and other cities of this coast.

When we came to Esbele, I stopped at a tree a little without the gates: Having heard a bad character of the inhabitants, I had procured a letter to the sheik, which I sent to him. He came out to me, with his brother and relations, and ordered his Christian steward to shew me every thing about the town. The sheik happened to cast his eyes on a pair of my pistols, which he liked, and immediately ordered his man to propose an exchange for his, which I refused. When I returned from viewing the town, the sheik and the elders were sitting in the gate of the city, after the antient manner, and I sat a while with them; but when I came to my place, I was informed that the sheik intended to take my pistols by force, if I would not agree to his proposal. The sheik himself came soon afterwards, took my pistols out of the holsters, and would have put his own in their place, which I would not permit; he then put his pistols into the hands of one of my men, whom I ordered to lay them down on the ground; they offered to give me some money also in exchange; but I intimated, that if they did not return them, I would complain to the pasha of Tripoli. I departed, and they sent a man after me to offer ten dollars; two or three messengers passed, and when we were about a mile from the town, they sent the pistols to me; for, as they knew the character of the pasha, it is probable that they apprehended, he would be glad of such a pretence to come and raise money on them.

Patrone,  
Botrus.

After having travelled near the sea about three leagues we came to Patrone, a furlong to the west of the high road. This is thought to be the antient Botrus, placed by Ptolemy ten miles north of Byblus<sup>6</sup>; it is a bishop's see, and gives title to one of the Maronite prelates, as well as Esbele. There are remains of a large church, which was probably the cathedral, and of buildings about it, which might serve for the priests; there are ruins also of a smaller church, which is well built; but nothing is to be seen of the walls of the city, nor is there even a village on the

lites, and Gebal, according to our literal translation from the Hebrew, would incline to think that Gabala, north of Orthofia, was meant; but as this must be Alcabile of the Jerusalem Itinerary, it is very probable that Gabal was the antient name, and that a name something like it was always retained by the people of the country, and that the Greeks

gave it the name of Byblus.

<sup>6</sup> It seems by mistake to be called Bostris, in Strabo xvi. p. 755. probably it is Bruttosalia of the Jerusalem Itinerary. This city was built by Ithobalus, king of Tyre, about the time of the prophet Elias, according to Menander, quoted by Josephus, Antiq. Jud. lib. viii. cap. 13.

spot. The rocky cliffs on the sea side have been much worked with the tool; and I observed a sort of a canal cut between them from the sea, running north and south, which probably might serve for a harbour for boats and small vessels in bad weather, as it is an open port without any shelter. All these towns of Phœnicia are supposed to be of very great antiquity.

We went on and passed by a village called Masid; it is to the left, at the end of the plain, under the great cape; near it, is a church on a small hill; about this place possibly might be Gigartum<sup>b</sup>. Four or five miles from Patroné, we entered in between those mountains, which stretch westward to the sea, and make that cape, which was called by the ancients Theoprosopon, where, some say, mount Libanon began. Here those Arab and Ituræan robbers, who infested the country, had one of their strong castles, which, with many others belonging to them, were destroyed by Pompey<sup>c</sup>. Between these hills we crossed the river Nar-el-Zehar on a bridge, and came to a very extraordinary rock about a hundred feet high, a hundred yards long, and twenty broad: There is a castle on it, and it is called Empfiles. We intended to have stayed all night, though there was no place to lodge in, nor any other accommodation; but a Maronite priest coming by, to whom we shewed some civility, he very kindly invited us to go two or three miles further to his house, we went on with him, and when we came into the plain that leads to Tripoli, we turned to the east, and ascending the hills, came to the poor cottage of the priest: He prepared a supper for us, and we lay on the top of the house, which is a very common practice in this country during the summer season.

We set out on the fifth, travelled along the narrow plain that runs to Tripoli, and went near a small town on the sea called Enty, where, they say, there are remains of a large well built church. I came to some ruins that seemed to be the remains of an ancient temple; and there are several heaps of stones about it for a considerable way. This might be Trieris, mentioned by Strabo<sup>d</sup> between the promontory and Tripoli, and may be the same as Tridis, placed in the Jerusalem Itinerary twelve miles from that city: To the east, there is a low ridge of mountains that extend almost as far as Tripoli; they are chiefly inhabited by Greeks, as well as the vale to the east of them; there are some convents on the hills, particularly the large monastery of Bellemint, which is delightfully situated; and another called Mar Jakob, [saint James] where the Europeans that dye at Tripoli are usually buried. Beyond Enty I saw a Greek monastery near the sea, called Der-Nassour. After having passed under the Greek convent of Bellemint, we came to Calamon, where there is a small stream, and a ruined building: This, without doubt, is the ancient Calamos.

<sup>b</sup> Strabo xvi. p. 755. and see note b, p. 89.

<sup>c</sup> Strabo, *ibid.*

<sup>d</sup> Strabo, *ibid.* and see note b.

## C H A P. IV.

## O F T R I P O L I.

The old cities.

**T**RIPOLI, now called Traplous, is situated at the entrance of a narrow valley between the hills, and to the east of a low promontory, that extends about a mile into the sea, but is not above half a mile broad: On this promontory were the three cities which were colonies from Tyre, Sidon, and Aradus; they were a furlong distant from each other, but seem at length to have been joyned by their suburbs, and to have made one city; on that account it was called Tripolis. One of them, probably the most ancient, which might be that peopled from Tyre, was at the end of the point, and so might be easily fortified, by building a wall across the promontory on the east side of the city: There are great ruins of this wall, which appears to have been fifteen feet thick; and it seems to have been thrown down by force: It was cased with hewn stone, which is now carried away; about the middle of it was the gate of the city, and near the wall there are several pieces of large pillars of grey granite. The second city, which probably was the colony from Sidon, might be at the angle made by this promontory to the north, where the river which runs through the present city falls into the sea; but there are no signs either of this or of the third city; for that part is all converted into gardens, and is a sandy soil, easily driven by the wind, which has probably covered whatever remained of those ancient cities. The third city was the colony from Aradus, and might have been at the south angle, where there is good water, and a small stream; but as it is a rocky ground, and exposed to the south west wind, which is the most dangerous, and consequently could not be a port, it is more probable that this city was in the middle between the other two on the north side; where there is a tolerable good harbour, which is used at this time, being sheltered by some islands and rocks to the west. There are six large towers, about a quarter of a mile distant from each other on the north side of the cape; but I could not be informed whether they were joyned with a wall (which might formerly have been raised for defence along the shoar) or designed only to protect the place against privateers, for which they serve at present. On this side, where the wall crossed the promontory, is a little town called the Marine; it is inhabited mostly by Greeks: The custom-house is there, and all goods are landed in small boats from the ships, which lie at a distance. The Greeks some years ago built a fine church here, which was soon after pulled down by a pasha.

Tripoli, its history.

When the Saracens took the city of Tripoli, they constituted a king to govern this country. Baldwin, king of Jerusalem, took it with the help of the Genoese fleet, after seven years siege, and made Bertrand count of it, who was son of Raymond, count of Touloufe. His territory extended from the river Lycus to the river Valania, as it was then called, being the river Eleutherus of the antients, which falls into the sea near Aradus. In the year one thousand one hundred and seventy, the city was

was almost destroyed by an earthquake. The Saracens took it by sap, in one thousand two hundred and eighty nine, and entirely destroyed it, but the city was afterwards rebuilt by them<sup>1</sup>.

The present city of Tripoli is about two miles in circumference; it stands low, and a river runs through it, which, after great rains, overflows, and does much damage to the city; there are also some buildings on the side of the hills: Over the south east corner of the city, there is a large castle on a hill, thought to be built during the time of the holy war; for there is a mosque in it, which was a church dedicated to St. John. There are five or six mosques in the city, which, they say, were churches; they have square towers to them, one of which, in particular, is built after the European manner; but the finest mosque has an octagon tower, and was formerly the church of St. John. There are a considerable number of Greeks here, who have a handsome cathedral, near which the bishop resides: The Maronites also have their church: Many of the bazars, or streets of shops, seem to have been made out of old convents and nunneries, as may be seen by the manner of the buildings. The monks of the Holy Sepulchre, the Jesuits, and Carmelites of mount Libanon have their convents here; the latter residing in this city only during the excessive cold weather in the winter season, when mount Libanon is covered with snow. This is the residence of the pasha of Tripoli, from which city the whole pashalic is denominated.

The river of Tripoli runs through a most delightful narrow valley from the east: There is a convent of Dervishes on the side of the hill over the river, about half a mile out of the town; it is one of the most beautiful situations I ever beheld, being adorned with several water-works, supplied by an aqueduct that runs through it. On this aqueduct the water runs from the foot of mount Libanon about eight miles distant, it is carried along the side of the hills by a channel to the north of the river, till it comes within a mile and a half of the city, when it crosses the valley and river, on an aqueduct of four arches, which is one hundred and thirty paces long: The aqueduct is seven feet eight inches broad, and serves for a bridge; the two middle arches, which are Gothic, have been probably rebuilt, but the others are fine arches, and seem to be of a more ancient date. The bridge is said to be built, or rather repaired by Godfrey of Bulloign, though it is more probable that it was done by Baldwin king of Jerusalem, and upon that account it might have been called the Prince's bridge, for I observed a cross cut on the stones: From these arches the water runs on the south side of the vale by the Dervishes convent.

The trade of Tripoli consists chiefly in exporting raw silk to Europe, and the cotton and silk manufactures of Damascus to the different parts of the Levant; they have also a manufacture of soap made with the oil of olives, for which they were formerly more famous than Joppa, tho' now the latter has rather the preference. There is only one English house here, which is the consul's, but there are several of the French nation.

The pasha was lately returned from his voyage towards Mecca, it being his office always to set out with provisions to meet the caravan in

<sup>1</sup> See the writers of the holy war.

its return; they go about half way to Mecca, setting out the same day that the caravan usually leaves Mecca. When I was there the consul went in ceremony to compliment the pasha on his return, and all the English nation accompanied him. The Janizaries went first; then the two dragomen, or interpreters; after them the consul in the Turkish dress, having on a purple serjee, or gown of ceremony, but with a periwig and hat. Soon after we came into the apartment, the pasha entered between two persons, gave the welcome as he passed, and sat down cross legged in the corner to the right, having a cushion on each side, and one over them behind him; he had on the garment of ceremony, lined with ermine, and a knife stuck in his girdle, with a very fine handle, the end of it being adorned with a large emerald; no person moved his hat. The consul sat down facing the pasha, on a stool covered with red cloth; and those of this nation, and the second dragoman stood at his left hand; and his first dragoman, and the dragoman of the pasha on the right, who was to interpret between the dragoman of the consul, and the pasha; the former speaking Arabic, and the latter Turkish. After compliments were passed, the consul made a request for justice in some case, and delivered a letter from Latichea relating to business: Sweet-meats and coffee, and afterwards shirbet were brought to all; but only the consul was perfumed and incensed. The two dragomen of the consul kissed the hem of the pasha's garment, and put it to their foreheads, as soon as he was seated, when he granted the request, and when they went away. The consul demanded permission to take leave, and rising put his hand to his breast, but the pasha kept his seat. We then went to the caia, or chief minister of the pasha; a stool was set for the consul; but he sat down on the sofa, which is more honourable. A stool is used at the pasha's on account of the short habit which the French always wear, and so the other consuls sit on it likewise, tho' they are in the long garb. At the caia's those who attended the consul kneeled on the sofa, resting behind on their hams, which is a very humble posture; we were served here in the same manner, except that all were perfumed and incensed.

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## C H A P. V.

Of CANNOBINE. The cedars of LIBANON, and other places between TRIPOLI and BAALBECK.

WE set out from Tripoli <sup>m</sup> eastward on the twelfth, and ascending the low hills which are over the city, we came in three hours to the foot of mount Libanon. We ascended about four hours, and then went along the side of the hills, over a most romantic valley,

<sup>m</sup> In this journey we ascended up the hill at Tripoli; the country to the foot of mount Libanon, for about two leagues, is called a plain, though it is a very uneven ground; there are

two rivulets run through it, one coming from the east, called Gutban; the other from the south south east, called Abouali; they run into one valley to the west north west, and, uniting, run



valley, which appeared as if it was shut in on every side by high pointed rocky mountains, almost covered with wood. The river Abouali rushes through it with a great noise, but is so covered with trees, that it is seen in very few places: We went almost half round the valley, and turning to the left, came to the Maronite convent of St. Antony <sup>Convent of St. Antony.</sup> Casieeh; the convent is almost all cut out of the rock; the large church being a grot, and so are several other parts of the convent. There is also a large natural grot, that extends a great way under ground, in which there are what they call petrifications of water, that being hewn, appear to be very fine white alabaster, like that in the grotts of Carniola. In a dark part of this grot they discipline mad people; this place being, as they say, famous for miraculously curing the disorders of the brain: The patients are commonly brought to their senses in three or four days, or a week, and rarely continue longer, and even sometimes are cured in their way to the convent, according to their account. They bury the monks in a vault above ground in their habits, in which they appear like skeletons; and I saw one whose skin seemed to be uncorrupted, who, they say, was a holy man. This place is famous for excellent wine, which they preserve, as they do in all these parts, in large earthen jars, close stopped down with clay, but being sent to distant places in skins, it receives a strong flavour from them which is disagreeable. I saw the monks in their church, standing four and four at two square desks, chanting their hymns alternately, and leaning on crutches as some ease during the long time they are obliged to be at their devotions.

From this place I went towards Cannobine, the convent where the <sup>Cannobine.</sup> Maronite patriarch usually resides; the descent to it is very steep, by a narrow winding road. The convent, which is about three quarters of the way down the hill, chiefly consists of several grotts cut into the rock;

run under the prince's bridge, and retain the name of the former. We first crossed a hill, and then passed over a small track of ground planted with olive-trees: We went a little way to the north, and turning eastward crossed the valley in which these rivers unite, and turning southwards into the vale of Abouali, we went over the river on a narrow bridge of six arches; saw Coura on a hill to the right, and further south Nakely and Erkael; going further, we saw Kephteen to the south, where there is a Greek convent, and further Kepher-akey, where there is a ruined castle, and a large pillar that seem'd to be built. We passed by Boukpherhouah to the left, near the road: We afterwards went by some vineyards on a hill near the foot of the mountains: When we began to ascend the mountains, I saw Argy, in the valley of Bifbath, to the left; we passed by Turfimah on the left, and Shinen on the right, the convent Antoura is on a mountain over it; further on we had Ibebah to the right, and over it Ramaskah; to the north, beyond the river Gutban, is mount Turbul, which runs to the east south east, there being a valley between it, and the high parts of mount Libanon. We ascended up a hill to Carensidy, and then another steep

hill, down which there is a narrow channel cut to convey the water to the villages beneath. I saw a church called faint John, on a hill to the right, and afterwards Enite, likewise to the right, and Aito on the left; we descended down the hill to Orby, opposite to which, on the right, is Tourfa; in this part there are many pines, and some cypress. We went along the side of a hill, and descended towards the romantic valley, described below, in which the river Abouali runs, and came to the convent of faint Antony Casieeh, over which, on the point of the high mountain, is Marfakcis, under which is the pleasant village of Aden. We crossed the valley from faint Antony, and went up the hill to the south, and passed by Ban, where I observed a red earth like iron ore, and saw a single church on the right, called Aouka, and descended to Canobine. Returning up the hill the same way, we passed by Ban, and afterwards Capede, and Achig, pleasantly situated on a rock over a valley; we went near Biftureh, finely situated on a well improved hill, over the river Kalifeh, which below is called Abouali, the river I have mentioned before; we came to the Carmelite convent, from which one sees the village of Sheraife to the south.

the river, which empties itself at Tripoli, runs in a narrow valley below it, having on both sides two very high ridges of mountains, covered with pines: This situation is the most extraordinary and retired that can be imagined, there being only one way to it, which makes it a very secure retreat, and is probably the reason why the patriarchs have taken up their residence here. The church is a fine large grot, and there are three bells hung in a window of it: The bishop of mount Libanon was there, who generally resides with the patriarch, and is a sort of vicar to him. Near the convent is the chapel of St. Marina, which is a grotto; it is said she lived as a monk at Tripoli, and on the mountains in the habit of a man: Near this chapel there are descents to two vaults, in one the patriarchs are buried, and in the other the monks.

On the thirteenth, we ascended the hills by the same way, and returning, we overtook a Maronite priest; as I was leading my horse, on account of the bad road, out of his great civility, he would take the bridle out of my hand, pressed me to go aside to his house, and conducting me to his shady tree near it, brought us a collation of fried eggs, four milk and olives; as they are very poor, it is proper in these cafes to make a small present of money. About these parts I saw a great number of young mulberry trees that had been cut down, of which they have considerable plantations on account of their silk manufacture: For the pasha having let this district to a new Amadean sheik, the old one made war on him, ravaged the country, and did this mischief; for these hills are inhabited partly by Maronites, and partly by Amadean Arabs, who are followers of Ali. Going eastward we passed near a village called Aden, which is reckoned one of the most pleasant places in the world, on account of its situation and prospect, its waters, and the fine improvements about it. We saw several beautiful cascades on both sides, and came to the convent of the Latin Carmelite fathers, called St. Sergius, which is a most delightful retirement in summer; the beauty of the opposite hills, the several cascades, and streams of water, and the perpetual freshness of the air in these high regions, make the place very agreeable, whilst the heats in the plains are almost intolerable; but in the winter the fathers reside in Tripoli.

Cedars of  
Libanon.

From this convent there is a gentle ascent for about an hour to a large plain between the highest parts of mount Libanon: Towards the north east corner of it are the famous cedars of Libanon, they form a grove about a mile in circumference, which consists of some large cedars that are near to one another, a great number of young cedars, and some pines. The great cedars, at some distance, look like very large spreading oaks; the bodies of the trees are short, dividing at bottom into three or four limbs, some of which growing up together for about ten feet, appear something like those Gothic columns, which seem to be composed of several pillars; higher up they begin to spread horizontally: One that had the roundest body, tho' not the largest, measured twenty four feet in circumference, and another with a sort of triple body, as described above, and of a triangular figure, measured twelve feet on each side. The young cedars are not easily known from pines; I observed they bear a greater quantity of fruit than the large ones. The wood does not differ from white deal in appearance, nor does it seem to be

harder; it has a fine smell, but not so fragrant as the juniper of America, which is commonly called Cedar; and it also falls short of it in beauty: I took a piece of the wood from a great tree that was blown down by the wind, and left there to rot; there are fifteen large ones standing. The Christians of the several denominations near this place come here to celebrate the festival of the transfiguration, and have built altars against several of the large trees, on which they administer the sacrament. These trees are about half a mile north of the road, to which we returned; and from this plain on the mountains, ascended about three hours up to the very highest summit of mount Libanon, passing over the snow, which was frozen hard. These mountains are not inhabited higher up than the Carmelite convent, nor all the way down on the east side, which is very steep, and a barren soil. I observed that Cypress are the only trees that grow towards the top, which being nipped by the cold, do not grow spirally, but like small oaks; and it may be concluded that this tree bears cold better than any other. From the top of mount Libanon there is a fine prospect of the beautiful parts of the mountain below, and of the sea beyond Tripoli to the east, of lake Lemoun at the foot of the hill, which seems to be two or three miles in circumference, and beyond it, of that great plain, which was Cœlesyria, on the east side of which I saw Baalbeck.

Though all the people about Libanon drink of the snow water, yet they have not that swelling in the neck which the people are subject to who drink of the snow water of the Alps; which may be owing to a greater freedom of perspiration; and possibly this snow may not be charged with so great a quantity of nitre as it is in the northern parts. It is observed on mount Libanon, that in the spring time, when the snows begin to melt, the waters of the rivers rise, but the fountains continue as before: After a certain time the fountains flow plentifully, and the waters of the rivers abate; and then the fountains continuing to flow, the waters of the rivers increase again; the reason of which seems to be, that when the snows first melt, the water runs down on the surface of the frozen snow without soaking into the ground to feed the springs; and so the greatest part of it runs into the rivers; but when the snow is melted towards the lower parts of the mountains, the water begins to be drunk up by the earth, and consequently increases the fountains; and when the earth is almost full of water, and of course does not imbibe so much of that element as before, it then runs more plentifully into the rivers, continuing still to feed the fountains. At the foot of the mountains of Libanon there is a narrow valley, in which the small lake Lemoun, beforementioned, is situated to the south of the road. We travelled to the east for two hours between low hills covered with wood, and came into the plain of Baalbeck, which is about eight miles broad, extends a considerable way to the south, and much farther northwards, where it opens into a plain; to the north east of which are the deserts that extend eastward to Palmyra; and northwards to Hems, the antient Emesa. Toward the north part of this plain the river Asê rises, which is the Orontes of the antients; it is a barren red soil, very little improved, and the crops it produces are so poor, that it hardly answers the expence of tilling and watering; and they cannot

flow it two years together, this part having no water but what is brought from a stream that rises plentifully half a mile south east of Baalbeck, which runs through the city, and is lost in the fields and gardens.

We descended into the plain to Delehameit, a small village on the left hand, inhabited by Maronites, where there is an old church that has been repaired, and seems to have been built after the model of the temple of Baalbeck, except that it has no colonade round it. It is of the Corinthian order, and is doubtless of great antiquity. As Aphaca, remarkable for an infamous temple dedicated to Venus, is said to have been between Heliopolis and Byblus<sup>a</sup>, one might conjecture that it was here, if it was not described as on the top of mount Libanon, and probably the lake Lemoun is that which is mentioned near it, as having such extraordinary properties in it<sup>b</sup>. The sun was very low when we came to this place, and we had some thoughts of staying there all night; but the people gave us no great encouragement, and very honestly informed us, that we might run some risk of being plundered by the Amadean Arabs, if any of them should chance to come that way; so we proceeded on our journey, and arrived very late at Baalbeck.

## C H A P. VI.

### Of BAALBECK, the antient HELIOPOLIS.

**T**HERE are many cities in Syria that retain their antient names; which is a proof that the Greek names, introduced under the Macedonian kings, were rarely received by the common people; of this Baalbeck, or rather Baalbeit, is an instance, which signifies the house or temple of Baal. This deity is supposed to be the same as the Sun; accordingly the Greeks in their language call this place Heliopolis, or the city of the Sun<sup>c</sup>. It stands on the east side of that plain which is between Libanon to the west, and what is commonly supposed to be part of Antilibanon to the east, and consequently was in that part of Syria, which was called Cœlesyria proper. The river Asè or Orontes, rises in this plain about eight hours north of Baalbeck, near a village called Ras. The mountains to the east are very near the town; to the south east side of which there is a hill that stretches southwards, part of it being taken within the city walls, which are low, and about four miles in circumference; they are built with square towers, and though probably on the same site as the antient walls, yet the greatest part of them appear to be the work of the middle ages, from the great number of broken entablatures, pillars, de-

<sup>a</sup> Zosimus, i. 58.

<sup>b</sup> Eusebius De vita Constantini, iii. 55.

<sup>c</sup> The Itinerary of Antonine, and the tables agree so exactly in a very great error, as to the distances between Baalbeck and Damascus, that this as well as other instances, are a great circumstance to make one conjecture that

one was copied from the other; they make Abila thirty-eight miles from Damascus, which ought to be corrected to eighteen; though I did not compute it to be above twelve. From this place to Heliopolis, it is twenty-two according to those accounts, and the real distance may be about twenty.

faced reliefs, and imperfect inscriptions, both Greek and Latin, that are placed in them<sup>9</sup>. It is very extraordinary that ancient authors should be so silent in relation to Heliopolis, which must have been very famous for the worship of Baal, and where there are at present such remains, as may be said to exceed every thing of antiquity in that kind. It is probable there was some very considerable building on the part of the hill, enclosed within the city to the south east; for there I saw in the walls a great number of broken entablatures, reliefs, pedestals, and several small fluted Corinthian pillars in a fine taste, and imperfect Greek inscriptions, which seemed to be of great antiquity; and within the walls there is a large stone adorned with carvings of a most exquisite workmanship, which seems to have served for the covering of the colonade round the building, being like that of the temple below. On the highest part of the hill within the walls there is a very fine Tuscan pillar at T, in the seventeenth plate, which probably had some relation to this building. It is raised on a square foundation, five feet seven inches high, consisting of three steps up; the two uppermost, which are not high, might be designed to be wrought into a base and plinth: The shaft and capital are composed of eighteen stones, each about three feet thick; near ten feet below the capital it is encompassed with an ornament of five festoons, very finely wrought; and on the top of the capital, there are two tiers of stone, which make a small basin, about three feet deep. From this basin there is a hole through the capital, and a semicircular channel nine inches wide and six deep, cut down the south side of the column and steps: It is supposed, that this was a passage for water; the tradition is, that the water was conveyed from this pillar to the top of the famous temple, on which the people are so weak as to imagine there was a garden; but it is most probable, that the rain waters were conveyed from the building, which I suppose to have been here, into this small basin, and run down the channel, which was probably covered so as to make it a tube, and might be conveyed to some part of the city, possibly to the temple, where it might be necessary to raise the water to a certain height; or it might relate to some machinery of the ancient superstition.

In the plain, about two leagues to the west of the city, and a league from mount Libanon, there is another pillar represented at I, in the same plate. The pillar is called Hamoudiade: The capital is of the Corinthian order, and is much injured by the weather; it stands on a foundation six feet three inches high, which is built so as to make five steps. The shaft of the pillar consists of fourteen stones, each of them about three feet thick: On the north side, about twenty feet from the ground, there is a compartment cut on the pillar, which seems to have been intended for an inscription, but there is no sign of any letters: They have a tradition that it is hollow within, and that, being filled with water from some springs on the neighbouring hills, the waters were conveyed from the pillar to a hill, which is at the distance of a

<sup>9</sup> I saw one inscription in the ancient Syriac language, and in the arched way leading to the famous temple, these words in large capitals, MOSCHIDIVISI, which probably were on a triumphal arch. On a pedestal of a statue or

pillar, at the grand entrance of the imperfect temple, is this inscription, DIIS HEL VI, by which it seems to be signified, that something was dedicated to the gods of Heliopolis.

league,

league, on which there was a monastery; but it is more probable, that this pillar was erected either in memory of some great action, or in honour of a heathen deity.

On the outside of the city walls, to the south east of the famous temple, there are fragments of pillars of red granite, and some signs of the foundations of a building, which might be a temple. There is also a Mahometan sepulchre of an octagon figure to the south east of the town in the way to Damascus; the dome of which is supported by granite pillars of the same kind, which probably were brought from that place; they are about twelve feet long, and five feet in circumference, so that probably each pillar was sawn into two parts; they are of the most beautiful granite, in large spots, and finely polished. The river of Baalbeck rises half a mile south east of the city, and runs thro' it; the springs seem to have risen in three very plentiful streams, under three semicircular walls that might be contiguous, two of which remain; that to the south is the larger, and has a Greek inscription on it. I was informed, that half a days journey south of Baalbeck, there is a place called Elarach; and there is a tradition, if I mistake not, among the Jews, that Noah was buried there.

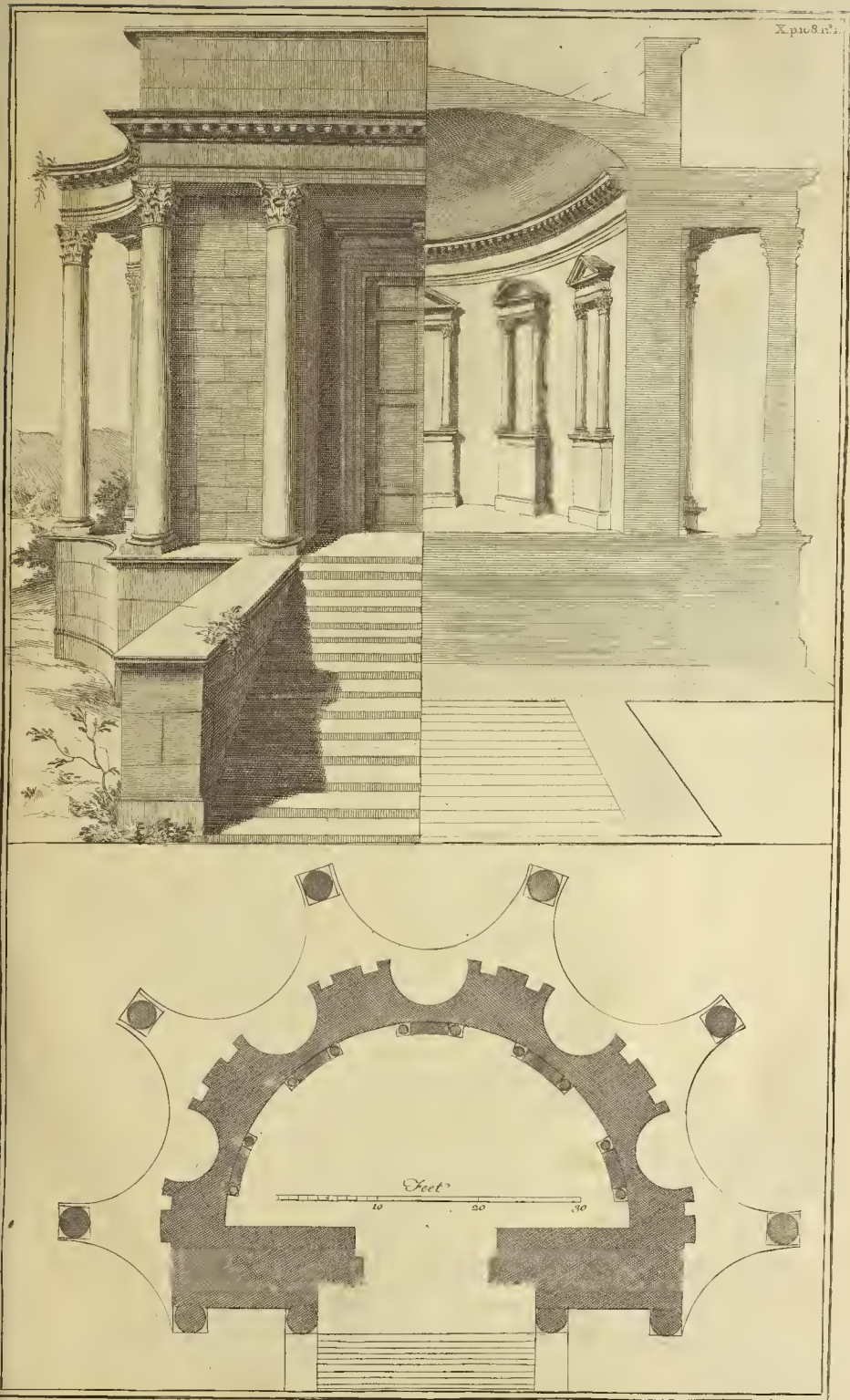
In the city about half a quarter of a mile east south east of the famous temple, there is a beautiful small temple almost entire, of a very singular architecture, which is now used by the Christians for a church; it is a semicircle; the dimensions of which may be seen in the plan and section of it, and the view of the front in the tenth plate, and in another view of the back part of it in the eleventh plate. The steps and the basement, which are represented entire, are only supposed; the ground being risen up to the cornice of the latter, and so it is likewise near the top of the bases under the pediments within; the pillars also that support the pediments are not now standing. The room seems to have had no light but from the door; on each side of which there are two round pilasters, as represented in the plan.

The famous temple of Baalbeck, which has been so often mentioned by travellers, is a most exquisite piece of workmanship, on which the utmost art has been bestowed; a plan of it may be seen in the twelfth plate; it is built of a fine white stone, that approaches very near to the nature of marble, but grows yellow when exposed to the air. A view of the front, and part of the side of the temple, may be seen in the thirteenth plate. The pillars of the portico in front are fluted; except the outer row on each side. The particular members that go all round are shown at large under A. The pillars are all of one stone: The co-

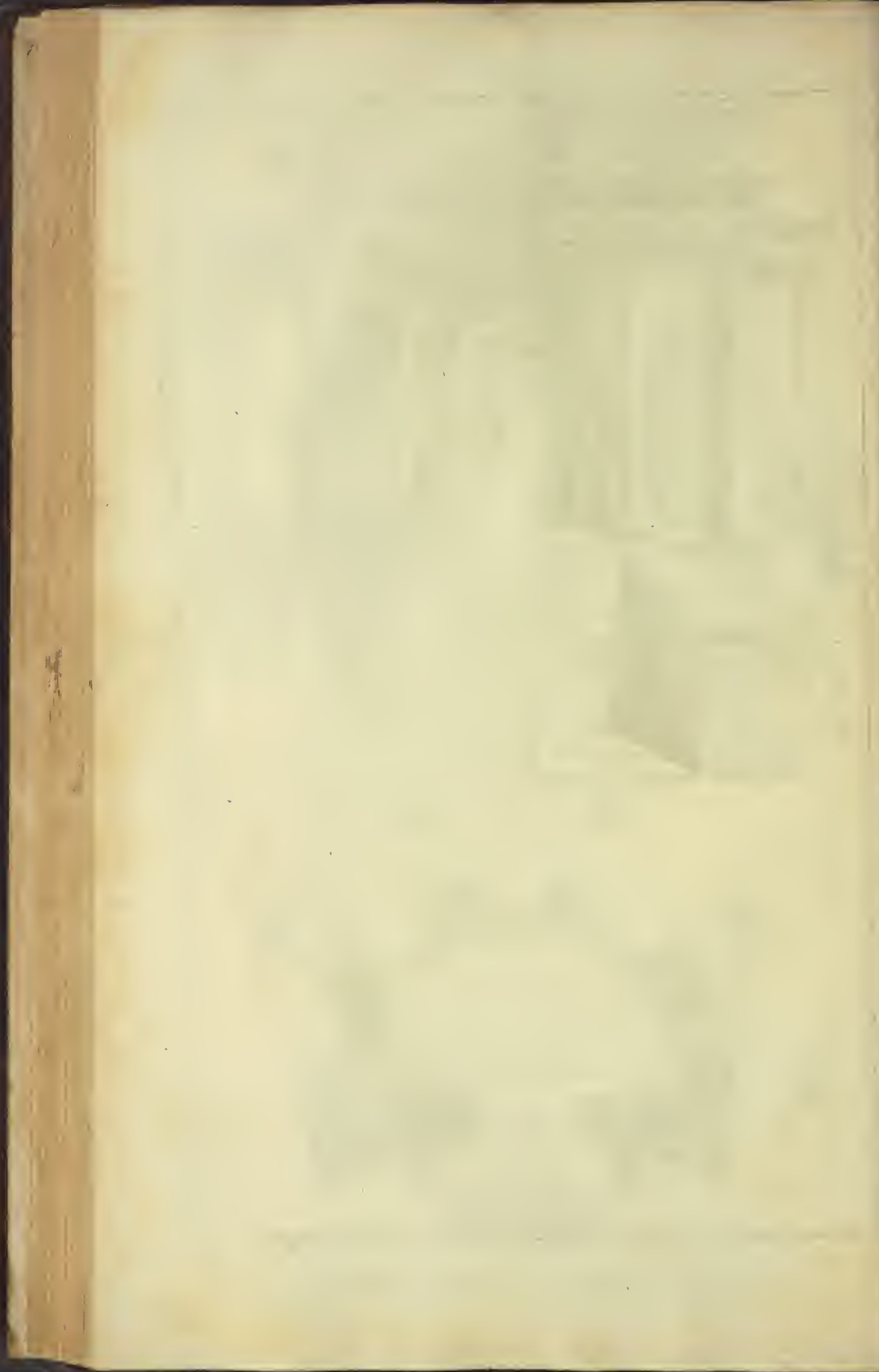
<sup>1</sup> Monsieur de la Roque, in his account of his journey to mount Libanon and Syria, affirms, that this temple is an octagon within; but, as he says, that the temple was round on the outside, he may be mistaken in the one as well as the other.

<sup>2</sup> The break in this side is only made to show the architecture; and it was not observed whether the pilasters opposite to the front pillars were fluted or not; the flight of steps also in front, and the work on each side of them, is only supposed, all being destroyed; but De la

Roque describes such an ascent; he also mentions four pillars between the walls of the portico, as marked in this plan; but he observes only one row without them, tho' I saw there had been two; the reliefs towards the bottom of the wall, which, he says, were all round the inside of the portico, as represented in the drawing published with Maudrel's account, are now covered by the rising of the ground: De la Roque is mistaken, in saying the pillars are fluted all round the temple.



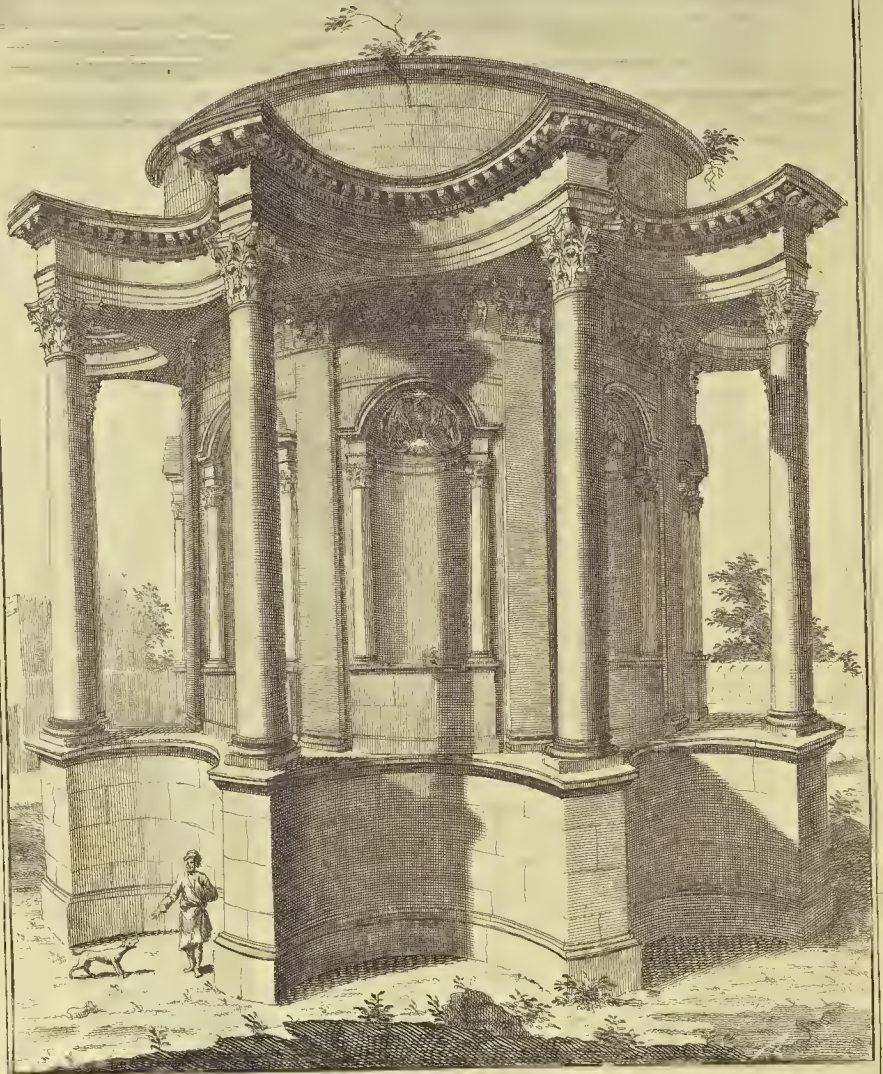
A *PLAN, VIEW* and *SECTION*, of a TEMPLE at BAALBECK .







XI. p. 108. N<sup>o</sup>. 2.

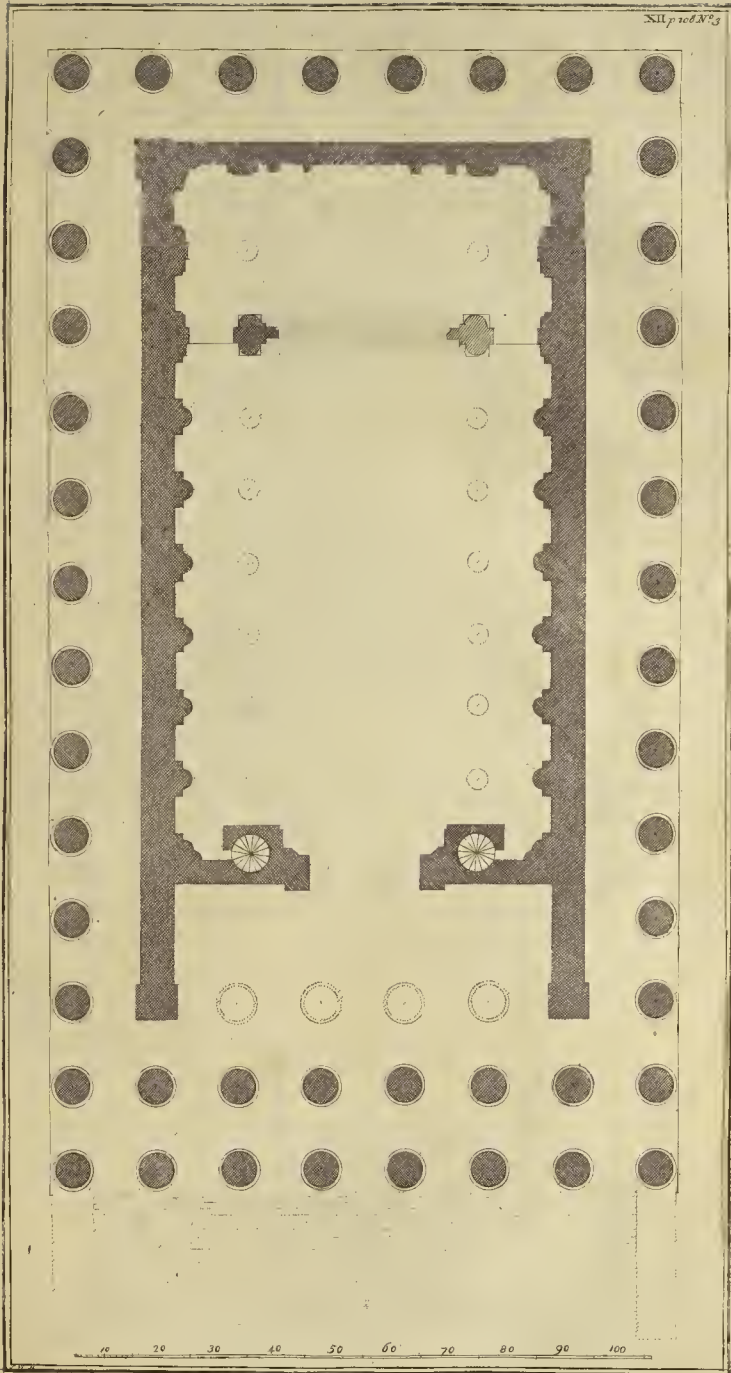


A VIEW of the BACK PART of the SEMICIRCULAR TEMPLE at BAALBECK.

A View of the Great Stones in the Wall of Baalbeck.

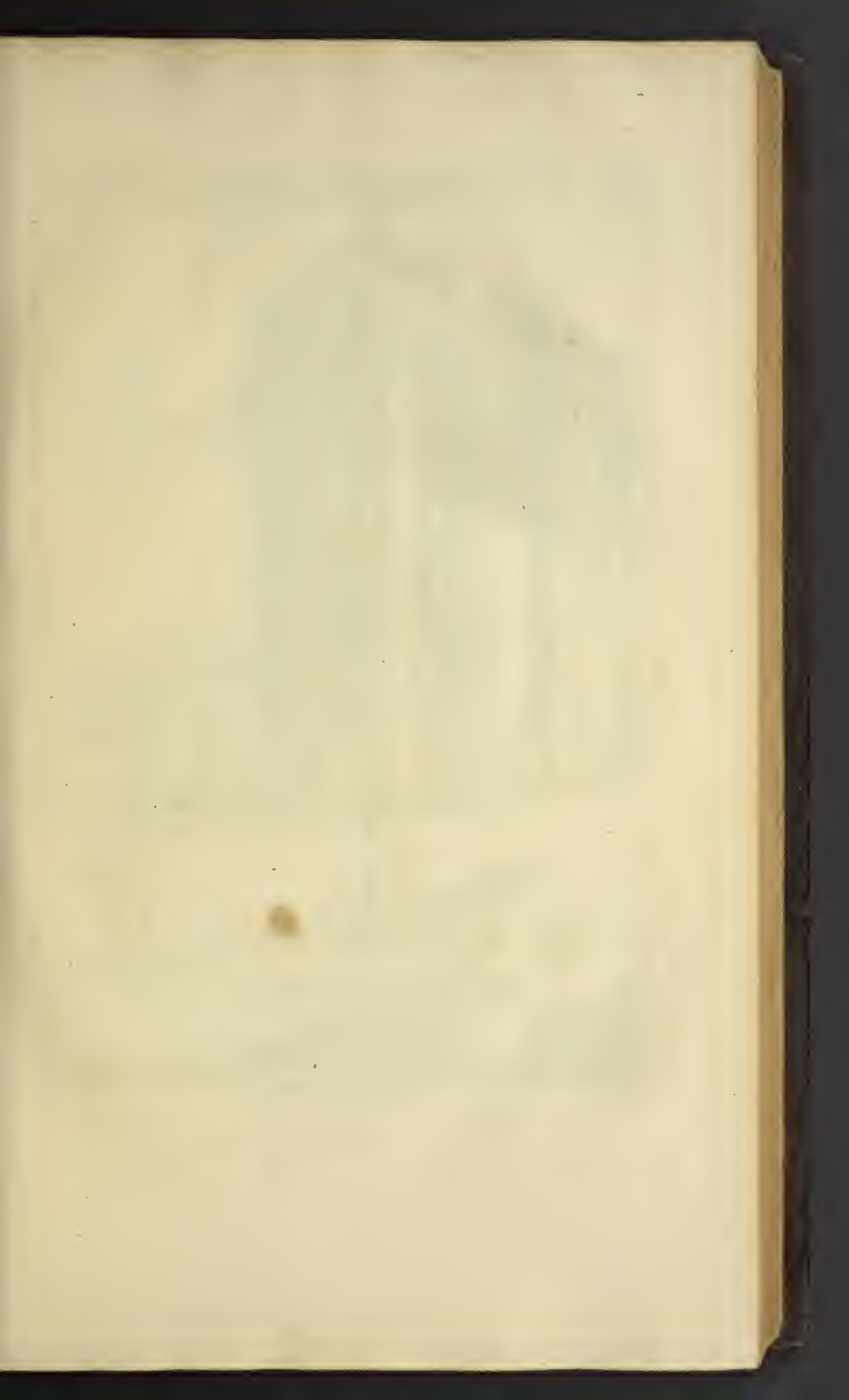
Feet  
10 20 30 40 50 60 70 80 90 100





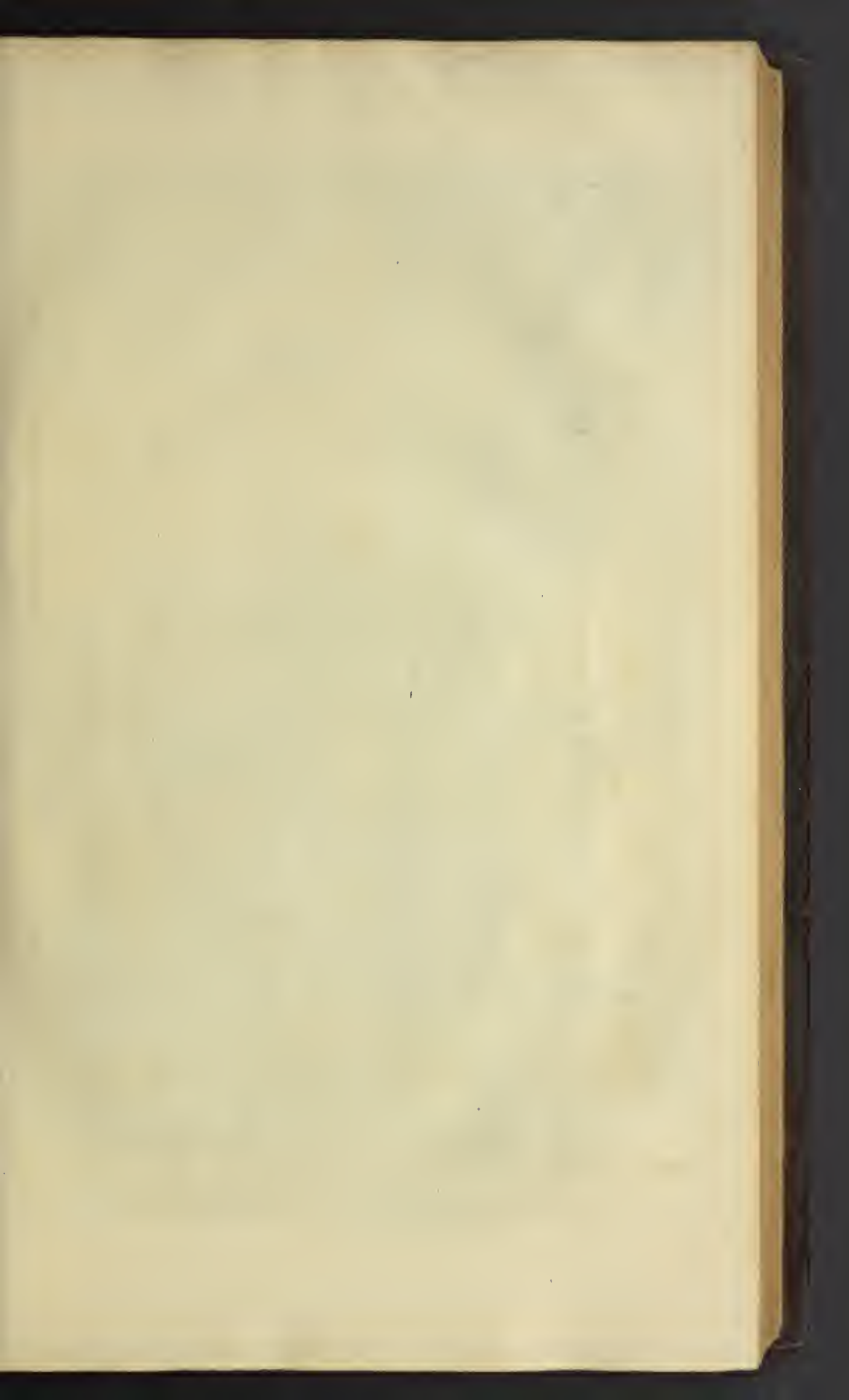
A PLAN of the TEMPLE of BAALBECK.

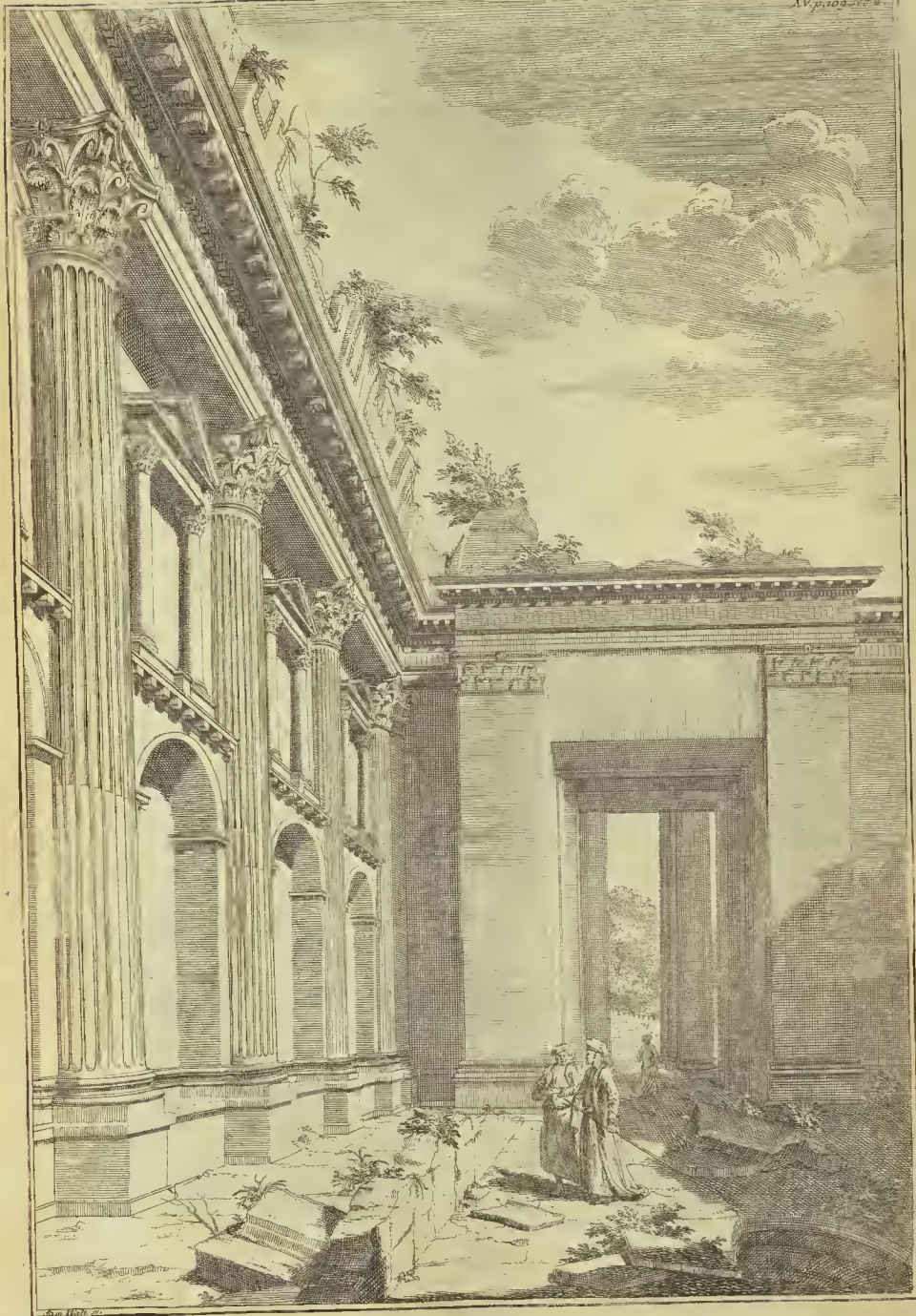






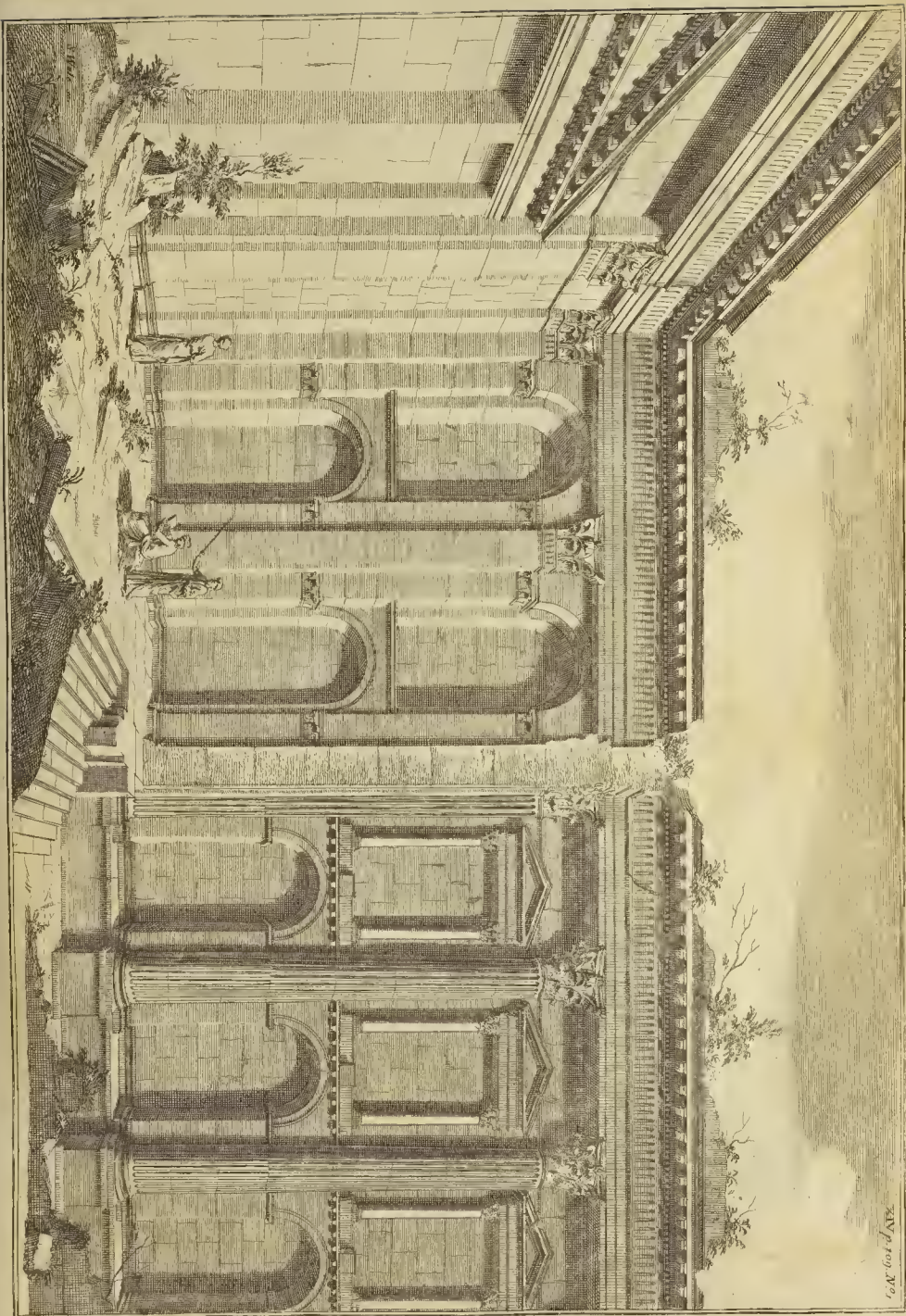
A VIEW of the TEMPLE of BAALBECK.

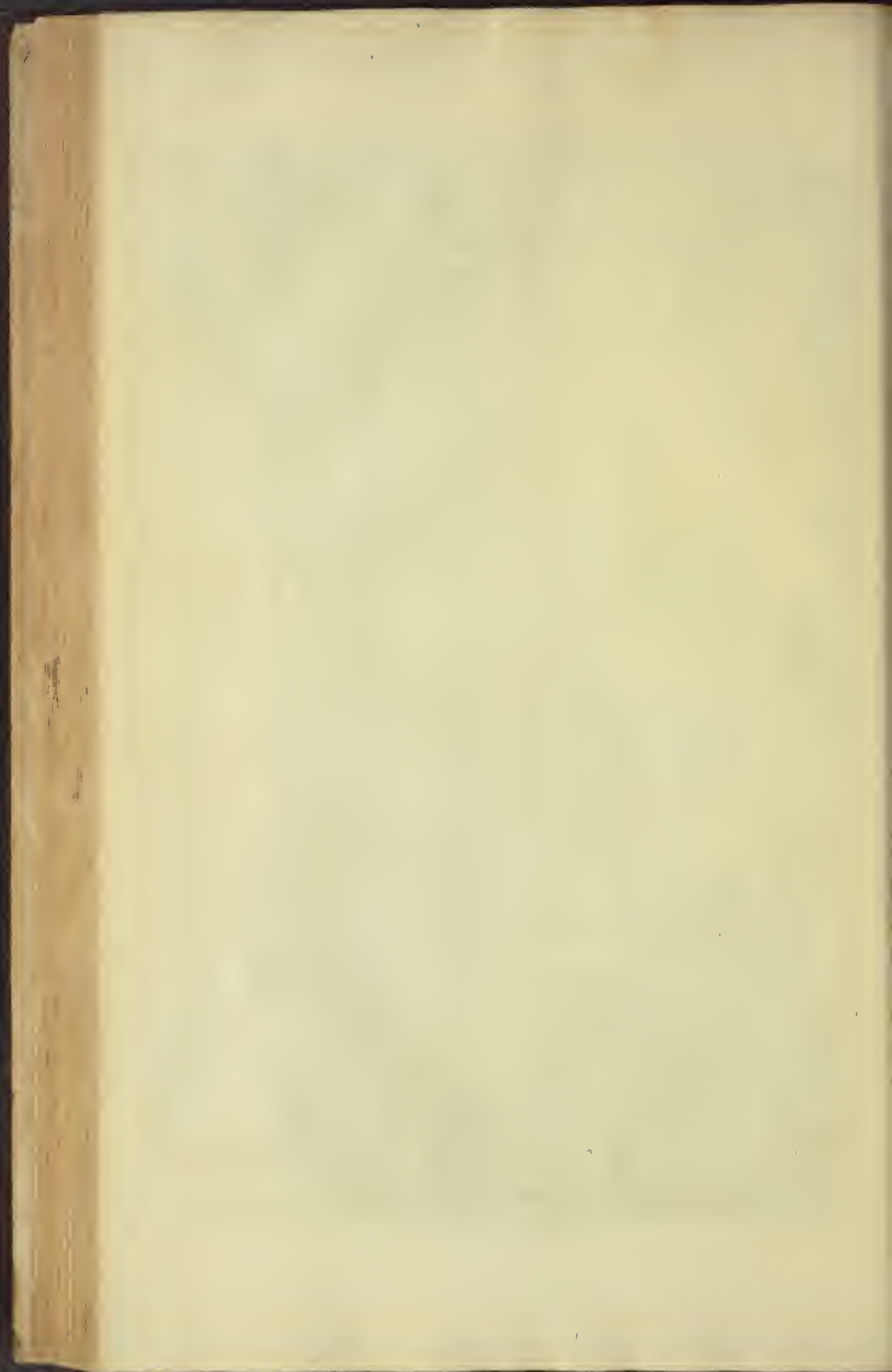


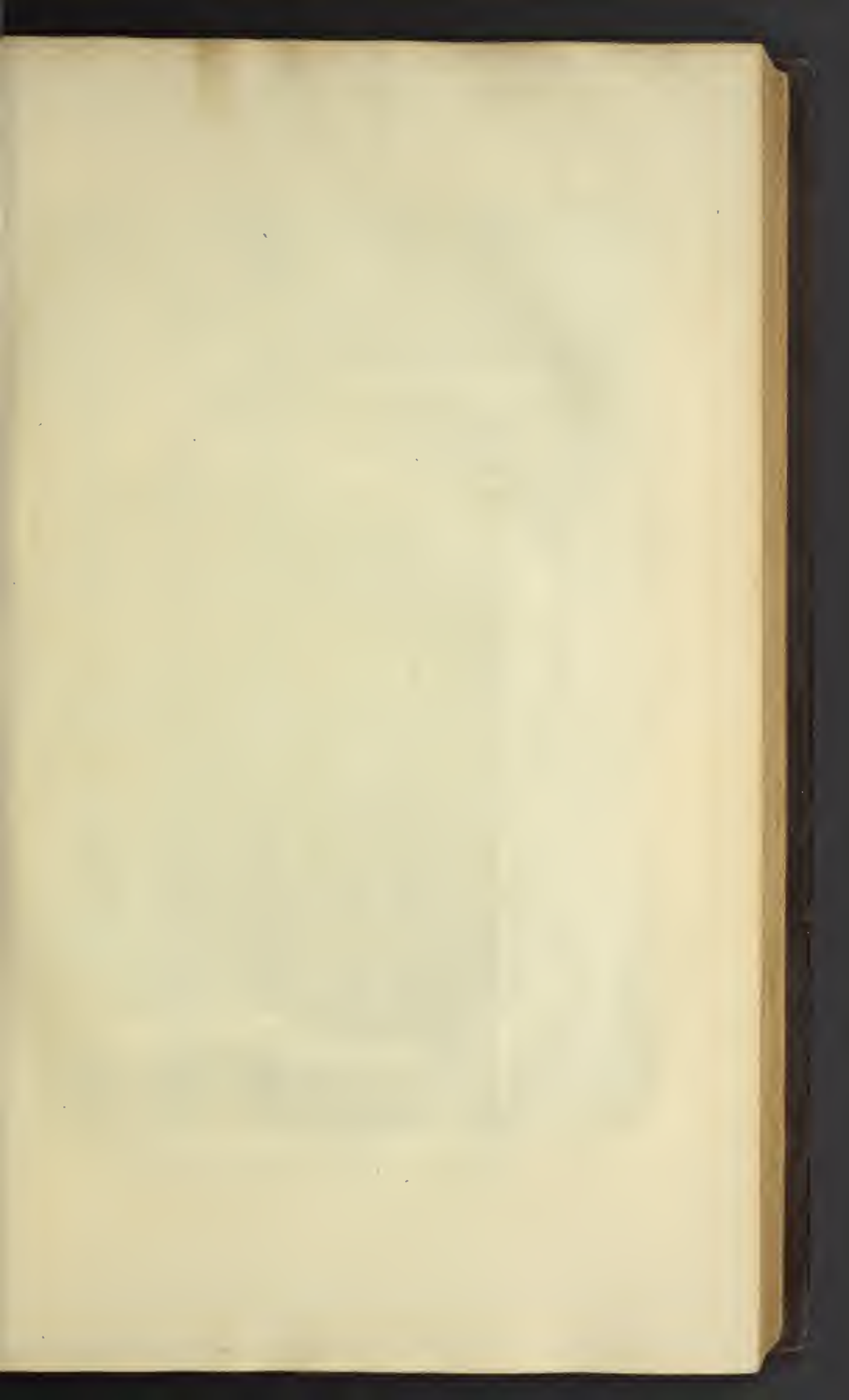


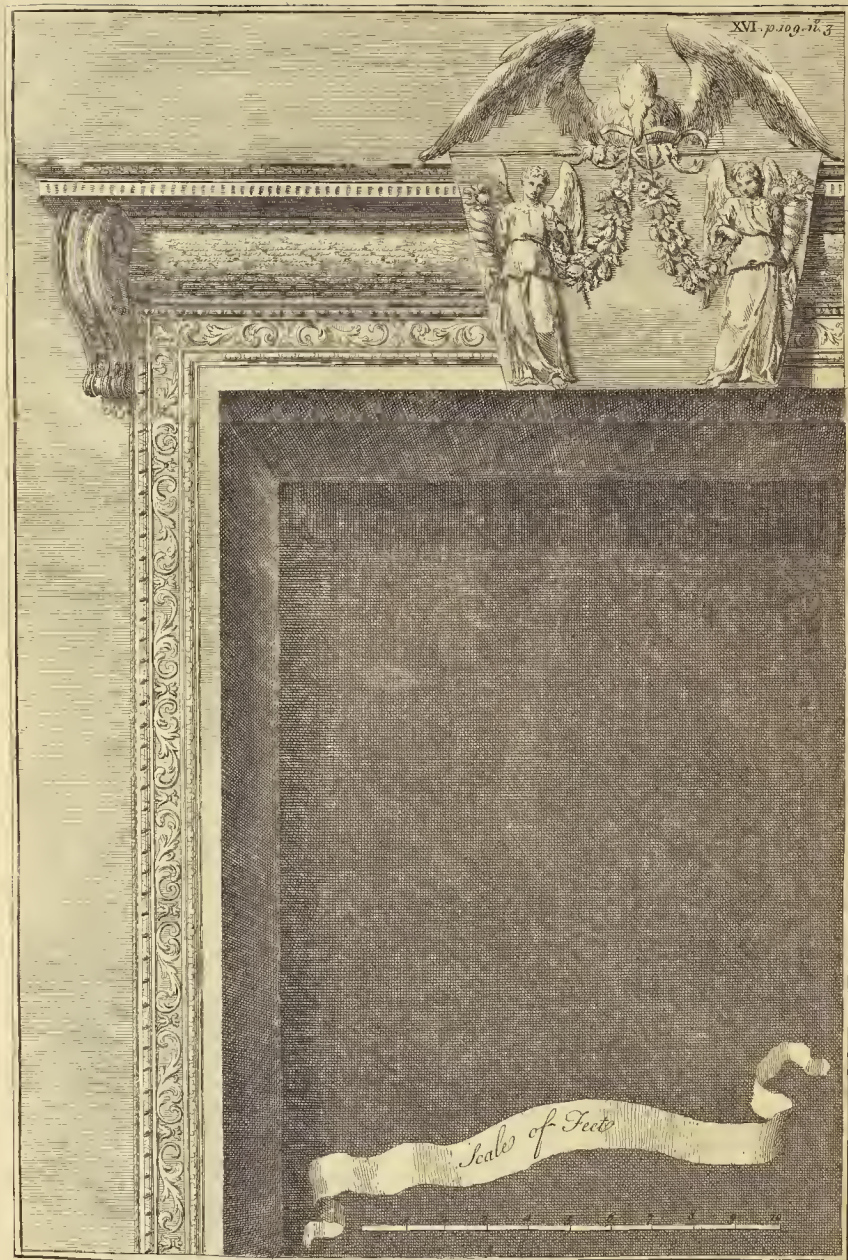
A VIEW of ONE END and PART of the SIDE of the  
TEMPLE of BAALBECK .











The DOOR of the TEMPLE of BAALBECK.

vering of the portico round consists of single stones laid across, and adorned with reliefs in several compartments, as represented on the stone B.

The several members of the columns and pedestals of the pilasters, both within and without, are carried all round the building, and the whole temple is built as on one solid basement. The ground is risen near to the top of this basement, both within and without, except on the fourth side without, where the basement is seen in all its proportions. The architecture of the sides within, and of the further end, is represented in the fourteenth plate; it is of two kinds, that of the main body of the temple being in one style, as represented at C; but the small pillars that support the pediments at E are only supposed, those places seem to have been designed for statues: The architecture of the sides towards the further end is shewn under D; this part seems to have been separated from the rest. There is an entrance to the arched vaults below at F on each side, the top of which is something higher than the basement of the temple. It is probable, the principal statue of the temple was placed in the middle of that end. I went down into the vaults under this part by the light of wax candles; they consist of two rooms; going into the inner vault I was startled to see a dead body lie in its clothes; the murder was committed about six months before by a Greek for the sake of his money, and the body was never removed. The inside architecture at the entrance of the temple, and also part of the side, may be seen represented together in the fifteenth plate. The entablatures of the temple, both within and without, are exceedingly rich: In the quarter round of the cornice without, there are spouts carved with a lip and flowers that do not project; and the frieze is adorned with festoons, supported by heads of some animal, both which are represented in the thirteenth plate. Nothing can be imagined more exquisite than the door case to the temple, represented in the sixteenth plate: Almost every member of it is adorned with the finest carvings of flowers and fruits, the frieze, particularly, with ears of corn, most beautifully executed. The top of the door case consists of three stones; the middle stone is finely adorned with reliefs, as in the drawing: Possibly the eagle which is carved on the door case might represent the sun, to whom this temple was dedicated: The winged persons on each side of it may signify the zephyrs, or air, which operates with it: And by the several other particulars may be figured, that the sun produces fruitful seasons and plenty: The caduceus, which the eagle has in its claws, may be an emblem of commerce and riches, which are the consequence of this bounty of nature.

This fine temple is deservedly admired as one of the most beautiful pieces of antiquity that remains; and yet it is a melancholy thing to see how the barbarous people of these countries continually destroy such

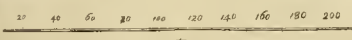
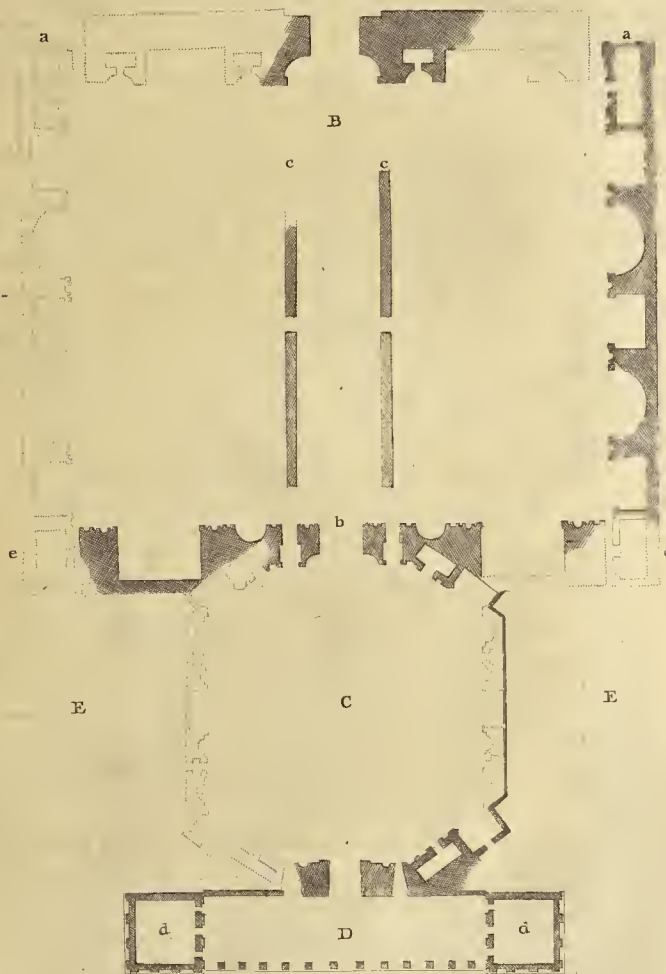
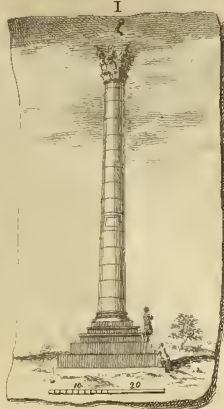
\* De la Roque says, there was an ascent to this part by thirteen steps; he mentions the square pillar on each side of this entrance; and when he says, that four pillars support the arch of this end, it seems as if these must be two of them. As he mentions fine bas-reliefs in this part, it is probable that they were on the

partition, as Maundrel describes them. Both he, and De la Roque, mention the two rows of pillars within; and the latter says, that the temple was covered with three arches; and I saw part of the wall remaining on which probably the pillars stood.

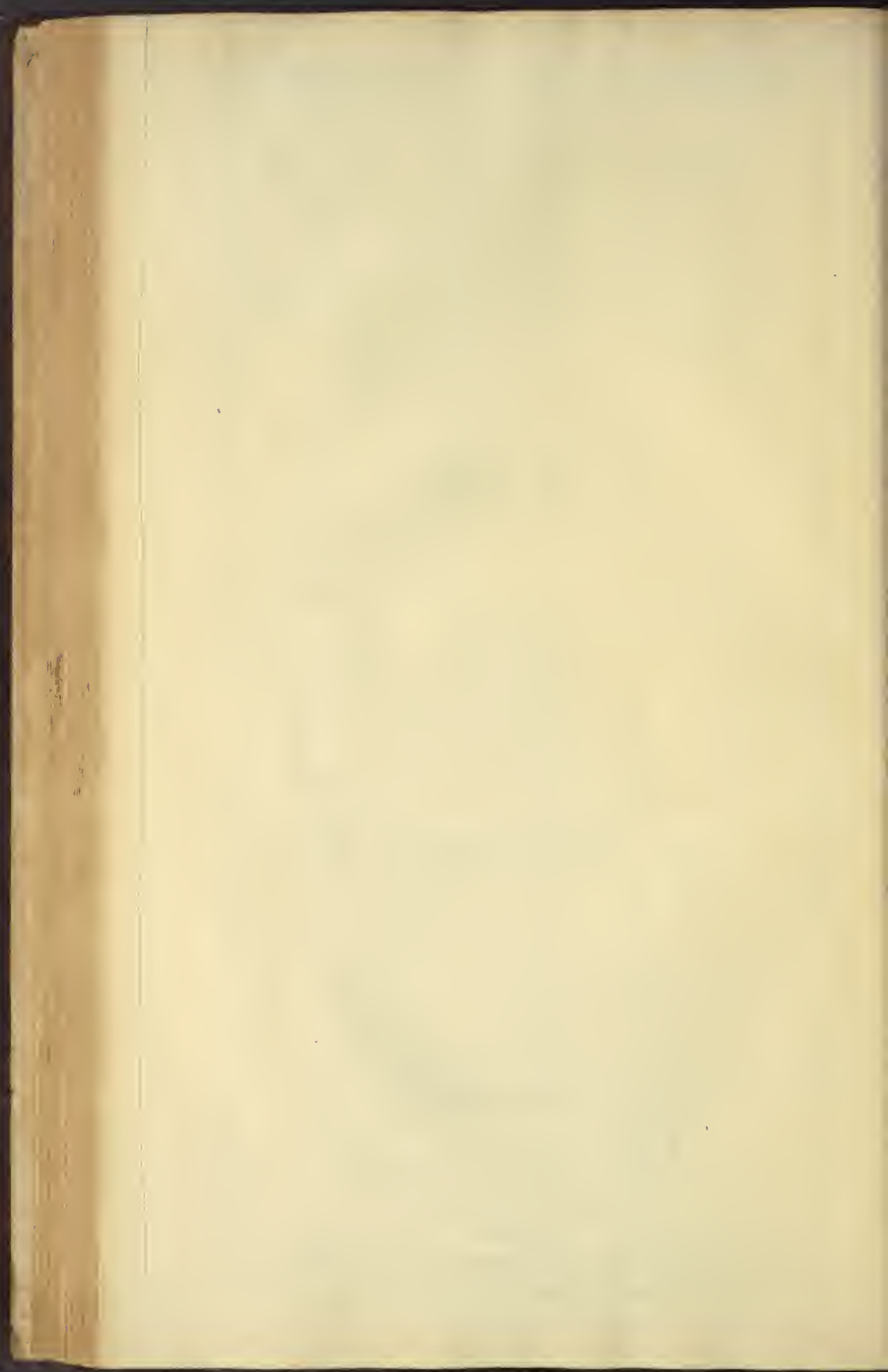
magnificent buildings, in order to make use of the stone; they privately chip the pillars in order to undermine them, and when they fall, the stones are so large that they can carry away but very few of them. The pillars of the portico before the temple are ruined, except four at the south east corner; and four of the pillars on the south side are fallen. There is a wall likewise built across the portico before the temple, inasmuch that a great part of the beauty of it is destroyed; and yet the admiration of every one must be greatly raised, who has the least taste of architecture, and considers all the particular parts of it. It appears, that the temple was converted into a church by the Christians.

There is another piece of antiquity in Baalbeck near the famous temple, which has been taken very little notice of by travellers; it seems to be part of a grand temple which never was finished; the entrance is very magnificent, consisting of two grand courts, encompassed with buildings. This temple, which seems to have been designed in a very fine taste, is sixty-eight paces north of the other, and extends farther to the west, very near to the city walls; a plan of the whole may be seen in the seventeenth plate: Several stones of these buildings are left rough, and others only marked out to be hewn into bases, or other forms; which is a plain proof that this temple was never finished. As the other temple was dedicated to the sun, so it is probable this was erected in honour of all the gods of Heliopolis, from the inscription before mentioned, which I saw on one of the basements of the colonade at the front of the entrance<sup>a</sup>. This temple stands on higher ground than the other, the bottom of its basement being near as high as the top of the other; the wall of the basement is left rough, and seems designed either to have been adorned with all the members of a pedestal, or to have been joined by some other building: It is twenty-seven feet above the ground on the side next to the old temple; there now remain but nine pillars, each consisting only of one stone; they support an entablature, which is very grand, but exactly of the same architecture as that of the other temple, except that in the quarter round of the cornish lion's heads are cut, as spouts for the water: I measured the top of a base of one of the pillars, on which there was no column, and found it seven feet ten inches diameter; they are eight feet and an inch apart, so that the intercolumniation is but little more than one diameter, of which, I believe, there are few instances; what is called the Pycnostyle, which is a diameter and a half, being the least that is mentioned by the antients. To the west of the nine pillars is the base of a tenth; and in a line from it, I saw the bases of pillars across, which shewed the end of the colonade; and by the measures, I imagine it consisted of ten pillars in breadth; some of the broken ones are still remaining on their bases. To the east of the nine pillars, I found that there were six more in the same row, so that there were in all sixteen in length; and I had reason to conclude, that there were no more; so that this temple was pretty near in the same proportion as the other, which has eight pillars in breadth, and fourteen in length; a plan of it, as I suppose it was designed, may be seen at A. in the seventeenth plate.

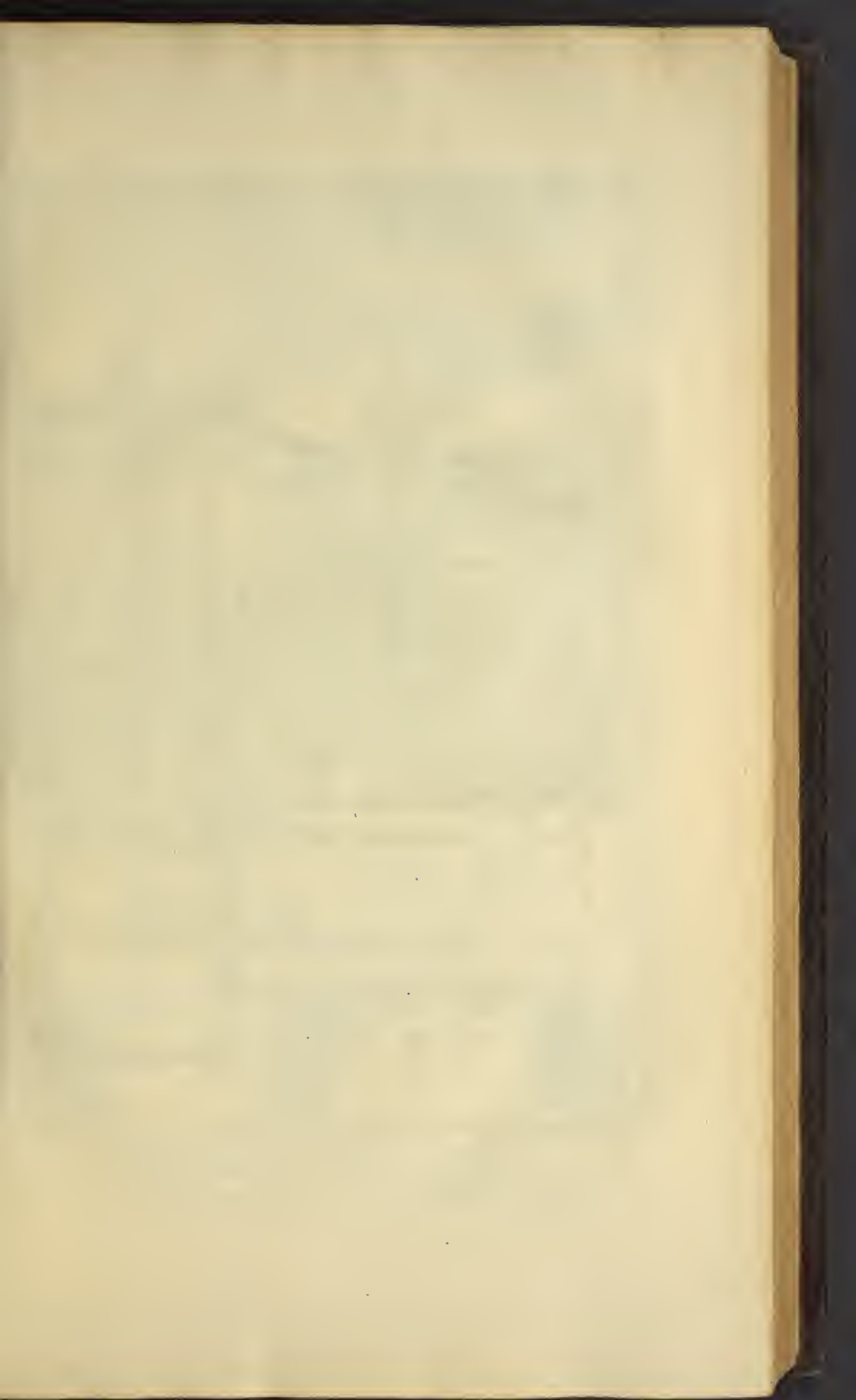
<sup>a</sup> See note q.



A PLAN of an unfinished TEMPLE at BAALBECK,  
and of the BUILDINGS leading to it .









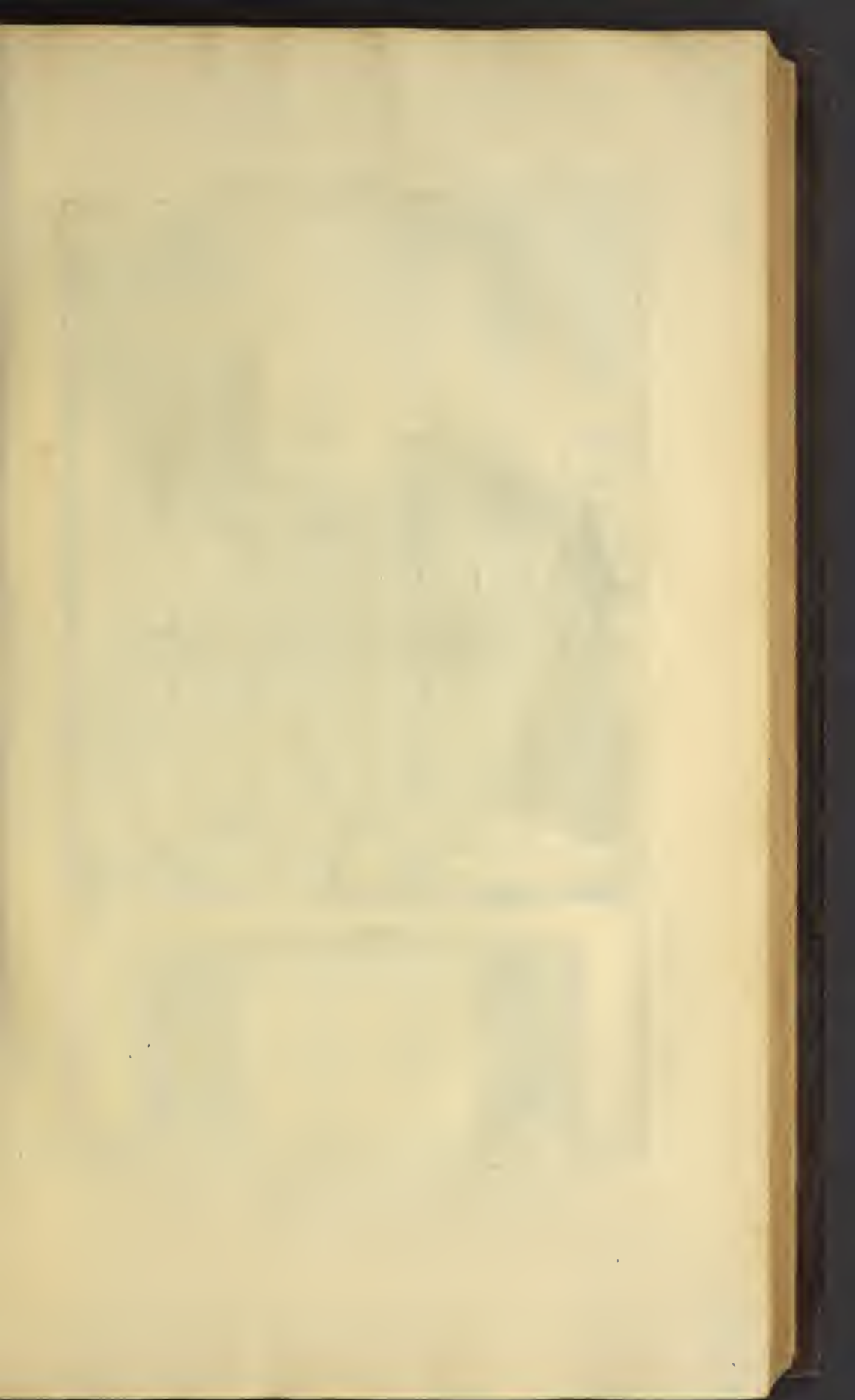
A *PLAN* and *VIEW* of the GRAND ENTRANCE to a  
TEMPLE at BAALBECK.

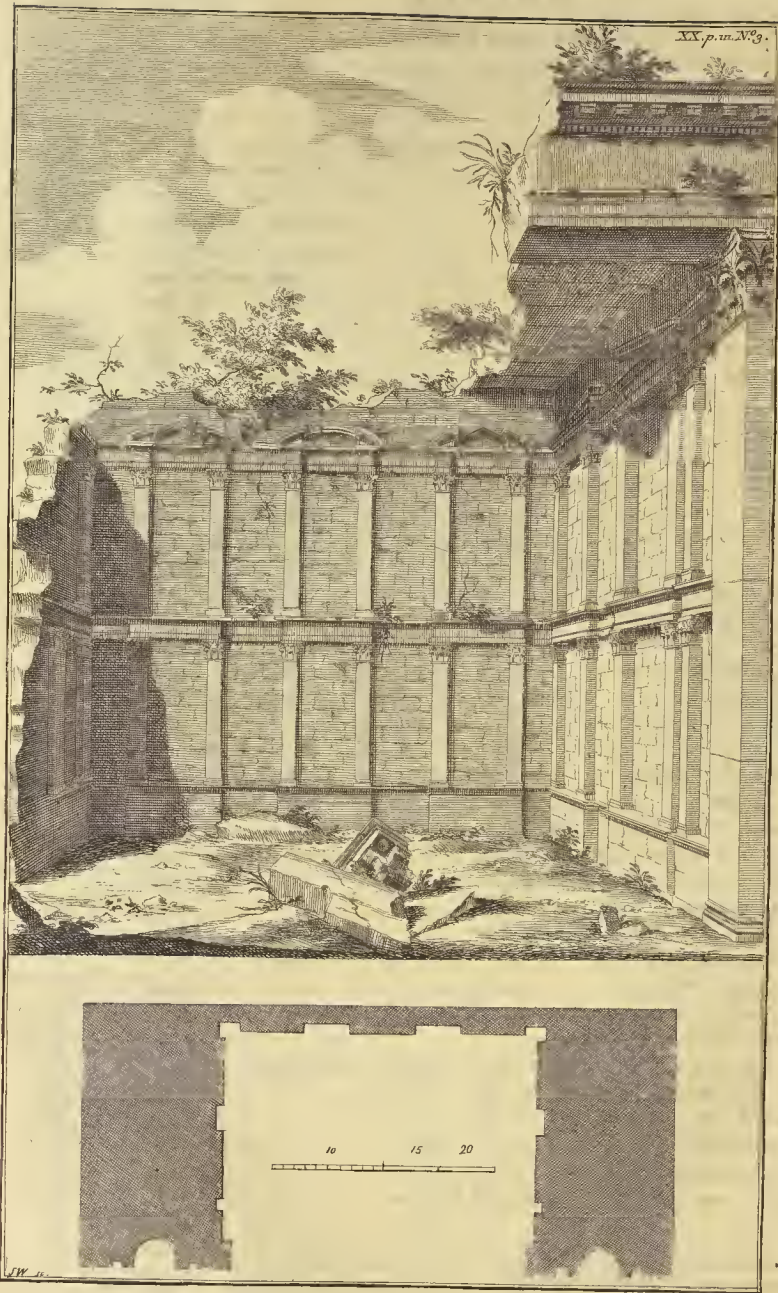


A PLAN and VIEW of the SEMICIRCULAR and SQUARE APARTMENTS,  
of the GRAND COURT to a TEMPLE at BAALBECK.



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A *PLAN* and *VIEW* of the *SQUARE APARTMENTS* in the  
*GRAND COURT* at *BAALBECK*.

The south side of the two courts which lead to the temple, were either never finished, or have been much ruined, but the other side remains so entire, especially that of the inner court B, that it was not very difficult to make a plan of them. The spaces on each side EE, were doubtless designed for some apartments, of which there are remains to the north: A plan of the grand entrance to the courts may be seen at D in the same plate, and a view of it in the eighteenth plate. There are pedestals in the front, which seem to have been designed for statues, being too small for pillars: If there had been a colonade, this building would have very much resembled the design of Bernini, executed at the Louvre in Paris. There is a square pavilion dd at each end, and the rooms within are adorned with the same architecture as the walls in the front. This magnificent entrance is at least twenty feet above the ground to the east, and without doubt a grand flight of stairs was designed to it, the foundation wall being left rough between the two pavilions; and in De la Roque's time there seem to have been steps to this terrace. This grand entrance leads to a court, which seems to have been an octagon of unequal sides, as may be seen at C, in the plan; of which there is very little remaining. Beyond this is a large court of an oblong square figure at B; in both these courts the buildings remain as represented in the plan; and a plan and view of one of the semicircular apartments, may be seen in the nineteenth plate; that of the oblong square apartments is represented in the twentieth plate\*. On each side of the middle of the court B, there are remains of two low walls CC, adorned with the members of a pedestal; they have doors through them, as represented in the plan; and it is probable there was a magnificent colonade on them leading to the grand temple, and this colonade seems to have been standing in De la Roque's time, who says, there was a double row of pillars which formed porticos or galleries sixty fathom long, and eight broad. Under these buildings, on each side of the two courts, is a long arcade at a a; there is also a cross one at e, under the buildings b, which divides those courts; the arcade to the south seems to have been a private entrance to both the temples; it leads to the area near the north east corner of the old temple; the other is a way to go round the walls of the city, which there set in to the south. In these arcades I saw two busts in mezzo rilievo; one was very singular, being the face of a young person with bull's horns coming out of his shoulders, and a particular relief at the bottom, something like a coronet reversed. All these buildings in later times were turned into a castle; and an addition was made of a very strong building near the south east corner of the old temple, and another to the south west on the town wall, which they have almost destroyed for the sake of the stones. It is said this fortress was demolished by Feckerdine, and mounds of unburnt brick still remain in some parts, which were put up in the breaches, and against the walls, as if they were designed to resist the force of cannon.

\* The pediments, both in the square and semicircular apartments, and also in the front gallery, appear plainly to have been supported by pilasters, or rather small round pillars, the holes for the irons remaining with which they

were fastened, but in these views they are only supposed: The ground is risen so high, that the pedestals they rested on below are seen only in one place, where the ground seems to have been dug away.

About twenty feet to the north and west of the unfinished temple is the town wall, which is only of the height of the ground within, tho' between twenty and thirty feet above the fosse without. The walls are built of very large hewn stones, which are laid in such a manner as if they were designed to form the members of a basement; it is probable they proposed to have built such another wall to the south of the temple, and to have adorned the whole with a magnificent colonade or colossal statues of the gods of Heliopolis. But what is very surprizing, in the wall to the west of the temple there are three stones near twenty feet above the ground, each of which are about sixty feet long, the largest of them is about sixty two feet nine inches in length. On the north side there are likewise seven very large stones, but not of so great a size: What I wanted in the measures of these stones as to their thickness and breadth, which is said to be about twelve feet, I presume I found pretty near in the quarry half a mile from the town, out of which these stones were doubtless taken. I saw there a stone hewn out, but the bottom of it was not separated from the rock, which measured sixty eight feet in length, is seventeen feet eight inches wide, and thirteen feet ten inches thick. These stones were probably conveyed to the walls on rollers through the city; the ground on the inside being levelled for that purpose; for though the wall is near thirty feet above the ground on the out side, it is notwithstanding on a level with the top of the wall within. The quarry in which this stone lies is very large, and the place is called St. Elias; there are several little grotts round it; they shew one, where, they say, that prophet really was; though it is most probable, that these grotts were inhabited by the Greek monks, or hermits of St. Elias, now called the Carmelites by the Latin church; and on this account the place might have its name: This quarry consists of a fine white stone, but somewhat brittle. There is a quarry of finer stone at a small hill a mile to the west of the city, which appears to have been much worked, and it is probable, that they took their pillars and stones for the finest work from that place. In the eleventh plate is a view of the wall.

As I came to Balbeck after it was dark, I lodged the first night in the Kane. The next morning I carried a letter from the consul of Tripoli to the Christian secretary of the pasha; this being a small paschalic: He was at that time with the pasha, who desired to see me; on which I informed the secretary that I had a letter for the pasha, though for certain reasons I had determined not to deliver it, unless I should find it necessary to be introduced to him. When I came, he was sitting with the musti, as they call him, or rather the mulla, who is head of the cadis in a paschalic; the cadis also and some others were with him. I delivered him my letter, which he read with a pleasant countenance, being a very good man, and particularly civil to the Franks, having lately been a pasha in Bosnia; he appeared very fond of his son, who was about five years old, and told me that when he returned from Bosnia by Ragusa, a gentleman there caused both his and his son's pictures to be drawn. When I asked his leave to see the antiquities, he told me I might go where I pleased, and called for a janizary to attend me. Sweetmeats and coffee were brought: Both at my coming and going he saluted me with Hofgelde, as much as to say I was welcome. I took up my abode



at the Secretary's; and in the afternoon went to see the famous temple. In the evening I was elegantly entertained by the secretary in an open mocot in his court, a fountain of water playing into a basin in the middle of the court. We had for supper a roasted fowl stuffed, pilaw, stewed meat with the soup, a dulma of cucumbers stuffed with forced meat, and a desert of apricots, apples, and mulberries, both red and white, for here they have not the black kind. On the sixteenth, I viewed the two other temples, and went round part of the walls. On the seventeenth, I went in the road to Tripoli, about a league to a village called Nead, where there are some ruins, particularly of a building about forty feet long: Near a league further we came to the pillar Hamoudiade, already mentioned. We returned towards Baalbeck, came to the quarry of fine stone, which is a mile to the west of it, then to the Turkish sepulchres, which are to the south of the town, and to the quarry of Elias; and went all round the city walls, and to the rise of the river, which is divided into two or three streams. When I returned, the secretary told me, that the pasha wondered that he had not seen me again, and ordered him to bring me to his house; and whilst I was at supper, a messenger came from him to conduct me to him. When I came to the pasha, he was sitting alone on an open raised sofa in the court, near a basin of water: He desired me to come up to him, and put me on his right hand; and signified to me, that I should not put myself in the kneeling posture, as is usual, when inferiors are before superiors; but that I should sit as I found most convenient. He asked me, why I did not come oftener; and shewed me a young Tiger that had been caught in the mountains, and was brought to him that day; he talked to me about the war with the Germans, and asked several times who was the greatest prince in Europe. He had sent all the company away except his own interpreter, and as I could not well understand him, he called for mine, and talked on some subjects that I thought had relation to his own interest. He asked me what I had seen, and why we did not fast as the Greeks do: He told me I was welcome to stay three or four days, or as long as I pleased, and treated me in every respect as an equal, and with the utmost politeness, of which there are very few examples in these countries. On the eighteenth, I reviewed every thing, saw one of their mosques, and a great number of old pillars in and about it. On the nineteenth in the evening, we lay with the caravan near the fountains of the river, in order to set out the next morning for Damascus.

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 C H A P. VII.

Of the places in the road from BAALBECK to DAMASCUS.

**I**T is sixteen hours or two small days journey with a loaded caravan from Baalbeck to Damascus; the course altogether being about east south east. The road is mostly between hills, there being three chains of mountains divided by narrow valleys, which extend in breadth from Baalbeck to Damascus. The most western mountains, I apprehend,

hend, are those which begin to the north of Acre, and stretch away to Jebel Sheik, from which this middle chain of mountains seems to extend; both these being probably Anti-Libanon. The third and most eastern ridge of mountains, begins to the north east of Jebel Sheik, as I shall have occasion to observe: These seem to be the mountains over Damascus, called by the antients the mountains of Trachonitis and Arabia, to which, they say, Antilibanon extended. Mount Libanon began at the cape south of Tripoli, and is that chain of mountains which is to the west of the plain of Baalbeck.

Having laid with the caravan by the river without the town of Baalbeck, we set out on the twenty-first, very early in the morning for Damascus, and went two hours south south east on the side of the mountains which are to the left; these mountains are called Jebel Cheke; those east of them, I suppose to be the second ridge of hills, and are called Jebel Jourgie Charkieh: We had the great plain still to the right, which here inclined a little more to the east, where the Castravan mountains begin; to the south we saw the village of Doris in the plain. We turned to the east, and went on the side of the hills over a river called Neytane, I suppose the same as Leytane, which, if I do not mistake, runs into the plain of Baalbeck; and after three hours travelling we turned south, and passed over it on a bridge. About this place two streams unite, which make this river. We passed by the source of the southern branch of it, which rises at the foot of the hills from three or four springs that flow very plentifully; from the name of it, I should take this to be the river Letana of the map published in a printed account of a journey from Damascus to Aleppo, and mentioned also by Maundrel in the road from Sidon to Damascus, which is made to fall into the Casmy. We went an hour further to a village called Ainhour, on a rivulet of that name which runs to the south. A foldier of Damascus, who was in the caravan, asked my servant some time before we came to this place, why he wore the cap which the Turks call a carpack, turned up with furr, snatched it from his head, and took away his gun, and to frighten him, desired one of his companions to assist him to bind him and carry him to the pasha; and asked our conductor why he brought Franks into that country. We stopped at Ainhour, each company getting under the shade of a tree; a very obliging Mahometan youth came, and asked us why the foldier took away our arms, and enquired if we had any wine, and desired us to give him some: We readily complied with his request; and he and the foldier both grew cheerful with it; and the youth brought us what the fellow had taken. Afterwards, when I was asleep, they came to us, and asked if we had more wine; the foldier threatened much, would have waked me, and threw some stones at me; and said, that if it were not for the janizary, our conductor, he would carry us bound to the pasha, and in his drunken fit threatened to murder us; the youth all the time endeavouring to soften him; and at last he parted. We went on in the evening, and came in an hour to a fine round plain called Gebelisha, about six or seven miles in circumference; on the west side of it there is a pleasant village called Septany, which has much wood about it. We travelled near an hour on the south side of the plain, and stopped under the village of Modoia, near a spring  
and

and rivulet; we lay all night in the open air. A little further is a village called Edaidy; the place where we lay is computed to be eight hours from Damafcus, and the same diftance from Baalbeck.

On the twenty-second we fet out very early, travelled near an hour in the plain, and turning to the fouth east, afcended the middle ridge of hills. To the fouth of them is a river which rufhes through the trees and ftones, and runs to Damafcus; it is here called by the country people the Shamaweys, but it is the Barrady, which feems to have been called the Bardines, as Stephanus mentions Damafcus on that river, but the more antient name of it is Chryfforrhoas, and it is probably the Abana of fcripture, mentioned as a river of Damafcus<sup>2</sup>. They fay it riles in the mountains towards Bayreut, and being divided into feveral fstreams, they are either loft or fall into a lake three or four leagues east of Damafcus. We went along by the fide of it; and after fome time turned northwards; the road here is cut through the rock in three places; firft for about twenty yards, the rock being near twenty feet high on each fide; then for about forty yards, the rock being fifty feet high; the third paffage is near the fame length, but the rock is only about ten feet in height. We croffed the river on a bridge, a little below which it falls into a large bafin; part of it fcemed to run under ground; however, a little below this place, the river turns again to the east, and then it is called the Barrady.

I was informed, that about eighteen miles from Damafcus fomewhere near the road, there is a village called Zebdaine<sup>2</sup>, where, according to their tradition, Cain flew Abel. Four or five miles north of it, among the mountains, there is a place called Nebi Shiit [prophet Seth] where, it is faid, there is a very long tomb, which they fhew for the fepulchre of Seth, the fon of Adam; it was not fafe to go to that place. At fome diftance from the road to the north is a village called Sukè, where, as I was afterwards informed, there is an infcription on a ftone near the river; to the east of this, and north of the river is Burhaliah; I faw this place from Nebi Abel which I fhall mention hereafter: I obferved two pillars with their entablature at a place called Kofèhadah, on the north fide of the river, oppofite to a hill called Kephèr, and about half a mile north of the village of Kephèr; there are ruins about them, particularly to the north, where I thought I faw the foundations of fome building, which might be an antient temple: There is alfo an old tower near the road, called Bourge Hamane; it is beyond Kephèr, on the hill to the north east. About two miles from the bridge, and twelve from Damafcus, we faw to the right a mountain, which is very high and fteep; there is a ruined church on the top of it, the place is called Nebi-Abel [Prophet Abel]; here, they fay, Cain buried Abel, having carried him on his back, lamenting (as the vulgar have the ftory) and not knowing what to do with the dead corps, till he faw a raven making a hole in the ground to bury one of his own fpecies, which gave him the hint to inter his brother. I went to fee this place from Damafcus, and found a moft beautiful church uncovered, which ftands north and fouth; a plan and view of it may be feen in the twenty fecond plate

<sup>2</sup> This may be the fame as Septany above-mentioned.

at A: The wall is three feet thick, and is built with single stones of that dimension; the building is plain within, and the door case is very beautiful: About five feet from the portico there are two pillars three feet and a half in diameter, with round Doric capitals, one is broke, and the other remains entire; they seem to be of very great antiquity: That to the west corresponds to the wall of the church, but the other is five or six feet within it, as may be seen in the plan, which convinced me that either they were some monument erected in memory of an extraordinary action, or belonged to a building of less dimensions than this, or might have been part of a portico before a large temple, for it is situated just over the clift; and there are seven steps from the clift to these pillars, which probably led to the portico: I find there was a tradition some years ago, that this church was built by St. Helena; though they say the same of almost every old church that remains, but I could learn nothing of such a tradition now. I hoped for some light as to the founder of it, from a Greek inscription which I saw on a stone about four feet wide, and three deep, that was fixed in the inside of the church, but some of it has been broke off; so that the latter part of the lines are lost; it seems to consist of verses in honour of the builder, and to run in the first person, beginning with the year, and afterwards makes mention of Lyfanius, tetrarch of Abilene; and by the last line it seems to be the devotion of a lady of the name of Eusebia. This inscription is a confirmation that Abila was near, which doubtless was the capital of the tetrarchy of Abilene, mentioned in scripture as under the government of Lyfanius<sup>2</sup>; and probably from him this city was distinguished by the name of Abila of Lyfanius<sup>3</sup>, on account of his being a benefactor to it. Opposite to this, in the valley on the north side of the Barrady, I saw two pillars, with their entablature, which seemed to be the remains of a portico to some considerable building, there being several large stones about them on the ground. I am apt to think that Abila might be there, and probably extended on both sides of the river. In the tables it is placed eighteen miles from Damascus, and thirty two from Eliopoli, but these distances are much too great. Every one may judge as he thinks proper, whether this place, or country had its name from any memorable action of Abel, or whether the people, being fond of fables, might not be desirous to derive the name from Abel, and invented stories to confirm it. This is certain, that as the Damascenes think their situation a sort of earthly paradise; so they would make one believe, that it really was the spot where our first parents were happy; and accordingly they say, that Adam was created in the field of Damascus to the west of the city, and formed out of the red soil which is found there: And to confirm this story, have others of places, near relating to Abel and Seth.

At the village Seneiah, at the foot of this hill, there is a short marble pillar, on which are some imperfect remains of a Greek inscription, so that probably it was an antient milliary. Going on near an hour further, we ascended a little hill; the river winding round it to the north, passes

<sup>1</sup> 2 Kings v. 12.

There are some particularities in the architecture of this building; that part of the cornice, which is over the pilasters, projects like another capital, and about two feet below the

capital, the pilaster widens six inches, and projects four inches in front.

<sup>2</sup> Luke iii. 1.

<sup>3</sup> Ptolemaei Geographia, v. 15.

by a village called Ishdaidy; then turning east, and afterwards to the south, it runs by a village called Dummar, about a league and a half from Damascus. Here we crossed the Barrady on another bridge; from this village we went over a high hill, from which there is a glorious prospect of Damascus, and of the country about it. One sees the Barrady dividing into many streams, coming from between the hills, and running to the city through the fine field of Damascus, which appeared more beautiful, as the pasha's army, with their beautiful green tents, was encamped at one end of it: This is the place where, they say, Adam was made. On each side of it are gardens and villages, which extend two or three miles to the north, and five or six to the south; this with the view of Damascus itself, and its towers, minarets, and cypress trees growing all over the city higher than the houses, makes a most glorious appearance.

We came to a little town called Selheiah at the foot of the hill, and arrived at the city, where I took up my abode at the convent of the monks of the Holy Sepulchre, who were all Spaniards.

## C H A P. VIII.

## Of DAMASCUS.

**D**AMASCUS was the capital of that part of Cœle Syria, which was called Damascene. The Hebrew name of this city was <sup>Damascus:</sup> <sup>Its name.</sup> Damafek, and the inhabitants now call it Dcmesk. The Arab historians say it was built by Abraham, and that he gave it the name of the servant presented him by Nimrod, who, they say, was called Demschak, and suppose him to be the same as Eliezer mentioned in scripture <sup>b</sup>; it is commonly called by the Arabs Sham, which is the name they give to Syria, this having been the capital of that country. Some think that this country is so called by the Arabs, because it is the country to the left, and that Arabia Felix is called Jemen, as it is to the right; that being the signification of these words in Arabic.

This city is of great antiquity, being, without doubt, at least as old as the time of Abraham, in whose history it is mentioned, tho' it may be doubted very much whether he was the founder of it <sup>c</sup>. Josephus traces its beginning higher up, to Uz great grandson of Noah <sup>d</sup>; his father Aram, the son of Shem, having possessed himself of Syria, from which the country was called Aram, and sometimes Padan Aram, or the field and champain country of Aram. This country and city were <sup>History.</sup> conquered by David, after the people of it came to the assistance of the king of Zobah on the Euphrates, whom he vanquished, and put garri-

<sup>b</sup> But it could not well be true, that he was presented to him by Nimrod, as he was born in Abraham's house. Gen. xv. 3.

<sup>c</sup> The steward of Abraham is called Eliezer of Damascus, Gen. xv. 2. But the Arab hi-

storians seem to interpret it that his name was Demschak; some think that he was a great improver of this city.

<sup>d</sup> Josephus Antiq. i. 6.

sons in Syria of Damascus, or Syria-Damascus<sup>c</sup>; that is, probably in the part of Syria called Damascene. But when Solomon went after other gods, he was punished by the revolt of the people that were subject to him, who stirred up Rezon against him, who reigned in Damascus, and was an enemy to Israel all the days of Solomon<sup>d</sup>. From that time they were governed by their own kings, among whom was Hazael<sup>e</sup>, and also Rezin<sup>f</sup>, both of them mentioned in scripture. It remained under them until it was taken from the latter, in the time of Ahaz, by Tiglath-Pileser, King of Assyria<sup>g</sup>. This city afterwards followed the fate of Syria, and became subject to the Greeks, Romans, the emperors of the east, the Saracens, and lastly to the Turkish emperors, having been the residence of the Saracen kings of the Ommiade race, who removed to this place from Medina in the seventh century about forty years after Mahomet.

*Its walls.*

The city of Damascus is encompassed with walls, extending about two miles from east to west, and a mile and a half from north to south; but the suburbs are much larger than the city; that to the north is small; part of it is called the Meidan, where they have an open place for riding, and other exercises; and there are likewise several burial places and gardens in it: But on the south, the suburb extends for two miles, and is inhabited chiefly by Turcomen; it is called Babel Elah [The gate of God] because the gate at the end of it leads both to Jerusalem and Mecca. From the former it is computed to be six days journey, that is, about a hundred and twenty miles. The Barrady, and two or three streams of water that are brought from it, run through several parts of the city. Damascus does not answer within to its outward appearance; the streets being all narrow, there is a foot way on each side of them, and a lower way in the middle for horses and cattle, just large enough for one beast, which serves also to carry off the water after rain. Most of the houses are built for a few feet from the foundation, with hewn stone, the rest with unburnt brick; their palaces are very magnificent within, and are built round a court, but make no manner of appearance without, and it is very rare that more than a dead wall is seen from the street. The bazars, or shops make a better appearance, which have wide streets between them, and many of them are open only to foot people; they are covered over at top with roofs or arches, which are a shelter from the sun, and keep them cool: They have water in such abundance at Damascus, that all parts are supplied with it, and every house has either a fountain, a large basin of water, or at least a pipe or conduit.

The walls of Damascus are probably built on the foundations of the ancient walls of the city; for I observed in many places, towards the bottom of them, large stones of rusticated work, different from the other parts; which seem to have been built in the middle ages, being in the Gothic manner with battlements, and semicircular towers, and holcs over the gates to annoy the enemy; and there is a low wall without the fossée, defended also with semicircular towers. The east gate, called by the

<sup>c</sup> 2 Sam. viii. 3, 4, 5, 6. 1 Chron. xviii.

<sup>d</sup> 3, 4, 5, 6.

<sup>e</sup> 1 Kings xi. 23, 24, 25.

<sup>f</sup> 1 Kings xix. 15. 2 Kings viii. 13.

<sup>g</sup> 2 Kings xv. 37. and xvi. 5.

<sup>h</sup> 2 Kings xvi. 9.

Christians The gate of St. Paul, may give one some idea of the magnificence of the antient walls of Damafcus: The gateway is about ten feet wide, it is arched over, and adorned with a kind of Doric pilasters, and all round the arch there is a plain architrave well executed; without the walls, a little more to the south, is a very large gateway near thirty feet high, executed in the same manner; and it is probable, that beyond this, that is south of it, there was another gate like the first, to answer to it, the middle one being the grand gate for carriages to pass, and those on each side for foot people.

The castle, which seems to be older than the present walls, is towards <sup>Castle.</sup> the south west part of the town; it is a noble rustic building with three square towers in front, and five on each side, and is about three quarters of a mile in circumference; it seems to be the work of the middle ages, either of the Greek emperors, or of the first Mahometan conquerors of Syria; it appears within like a little town, and one sees nothing of the form of a castle: At the entrance are some old arms; one of them is mentioned as an antient Balista, which is a large cross bow, such as they had in the ages before the invention of gunpowder. This castle was probably inhabited by the kalifs of the Omniade race.

As to what relates to sacred history in this city, besides what I have already mentioned, it chiefly regards the conversion of faint Paul: Half a mile without the city, to the east, they shew the place where, they say, he fell from his horse: Near it is a mass of cemented gravel about four feet high, and from ten to seventeen feet wide, and about seventy feet long; it seems to have been designed to raise the ground for some building. It is difficult to say, whether this is really the place of the conversion of faint Paul, for it is not in the present road to Jerusaleem, which is to the south, though, they say, the road was formerly here, which it possibly might be, and further on turned to the south; there was, without doubt, a church here dedicated to faint Paul, and the Christians are buried about this spot. Between this place and the city, is the tomb of a person whom they call faint George, who, they say, was porter of the gate near, which is now shut up; where some pretend to shew a hole by which the apostle was let down in a basket, though the gate appears to have been built long since; they say, that this faint George was put to death for favouring the escape of faint Paul: About his sepulchre the Christians formerly buried, and now they rest the corps at it, to perform an office. At the east gate, as it is called by the Turks, or the gate of faint Paul beforementioned, some say, the apostle entered, and there is a road from the place of his conversion leading towards it. Not far from this gate, in the street of Ananias, is the house of that devout man; it is now like a cellar under ground, and is converted into a mosque: They shew the house of Judas in the street called Strait, where faint Paul was lodged when Ananias was sent to him, in which there is a little room, which now serves as a mosque, and a tomb, which, they say, is the sepulchre of Ananias. There are several pieces of marble pillars in and about the house, which was the remains of a church formerly there; not far from this place is a fountain where, they say, faint Paul was baptized.

Mosques.

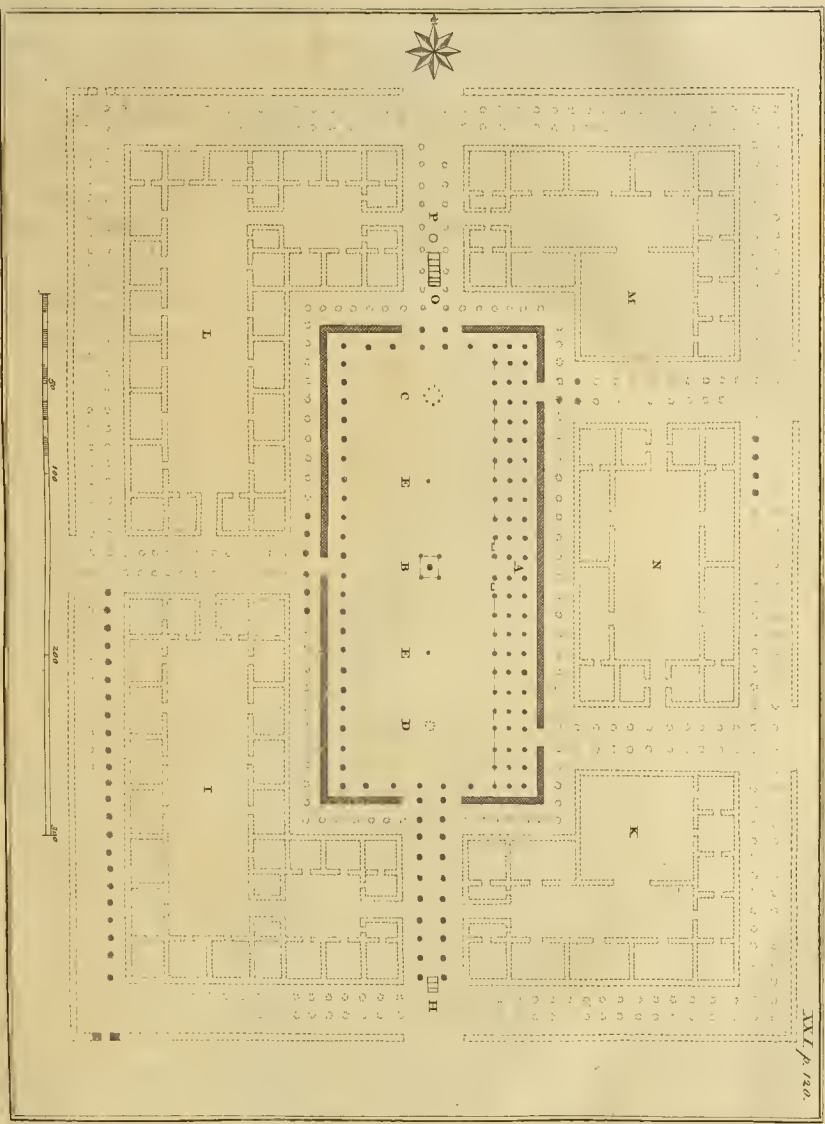
There are a great number of mosques in Damascus, some of which were formerly churches, particularly the principal mosque, which was the cathedral church: This building, with its avenues and edifices belonging to it, is one of the finest things that the zeal of the first Christians produced, for by the architecture it appears to have been built before that art was lost, being all of the Corinthian order, and very well executed. A plan of the cathedral, and of the supposed buildings about it, may be seen in the twenty-first plate \*. The structure of the cathedral itself at A, was very particular; it is an oblong square; there are three rows of columns in it; in the middle there was a dome at A, under which, probably, was the high altar: To the west of the church is a large court with a portico of granite pillars on three sides; the front of the church next to the court consisted of arches, supported by pillars of verd antique; between them there are large folding doors to be opened at pleasure; so that when the doors were open, the people in the court and portico round it could see the priest celebrate divine service. Over these arches there are a double number of arched windows; there was likewise a portico on the outside of the court and church, of which there are now but small remains; there is a gallery over the portico, with a double number of arches, supported by small pillars. There were three grand entrances into the court, and as many to the church. All the walls of the church, and of the porticos within the court, were adorned on the outside, over the arches, with Mosaic work, of which there are great remains. On the north side there is a grand ascent to the court at O, by many steps, and remains of a beautiful colonade before the entrance, and of another of the same kind on the south, which is more entire. Below the steps to the north there is a very fine jetdeau at P, which throws up a great body of water. D is an octagon baptistery built on eight pillars. C another octagon building on pillars. E pillars on which lights are fixed. It seems very probable that there were buildings all round, which belonged to the officers of the church, and they might be divided from one another by the several avenues to the church; on each side of which it is probable there were twelve columns, which might form a portico on each side, and support galleries like those round the court, for in one avenue the pillars are standing; and it is not unlikely that every particular building was encompassed with such a portico, for it appears there were very large pillars about three feet diameter on the outside all round; those of the porticos being about two feet diameter; the great pillars are of a coarse marble, except some very large ones at the entrances, which are of granite: One part of these buildings is called the patriarch's palace I; another his feminary K; and as it is probable that there were five piles of building, one might be for the canons L, another for the priests M, and a fifth for the deacons and other inferior officers N; the whole was probably enclosed with a wall, within which there might be a portico corresponding to the portico of large pillars round the buildings; for I saw in the town, at proper distances, remains

\* Though it may be thought that there is too much conjecture in this plan, yet as it is the only plate in which so much liberty has been taken, it is hoped that it will be excused, as

what is standing is distinguished from the rest, and as there was no other drawing else to fill up the plate.



*A PLAN of the GREAT MOSQUE, at DAMASCUS.*





of some very beautiful door-cases in the finest taste, and also several pillars, which gave me the hint for making this plan. The Turks call this the mosque of St. John Baptist, but the Christians say, that it was dedicated to John Damascenus, whose body is in it; and they tell some miracle that happened, when they attempted to remove it. They have a tradition, however, that this church was built by the emperor Heraclius, and that it was at first dedicated to Zacharias, which is not improbable; for we find that the Christians of the first ages, especially the Greeks, distinguished their churches by the names of the prophets and holy men that were before Christ, which is the reason why so many churches in Venice have those names; and it may be, the first hermits calling their churches after the name of Elias, who lived a solitary life, might be the occasion of their being called the hermits of St. Elias; so that although this church might be at first dedicated to Zacharias, yet it might afterwards receive the name of St. John Damascenus, either by a formal consecration, or because the body of that saint was deposited in it, as the convent of mount Sinai is called St. Catherine out of the regard which the Greeks have for the reliques of that saint which are deposited there. It is said, this church was, by agreement, continued in the hands of the Christians; but that, at length, the Mahometans took it from them, which may account for the tradition they have of the patriarch's palace, whose see was removed to this place on the destruction of Antioch; though all these great structures were doubtless raised under the bishops of Damascus, when christianity was the established religion here. The Arab historians<sup>1</sup> observe, that this mosque was much improved by the Kalif Valid about the eighty sixth year of the Hegira, which has made some of them affirm, that he built it. Near this mosque there is another, which is a very solid building of hewn stone, and tho' not large, yet the design of it is grand; there is a fine sepulchre in it of Daher, who, they say, was king of Syria, before it was taken by Sultan Seliman. And one reason why there are so many grand mosques in Damascus is, that the Kalifs built several of them as mausoleums over the places in which they were to be buried. Most of the mosques have a court before them, with a portico round it, where the people pray in the summer, and, when it is not the hour of prayer, sit and discourse, or sleep. One mosque particularly is most beautifully adorned with all sorts of fine marbles, in the manner of Mosaic pavements; and another has a very high minaret or tower, the out side of which is entirely cased with green tiles. At the north east corner of the city walls there is a mosque, which, they say, was the church of St. Simon Stylites, and I find this church is said to have been a temple to Serapis, and further out of the town that way there are some signs of the foundations of a building near a stream of water, which, they say, was a church.

There are several hospitals in and about the city; but the Turkish<sup>Hospitals.</sup> charity is not a settled maintenance for the poor and sick, except for such people as have not their senses, for whom they have a particular regard; but their charity consists in giving victuals to the poor once or twice a week; and sometimes in distributing medicines to the sick on

<sup>1</sup> See Herbelot's Oriental Dictionary under the words SCHAM and VALID.

certain days: They have indeed an hospital for the maintenance of lepers at a mosque, where, as some say, the house of Naaman the Syrian stood, or as others, the house which he built for Gehazi and his posterity; it is to the east of the city walls; in one part of it there is an Arabic inscription, which is a sort of prayer, it being in an open place, built to pray in; it was interpreted to me in this manner, "O God, for the sake of the leprous prophet, a friend of our prophet, and for the sake of all the other prophets, give unto us health and peace." The Christians also have an hospital for lepers, maintained by constant charities; and it is certain, that in some villages not far from Damascus, there are several lepers. The finest hospital is to the west of the city, at the east end of the field of Damascus; it was founded by sultan Seliman, or Selim the second; the rooms are built round a court with a portico before them, which is covered with cupolas, as well as all the rest of the building, there being in all no less than forty cupolas covered with lead: At the south side of the court there is a fine mosque covered with a large dome; it has a magnificent portico before it, and two fine minarets: Near it there is a smaller hospital in the same style of architecture, and both of them serve for no other end at present, but to give out food on certain days to the poor.

Coffee-houses.

The coffee-houses in Damascus are remarkably pleasant; many of them are large rooms, and the ceiling of them are supported with rows of pillars, round which they have their sofas; there is generally a court behind them with a basin of water, and a fountain in the middle, and the seats round the courts are either shaded with trees, or covered over; one in particular on the Barrady which runs through the city, has an island behind it, planted with trees, and the place is accommodated in a very convenient manner, which renders it one of the most delightful places one can imagine in the midst of a great city; in these coffee-houses they have concerts of musick at certain hours every day; and in some, a person paid by the house tells at a fix'd hour Arabian stories in a very graceful manner, and with much eloquence. These coffee-houses answer the end of publick houses with those, who openly drink nothing but water, coffee, and sherbets; where all idle people, strangers, and others, who are not of the first rank, pass their leisure hours, send to the shops for their provisions, and take their repasts; the people from without carrying about their different sorts of sherbets, for which the place is famous.

Waters.

The waters of Damascus are the great conveniency and ornament of the city, and of the places about it, and the division of them is very curious. These waters have two sources, the Barrady before mentioned, and a river called the Fege, which falls into the Barrady about eight miles above Damascus, and four miles below the place of Abel. The river Fege comes out in a large stream of excellent water from the foot of a mountain, and running about a quarter of a mile, falls into the Barrady, the waters of which are whitish, and not esteemed wholesome; and therefore the people of Damascus do not drink the river water, but that of the springs, which is very good, and in great abundance. After the two streams are united, the river is called the Barrady, till it comes within two leagues of Damascus, and then it is divided by art into six streams within the space of a league; and a seventh is derived from it towards the east end

end of the field of Damascus; two of the streams are north of the Barrady, and do not enter the city; the highest canal is cut from the river, in order to water the high grounds and gardens of a most pleasant village called Salheiah; to the north west of Damascus, the channel is made along the side of the hill, which is west of the city. This stream runs on a hanging terrace, which in some parts is at least sixty feet above the Barrady, and, if I do not mistake, this water is called the Jefid: There is a stream under it called Toura, in a channel of the same kind, which is about half as high, and waters some high grounds to the north of the city. From these two streams a great number of small channels are distributed to the lower grounds; and the water of the Jefid, which is not carried off by these small channels, falls into the Toura. The Barrady runs in a large stream through the town, and so do the three last streams that come out of it on the south side, namely, the Baneas, Kenowat, and Derrany: another, which is more elevated, and is called the Mezouy, runs south of the town, and waters a village called Mezy, and some other parts; these are small streams; but the two rivers which run north of the town are large; and where they pass on the side of the hills, the water is confined and the ground kept up on the south side by thick walls, each tier of stone setting in two or three inches. The Acrabane or Serpentine river, which goes out of the Barrady in the field of Damascus, runs close to the north walls of the city, the Toura being further to the north. Some of these rivers run under ground in several places, as particularly the Baneas, before it arrives at the great hospital of Sultan Seliman; the Jefid passes the corner of the mountain, and runs under the rocks in several parts: And at the corner of that mountain, the Toura likewise goes under the rock, and there being a hole over it, one can look down and see the stream entering in at one part of the rock, and going out through the other part, and a little further it goes again under the rock, and so runs along the foot of the hill towards Salheia. This beautiful division of the waters into eight streams, which run so near to one another, may be looked on as a very extraordinary thing, and the place is so pleasant, where they begin to widen at the field of Damascus, that it is very much frequented as a place of recreation, where neither verdure nor trees are wanting to make it a most agreeable scene.

Damascus is famous likewise for its gardens; and whatever is beautiful in them is chiefly owing to the great command there is of water; they afford a very fine prospect from a height at a small distance, on account of the great variety of trees that are in them; and it is certain they are the most beautiful of any in these parts. The eastern gardens indeed are only orchards, or woods of fruit trees, not regularly disposed, and only laid out in narrow walks; there are several small streams brought through them, and some are beautified with basons of water in open pavilions, or with fountains and little water works, in which, and their pleasant summer houses, their chief beauty consists. In these gardens the people often spend the whole day, and there are always some to be let for that purpose, in which the guests are at liberty to eat what fruit they please; and those who have houses in their gardens frequently retire to them for two or three days in the summer: The ground is naturally

turally a poor red soil, in which nothing thrives so well as trees; their gardens are enclosed with walls of unburnt brick, made of a mixture of earth, small stones, and chopped straw; the bricks are about eight inches thick; but of such a size, that, at a distance, they appear like hewn stone; they are of different measures, but seldom less than three feet square; and being set an end on a stone foundation, three or four tier of them make a high wall, which would be soon washed away in a country where there is much rain.

Government.

The pasha of Damascus resides in this city, which, together with the country about it, pretends to have had the same privileges that Ægypt enjoys at present; so that it is a difficult government: The pasha has a troop of Bosniacs, which he changes often, that they may not contract friendships; he has also a body of men, who are natives of the coasts of Barbary, in order to defend him against the populace in case of insurrections; for there have been instances of their driving the pasha out of the city: And on his return from Mecca they have refused to admit him with these soldiers; for the pasha of Damascus conducts the caravan to Mecca that goes yearly from Damascus. Tumults however do not frequently happen in this city, but when they once get to a head, they are not easily suppressed. They have a body of janizaries under their aga; out of these they take what they call the capicules, who are guards to the gates of the city, each of them having a gate allotted to him, and a certain district near it, over which he has a sort of absolute power; and as these are janizaries of the greatest interest, they influence the whole body, and when these heads of the gate raise any seditions, they are generally formidable, and of dangerous consequence.

Christians.

The patriarch of Antioch ordinarily resides here, who has under him forty-two archbishops and bishops; this patriarch was chose at Aleppo; for the late patriarch dying there, the Aleppines presumed to elect another, but those of Damascus chose a Roman catholick Greek, who was supported by the pasha; but that governor being soon displaced, his successor took part with the patriarch elected at Aleppo, who is now in possession, and the other fled to mount Libanon. This patriarchate is worth forty purses a year, which revenue arises partly out of a tenth of what the bishops receive from every family throughout the whole patriarchate, which from each house is from four to twenty shillings a year, and partly out of what he receives at Antioch, Damascus, and the country about them, which is his own peculiar diocese; being fifteen piastres for a licence to bury, and five for every marriage, which all the bishops receive in their own dioceses. It is computed that there are twenty thousand Christians in Damascus, a thousand of them Maronites, two hundred Syrians or Jacobites, and about thirty families of Armenians, the remainder are Greeks; each of these have a church. Of the Greeks eight thousand acknowledge the pope, and these I call Roman catholic Greeks, who think it a sin to go to the established Greek church, and are not permitted by the pasha either to go to the Latin church, or to have separate congregations for themselves: But they have some priests of their own persuasion, who, together with the Latins, go privately to their houses with the host, and confess them. These Greeks observe the rights and fasts of the established Greek church; but I was informed that some priests had al-

lowed them to fast according to the rules of the Latin church, and that it had been condemned from Rome. Those of the established Greek church have about thirty priests.

The Christians of Damascus have a very bad character, and it is said <sup>Character.</sup> that they have all the vices of the Turks, only with this difference, that they are more ashamed of them; and many of them are sad examples, that they were only Christians in name; having turned Mahometans either to avoid a punishment, or to have an opportunity of revenging themselves on some Christians who had used them ill; and there are generally six or seven instances of this kind every year. As the Christians are worse here than in any other parts, so also the Turks indulge those vices here to the highest degree, for which they are generally infamous; with many of them, drinking wine takes the place of opium; but they are secret in this practice. The Damascenes are much addicted to pleasure, and love to pass their time in a lazy indolent manner: They do not want parts, and most of them have fine black eyes, and, when children, are of a surprizing fairness and beauty; but by the heat, their vices, the great use of bagnios, and the custom of wearing their beards, they lose that comeliness when they arrive to maturity: But it is said that their women are the most beautiful in the world.

They take care to be supplied with snow every day from the neighbouring mountains, which is preserved in the cavities of them; they cut it out in large pieces, and it is said, that sixty ass loads are brought to Damascus every day, which are worth about a dollar and a half a load; they use it both in their wine and refreshments, which are made either of liquorice, lemons, or dried grapes; and they put the snow into the liquors, and let it dissolve, which is not so wholesome as the European manner of cooling their liquors with it. The wine about Damascus is strong and good, generally of the colour of Burgundy; and they have plenty of all sorts of provisions excellent in their kind, and fruits in the greatest perfection.

The trade of this city, as to the import, chiefly consists of two <sup>Trade.</sup> branches; one is the trade of Mecca, from which place they bring yearly with the caravan the merchandizes of Persia and India; for when Alexandria ceased to be the port for those commodities, on finding out the way by the Cape of Good Hope, it is said that Damascus was then the place where the Venetians settled for the Indian and Persian trade, and being drove away on account of some intrigues with Turkish women, the trade, they say, went to Aleppo; and there is a well-built street in the city, which is still called the Frank-street. From Europe they have their clothes, glasses, and several small wares: The manufactures they export, are chiefly burdets of silk and cotton, either striped or plain, and also plain silks like tabbies; all these things are watered, which very much adds to their beauty; they are made also at Aleppo, but not in so great perfection. This place is likewise famous for cutlery ware, which, they say, is made of the old iron that is found in antient buildings; tho' some pretend that it is a chemical preparation invented by saint John Damascenus; the blades made of it, appear damasked or watered, and they affirm that their cutlasses will enter common iron, without hurting the edge; but they make the same sort of blades also at Aleppo; and

they likewise say, that they are all made of pieces of old iron worked together: They make also very beautiful steel handles for knives, which are inlaid with gold in running flowers; a knife of this kind costs thirty shillings. They have very fine iron work in the windows of the ancient buildings, especially in the mosques, which, they say, are of polished steel, and indeed they appear very beautiful: The cutlery and silversmith's trade are carried on by the Christians, as the latter is in most places.

**Fruit.** They have fine fruit in Damascus, especially apricots, of which they have five or six sorts; these being dried in different ways, are exported in great quantities to all the countries round for a considerable distance. They have one way of preparing them to make a fine sweetmeat; others being barely dried, are eat either soaked in water or stewed; but the greatest export is what they make into a sort of thin dried cakes, which, when they are eat with bread, are a very cooling and agreeable food in summer; they pack up these in bales, and send them to the distance of ten days journey.

**Gardens of Salheia.** The most pleasant gardens are on the foot of the mountain about the village of Salheia, to the north west of Damascus; for being on a descent, they have a great command of water from the canal Jesid; so that there one sees the best water-works. The road from the city to this place is on a paved way of broad hewn stones, after the manner of the ancients; on each side of it there is a channel for water, and without these a foot path under the garden walls; which is the most beautiful manner of laying out a road I ever saw.

**Grottos.** On the side of the hills over Salheia, there are some grottos cut in the rock, one of them is large, consisting of several rooms; it is a mosque, where they pretend to shew the tombs of the forty martyrs, who, they say, suffered for Moses; they likewise tell several other stories of these places: Another is the grot of the seven sleepers, where they pretend they slept and were buried; and the sheik or imam told us, that they suffered martyrdom for Christ.

There are two caravans which go to Mecca every year, one from Cairo, chiefly with the people of Africa, the other from this place, which is commonly under the government of the pasha of Damascus; both the caravans meet near the Red Sea. It is probable many great persons coming to Damascus on this occasion, have been charmed with the delightful situation of the place, and been induced to come and settle here. There have been also many great men banished to Damascus; and they mention an instance of gratitude in one of them, who used to say, he was very much obliged to his sultan, for laying him under a necessity of living in such a paradise.

I spent my time very agreeably at Damascus, passing my leisure hours in the coffee houses, and commonly taking my repast in them, having a person with me, who had been educated twelve years in the propaganda fide at Rome; and as I mixed more with the people of the country of middle rank, so I had a better opportunity of observing their humours and customs, than in any other place. Some adventures, however, befel me whilst I was there; the convent had recommended one of the capicul janizaries to go with me in the excursions I made abroad, and when I came



came to pay him, he demanded an exorbitant price, and took it very ill that I did not immediately comply with his request: He talked very high, and said it was in his power to embroil me, so as to raise a considerable sum of money on me, even to the amount of thirty purfes; so that I found it convenient to satisfy him; a Christian, who afterwards accompanied me, said, he thought he deserved as much as the janizary. But the most extraordinary affair related to the secretary of the pasha: I had procured letters to the pasha to do me what service he could in relation to my designed expedition to Palmyra, and I talked of going to him myself; but the monks who were well acquainted with his secretary, advised me to talk with him. He told me, I could not go to the pasha without making considerable presents of cloth, both to him and his Kiaia, which, together with the officer's fees, would amount to about fifty dollars: He said, he would do all the business without any trouble to me, and that I had nothing to do but to put the money into his hands; and he accordingly procured my letters: But when I mentioned the affair to some friends, they told me I might be assured that he had kept the money himself. Accordingly, I employed one to enquire, who found that he had paid but a very small sum to the officers of the pasha for their fees; and I was informed that my letters would have procured whatever I wanted without any presents, which I had determined not to make, unless I had judged that there was an absolute necessity for it, in order to facilitate an affair of such an importance as the journey to Palmyra. For if presents are given in one place, it is known as one travels on, and then they are expected every where; which would be so great an expence, that, after I left Ægypt, I was determined to make none: But as this affair had happened, it might have been of bad consequence to have moved in it at Damascus, so I took no further notice of it; but accidentally mentioning the story to our worthy consul at Tripoli, who knew the man; he told me that he would make him refund the money, and accordingly wrote to him, that if in a certain time, he did not return it, he would acquaint the pasha himself, who was his friend, with the whole affair. In answer to the consul, he made it appear that he had disbursed twenty dollars, and returned the rest, which the consul afterwards remitted to me to Ægypt.

## C H A P. IX.

## Of some places to the south of DAMASCUS.

I Went about a day's journey south of Damascus, in the road to Jerusalem. We passed over a stream that comes from the rivers; and going two miles south of the city, came to the village of Elkoddam [The footstep] so called, as they say, from the resemblance of the footstep of Mahomet, which I saw on the mosque. This is the place to which, they say, he came, and seeing the delightful situation of Damascus, immediately returned

turned back, leaving this print of his foot, saying there was but one paradise for man: If they believe this, they seem to pay very little regard to the place, it being a very indifferent mosque, with nothing ornamental about it; though I saw some common people kiss the footstep, and say their prayers before it. A mile and a half further we passed through Dereia, where there is a mosque, which, they say, was formerly the church of a convent; there are several sepulchres about this place, and the country is improved with vineyards. We passed over a stream, and soon after over two others, which must all come from the rivers of Damascus: Further to the left is Lathrotick and Senaia; near the latter we rested by a rivulet. We went on three miles, and passed by Junie on a hill to the right, and going over a fine stream, we saw on the right a rising ground, on which there are large stones that appear like ruins: We ascended a hill to the left, on which there is a poor village called Deirout-Caucab; near the top of the hill there is a long narrow grot called Megara Mar Baulos [The grot of St. Paul] where, they say, he lay hid the first day after his escape from Damascus, that he might not be found by those who might pursue him: The Christians sometimes come to this grot, and stay two or three days at it out of devotion. We went half a mile along by the stream, and then half a mile further to a village called Artoudè: On the other side of the low hills to the south is a fine plain called Zaal Artoude; we saw in the middle of it Kane Sheik, at a place called Saffa, where they lay the first night from Damascus in the road to Jerusalem and Mecca, resting the second night at Kane Jefer-Jacob, on the east side of the river Jordan, to which I went from Tiberias. To the left of Kane Sheik there is a large village called Derhalich; we stayed all night at Artoude, and as we were under some apprehensions, with regard to our safety, it was thought proper I should take on me the character of a physician; a Greek catholic, who was with me, understanding something of that profession, I was received in an open mocot in a yard, where the master of the house laid a carpet for me; I found we were much respected; and a woman who wanted advice for her child brought corn for our beasts.

The next day we went two miles to the south west, and came over against Calana, which is two miles further west, being opposite to that valley, which is between the two ridges of hills that run to the north, one being called Seleiah, which is next to Damascus, the other extends from Jebel Sheik, and is here called Rabusieh; there is a third which runs by Baalbeck. We went over a desert uneven country without water, and in about three hours and a half came to the village of Betimie, on the side of a hill over a vale, in which there is a rivulet of the same name: Here we rested in a very pleasant place under shady walnut trees; I saw some pieces of columns about the mosque. We went on and passed over the rivulet Moidebherane, and in half an hour came to Kepherhoua; beyond this place, on the east side of a high mountain, near the foot of it, is a small ruin called the sepulchre of Nimrod, of which there are very little remains. It is a building about fifteen feet square, of very ancient architecture, something like the temple of Fege, which I shall have occasion to mention; the basement of it is plain, with a step all round;

it is probable the tomb was built on this basement, which I saw was solid, and might be in the manner of the sepulchre of Abfolom: In the village near it there are the remains of a very magnificent building; one side of it to the south, which was perfect, measured fifty feet, and the other side that was ruinous as much, and might have extended farther; it was adorned with pilasters; I saw two of them at each corner, on a basement round the building, above which very little remains, but enough to shew that the wall was two feet eight inches thick, and that the stones were of the same thickness. I saw in the houses near this place, some very good Ionic capitals, so that doubtless this building was of that order: They call it the castle of Nimrod, and it is possible, that great hunter<sup>m</sup> might be worshipped as a God, and that this might be a temple built to him. They have a proverb in Damascus, and the country about it, "As active as Nimrod:" And as the scripture<sup>n</sup> mentions Babel, Erech, Accad, and Calneh, as the beginning of his kingdom; the last may possibly be Chalybon, the capital of Chalybonitis, bounding on the Palmyrene, which is not above three days journey north of Damascus.

The mountain over this place is called Jebel Sheik [The chief mountain;] it was antiently called Panias and Hermon, as observed before; it is the highest mountain in this country, and is always covered with snow. The river Jordan rises at the foot of this hill at seven or eight leagues distance from this place, as they informed me, though, I believe, it is not so far off. The way from Damascus to Jerusalem is through a plain, as far as the hills which are to the east of Jordan. Liquorice grows naturally in this plain, as fern does with us, and they carry the wood to Damascus for fuel, and the root serves to make their rinfrescoes; when it comes up green, the wild boars feed on it, which gives such a flavour to the flesh, that in that season it is not to be eaten. As we were leaving this village, the sheik of it called to my man to know where we had been, and whither we were going; we satisfied his curiosity, and went on towards the high road from Damascus to Jerusalem: We saw at a distance, to the south east, Kane Sheik before mentioned, to which we directed our course, and beyond it the hill Jebel Strata, which had a building on it; and among the hills to the east I saw one called Jebel-makerat, which has a tower on it; I observed another called Jebel Kifney to the east of the Kane, and Jebel Houran in a line with Caucab. We lay at Kane Sheik. The houses of the village, which are built round the inside of the Kane, are made of hurdles, covered with clay, and their fuel was dried cow dung. The people of the pasha came to this Kane, and the next morning seized on the horse of a man whom I took with me from a village near Damascus, as they wanted it for their own use; which is no uncommon thing, but they restore the beasts when they have no further occasion for them.

We returned by Caucab, passing for some time by a rivulet called Lanage, which is divided into several streams; it was a very hot day, but we went two hours and a half to a garden near Mezi. The easterns themselves complained of the excessive heat of the sun, and I found afterwards, that all my side which was next to the sun peeled, but without any inconvenience. In this garden we dined under the shady trees by the rivulet that runs through it; for here the Mezoui divides into

<sup>m</sup> Gen. x. 9.<sup>n</sup> Gen. x. 10.

several streams: This place is about an hour south west of Damascus, and the village Kepher-Sely is in the middle between them. We passed on by Rabouy, near which place I saw the Mezoui come from under ground; we went to the division of the waters, and so along by the river. I observed, that where the Toura divides from the Barrady, there is an artificial cascade about six feet high, made by raising the bed of the river, in order to turn the water into the channel of the Toura on the side of the hill. We came to Dummar where we lay, and were well received in the house allotted for travellers, where they had made provisions for any passengers that might come.

The next day we went about an hour on the north side of the river to Elkamy; a little below it a stream goes out of the Barrady, which, I suppose, is the Jesid. This village is pleasantly situated on the side of a hill, on which, and on the river under it are beautiful plantations of trees; to the south west of it there is a village called Ishdaidy. We crossed the plain, and came again to the Barrady at the pleasant village of Esfrasy, which is in the middle of a wood over the river, and has a stream brought through it from above; I discovered the aqueduct cut through the rock in the side of the hill, being the same that goes towards Tadmor, which I shall have occasion to mention. Higher up the river is a village called Pessima; we stayed till the evening at Esfrasy, and returned by Dummar to Damascus.

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## C H A P. X.

### Of the places to the north west of DAMASCUS.

**I** Made an excursion to the north west of Damascus to see some remarkable places that way: About two miles north of the city is a village called Jobar, where there is a synagogue like an old Greek church, as they relate it formerly was: On the spot, which is now the middle of the synagogue, they say, Elijah anointed Hazael king over Syria, as he was commanded by God<sup>o</sup>. In three apartments of the synagogue there are thirty six copies of the law, excellently well written on parchment rolls, each of them having a round wooden case to put them in; and tho' they seem to make little account of them, yet it has been mentioned that the law was preserved here when Titus destroyed the temple. From one of these rooms there is a descent to a small grot, in which there is a hole like a window, where, they say, Elijah was fed by the raven; but that miracle was wrought near the river Jordan<sup>p</sup>.

Berze.

We went on, and passed over the stream Jesid, and about two miles beyond Jobar, a little before the entrance to a village called Berze, we came to a rising ground at the foot of the mountain, where, they say, Abraham overtook the four kings, when he delivered Lot; and according to tradition they are buried in that rising ground. The scripture says, "He pursued them unto Hobah which is on the left hand of Damascus<sup>q</sup>;"

<sup>o</sup> 1 Kings xix. 15.

<sup>p</sup> 1 Kings xvii. 3.

<sup>q</sup> Gen. xiv. 14, 15.

and if this tradition be true, Jobar above mentioned might be that place, at least the country belonging to it might extend so far: This Jobar, which may be a corruption of Hoba, seems also to be Choba, mentioned by St. Jerom; the inhabitants of which were Jews, who believed in Christ, but observed the law; and, he says, they were called Hebionites from the herefiarch, who might have his name from this place; this is the more probable, as the Jews might resort thither on account of this part of Elijah's history. I observed, that the corn here was plucked up by the roots, according to the antient usage, which is retained also in the upper Ægypt: A custom which is often alluded to in holy scripture.

Beyond the place where Abraham is said to have overtaken the four kings, on the west side of the village of Bezzè, at the foot of the mountain, there is a mosque built before a cleft in the rock, into which one can enter: It is commonly said, that Abraham returned thanks here for his victory: But the Mahometans have a story that Abraham's mother flying from the idolatry of Nimrod, was delivered of Abraham in this cleft.

There is a way which goes along the plain for about four leagues to the north, and then turns up the mountain to the north west; and at the end of three leagues there is a village called Malouca, built on the side of a steep high hill, over a narrow valley; opposite to it, on the side of the other hill, is the Greek convent of saint Thecla; it is a large grott <sup>Saint Thecla,</sup> open to the south, in which they have built a small chapel; and at the east end of the grott there is another, in which the place is shewn where St. Thecla suffered martyrdom: She was the disciple of St. Paul, according to the legends, and fled to this place from her infidel father: her picture is in the niche where, they say, her body lies. There is a Greek inscription on it, signifying, that she was the first martyr of her sex, and cotemporary with the apostles. At one corner of the grott there is a basin, which receives a clear water that drops from the rock; and, they say, that it is miraculous both in its source and effects; on each side of the mountain, at the end of this vale, there is a narrow opening in the rock, by which there are two passages up to the top of the hill, a small rivulet runs through the northern one, which rises on the mountain. From this source a channel is cut into the side of the perpendicular rock, which, without doubt, was designed to carry the water to the convent, and to the higher parts of the town. Near the entrance into the other passage, between the mountain, there is a plentiful spring that flows out of a grott, to which there is a narrow passage; they say, it rises in five springs; and have some history concerning it, that relates to saint Thecla's flying to it to hide herself; at which time, they say, a fountain rose there. On the top of the mountain, between these two passages, is the convent of saint Sergius; it is ill built and uninhabited, but there is a tolerable church belonging to it: In the perpendicular parts

\* From this place there is a road to the west between the hills to Sidonia; it goes by a stream called Marabah; about a mile in between the hills there is a village of that name; the road then turns south, and goes near Shirneh to the left, and afterwards through the large village of Tehl; the road is in a narrow plea-

sant valley, that has a stream running through it, and is planted with poplars; and about two miles further there is a village called Minch; beyond this the village of Telfitch is to the left, and Narrah to the right, Sidonia being about four miles to the north of Minch.

of the rock before mentioned, where there are several sepulchres for single bodies in a very particular manner; a semicircular niche being cut into the rock, and the bottom of it hollowed into a sort of a grave to receive a body; these are in several stories one over another: There seem also to be some grotts cut into the cliffs, that are now inaccessible; and on the top of the mountain, about the convent of faint Sergius, there are a great number of fine square grottos cut out of the rock, in many of them there are broad solid seats, like sofas, cut out at the further end; they have also several niches in them, as if they were designed for domestic uses; others, which are level, and about six feet high, have holes cut in the rock round the side of the room at the ceiling, as if horses were to be tied to them. I saw one cut out very regularly with a well in it, about ten feet deep, which had channels to it from all the parts of the grot; so that I concluded the use of it was to make wine: I found several others cut in the same form in a rough manner, which are now actually used as wine vats. It is difficult to say what was the original use of these grotts, which are cut all down the gentle descent of the mountain westward to a sort of a vale which is between two summits of the mountain; the situation does not seem proper for any city; and I should rather think it was formerly a town of stone-cutters, who might supply some neighbouring cities with this fine stone, and in cutting it might form these grotts; and as I observed in relation to the grottos about Jerusalem, they were made so, as that the stone which they took out, might be of use for building; these grottos indeed might be inhabited both by the workers in stone, and by those people to whom the vineyards and lands belonged. In the town of Malouca there are two churches, one of the Greeks, the other of the Roman Greeks, there being several here of that communion: There is only one monk in the convent, who lives in a cell built below the grot. After the feast of Holy Cross, the Greeks from Damascus come out to this convent, and to that of faint Moses, some leagues to the north, and likewise to Sidonaia, and spend a fortnight or three weeks in a sort of religious revelling\*. Making an excursion to S. Thecla from Sidonaia, we dined at Touaney, in a house appointed for the entertainment of strangers, there being four of them, who take it in their turns, the people of the village supplying them with provisions in an equal proportion. Here we saw the horses of a party of about forty Arabs, who were encamped not far off; they go about to take tribute of the villages under their protection, which may be about ten, and a man sent with any one by the sheik of these villages, is a protection against them: These Arabs were of Arabia Felix, the Amadei being of Arabia Petraea: The Janizary seemed to be much afraid, talked often of the heat of the weather, and would not move until he knew they were gone, and which way they went. In the plain on the left, near the entrance into the vale towards faint Thecla, there is a village called Einatirich, which some years past was inhabited by Christians, who on a discontent turned Mahometans; some say, because the bishop refused to permit

\* Sidonaia is about four leagues from faint Thecla; the first place in the road is Touaney; the road then goes to the left of Mohalick, and passes through Akouba, from which we saw on the hills to the right the convent of faint

Joseph; near it there is a village called Kaukout; and at a little distance from Sidonaia, is the village of Bodau to the right, and Hasicr to the left.

them to eat milk in Lent; and others, because he would not suffer an excommunicated body to be buried: To the right, further to the south, is Jobaidin. From saint Thecla we went southward again in a plain between two chains of mountains; about two leagues from it, we passed by the ruined convent of St. Joseph on the mountains to the west; and about four leagues from that convent, we arrived at a village called Marah, where there is a Greek parochial church of the Roman communion, and a Greek convent, which had in it only one lay brother, who lives there to entertain those who come to see a chapel, which is about two miles to the east, near the top of the mountain; it is built, as they say, at the grot of Elisha, where Elijah came to anoint him to be his successor, as he was commanded by God, when he ordered him to go towards the wilderness of Damascus; and on the outside of it there was a passage, which is now stopped up, that led to some other grot, the entrance to which I was also shewn. The Greeks pretend, that it is the place where the prophet was anointed, and that it is dangerous to go to it; which seems to be a piece of policy to hinder the Mahometans from taking possession of the place, and turning it into a mosque; it commands a fine view of the whole plain of Damascus, and of the city itself, and in that respect is a very delightful retirement.

From this place we went about a league to the west to Sydonia, a village situated on the south part of a rocky hill, on the top of which there is a famous Greek nunnery, founded by the emperor Justinian; who endowed it with lands that brought in a considerable revenue, for which they now pay rent to the grand signor; he also gave the convent three hundred Georgian slaves for vassals; whose descendants are the people of the village, and are of the Roman Greek church: The convent has the appearance of a castle, with high walls round it; the buildings within are irregular; towards the bottom of the hill there is a building where strangers are lodged; the church remains according to the old model, though it has been ruined and repaired; it consists of five naves, divided by four rows of pillars, and has a portico before it: Behind the high altar they have what they call a miraculous picture of the virgin Mary, which, they say, was painted by St. Luke, but it is not to be seen. The convent is governed by an abbess, whose office continues during life; she is put in by the patriarch, and nominates the nuns who are about twenty in number; these nunneries are more like hospitals than convents, the members of them being mostly old women, and are employed in working, especially in the managing of silk worms; and the abbess shewed me her hands, and observed to me, that they were callous with work; she eat with us both above in the convent, and below in the apartment for strangers; the women seldom take the vow in less than seven years, and often remain many years at liberty; they may see and converse with men, and go any where even to distant places with leave. A great part of the revenue of the convent arises from their vineyards, which produce an excellent strong red wine: They have two chaplains to the convent, one is a monk, who lives in the convent, the other is married, and resides in the town. Near the town there is a small building called the convent of St. George, a

<sup>c</sup> 1 Kings xix. 15, 16, 19.

Roman Greek priest belongs to it, who lives in the town; and south of it is the ruined convent of St. Christopher, to which there is a good church; and there are seven or eight more ruined churches and chapels here. Those of St. John, St. Saba, and St. Barbara, on the north side, have three naves, with an altar at the end of each after the Syrian style; and I saw in them several Doric capitals, and remains of fresco paintings; near them is the chapel of the transfiguration; and in two little grotts, on the side of the hill, are altars to faint Thecla and faint Eleazer: To the east are the small chapels of faint Sergius and faint Christopher, and likewise an entire chapel of faint Peter and faint Paul, which appears to be a building of great antiquity; it is a very solid work, and is thirty-two feet six inches square; there is an ascent all round on the outside of three steps; the cornish, door case, and a sort of a basement above the steps, are proofs that the architecture is antient, it may be, before Christ; within, it is in form of a Greek cross, and there is a stair case to the top of it. There is a Roman Greek church here, called faint Sophia, in which are two rows of slender pillars with Corinthian capitals, which seem to have belonged to some antient building on that spot; adjoining to it there is a long chapel, now in ruins, dedicated to faint Elias, in which there are remains of several fresco paintings. On the high mountain to the north was the convent of faint Thomas; the church, which is entire, very much resembles in its architecture the beautiful church of Abel, but is rather plainer; the convent, which was built of large hewn stone, is entirely destroyed: There are several spacious grotts near it, particularly an extraordinary one, called the grot of the council; and from the manner of it one may conjecture, that it might have served as a chapter-house, and also as a library for their church-books, and other manuscripts; it is fifty-five feet long, twenty broad, and ten high; there are two seats and a shelf round the grotto, and four square pillars in the room; there is likewise an apartment at the further end, and on each side; and all is cut out of the rock. About two hours to the north, on the very highest summit of the mountains, is the convent of faint Serpient (Sergius) the way to it is somewhat difficult and dangerous; they say the church is of the same kind of building as that of faint Thomas; the convent is inhabited only by one monk. These two convents, as well as the nunnery, are said to have been built by Justinian. On the north side of the hill, under the convent of Sidonaia, there is a sepulchral grot about twenty-two feet square; over the front of it there are three niches with semicircular tops, and a scollop-shell cut in the arch; the cornishes of them are supported by two round Corinthian pillars; in each of the niches are two statues of a man and woman in alto-relievo, the heads of which are broke off; the drapery of them is very fine; those on the right seemed to be women, and the other to be men; the drapery of the former coming down to the foot; but the latter only within eight inches of it; under each of them there is an imperfect Greek inscription containing the name of the man and woman.



## C H A P. XI.

Of the river FEGE, of ABANA and PHARPHAR, and of the aqueducts to PALMYRA.

FROM Sidonaia we travelled south to Meneh before mentioned, and then turned to the west, having high rocky mountains on the right, which are almost perpendicular, in which, at a considerable height, I saw a sepulchral monument that seemed to be very antient; a view of it may be seen at G, in the twenty-second plate, being a niche and a sort of grave cut into the rock, but not in the middle of it; the pilasters on each side support an angular pediment; the capitals are of the most antient Dorick order; it has also seven steps cut in the rock before it. We passed by Dradge on the left, and Halboue on a hill to the right, and crossed a rivulet of the same name: We then ascended a hill, and crossed the road that goes from Dummar to Fege, and descended into a bottom, where there are several springs of bad water, which have no outlet, and make a sort of a morass called the Dog-waters: On the right I observed several grottos in the mountains, and went to one of them represented at H, in the twenty-second plate; on each side of the door-place there are rough unfinished pillars cut in the rock, which support a pediment, and over the door there is a relief of a spread eagle. About a mile further we turned to the north, and came to the Barrady, and going about two miles, on the east side of it, we arrived at the source of the Fege, having gone in all about four miles to the south, six to the west, and two to the north.

The river Fege comes in a large clear stream from under the mountain thro' an arch about twenty feet wide, as represented at I, in the twenty-second plate. Twenty feet to the west of it there is a niche about fifteen feet high, which was probably designed for a colossal statue; about eight feet west of this, there is a very antient temple K, which is on a level with the river, and almost entire. To make this regular, it is probable there was such another temple, or at least a niche on the other side, and there is a temple L in the middle, on an eminence over the river, which is almost entire, between which and the river there is a narrow passage about sixteen feet above the current: The temple on the side of the river seems to be of the greatest antiquity, and was probably built before the orders were invented; a plan of it may be seen at M. The stones are of the same thickness as the walls, and the pilasters have no capitals; there is a cornice below that ranges round, which might belong to a basement; within at the further end are two oblong square niches like those in the front; the stream now washes the side of the temple, which probably was dedicated to the deity of the river, and some religious rites might be performed by going out of it by the door that leads to the river side.

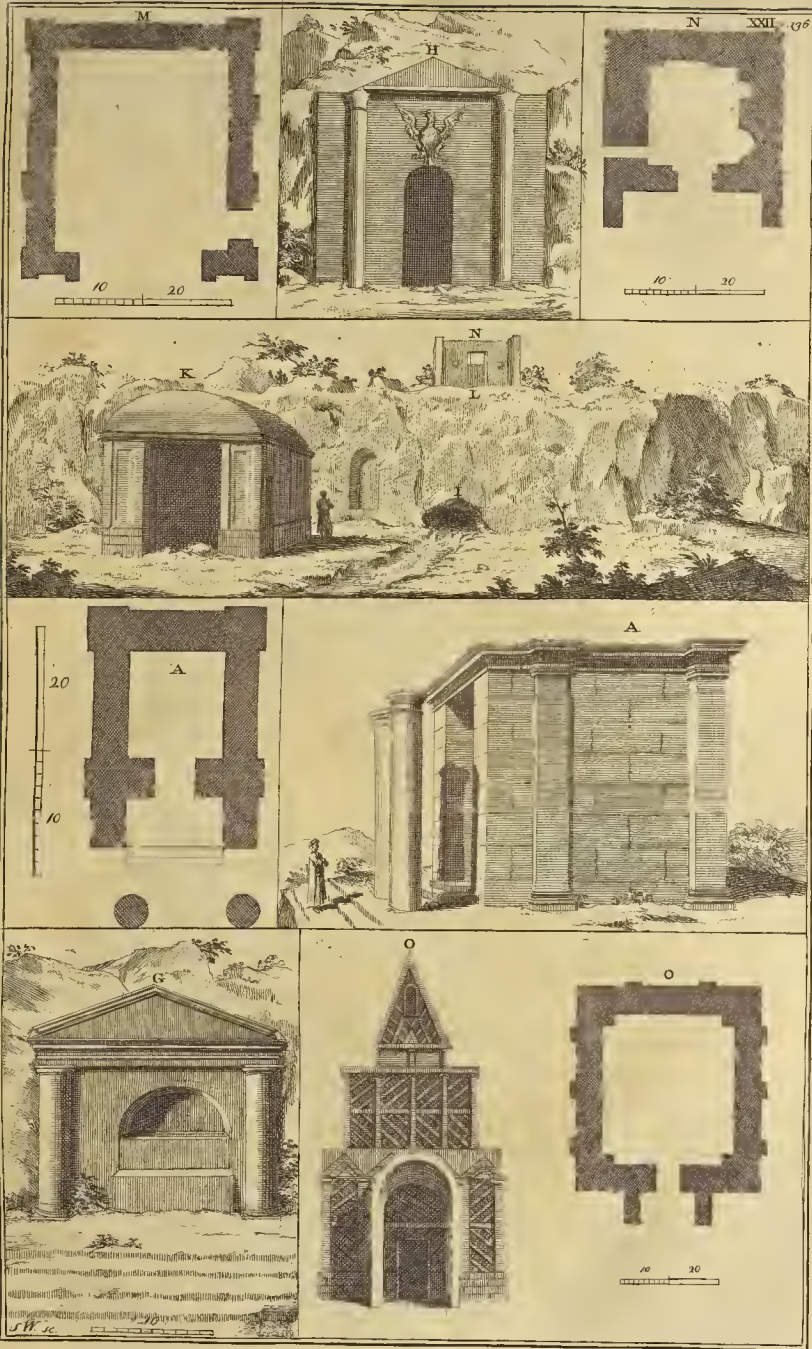
\* See note 1. pag. 131.

The other temple is a plain building much ruined; it seems to have had a portico before it; the plan and view may be seen at N. In the front on each side, about ten feet from the ground, there is a sort of pedestal, setting out of the wall as if designed for statues; this temple seems to have been built long after the other. They have a notion that this river Fege comes from the Euphrates under ground; the Arabic name of that river is Fara; and if they were formerly of such an opinion, it might be a reason for their calling this river Pharphar; and if this was the Pharphar, the Barrady might be the Abanah. These waters, when united, run between the high mountains in a very narrow vale for about two leagues; on the north side there is a narrow strip of ground at the foot of the mountain, and a little below the temple, the pleasant village of Fege is situated: This narrow spot is improved with gardens, orchards and plantations, which make it a very delightful place; to which the Damascenes often retire, and spend the day in summer.

Aqueduct.

Near the river, about a mile from the rise of the Fege, I discovered an aqueduct on the side of the hill cut through the rock, it is about two feet broad, and four or five feet high; the top of it is cut archwise; I traced it for about four miles, most part of it is from twenty to forty feet above the river; in some parts where the mountain is perpendicular, the upper part of it is open in front like a gallery, and in other parts, where there are hollows in the mountain, it is an open channel two feet wide, and from two to eight feet high; I went into it from several of the hollow parts of the mountain; where I first discovered it, there is a channel cut down to it through the mountain about one foot six inches wide, and two high; I went about three quarters of the way up these hills, and by what I could discern, the water of a mountain torrent was stopped about that place, and diverted into this channel; and I found a large channel above it. In one part of the mountain, where the aqueduct is cut through the rock, there is a perpendicular cleft over the river, where there is now a foot way through the aqueduct for half a mile. They say this aqueduct is carried round the side of the mountain to the country about Caraw, which is a town in the way to Aleppo, about two days journey from Tadmor, though I should be inclined to think it was carried along to the end of the mountain Antilibanon near Haffeah, as I was afterwards informed it was, where it might be conveyed from the side of the mountain to a high ground that extends to Palmyra; and there is great reason to think this, as it is a very dry country, where they have hardly any other supply but from the rain water.

Though I saw nothing of the aqueduct till within a mile of Fege, where there is an entrance into it, as from the hollow parts of the mountain, yet it is very probable that this aqueduct was constantly supplied from the Fege, which might be by an open channel that may have been filled up; but it was doubtless supplied also by those channels down the mountains from the rain water, and by the melting of the snow, and when there was plenty of water, it might be let out from the aqueduct into cisterns, at the several villages, for the use of the country when the rain water failed; and at Haffeah abovementioned, about seven leagues south east of Hems, I saw a ruined work, like a large pond or cistern, sunk a considerable way down in the rock, and walled round.



PLANS and VIEWS of ANCIENT TEMPLES and MONUMENTS.



A little below the part of the aqueduct which is nearest to Fege, there is a fine water, called the green spring; whether it was ever conveyed by this aqueduct, or by another to Damascus, for a supply of wholesome water, and so might possibly be the Abanah, is difficult to determine; it is certain this water is now conveyed in a channel to water the lower gardens, and some letters remain of a Greek inscription cut over it in the rock.

As to the great aqueduct, there is a tradition, that it was made by Solomon, which, if it were well grounded, would confirm the opinion, that Tadmor was first built by him; for the Scripture says, that he built Tadmor in the wilderness: They have also another tradition, that the aqueduct was made or improved by a woman, which may be owing to some improvements that might be made by Zenobia, the famous queen of Palmyra.

## C H A P. XII.

From DAMASCUS to HEMS, the antient EMESA.

**T**HE journey from Damascus to Aleppo is performed in eleven days with a caravan, which is generally numerous, in order to be secure against the Arabs, of whom there is great danger, especially for the first part of the way, as far as Hems; they do not take the road of the Itinerary from Damascus to Emesa, which crossed the mountains to the north west, and went by Heliopolis or Baalbeck, and Laodicea ad Libanum; but they go to the east of the mountains, and come into the antient road towards Laodicea, where the two roads in the Tables also met.

On the fifteenth of July I set out from Damascus for Aleppo, having hired a young janizary to go with me; I paid sixty medines to a janizary at going out of the gate; their demands on Franks being arbitrary. We went two leagues to a large village called Touma, where I could get no lodging, but was obliged to lie on the bulk of a shop; I observed, that there were many vineyards about this place, which they watch from a high floor fixed on four poles, to which they ascend by a ladder. On the sixteenth we went along the plain to the north east; I saw a spring encompassed with walls like those near Tyre, that the water might be conveyed to some high ground. A little further there is an aqueduct from the western hills of a particular kind, which is much used in all these countries; the channel is about ten feet under ground; and there are holes down to it, at the distance of about fifty yards, with a great heap of earth round them; so that the channel seems to have been made, and the earth brought up by these holes; and, without doubt, they descended by them to clean or repair it: This ground, I suppose, is higher than some other parts on which the aqueduct is carried; it is probable that this channel conveyed water to several villages from the great aqueduct brought from Fege; for I saw that it extended a great way.

I here first saw the hills a considerable way off to the east, no hills appearing that way from the parts about Damascus.

In about three hours from Touma we came to the hills called Outala-Saphire, which extend into the middle of this great plain; at the foot of them there is a ruined kane called Adra, from a village near it: This probably was Admederin of the Tables, placed twenty five miles from Damascus, though this place does not seem to be more than fifteen miles; in about two hours and a half we passed over the hills: Here the most eastern ridge of hills, which runs west of Damascus seems to end; there is but a small descent to the northern part of the plain, and we came in about an hour to Kteiphe. I saw a salt lake on the east side of the plain called Moia-Bechr [The salt water]; for the soil being salt, the water evaporates in summer, and leaves a cake of salt on the earth, but as this salt is not wholesom they are supplied from Tadmor. This may be the vale of salt, in which, it is said, David got him a name when he returned from smiting the Syrians <sup>x</sup>, though the valley of salt near Tadmor seems to be the more probable place; the kingdom of David and Solomon extending, without doubt, as far as Tadmor, which is mentioned to be built by the latter <sup>y</sup>.

Kteiphe <sup>z</sup> may be Adarifi of the Tables, placed ten miles from Admederin; it is a pleasant village, encompassed with slight walls to keep out the Arabs; it is the last place in the road under the pasha of Damascus: We stayed here in a very fine kane, which has a portico round it, in which there is a sophra raised above the court for travellers to repose on, and the stables are within it. The Arabs came and asked if there was not a Frank in the caravan, and demanded a kaphar, which they said would be due to them the next day; they seemed likewise to threaten to take me out of the caravan if I did not pay it; I was told that it was not usual to pay a kaphar in caravans, and the conductors of it seeming to take part with me, I treated them with coffee, made them my friends, and refused to pay any thing.

On the seventeenth we travelled an hour to some hills, and went up by a gentle ascent, passing by a ruined kane on the top of the hills, and a village called Juhina to the left at some distance on the side of a hill; these hills were improved with vineyards, and may be the end of the second ridge of hills, which extend northward from Jebel Sheik. We descended into a well cultivated plain about three miles wide, and passed near a village on a hill to the right, from which the women brought eggs, raisins, bread, curds, cheese, and other provisions to sell to the caravan; in about two hours we came to a hill, on which there is a ruined square castle; on the other side of it we arrived at the village Nephte; at the foot of the hill on which it stands there is a fine kane and mosque, where we stayed all night.

On the eighteenth we proceeded on our journey, and after a while perceived four Arabs (being the same who had threatened me) riding at some distance before us; on which those who were foremost stopped

<sup>x</sup> 2 Sam. viii. 13.

<sup>y</sup> 2 Chron. viii. 4. This is generally thought to be the famous Tadmor, or Palmyra, especially as it is mentioned with Hamath, which seems to be the country of Hamah.

<sup>z</sup> This is Coteifa, in the account of the journey from Aleppo to Damascus, in which it is said that the kane was built by Sinan Pasha, but I heard nothing that travellers were supplied with provisions gratis.

that we might make a clofer body, and two or three of the caravan went before to obferve them, that they might not furprife us; it was faid, that they had an intention to plunder the caravan, and that there were more of their company near, but in a little time they left us, and we faw no more of them. About half a league from Nephthe is Heboud, which I did not fee; I was told, that antiently it was called Benfila, and that there are ruins of a large church there. Having travelled two hours, we came to fome hills that crofs the plain, on which there is a low watch tower; thefe feem to be the end of a ridge of hills between the fecond and third chain of mountains before mentioned; for afterwards we had to the weft the high mountains, which are eaft of the plain of Baalbeck. About an hour beyond thefe hills is the village of Caraw, probably Ocurura of the Tables, placed fifteen miles from Adarin, which ought to be corrected to thirty five; it is finely fituated on a hill, on which there feemed to have been a camp: I was told, that it was called Carinthia when the Franks had poffeffion of it. I faw in the kane fome niches with angular pediments over them, which might be the remains of a church. To the north eaft is a hill with a watch tower on it, fo that probably thofe towers extended to Palmyra; and I was informed, that a league weft of Caraw there was a convent called Der-mar-Jacob, which is now entirely ruined; there were two or three Chriftians at Caraw who came to fee me: We ftayed here till night.

On the nineteenth we kept clofe together, being under fome apprehenfions of the Arabs; we went two hours along the plain, and paffed by a hill with a watch-tower on it; our way afterwards was between low hills, and we came to a fpring, where we expected to fee the Arabs, as it was a place frequented by them; we paffed by a mofque, and two or three houfes called Bcs: I faw here a plain coffin of polished marble, without any ornaments on it. We went about two hours and a half thro' the defert plain to Haffeiah, computed to be eight hours from Caraw, though I think it is not fo much: When I was about half way between thefe two places, I faw a hill directly to the eaft, which I conjectured might be between twenty and thirty miles off; and they told me, that Tadmor lay a little way behind it. I had defigned to have gone to that place from Haffeiah, but I found that it would have been a very dangerous undertaking, and the aga of Haffeiah, to whom I had letters, was not there. Haffeiah is fituated on the edge of a plain, which is higher than the country to the fouth: This plain extends away to Tadmor, or Palmyra, and is probably a part of the defert of Palmyra. I was informed by an understanding Turk at Caraw, that the aqueduct does not come to that place, but that it paffed near Haffeiah, where, he faid, there were fome figns of it; he alfo informed me, that they have an opinion among them, that Haffeiah was no old place, and probably it was never a place of any confequence; fo that the principal defign of the aqueduct feems to have been to water the high country towards Palmyra. He told me, that the water was brought from Raboua, which is the place where the waters of the Barrady are divided; and when I mentioned Fege to him, he informed me that one branch of the aqueduct came from that river. At Haffeiah they have now only fome bad water in a pond; it is a miferable place, there being only the governor's houfe in it, a mofque, and two or three houfes enclosed

clofed within a wall adjoining to the kane, and a few other houfes built in a hollow ground, which feems to have been the bafin of a pond or ciftern for receiving water from the aqueduct. We ftayed all day in the kane, but lay abroad; this place and Caraw are fubject to the fame aga, independent of a pasha: It is poffible Haffeiah might be Deleda of the Tables, fifteen miles from Ocurura, and ten from Laodicea, as it agrees very well with that fituation.

On the twentieth we travelled weftward in the plain, and about three hours from Haffeiah, went by an inhabited kane<sup>a</sup>, where the people brought provifions to fell to the caravan; about a league further the plain of Baalbeck opened to us; I faw in it, at a diftance, fome wood, which, they told me, were the gardens of a village called Ras, which might be Conna of the Itinerary, tho' that feems to be rather at too great a diftance, if the Itinerary is right.

They fay the river Afe (the old Orontes) rifes about twenty miles north of Baalbeck, and runs, I fuppofe, as near by the north eaft corner of mount Libanon, a little further to the north weft, where it makes a large lake called alfo Afe, and I conjectured it might be about three miles broad and eight long, and extends northwards towards Hems. There is no mention of this lake in antient authors; fo that probably it has been made like the lake of Mantoua in later times, by fome ftoppage of the water of the Orontes. Some fay, that the Afe is alfo called Makloub. In this part I faw two little hills on the eaft fide of the lake, and one on the Afe, between the lake and Hems, and feveral others along the river to the north. The natives feem to have retained the very antient name of this river, which it probably had before it was called the Orontes, which name might be given it by the Greeks; for Sozomen<sup>b</sup> fpeaks of Apamea as on the river Axios. And that it may not be thought a new name in hiftory, it muft be obferved that Vaillant<sup>c</sup> in his hiftory of Syria, has a medal of Alexander Balas, king of Syria, with the legend relating to Apamea on the Axios, ΑΠΑΜΕΩΝ ΤΩΝ ΠΡΟΣ ΤΩ ΑΞΙΩ. The river Mafyas, now called the Yarmuc, which fell into the Orontes near Apamea, rifes to the north between the hills, that are weft of old Reah, which I fhall have occafion to mention.

Here, I fuppofe, we came into upper Syria from Cœlefyria, and into that part of it called Laodicene, from Laodicea ad Libanum or Laodicea Cabiofa, which probably was on the weft fide of the Orontes near the foot of Libanus, and was a Roman colony. The country from this place to Chalcis called by the Franks Old Aleppo, had the name of the plains of Marfyas, doubtlefs from the river already mentioned. Having travelled weftward from Haffeiah we here turned to the north, and, after fome time, arrived at Hems.

<sup>a</sup> In the account of the journey to Damafcus, it is called Shemfi.

<sup>b</sup> Sozomeni Hift. vii. 15.

<sup>c</sup> Vaillant Hiftor. Syr. pag. 261.



## C H A P. XIII.

## Of HEMS, HAMAH, and MARRAH.

**H**EMS is the antient Emefa<sup>a</sup>, mentioned in the Tables as twenty miles from Laodicea, and by the Itinerary as eighteen; it stands on a fine plain, and is watered by a rivulet or small canal, brought to it from the Afe. The walls of the city are about three miles in circumference, and probably were made about the year one thousand and ninety eight, when the Christians had possession of it, during the time of the Holy war; for they are built like those of Cæsarea on the sea, which were made by Lewis the ninth of France; except that there seemed to have been a terrace round on the outside of the walls, defended by a parapet wall, on the outside of which is the fosse; it appears that there has been a rampart made round it since that time, which was faced with stone, probably after Saladin had taken it from the Christians in one thousand one hundred eighty seven, or it may be on the invention of cannon: The Tartars took it from the Saracens in one thousand two hundred and fifty eight; the city afterwards came into the hands of the Mamalukes; and the Turks took it from them<sup>c</sup>. During the time that it was in the hands of the Europeans, it was destroyed by an earthquake, which happened in one thousand one hundred fifty seven, when several other cities underwent the same fate. The present town takes up only about a quarter of the space contained within the walls, being the north west quarter; the buildings are very indifferent; they are under the covert of a large ruined castle, which is to the south of the present town; it is built on a high round mount, encompassed with a fosse about twenty feet deep and thirty paces broad, over which there is a bridge of several arches; it is built so high that it rises a considerable way up the side of the hill; the top of the hill is near half a mile in circumference, and of an irregular figure of ten sides; the whole mount is faced with stone. The eastern historians say, that Hippocrates resided here, and went often from this city to Damascus: And the ecclesiastical writers relate that faint John Baptist's head was found here in the time of the emperor Theodosius. The emperor Elagabalus was of this city, in which there was a famous temple dedicated to the sun, which was worshipped here under the title of Elagabalus, from which this emperor had his name. It is said the emperor Aurelian defeated Zenobia near this city, and afterwards built some temples in it. About the town there are several pieces of pillars and capitals, and the remains of the antient gate to the north, which, from the basement that ranges round, I conclude was adorned with pilasters.

About a furlong to the west of the town, there is a curious piece of antiquity; a plan and view of it may be seen at O. O. in the twenty second plate; it is a building about forty feet square without, and thirty within; the walls are built of brick after the Roman manner,

<sup>a</sup> The people of this country seem to be called Emiseni by Pliny, Nat. Hist. viii. 23. and so also by Strabo, lib. xvi. p. 735.

<sup>c</sup> Bibliotheque Orientale d'Herbelot, under Hems.

which are about an inch thick, and the mortar between them is of the same thickness: The casing of the building is very extraordinary, consisting of rows of stone four inches square, set diagonally, one row being white stone, and another black alternately. There are two stories of architecture, consisting of five pilasters on each side, which are built of small white hewn stone, the lower story is Doric, and the upper Ionic, each story being about nine feet four inches high; above these the top is built like a pyramid, but within it is of the figure of a cone; in the ceiling of the lower arched room there are some remains of fine reliefs in stucco: Some of the people call it the sepulchre of Caius; and Bellona says, he saw the sepulchre of Caius Cæsar here; but this cannot be, for that prince being wounded in Armenia, died at Lamyra in Lycia, and his ashes were carried from that place to Rome, and deposited in the Mausoleum of Augustus; and his epitaph is among Gruter's inscriptions, though indeed some ancient historians say erroneously that he died in Syria; so that probably this was a monument erected to the honour of Caius by the people of Emesa, in order to gain the emperor's favour; for on the east and north side, at the top of the second story, there is a Greek inscription, but I had no conveniency of getting up to read it; I could not so much as distinguish one letter of that on the north side; but on the eastern one the first word is ΓΑΙΟC, and I copied some other letters<sup>f</sup>: It is said, there was another building of this kind at some distance to the north of it, and that a chain went from one to the other, and that they were the monuments of two sisters, daughters of an emperor; if there really was another, it is not improbable that it might be erected to the memory of Lucius.

We stayed at Hems all day in the kane, and when I saw the inscription I was determined to carry a letter which I had, and a present of cloth to the governor, who has the title of aga, and is independent of the pasha; I desired him to send a man with me; he was an old and suspicious Turk, and very far from being polite; I endeavoured in vain to get a ladder in order to copy the inscription. The governor sent for me to feel his pulse, and to give him my advice; for I was mentioned in the letter as a physician; but when I came I told him it was a mistake, which made him more suspicious; but I had no further need of him, and my present prevented my paying a kaphar of fourteen piastres.

On the twenty first we set forward on our journey; I observed, that they reap their corn in these parts, whereas about Damascus they pull it up by the roots. Crossing a fine plain about twelve miles in length, we came to a high ground over the Orontes, on which the village of Restoun is situated, and near it are the ruins of a very large convent; there is a bridge here over the river. I saw in the road some pieces of pillars and capitals; and as this is half way between Hems and Hamah, which was the old Epiphania, I concluded it to have been Arethusa of the Itinerary and Tables, though the distances in neither of them well correspond: The Tables, by mistake, put these places west of the Oron-

<sup>f</sup> In the account of the journey to Damascus, the name mentioned in the inscription is ΓΑΙΟC ΙΟΥΔΑΙΩC. Belon, in his travels, speaks of this monument in these words: "Encor il y a un se-

" pulchre à double estage, hors la ville, haut  
" élevé en forme de pyramide quarée, fabri-  
" qué de fort ciment, qui est inscrit des lettres  
" Greques d'un epitaphe de Caius Cæsar.

tes, whereas all of them, except Epiphania or Hamah, are on the east side.

We travelled about twelve miles over a sort of a desert, and arrived at Hamah, which has generally been thought to be Apamea: But the Itinerary makes Apamea sixty-four miles from Emesa, and the Tables sixty-six, whereas Hamah at most cannot be above twenty-four miles from Hems. Strabo says, Apamea is directly on the other side of the mountain from Laodicea in Seleucia, which is much to the north of Hamah; he also says, that about Apamea there was much marshy and meadow ground, and that the Orontes and a great lake made it a peninsula; and he adds, that Seleucus Nicator, and the other kings of Syria, kept there five hundred elephants, and a great part of their army, on account of the great convenience of forage. But Hamah is situated in a narrow valley, having high ground on each side of it: Moreover, the eastern historians mention, that the earthquake in one thousand one hundred fifty-seven, destroyed Hems, Hamah, Latichea or Laodicea, and Apamea; so that in those times the city of Apamea still retained its name: Hamah therefore cannot be Apamea, but must have been Epiphania, placed in the Itinerary thirty-two miles, and in the Tables thirty-six from Emesa. It is probable this is the capital of the country of Hamath, the king of which, named Toi, sent presents to David, and made an alliance with him, on his conquering his enemy the king of Zobah, who probably was master of the country about Palmyra. The store cities of Hamath also are mentioned with Tadmor, as built by Solomon. On the whole, it is not certain where Apamea, at first called Pella by the Macedonians<sup>1</sup>, was situated; but according to Antonine's Itinerary, it was in the road from Antioch to Epiphania and Emesa, sixty-nine miles from Antioch, thirty-two from Epiphania, and sixty-four from Emesa. The English gentlemen who have passed between Aleppo and Latichea, have conjectured that it was at Shogle, where they pass the Orontes on a bridge; but this seems to be too near to Antioch; and if there really is such a place as Apamia or Fanyah on the Orontes, which, in the account of the journey from Aleppo to Damascus, is placed about nine miles from the road, it seems very probable that it was really the antient Apamea, and Shayfar, which in that map is south of it, may be old Larissa, sixteen miles both from Epiphania and Apamea, according to the Itinerary.

The situation of Hamah is very particular in a narrow valley on the Orontes, the plains ending on each side in high cliffs over the river; it is open to the east and west, which is the course the river takes here; and without the town there are pleasant gardens on each side of the river; the air of it is looked on as unwholesome. It is in a manner three towns: The principal town being on the south side of the river; and between it and the river there runs a narrow high hill, near a mile long, on which probably the antient city stood, which might have its name on account of the conspicuousness of its situation; they now keep a horse guard in this part: The west end of the hill is separated by art from the rest, and was a strong fort with a deep fosse to the east, cut down in the rock; the end of the hill, which is very high, is something of an oblong hexagon

<sup>2</sup> 2 Sam. viii. 9, 10.

<sup>4</sup> 2 Chron. viii. 4.

<sup>1</sup> Strabo, xvi. p. 752.

<sup>k</sup> Pag. 26.

figure,

figure, and is all faced with stone; but nothing remains on it at present, except a small part of the walls. At the west end of this there is another town or large suburb, as there is a third on the north side of the river, which extends up to many parts of the heights round it, so that the city and suburbs stand on a great compass of ground.

*Aqueducts.* As many parts of the town are much higher than the Orontes, they have a method of raising the waters by a great number of wheels in the river made with boxes round them, by which the water is raised to several aqueducts, consisting of very high arches, which, if well built, might be compared to many of the Roman works; some of the wheels are near forty feet in diameter, and raise the water to within five or six feet of their height, which is conveyed along the side of the hills.

There are very little remains of antiquity here, except some ruins of an old gateway, and some few capitals and pillars. I saw several Gothic capitals about the town, and finding many medals of the Greek emperors here, and very few of great antiquity, made me conclude that the place was in a flourishing condition about the middle ages, and that it was but an inconsiderable town before the time of Ptolemy, who does not make any mention of Epiphania; the city is now in a very flourishing condition, it being the only town to which the Arabs of the eastern desert about Tadmor can come, in order to be supplied with what they want; which is a liberty they enjoy on a sort of tacit agreement, that they shall not plunder the caravans that come to this city. They are not under a pasha, but have a particular bey or governor, to whom the city and a territory about it belong.

*Sheiks of Hamah.*

The chiefs or sheiks of Hamah, for so those are called who are at the head of the Arab interest in every city, are very famous in these parts, as they are descended from Mahomet; they have the title of Emir, and they had a great influence and interest in the city and country, till they began to abuse it. Some English going to see the head of them, on making some compliments to him, with regard to the honour and dignity of his family; he had the modesty only to say, that the people esteemed him as a prophet. They have a very fine palace, delightfully situated on the river. I have been told, they have such a reverence for this family in some parts towards Persia, that if any one who has been guilty of a crime comes here, and obtains some sort of a patent from this emir, they return to their country, and no one can call them to an account.

In this city, as well as in Hems, there are a considerable number of Greeks. Abulfeda, the great Arabian historian and geographer, was prince of Hamah about the year one thousand three hundred forty-five, probably of the family of the sheiks of Hamah already mentioned. He had the title of sultan, king and prince of Hamah, and reigned three years, the sovereign power being in his family. He published two books, for which he is very famous; one an abstract of universal history to his own time; the other of geography, with the places disposed in tables according to their longitude and latitude. I had letters to the aga here, which I would have delivered, in order to have been excused from paying a great kaphar, if they had demanded it of me.

As we had performed two days journey in one, and part of the caravan stopped at Restoun, we stayed here all the next day, and went out of the town

town in the evening to lay abroad with the caravan; and on the twenty-third we set out a little after midnight. Before we had gone far, we saw all of a sudden about fifty Arab horse coming towards us; immediately every one had his fire arms ready, and it was curious to see the footmen picking up stones in a great hurry to throw with their slings, which they have always tyed about their waists, and are very dextrous in the management of them; they proved to be some Arabs, who had been robbers, but having submitted to the government, were settled as honest men. Having travelled about four leagues from Hamah, we passed by a ruined village on a rising ground, called Ktabai; another also called Afriminerra was mentioned; about this place I saw a ruin like a church; and two miles to the left a village called Tifin; and a league further on the left is Trimeris; there are a great number of cisterns under ground about these places. At some distance to the west, we saw a ridge of low hills that begin towards the lake of Ase. We arrived at Shehoun, which is about eight hours distant from Hamah. This place, and a territory about it, is under an independent aga; it might be Cappareas of the Itinerary. On the twenty-fourth we proceeded on our journey, travelling between low hills, and in an hour came to Eifel Cabad, which is a ruined place with cisterns under it. When I was about half way between Shehoun and Marrah, I was told by one of Asia minor, who was in the caravan, that about a league and a half to the east there was an obelisk, some sepulchres, and other ruins, which he had seen when he formerly travelled that that way. We went on and arrived at Marrah.

## C H A P. XIV.

OF MARRAH, KUPH, EL BARRAW, ROUIAH, OLD ALEPPO,  
or CHALCIS, and other places in the way to ALEPPO.

MARRAH, without doubt is Arra, placed thirty miles from Epiphania in the Itinerary; it may be also Maronias of Ptolemy, and the people of this place may be the Maratocupreni, mentioned by Ammianus Marcellinus<sup>1</sup>, who says, their city was destroyed by Valens on account of the devastations they committed throughout the whole country. Though this place is said to be thirty-nine miles from Epiphania, yet I do not take it to be above twenty-four, for the loaded beasts in the caravan went in one day. I saw all along this road from Restoun a great number of cisterns dug down in the rock on each side of the way, to preserve the rain water, and about most of them some little ruins; so that where-ever I observed many of them, I concluded there had been some antient village. Marrah is a very poor little town; there is a fine kane on the outside of it, but nothing else worthy of observation, except a beautiful square tower of hewn stone built to one of their mosques, and a little ruin of a very old church, which seemed to

<sup>1</sup> Strabo, lib. xxviii. cap. 7.

have belonged to a building adjoining of a much later date, and might be either an old convent, or a Mahometan hospital. Marrah belongs to an independent aga, and there is a large kaphar to be paid by Franks, which his people came to demand of me. I told them I had a letter for the aga, and that I would go and deliver it, which I found would not be agreeable to them; so they were glad to take a small sum; but were very desirous to have got my letter; and I was informed that they would have destroyed it, and then have obliged me to pay their full demand.

On the twenty-fifth we set out, and in about six or seven hours arrived at Surmeen, where I went to sleep on the bulk of a shop. I had sent from Hamah to my friend at Aleppo, to let him know that I was with the caravan, as he had pressed me to do by letter; and he was so kind as to come as far as this place to meet me: He soon found me out, and conducted me to his tent. In the afternoon we went about three leagues to the north west to Reah, a large village situated at the northern foot of a ridge of hills, which extends from this place almost to Hamah. About this village, and most of the others in these parts, there are great plantations of olive-trees, and they make a considerable quantity of soap of the oil of olives, which is sent into Persia, as well as that which is made in Tripoli and Damascus. We ascended the hills to the south, passing by several grotts, on which there were some very imperfect remains of Greek inscriptions, which to me seemed to contain the names of the people buried there: I took notice also of a fine old arch over a fountain. About three quarters of the way up the hill we came to a level spot where there is a fountain, and every thing made very convenient for those who come here for their pleasure: We met the aga of Reah in this place, with whom we drank coffee: The tent being pitched, we staid here all night. The aga had a great entertainment at this place, and music; he sent us some of his provisions; and I was told they were so polite, as not to begin their music until they found we were asleep, that we might not be disturbed by it.

On the twenty-sixth we went to see several fine ruins of antient towns or villages to the south; in about an hour we came to Ramy, and afterwards passed by Magefia and Ashy, in all which places we saw ruins of villages built of hewn stone: We at length came to Kuph, which is a ruined village of such extent that it looked like the remains of a large town. All the buildings in this, and the other places which I shall mention, are of a yellow hewn stone, which is easily worked; the walls are built of single stones, and are about eighteen inches thick: They are neither fastened with iron, nor laid in mortar; and in this manner I saw several very beautiful walls at least thirty feet high, which stood true, and were not in the least ruined in such a course of time, being built on a firm rocky foundation; the stones are worked so smooth that they join very close, and are laid in such a manner as to bind one another. In Kuph the buildings appear like very magnificent palaces; some of them are built round several courts; I was astonished to see such buildings in a place so retired, and in the midst of rocky hills, where there is no view or prospect of any thing delightful; but on taking a nearer view of them, I concluded by whom, and for what purpose they

they were built. By the manner of architecture, which is not bad, they must have been of the fourth or fifth century at the lowest. The crosses made over all the doors, are a proof that they are Christian buildings; and as there are sepulchres built near every one of the large houses; these places must have been antiently used for retirement by Christians of distinction in those primitive times, to which they might come in order to separate themselves from the world, and to meditate on their mortality in sight of their tombs; and to these places they probably withdrew in order to end their days: And some persons who were inclined to spend their fortunes in a devout retirement might live in these solitudes, not without some grandeur, and maintain a religious hospitality. These sepulchres are very handsome square buildings, as represented at E, in the twenty-fourth plate; most of them are adorned with Corinthian pilasters at the corners, supporting rich entablatures; over which they are built in the form of a pyramid; there are generally four or five very large stone coffins in them, and a sort of steps are made up the sides of the pyramids to go to the top of them. Adjoining to a large palace there are ruins of a church built after the Syrian manner; there are also several burial places, which seem to have been vaults under their houses; and likewise great numbers of sepulchres cut into the rock, some of which have a portico before them of three or four pillars cut also out of the rock. A plan of one of these may be seen in the twenty-fourth plate at F, in which there are six stone coffins.


North of this village is a place called Elbarraw, which is only separated <sup>Elbarraw,</sup> from it by a little valley: Here there is a ruinous well-built castle, and some decayed houses, which are of no mean structure; there is likewise a well cut down through the rock. From this place we returned partly by the same way, and went about two leagues to the north east to a village called Frihay, where there are remains of some very handsome palaces, one of which is almost entire; over the door of another there is an imperfect Greek inscription, which seemed to contain the name of the master of it; one sepulchral building is like those of Kuph, except that it is covered with a cupola; the others are all in a different manner, and seem to have made a circle on a hill, at a little distance from the houses; there are a great number of them; one is a grot cut into the rock; and before the entrance there is an arch about nine feet thick built with single stones of that length, and finely turned: In the front of these arches there are some imperfect Greek inscriptions, which I saw were of a religious nature, most of them being doxologies. Under one of the arches near a house, (in which I could see no entrance into any grot) there are two or three Greek inscriptions, which seemed to be Pagan, but in such barbarous unintelligible Greek, that they were hardly worth transcribing. In all the roads about these places, especially at the villages, we saw some ruins and decayed churches built with hewn stone, and in the same taste. We returned in the evening to our tent at Reah

On the twenty-seventh in the afternoon we set out and went three hours east south east by a bad rocky road to Rouiah, called by the Franks old Reah; after travelling about an hour we passed through Kapharlate, where there are some ruins and old columns, particularly a fountain covered

vered with an arch supported by four Doric pillars, with a Greek inscription on it; we went through Montef where we saw more ruins.

Rouiah.

Rouiah is near the plain that leads from Marrah to Aleppo; this is a more magnificent place than the others; there are in it about six or seven fine palaces, some of which are almost entire, and there are almost as many churches: The houses are built round courts with porticos all round within supporting a gallery, which communicates with the rooms above, there being a door from it to every room. The capitals of the pillars, which are no bad work, are of the Corinthian and Ionic orders: The churches seem to have been more magnificent than the houses, especially three or four, which are built with three naves, the arches of which are supported by pillars, and the largest has great pillars in it of an oblong square figure, and a portico before it; on one side there is an open building with a dome supported by columns, which seems to have been a baptistery; on the north side of the church there is a building like a small antient temple, with an angular pediment at each end; the corners are adorned with Corinthian pilasters, not of the best workmanship: The whole building is raised on a fine basement, and before it there is a portico, consisting only of two pillars, which are in the front between the side walls that support the pediment; this seemed to have been a family chapel, and under it is a vault with stone coffins, or graves cut in the rock: There is another of the same kind near one of the palaces, with an unintelligible Greek inscription on the pediment. There are ruins of great buildings all round the large church, where probably many persons might live in a sort of community; and this possibly might be the first beginning of that sort of retirement in these parts, which was afterwards introduced and settled in public communities in the monastic life: One of the churches was dedicated to St. Peter and Paul, and has on it this inscription:

ΠΕΤΡΟΣ  ΠΑΥΛΟΣ

There is one sepulchre here of a very particular kind; two arches are turned at proper distances, and about six or seven feet above the ground a very large stone coffin is placed on them, which is nine feet long, four feet ten inches wide, and five feet ten inches deep; the part below, which is enclosed, has in it two graves cut down in the rock: We lay all night at Rouiah.

On the twenty-eighth we went to the north east, and in two hours, at Elkane, came into the high road from Marrah to Aleppo, where there is a good old kane; it is about half way between Marrah and Surmeen: We soon left the road, and went to the north east to old Aleppo, ascending the hill which is over it, where there is a mosque, and a sheik's burial place; here we stayed all day, and visited the antiquities about the place.

Old Aleppo,  
Chalcis.

Old Aleppo is computed to be about twelve miles to the south of Aleppo, and near two leagues to the east of the high road; I take this place to have been Chalcis, the antient capital of the district of Chalcidene, and not the antient Berœa, which, without doubt, stood where Aleppo now is. Chalcis is placed in the Itinerary twenty miles from Arra,



and eight from Beroa, though it is not so much; but the former agrees very well with the distance of these places: In the Tables indeed it is twenty-nine from Berya, which may be a mistake for nineteen. The road in the Tables from Antioch to Berya, joins at Chalcis with the road of the Itinerary from Emefa to Beroa; and now the common road from Hems is not far from it, and the road of the Arabs is close by it. The reason why the road has been changed is probably because it might not so safe on account of robbers. Ptolemy places Chalcis twenty minutes south of Beroea, all which distances are too great, it being but sixteen miles from this place to Aleppo, round by Kan Touman. The true Arabian name of this town was Kennasserin, and it is so called at this time; the Arab writers also call the northern part of Syria by this name, according to their division of the country, and the gate of Aleppo that goes out this way has the same name; and it is probable, that the Arabs finding Chalcis a flourishing city, and a capital of a division of Syria among the antients, might make it the capital of the northern part of Syria, and call that district by the same name, which the natives originally gave to the city; the Greeks probably giving it another name, used only by themselves: It was no inconsiderable city in the time of the antients, being the strong hold of the extensive country called Marfyas. The remains of it are about a mile south of the river of Aleppo, which is called the Caiè, and runs at the foot of the hills which are between this place and that city. The course of this river seems formerly to have been on a lower ground nearer the old city, and to have been carried higher, in order to water some lands: As this place was called Chalcis ad Belum, it is not unlikely that Belus was the name of this river, unless it might be the name of the mountains near it, which are now called Sheik Aite; there are some remains of the foundations of the city walls, which are about ten feet thick; they are not above a mile in circumference, and were built with square towers at equal distances: At the south east side of the city is a raised ground, on which there are foundations of an antient castle, which was about half a mile in circumference, and they say, that there are three wells in it; all now is a confused heap of ruins, except on the north east side without the town, where on an advanced ground there are foundations of an oblong square building, which might be a temple. There is a high hill to the west of the city, on which the fortrefs probably stood, which was the great defence of all this country: On the top of it there are three or four very fine large cisterns, like arched vaults, cut down in the rock, with a hole in the top to draw up the water, and steps down to them on one side; there is likewise a mosque on a mount, which is the highest part of the hill, where I saw some fragments of Christian Greek inscriptions; and at the east end of the mosque are the foundations of a semicircular building, which convinced me that it had been a church: At the foot of this hill to the north there is cut over the door of a grotto a spread eagle in relief, which might be a work of the Romans, probably during the government of the Flavian family, who might be benefactors to the city, as the name of it was changed in compliment to some of them, probably Trajan; for there is a medal of this city, with Trajan's head on it, and this reverse,  $\Phi\Lambda\ \Sigma\Lambda\Lambda\text{K}\text{I}\Delta\text{E}\Omega\text{N}$ . From the top of this hill I saw the

minaret of the mosque in the castle of Aleppo, though there are high mountains between these places. We set out on the twenty-ninth, and went along by the river to the high road from Damascus, and came to Kan-Touman in that road, which is six miles from Aleppo. This kane, they say, was built by Touman Bey, the last mamaluke sultan of Ægypt; but I do not know what authority they have for it; there are some small brass cannon on the walls of the kane: Passing over this hill we came into the open uneven country, in which Aleppo stands. We encamped in a garden at Rambuta near a league from Aleppo. Several friends came out to dine with us, and in the evening the consul sent his chancellor, dragoman, and chous or messenger, with his compliments, and we all went together to Aleppo, paying the compliment of alighting at the consul's house, and when I had paid my respects to him I retired to the house of my friend.

## CHAP. XV.

### Of ALEPPO.

Country  
about Alep-  
po.

**T**HE country in which Aleppo stands is uneven in many parts, and yet, with regard to the mountains, it may be looked on as a plain. It is bounded to the north by mount Taurus, to the west by mount Amanus, and to the east by the Euphrates, stretching away to the south beyond the valley of salt, as far as the large barren deserts of Palmyra, and is partly bounded to the south by the hills which we passed over. The country about Aleppo is a rocky free stone, and the soil is shallow.

Aleppo.

Its walls.

Old Bercea.

Castle.

Buildings.

Aleppo itself is situated partly on the plain, and partly on two or three rising grounds; it is encompassed with walls of hewn stone, which are thought to be mostly of the mamaluke building; these walls are not above three miles in circumference, but there are great suburbs, especially to the north, so that the whole cannot be much less than five miles in compass. Aleppo is generally thought to be the old Bercea, and though there are very few marks of antiquity about it, yet they are sufficient to prove that there was an antient town here. I was informed, that they frequently find marble pillars a considerable depth in the earth to the north-east of the castle, where the old town probably stood. One of the hills to the north of the town seems to be raised by art into a high mount, on which the castle of Aleppo stands; and the fossée is near half a mile in circumference. The streets and bazars, or shops, are laid out like those of Damascus; it is esteemed one of the best built cities throughout all the Turkish dominions; the houses being of hewn free stone, and there are some mosques and kanes especially, which are very magnificent; several of the former having large domes to them. But the buildings are not high in proportion to the size, and the domes are raised so little above them, that they appear low and flat, though built with great expence.

The Jews and Christians of the country live in one of the suburbs, and the Franks in one quarter of the city: The houses being all terraced over, they can go from house to house on the top of them, where they do not think proper to make up any fence; and when they do, they frequently have doors through them; and the air of Aleppo is so fine, that the people lie on the tops of their houses during the summer season. On the north and west sides of the town, at some little distance, runs the river Caie, which, though a small dirty stream, yet passing through the gardens, makes them very pleasant; this river is lost in a morass about four miles to the east of old Aleppo. The gardens produce a great variety of fruit; there are small houses in them, to which company often retire for some weeks in the summer; and these gardens may be hired at any time for a party of pleasure. The water which they use for drinking is brought about four miles from the north by an aqueduct on the ground, and in some parts, where there are little hills, the water runs under ground, in the manner as described near Damascus; the water here has a certain quality, which makes strangers, who drink of it, break out in blotches, and they have generally three or four about their hands and arms, which continue half a year, or a year, and are very troublesome; some have not this disorder till after they have lived there many years; and it is observed, that the natives have it once, and that it commonly appears in their faces; nor is there any remedy found against it: Among the English it goes by the name of the Mal of Aleppo. The Alepines are reckoned a subtle people, and the Turks both merchants and others value themselves much on appearing, and being esteemed as gentlemen under the title of Cheleby. The pasha of the northern part of Syria resides here, and is called the pasha of Aleppo; it is a good pashalic, and the people submit quietly when their governor squeezes their purses; and their tyranny this way often falls very heavily on their Christian subjects.

Aleppo is the great mart for all Persian goods, especially for raw silks; <sup>Trade.</sup> a large caravan comes from Balsora or Bosra, on the Euphrates, which is usually a month on the road. This trade has however much decayed since the Persian war, on which the silk commonly brought from Asia Minor to this place, began to be carried to Smyrna; and the business of silk and woollen carpets, which were made in the north part of Persia towards Tauris, almost entirely decayed; and the communication this way being cut off, the demand gradually lessened, till the art itself was almost lost. They send to Europe fine goats hair of Persia, in order to make hats. They manufacture also many burdets of the same kind as those of Damascus, but not in so great perfection, and send them all over Turkey, and to Europe: This place is also famous for pistachio nuts, of which they have great orchards of a better kind than those that grow wild, and they are sent to all parts: The import is chiefly Venetian and Leghorn wrought silks, tin, many small wares from Europe, and English and French cloths. The English factory was settled here about the time of queen Elizabeth; it is of late much decayed, which is owing to the perfection and cheapness of the French manufacture, so that there are not above six or seven English houses here at present. The Dutch have a consul, and two houses, but their trade

is almost entirely lost. This is the most famous place in Turkey for making tents.

About half a mile north of Aleppo, there is a convent of dervishes pleasantly situated on a rising ground; there is in it a fine mosque covered with a dome; and many tall cypress trees, growing about the convent, make it appear a more pleasant place at a distance than it really is; there being a great want of verdure in the country round about it: These dervishes are not of the dancing sort, but there is another community of them at Aleppo, who exercise their devotion that way.

On the south east side of the town are several magnificent sepulchres of the Mamaluke times; they are indeed mosques, which the great persons, whilst they were alive, built to deposit their bodies in: The buildings generally consist of a portico built on three sides of a court with pillars, in a very costly and magnificent manner, with a grand gateway in front; opposite to this is the mosque, which is generally covered with a dome; and the mirab or niche, that directs them which way to pray, is very often made of the finest marbles, something in the manner of mosaic work. In one of the burial places, to the east of the walls of the city, they say the body of Campson Gaur is deposited, who was succeeded as sultan of Ægypt by Touman Bey, the last prince of the Mamaluke succession; he was defeated and killed near this place in a battle with sultan Selim. About a league also east of Aleppo, a remarkable battle was fought between Tamerlane and the sultan of Ægypt, in which the former, according to his usual success, vanquished his enemy.

The Armenians, Greeks, Syrians, and Maronites, have each a church in Aleppo, which are all in the same quarter of the town. The Armenians and Greeks have a bishop in this city; the latter, excepting about a hundred families, are of the Roman Greek church.

The Jewish synagogue seems to have been an old church, and some part of the walls of it are remains of an antient building that was adorned with very good Corinthian pilasters, and probably was built when Christianity was first established by the temporal power. There is a mosque with Corinthian pillars in it of a Gothic taste, which, they say, was a church; and adjoining to it are remains of a portico or cloyster in a better style; it is near the great mosque, which, they say, was the cathedral church, and is built round a very large court; so that probably the other was some building belonging to it.

I saw in Aleppo a bronze statue of Minerva, about two feet and a half high, but the head has been broken off. It is represented in the twenty-third plate<sup>m</sup>.

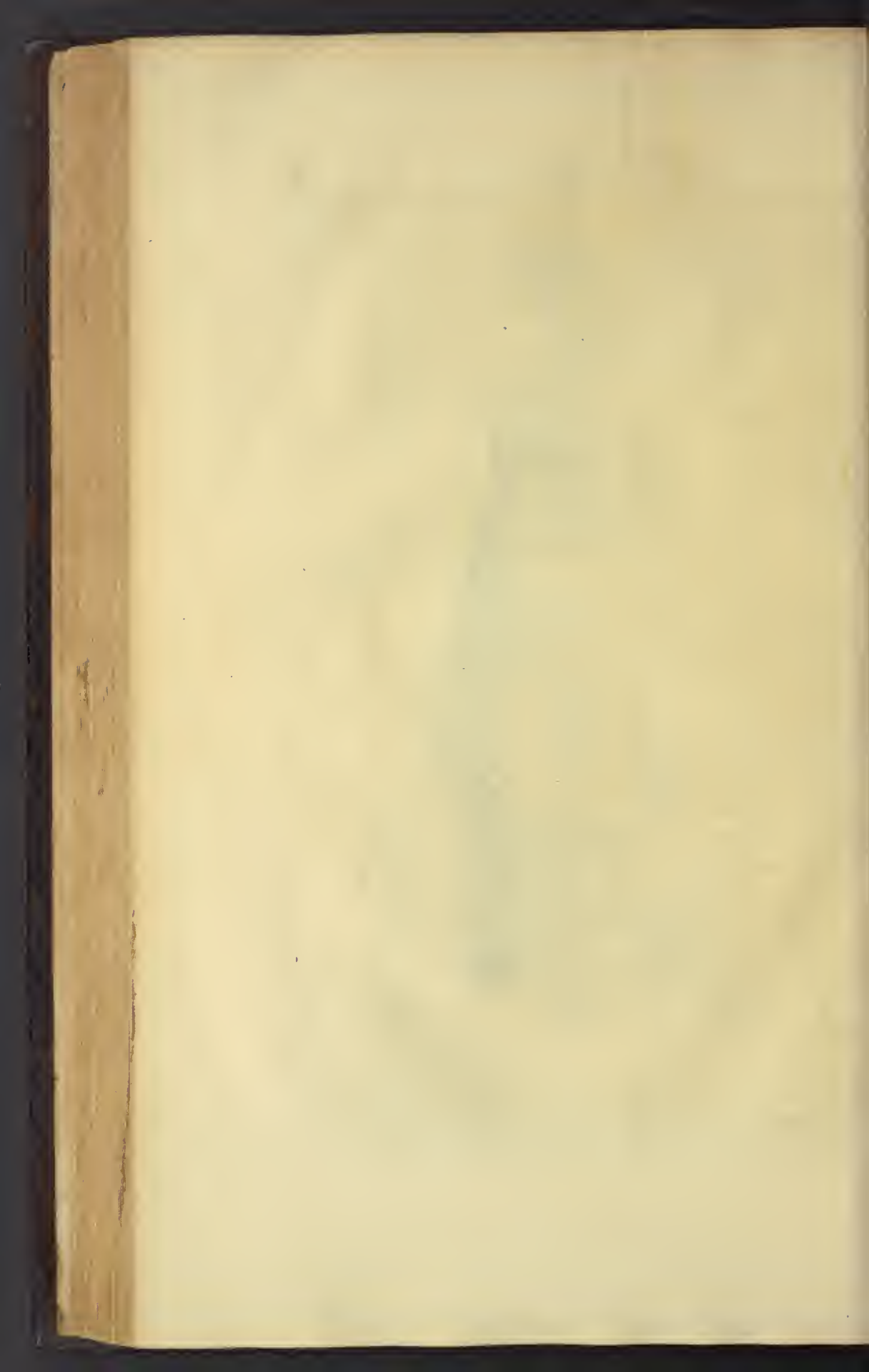
The English pass their time here very agreeably; and in the excursions which they make for pleasure they are commonly respected by the Arabs, Curdeens and Turcomen, there being very few instances of their having been plundered by them. They live very sociably with one another, and pass two or three days in the week either in the gardens, or under a tent in the country, or else amuse themselves in the season with country diversions.

I had a very good prospect of going from Aleppo to Palmyra: Having mentioned to the consul the desire I had to make this journey, he told

<sup>m</sup> This statue belongs to Mr. Herbert Hyde, who has it now in London.



A STATUE of MINERVA.



me, that it was a very fortunate time for me; the sheik, or, as the Europeans call him, the king of Palmyra, being at Aleppo, and that he had a very good interest in him; he was accordingly applied to, and said, that if I would stay some time till the heat of the season was over, he would take care that I should see every thing without the least danger: It is probable he forefaw what was coming upon him; for soon afterwards I heard that he had been supplanted by another governor.

CHAP. XVI.

Of ANTAB; and of ROMKALA, on the Euphrates.

I Set out on the fourteenth of August northward for Antab, and went about a league by the aqueduct, in order to join the caravan at Hassan, where we lay all night. On the fifteenth we set forward, and soon came to the fountain that supplies the aqueduct, which rises in a round basin about thirty feet in diameter; the waters are raised by a wall built round it: There is another stream that rises further off, and here unites with this; in about an hour and a quarter we passed by Hassan-pasha. Having travelled above two hours further, I saw Arface at about the distance of six miles to the west, in the way from Aleppo to Corus. Arface is thought by some to be Minniza of the Itinerary, twenty two miles from Berœa, and twenty from Cyrrihus. Khillis is another considerable town this way which I did not see; it is computed to be thirty six miles north of Aleppo, and about as many south west of Antab; it is at the foot of mount Taurus, and is now a noted mart for cottons. At the distance of ten or fifteen miles from it, in the mountains to the north and north west, there are three or four passes defended by castles, conjectured, from the architecture, to have been built about the time of Justinian, probably to keep the robbers of the mountains in order. A few years ago the porte made a pasha of Khillis, in order to restrain the Curdeens, who entirely defeated him; and it is now under the usual government of an aga; there are no remains of antiquity about it, but as they find several medals there, it is probable, that it was an antient town, and it might be Chanuma in the Tables, though it may be objected that the Tables make it twenty miles from Cyrrho, whereas the place now called Corus, supposed to be the antient Cyrrihus, is but ten miles west and by north from Khillis. The Itinerary makes Cyrrho forty four miles from Berœa, and places Minniza between them, twenty miles from the latter, which confirms the opinion that it was at Arface. Cyrrihus was the antient capital of the country called from it Cyrrestica. Corus, is computed to be about thirty six miles north north west of Aleppo; the rivers Sabon and Ephreen run near the town<sup>a</sup>. There are

<sup>a</sup> The Ephreen, or Afrin, I imagine, fell into the lake of Antioch, running under the bridge called Morat-Pasha; but a gentleman, who has often travelled those roads, says, it falls into a lake near Herem to the east of that lake. It may be conjectured, that this was the Labotas

of Strabo: I do not certainly know whether the Sabon runs into the Ephreen or not, though it is represented so; if it falls into the lake of Antioch, it is probable that it runs under the bridge called Morat-Pasha.

considerable remains of the antient city. About a league further we passed through Ahtareen where there is an old kane; the inhabitants had left the place on account of the ravages of the Curdeens; some of them being gone to Aleppo, and others to Killis; there is a little hill to the north of the town, round which there is a wall of large rough stones, which is fifteen feet high, and, without doubt, served as a fortress; and I saw such hills near many of the villages, on which they doubtless fortified themselves against the incursions of robbers. In about an hour and a half we came to Zelehef, which is computed to be eight hours from Aleppo, ten from Antab, and three from Killis, which is under the hills to the north west. It was with great difficulty I got into a house; for they apprehended that we were soldiers, whom they expected there, to levy some taxes on them; but when they were undeceived, I was lodged with the chief man in the village.

On the sixteenth we went forward, travelling thro' the same sort of desert country, as it chiefly appeared to be in the way from Aleppo, tho' as the harvest was past, and they probably pull up the corn by the roots, the country might appear worse than it really is; but there were very few trees to be seen in all this road. After three hours we entered in between low hills, and went an hour through a fine narrow valley of a good soil, and then going over the hills, we came into the plain of Sejour, thro' which there runs a river of the same name to the east: The village of Sejour is beyond this stream at the foot of a little hill. We passed over three channels cut from this stream, in order to carry the water into the river of Aleppo, over which we passed about a mile further; it is here a larger river than it is at Aleppo, many streams being carried out of it below to water the country; as I was informed it rises about two hours south east of Antab: Some English gentlemen went to the place which is called Hajar-Yadereen or Gadjeia, where they saw the rise of it from about forty springs near one another; another rivulet runs above it, which, they supposed, was the Sejour: There was an opinion in Golius's time that these springs came from the Euphrates. We went over some low hills in the plain called Zaal-houn, and passed a river of that name, which rises about an hour to the west, and runs eastward; we came to the village of Zaal-houn, where we stayed all night, and on the seventeenth proceeded on our journey, and after travelling an hour, we went up the hills by a gentle ascent, and passed over two streams: In about an hour we descended the hills, passed a skirt of the valley, and left the village of Murravan on the right; near which is Orrour, a village of Armenians, who have a church there; we ascended the hill, and came down on Antab. The Arabic language is spoke very little north of Aleppo: About half way between that place and Antab we came to a village that talked Arabic, and soon after to another that spoke Turkish; but most of them understand both languages. I had a letter to an Armenian merchant at Antab, who came to see me, shewed me every thing about the town, and entertained me that evening in a very elegant manner at his house.

Antab.

Antab is thought to be the antient Antiochia ad Taurum in Comagena, which was erected into a small kingdom by the Romans, when they made the rest of Syria a province. This town is situated on two hills,



hills, and the valley between them, and is about three miles in circuit; the small river Sejour runs by the town, and is conveyed to the higher parts of it by aqueducts carried round the hills, which branch out from the river above the town; there are many fine springs that rise about this place. The air of Antab is esteemed to be very good; the people live mostly on the hills, and have their shops in the valley; which being built at the foot of the hills, and having flat roofs, one insensibly descends upon them, and on the covered streets which are between them; so that it surprises any one when he imagines that he is walking on the ground, to look down through holes, which give light to the streets, and see people walking below.

There is a strong old castle on a round hill, with a deep fosse about The castle. it cut out of the rock; it is in one respect different from all these kind of castles I have seen: For within the fosse there is a covered way, the bottom of which is about the same height with the ground on the outside of the fosse; great part of it is cut out of the rock, the rest being built and arched with hewn stone; from this covered way the hill is faced all the way up with hewn stone, as described at Hems. They have here a considerable manufacture of coarse stamped calicoes. The Christians are all of the Armenian communion, as they are every where to the north of Aleppo: They have a church here, and speak Turkish, as they do in almost all the villages between Aleppo and Antab; and from this place northward the Arabic language is not spoken. As they find many medals here, it is a proof of the antiquity of this city; they are chiefly of the Syrian kings, and some also of the kings of Cappadocia: This town is in the high road to Ezroun, or Erzeron, which is towards the rise of the Euphrates, at the distance of ten days journey. It is supposed that Erzeron is the old Theodosiopolis, and that it changed its name, when the people of Artze near it retired to that place, after their town was destroyed. At a place called Serpent, among the mountains, about six hours to the north, they find a sort of marble, that has been thought to resemble porphyry; I procured a piece of it; it is a marble of a very pale red colour, with some small spots in it of white, and a deeper red, and of a pale yellow.

On the seventeenth, about two hours before midnight, I set out to- Journey to Romkala. wards the Euphrates, in company with two Turks, who were going that way, there being some danger in the road: We passed the river Sejour, travelled an hour between the hills, and as long through a plain: We afterwards ascended for about two hours between the hills, and descended into a narrow valley, in which we were under some apprehensions, as it had usually been a harbour for rogues. In about an hour we came to the village of Aril, by which there runs a stream of the same name: We came to another valley, passed by Carrat, and having gone about an hour and a half further, came to Hyam, where we rested in a grove near a spring, until about four in the evening; this place is famous for a large sort of imperial pears called the Hyam pears. We ascended a steep hill, and having travelled on the top of the rocky mountains for about two hours, descended into a valley; on the further side of it is a village, which is mostly under ground, called the village of pistachio nuts, because pistachio trees grow wild about it: We

passed over mountains, and came into another valley, and going up the hills again, arrived at Jobar, where we stayed all night; and as there was a Turkish man and woman of this village in our company, we were received with much civility; and after supper, the whole village came and sat round the carpet, and one of them played on a tambour, and sung a Curdeen song.

On the nineteenth we travelled half an hour on the hill, and descended into a deep vale, in which the river Simeren runs; from this vale we ascended up to Romkala, which is about twelve leagues to the east north east of Antab. This road is mostly over mountains, which may be reckoned the foot of mount Taurus.

Romkala.

Romkala [The Greek castle] is situated on the Euphrates: The river Simeren, which comes from the west, and falls into the Euphrates at this place, seems to be the river Singas, which, according to Ptolemy, runs into the Euphrates in the same degree of latitude, in which Antiochia ad Taurum is situated, though indeed this place is more to the north than that city. Ptolemy says, that the river Singas rises at the mountain of Pieria; I was informed that this river rises about two hours from Antab, and it is probable Singa was at the rise of it. If this was the Singas, Samofata, the capital of Comagena, was sixteen minutes north of it, according to Ptolemy; but I could find no account of any ruins of that place, which is said to be forty miles to the south of the cataracts of the Euphrates, where it passes mount Taurus: I could get no account of these cataracts; they are probably only some small falls of water, occasioned by rocks that cross the bed of the river. Samofata is famous for having given birth to Lucian, and Paulus Samofatenus, the heretical bishop of Antioch; it was also the station of the seventh Roman legion. If the river at Romkala was the Singas, Zeugma, according to Ptolemy, was twenty minutes south of it, which agrees very well with the situation of that place. For after I had left Beer, I enquired if there was any place on the Euphrates of that name; and I was informed, that about twelve miles above Beer there was a place called Zima; and asking if there were any signs of a bridge there, I was assured, that, when the water is low, they see on each side of the river, the ruins of a pier, which may possibly be the remains of this bridge. It is probable, that there was no town at the mouth of the river Singas, because Ptolemy mentions none on the Euphrates in the same latitude, but puts down Urima as ten miles to the north, and Arudis as five miles south.

Castle of Romkala.

The castle of Romkala, though much ruined, is worthy of the curiosity of a traveller; it was probably the work of the Greek emperors, from whom it may have received its name. This castle was probably in the country called Cyrrestica, because Urima, ten miles north of it, was in that part of Syria; that is, on a supposition that the river which falls into the Euphrates here, was the river Singas. The castle is situated at the north end of a chain of mountains over the river; the mountain here is narrow, and the part on which the castle stands is separated from the mountains to the south, by a very extraordinary deep fosse cut in the rock; it is said, there was a design to have sunk it so low, that part of the river Simeren should have run that way, and made the place an island, which seems not to be so difficult as what has been already done.

The ascent is on the west side, where there are four terraces cut in the rock one over another, with a gateway to each of them, some of which are double, many of them are entirely cut out of the rock, and others only in part; the terraces are made with a gentle ascent, and steps from one terrace to another; there is also a great ascent within the castle walls. There are two churches in the castle; the lower one seems to be the more antient, and consists of three naves; the west end of the middle nave is adorned with an angular pediment, and the side ones with a half pediment, which from this appears to be the style of the Greeks; and it may be supposed that Palladio borrowed this kind of architecture from them. On the top of the hill there are some very magnificent old buildings, and a small church in a Gothic taste, tho' very grand. This church on some certain days is much resorted to by the neighbouring Christians, and is called Der Nasite, from which one would imagine, that there was antiently a convent here: This church is almost a square; and there are two chapels on each side of the high altar; the ascent to the church is by a flight of eight steps on each side to a landing place; at the bottom of these flights, there are two great octagon pillars with Gothic capitals.

Another curiosity in this castle, is a very large well, which is now partly filled up; they say, that the bottom of it was on a level with the bed of the Euphrates, from which it was supplied; and when the river is low, they see some stone work of the canal that conveyed the water to it, and there are private passages down to the river. The rock to the north east and south is cut down perpendicular, and the wall is built on it. The whole castle, which is about half a mile in compass, is entirely built of hewn stone rusticated. This castle has been made use of by the Turks as a place of banishment for great men in disgrace; and when I was there, it was the hard fate of Ionam Cogia to be confined in it, who had been captain basha or high admiral of the grand signor's forces, and was an old experienced officer of great abilities.

The Euphrates, called by the Turks Morad, and by the Arabs Fara, <sup>The Eu-</sup> is here confined between hills, and is not above a furlong broad in this <sup>Phrates.</sup> place; this river rises much after rains, and sometimes even to the height of fifteen feet perpendicular: There are high cliffs on each side, from which there is a descent to the river by sandy banks. The water is of a pale green colour, and the bed of a spangling sand. The ferry boats here are very deep: The stern of them is broad, and being left open for the cattle to go in, appear like a common boat with one end cut off.

## C H A P. XVII.

Of MESOPOTAMIA in general; of OURFA, the antient EDESSA; and of BEER.

Mesopotamia.

WE crossed the Euphrates at Romkala into Mesopotamia on the nineteenth. This country had the same name among the Hebrews as Syria, being called Aram, and also Padan Aram, tho' sometimes it is more plainly distinguished from Syria by being called Aram-Naharaim, or Aram of the rivers °.

From the Euphrates we ascended the hills through plantations of pistachio nuts, and travelling about an hour and a half in a stony road, came to an Armenian village called Gibeon, where there is a very antient church well built of hewn stone; there is also an enclosure of high walls to the south of it, where there seem to have been lodgings for monks, for they have a tradition that it was a monastery; and without the village there are ruins of another church near a large cemetery, where the graves are cut into the rock, and have stone covers over them. There are a great number of vineyards near the village, which bear excellent grapes. The priests here were very civil to us, and I hired a Christian that belonged to the church to go with us to Ourfa: We went about an hour to a small village called Arra, where a great Turk was building a large house out of the ruins of an old church and convent. We went on about two hours, and came to a summer village of country people, whose huts were made of loose stones covered with reeds and boughs; their winter village being on the side of a hill at some distance, consisting of very low houses. They chuse these places for the convenience of being with their cattle, and that they may be more out of the high road. At first they were afraid lest we were people belonging to the pasha, who had lately taken away two men by force out of their village to send them to the war; but when they knew who we were, they were very well satisfied; and I lay on my carpet near one of their houses.

On the twentieth we came in an hour to a village called Negrout, where there is an old well built church; in an hour more we passed by Kifelbourgè, and descending into a narrow valley, came in an hour to Bebè-bourg, where I saw the ruins of a church, and a little further those of another, and beyond this some ruins on a hill; we travelled an hour and came to Goloulha, and in half an hour more to Dagouly, and afterwards to Zoumey at the same distance, and going half a league further we came to an encampment of Rulhowins, a sort of herdsmen; these were Curdeens. Here we stayed part of the day near one of their tents. We went about four hours along a plain, passing near several villages; we ascended a hill, and in half an hour came to some considerable ruins on a hill to the left, at the foot of which there is a ruined church. Travelling an hour further we came to another ruined place called Rulik, where there were two houses, one of which seemed to be built on a

° Gen. xxiv. 10. Deut. xxiii. 4.

sepulchre, with an arched entrance, and near them is a church almost entire. Here some Curdeen Rushowins were taking care of their corn, and one of them shewed us the way to their tents, which were near a mile further, and very numerous; we were well received by them, and they brought us a sort of grout and four milk. They performed some ceremonies of beating pans, and praying, which they told me was on account of some change of the moon: I lay near some of their tents.

On the twenty-first we set out, and after travelling some time we came to the head of a rivulet called Burac; we went along a vale, and came to a causeway about ten feet high, made with hewn stone, which seemed to be an antient work; beyond it there is a wide arch turned over the rivulet, which serves both for a bridge and aqueduct to convey the water to Ourfa. This bridge is very near the city walls, and there are two more of the same kind further to the north, which convey the water to the higher parts of the town.

We arrived at Ourfa, where I was recommended to a Turk, and also to a Christian, who was secretary to the pasha; he pressed me to go home with him, where I was handsomely entertained on the terrace of his house, and took up my lodging with him.

This place is called Ourfa by the Arabs, but the Turks give it the name of <sup>Ourfa</sup> Roiha or Rouha. It is generally agreed to be the antient city of Edeffa; and many learned men, and the Jews universally are of opinion, that it is Ur of the Chaldees. The latter say, that this place is called in scripture Ourcaidin, that is, the fire of Chaldea, out of which, they say, God brought Abraham; and on this account the Talmudists affirm, that Abraham was here cast into the fire, and was miraculously delivered. This place seems to have retained its antient name, as many others have done; Edeffa being the name given it by the Greeks: However the name of this city seems to have been changed in honour of one of the kings of Syria, of the name of Antiochus, and to have been called Antiochia. The famous fountain Callirrhoe: being here, distinguished this city from others by the name of Antiochia ad Callirrhoen, and there are medals which were struck with this name, though, if it had not been explained by Pliny, it would be difficult to have known what place was meant. This city is remarkable on account of the death of the emperor Caracalla.

Ourfa is built on part of two hills, and in the valley between them, at the south west corner of a fine plain, which appears more beautiful, because all the other parts about it are rocky, or mountainous; the town is about three miles in circumference, encompassed with antient walls, defended by square towers. On the north side there is a very deep fosse, which seems to be the bed of a winter torrent coming from the west; on the east this fosse is not so deep, there being much morassy ground on that side: The hill on which the castle stands is to the south: Some parts of the town are tolerably well built, though it is not well laid out. The great beauty of it consists in some fine springs that rise very plentifully between two hills, and at the very walls of the city: One is confined so as to form a fine oblong square basin of water,

¶ Arabia supradicta habet oppida, Edeffam, a fonte nominatam; Carras clade Craffi nobiles, que quondam Antiochia dicebatur, Callirrhoen Plin. Nat. lib. v. 21.

is very clear, and full of fish, which swim about in shoals, the Mahometans not permitting any of them to be caught. There is a walk on the south side of it, and on the north a very beautiful mosque, and an open colonade between the court that belongs to it, and the water; they have some story, that Abraham came here after he would have sacrificed his son, and the spring rose on his coming to this place: One part of the mosque is esteemed very holy, and it would be exceedingly difficult for any Christian to obtain leave to go into it. At a small distance south of this there is an irregular basin of water full of fish likewise; from each of them a stream runs eastward through the city, and serves for common uses, and to water their gardens; these waters are very foul when they have passed the city. These waters is now called Ariklan, and must be the famous Callirrhoe of the antients; and probably may be the river Scirto, mentioned by an author<sup>a</sup> of later date, as washing the walls of the town.

Castle.

The castle is situated on the south side of the city, at the beginning of a chain of hills which run southward: The ascent is very steep, and there is a deep fossée cut into the rock on three sides of it; the castle is about half a mile in circumference, but there is nothing remarkable in it, except two very lofty Corinthian pillars with their bases, the capitals of which are fine; the columns consist of twenty-six stones, each about one foot six inches thick; they are probably the remains of a portico belonging to some large temple. There is a tradition that the throne of Nimrod stood on these pillars; it is certain however, that Tamerlane erected some trophies on them. From this castle there is a very delightful prospect of the city, the water, the gardens, and the fine plain to the north, which make it in every respect a very charming place. Towards the east end of the city I saw some Corinthian pillars standing which might belong to a temple: To the south of the castle the hills are higher. There are a great number of sepulchral grotts cut in them for a considerable way, which are a proof that this was a very populous city in antient times. Some ecclesiastical historians mention, that Abgarus, king of Edessa, sent a letter to our Saviour; and there is a cistern near the town, concerning which they have a confused story, that the messenger who was returning with an answer from our Saviour, being attacked by rogues, dropped the letter into this cistern; and, they say, the waters of it since that time have had an extraordinary virtue, especially in all foul and scrophulous disorders; but the truth of this whole story has been much questioned. There are several medals found here of the kings of Edessa, of the name of Abgarus, whose crown or tiara is of a very particular form.

This place is the residence of a pasha, who not only commands the greatest part, if not all Mesopotamia, but also a considerable tract of country to the west of it as far as Antab: There is a great trade in this place, as it is the only town in all these parts for a considerable distance, and as it is the great thoroughfare into Persia. They prepare Turkey leather here, especially the yellow sort, for which they were formerly famous. There are a considerable number of Armenian Christians in the city who have two churches, one large one in the

<sup>a</sup> Procopius ii. 7.

city, the other at some distance from it; in the latter they shewed me the tomb of a great faint, whom they call Ibrahim. As Ephraim Syrus was a deacon of Edeffa, it may be concluded that it is the tomb of that father of the church.

Ourfa is about three days journey from Diarbeck, which is situated on the Tigris, and probably is Dorbeta of Ptolemy, mentioned as the most northern place on the Tigris, and thirty minutes north of Edeffa; it gives the name of the Diarbeckier to all this country: The Tigris is navigable from Diarbeck to Mousul, said to be the antient Nineveh; from that city to Bagdat they carry on the navigation with floats of timber tied together on skins of sheep and goats filled with wind; the goods which they carry are mostly hemp, soap, coarse callicoes, which they weave and print there, and Turkey leather, especially the yellow sort, which they make in great perfection. The Capuchins have a small convent at Diarbeck; there are a great number of Armenians in that town, who call the place Keramit.

The Tables place Carræ twenty six miles from Edeffa, which is, without doubt, the town now called Harran or Heren. This place is remarkable for the entire defeat of Craffus and the Roman army, by Surena the Parthian general. The Jews say, that this Harran is Haran of the holy scripture, to which Terah the father of Abraham went up with his family from Ur of the Chaldees, and died there. St. Jerom also is of the same opinion, and many other authors of great credit; and the present name seems to confirm it.

On the twenty-second of August we set out to the south west, and travelled through a country very thinly inhabited: We went half an hour in a fine paved road on the side of a hill over a narrow valley, and travelling along vales and over hills for about five hours, we passed by some cottages, where they were fanning their corn; we then entered a narrow vale between the hills, and came into a plain, in which we dined near a well: We went on to Chermelick, which was formerly a large village, but now there remain in it only two or three cottages, a kane, and a handsome mosque. To the north of it there is a fine rivulet, and to the west of the village a hill, on which, they say, there was a fort held for some time by a rebel pasha. We went about an hour and a half to an encampment of Russhowins, called Kolejoly; I lay near one of their tents. On the twenty-third we travelled over a plain, came in three hours to a descent, and travelled two hours more through an uneven country encompassed with hills, in which we passed the beds of several winter torrents. We came to the hill over Beer, where there is a fine spring which is conveyed down to the gardens of Beer, and to every part of the town.

Beer is computed to be about sixteen leagues west south west of Ourfa, and is situated on the side of the hills, over the eastern banks of the Euphrates. The great plenty of water, together with the fine country along that river, and the islands in it, make this place very agreeable. It is called Beerjick by the Turks, and may be Thiar of the Tables, and

\* See note p. pag. 159

† Gen. xi. 28, 31.

‡ Gen. xv. 7.

Barfampfe of Ptolemy, which seems probable on comparing the latitude of that place with Edeffa \*.

Beer is most remarkable for a strong antient castle, in which there is a collection of those arms and weapons, which were used before the invention of gunpowder; there are many bundles of arrows with iron points of different sizes; to some there is a sort of combustible matter of brimstone, and other things, made in a triangular form bound in a piece of cloth, and tyed on the arrow near the point; this being lighted, was shot from the bows in order to set fire to the buildings of a town: They had another sort of long arrows, at the end of which iron bottles were fixed with wires, filled with the same combustible matter, which being set on fire were shot from their bows: The cross bows are about five feet long; the bow itself being almost strait. There are several large iron casques, and some coats of mail, made of small pieces of thick leather sewed together, so as to make a hoop; several of these hoops joined together formed the coat: There are also many slings, large enough to throw great balls of stone of a foot diameter, some of which stones I saw in the castle; there are cords tyed to the slings, so that they must have been managed by some machine. Many have been of opinion that these were antient Roman weapons; and it is certain they very well agree with the description Ammianus Marcellinus gives of them; but as it may be supposed that the Romans brought these arms to the greatest perfection, and as one sees on the arrows many papers with Arabick and other eastern languages wrote on them, it may be reasonably concluded, that they are the arms which happened to be in the castle when fire arms were first invented †.

This place is the great passage over the Euphrates from Aleppo to Ourfa, Diarbeck, and Persia. There was formerly a trade carried on from Beer to Bagdat, by two or three great boats, that went loaded yearly with the same merchandizes that are carried from Diarbeck; but, for a year or two past, this trade has been intermitted.

I had a troublesome affair on my hands at this place, which I will relate particularly, as it will give an insight into the nature of these sort of people. I had a letter to the aga at Beer, to desire his leave that I might see the castle, which I sent to him; and he answered, If I would come to his house, he would send a man with me. I accordingly went, and he sent me word, that certain presents of cloth must be made to him, his hafnadar, the cadî, and aga of the castle. I sent word, that I had brought no cloth with me; on which he said I might go and see the castle; and the aga's secretary was going with me; but the aga's son being unwilling that he should have a fee, sent a message after me, that I must present the cadî and hafnadar, on which I returned to the kane. In about two hours after the aga sent a man to conduct me to the castle, where every thing was shewn to me, except the arms; they pretended that the pasha had the key of them; but I found that was only a pretence, and that if I would present the aga of the castle about the value of a guinea, I might see them; which I complied with, and brought away some of the arrows according to custom. Soon after my return to the kane, a message

\* Ptolemy places Barfampfe in the degree of 36-15, though Mr. Maundrel says, Beer is in the degree of 37-10. but I do not know on what authority.

† Some gentlemen who saw these things in

1702. mention that there were Arabic inscriptions on some of the helmets to this purpose; "That they were made by order of king Dahr, and that they had on them the lyon and tiger, which were his ensignes of war."



came that the aga desired to see me, for, without doubt, they had heard what I gave to the aga of the castle; but I was conducted to the mosolem, an officer under the aga, who asked me, if I knew that I ought not to have seen the castle without the aga's leave. I told him, that the aga had sent his servant to conduct me to the castle; he then said, I must make presents to the aga and to him; and if I had not cloth, I might give it in money. I answered, that I had only money enough to bear the charges of my journey; on which he said, I should not leave the place. I went to the kane, prepared for my departure, and rode down to the Euphrates, where I saw the man-of the mosolem hastening the boatmen to put off; but, contrary to their custom, I rode on horseback into the boat at the open end of it, the aga and his people, as they told me, looking from their windows with smiles of applause; for I was afterwards informed, that on hearing the mosolem had sent orders that they should not carry me over, the aga had sent word that the mosolem had no business to stop me, and that, though I gave nothing, I might go where I pleased; so I crossed the Euphrates, and came again into Syria.

That part which I saw of Mesopotamia, excepting the plain of Ourfa, is but a very indifferent country, especially between Ourfa and Beer; and I was informed, that the country towards Diarbeck is all mountainous or rocky, notwithstanding which it produces excellent grapes and wine, and a great number of pistachio trees, which grow wild; the country is not well watered, having in many places no other supply but rain water, which is preserved in cisterns. The northern parts are inhabited by Curdeens, who use no other weapons but pikes, not having fire arms. The southern parts are inhabited by a very bad generation of Arabs; and it is said they are punished with death, if any of them pass the Euphrates into Syria: Many Curdeens live very honestly here as well as in Syria, and cultivate the land; in summer they remove to some place at a distance from their villages, and live under tents, generally in a place retired from the road, that they may be free from the injuries of the soldiery, and the people of the pasha, who often take away their children by force for the war: We always met with a kind reception from them, when they knew they had nothing to fear from us. All the Christians are Armenians; the architecture of their churches is very particular; they have oblong square windows, and over them square windows; the former are only open in the summer for coolness, and in winter filled up with hewn stone fitted to them, and I saw some of them open and others shut up.

## C H A P. XVIII.

Of JERABEES the Old GERRHÆ, BAMBOUK the antient  
HIERAPOLIS, and of the valley of SALT.

The Euphrates.

THE bed of the Euphrates, as I conjectured, is about a quarter of a mile broad at Beer; the river is not above half that breadth when the water is low; the bed of it here is gravelly; there is an inner and an outer bank, but it rarely overflows the inner banks when it does, they sow water melons and other fruits of that kind as soon as the water retires, and have a great produce; there are several beautiful islands below Beer, which produce a great quantity of hemp, which frequently grows near ten feet high. Some English gentlemen measured the bed of the river at Beer, and found it to be six hundred and thirty yards broad; but they found that the river in September was only two hundred and fourteen yards over; they thought that it was about nine or ten feet deep in the middle, and were informed that the water sometimes rises twelve feet perpendicular. The poor people swim over the river on skins filled with wind.

On the twenty third of August we crossed the Euphrates. It happened to be a very windy evening, so we took shelter within the walls of some cottages, but being advised that it was not safe to remain there, we retired into a ruined kane, and hired a man to watch with us all night; he shut the doors of the kane, and laid great stones against them, for this place is much infested with robbers, and the people are obliged to sleep all together on the top of their houses to defend themselves against them. Accordingly in the night two or three men came and tied their horses near the kane, and began to roll away the stones by means of a small hole in the door; but the man went up on the walls and spoke to them, on which they went away, and came again; however on his speaking to them a second time they went off. As there was some danger in this journey from the Turcomen called Begdelees, I hired two of the most notorious of them at Beer for a safeguard, and on the twenty fourth in the morning they came over to us. We went southward along the banks of the Euphrates, and having travelled a mile we passed by a village, opposite to which is Mezera, on the east side of the river, where there is a small mount, and the village is beautifully planted with wood: The English commonly encamp there, when they make any excursions this way; we then went at a little distance from the river, and passed by Kenaia, and over a stream called Nisib, which has a deep channel; a small branch is brought from it, which runs further to the north. On the south side of the Nisib is an uninhabited village called Ceurke, which is enclosed with a wall, and appears only like a large kane. On the east side of the Euphrates there is a place called Gibel: We were now about two hours from Beer, and travelling two hours more near the river, arrived at Jerabees, which must be Gerrhæ of Ptolemy, and probably had its name from the worship of the Syrian god

Jerabees.  
Gerrhæ.

god

god Jerabolus †. This city is mentioned as on the Euphrates; by what remains it appears to have been of an oblong square figure; it is watered on the north by a small stream; the old town is about half a mile long from north to south, and a quarter of a mile broad; it has very high ramparts on every side, except towards the river; these are probably the remains of the antient walls, for there are some signs of a wall on the top of them; there was an entrance on each side of these three sides, the two largest of which are to the west and south: I saw some remains of a basement of hewn stone on the west side, but to the south I saw only the foundation of the gateway. There is a long mount on the east side over the river, which is between forty and fifty feet high, extending southwards about two thirds of the length of the city, and is sixty six paces wide; the ascent to it is opposite to the west gate. This was, without doubt, a castle, and it was encompassed with a wall about eight feet thick. On the south side of the town there are foundations of a building, which are a little to the north of some considerable heaps of ruins; they lye in such a manner, that it may be concluded there were great buildings in that quarter, divided from one another by short streets. These buildings probably belonged to a temple, which seems to have been to the west, though very little of the foundations could be discovered, as there is a ruined village on that spot. To the north I saw a wall with pilasters on one side of it; this wall is about a hundred and seventy paces long. I took notice of four low walls to the south, which seemed to have been the basements of four colonades of a grand entrance or avenue; I saw also several bases and pillars which lay scattered about this place.

From these ruins of Gerrhæ we went an hour south south west to an encampment of Turcomen, where we stopped; they were in round tents, made of reeds, and covered with bundles of liquorice. In winter and rainy weather they cover their tents with a coarse sort of felt. A branch from the Euphrates secures them better, and falls again into the river below, making a large fruitful island, chiefly cultivated with hemp.

We travelled an hour to the sepulchre of a sheik, called Ahperar, which is at the end of the plain on a rivulet; on the north side of which we travelled about an hour to the west, and crossed the river at a place where a caravan of Turcomen had stopped, who were carrying corn from Sarouch; that place is on the Euphrates, about a day's journey off, and three from Aleppo; it may be the country of Sura, mentioned by Ptolemy in the Palmyrene, as thirty five minutes south of Gerrhæ, doubtless the same as Sura of Pliny †, and Sure of the Tables, placed one hundred and two miles from Palmyra.

We went about an hour and a half to the south south west over some low hills through a desert country, and came to the river Sejour; we

† Dr. Halley, in his observations on the state of Palmyra takes notice that Jaribolus is the same deity that is mentioned in the inscriptions published by Gruter and Spon, which according to the latter is written ΑΓΑΙΒΩΛΩ. By the figure of this idol, extant in Spon, it appears, that this deity was represented with the

moon on his shoulders, and consequently was the same as the Deus Lunus of the Syrians, whose name in their language could not be better expressed than by Jarichbol, Dominus Lunus.

‡ Ælian. Hist. Animal. lib. 12. cap. 2.

\* Plin. Nat. Hist. v. 26.

travelled by the side of it westward for about half an hour to an encampment called Sumata, belonging to Arabs, who are relations of Mahomet, and, as they say, descended from Sultan Ahmed of Brusa: Their sheik lives at an encampment to the east of Bambouch; there are in all about fifty tents of them. Here we stayed all night, and on the twenty fifth went about an hour and a half south east to the encampment of the sheik, which was on a stream that was carried to supply Bambouch with water. I was conducted to the tent of the great sheik Aiyptedeh, who by their accounts, amidst all his poverty, would have been the heir to this great empire, if the Ottoman government had not taken place; he came out to us in a ragged habit of green silk, lined with fur, appeared to be a handsome black man, of a good complexion, between thirty and forty, and had much the look of a gentleman: He pressed me to accept of a collation and coffee, but as I designed to see the ruins before the heat of the day came on, I begged to be excused, and he mounted his horse, and went with me about an hour to Bambych, commonly called by the Franks Bambych, and by the antients Hierapolis, which was the Greek name that was given it by Seleucus; it was called also Bambyce, which seems to be the Syrian name still retained; and it is very remarkable, that Hierapolis in Asia minor has much the same name, being called Pambouk Calafi [The cotton castle]. The Tables make it twenty four miles distant from Zeuma on the Euphrates and from Ceciliana: They place it also seventy two miles from Berya, though it is not above fifty from Aleppo. One of the Syrian names of this place was Magog<sup>b</sup>; it was a city of the Cyrrhestica, and is situated at the south end of a long vale, which is about a quarter of a mile broad, watered with a stream that is brought by the aqueducts of Bambych; and, to preserve the water from being wasted, it passes through this vale in an artificial channel or aqueduct which is built with stone on a level with the ground. The form of the city was irregular; some parts of the walls which remain entire, are nine feet thick, and above thirty feet high; they are cased with hewn stone both inside and out, and are about two miles in circumference; there was a walk all round on the top of the walls, to which there is an ascent by a flight of stairs, which are built on arches; the wall is defended by towers on five sides, at the distance of fifty paces from each other; and there is a low fosse without the walls. The four gates of the city are about fifteen feet wide, and defended by a semicircular tower on each side; the water that supplied the town, as I was informed, comes from a hill about twelve miles to the south, and the city being on an advanced ground, the water runs in a channel, which is near twenty feet below the surface of the earth, and in several parts of the city there are holes down to the water about five feet wide, and fifteen long, with two stones across, one about five feet, the other about ten feet from the top, in order, as may be supposed, to facilitate the descent to the water; it is probable they had some machines to draw up the water at these holes. In the side of one of them I saw a stone about four feet long, and three wide, on

Bambych.  
Hierapolis.

<sup>b</sup> Cæle habet—Bambycen, quæ alio nomine Hierapolis vocatur, Syris vero Magog, Ibi pro-

digiosa Atargatis, Græcis autem Decreto dicta, colitur. Plin. Nat. Hist. v. 19.

which

which there was a relief of two winged persons holding a sheet behind a woman a little over her head; they seem to carry her on their fishy tails which joyn together, and were probably designed to represent the Zephyrs, carrying Venus of the sea.

At the west part of the town there is a dry basin, which seemed to have been triangular; it is close to the town wall: At one corner of it there is a ruined building, which seems to have extended into the basin, and probably was designed in order to behold with greater conveniency some religious ceremonies or public sports. This may be the lake where they had sacred fishes that were tame.

About two hundred paces within the east gate there is a raised ground, on which probably stood the temple of the Syrian goddess Atargatis, thought to be the same as Ashteroth of the Sidonians, and Cybele of the Romans, for whose worship this place was so famous. I conjectured it to be about two hundred feet in front. It is probable that this is the high ground from which they threw people headlong in their religious ceremonies, and sometimes even their own children, though they must inevitably perish. I observed a low wall running from it to the gate, so that probably it had such a grand avenue as the temple at Gerrhæ; and the enclosure of the city is irregular in this part, as if some ground had been taken in after the building of the walls to make that grand entrance; it is probable that all the space north of the temple belonged to it. A court is mentioned to the north of the temple, and a tower likewise before the temple, which was built on a terrace twelve feet high. If this tower was on the high ground I mentioned, the temple must have been west of it, of which I could see no remains; it possibly might have been where there are now some ruins of a large building, which seems to have been a church with a tower; to the west of which there are some ruinous arches, which might be part of a portico. It is said that not only Syria, Cilicia, and Cappadocia, contributed to the support of this temple, but even Arabia, and the territories of Babylon: To the west of the town there is a high ground, and some burial places; and so there are also to the north east, where I saw inscriptions in the oriental languages, and several crosses. At a little distance from the north east corner of the town there is a building like a church, but within it is there is some Gothic work, such as is seen in ancient mosques; and there is a room on each side of the south end; the whole is ruinous, but very strongly built, and they call it the house of Phila.

The sheik invited us to go back and dine with him; but I took leave, and presented him with a piece of money, as I was told he expected it. We went on towards Aleppo, and travelled an hour and a half north west to Shihiet, where there is a mosque, which seemed to have been an old church; a little beyond this place the Turcomen had an encampment, a rivulet running near it, which I conjecture might be the Sejour: Here we dined, and went about an hour and a half west south west to a water called Samgour, where I would have paid my two Turcomen; but they would not take the money I agreed for, and went on further, so I gave them something more, and then they left us. We went on an hour to the place where the road goes to the north west

‡ Plin. Hist. xxxii. 8.

to Khillis. Near two leagues further on the road is Jelbegly under a hill, which is a village of robbers. We went about an hour further to Aadeh, a village of Turcomen, who had lately been robbed of every thing by the Arabs; it being a situation where they are liable to be plundered both by the Curdeens and roving Turcomen, as well as the Arabs; when we arrived four of the Begdelies went out, and four more came in; so that we were in no small danger of being robbed, either that night or the next day.

On the twenty-sixth we set out three hours before day; in two hours we came to a fine fertile plain; in an hour and a half more we passed near Bafhe, and in half an hour came to a large village called Bab, situated under a hill, the west end of which is called Sheik Majar; under that part of the hill a large village, called Sur, is situated, which is three hours from Aleppo. I was informed that there is a very antient synagogue at Bab, called Sheik Efaiah, to which there is a great resort at some certain time of the year, a few Jews only living there: About a league to the east of this hill there is a village called Derah. We went south west by the rivulet Mazouty, and near a village called Bezouah, and in less than an hour more came to a most pleasant village called Tedif, which is computed to be twenty miles to the east of Aleppo; the country about it is finely improved with a young plantation of mulberry trees, which was made under the direction of a French merchant, who had an interest in the lands, and is very much like the country between Chantilly and Paris; there is a synagogue there which is had in great veneration, and, if I mistake not, they have some antient manuscript in it, on the account of which it is much frequented by the Jews. In the hill near this town there are many sepulchres and curious aqueducts cut in the rock; they have some tradition, that one of the minor prophets lived here. We dined in a garden at this place, and proceeded on our journey: I saw several bustards in this country. We travelled an hour to Beery, and an hour more by a stream called Ein Dahab [The golden spring], and came to the deserts; and after travelling about a league we arrived at Shirbey, where we were very civilly received by the sheik, and had a grand supper served; for this sheik usually goes with the Europeans to the valley of falt, but not without a proper gratification.

Valley of  
falt.

On the twenty seventh we travelled three hours southwards to the valley of falt, which is about twelve miles east south east of Aleppo, lying under that chain of mountains which are between Aleppo and Kennasferin: This valley of falt is a lake in the winter, which I conjectured to be about five miles long, and a mile and a half broad in the narrowest part, and it may be near a league in the widest; it is said to be filled by rain as well as by springs, one of which is falt, and is called the mother of the falt: In the summer time the water evaporates, which being strongly impregnated with falt from the nitrous soil, the falt remains on the ground in cakes about half an inch thick; they beat it in order to it separate it from the ground, and when they have collected the finest falt on the top, they take up the cake, which has some dirt mixed with it towards the bottom, they separate it as well as they can, and when it is thoroughly dry, and crumbled to dust, they throw it up in the air, as they

they do the corn, and the wind carries away the dust, leaving the pure salt. There is a small village here called Gebouè, built on an eminence which has been raised by the refuse of the salt.

We went on towards Aleppo, to which city there are two roads; the great frequented road is to the north, and there is another in which we went to the south: In two hours and a half we passed by Trihanè, and in an hour more came to Elhafis; an hour beyond which we passed through Gibly, and in half an hour more came to Nerop; which is an hour from Aleppo<sup>4</sup>.

C H A P. XIX.

Of St. SIMON STYLITES, DAINA, and some other places in the way to ANTIOCH.

I Took leave of my friends at Aleppo, from whom I had received all manner of civilities, and proceeded on my journey to the west. On the nineteenth of September we travelled north west and by west, and in an hour and a half passed by Beluremene, and half an hour further through Elarid, and then by Marah in a fine valley, which is about the same distance; in half an hour we ascended to a stony, uneven, desert country, and travelling an hour and a half came to a well of good water, having seen several ruined villages in the way; and in about two hours more we arrived at the ruined convent of St. Simon Stylites, computed to be about six hours from Aleppo; this convent was very famous in these parts in the sixth and seventh centuries, as well on account of the devotion that was paid to this saint, as for the spaciousness and magnificence of its buildings. Cardinal Baronius, in his annals makes mention of St. Simon Stylites; and Evagrius says, that he lived here on a pillar, which is the reason of his being distinguished by the name of Stylites, though another author gives an account that he lived on the top of the mountain for sixty eight years. The whole con-

<sup>4</sup> Some English gentlemen in their excursions from Aleppo, made the following observations, as to the situation of several places, and their distances: Rea the village under the hill south west of Aleppo is twelve hours from that city; old Rea three hours south east of that; Freka two hours south west of Rea; Saint Simon Stylites six hours to the north west of Aleppo; Killis nine hours north of Aleppo, and north east of Sheik Baraquet; going two hours north from Killis, they came to a bridge of three arches over the Ephreen, and in ten minutes further north to a bridge of seven arches over the Saso, the same that is called the Sabon by Mr. Maundrel; they then went fifteen minutes west to the monument mentioned at Corus by Mr. Maundrel; they returned to Killis, and went to Hajar Yardeeen, or Gadjeia, where the river of Aleppo rises. I have also been informed by an

English gentleman, since I left Aleppo, who had been at the place, that about twelve miles west of Aleppo, there is a round or oval pit about a hundred yards in diameter, and forty deep, it being a solid rock all round, which for the first twenty feet is perpendicular; below which there is a steep descent to the bottom, where it terminates in a point, there is only one way down to it, which is not passable for beasts: About half way down there is a grotto worked into the rock about four feet high, and thirty feet long. Europeans call it the sunk village, from an opinion of some that there was formerly a village swallowed up there; or, if it is not natural, it might be a quarry for stone, which might be drawn up by proper engines, though the form of it seems to be an objection to it.

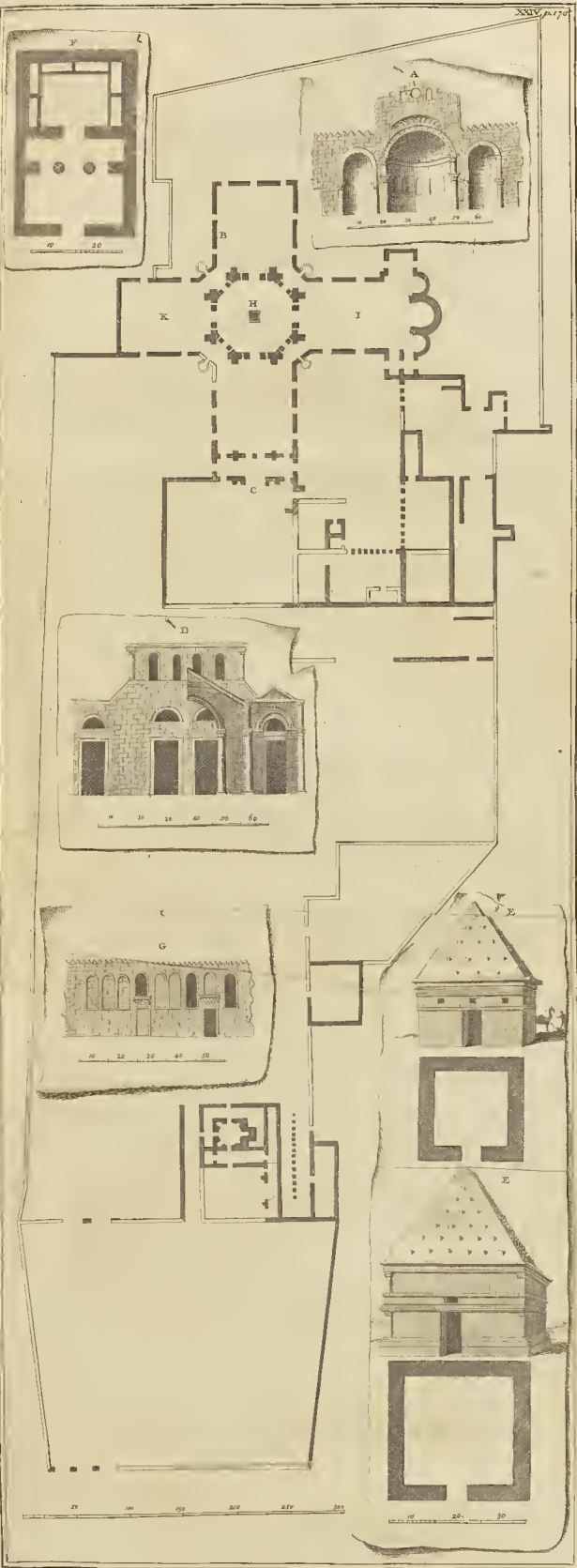
vent appears to have been built of large hewn stone, and is above a quarter of a mile in length; a plan of it may be seen in the twenty fourth plate. The church especially is very magnificent, and is built in form of a Greek cross; under the middle of an octagon dome are the remains of the famous pillar H, on which, they say, St. Simon lived for so many years; what remains of it was hewn out of the rock, that is, the pedestal, which is eight feet square, and a very small part of the column: The part of the cross to the east of this was the choir, at the east end of which are three semicircles, where, without doubt, there were three altars, and the entrances to them are adorned with reliefs; a view of it may be seen at A, and at G is a view of the outside of that part, which is marked B. The whole church is of the Corinthian order, which is executed in the best proportion under the octagon dome; but the other parts shew something of the decline of architecture: The grand entrance to the church was from the south at C, where there is a portico before it, on which much art is bestowed; a view of it may be seen at D. This convent was destroyed by a prince of Aleppo, at the latter end of the tenth century. I observed, that there was a ruined village below the convent. We went on an hour and a half to Ertesy, which is a village under the hill called Sheik Baraket. As I went this way, I saw several ruined villages, at some distance, built of hewn stone. I observed some antient reliefs at this village, particularly three victories, holding three festoons under three heads, on a marble coffin, with imperfect Greek inscriptions under them.

Sheik Baraket.

On the twentieth we went by a very difficult road up the high hill of Sheik Baraket, which is so called from a Turkish saint who is buried in a mosque on the top of the hill; a little way up the north side of this hill, in another road, there is an epitaph in Greek and Latin of a Roman soldier of the eighth legion; and at the foot of the hill to the north there is a Greek inscription on a sepulchral grot, that has two stately pillars over it. The mosque or burial place on the hill adjoins to an enclosure about eighty paces square, which seems to be of great antiquity; the wall is built of hewn stone, and is about three feet thick; there was a portico all round, as appears by several pieces of pillars standing; there are three or four tiers of stone remaining, and I could see that it was adorned with pilasters on the outside. It is probable, that in the middle of this court there was either some temple or statue, probably of Bacchus, as I concluded from some Greek inscriptions, which I copied from the outside of the walls, two of which seemed to relate to the wall built round the court, and the third is sepulchral. It is possible this hill might be famous for good wine, the situation of it being very advantageous for vineyards, and on this account the god of wine might be particularly worshipped here.

To the east and south east of this hill there are some magnificent buildings almost entire, which were probably built for places of retirement: From it we descended to the south into a fine plain; towards the north end of which the direct road passes from Aleppo to Scanderoon, and goes over the famous causeway and bridges that are built over the rivulets, which run into the lake of Antioch. The bridge consists of twenty four arches, and is called Morat Pasha; the causeway and bridges were built





A PLAN and VIEWS of the CONVENT of S<sup>T</sup> SIMON STYLITES, and of some ANCIENT SEPULCHRES.

Back of  
Foldout  
Not Imaged

in six months by a grand vizier of that name, under sultan Achmet, for the convenience of marching the army, and carrying the baggage to Bagdat. This road is now disused, because it is much infested by the Curdeens; so we went further to the south, into the high road from Aleppo to Antioch. Gephyra the first place in the Tables between Antioch and Cyro, was probably at this bridge, that word signifying a bridge in Greek. The western hills towards mount Amanus are called Almadaghy: About half an hour after we had left the hill we had Alaka to the left, from which this part of the plain has its name; to the north of it there are some ruins. On the hill to the east there is a magnificent ruin of the middle age called Kerayee; in an hour and a half we came into the high road from Aleppo to Antioch, at a village called Daina, which may be Emma in the Tables, the same as Imma of Ptolemy, placed in the road between Antioch and Chalcis, twenty three miles distant from the former, and twenty from the latter: The antiquities that remain here shew that it has been a place of some consideration, especially the great number of sepulchral grotts cut down into the rock, which is hollowed out into courts with several apartments round them; on some indeed I saw Christian Greek inscriptions: Among these sepulchres there is a very beautiful fabric, which is a square canopy of stone with its entablature, supported by four Ionic pillars on a solid basement: The place where it stands might induce one to think that it was some sepulchral monument; but the manner of the building would rather incline one to conclude that it was designed to place some statue in, as the object of worship; possibly it might be older than the burial places here, which may be of the times of Christianity. In the skirts of the village there are remains of two houses; one of them is large, with a great enclosure, and a tower; the other, which is smaller, has an Ionic colonade in front, both above and below; the cross over the doors, and two Greek inscriptions, shew it to be a Christian building of the same nature as many others I have mentioned. This seems to be the plain in which Aurelian first conquered Zenobia, as it is said to be near Imma, in the neighbourhood of Antioch; and I have been informed, that a pillar or obelisk was seen at a distance towards the south end of the plains of Daina, which might be erected in memory of this action. When we came to Daina I saw a great number of horsemen, and we were apprehensive that they were Curdeens, but, on enquiry, we found they were the pasha's people, who were in search of some cattle, which the Curdeens had stole. Between this place and Aleppo there are remains of an old causeway about three hundred yards long, made with very large stones, which has obtained the name of Julian's causeway.

We went on towards Antioch; not far from Daina we passed by two or three magnificent ruined villages, and in half an hour came to some low hills; and having gone as much further arrived at a small plain, in which I saw several ruins, and in about an hour came to a ruined village, and a handsome church almost entire; an hour further we came to a village called Tefin, which is very finely situated on a rising ground over a large plain, thro' which the river Ase, or Orontes runs; the lake of Antioch is in this plain, and it is bounded to the west by mount Amanus. In this village there are remains of the front of a church, adorned with sculpture,

ture ; and over the door of it is a defaced Greek infcription ; Tefin is famous for the beft oil of olives in all the country. We paffed over the plain in the night, and I obferved the lightning fhooting horizontally in the form it is represented in Jupiter's hand, and on the reverfes of the medals of the Greek kings of Syria, which I took the more notice of, as I never faw it in that manner in any other country ; and, without doubt, from this they took the figure of it as it is feen on the medals.

We repofed at Tefin till nine a clock at night, when we fet out for Antioch in company with an aga and his retinue ; in an hour and a half we paffed over a large rivulet called Angoulè ; in about an hour more we came into a plain, and in two hours to the Orontes. I advanced fome way before the aga, and when I approached the bridge called Gefer Hadid, [The iron bridge] a Curdeen rode away from it in full fpeed ; this bridge confifts of nine arches ; there are two towers built to it, the gates of them are covered with iron plates, which, I fuppoſe, is the reaſon why it is called the iron bridge. The Curdeens never venture over this bridge, fo that all the country to the fouth weft by the fea fide, which is weft of the hills, is perfectly fafe as far as Acres, the Arabs not daring to paſs the mountains to the weft. I ftopped at this gate until it was day.

On the twenty firft, having croſſed the Orontes, we came into a plain, and went to the fouth fouth weft : On the eaſt fide of the plain there is a low ridge of pleaſant hills, covered with trees, and at the foot of them a village, which has a large plantation of wood about it, and, if I do not miſtake, it is called Bidembole. In about an hour and a half we came to the end of theſe hills, which approach to the Orontes, that river running fouth fouth weft from the bridge to this place : Here there was a country guard to watch if any rogues attempted to paſs that way. Beyond this place there is a tower, and I ſaw in two places ſome foundations of old walls, which probably are the remains of Antigonía, as I ſhall have occaſion to obſerve ; this is about an hour and a half from Antioch. As I approached that city, I obſerved that the rocky hills were high and ſteep, and there are ſome ſepulchral grotts in them ; there are alſo ſeveral fountains at the foot of the hills. I went within the walls of the old town, and ſtopping at a garden, ſent a letter I had to a merchant under the protection of the Englifh conſul, who invited me to his houſe. I ſtayed a day at Antioch, then went into Cilicia, and came back again to that city, of which I chuſe to give an account on my return.

## C H A P. XX.

Of the places between ANTIOCH and BAIAS in CILICIA.  
Of the battle between ALEXANDER and DARIUS, and  
of SCANDEROON.

ON the twenty third we set out from Antioch to the north, crossing the Orontes on a bridge, and in half an hour passed over another bridge; in an hour and a half more I saw a village at some distance on the right, called Aiaouerazey, crossed another stream on a bridge, and saw the river two or three miles to the right, that comes from the lake of Antioch, the waters of which run about eight miles southwards, and fall into the Orontes, it is called the crooked passage; and they told me, that the camels in the caravans ford thro' it in the way to Alexandria, as this is a more secure passage than that which is to the north of the lake. We went northwards in the plain under the hills, and passed at no great distance from the lake of Antioch, called Bahr-Agoule [The white lake], by reason of the colour of its waters: I was informed, that it is called also Bahr-Al-Sowda. The lake extends in length from the south south east to the north north west, and may be about ten miles long, and five broad. Having passed over two or three streams on bridges, we came in about three hours to the river Patrakene, over which there is a bridge of four arches, and two of them seemed to be antient. This may be the Oenoporas of Strabo, which he mentions a little before the hill Trapezon, and I suppose is that which is now called Bencefi, which I shall have occasion to mention. At this river Ptolemy Philomator, having conquered Alexander Bratas, died of a wound which he received in battle. In an hour more we came to a hill with a tower on it, at the entrance in between the hills; we travelled half an hour, and came again into the plain at Caramout, which is a walled inclosure, about a quarter of a mile in circumference, and has houses and shops in it, like a little town, being a place of defence against the Curdeens; a stream runs on the west side of it, near which we rested for a short time, and joynd a small caravan. We then turned to the west between the hills; on the left is a high mountain called Alailum; we saw also, about two miles to the north, the strong castle of Pagras on the hills; this was the antient name of it in the Itinerary, in which it is placed sixteen miles from Alexandria, and twenty five from Antioch; which latter is a mistake, for the Jerusalem Journey (calling it Pangrios) puts it more justly sixteen miles from Antioch. As I have been informed a river called Sowda rises in the mountain to the west, and runs under this place, and is that river, over which the bridge is built, called Kefer Abead, and falls into the lake of Antioch; and, I suppose, that the lake is called Bahr-el-Sowda from this river, which seems to be the river Arceuthus mentioned by Strabo immediately after Pagræ, as running through the plain of Antioch; and as none of the antients mention this lake, it is probable that it has been made since their time.

The road over the hills is very dangerous by reason of the Curdeen robbers. We went over two hills much frequented by them, but they do not usually go to the west of these hills; we went by a terrace on the side of the hill, and saw great ruins of thick walls on each side of the road, which might be a tower, or gateway; and approaching near Baylat, we went through a pass cut in the rock; the former probably were the gates of Syria, which might be so called from their being built like a gateway, and the latter might be a pass to them. Baylan is about ten miles from Caramout; it is a large village, built on the side of the hills over the vale, and has formerly been much frequented by the Europeans, even from Aleppo, on account of the coolness of its situation, as it is at present by those of Scanderoon. This place is probably Picatanus of the Jerusalem Itinerary, placed nine miles from Alexandria and eight from Pangrios. This is one of the great passes into Cilicia; and as there were three in all, it has caused some confusion in relation to them. The pass we now went through is either that which was called simply the gates, or the gates of Syria<sup>a</sup>, and perhaps sometimes the gates of Cilicia<sup>b</sup>. The second pass was near Issus, supposed to be Baias, probably to the south of it; this was called the gates of Amanus<sup>c</sup>. Strabo does not seem to mention this pass, and it may be concluded from the degrees of latitude in Ptolemy, and the order it is in, that he speaks of the middle pass. The third I take to be the pass near Ægæa, from one part of Cilicia into the other, which was also called the gates of Amanus<sup>d</sup>, and the gates of Taurus; and I would distinguish it from the others by the name of the gates of Taurus, or Cilicia<sup>e</sup>. We went along the side of the hills for about two or three miles to the west, and descending, turned to the south, and having gone a mile, came into the plain, and travelling about six miles further we arrived at Scanderoon, as it is called by the natives; but the Europeans give it the name of Alexandretta. From this place we went to Baias, which is generally agreed to be the ancient Issus in Cilicia. The Jerusalem Itinerary calls it Baias, and places it sixteen miles from Alexandria, and Ptolemy makes Issus sixteen minutes north of that place. The bay also had the name of Issicus from this town, which is situated towards the north east corner of the gulph. There is a little bay to the north of the town, where there are ruins of an ancient port, in which the ships might possibly lie secure in former times, but now it is a very bad harbour, being much exposed to the south west winds, which are very dangerous; on the south side of it there is a mountain torrent, which comes from that opening, by which there is an ascent to the gates of Amanus; this is the middle way of the three mentioned into Cilicia: The head of this torrent I suppose to have been the bounds between Cilicia and Syria with those who make all south of Issus to be in Syria. Cicero mentions, in one of his epistles, that he was here called Imperator, after he had gained a victory. It is to be observed, that there was a third pass from Cappadocia into Cilicia, called the gates of Taurus, by which Alexander passed: The plain, to the

<sup>a</sup> Asperi tres aditus, & perangusti sunt, quorum uno Cilicia intranda est. Q. Curtii, lib. iii. c. 4. and Ptol. v. 15.

<sup>b</sup> Strabo, xiv. 676.

<sup>c</sup> Q. Curtii, lib. iii. 8.

<sup>d</sup> Arrianus ii. 94. Polybii Fragmenta xii. 8. Q. Curtii, lib. iii. 8. Ptol. v. 8.

<sup>e</sup> Strabo, xiv. p. 676.

<sup>f</sup> Cicero ad Atticum, Epist. 20.

west of the mountains in which Baïas stands, is not above a mile wide, but is it a fine spot; and the gardens about Baïas are the best in all these countries, insomuch that Aleppo is supplied with oranges and lemons from this place; they have a tolerable trade, by reason that the firman for importing rice and coffee from Ægypt is in the hands of some merchants here, and from this place it is distributed to Aleppo, and all the country round about<sup>1</sup>.

To the north of Baïas is the famous pass into Asia minor<sup>a</sup>. The plain in which Baïas stands is about two miles long; at the south end of it there is a rising

<sup>1</sup> Some English gentlemen went from Baïas to Tarsus; they travelled to the north west an hour and fifty minutes, and came to a water, I suppose a rivulet; the same it may be that another calls the Delisu, and which, I was told, was called Dolichie, it is thirty yards broad, but very shallow. In half an hour more they arrived at Karabolat; in two hours and fifty minutes they came to the end of the bay of Scanderoon, and in thirty five minutes more to the iron gate, which was probably the old gate of Cilicia, and is, I suppose, that which is described by another person as a ruined gateway: Here they saw on the left a long causeway, which they thought might be an antient work. In an hour and twenty minutes they arrived at Kurkala, or Kurtulla, as it is called by another person; this may be Castabala of Ptolemy, and the same as Catavolomis of the Jerusalem Journey; at this place there is a large kane. In an hour and three quarters they came to a bridge in the plain, probably over a winter torrent, and in less than an hour to the end of the plain, and to a causeway which led through a freight to another plain, and in two hours they came to Myfos; their course hitherto was north west; this is thought to be Mopsuestia, and may be the same as Mansifa of the Jerusalem Journey; a river runs through it called Tahan, or Gehun, which is thought to be the Pyramus. Another person travelling this way says, that the Pyramus at Amuasy is called the Quinda; that river ran into the sea to the west of Mallus according to Ptolemy, and Alexander passed over it before he came to Mallus, which seems to have been on the west side of that head of land, now called Cape Mallo, as Æge doubtless was on the east side of it, at the place now called Alias Kala. There was a bridge here over the river of nine arches, and it was two hundred and thirty paces long; at one end of the bridge are two pillars, on one of which there is an antient Greek inscription; five of the arches of this bridge were carried away by a great flood after violent rains in 1737. The town appeared to be old, and there is a castle within the walls on an eminence at the north west end of the town. From this place they went in a plain north to the north west, and in three hours and a quarter came to a high rock with a castle on it; in two hours and eight minutes to a running water; in three quarters of an hour to a bridge with two arches, and in a quarter more to a bridge with one arch, and in twenty minutes more to a third river; they lost their way, but arrived at night at Circe, or Sis. An

English gentleman who was travelling in this road, when he was two hours and a half from Misus, in the way to Cortulla, saw Anawasy, or Amuasy, about three miles to the north, which seemed to be situated like Antioch on a high rocky hill; he thought it might be Cæsarea at mount Anazarbus, the city of Dioscorides and Oppian; it was destroyed by an earthquake in the time of Justinian. The medals of this place have a river for the reverse, and the city is said to have stood on the Pyramus. The next day they came in four hours and a half to a water; in a quarter of an hour to more water, and in half an hour to a bridge; in twenty three minutes they began to ascend the mountains, and in five hours thirty two minutes arrived at a spring, and in two hours more came to Adana, which is situated in a plain country: To the east of it there is a river, which is the old Sarus; there is a bridge over it of twenty arches, and it is four hundred and fifty paces long; the river seemed to be paved at bottom with square stones. They went on, and in two hours and ten minutes came to a bridge of three arches, in three hours and ten minutes more to a well, and after travelling an hour and forty five minutes they arrived at Tarsus; and before they entered the town, passed over the Cydnus on two bridges, one a hundred paces long, the other two hundred, both which seemed to be very antient. This is the river on which Cleopatra put Mark Antony with so much pomp; it is divided into many streams, and runs to the south east. The walls of the town are very old, and about two miles in circumference; there is a castle to the north east of the present town, and to the north of the old city; and on an eminence to the south there was another which is now destroyed. It is at present a poor town, though antiently it was very famous, both on account of its trade and learning, which probably is the reason why St. Paul, who was a citizen of this place, was so great a master of human sciences.

<sup>a</sup> It is said, that mount Amanus ended at this pass, which does not seem to be fixed by any author so well as by Strabo, who mentions it immediately after Ægea, and the mountains of Pieria, which, he says, joined to Amanus and to Rhossus. The mountain, which is north west of Antioch, is certainly the mountain of Pieria, on which Seleucia Pieriæ stood; but it is possible, that this mountain might run east, and then north, as far, at least, as the gates of Amanus; and one thing must be observed in

Battle between Alexander and Darius.

a rising ground or low hill, over which there is a road for about a mile that leads into a plain three quarters of a mile wide, and about a mile and a half long, having the mountains to the east, and the sea to the west; at the south end of it are some low hills, which extend four miles to the south, almost as far as Scanderoon. The reason why I am thus particular, is, because I take this to be the very plain in which Alexander vanquished Darius". Two rivulets run through this plain from the hills; that to the south is smaller than the other, and is called Merkes, from a village of that name on the mountains; a wall five feet thick runs into the sea, a little to the north of it, at the end of which there is a round tower in the sea which is in ruins, and another within it, which might be the remains of the antient port of Nicopolis, which I shall have occasion to mention. A little further are the ruins of an oblong square building of brick and stone; it is possible this might be the foundation of the altars which Alexander is said to have built near the river Pinarus: Opposite to the middle of the plain there is a narrow vale between the mountains resembling a large cleft, in which the small river Maherfy runs; this, I am inclined to think, is the Pinarus, being the larger of the two rivers. Darius is said to have marched his army towards it from Iffus. At the south east corner of the plain there is a small single hill, the foot of which joins to the hills that are to the south; from this there has been a trench cut to the sea, and Alexander's army being encamped on those hills to the south, over which the road crosses from Scanderoon, a fitter place could not be found out for the tent of Alexander, nor a more proper situation to receive the unfortunate family of Darius. Alexander hearing of Darius's approach, sent Parmenio to guard the Syrian gates, and came and encamped his army at Myriandros, which was to the south of Alexandria; he wisely left the other way open for him to enter, it being his policy to draw him into narrow places, where a large army could not engage to advantage. When Darius crossed the moun-

favour of this supposition, that Ptolemy says, the Singas, which fell into the Euphrates, rose out of the mountain of Pieria, which it could not do, if that mountain did not extend further north than the Syrian gates: For all the rivers that way, which are south of these passes, fall into the Orontes; but if mount Pieria extended so far, the Singas might rise in the middle of it, and run between Amanus and Taurus to the Euphrates; for in the plain the rivers run towards the Orontes. Another thing which favours this opinion is, that Ptolemy places Pagræ, and the Syrian gates in Pieria. Between the mountain of Pieria at the sea, and mount Rhossus was mount Coryphæus.

All geographers seem to call the country to the west and north of these hills Cilicia, except Ptolemy, who seems to make some line from the gates of Amanus to be the bounds, which I take to be the bed of a winter torrent, that in a manner washes that south side of Baïas, and comes out from the vale between the hills, by which one passes to those straits. Cicero mentions these two ways as passes into Cilicia, and the Jerusalem journey places Pictanus in Cilicia, and Pangrios in Syria. The only conjecture that can be made in favour of Ptolemy

is, that possibly in the division of the Roman provinces, so much of Cilicia might be added to the province of Syria: On the whole, difficulties arise on several accounts in considering the geography of these parts; though the mountain, which is north west of Antioch, is commonly understood to be mount Pieria, yet it seems to have extended, first northward, and then to the east, near as far as Antab, if it be true, that the Singas rises out of this mountain: Notwithstanding this all these mountains, except that part which runs west of Seleucia Pieriæ, seem sometimes to have been called mount Amanus, and perhaps the western ridge of mountains near the sea was really mount Amanus, and the eastern part mount Pieria, as we may likewise suppose that mount Amanus was between mount Pieria and Taurus to the north of it, and yet Amanus is sometimes called mount Taurus; for Antioch, where Antab now stands, was called Antioch at mount Taurus. Another difficulty arises from the different bounds that are given of Cilicia and Syria, as already observed; and a third from the three passes, which in their names are confounded with one another.

\* See Quintus Curtius and Arrianus.

tains,



tains, he went a little to the north and took the city of Issus, imprudently leaving Alexander behind him to the south, who hearing that Darius had crossed the mountains, advanced to meet him, and encamped among the hills of Cilicia in a place only broad enough for two small armies to engage. Darius having taken Issus, advanced towards the river Pinarus, and Alexander having drawn him into the fittest place that he could desire, the battle ensued, which determined the empire of the world. It is to be observed, that these rivers being choaked up, the ground is become so morassy, that now two armies could not be drawn up in that place; the sea likewise seems to have gained on the plain: It is not probable that the battle was in the plain of Baias, because that is large enough for two great armies to draw up in; and Darius is said to have marched towards the river Pinarus the day after he took Issus, which implies that he marched some way from Issus, and did not engage in the plain at the walls of it. But what seems to determine that famous action to this place, is a very curious piece of antiquity, which no body has taken any notice of as such: On the hills to the south, in the face of the plain, and rather inclining down to the sea, there is a ruin that appears like two pillars, which are commonly called Jonas's pillars, or some tradition not well grounded, that the whale threw up that prophet somewhere about this place. It was with the utmost difficulty that I got to this ruin, by reason that it is in the middle of a thick wood; when I came to it, I found it to be the remains of a very fine triumphal arch of grey polished marble; the top of it, and great part of the piers, S. were fallen down; a plan and view of it, shewing what remains, may be seen in the twenty-fifth plate at T; the corners of it were adorned with pilasters; the principal front was to the south, where there was a pillar on each side, the pedestals of which only remain. There seems to have been a passage in the eastern pier up to the top of it; the inner part is built of a kind of mouldering gravelly stone or earth, cut out like hewn stone, and appears almost like unburnt brick; and I should have thought that it was a composition, if I had not seen such a sort of stone in this part. In order to strengthen the building there is a tier of marble at every third or fourth layer; what remains of the architecture has in it so much beauty that one may judge it was built when that art flourished, and might be erected to the honour of Alexander by one of the kings of Syria. There are remains of a thick wall, which seem to have joined to the arch, and to have been thrown down; it was probably part of the walls of Nicopolis, which city was doubtless built in memory of Alexander's victory over Darius, and on this account received its name; and probably the road went this way, until they might have occasion to carry it further from the sea. If this wall of Nicopolis extended to the mountains, it might serve as a defence of the pass, which may be the reason why it was demolished.

We went from Scanderoon to Baias on the twenty sixth; having travelled about a mile, we turned the corner of the bay, and went northward in a plain about half a quarter of a mile broad; we soon left the shoar, and went by a gentle ascent up to the top of some low hills covered with wood; we soon after ascended a higher hill through woods, the road being a little to the east of the abovementioned arch; we des-

cended from this hill into the plain, where, I suppose, the famous battle was fought, and went to Baias in the road already described. We took some refreshment in the kane, and set out again for Scanderoon; they told me, that to the east of the arch there was a village among the mountains, called Kaihib, and another south of it, called Oxakey, which was a nest of rogues. At the river Merkes we overtook the aga of the independent bey of Baylane, with about sixty military men; they were going to Arfous, as they said, to take some robbers; but I was afterwards informed, that it was to raise money, or drive away the cattle of those who could not pay what they exacted; they called to me, and desired me to take coffee. The aga had a Venetian slave, who was taken so young that he could not talk Italian; he offered to sell him to me, tho' I apprehended he was not in earnest, and they desired I would not go on before them. I overtook them afterwards, reposing in another place, and they stopped us again, but I sent my man to him to desire him, as it was late, not to detain me; and on a promise not to say any thing that they were coming, they permitted us to go on, and we arrived at Scanderoon. This place is situated on the south side of the bay, and near the south east corner of it: It is a tolerable port, the ships lying not far from the shoar. About half a mile from the town there rises a very plentiful spring of fine water, called Joseph's fountain; it makes a considerable stream, which winding in the plain, passes through the town, and falls into the sea; but the channel of it is so choaked up in the plain, that it has made the country round about it a morass, which is one great reason of the unwholesomeness of the air in summer, at which time the Europeans live most in Baylan, and always sleep there; and if, by any accident, they are obliged to lie here, it is worse than if they had stayed in Scanderoon all the summer. During the time I was here I always slept on board a ship, which they do not judge dangerous. This air causes a sort of lingering disorder, often attended with a jaundice; and if they do not change the air, they commonly die; it also often throws persons, when they first come, into violent and mortal fevers. It is said the place was formerly ruined by the grand signor's constantly landing his army here for the Persian wars; and that before that time the country being drained and well improved, the air was not bad: Tho' it is the port of Aleppo, yet it is now only a miserable poor town, that has rather the appearance of a small village. A factor for each European nation, that trades this way, resides here, and the trade is the only support of the place. About half a mile to

<sup>a</sup> Alexandretta has been generally thought to be Alexandria ad Issum, called in the Jerusalem Itinerary Alexandria Scabiosa; but this place is but eight miles from Baias, which is the old Issus, whereas all the antients agree in placing it sixteen miles to the south of Issus. About three miles to the south of Scanderoon there is a stream which runs from Baylan, and has its name from that place, where there are some very small ruins of brick buildings. It is possible Alexandria might be here; but even this is too near, and I should rather think that it was about the first hills three leagues to the south of Scanderoon; for a little to the south of this height I saw ruins of a tower built of brick,

with mortar laid very thick between, not mentioning that the antients were generally fond of building on high places for strength. And to confirm that the beforementioned distance of this place is no mistake, the Pylæ are spoken of as five parasangs, or eighteen miles and three quarters distant from Issus: These Pylæ seem to be those of Syria, and the distance agrees very well; for it being three miles from the pass to Baylan, and fourteen from that place to Baias, this agrees very well with the distance mentioned. Half a mile from this place we passed a stream called Shengan, which might be conveyed to the old town.

the south of the town there is an octagon castle well built of hewn stone, the walls of it are low, but each side is defended by a tower ; it is called the castle of Scanderbeg or Alexander, and seems to have been built by the Mamalukes, who were the best architects in these parts and probably the design of it was to hinder the landing of the Ottoman forces: To the north of it there is an old square tower, which is now inaccessible, by reason of the morafs.

C H A P. XXI.

Of mount RHOSSUS, and other places between SCANDER-  
ROON and KEPSE, the antient SELEUCIA.

WE set out from Scanderoon to the southwards twenty seventh, passed by Scanderbeg's castle, and went near the sea shoar to the river of Baylan, which is about three miles from Scanderoon: I saw some walls near it, and a ruin of antient brick, in which the mortar was laid very thick ; it had something of the appearance of a bagnio. We went on by the sea shoar, and in about three hours from Scanderoon came to a stream called Shengan, and soon after to some high ground near the sea, and to another stream called Agalicpour. We went over the hills into a plain, and in half an hour came to a rivulet called Farfalic, where the aga was, whom we overtook in our return from Baias to Scanderoon ; and afterwards we met some of his men driving off the people's cattle. One of them asked us to give him some bread, and meeting another company, one of the fellows opened our bags by force, and took out all our provisions ; afterwards we met two more, and one of them taking a fancy to something that I had, asked me to give it him, and, on my refusal, levelled his piece at me ; so I thought it the securest way to give such a trifle, without being obliged to do it by force. In order to avoid meeting any more of them, we went along the sea shoar in a very bad road. Having travelled about an hour we turned to the east, and then crossed a rivulet to the south called Dulgehan, and reposed in a fine lawn, encompassed with plane-trees, and large alders.

Ptolemy makes the latitude of Myriandrus to be twenty minutes south of Alexandria, and I conjecture that this place might have been on the river Dulgehan. Strabo mentions it as one of the places on the bay of Issus ; and Ptolemy puts it ten minutes north of Rhossus, with which this site agrees very well, but it is at most not above twenty miles from Scanderoon. However, supposing Alexandria to have been further south than Scanderoon, we may rather conclude, that Ptolemy might be mistaken in the distance between these two places, than in that between two such remarkable towns as Alexandria and Issus, in which others also agree with him: To the south of this place indeed there are two or three rivulets, on one of which Myriandrus might be situated. The large plain of Arfous

Arfous begins a league further to the south; it is about three miles wide, and ten long, extending to Jebel Totose, the ancient mount Rhoffus, of which Arfous, the name of the plain, may be a corruption. This mountain, as observed before, is known to mariners by the name of Cape Hog, and is the south point or head of the bay of Ifsus, now called the bay of Scanderoon.

Arrian says, that Alexander having passed the straits, that is, the straits of mount Taurus, out of Cappadocia, encamped at the city Myriandrus, by which he seemed to be prepared to encounter Darius, if he should force the gates of Syria, where he had placed a guard; in which case, if he moved northward, he could march up to him, and give him battle in some of these narrow plains to the north; or if Darius came to meet him, he could advance towards him in the narrow valleys between the hills, and not permit him to come so far as the great plain of Rhoffus, or Arfous, in order to draw up his large army to advantage.

North of that plain, and to the west of the supposed Myriandros, there are some low hills, which run north and south, on which Alexander's army might be encamped near Myriandrus; and if Darius had come to meet him, he could have given him battle in the narrow plain between those hills and the mountains; for this is the way Darius would most probably have taken, the road by the sea side being for the most part hilly. How Alexander conducted his affairs on Darius's passing the other straits has been observed, and histories are full of the particulars of that memorable action.

Being come into the plain of Arfous, I observed, that there was a narrow plain to the east between some low hills and the mountains; here it is possible Alexander might have designed to have drawn Darius to an engagement if he had forced the pass of Syria. In three quarters of an hour we crossed a stream, and in half an hour more a second, and about half a league from it came to a village of Turcomen, in the middle of a fine plantation of mulberry and fig trees; the vines being planted so as to twine about the latter. The people led us to their vil-

° South of the plain of Arfous we came to mount Rhoffus, which joins the other mountains to the east and south. Strabo says, the mountains of Pieria join to Amanus and Rhoffus; I should have rather thought Rhoffus a part of the mountain of Pieria, and Coryphæus another part of it, that is the high mountain between it and the city of Seleucia Pieriæ. The exact division of the country, according to the old geography, seems to be confused: Pliny and Mela call it Seleucis Antiochene. The truth is, Seleucis seems to be divided into Pieria, Cassiotis, and Seleucis Proper; in the last Ptolemy places only Gephyra, Gindarus, and Imma, that is the plain to the north of the Orontes, extending from Imma in the Aleppo road to the country near Seleucia Pieriæ on the sea. He mentions the places of Pieria, but they seem only to be such as are inland, probably on the very mountain of Pieria, being Pinara, the gates of Syria, and Pagrai; the first is unknown, and the two others are on the moun-

tains. In the very beginning of his account of Syria, without putting down the particular territory, he mentions Alexandria, Myriandrus, Roffus, the rock of Roffus, Seleucia Pieriæ, and the mouth of the Orontes; these I take to be the maritime towns of Pieria. The maritime places that follow from Pofidium to Balanea inclusive, are mentioned only under the general denomination of Syria, and seem to be the maritime places of Cassiotis, Pofidium being a little to the south of mount Cassius. On mount Rhoffus there was a town of the same name; and I was assured, after I left those parts, that there are great ruins to be seen there; and the rock of Roffus is mentioned in the same degree of latitude: From Pofidium I saw a rock in the sea, at some little distance from the point of the mountain; this is thought to resemble a boar's head, which might give occasion for calling this point of land Ros Canzir [The Boar's head]; and it has the same signification in other languages.

lage,

lage, where they formerly lived in great affluence, until they had of late been much oppressed by their governors. I saw here several broken pillars, especially about the Turkish burial place; as it rained, thundered, and lightened, we lay all night in one of their out houses. On the twenty eighth we went on, passed a rivulet called Boilu, and in an hour came to Alhope, an Arab village; there are many winter torrents about this place, that spread over the plain; in an hour we came to some hills that stretch westwards from the mountains, and arrived at a village on the foot of them, where the people were afraid of us, but sent a man to shew us the way: Having passed these hills we ascended others to some huts that belonged to a village called Eimerakesy; we rested here under the shade of a tree, and the people very civilly brought us bread and milk. Here I hired two men to go with me over mount Rhossus, now called Totosè; the men I had taken with me from Scanderoon returning from this place. We went to a village very pleasantly situated, the hills encompassing a vale below, which forms a sort of amphitheatre, and produces plenty of fruit, as oranges, lemons, peaches, and pomegranates. We had also, from this place, a fine prospect of the sea, of Aias-kala on the point of Mallo, of the bay of Tarsus, and mount Taurus; one of the men of whom I had hired horses being of this village, the people were very civil; I was conducted to a house, and a youth brought me a present of pomegranates; as the weather was bad we stayed here all day; the head of the village came to us, and we had an entertainment of boiled wheat with meat in it, and a dish of the pumpkin kind, dressed after their way. In the evening I moved to a tree, under which we rested all night. On the twenty ninth we ascended an hour thro' woods of pine trees to a spring of water, and afterwards as much further, by a very steep ascent to the highest part of the hill which we were to pass, the mountains being much higher to the west; we saw a deep valley below, and travelling on upon the mountains, we came to a fine green spot, where I saw laurel and yew, the only place in which I had seen the former grow wild; and I had not observed the latter out of England, except in gardens; there were also box trees and horn bean on this mountain in great abundance. We at length descended into another valley to the south, which seemed to divide the mountain; we went in it about two hours, and came to a large rivulet called the Oterjoyè. We went an hour further in this valley, and ascending, in three quarters of an hour we passed by two or three houses, where the people would not receive strangers; so we went an hour further, crossing to the other side of the vale, and came to a few houses, where we lay on the top of one of them; the houses are low, and usually built against the side of a hill, to save the expence of a wall. On the thirtieth I saw to the west ruins of a thick wall, and of some houses. We travelled three hours in a very bad road, and coming to the south side of the mountain, passed by a ruined church called Motias, and soon after saw to the left the first of the three Armenian villages in this country, which is called Alchaphah. We passed by a large ruined convent called Gebur, where there are remains of a lofty church. In another hour we arrived at the second Armenian village called Jônclac; these villages have each of them a church, and are governed by Chris-

ftians, called caias, or deputies, appointed by the Turkish governors; but they are liable notwithstanding to the oppression of the Turkish officers, who are sent among them to collect their rents and taxes, and when they have made fine improvements, they often take them entirely out of their hands.

To the west, among the mountains, there was a small volcano, or eruption of fire, which may still continue. I had an account of it from an English gentleman, who went to see it not many years ago: When he was conducted to it, they were obliged to descend a hill with much difficulty, the surface of which they found very hot, and on the side of it came to the volcanoes, being two small holes, out of which there issued a smoak, and, as they were assured, sometimes a flame; the people of those parts, who conducted them, were of that sect, who are said to be worshippers of the devil, of whom I shall give an account. They obliged them to buy a cock, and carry to the place, and would have them sacrifice it; but they excused themselves, and left the infidels to perform that superstition: They took up their lodgings with them; but one of the gentlemen, who understood Arabic, finding they were to be plundered at least, they departed precipitately, and escaped the danger.

Travelling still on the side of the hills, we went westward, crossing several deep beds of mountain torrents, with steep hills on each side; and ascending a hill a little to the north west, came to the third Armenian village, called Kepsè.

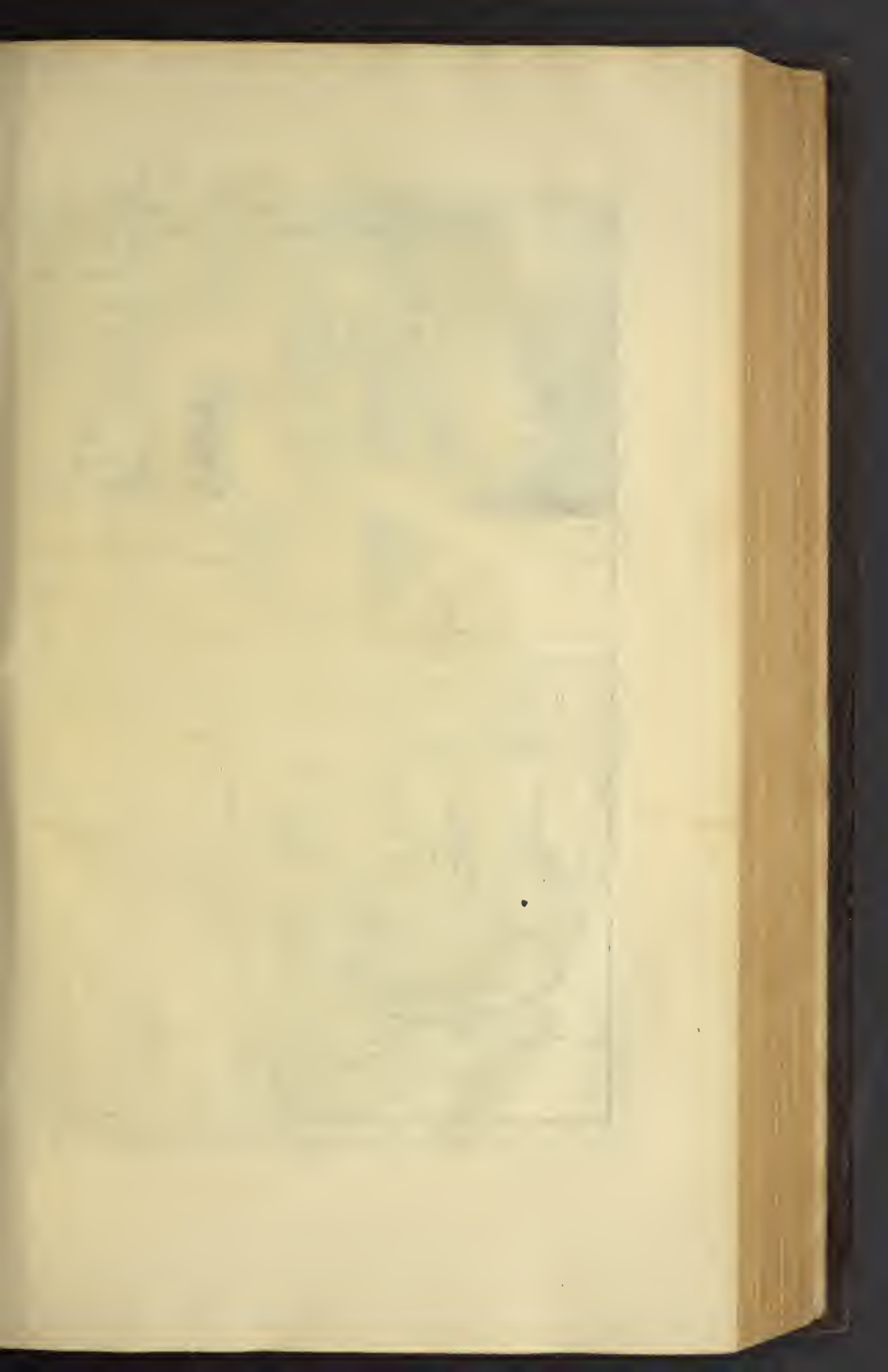
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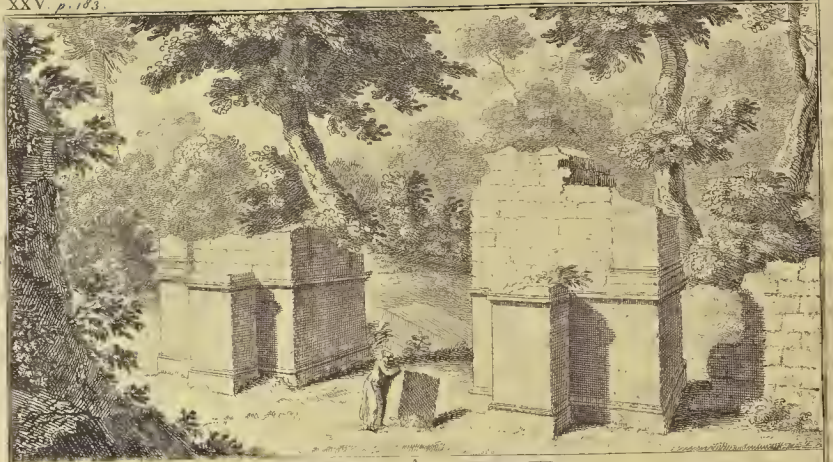
## C H A P. XXII.

### Of KEPSÈ the antient SELEUCIA of PIERIA.

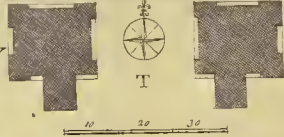
**K**EPSÈ is situated about a mile from the sea, and is remarkable, as it is on the spot where the antient Seleucia Pieriæ stood, a place of a most extraordinary situation, of great natural strength, and well fortified by art. Seleucus the first, king of Syria, built it soon after he had vanquished Antigonus, at a time when he was not settled in his kingdom, and probably fortified this city, with a political view to have it as a place for the last resort in case Antioch should be taken; for there are many considerations that would otherwise have induced him to have built the city on the plain below; and about the port there was actually a well fortified suburb, where, for conveniency, they held their markets. Seleucia was situated on a rocky soil, on the south side of the mountain, very near to the south west corner of it; a plan of the city may be seen in the twenty-fifth plate. The walls on the south side at A were built on high cliffs over the plain; to the west at B on the brow of a steep descent, over the bed of a mountain torrent, that runs southwards into the plain; to the north at C on cliffs over the bed of the same torrent, and towards the north east part these cliffs are very high and perpendicular; there is a descent within the walls from the north east,

north





A PLAN and VIEW



of ALEXANDER'S ARCH.



A PLAN of SELEUCIA.



north west, and east; and a steep descent on the east side without the walls, which cannot be less than fifty or sixty feet deep; at the bottom of it there is a natural fosse; but here the place being weakest, there was a double wall at D; the outer one consisted of very large stones, and was ten feet thick; the inner wall was well built of hewn stone, and defended by square turrets about fifty paces apart. On the east side of the city there is a very narrow bed of a winter torrent, which is a natural fosse from F to V; there being a great descent from the wall down to the rivulet; there is also a gentle descent within to the south east corner, where the rock is low, and consequently the situation weak, the walls are there very strongly built, and defended by a large square tower, and a strong enclosure at H made within them, as a fort of a castle for defence, in case the outer walls should be taken; there is also a castle at G, and another at X. From the north east corner F, is the greatest height of the hill, which may be looked on as the summit of it, continuing the whole length of the double wall; and from the north and east sides there is a descent to all the other parts of the town. In such a situation it must have been difficult to have conveyed off the water; but this they contrived by making drains arched over, which begin at some distance from the walls, and lessening as they approach to them end at the walls like pike holes. These drains are filled with large stones, so that the water had an outlet, without any considerable openings that might weaken the city. In the plain near the south west corner of the city there was a fine basin I, which was walled round; the design of it was to receive the shipping; from it the passage, or channel K leads to the sea. To the north of this channel there is a flat spot of ground, about half a mile square at L, to which there is a gentle ascent, where at the south west point of the hill was a tower M. On this spot also there is another strong tower N, from which a wall was built over the sea cliffs to the north as far as the famous channel O, cut in the rock, which I shall have occasion to mention; this together with the wall, enclosed the port, and joyned it to the suburb below. This tower seems to have been designed as a defence to the port, as well as the tower M. On the south side also of the entrance there was another tower P, built on the rock which beneath was hollowed into a room twenty four feet long, and ten feet wide: Near this there is a pier Q, which runs into the sea, and is eighteen paces wide, and about sixty seven long; it is built of very large stones, some of which are twenty feet long, five deep, and six feet wide; the stones have been joyned together by iron cramps, the marks of which are still to be seen. A little way to the north of this there is such another pier R, fifteen paces wide, and a hundred and twenty long; and the bottom being kept clean and open between these piers, it is probable the shipping lay there in the summer, as in the winter they were doubtless laid up in the basin: The south side of this basin, and the entrance to it were built strong for defence, and a wall was carried from the basin S, about half a furlong to the south, defended by towers, for greater security. From the east end of the basin the wall T was built along near a rivulet, that comes from the east side of the town, and that wall was carried on to the cliff at the south east corner of the city.

On

On the fourth east side of the city there was a strong gate Z, adorned with pilasters, and defended with round towers. This gate is still standing, almost entire, and is called the gate of Antioch.

The stream and mountain torrent, as I observed, ran on the west side of the town towards the south, and consequently must have gone where the basin now is, and, after heavy rains, must have overflowed all those parts, and done much damage; so that, I suppose, in order to carry the stream another way, that extraordinary work was executed, which Polybius takes notice of as the only communication the city had with the sea, which, he says, was cut out of the rock like stairs. It is the passage O, which is from fourteen to eighteen feet wide; the first part from the east, for two hundred and sixty paces in length, and about forty feet in height, is cut under the foot of the mountain; the rest, which is about eight hundred and twenty paces in length, is sunk down from fifteen to about twenty feet in the solid rock, and is open at top; it ends at the sea, and the last part is cut down lower, and great pieces of rock are left across the passage to make the entrance difficult, there being a path left only on one side, which might be closed upon any occasion; they call this in Turkish, Garice [A channel for water]. It is not cut with steps, as Polybius describes it; along the sides of it there are small channels to convey water from the higher parts to the ground, which is to the south of it, and is the south west corner of the hill that is cut off by this channel, and is separated from the hill on which the city stands by the bed of the torrent, which goes to the port. This extraordinary channel ends a little way to the north of the northern pier R. The water formerly run through it, but now it does not go that way, unless after great floods: It is said, that the Arabs coming into these parts, turned the water to the north west, where I saw it run by a sort of a subterraneous passage at T; the stream also in some parts takes its old course, though strong walls were built, which are still standing at W, to turn it another way; but it is to be questioned, if they had not some contrivance to carry part of it to the suburb about the port, and to the basin, when it was necessary, in order to fill it; and part of it now runs into the basin, which is choaked up and become a morass; and the water at present goes in two small streams into the sea, one through the channel of the basin, and the other to the south west of it at Y. The top of the hill, on each side of the artificial passage through the rock is cut into sepulchral grotts, especially on the south side; some of these are very grand, and have courts before them, with several apartments one within another, supported by pillars of the solid rock; some of them which are near the passage have epitaphs cut on them; there are likewise many imperfect inscriptions and several reliefs, which seem rather works of fancy than for any particular design; but the chief burial places were grotts, near the south east corner of the town by the side of the road that leads to Antioch. To the north of the town there are some aqueducts cut through the mountains, by which the water is brought a considerable way, and might be made in order to secure a constant supply; though they have springs on the very height of the town; but without doubt they were not sufficient for so large a city, which was at least four miles in circumference. On the north side, under the walls which

are opposite to this aqueduct, there is an oblong square open place cut in the cliff, about twenty-four feet above the ground; it is eight paces long, and three wide, the ascent to it is by a ladder; there are two niches also cut into the rock, which seem to have been designed for altars; over one of them there is a large cross in relief; they call it the convent of Codryllus, and it is probable that it was the hermitage of some Christian of that name. Above this, near a quarter of a mile to the east of the city walls, there is a sepulchral grotto, over the door of which is a relief cut on the rock, representing a woman sitting in a chair, leaning her head on her right hand, and holding with her left the right arm of the chair, as in a melancholy posture; before her stands a child which is probably designed for her daughter; on one side there is a relief, in which the woman is giving something to her child; this probably was a sepulchre made for a beloved daughter. There is another hermitage which they call saint Drus, and a narrow ascent over it cut out of the rock up the side of a steep cliff, which leads to a spot that they call a castle, and might be designed for a place of retreat. I went along the side of the mountain towards the west, to the north of the stream that runs on the north side of the city, and soon passed by the ruins of a large convent with its church, from which I ascended northwards by a very difficult way to the east end of the summit of the mountain, which is very narrow, and on three sides there is a steep precipice. This summit of the hill, which is exceedingly strong by nature, is worked into a little fortress, and they call it the castle; but it is contrived in such a manner that nothing is seen on the outside; the rock is worked into a fence like a wall, and is supplied in some places with an artificial work; and under it the rock is hollowed into a large cistern. This place, which might be defended by a small number of people, seems to have been designed as a private retreat for a few persons in any danger, where they might secure things of the greatest value. Returning down to the convent, I went to the west till I came to that part of the mountain which is near the sea, and turning northwards walked about four miles in a foot way over the sea, to view some ruins: This road goes all along to mount Rhossus, and so to the plain of Arsous; I was disappointed as to the ruins I went in search of, finding only the remains of a little convent and its church, and a few small chapels about the mountain, which probably belonged to hermitages, and some cisterns built to receive the water from the mountains.

Within the city there are very few ruins to be seen except of the walls: Towards the south part there is a raised ground a, in a regular form, where possibly there might be a temple; on the west side of the road that runs to the south east through the town, are some remains of pillars standing at b; towards the gate of Antioch Z, there is a large square d, which is levelled by cutting away the rock, and it is shaped in some parts like a wall. This might be either the court to some large building, or the site of some publick edifice, or possibly might serve as a reservoir for water. To the north of this road there is a hollow ground like the bed of a torrent, and over it to the east a height, where I concluded from a regular piece of ground that there might be another publick building. This is all that is to be seen of those magnificent temples and buildings

of which Polybius makes mention. The northern part of the town was well watered, but there is no prospect from it: I saw remains of aqueducts on the ground, that were carried from some of the highest springs.

The southern part of the city was very pleasant, commanding from most parts a view of the sea, mount Cassius, the port, the plain to the south, and of the Orontes running through it. The publick buildings seem to have been in the parts already described, and it is probable that they were inhabited by people of distinction; and here the kings of Syria might have their palace. I observed one particularity in the building of the walls of the city, by which I afterwards distinguished the buildings of those ages; they set one tier of stones on the end lengthways, with the broadest side outermost, and the other tier flat with the ends outermost, and so alternately.

I observed a particular fashion among the women of Kepsê; they wear a sort of caps made of silver money, fastened round in rows by holes made in them: Among these there are many ancient medals of the Syrian kings, and of the city itself, which are often found here; so that the head of a lady of Kepsê is often a very valuable piece of antiquity.

From this place I crossed over the plain southwards about four miles to the Orontes. From the mountains the country appears like a plain all the way to Antioch; but about a league to the east from the sea, there are low hills almost as far as that city, which have fruitful valleys between them. We saw on the east a pleasant village on a hill, which seems to have retained its ancient Greek name, being called Lyfias.

Port of Antioch.

I went towards the mouth of the Orontes to see if I could find any remains of the ancient port of Antioch, which I discovered before I arrived at the mouth of that river, at the distance of near two miles from the sea. There is a large basin so filled up, that I could not be certain whether it was of a multangular, or round figure, but I took it to be the latter; it was filled from above by the river, at a place where the river winds, so that the stream flowed directly into a canal that leads to the basin, by which the shipping entered into it. This canal had, without doubt, flood gates to hinder too great a quantity of water from running into it on any rising of the river. I observed from the north east side of the basin two canals, winding round part of it in a circular form, one within the other, having no outlet, which seem to have been designed as places for laying up their vessels. Near a mile to the west of this basin there are ruins of several houses along the river, which do not seem to be of any very great antiquity, but probably were houses of merchants, and warehouses, when Antioch flourished in the middle ages, at which time it was called the port of St. Simon, probably from a monastery which is built on the north side of mount Cassius, and is very difficult of access; it is still seen facing the port, and was probably dedicated to St. Simon, or it might have its name from the convent on the hill called Beneclify, half way to Antioch, of which I shall give an account. To the west of this port there are ruins of a small church, and very near it a ruined enclosure, about eight paces square, the walls of which are twelve feet thick; this seems to have been a kind

of fortrefs, and it might ferve alfo for a kane, and for warchoufes. The prefent port is a little further to the weft, about half a mile from the mouth of the Orontes; the boats come to the banks of the river, and there are only a few huts built as warehoufes for the falt that is brought to this place from Tripoli, and for the rice that is imported from Latichea, and is brought to that city from Damiatra in Ægypt. The Orontes here is deep, though not very wide, and the river as formerly might very well be made navigable to Antioch, which is computed to be about twenty miles from the fea; but, they fay, the bed of the river is choaked near that city. In all this plain they talk Arabic, tho' on the hills on each fide they fpeak Turkish, and the Chriftians, who are not Greeks, talk Armenian.

Mount Caffius is now called Jebel Ocrab [The bald mountain]; it is <sup>Mount Caffius.</sup> about two miles fouth of the river; but a little above the old port the foot of the hills come to the Orontes; it is certainly a very high mountain; but Pliny feems to exceed when he fays it is fo high, that, at the fourth watch, they faw the fun rifing in the eaft, and turning themfelves to the weft, they might fee day and night at the fame time; and he fays moreover that it was four miles in perpendicular height. I know not what mountain Anti-Caffius could be, unlefs it was a fummit of mount Caffius to the fouth, which appears but in very few places, and, I think, I faw it only from one place near Pofidium, all the other hills being very low with regard to mount Caffius.

All this country is much improved with mulberry trees for the filk worms; thefe parts producing great quantity of filk, and not a little tobacco, which is fome of beft in Syria; I went eaftward from this place to Antioch. About half way there is a long high hill to the north of the river, which is called Benecefey [The thoufand churches] probably from a great number of churches formerly on it: At the top of it are the remains of a very noble convent, called faint Simon Stylites; the whole was encompassed with a wall built of large hewn ftone, about ninety paces in front, and two hundred and thirty in length. The church feems within to have been a Greek crofs, though the building without is fquare, and there were probably two chapels, a facrifty, and chapter-houfe, to make it a fquare; the middle part was an octagon, four fides of it being open to the church; and, as well as I could judge, there were four altars in the other four fides; in the middle of the octagon is the lower part of faint Simon's pillar, cut out of the rock, with two fteps to the pedeftal; it is exactly on the model, and of the fame dimenfions, as that near Aleppo. This hill is a rich fpot of ground, and a fine fituation, commanding a view of the fea, of the plain, of the river winding between the hills of Antioch, and of the lake beyond it, not to mention the pleafant country which was the fpot of the antient Daphne. This may be the hill Trapezon, fo called in Greek from its refemblance to a table; for Strabo, immediately after it, mentions Seleucia and Rhoffus. The Greek patriarch, about thirty years ago, endeavoured to get this beautiful place into his hands, and was well guarded with firmans from Conftantinople; but the mob rofe at Antioch, and the people there, and of the country round about, came in great numbers, and deftroyed not only the new building, but alfo what remained of the old. As I went down  
the

the hill I saw some few ruins, probably of hermitages and churches, and came a second time to Antioch.

## CHAP. XXIII.

### OF ANTIOCH.

Antigonia.

**A**Ntigonus, who succeeded Alexander in the government of Syria, built a city near the place where Antioch now stands, and called it Antigonia. Enquiring for ruins of an old city near Antioch, I was informed there were some signs of an old town, about a league and a half to the east of Antioch; and when I came to Antioch from the east, as mentioned before, I observed at a place where a point of the hills makes out nearest to the river, the foundations of very thick walls, and further west some others, which I concluded to be the walls of Antigonia, and may be the foundations of the two gateways; it is probable the walls were built to the river, and the low hills over it fortified. Seleucus vanquishing Antigonus, did not think this situation strong enough for the capital of his kingdom, so destroying the town, he built, with the materials of it, the city which he called Antiochia, after the name of his father.

Antioch.

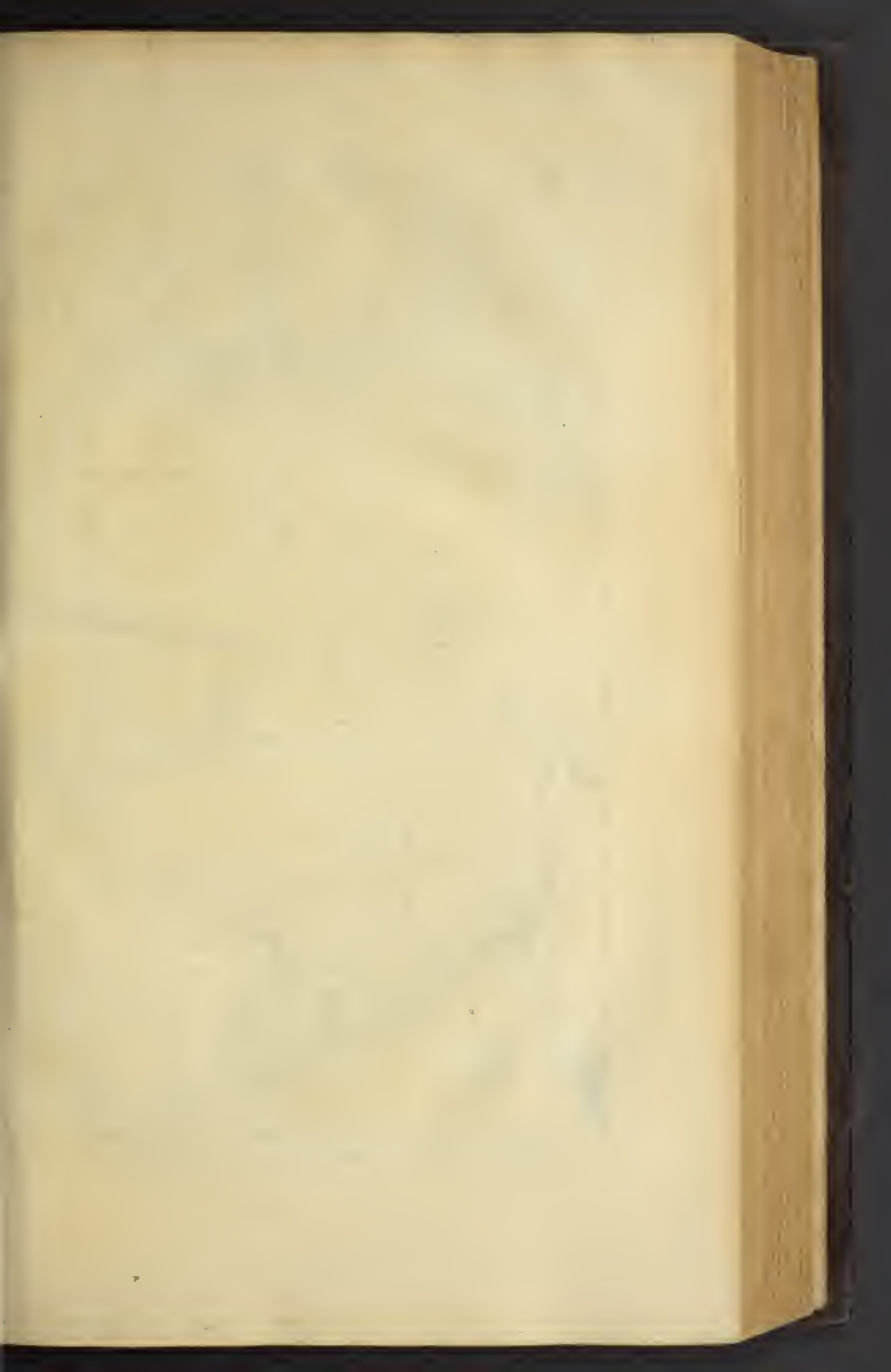
Antioch is remarkable for its extraordinary situation, as well as for having been one of the most considerable cities of the east. It was the residence of the Macedonian kings of Syria for several hundred years, and afterwards of the Roman governors of that province, so that it was called the queen of the east. It is also remarkable in ecclesiastical history for being the see of the great patriarchate of the east, in which St. Peter first sat; it was here that Barnabas and Paul separated for the work of the gospel<sup>p</sup>, the latter embarking for Cyprus. This city is often mentioned in the Acts of the Apostles, and particularly that the disciples of Christ were here first named Christians<sup>q</sup>; so that it was called the eye of the eastern church. It was at this place the great unfortunate Germanicus sunk under the jealousy of Tiberius, who made use of Piso to poison him. Many emperors when they came into the east, passed a considerable time in this city, and Lucius Verus, in particular, spent four summers at Daphne near this place, passing his winters in Antioch, and at Laodicea.

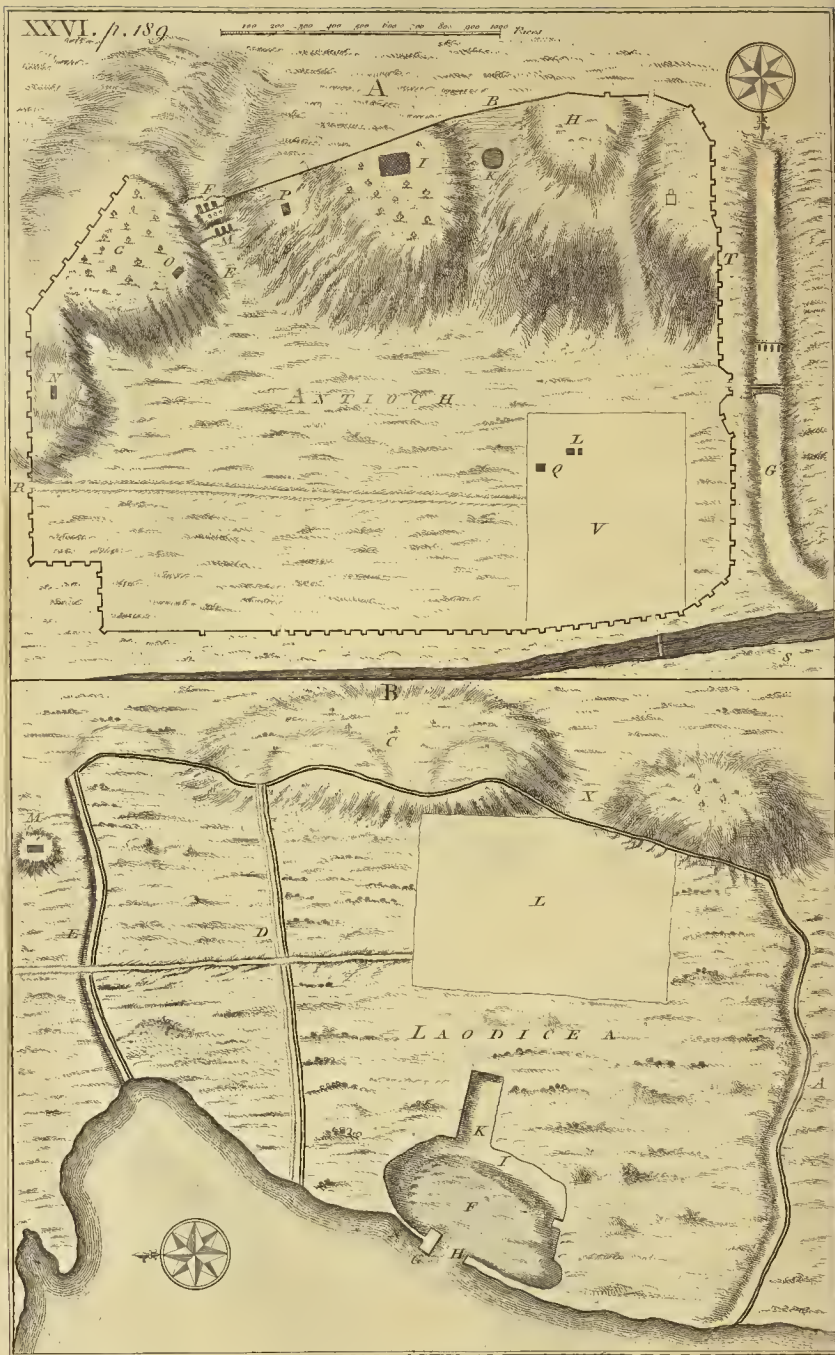
Situation.

The exact situation of the city is still to be seen, because the old walls are standing, and some of them, which are built with the greatest strength, are perfectly entire, though a great part of them has been very much shattered by earthquakes, which have been very terrible and frequent at this place; a plan of the city may be seen in the twenty sixth plate at A. Antioch was situated on the summit, and the north side of the two hills B and C, and on the plain which is to the north of them, which is between the hills and the river S, and was about four miles in circum-

<sup>p</sup> Acts xv. 22, 39.

<sup>q</sup> Acts xi. 26.





PLANS of ANTIOCH and LAODICEA.



ference. Pliny \* says, that it was divided by the river Orontes, from which one would conclude that there was a suburb to the north of the river, of which there are now no signs. The hill to the south west B, is high and very steep; that to the east C is lower, and there is a small plain on the top of it.

The walls are built along the height of the hills, and to the south <sup>Walls.</sup> where there is no descent, the approach is rendered difficult by a deep fossée: These hills are divided at E, by a very deep narrow bed of a mountain torrent, across which a wall F, is built, at least sixty feet high; there are two views of it in the twenty-seventh plate; C is that to the west, and D is the view to the east; it had an arch below to let the water pass, which is in part built up; so that a great body of water often lies against the wall; it is called the iron gate, which name it might have from some grates or fences of iron to the arch, by which the waters passed under it. About half way up on each side of the wall there is a walk at E, from the road on the hills; the eastern passage seems to have served for an aqueduct; for on the other side I saw signs of a stone channel from it; and here the water of the lower aqueduct, which I shall mention, seems to have passed. This wall is a most extraordinary building, by which the two hills are joined for sixty feet at least above the bed of the torrent that divides them; and the city walls are carried from it, up the steep hills, in a most surprizing manner; but, tho' they are built on a rock, and with the utmost art, yet they could not withstand the shocks of so many great earthquakes that have happened: However on the west side of the western hill the wall T is built up the steep ascent, in such a manner that it has resisted both time and earthquakes; it is exceedingly strong, and well built of stone, with beautiful square towers at equal distances, which consist of several stories: I am persuaded that this is the very wall built by Selcucus, and yet there is not the least breach in it, nor a sign of any; and from this one may judge how beautiful all the walls must have been. There were no battlements to the wall, but there was a walk on the top of it; and where there was any ascent, the top of the wall was made in steps, so that they could go all round the city on the walls with greatest ease; and it is probable there were such steps also on the walls which were built up the very steep precipices from the iron gate, where all is now in ruins, and by this wall of communication they, without doubt, went from one hill to the other. The steps on the walls were very convenient, for that hill is so steep that I rode four miles round to the south east, in order to ascend the hill without difficulty. The south side of the western hill might be assaulted with the greatest ease, tho' defended by fossées, and I found that the walls there had been much repaired; those on the plain to the west are defended by a deep bed of a winter torrent G. These walls must have been destroyed, and entirely rebuilt; for they are of stone and brick, and probably were a Roman work: The towers are very high, but the greatest part of the walls are fallen down, and lie in large pieces on the ground, which demonstrate, that the shock must have been great that overturned them. The wall to the north is at some little distance from the river: The towers are about seventy paces apart, and being near the river, and consequently not on so good a

\* Antiochia libera, Epidaphnes cognominata, Oronte anne dividitur. Plin. Nat. Hist. v. 18.

foundation as the others, one may see they have often been repaired; a part of them and some houses fell by an earthquake that happened whilst I was at Aleppo, which an English gentleman who had resided there fifty years, affirmed to be the greatest he had ever felt.

Antient  
cities.

It is said that this city, which was about four miles in circumference, was built at four times, and consisted in a manner of four cities, divided from one another by walls: The first was built by Seleucus Nicator, and inhabited by the people brought from Antigonias; this probably was built on the high western hill B, taking in the foot of it, so as that the wall might be so far above the plain as to receive some strength from that situation; and there are remains of the foundations of very thick walls by the road, which goes near the bottom of the hill. The second was built by those who came to dwell in this city after the building of the first, for the people must necessarily have flocked to this place when it became the residence of the kings of Syria; this probably was built between the hill and the river, being in all likelihood inhabited by merchants and tradesmen, to whom the neighbourhood of the river must be very convenient. The third city was built by king Seleucus Callinicus, possibly on the other hill. The fourth was the work of Antiochus Epiphanes, king of Syria, which might be in the plain between that hill and the river. The present town V, which is about a mile in circumference, stands on the plain at the north west part of the old city, all the other parts of the plain within the walls being converted into gardens; so that I could see nothing of the walls that divided the cities on the plain. The old city being composed in a manner of four cities had the name of Tetrapolis.

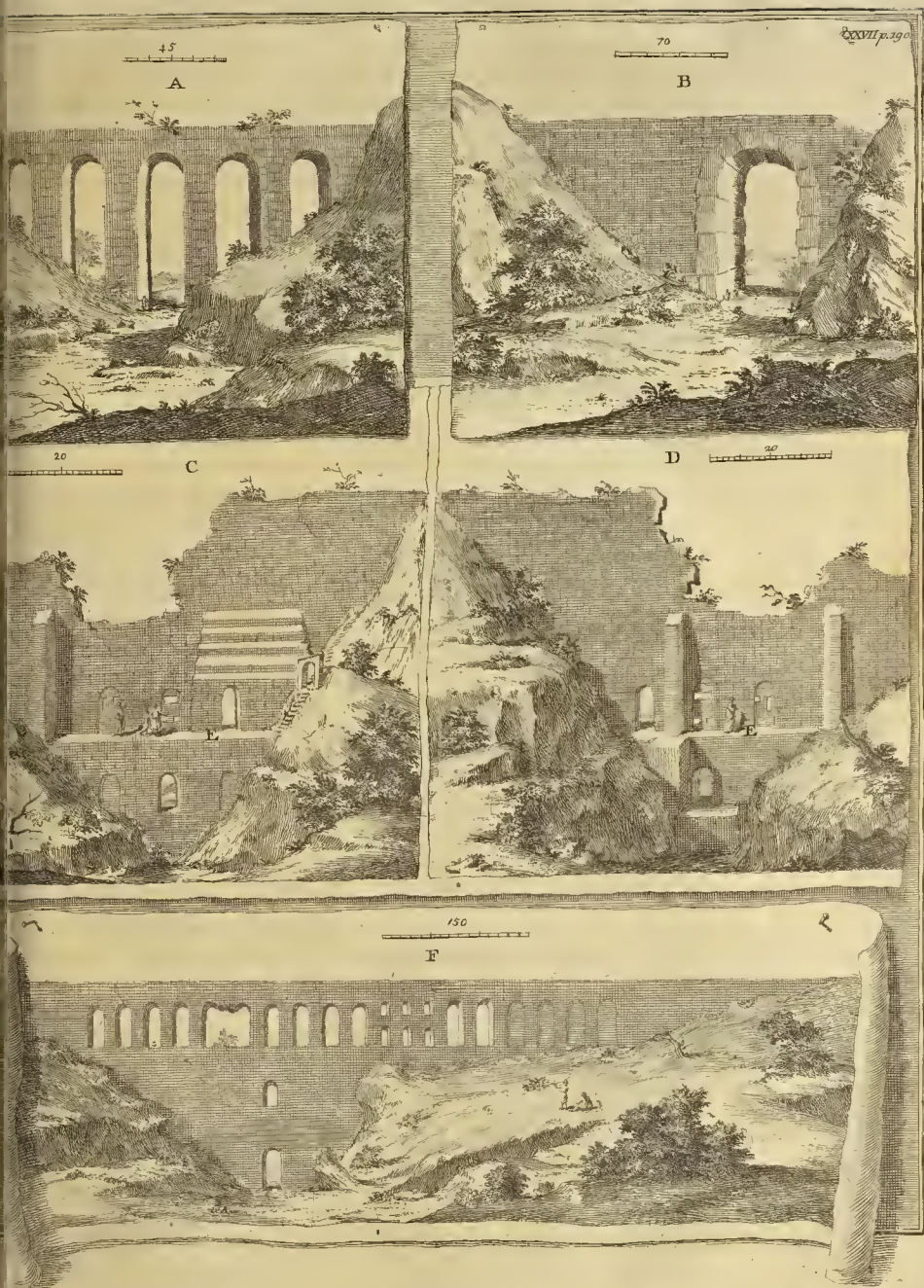
Antiquities.

There are very little remains within the city of any antient buildings. The high hill B has three summits, and is divided into three parts by shallow beds of winter torrents; the middle summit H, is the highest; to the east of that there is another summit I, on which there are great remains of a castle; there are semicircular turrets in the front of it, which is to the west. At the north east corner there are remains of a bagnio, and the castle is built with vaults under it, which might serve as cisterns for the rain water: They had also another provision for water, which is a round basin K, between the castle and the middle summit; it is fifty three paces in diameter, and is now eight feet deep, though doubtless the ground has risen; it is built of stone and brick, like the walls: There is an entrance to it to the south west, with a round tower on each side of it, from which entrance there must have been a descent with steps: They have a tradition, that the Roman emperors used to divert themselves here in boats. Near the foot of this hill in the present town, are remains of the front of a large building of brick L, which they call, Prince, and say it was the palace of the emperors; and they have a tradition, that a chain went to it from the the castle to give immediate notice of any thing that might happen; the architecture of it seems to be of the fourth or fifth century.

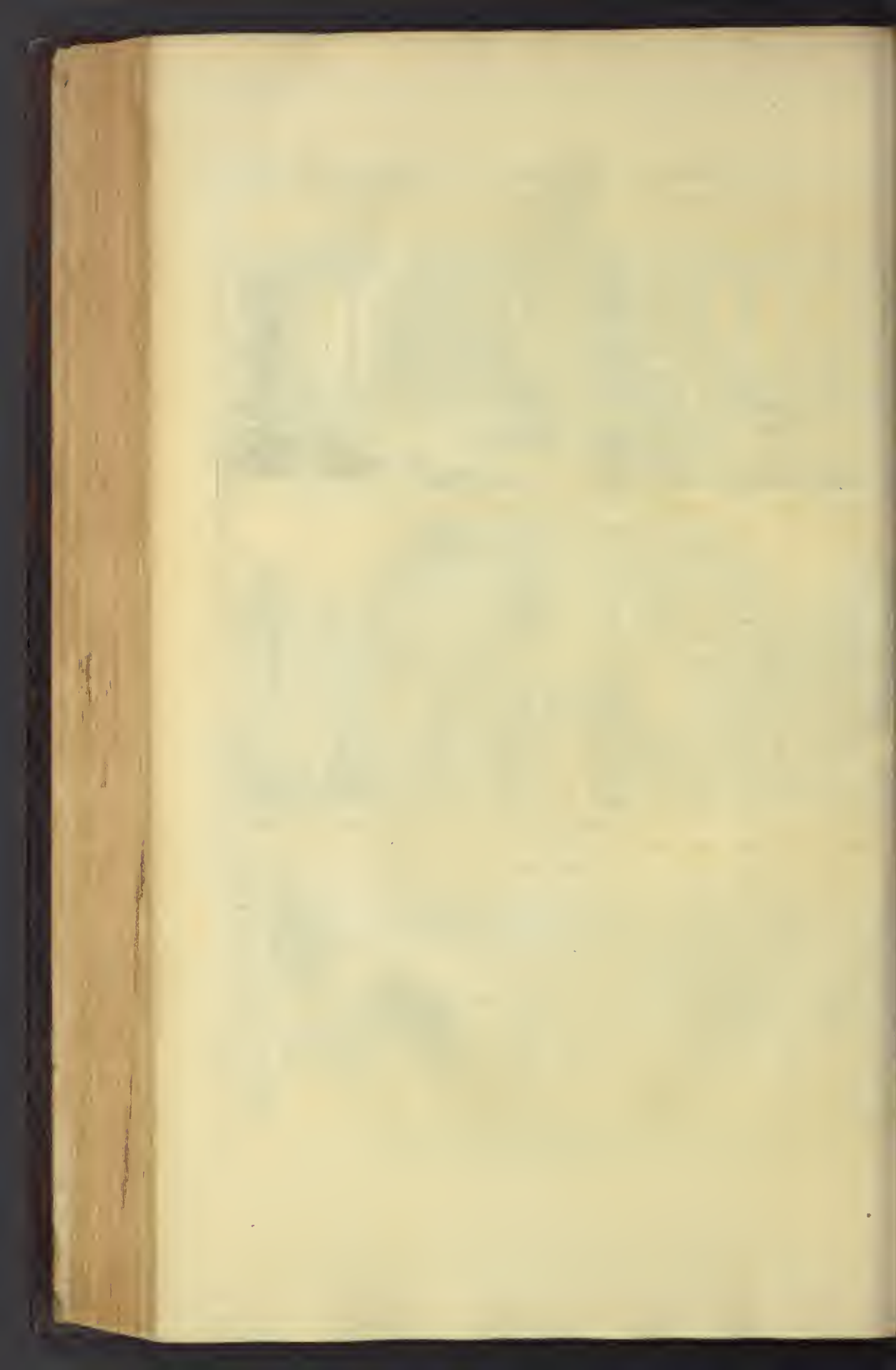
Aqueducts.

The aqueducts are the principal works of antiquity here: Near the eastern part of the town there are indeed several springs, and particularly some within the east gate R, called Bablous, which may be a corruption from Babylon, this being the gate that leads that way: But the higher parts of the town were to be supplied with water, and the whole plain also

below



A VIEW of the IRON GATE and of some AQUEDUCTS about ANTIOCH.



below, concerning which the antients were very provident, and spared no expence: The water of the aqueduct was derived from a place called Battelma, about four or five miles distant in the way to Latichea, which I take to be the very spot where Daphne stood: Here the water flows out of the hill in great abundance, and turns several mills. I could see that art had been used to bring other springs to it, for I saw at that place channels of hewn stone, which, I suppose, served for that purpose; it was then carried towards Antioch in the same manner; I have reason to think that all the springs are at some little distance, and conveyed to that place in channels, for it falls down like a cascade from its own bed into a little narrow vale or bed that goes towards the Orontes; and from this place a sufficient quantity of it was carried by channels of hewn stone under ground along the side of the hill; it runs in this manner about a mile, and then going to a little valley, in which there is a small rivulet that comes from the mountains, the water was there conveyed on arches, which still remain; a view of them may be seen in the twenty-seventh plate at F; it is in the manner of the antient aqueduct called Pont du Garde near Nismes in France, but much inferior to it, for there is but one arch in each of the two lower stories; the uppermost arches of it are built of brick; the channel afterwards is carried along the side of the hill, and where any waters run, or there is any bed of a torrent, a single high arch is built over the narrow vale. I saw one between this, and the stream called Zoiba, where there is a very lofty arch represented at B, in the same plate; I saw also two more aqueducts between that and the town, each consisting of a small arch; and at the bed of the torrent, under the western walls, there is one of five arches, represented at A in the same plate: The water then runs on the side of the hill under ground, and where there is an easy ascent at the foot of the fourth west hill, there are several arches turned, which appear like small arched chapels, where there were conduits, from which they drew water for the convenience of several parts of the town. Further to the east where the hill is steep, a channel is cut along through the rock about two feet wide, and four or five high, worked archwise at top; and one may walk in it as in those at Fege near Damascus; it continues along in this manner towards the iron gate, and having passed on some arches, which I shall mention, the channel is cut in the same manner on the side of the other hill. It is to be observed, that there was a lower aqueduct, probably built by the kings of Syria before the higher aqueduct was begun, and it is possible that the latter might be built by the Romans. I saw remains of the lower aqueduct near the fountain of Zoiba about two lower miles south west of Antioch; the arches are low and ruinous; part of the lower aqueduct is seen over a hollow ground along the side of the hill, and at that valley where the aqueduct F is built, represented in the plan. In all these places this lower aqueduct consists of one arch, and it probably went to the iron gate, which served as a conveyance for the water to the other hill; for below the iron gate to the north west there are ruins of three arches M, across the valley, which seem to have had other arches built on them, and it is probable there were three stories of arches, the uppermost joyning the channels, which are on the opposite sides of the hills.

As to sepulchral grotts, I cannot say that I observed any to the east of town, I saw indeed some grottos cut into the mountain, which might be for another use; and possibly it was the custom here to burn their dead after the Greek manner. It is probable, that in the antient city they had great works under ground to carry off the waters that came from the mountain after rain; and they might also have cisterns under their houses to preserve the water after the eastern manner; for now after rains, the water runs in the streets of the city like mountain torrents.

*Present city.* The present city of Antioch is ill built, the houses low, with only one story above ground; the roofs are almost flat, made of light rafters laid from one wall to another, and covered with thin tiles, which seem to be contrivances to make their houses above as light as possible, that as they are on a bad foundation they may not sink by the weight above; or if they chance to be thrown down by earthquakes, that the people in them may not be crushed by the weight of the roof. The governor here has the title of waiwode, and is under the pasha of Aleppo, but is appointed from Constantinople.

*Churches.* There are remains of only three or four churches in Antioch; that of saint Peter and Paul is about a quarter of the way up the eastern hill at N, but there are very little remains of it. I saw there some pieces of marble of a Mosaic pavement; it is probable that this was the patriarchal church, and they might be determined to build it in so inconvenient a place, from a tradition that saint Peter or saint Paul either lived or preached the gospel there. It is very probable that the patriarchal palace was on the top of this hill, which is a fine level spot, and the whole hill might belong to the church; for on the side of it, towards the iron gate, is the church of saint John O, which is hewn out of the rock, being a sort of grotto open to the west; there is no altar in it; but the Greeks, who have service there every Sunday and holiday, bring an altar to the church, and near it they bury their dead. About half way up the fourth west hill, and almost opposite to the aqueduct that is below the iron gate is the church of saint George, P; the ascent is very difficult; the Greeks say this church belongs to them, but they permit the Armenians to make use of it; there are about three hundred of the former, and fifty of the latter communion in Antioch. Until within fifty or sixty years past there had been no Christians here since the city was destroyed in one thousand two hundred sixty nine by Bibars, sultan of Ægypt, who demolished their churches, which, it is said, were the finest in the world; and he likewise put most of the inhabitants to death; for at that time they were mostly Christians, insomuch that in the time of Justinian it was called Theopolis. This city was under the Christians concerned in the holy war from one thousand ninety seven to the time that it was destroyed; when Aleppo began to flourish, and to be the great mart for eastern goods, as Antioch had been before. Another piece of antiquity, is what they call the house of saint John Chrysoptom, and of his father and mother; I take this to have been a chapel; it is about twenty feet square, as I conjectured; for there is no entering it, by reason that a Mahometan family, with their women, live in it; it is built of brick, much in the same style as the palace called Prince. They have a tradition, that this great man  
being

being chose patriarch of Constantinople, the people of Antioch would not consent he should accept of it, until the emperor made it his particular request to them.

The hills of Antioch are part of them of a crumbling stone, like verd antique, and if I had seen many pieces of that marble about the city, I should have concluded that there were quarries of it in this place.

## C H A P. XXIV.

## Of DAPHNE, HERACLEA, and POSIDIUM.

**A**BOUT half a mile to the south west of Antioch, there is a road to the south up the mountains, which leads to the fountain of Zoiba, and to other fountains above it, near which there are remains of the two aqueducts; these places are commonly thought by Europeans to be Daphne; and it is possible the grove of Daphne might extend so far to the east, as it was ten miles in circuit. One of these waters might be the Castalian fountain, mentioned by Ammianus Marcellinus, which was stopped up by Adrian, and opened again by the emperor Julian. Seleucus, king of Syria, planted the grove of Daphne, and it was finely laid out in walks of cypress trees: It is said that the nymph Daphne was here turned into the laurus or bay; of these trees there are none on this spot, or any where near Antioch, but they are in great abundance at some little distance: It is possible the zeal of the primitive Christians might destroy these trees about Antioch, for which the people had in this place a sort of a religious veneration. It is said that in the middle of this wood there was a temple to Daphne, Apollo, and Diana, that the whole was an asylum, and that they thought the waters came from the Castalian fountains in Greece, and uttered oracles. The place called Battelma, about five miles south of Antioch, must have been Daphne, about which there are several fountains; the palace of Daphne is placed in the Jerusalem Itinerary five miles from Antioch, in the way to Latichea; it is said Gallus built a church there, probably of the materials of the temple of Apollo, and there are remains of a church with several Christian Greek inscriptions cut on the walls: In this church probably the bones of Babylas, bishop of Antioch, were placed, as well as several other martyrs. This must have been the very south part of the grove, for from this place southward there are mountains; so that probably the temple was not in the middle or center of the wood, but about the middle of the south side: To the north of the waters I thought I discovered some foundations of large buildings, where possibly the structures of the pagan superstition might have been; the ground here is much higher than near the river, and from this place there is a fine plain in a semicircular figure, towards the Orontes, which ends all round in a hanging ground, except on the part of the mountain; and this, I suppose, was the spot where the grove of Daphne stood, which commands a fine view of all the country

round, and is in every respect a most delightful situation. It was probably bounded to the east by that current which runs under the first part of the aqueduct; but the people building country houses on the hills nearer Antioch, about the fountain of Zoiba, that part might also be called Daphne; and so Daphne might be reckoned as a suburb of Antioch: This being the place of resort for pleasure from that great city, it became the scene of all manner of debaucheries, and was looked on as a place of great licentiousness. I set out from Antioch for Latichea with the caravan on the seventh of October; we ascended to the south west, and after having gone about a mile, we turned to the west, and crossed over the rivulet called Zoiba, which comes from a mountain of that name; a little further I saw some foundations, that seemed to be the remains of an ancient gateway, which might lead to the suburbs of the old city: We then travelled to the south west, and came to Battelma already mentioned, where there are ruins of a very thick wall at the entrance in between the mountains, which might be built to defend the pass. I was informed that there was another road to Latichea directly from Kepsè, which goes over the eastern side of mount Cassius, and to the west of a village called Ordou, and soon after comes into this road.

Having travelled about four hours we came to a village called Sheik Cuie; it is inhabited by Turcomen, and may be Hysdata of the Jerusalem Itinerary; here we lay in a passage to a mosque. On the eighth we crossed the hills for about three hours, and came to a valley; in an hour more we came to a rivulet, about which there are a great number of plane trees, and this might be Mansio Platanus in the same Itinerary. We went about an hour along the valley, and ascending the hills, we came in about an hour more to a large village of Greeks called Ordou, which may be the ancient Bachaias. We ascended to the top of the hills, which stretch from the south east corner of mount Cassius, and had a view of the sea. I observed a high hill, which seemed to join mount Cassius on the south, and as I could see no other mountain so high in the neighbourhood of Cassius, I conjectured that this might be Anti-Cassius. Descending the hills for about an hour, we stopped in a field, in which there was a spring towards the foot of the hill, where we overtook an oda-bashee, and four or five janizaries returning from the war to Grand Cairo. We lay in the open air, and set forwards on the ninth, descending into the valley, to the west of which the ancient city Possidium was situated. This valley is about a mile wide, and six miles long. We often passed over a rivulet that runs along the valley, and saw in one place some ruins of a bridge; we went over the hills into the plain of Latichea, and arrived at that city.

Heraclea.

I set out on the eleventh to the northward in search of two ancient towns, Heraclea and Possidium; we went near the sea to the west of the road to Antioch, and in about two hours and a half came to Bourgel-Cofib [The castle of the reeds] near it are the remains of a small well built church. Heraclea was probably to the west of this, four miles to the north of Laodicea, and seems to have been situated on a small flat point, that makes out into the sea; to the north of which I found some remains of piers built into the sea, and foundations of walls of large hewn stone, and there are some signs of a strong building at the



the end of a pier, which might be a tower to defend the port, and has given to this place the name of Meinta-Bourge, which they told me signified The bay of the tower: On the point itself I saw several graves cut into the rock, some stone coffins, and several pieces of marble pillars. In an hour and a half we came to a village called Shamach, in which there are many Christians, and in an hour more to Shameleh; we crossed the hills in about three hours, and came to a village called Ros Canfir [Cape hog] from a head of land near it. We descended a very steep hill into Ouad Candele [The vale of the lamp], in which there is a river called Nar-Gebere [The great river]. We went near the sea, and crossing the river, came into that part of the vale, which we passed through in the road from Antioch. We went almost to the north end of the vale, turned to the west, and in an hour and a half came to a village where there are remains of a church, very indifferently built, and did not seem to be antient; here we reposed a while, and went about three hours further to the sea. Passing by a Turcoman village, we came to a place where there was a warehouse for salt, which is brought from Larnica, to be sold to the neighbouring villages, and here we lay all night. We set out on the twelfth to find out the situation of Possidium. There is a small bay here, and on the south side of it are remains of the antient city, now called Boffeda, which was upon an advanced ground on a small cape to the south of the bay. The town appears to have been of an oblong square figure, and might be about half a mile in circumference. There are some signs of a fosse, and of walls round the town about the north east corner; on the sea side there are small remains of a round tower, and other ruins near it, particularly of two or three houses of hewn stone, in one of which I saw a cross cut on the walls; I observed also some stone coffins hewn out of the rock. We ascended the high hills over this place, on which there is a small square tower called Elcanamy; descending near a little hill I saw a very small church on it, with some buildings adjoining, as if it had been an hermitage. We returned to Ros Canfir by the same way, where there are only two Mahometan families, the rest being of the sect called Nocires, of whom I shall speak in another place. On the thirteenth we went on to the supposed site of the antient Heraclea, and from that place to a village of Nocires called Timpfacum, and returned to Latichea.

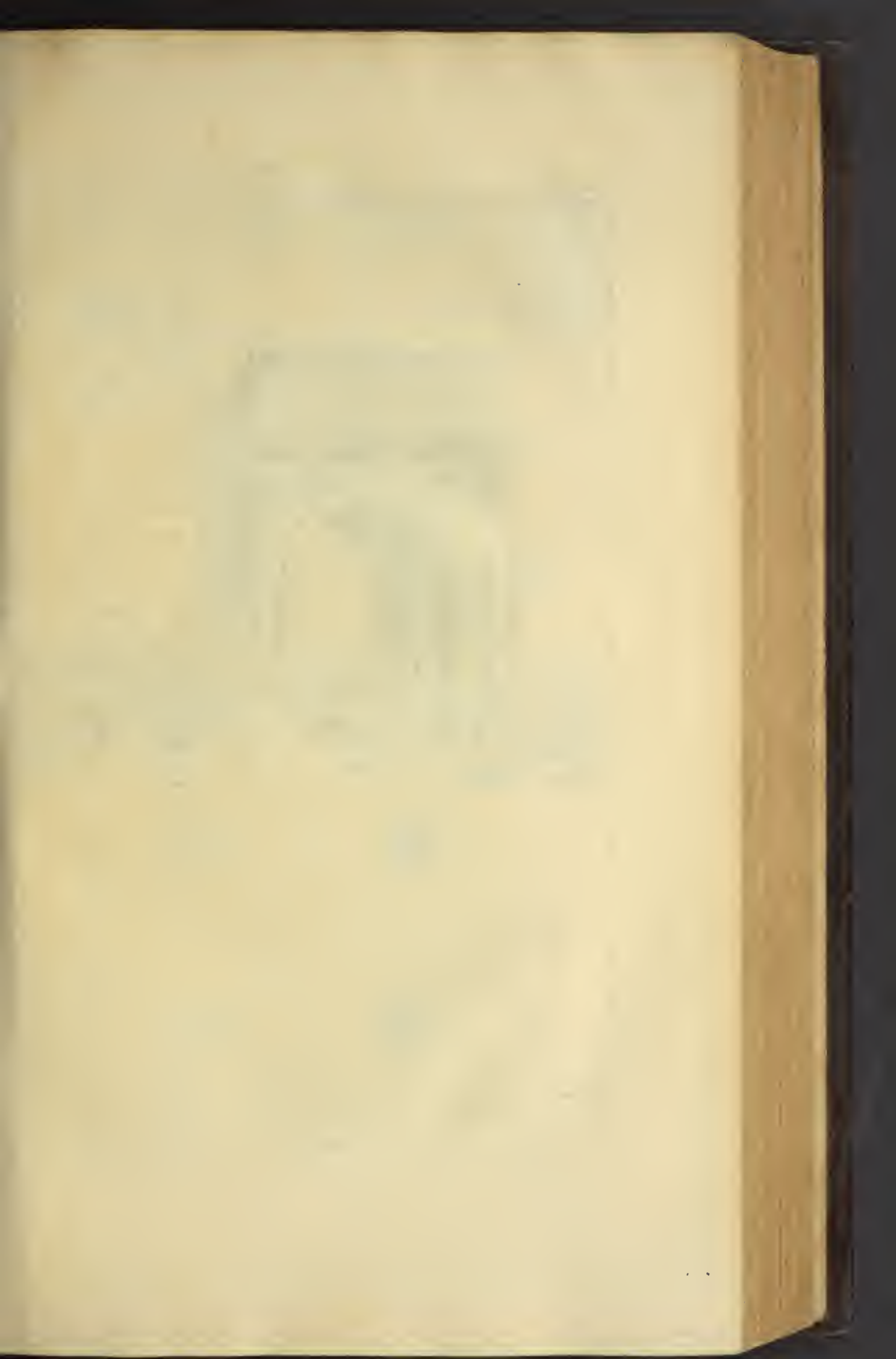
\* From this place I found Latichea lay south west and by south; mount Cassius east north east; Kepse, or Seleucia, north east; cape Hog north east and by north, and the point that makes the great bay of Scanderoon directly north.

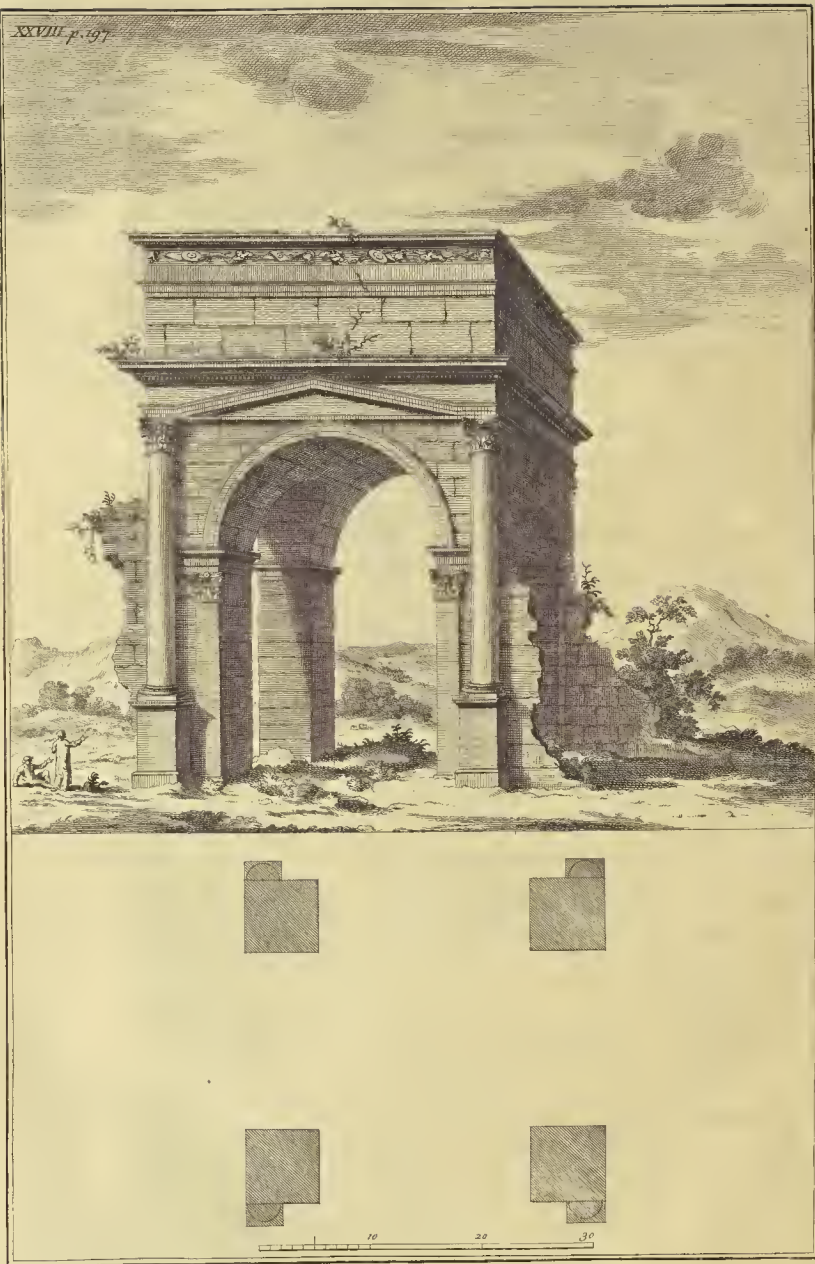
## C H A P. XXV.

Of LATICHEA the old LAODICEA, and of JEBILEE the  
antient GABALA.

**L**AODICEA, now called Latichea, was built by Seleucus the first, king of Syria, who was founder also of Antioch, Seleucia, and Apamea: He called this place after the name of Laodice his mother; it is finely situated on the sea, and the plain in which it stands is remarkably fruitful, as it was antiently. This country was famous for wine, with which it supplied the people of Alexandria in Ægypt; the hills to the east having been well cultivated with vineyards<sup>†</sup>. There is a race of sheep in this country with four horns, two of them turning upwards, and two downwards. A plan of Laodicea may be seen at B, in the twenty sixth plate. To the south of the present town there are some low hills A, on the top of which, without doubt, the city walls were built; for, by the pieces of marble and brick, which are all over the fields and gardens as far as those hills, it may be concluded, that the principal part of the city was there, as well as from its being near the port. On the east side of the old town towards the south east corner, there is an opening X, to a hill C, which extends for a mile to the north; there was, without doubt, a castle on this hill; D are the north walls of the town; E are the supposed walls of the northern suburb; for the sepulchral grotts cut in the cliffs, and one large one especially, which is now a church between this and the walls at D, are a proof that this part was not in the city, in which it was not customary to bury; and this being the weakest part of the town, the suburb as well as city was doubtless defended by a wall, built over a hanging ground, which may be partly natural, and partly artificial. F is the port; there are still some remains of its building, though the port itself is so filled up that the ships hardly float in it. On the north side of the entrance there is a castle G, on an island, to which there is a bridge N of eighteen arches from the north west point. To the south of the entrance is the pier H, and on the south side are remains of the wall that encompassed the port, the top of which, if I mistake not, is on a level with the ground without; there are broad stones laid sloping from the walls towards the port; two rows of which I saw; they seem to be the pavement of the quay, where the water is now very shallow, though doubtless the ships formerly came up to that place. To the east of the port there is a small strand I, and east of that a low ground K, which seems as if it had been sunk for an oblong square basin, there being high ground round it; in this basin it is probable the ships were laid up; it is said there are antient arches remaining at this time in some of their warehouses, supposed to belong to the buildings of the old port, where the ships now lie very much exposed and straightened for room, and when there is a high wind they often fall foul of each other; there is no quay, but a strand

<sup>†</sup> Strabo xvi. pag. 751.





A TRIUMPHAL ARCH at LAODICEA .

round the port, and men carry the goods through the water to the boats, by which they are conveyed to the ships.

The present town L is at the east part of the old town, and the port is to the west; they are a considerable distance asunder, the nearest part of the town being near half a mile from the harbour. The chief remains of antiquity here are part of two sides of a portico of the Corinthian order, which probably was built round a temple, the entablature is very fine. Towards the south east corner of the town there is a remarkable triumphal arch, which is almost entire; a view and plan of it may be seen in the twenty eighth plate, which shews the west and north sides of it, to which the other two sides correspond; it is built with four entrances, like the Forum Jani in Rome: The pediment of the entablature is very extraordinary, and has not a good effect; over this there is a sort of Attic story, the frieze of which is enriched with military ornaments. It is conjectured that this arch was built in honour of Lucius Verus, or Septimius Severus. In the way from it towards the port, there are several grey granite pillars standing in the gardens, which seem to have been in two rows leading from the arch to the port, and probably they are the remains of a portico on each side of a grand street, that might lead from the arch to the harbour.

To the east of the town there is a well of good water, from which the city is supplied by an aqueduct very slightly built. The present town is about a mile and a half in circumference; there are many gardens within the walls; this place was very inconsiderable until within these fifty years past, when the tobacco trade to Damiata was established here, which brought also an import of rice and coffee; they have likewise a considerable export of cotton, and some raw silk. On this increase of trade the town was enlarged, and several good houses were built of the hewn stone, which they are continually digging out of the ruins; for the ground of the city is risen very much, having been often destroyed by earthquakes, which of late years have been greater here than at Antioch. It is but very lately that an English consul has been established here; this port being formerly dependent on Aleppo.

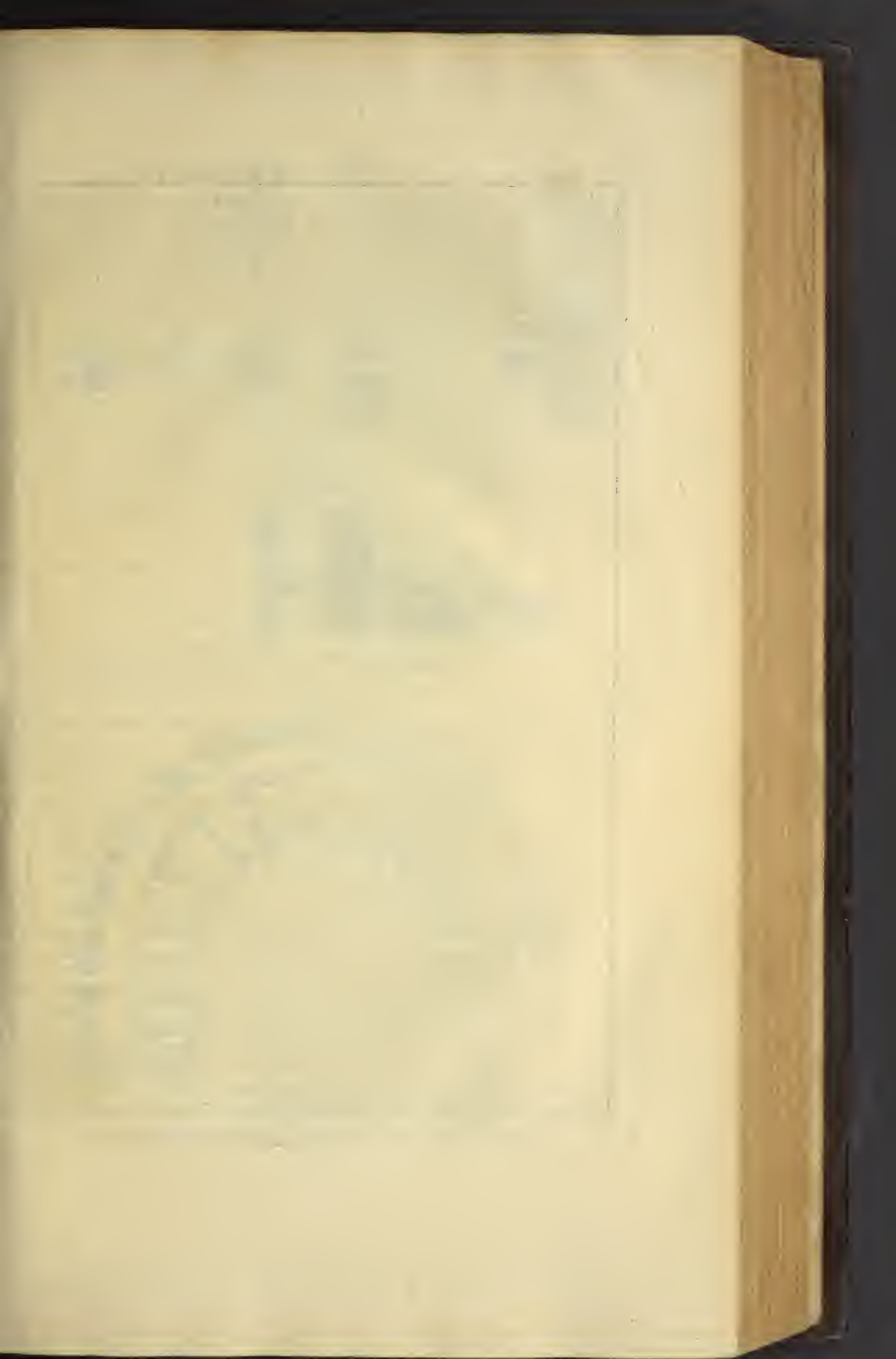
There is a monastery in the city, belonging to the Latin convent of the Holy Land. There are many Greeks here, and about thirty families of the Cypriots, who live in a particular quarter of the town. They have a Greek bishop resident in this city, and three or four churches; there is a cemetery belonging to one of them, where both the English, and those of the church of Rome bury. In the heart of the town there is a small church, which has the appearance of some antiquity, and is dedicated to St. George. To the north of the supposed ancient suburb of the town are ruins of a large church M, on an advanced ground; it is called Pharous, and seems to have been a very magnificent Gothic building, probably of the sixth century: The body of the church fell down many years ago; it had a portico before it, to which there was an ascent by many steps: There was a very lofty arch across the west end of the church, which was supported by two pillars built of hewn stone, ten feet in diameter, in which there were stairs up to the top. From these pillars the building seems to have extended thirty five paces to the east, and it was about twenty eight broad. Within the northern

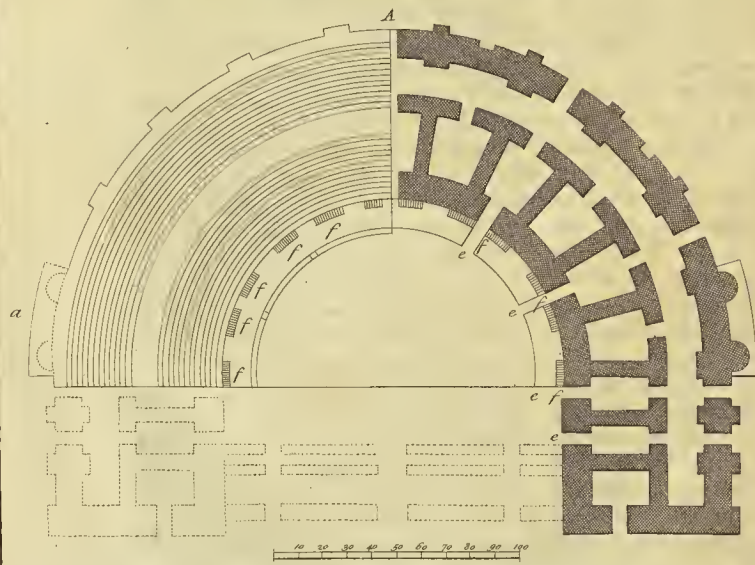
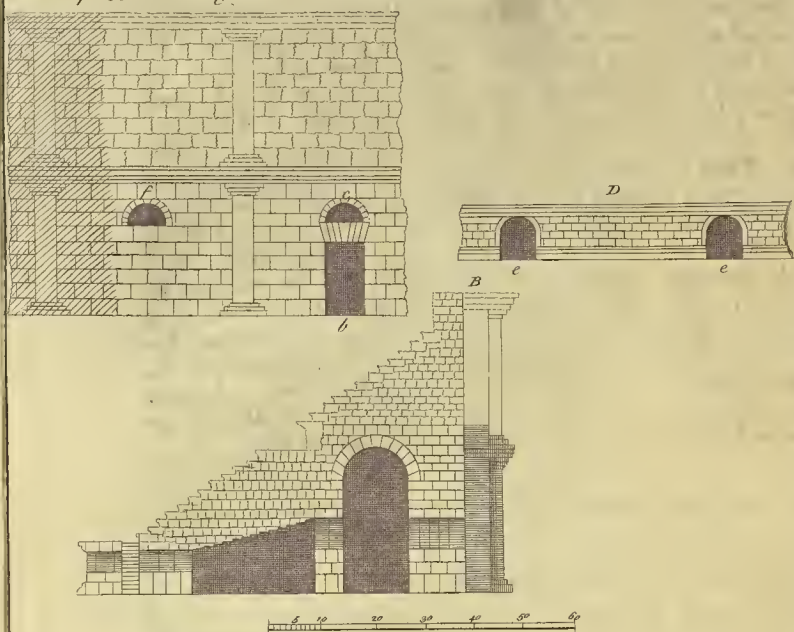
walls of the city is a large grotto, to which there is a descent by many steps; they say that it was an old church, it has a well in the middle; but by the manner in which it is cut with niches, as if designed to receive the bodies, one may see it was intended for a sepulchre; the Greeks perform divine service here. There are descents by stairs to many grotts by the sea side: About the north west corner of the city, the sea has washed away the very rock, and laid open some of them, and it appears that others have been entirely destroyed. There is a well on the shoar at the north east corner of the bay, to which, I suppose, the wall of the suburbs came; the water of it is fresh, and there are several marble coffins round it, that served as cisterns.

On the fifteenth of October we set out southwards, and went near the sea side. About two miles from the town there is a river called Nahr-Gibere [The great river]; it is a deep stream, but not wide: The bridge is about two miles from the sea, though the road seems formerly to have been nearer to it, and consequently the old bridge; the ruins of which I saw, with an imperfect inscription near it. They say this river rises in the mountains towards Shogle, and it is probable that the waters were brought to Latichea by an aqueduct from some part of this river towards its source; for it is said that there are in several places great remains of an aqueduct, which was probably made by Herod\*. I saw at a distance a village in the Aleppo road, called Johan from the ruins of a lofty church there dedicated to St. John. We came to a considerable stream called Nahr-Shobar [The river of pine trees]. The English gentlemen at Latichea accompanied me to this river, where we dined; and taking leave of them, we proceeded on our journey, and in half an hour we passed by a tower, and having gone as much further, we crossed a river on a bridge of three arches, and in half an hour more came to a stream, over which there is an old bridge, and half a league further arrived at Jebilee, the antient Gabala, where we were received at the aga's house. Gabala was a small city; there are some signs of the antient walls; it is at present a poor miserable town, thinly inhabited, without any trade; and tho' it was once a considerable sea port, yet they have not now above four or five boats belonging to the town; there are very little signs of the antient harbour, and the chief remains that way are several sepulchral grotts cut in the cliffs on the sea shoar: The town is supplied with water by a channel on the ground, which winds round to the north, and, if I mistake not, comes from the river of Jebilee, half a league south of the town. To the north of Jebilee there is a large mosque built with three naves, much like a church, and probably it formerly was one; it is famous among the Turks for being the place where the body of sultan Ibrahim is deposited. His tomb, in the south part of the mosque, is separated from it by a partition; the tomb of his vizier is in a chapel near it, and on the south side there is a tomb of some other person belonging to him: In the court before the mosque there is an orange grove, on one side of which there is a place to lodge Dervishes in, and on the other a bagnio; to the south of the mosque there is a kane for poor travellers, who lodge there without paying any thing. It is said this

Jebilee  
Gabala.

\* Josephus De bello Jud. i. 21.





The *THEATER* of JEBILEE, The OLD GABALA.



sultan Ibrahim lived in one of these grots by the sea side for many years. They talked as if he was a Persian, but could give no satisfactory account of him, tho' it is probable that he was Ibrahim Ben-Valid, the sixteenth kalif of the Omniades, who lived in the year seven hundred forty three; but being vanquished by Marvan, and taken by him in Damascus, was deposed, and afterwards passed the rest of life in retirement\*. There is nothing worth seeing here but the remains of a very antient theatre, a plan and view of which are represented in the twenty-ninth plate; great part of the semicircle, and of the arches on which the seats were built are entire, and so much of the seats within, as to shew the particular manner in which it was built. The walls are of hewn stone; and it plainly appears from the laying of the stones, that it was built under the government of the Greek kings. A is the plan; B a section; C the upright of the semicircular part of the basement within; E the vomitoria. This piece of antiquity is the more curious, because there is nothing of this kind remaining in any part of the east, all the theatres and amphitheatres being built against the sides of hills.

## C H A P. XXVI.

Of the antient BALANEA, of the castle of MERKAB, of TORTOSA, and the island of ARADUS.

WE set out from Jebilee on the seventeenth, and passed the river of that name. We soon after crossed another stream, and in half an hour more came to a third called Kanierck. Near this there is a high ground by the sea, on which probably some small town may have been situated. About two hours from Jebilee we came to a small river called Sin; there is a large mill on it by the road, called Tahaun-el-Melec [The mill of the prince], which probably may have its name from the river. On the other side I saw some ruins, and conjectured that Paltos might be situated here. I have since been informed, that the site of Paltos is now called Boldo, and that the old city is entirely destroyed, that there is only a mill near the old ruins, so that probably it is the same place I have mentioned. Seleucia ad Belum is exactly in the same latitude, and consequently must have been east of it. A very few miles to the east of the river Sin, a chain of mountains begins, which runs eastward for some way, and then turns to the south: On the west end of these mountains, where they approach the nearest to the sea, is a village called Sarr: I saw some high buildings there, but could not learn there were any ruins about that place, so as to conclude that it was Seleucia; but I was well informed that an English drogerman found the remains of a temple, and a Greek inscription on these mountains, about two days journey from Tripoli, which agrees

\* Bibliothéque Orientale d'Herbelot. v. Ibrahim Ben Valid.

with this distance, and probably it might be the spot, on which the antient *Selcucia ad Belum* stood.

Baneas.  
Balanea.

We came in an hour to the river *Henshoun*, in half an hour more to the river *Joba*, and in an hour to *Baneas*, which is doubtless the antient *Balanea*, now entirely deserted; it was called *Valania* in the middle ages, and it is situated on a high ground at the foot of the mountain, which extends towards the sea; it is bounded to the north and south by a valley, and to the east there are signs of a fosse, by which it was separated from the hill; it was encompassed by a slight wall, only three feet thick, some part of which is still standing on three sides over the hanging ground; it seems to have been but an inconsiderable town. Towards the east side of it there are ruins of a small church, which possibly might be the cathedral of the bishop who resided here. At the bottom of the hill to the south is a small bay and a castle, where they receive the customs of goods imported. In the vale to the south of the old town there runs a fine stream, called the river of *Baneas*, which must be the same as the river called *Valania* in the middle ages: To the east of the town, and a little higher up the hill, are ruins of a castle, the walls of which are very strong. They told me that the governors of these countries resided here, before they took up their residence at the castle of *Merkab*, to which we went by a steep ascent of an hour and a half to the south east of *Baneas*.

Castle of  
*Merkab*.

The castle of *Merkab* is about half a mile in circumference, taking up the whole summit of this mountain; it is of a triangular figure, and exceedingly strong, the inner walls are fifteen feet thick, and there is another wall on the outside, which encompasses it almost all round; for in one part, where its natural situation is very strong, there is only a single wall. At the east and west end there are two very large round towers, each of which encompasses a small court. They have a tradition, that this castle was a work of the Franks, and it was certainly held by the knights of *Jerusalem*. The governor said to us, "This fabric was raised by your fathers, and we took it by the sword." To which answer was made, "It is true, and you suffer so fine a building to run to ruin." The truth is, the whole or part of it was built under the Greek emperors, and the bishops of *Balanea* were obliged to translate their see to this place to secure themselves against the Saracens. The church which is towards the east end of the castle is well built, mostly of a black stone; it is adorned with semicircular pilasters of the Corinthian order, which are tolerably well executed. Adjoining to the church on the east are some large rooms, and a private oratory, or chapel: To the west of it there is a large saloon arched over, and supported by pillars in a very magnificent manner, which might be a refectory for the priests. Under the buildings there are great vaults, or cisterns, cut out of the rock to preserve the rain water, and out of these that black stone was hewn, with which the greatest part of the castle is built.

Descending from *Merkab*, we pursued our journey, and having travelled about seven or eight miles came to rivulet called *Merkeia*; there is a raised ground close to it, called *Telehiate* [The bank of serpents]: About this place it is probable *Mutatio Maraccas* was situated, mentioned

tioned in the Jerusalem Itinerary as ten miles from Balanea. Among the hills there is a large village called Merakea; it is probable that this was the name of the hills, and that the castle had the name of Merkab from them; there are several Maronites in these mountains. We saw a village called Bezac, and afterwards an old tower near the sea shoar called Bourgè Nasib. An hour further we crossed the river Haffein, and came into the high road near the sea, and in an hour more arrived at Tortosa. Some have thought this to be Orthofia, but there are great difficulties in fixing the situation of that city.

Tortosa appears to have been built about the fifth or sixth century; <sup>Tortosa.</sup> it is situated on the sea, and may be about three quarters of a mile in circumference. The ancient walls are of large hewn stone, with a fossè round them; and in one part I saw there had been a low wall on the outside of it. At the north west corner there are great remains of the castle, and the present town is within the walls of it, which are strong, and beautifully built, of very large hewn stone rusticated. They are of a surprising height, being at least fifty feet high, and without them there are other lower walls; the whole is near half a mile in circuit: Within the castle there is a church almost entire, consisting of one nave arched over. Towards the east corner of the city there is also a very beautiful large church, which is entire; it is built of hewn stone inside and out, and consists of three naves; it does not seem to have been finished, and probably is a building of the sixth century; it is of the Corinthian order, and the arches, which are executed with the plain olive leaf, are built on square pillars, covered on the four sides with semicircular pilasters. The pulpit was fixed to one of the pillars, and over it there is an inscription in the Syriac language.

The place to which the boats come from the isle of Ruad, is about half a mile to the north of Tortosa. There are some signs there of a pier and walls in the sea, where small boats might put in and be laid up securely; but the port for shipping was doubtless where it is now, between the island and the continent. However, this without doubt is Caranus, the port of Aradus on the continent.

From this place I went over to Ruad the ancient Aradus, which <sup>is Aradus.</sup> is a very rocky island. Strabo says, it is in the middle between Marathus and the port of Caranus; it is near two miles to the south of the latter, and is reckoned to be about two miles from the continent; it was computed to be seven stadia in circumference\*. This city is said to have been built by some Sidonians, who were banished from their country. At first they were governed by their own kings, but afterwards they followed the fate of Syria. However, in some dissensions between the princes of Syria, they obtained the privilege of protecting all persons that fled to them, which added greatly to the number of their people, and to their strength; and the isle was so crowded that they built their

\* Strabo xvi. 753.

† Strabo ibid. Oppida, Simyra, Marathus, contraque Arados, septem stadiorum oppidum, & insula, ducentos passus à continente distans. Plin. Hist. v. 17. It is probable Pliny ought

to be corrected as to the distance, by making two thousand two hundred paces, as Strabo says, that it was twenty stadia from the continent.

houses several stories high, and extended their territory on the continent from Gabala, to Orthofia and the river Eleutherus. I was informed that in the last century the Maltese had possession of this island, but that it was taken from them by surprize at night; a plan of the island may be seen in the thirtieth plate. It is thought to have been first built by Arvad, or Arphad <sup>a</sup>, the son of Canaan, and grandson of Noah; and it is mentioned in several places in scripture by the name of Arpad, or Arphad <sup>b</sup>. There is a very safe road for the shipping to the east of the island, where they can fix their anchors on the shoar. The ships, without doubt, formerly came up close to the east side of it, for there are two piers A, built out to defend them against the weather; and a small cape of the island B, is a natural shelter from the south wind. There seems to have been a double wall to the north and west side of the island, but on the south I only saw the signs of one wall: These walls were fifty paces apart; and there are still great remains of the outer wall, which on the north side is very high, and about fifteen feet thick, being built of large stones, some of which are fifteen feet long; it is possible that some of the smaller shipping, and the boats, might be laid up between these walls; the rock to the west is worked out like a wall; and there are reliefs on it of a cross and crossier. In every part of this island there were cisterns hewn out of the rock like cellars under their houses, with holes in the top of them, in order to draw up the water. Strabo makes mention of these, and of some basons or lakes of water near the wall; on the north there are remains of two sides of a rusticated building, the walls of which are three feet thick; it seems to have been built about the same time as Tortosa: There are very few houses on the island, except in the two castles C, which are defended by some cannon against the corsairs: The shipping that come here take in tobacco, of which there is a great quantity growing on the continent; they carry it to Ægypt, and, when there is not a supply, they load with wood for that country.

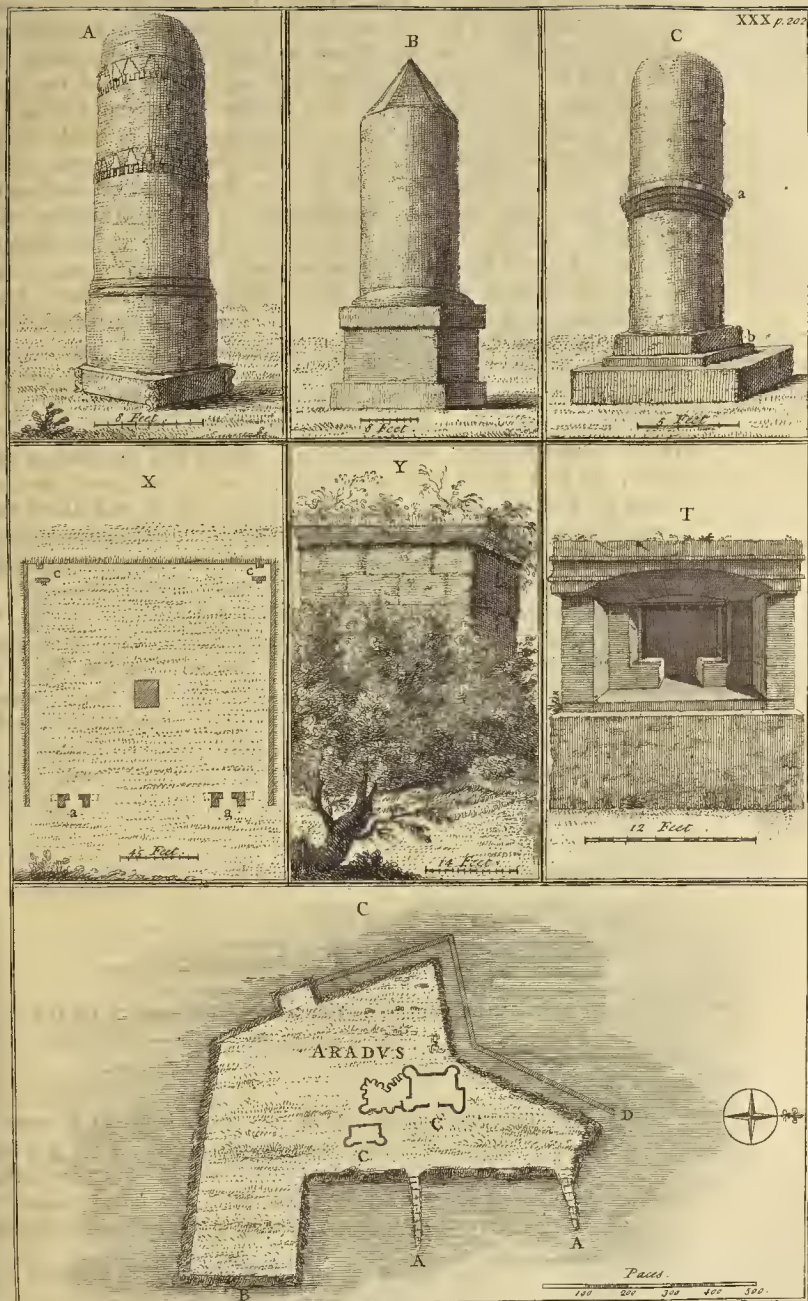
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## C H A P. XXVII.

### Of ANTARADUS, MARATHUS, and other places in the way to TRIPOLI.

**W**E set out from Tortosa, and about a mile south of it came to a broad bed of a torrent, which was then dry; there is a large ruined bridge of three or four arches over it, which is a furlong to the west of the road; on the south side of it is a raised ground, on which I thought I saw some signs of foundations of walls, and therefore

<sup>a</sup> Gen. x. 18. <sup>b</sup> 2 Kings xix. 13. Isa. xxxvii. 13. Isa.-x. 9. Jer. xlix. 23. Ezek. xxvii. 11.



VIEWS of Sepulchral Monuments near Aradus. A PLAN of an Open Temple. X  
 A VIEW of a throne in it T. The Island Aradus C.

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imagined it to be the old Antaradus, tho' it is rather more to the north than the island; but the conveniency of the river, and a small harbour for boats, makes it probable that it was situated in that place. A little further, to the west of a wood, and directly opposite to Aradus, there is a low sandy hill near the shoar, which extends to a very narrow vale between rocky ground; where the road crosses it there is a channel of a small stream, in which was no water; but below it the water comes out as from a spring, and runs into a large channel which has a wall on each side; and there is a door-case made of three stones over the fountain; this is called Ein-el-Hye, [The Serpent Fountain]. It is not unlikely that this should be Enydra, mentioned by Strabo as north of Marathus, and probably it was the watering place on the continent for the isle of Aradus, for it seems as if they had great plenty of water here; below it there is a mill; the stream which continually turns it, seems to have come from the north, but there was then no water in the channel: To the south of this vale there is a court cut into the rock, with a throne in the middle of it; a plan of which may be seen at X in the thirtieth plate, and a view of the throne at T, in which there is a seat on each side. The court is enclosed by the solid rock on every side, except to the north, where are signs of two entrances at a a, and doubtless they were joined by a wall on each side; the throne consists of four stones, besides the plain pedestal, which is cut out of the rock, one forms the back of it, another the covering, and there is one stone on each side. The canopy has that ancient cornish round it which is so common in Upper Ægypt. At the two inner corners of the court, there seems to have been a small room; the sides of the entrances c c, cut out of the rock still remain; these might relate to the superstition of this place, the throne being probably built for an idol, worshipped in this court or open temple; and it is probably one of the greatest and most extraordinary pieces of antiquity that is to be seen. On the other side of the vale, a little more to the east, there is a sort of fosse cut down in the rock with seven steps on each side, extending near a furlong in length; the steps do not go to the bottom, and the east end seems to have terminated in a semicircle; at the west end, the rock is cut away in such a manner, that one may suppose there were formerly some apartments there; one part is cut into a square area, from which there is a way into the valley directly opposite to the court or temple beforementioned. This place might serve for some sports to divert the people of Aradus and Antaradus, or of the ancient Marathus, if that was near, and probably it was a circus. Directly south of the court or temple, the rocks, which rise higher in that part, have been worked like quarries, and sunk down in many places, possibly for reservoirs of water: There are also in different parts many walls cut out of the rock, and particularly in one place almost an entire house, and the rock is cut away from it all round; there are many niches, windows, and doors in it, and a wall of division along the middle, with a door through it. Half a mile to the south are the sepulchral towers A and B, in the same plate, mentioned by Mr. Maundrel, whose plans of them are very exact; but I have given drawings of them which

## OBSERVATIONS

I took on the spot, and of another C, which is near, and has not been represented before; it consists only of three stones, the joints of which are at a and b. The tower A, is of one stone above the pedestal, and so is B, excepting the top of it; the lions at the corners of A are much defaced. From these monuments we went about a furlong to the west, into the high road, and after having gone about half a mile I saw the building Y in the wood; it is about a quarter of a mile to the west of the road, and is built of very large stones; we found it inaccessible by reason of the bushes that grow about it. A little to the east of this, the rock is cut out in form of a pedestal about twenty-eight feet square, and nine feet high; on the east side of it, there is a hole, cut about five feet from the ground, by which there is an ascent to the top by three or four steps. This seems to have been designed as a base for some building over a sepulchral grotto: All these sepulchral monuments were erected over the grotts in which they deposited the bodies, and this might be the burial place of Aradus, though it is a little to the south of that island, the people of which probably brought all their dead over to the continent, as those of the isle of Delos carried theirs to another island near, which was allotted for that purpose.

We entered into a large plain, called by the Franks, the plains of Junia; it extends to the river called the cold stream near Tripoli. To the east of the plain there are mountains which seem to be mount Bargylus, mentioned by Pliny <sup>c</sup>, as beginning near the place where mount Libanus ends, there being, as he says, some plains between them; and I observed that from this place I could see the country to the north of Libanus, all the way towards the lake of Asè near Hems, and likewise that which extends to Palmyra. At the north end of this plain I was told that it is called Sapheta, as well as the hills to the east, which may only be the name of that particular part of the plain. At the first entrance into this plain I saw to the east near the hills a large building, and going on came to a raised ground, on which there are ruins, and further on are the remains of a tower; this might possibly be Marathus, being about seven miles from Tortosa, for it could not be Mutatio Spiclin, in the Jerusalem Itinerary placed twelve miles from Antaradus. About a league further we came to the bed of a stream, in which there was very little water; it is probable that Spiclin was situated here. Near two leagues more to the south we arrived at Nar-Abash, which was then only a very small stream: I was told that there is a bridge a little lower; to the east of this place the low hills end, and a higher chain of mountains appear farther to the east, extending southwards almost to Libanon. We went on about an hour, and leaving the road, we came in an hour more to an encampment of Arabs called Simohea, where they live in tents made chiefly of reeds.

On the twentieth we went to Nar-Gibere [The great river]: I take this to be the Eleutherus <sup>d</sup>, which was the bounds between Phœnicia and Caffiotis

<sup>c</sup> In ora maritima—subiecta Libano.—Regio in qua supradicti desinunt montes, et inter jacentibus campis Bargylus mons incipit. Plin. Hist. v. 17.

<sup>d</sup> There are difficulties in determining the situation of the river Eleutherus, which was the northern bounds of Phœnicia. For the Jerusalem Itinerary after Baneas, mentions the bounds



Cassiotis of Seleucia †. About a league to the south is the river Accar, on which Orthofia might be situated, which was a maritime town of Phœnicia. I was informed that they have a name something like Orthofia in the books of the grand signor's revenues among the places of this country, but where it was situated I could not learn. Half a league further is the river Arka, where Arcas must have been: This was only a manſio, and not that Arca, which was an inland city of Phœnicia, ſituated amongſt the mountains, between which this river paſſes: The Itinerary makes Phœnicia to begin after Arcas, or between it and Tripoli. About two leagues further at the corner of the bay one paſſes a ſmall ſtream that comes through a fine vale between the mountains, beautifully improved with mulberry trees: Bruttus might be either here, or at the cold ſtream river half a mile further to the north, though neither agree with the diſtances mentioned by antient authors ‡. About two miles before I arrived at Tripoli I ſaw the fountain of fiſhes, which is a fine ſquare baſon, where ſome ſprings riſe; no one is allowed to take the fiſh, which are there in great abundance, and bread being thrown in, they come in ſhoals, and even leap up, and take it out of the hand.

bounds of Coele-Syria and Phœnicia, before Marraccas and Antaradus; ſo that one would from thence imagine, that the river Eleutherus was north of Caranus. But Ptolemy, contrary to this, puts Antaradus in Caſſiotis of Seleucis, and between Antaradus and Tripoli he mentions Simyra and Orthofia, with falſe latitudes. In the Tables Orthofia is only twelve miles from Tripoli, which is the diſtance the Jeruſalem Itinerary places Bruttus. Strabo going from north to ſouth places Eleutherus even after Orthofia, and the Itinerary makes Phœnicia to begin ſouth of Arcas; but Ptolemy places Orthofia, and Simyra, which is north of Orthofia, in Phœnicia; ſo that there is only the Jeruſalem Itinerary againſt three other authors. And both the Itinerary and Strabo putting Eleutherus ſouth of Arcas and Orthofia, would make one imagine it was the cold ſtream river, if Ptolemy's great authority did not contradict it; ſo that Nar-Geber, or the great river, ſeems to be the antient Eleutherus, which is a deep river,

and might well ſerve for a boundary between two countries. Mr. Maundrel differing in this account I have given of the rivers between Tortoſa and Tripoli, I was the more exact in enquiring about the names and ſituations of them.

† Not regarding the latitudes of Ptolemy, which are falſe in theſe parts, I conjecture that Simyra was on this river to the ſouth, probably about the mouth of it, and Simohea near it may be ſome remains of the name; it is ſuppoſed to be Taxymira of Strabo, who does indeed mention it before Orthofia and Eleutherus, it being commonly his method to go from north to ſouth; but Ptolemy's authority is to be preferred. Mutatio Baſiliſcum in the Jeruſalem Itinerary might be on this river directly in the road.

‡ The Jeruſalem Itinerary mentions Bruttus as four miles from Arcas, and twelve from Tripoli.

## C H A P. XXVIII.

Of the natural history, government, and people of  
SYRIA.

**M**OUNTAINS. **T**HERE is a chain of mountains which runs almost through all Syria; it begins at mount Cassius, extends to the east by Antioch, and then turns to the south: The whole tract by the sea side called Phœnicia, is a very fine country: Libanon and Antilibanon are part of these mountains; Cœlesyria Proper is between them, in which Baalbeck is situated; this, as well as most of the plains of Damascus northwards, are a poor sort, the latter by some are reckoned to be part of Cœlesyria. These plains have very little water in them except about Damascus; the Asê or Orontes waters a great tract of ground to the north of Syria: The river Jordan and the Lycus, are the only considerable rivers in this country.

Waters.

I have already mentioned the crystalizations on mount Carmel: At the foot of that part of Libanon, called the Castravan mountains, between the river Kelp and Esbele, there is a white stone, on which they frequently find the impressions of fish.

There are a great number of salt lakes in Syria, especially towards Tadmor and Aleppo; the ground, which is impregnated with nitre, is hollow in many parts, and being filled in winter with rain waters, when they dry away, the salt is left in cakes on the ground, which they purify, and carry it to Damascus, Aleppo, and to all parts at a distance from the sea.

Trees.

There are a great variety of trees in Syria, very few of which are known in Europe. The platanus or plane-tree grows on the river Jordan, and other places in the northern parts, especially about Antioch; they have several sorts of oaks, but I saw the greatest variety of trees on mount Rhossus, near Antioch, where there are several kinds rarely seen in these parts, as the laurel, the yew, the bay, which is the antient laurus, and the box; the two latter are much about Antioch, though the former does not grow on the spot where Daphne stood; the myrtle is common in all parts. The plains, from the rise of the river Jordan to Aleppo, abound with liquorice as ours do with fern; squills are also very common in many parts.

Beasts.

Wild beasts are not in so great abundance in this country as formerly; the lyon is never seen, and only a very few tigers on some of the mountains; the hyæna, jackall, the mountain antelope, the antelope of the plain, and wild boar are common. They had a fine breed of horses in this country, but most of them having been bought up for the Persian war, the breed of them is almost lost. They have two sorts of camels; the Arab breed, which is common in all parts, and another sort used by the Turcomen, which are stronger, though of a more ugly make than the others. I saw between Aleppo and the Euphrates the bustard, which is a very shy bird: I was informed by one who had his experience in Europe, that in the spring, when they perch on the trees, and

and sing in their manner, they are inattentive, and easily shot. They have also about Aleppo a beautiful grey bird of the crane kind, called by Europeans the dancing bird: These birds soon become domestic, and are so called from their dancing round in a ring one after another in a very pretty manner, and clapping their wings: They have likewise pelicans on some waters near Aleppo.

There are great variety of people in Syria, especially in the northern Inhabitants. parts of it. This country having been in the hands of the successors of Mahomet, the Arabic is the language generally spoken, except to the north of Aleppo, where the Turcomen and Curdeens prevailing, the Turkish language prevails, which the Curdeens speak, though they have a particular language of their own. To the north of Aleppo there are no Arabs, but the country is in the possession of the Curdeens, who come originally from Kurdistan on the Caspian sea. They are worse than the Arabs, have not much courage, but rob when no resistance can be made. They are in possession of a great part of mount Taurus, which belongs to the Valadea, or sultan's mother, who found her account so much in protecting them, that the country near those mountains was entirely at their command, and she refused to accept of Cyprus in exchange for it.

The Turcomen are of the same race as the present Ottoman family; they were originally of Turkistan, which is likewise near the Caspian sea; they are of two sorts, one of which live in tents or villages, who till the land, and breed cattle; their tents are commonly round, and made of reeds, having only a slight covering in the summer, and in winter a thick sort of felt fitted to them, so as to keep out the rain; they employ themselves chiefly in making several sorts of coarse carpets. The other sort of Turcomen are called Begdelees; they mount on horseback, live in tents, and neither till the land, nor graze cattle; and though they have some sort of alliances, yet they are professed robbers; sometimes there are above a thousand of them together, and they raise contributions on villages under pretence of protecting them; but where they receive their dues, they do not rob openly. Wherever these people are in possession of the country, the safest way of travelling is under the guard of some of the greatest rogues among them, because they are in league with their brethren of the same profession; for in all these countries the right of protection, when once you are entitled to it, is a very sacred thing. Another sort of people are Rushowans, who in the winter begin to move with their cattle from Ezeroun towards the rise of the Euphrates in the antient Cappadocia, and go southwards as far as Damascus, and in the summer return at their convenience with the caravan to Aleppo: I travelled with some of them, and they seemed to be a good sort of people. The Chingani, who are spread almost all over the world, are in great abundance in the north of Syria, and pass for Mahometans; they live under tents, and sometimes in grotts under ground; they make a coarse sort of tapestry or carpet work for housings of saddles, and other uses, and when they are not far from towns, deal much in milch cattle, and have a much better character than their relations in Hungary, or the gypsies in England, who are thought by some to have been originally of the same tribe. These and the Turcomen, with regard to offences, are

Religion.

under the pasha and cadî, though they have a sheik to every encampment, and several great ones over them; but with regard to taxes they are immediately under the grand signor, whose tribute is collected yearly by an officer over each of these people, one being called the Turcoman-Agasi, an office of great credit, and the other the Chingani-Agasi, who go round the Turkish dominions to collect the taxes from these people. There are also different sects of religion among the Mahometans, if those I am going to mention may be esteemed such. The Noceres, who live north east of Latichea are spoken of by many; their religion seems to be some remains of Paganism; they are much despised by the Turks, and these people seem rather fond of the Christians. I could not learn any thing particular concerning their religion, only that once a year they hold a sort of feast by night, which very much resembles the ancient Bacchanals; it is possible they may be the descendants of the people called Nazerini, mentioned by Pliny<sup>§</sup>, as divided from the country of Apamea by the river Marfya. Another sort of people are called Jâfades; all that can be said of them is, they seem to be worshippers of the devil; it is said to be a great affront to them to mention his name lightly, and I was assured they were pleased with a Frank, who, to gain some end, said something that they thought was to the honour of this evil being. They are in different parts in the north of Syria, have a particular aversion to the Mahometans, and are subjects very worthy of the being whom they worship, for most of them are very bad people. The generality of Christians in Syria are Greeks, subject to their great patriarch of Antioch, whose see is now removed to Damascus; but miserable is the state of their church, which proceeds very much from their own conduct. The priests, who are of some trade or other, endeavour to live as easily as they can by screwing out of the people as much money as possible; the people who have any affluence tyrannize with great pride and insolence over their inferiors; they are guilty of all the vices of the Turks, but privately; and it may be concluded how strong a root their faith has in many of them, when, to avoid only a drubbing, and often to satisfy their revenge, they turn Mahometans. The Maronites who are on the mountains of Libanon, and in most sea port towns, and some few other parts, are more esteemed. There are few Armenians to the south of Aleppo, but to the north of it all the Christians are of that church; these are mostly engaged in trade, and there are many servants of that religion who come out from Armenia; they have courage, are diligent, politic, and civil to every body; but no Easterns are proof against money, or are to be depended on with regard to veracity; there are very few of the Syrians or Jacobites. Many in the summer leave their villages and live in tents, and some make a sort of open sofa, with boughs raised from the ground in order to lie on it, and in some parts, like the Indians, raise them very high, before their houses to sleep in during the summer, in order to be free from vermin; and in many towns and villages they sleep on the top of their houses, which are all flat roofed, on which they make little closets

§ Cœle habet Apamiam, Marfya amne divisam à Nazrinorum tetrarchia. Plin. Hist. v. 23.

of wicker work, or boughs, and retire there for coolness, as soon as the sun is set.

Syria is divided into five pashalicks; Aleppo, Tripoli, that of Saphet, Division of the country. or Sidon, Baalbeck, and the pashalick of Damascus, which is the greatest of them all, to which the pashalick of Jerufalem and Naplofa have been added, the latter stretching away to Ramah and Gaza: These territories seem to have been added to Damascus in lieu of the great expence which that pasha is at every year in conducting the hadjees or pilgrims to Mecca.

On the twenty-fourth of October, about ten of the clock in the evening, we set sail from Tripoli for Cyprus, on board an English ship, Voyage to Cyprus. which was obliged to touch at Bayreut in the way. On the twenty-fifth we had little wind all day, and only came up with a small bay called Cabouch, about twenty miles to the north of Tripoli. On the twenty-sixth we came up with Esbele, and sailed close along the shoar under the Castravan mountains; I saw almost all the places we had visited on those hills, and in the evening we arrived in the road of Bayreut, where the supercargo went ashoar; and on his return, we immediately set sail again. On the twenty-eighth we came up with Cyprus, anchored in the evening in the road of Limefol; and on the twenty-ninth went ashoar at that town.



A

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DESCRIPTION

O F

The *EAST*, &c.

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BOOK the Third.

Of the island of *CYPRUS*.

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C H A P. I.

Of *CYPRUS* in general. Of *LIMESOL*, *AMATHUS*, *LARNICA*, and the antient *CITIUM*.

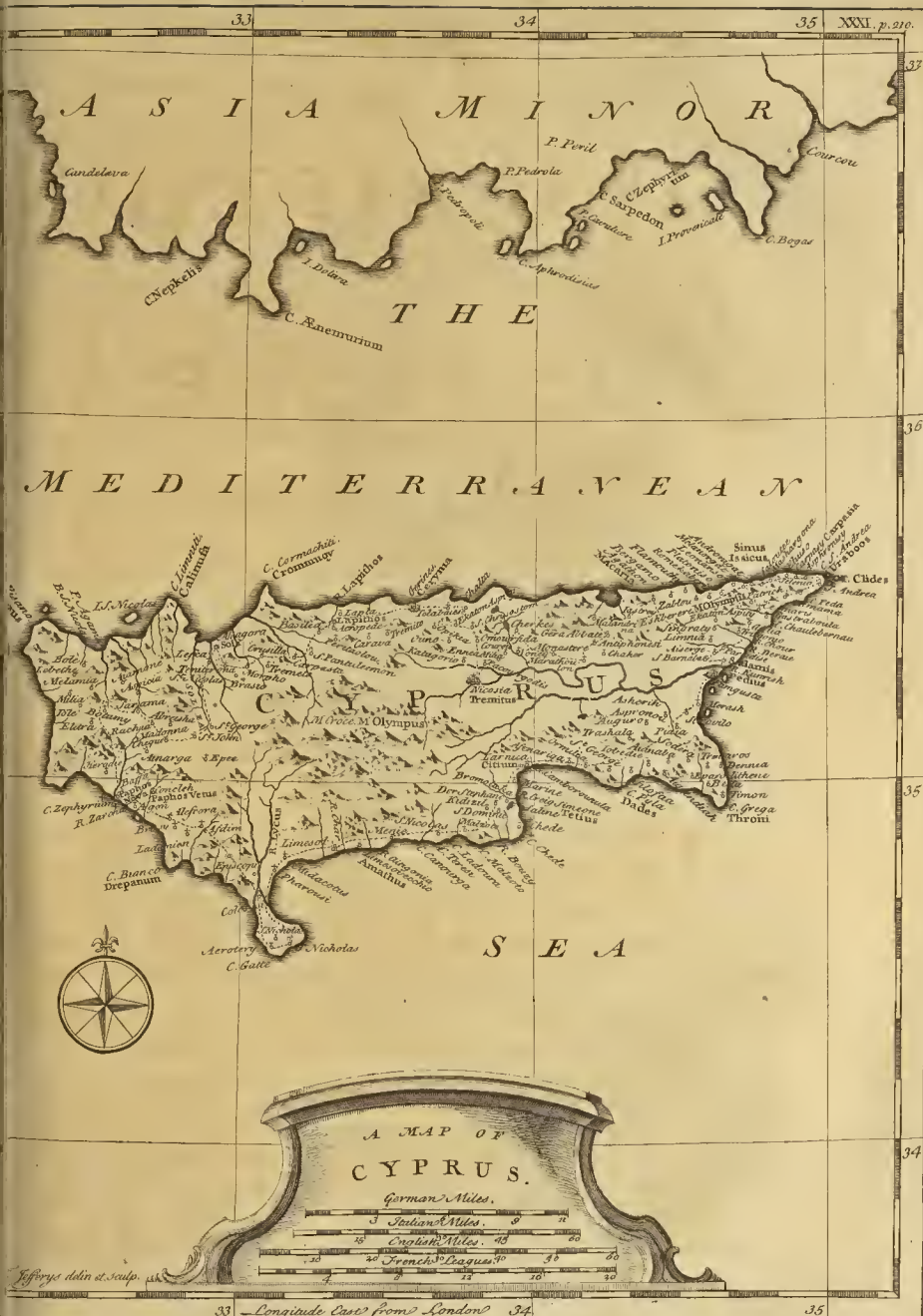
Cyprus.

**T**HE north part of the island of Cyprus is fifty miles from the Cilician shoar, which agrees with the account of the antients, who making a computation by measuring round the bays of the island, say, that it is about four hundred twenty-eight miles <sup>h</sup> in circumference; but those <sup>i</sup> who computed, probably by travelling round the island by land, make it only three hundred seventy-five miles. Some say, that it was a hundred and seventy-five miles long, others <sup>k</sup> two hundred; but the modern sea carts make it only one hundred and thirty-five in length, and sixty-two miles broad in the widest part.

Its division  
and govern-  
ment.

Cyprus was antiently divided into many small kingdoms, and was conquered successively by the Ægyptians, Phœnicians, Cyrus king of Persia, and Alexander the great; it fell to the lot of the successors the kings of Ægypt, afterwards was subdued by the Romans, became subject to the Greek emperors, and, whilst it was under them, was laid waste by the Arabs. In one thousand one hundred ninety one, Richard the first, king of England, conquered it, and gave it to Guy Lusignan, king of

<sup>h</sup> Plin. Hist. v. 35. Strabo xiv. 682. <sup>i</sup> Plin. ibid. <sup>k</sup> Strabo. <sup>l</sup> Plin. ibid.







Jerusalem; and his family continued to govern it until the year fourteen hundred twenty three, when it was taken by a sultan of Ægypt, who permitted their own king to reign over them, on his paying him a certain tribute. In one thousand four hundred seventy three, one of the kings left this island to the republick of Venice, who enjoyed it, paying the tribute to Ægypt, until it was taken from them in one thousand five hundred and seventy under sultan Selim, and it has ever since remained in subjection to the Ottoman port.

There are two chains of mountains that run along the island, one of <sup>Mountains.</sup> which begins at the eastern point of it, and extends about three quarters of the length of the island, to the bay which is west of Gerines. The other chain of mountains begins at cape Pyla, which is to the east of Larnica, and stretches away to the north west corner of the island. Pliny mentions fifteen cities in this island, and probably in antient times there were as many kingdoms; but at the time of Alexander it was under nine kings, and it is not difficult to discover what cities with their territories, composed these kingdoms, as I shall have occasion to observe in the journey which I made round the island.

Limesol, where we landed, is a small town, built of unburnt brick; <sup>Limesol.</sup> there are a great number of mulberry gardens about it, with houses in them, which makes the place appear very beautiful at a distance; the country also abounds in vineyards, and the rich Cyprus wine is made only about this place; the ordinary wine of the country being exceedingly bad. It is one of the cheapest places in the island, which is the reason why ships bound to Ægypt, and other parts put in here to victual. I was told that a small heifer sells sometimes for two dollars, or five shillings: They have built a castle and platform here, to defend themselves against the Maltese. The Greeks have two churches, one of which is a very handsome new built fabric.

We were entertained in a house of the English viceconsul, who was a Greek, and on the same day that we landed we hired mules, and set out to the east. We travelled through a narrow plain on the sea side, and going about two miles came to the river Char, where they keep a guard against the corsairs. When rivers are mentioned in Cyprus, they must be understood only as beds of winter torrents; for I could find but one in all the island that has always water in it. At the end of the plain there are ruins on a low hill, which are called old Limesol; it is about two leagues from the town. This is generally agreed to be <sup>Amathus.</sup> Amathus, which is said to have had its name from Amathus, who built a temple here to Venus <sup>m</sup>, called on this account, Venus Amathusia; it is said to have been sacred both to Venus and Adonis. This was probably the capital of one of the nine kingdoms of Cyprus. It is said, that Richard the first of England being hindered by the inhabitants from taking in water on the island, when he was going to the holy war, came to this place in his return, and took Isaac king of Cyprus prisoner, and sent him in silver chains to Tripoli in Syria. There are remains of the town walls, which are fifteen feet thick, and cased with hewn stone.

<sup>m</sup> Virgil makes Venus speak to Jupiter in these words: Est Amathus, est Celsa mihi Paphos, atque Cythera, Idaliaeque domus. Ænead. x. 51.

On the west side there is a building like an old castle, probably on the site of the antient city, which might extend to the east as far as that part, where there are great heaps of ruins, and among them a handsome ruinous church, which may be on the spot where the temple was built to Venus and Adonis, in which the feasts of the latter were annually celebrated<sup>a</sup>. There seems also to have been a suburb to the east, extending to the river Antigonía.

Mount  
Olympus.

About seven leagues to the east north east of this place, is a mountain called by the Greeks Oros Staveros, and by Europeans Monte Croce, it was called by the antients Mount Olympus<sup>b</sup>, and was compared by them to the human breast<sup>c</sup>; it has the Greek name of a convent on the top of it, dedicated to the holy cross. We went about an hour and a half further, and lay at a Christian village called Menie. On the thirtieth we crossed the hills that make the point which is to the east of Limesol, and having travelled some time we came to cape Malzoto; to the west of it there is a narrow vale, which is a morassy ground; there are many trees and very high reeds growing in it, and I saw some ruins here. Soon after we passed about half a mile to the south of the village Malzoto, which is computed to be nine hours from Limesol, and is directly south of the summit of mount Croce. Palæa which is mentioned<sup>d</sup> as between Amathus and Citium, might be about this place. We came in an hour to the river Bouzy, where there was a small stream, and in about an hour more to cape Chedè; there are several hamlets about it that go by that name: A rivulet rises out of mount Croce, which is called Creig Simeone, and falls into the sea near this head; it is probably the river Tectius, mentioned between Citium and Amathus. I saw to the north a village called Der Stephanè; in about an hour we came to a large village called Bromlaka, and in half an hour passed over the bed of a torrent, and came to the large lakes, from which they collect every year great quantities of salt; they are filled by rain water, and the soil being full of nitre, produces the salt, when the water is evaporated in summer; but in case there is too much water, occasioned by extraordinary rains, it is not salt enough to harden into cakes, and for this reason the Venetians had drains to carry off the water, which are now neglected. To the west of these lakes there is a small Turkish convent, in which there is only one Dervish; they have a sepulchre there, which is held in great veneration by the Mahometans, it being, as they say, the place where the foster sister of Fatimah, the sister of Mahomet was buried: These salt lakes extend almost to Larnica, and make it the most unhealthy place in the island. When we arrived at Larnica, where the Franks reside, I went to the house of the English consul, to whom I was recommended.

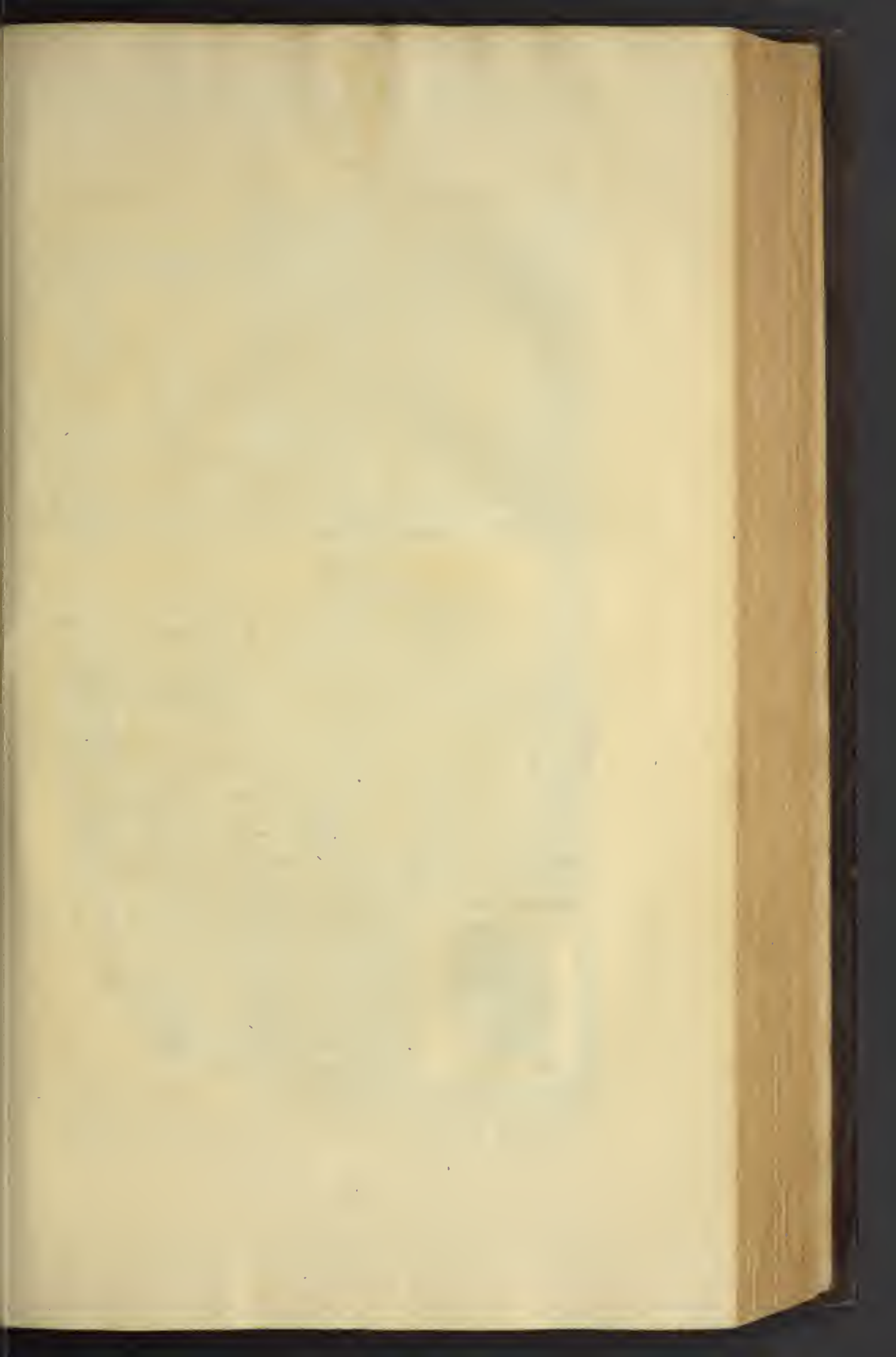
Larnica is situated a small mile from the sea: At the port which belongs to it there is a little town called the Marine; the harbour is naturally well sheltered, but the ships lie off at some distance, and the boats come ashore on an open beach, and are drawn up to land. Tho' this place is very unhealthy, yet the Franks are settle here, as it is very convenient on account of its situation with regard to Nicosia, where the government resides, it being only six leagues from it.

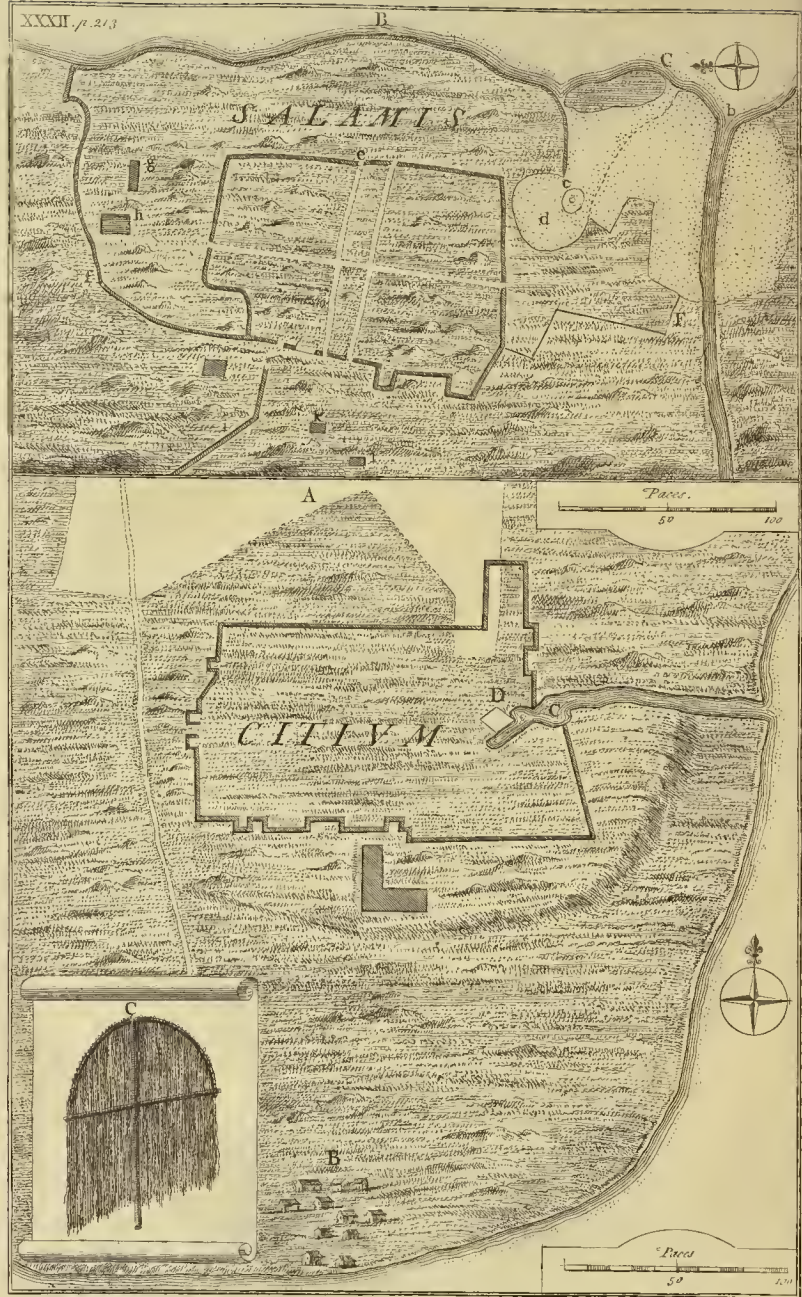
<sup>a</sup> Strabo xiv. 682.

<sup>b</sup> Strabo xiv. 683.

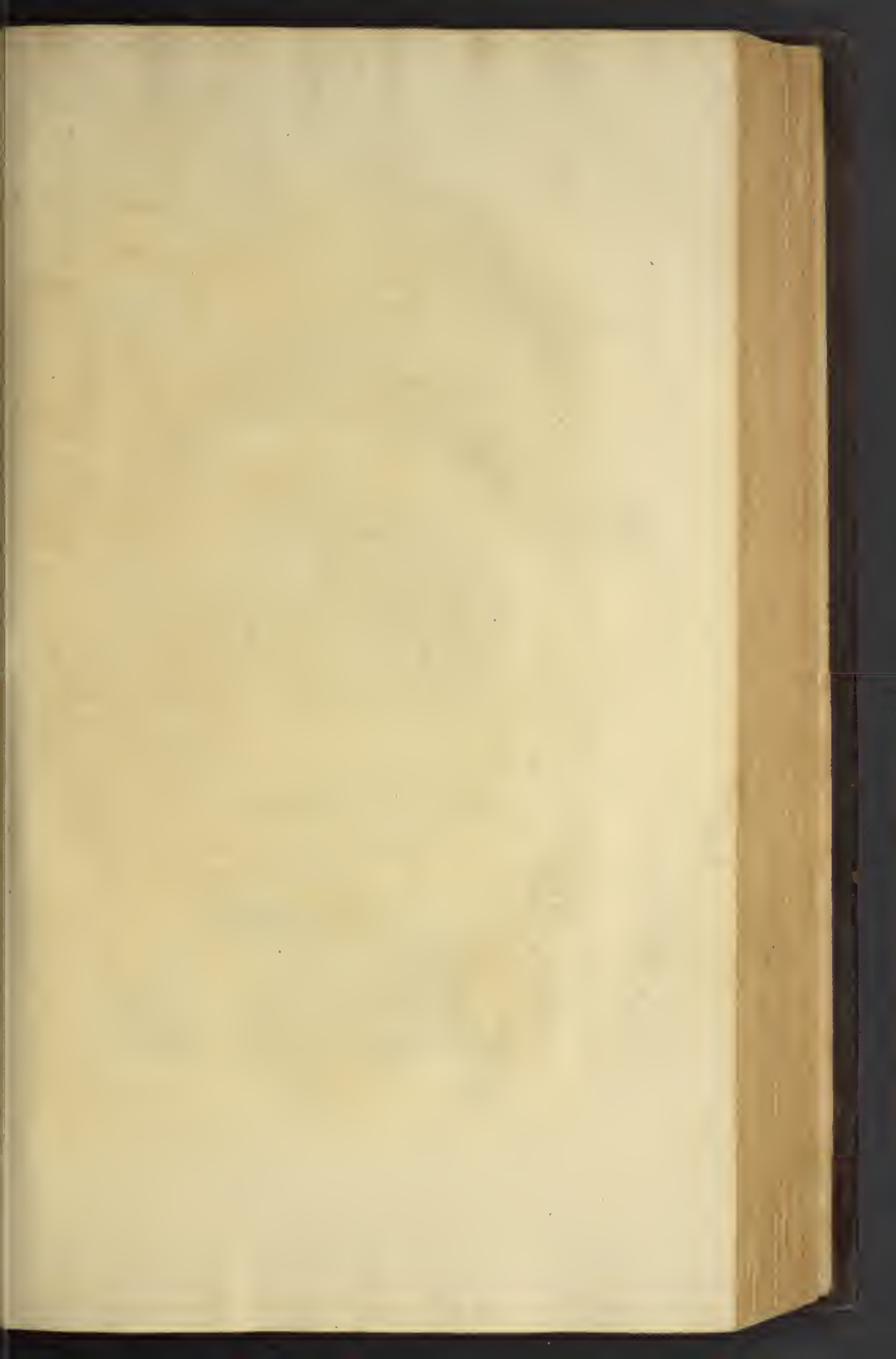
<sup>c</sup> Strabo, *ibid.*

<sup>d</sup> Strabo, *ibid.*





PLANS of CITIVM, and SALAMIS, in CYPRVS





There is a large antient church at the port, dedicated to faint Lazarus; where they shew his sepulchre; it is a small grot cut out of the rock; they say, that this saint being put into a boat at Joppa, and committed to the mercy of the sea, he was drove to this place, and became bishop of it, and that his body was stolen away by the French and carried to Marfeilles; but the French say, that he was drove on their coasts. The ruins of the antient city of Citium are between the town of Larnica and the Marine, which was a capital of a second kingdom in Cyprus. It was famous for the birth of the great philosopher Zeno, and for the death of the renowned Athenian general Cimon, who expired at the siege of it. Ptolemy, the son of Lagus, destroyed this city, and removed its inhabitants to new Paphos; it was about three miles in circumference: There is reason to think that in very antient times the sea washed the south walls of it, though it is now a quarter of a mile distant. A plan of the old town may be seen in the thirty-second plate at A; part of the town of Larnica at A is distinguished from it; B is the Marine: To the east of the old town there was a large bason at C, now almost filled up; it served for the security of the shipping, and was defended by a strong castle, as appears by the foundations of it at D; this must be the inclosed port mentioned by the antients; the walls seem to have been very strong, and in the foundations there have been found many stones, with inscriptions on them, in an unintelligible character, which, I suppose, is the antient Phœnician; and if the city was ever rebuilt, after it was destroyed by Ptolemy, these stones might be put into the walls when they were repaired. These inscriptions are engraved in the thirty-third plate. They have discovered a great number of antient sepulchres in and about the city of Larnica; I saw some built of hewn stone; in one of them I observed the stones were laid along at top like large beams, and others laid over them like a floor; there is another which ends at top in an angle, and both are of excellent workmanship, and finished in the most perfect manner. The fathers of the Terra Santa have a large convent in this town; the capuchins also have a monastery here; and the Greeks four or five very good churches. The republick of Ragusa have a consul residing in this place, as well as the French and English.

<sup>r</sup> Strabo xiv. p. 682.

## C H A P. II.

## Of FAMAGUSTA, and the antient SALAMIS.

ON the tenth of November we set out from Larnica on mules, under the protection of the consul's janizary, in order to make the tour round the island. We travelled eastward, and came to the bed of a torrent, called Camborounula, which had water in it; I saw mounds near it, which might be the remains of some antient work. In three quarters of an hour we came to the hills that stretch to cape Pyla: That head of land must be the antient promontory of Dades'; I observed an old tower on it. We came to the vale of Ormilias, where there are several houses and silk gardens belonging to the people of Larnica. We afterwards had a sight of cape Grega, probably the same as that which the writers of the Turkish history call cape Græcia, and was probably cape Throni of the antients, where there was a city of the same name'. Going on I was told that we passed within four miles of Trapeza, which, if I mistake not, is to the right, though Blæu's map puts a place of that name near Famagusta; this probably is a village near the high hill, that was compared by the antients to a table, and was sacred to Venus; I had a view of it on this head of land. This hill was over cape Pedalium'', which may be the same as Ammochostus'', and I suppose it to be the northern point of that broad head of land, which is now called cape Grega. Pedalium is thought to be a corruption of the antient name Idalium, there having been a town of that name in Cyprus, which was sacred to Venus; the Idalian wood was near it, in which, according to antient fables, Adonis, a favourite of Venus, was killed by a boar, and they feign that she turned him into a flower. There are two ports mentioned between this and Salamis, which are Leucocola and Arsinoe; a city also is mentioned with the latter, which might be where Famagusta is at present situated.

We came to a village called Merash, which is half a mile south of Famagusta, where the Christians live who are not permitted to dwell within the city. I was here recommended to a Christian, who assigned me a room, which he had built in his garden, where I was entirely alone, and sent to the town for whatever I wanted. The next day I went with the janizary to see the city; for though I had a letter to the governor, yet I was advised not to send it, as I had no present for him. I went with all freedom wherever I pleased about the town: The governor however was afterwards informed, that I had viewed the town very exactly, and wrote every thing down, tho' I had only copied a short Greek inscription: Upon this he sent orders to the muleteer not to go any further with me, and that they should not permit any Franks to come into the city, on which I sent the janizary with the letter to the governor, who was then very well satisfied, and said he should be glad to see me.

' Ptol. v. 14.

'' Ptol. *ibid.*

'' Strabo xiv. 682.

\* Ptol. v. 14.



The city of Famagusta is about two miles in circumference, and was <sup>Famagusta.</sup> well fortified by the Venetians; it is of an oblong square figure; the bastions are all semicircular; on the west side of the town, a rising ground runs along from north to south, on which they took the advantage to build the rampart, which makes it exceedingly strong this way, a fossée being cut into the rock on the three sides to the land; and in that to the west there are covered ways to fall out: This high ground, which is the strength of the west side, exposes the south part of the town to the enemy, for it was from this part that the Turkish general battered the south gate, which is the only entrance from the land; and it is probable, that from the high ground on the north side they planted their batteries against the north east corner to the sea, where there is a strong castle also fortified within. There is a gate from the city to the port, which is well sheltered by several rocks, and the entrance to it, which is at the north east corner, is defended by a chain drawn across to the castle; it was here that the stuffed skin of the brave unfortunate Bragadine was hung up at the yard of a galley, after he had been most inhumanly flay'd alive by the treacherous Turks, against whom he had bravely defended the city. I observed on the ramparts the names of several of the Venetian governors of Cyprus; and near the gate there are two statues of Lyons, one of which is very large, they were probably set up on some pillars in the principal parts of the city after the Venetian manner. The antient piazza seems to have been very beautiful; the house of the governor with a portico before it, is on one side, and the western front of the church of saint Sophia on the other; it is a most beautiful Gothic building, now converted into a mosque, but about three years ago two thirds of it was thrown down by an earthquake, together with the greatest part of the city. Before it there is a Greek inscription on a black stone, which might be part of a pedestal for a statue; near the north west corner of the church there are two pillars, which probably had on them the Venetian ensigns; near these there is a coffin of white marble adorned with Lyons heads, and festoons held by cupids. It is surprizing to see what a great number of churches there are in this city; St. George's, one of the most magnificent, was thrown down by the earthquake; another large one, which, if I mistake not, was dedicated to saint Catherine, is now the principal mosque.

There is very little trade at this place, which is the reason why all provisions are cheap here, the price of a fat sheep being only half a crown: No Christian is suffered to live within the walls, unless it be in confinement, in which condition I saw a Greek patriarch of Constantinople, who being deposed, and intriguing in order to supplant his successor, was banished to this place a few months before; I saw him afterwards in one of the Princes Islands near Constantinople, returned from banishment. They will not suffer a Christian to go in or out of the city, otherwise than on foot; and a European having obtained a firman from the grand signor to enter the city in his chaise, when he sent it to the governor, received this answer in a very cool manner: "That in obedience to the firman he might enter in his carriage, but that he would not permit him to go out of the city in it." The present build-

ings

ings do not take up above half the space within the walls, and a great part even of those are not inhabited. They have very good water brought three or four miles by an aqueduct, which is carried for the most part in a channel on the ground.

Between the two chains of mountains that stretch along the island, there is a large plain seven or eight miles wide, and between thirty and forty long, beginning about Famagusta; as it is one of the best parts of Cyprus, and most secure from the privateers, so it is chiefly inhabited by Turks, the Christians living more upon the mountains, and near the sea, as they are exempted from that slavery which falls to the lot of the Turks when they come into the hands of these privateers: This plain seems to have been the antient kingdom of Salamis founded by Teucer; the capital of it, which bore the same name, was at the east end of the plain on the sea.

Salamis.

The Jews destroyed the old city of Salamis in the time of Trajan; it was afterwards called Constantia, probably from the emperor Constantius; it was again destroyed by the Saracens under Heraclius, and probably it was not afterwards rebuilt. We set out to see the old city on the twelfth, and in half an hour came to a large basin, which is filled by rain water, and in half an hour more to a stream, over which there is a bridge; this must be the antient Pedius. On the north side of it are the remains of Salamis; a plan of the city may be seen in the thirty second plate at B. There are still large heaps of ruins on the spot of the antient city, and great remains of the foundations of the walls, which seem to have been between three and four miles in circumference. The port d is to the south; it seems to have been made by art, and is almost filled up; the small river Pedius b, empties itself into the sea at this place. Antient geographers mention two islands of Salamis, which are not now seen. On examining the ground I imagined the sea might have left these islands, and I saw near the port some rising grounds C c, with channels round them, which might formerly be filled by the sea. There appears to have been a more modern city here than that antient one built by Teucer, and there are great remains of the foundations of the walls of the new town, which was about half as big as the old city. The inner walls e, are supposed to be those of the new town, and the outer ones F f, those of the old city. On that side of the town, which is next to the port, there are ruins of a large church, and also of a small one; and to the north of the town there are some very thick walls g, which are also probably the ruins of a church. There is likewise a square plain spot h, which might be either a piazza, or a basin for water. On the north of the new town, just within the gate, there are several grey granite pillars lying on the ground, and two or three Corinthian capitals of grey marble cut in a very beautiful and particular manner; a drawing of one of them may be seen in one of the plates that relate to Athens. These pillars seem to have belonged to a temple. This place is now called old Famagusta, and is about four miles distant from the modern town: There are remains of an aqueduct to this city at i; all the arches which I saw of it were Gothic, and there is an inscription on it in Greek, which makes mention of an arch-  
bishop,

bishop: The ancient aqueduct being probably repaired when the new city was built, after the establishment of Christianity in these parts. I saw the arches all along the plain, extending towards the mountains to the north west; on the side of which mountains the water was conveyed from a plentiful source which I saw at Cherkes, thought by some to have had its name from the old Cythera, though that place must have been farther to the south. The Tables place Citari in the road from Salamis to Tremitus, now called Nicosia. Cherkes is six or seven leagues to the west north west in a valley between the hills; it is beautifully improved with mulberry gardens for the silk worms; the plentiful sources of water which supplied this aqueduct, are a considerable way in between the hills.

To the west of Salamis there is a small ruined church k, and near it a very little church l, built and arched over with very large stones, half of it is now under ground; it is dedicated to St. Catherine, who, as they say, was daughter of king Costa, the founder of the present Famogusta, and that the city had its name from him. In this church there is a well, and on one side a chapel built of three stones, the four sides consisting only of two stones, and it is covered with a third, which is angular at top. If I mistake not, they say, this saint was buried in this chapel, and there seems to have been a tomb in it. A mile to the west there is a monastery and a large church dedicated to St. Barnabas, which seems to have been a fine building; the church has been ruined and rebuilt; the foundations of the east end of the old church remain in three semicircles. About half a furlong east of this church there is a descent by several steps to a sepulchral grot cut in the rock, with niches for bodies on three sides of it: Here, they say, the body of St. Barnabas was deposited, who was a native of this island, and suffered martyrdom at Salamis in the time of Nero. At the entrance of the grot there is a well of water that is a little salt, and a small chapel is built over the grotto, which does not seem to be of any great antiquity.

## C H A P. III.

Of CARPASY, and some other places in the eastern part  
of CYPRUS.

FROM Salamis we went on northward, and having travelled about five miles came to the river Deraie, over which there is a long bridge like a causeway, and a high ground to the south of it, which might be the situation of some antient town: In half an hour we came to the river Chour; we then turned to the east, passed over some hills of cape Chaulebernau, and crossing a river, we approached the high hills, on which there is a castle called the hundred and one chambers. These mountains take up almost all that narrow tract, which seems to have been called the Olympian promontory, and probably this highest part of the mountains was called mount Olympus, on which there was a temple to Venus, probably Venus Urania, or the chaste Venus; for there was a city in this part called Urania, which was destroyed by Diogenes Poliorcetes, and it was not lawful for any woman to enter this temple, or so much as look on it; all this promontory seems to have been the kingdom of Carpasia. I observed in this part a great quantity of talc in the hills. We arrived at a village called Patrick, where we were well received by the Greek priest. On the thirteenth we proceeded on our journey, and began to cross the hills towards the north side of the island, and came to a village called Galadia, finely situated on a high ground. We travelled on through a very fine country abounding in wood, and passed through Ai-Androniko, where there is a small stream, the sources of which never fail; this village on the south side is inhabited by Turks, and on the north by Christians. All these places are much infested by the Maltese corsairs. We lay in the house of the priest of Yaloufee or Jaloufa on the north side of the island, where there is an antient Greek church; we saw the coast of Cilicia very plainly from this place. On the fourteenth we came to a ruined village, called Mashargona, where they have a tradition that some king antiently resided; soon after we came to a small cape, on which there are ruins of a church dedicated to St. Marina; it is built of fine hewn stone, and the place is called Selenia. Having travelled about four hours, we went to the left of the antient convent of Jaloufa; there is also a bay here of the same name, and as there is a place so called near Scanderoon, which is the bay that had the antient name of Sinus Ifsicus in Cilicia; this, without doubt, must be Sinus Ifsicus of Cyprus, which was in this part of the island: This is probably the shoar of the Achæans where Teucer first landed. We arrived at Carpas, and went about two miles northwards to the plain and to old Carpas, called by the antients Carpasia, the capital city of the kingdom of that name, which is now given to all the country: The island here is only three miles and three quarters broad. There are some ruins at old Carpas,

† Strabo xiv. p. 682.

especially the remains of a wall near half a mile in circumference, with a pier from it into the sea, at the end of which there are some signs of a tower. The whole seems to have been only a castle for the defence of the port: To the east of it there is a very good church in the Greek style, which belonged to a monastery near called Ainsphilosè; they call this place also Salamina, and I was told that this name was given it by some religious persons, who began to improve the place not a great many years ago, but were obliged to leave it on account of the Maltese privateers. About the village of Carpas there are a great number of small ruined churches or chapels, which might formerly be built for the use of wealthy families, who might retire to this place. It was on the Carpasian shoars that Diogenes Poliorcetes landed his army.

On the fifteenth we travelled eastward to the village of Afsphronifý, where there are ruins of four churches, and it seems to have been some antient town; for I saw on both sides of it ruins of a wall extending towards the sea. We came to the most eastern point of the island, called by the antients the ox's tail, probably from some imaginary resemblance; it is now called the cape of St. Andrew, from a monastery which is cut out of the rock, and dedicated to that saint. Opposite to the north east corner are the isles called Clides by the antients<sup>a</sup>; the largest of which is not a mile in circumference; authors differ about the number of them; those who name but two, probably took notice only of the two largest; there are two more that appear only as rocks, the furthest of which is not a mile from the land; there is another which has some herbage on it, and may be the second as to its dimensions; it is so very near to the land that it may have been separated from it since those authors wrote. At the north east corner there is a grot cut out of the rock, which seems to have been a sepulchre; there are some signs of a large enclosure round it, and higher are several sorts of oblong square buildings of hewn stone, which appear but a very little above the ground, and seem to have had covers over them; I conjecture that they were sepulchres of very great antiquity; one, which is built in a more magnificent manner than the rest, made me conclude that they might be the sepulchres of the antient kings of this part of Cyprus; it consists of three enclosures; there are but two tiers of stone above ground; the outermost building is one and thirty feet square, and the walls are one foot nine inches thick; within it, at the distance of two feet six inches, there is a second, and, at the same distance within that, a third; the top of which is cut with a ledge within to receive a cover. It is possible the two outer walls might be built up higher, and there might have been entrances through them to the sepulchre: The whole is a very particular sort of work, and of such a kind as I never saw in any other place. There are signs of foundations of a building on a little mount, which is a rock of marble of different colours stretching into the sea, and it is a very good situation for a light house, tho' there are some remains on a little point very near it, that have more the appearance of such a building. All this country to the east of Carpas for about twelve miles is almost uninhabited, except that there are a few Turkish herdsmen on the south side, where there is a fine narrow plain. The desolate condition of this part of the island is occasioned by the constant depredations of

<sup>a</sup> Ptol. v. 14.

<sup>a</sup> Plin. Hist. v. 35. Strabo xvi. p. 682.

the Maltese, privaters, who land more frequently here than in any other part. From this eastern point I saw very plainly mount Cassius near Antioch, and the mountain of Rhoffus, now called cape Hog, which is between Kepsè and Scanderoon.

We travelled on southward from this point, and in less than an hour arrived at the uninhabited convent of saint Andrea, in which there formerly lived two or three monks. We went to the south side of the island, crossed the hills, and came to a very large village which is called Mairou, which is about half a mile broad; at the west end of it we began to cross the hills to the north, and saw a cape to the south called Peda. We arrived again at Carpas on the sixteenth, and went to the convent of Jaloufa; we passed by Selenia, where I saw remains of pillars four feet in diameter, and came to Jaloufa. On the seventeenth we went about two leagues to the south east of Jaloufa, near a place called Aimama, and came to a large grot cut into mountain, being very difficult of access; and there is another grot of the same kind two leagues to the east of it, near a village called Galliporno; it is a gallery with four apartments on each side, in most of which there are holes cut down like sepulchres, which are now filled up: On the hills above it, are some small ruins of an antient place, which might be Urania, taken by Diogenes Poliorcetes, and I saw near the grot a great number of sepulchres cut into the rock, many of them being in the manner of graves, which seem to have had stone covers over them: Towards the west end of this promontory the mountains are very high, and the foot of them stretches out in such a manner towards the north sea, that there is no passage on the north side of them; and, I suppose, that these hills were the bounds of the kingdom of Carpassia on the north west side; those to the south west being probably the low mountains, by which there is a narrow pass to the sea. Aphrodisium was situated near the west part of the promontory, and probably on the shoar to the north; it was about nine miles from the territory of Salamis. From this grotto we returned again to Jaloufa. On the eighteenth we travelled to the north west and came to Androniga, where part of the village are Turks, who are sometimes under such apprehensions of the Corsairs, that for security they go and lie on the mountains, and they told me, that some of them have even perished with cold in those retreats: We afterwards came to a village of Turks, where one of them holds his lands on the condition of entertaining strangers, and his people came and drew water for our mules; this was in the road from the northern parts to Famagusta. From this place we went out of the road northwards, near an hour to the mountains called Eshbereve; on the highest summit of which is the strong castle of the hundred chambers before mentioned, which is almost entire. We lay at a Christian village on the north side of this hill.

## C H A P. IV.

## Of NICOSIA, GERINES, LAPTA, and SOLI.

ON the nineteenth we travelled westward on the north side of the island, and came to a very pleasant village called Agathon, situated at the beginning of the plain on the sea: There are a great number of cypress and orange-trees about it, and it is probable that Macaria was situated near this place. The plain is a very narrow strip of land not above a mile broad, but extends westward for about thirty miles, almost to the bay where these mountains end; I take this to have been the kingdom of Lapithia, and shall have occasion to make some observations on the supposed capital of it. On the twentieth we pursued our journey, and ascending the hills to the south, visited two small convents, and afterwards the monastery of Antiphonesè; it is famous for the *Lignum Cyprinum*, of which there are seven trees, there being no others of that kind in the island: It is the oriental plane tree, and is engraved in this volume among the plants which I brought from the east. We crossed over the hill to the south, and came into the great plain between Famagusta and Nicosia, and lay at a Christian village Marafhoulou. On the twenty-first we travelled north west to a village called Chytorea by the Franks, of which I have already given an account, and of the river there, which supplied the aqueduct at Salamis.

From this place we travelled to the south west to Nicosia. I went to <sup>Nicosia</sup> the house of the consul's broker, and was also recommended to the dragoman of the mosque; both of them assisted me in seeing that city, which is towards the west end of the plain, and is supposed to be the old Tremitus; it is the capital of Cyprus, where the mosque or governor resides; it is fortified with very large ramparts, but has no fosses, and consequently is a very indifferent fortification; the ramparts are faced with the hewn stone of the old walls; the circumference of them is about two miles. The walls of the antient city, which were built with semicircular towers, may be traced all round, and they seem not to have been much less than four miles in compass. There are still remaining in the city several very magnificent houses, which are of the times of the kings of Cyprus; some of them have been repaired by the Venetians, according to the rules of modern architecture; and there is a most beautiful Corinthian door-case of a house which, they say, belonged to the Venetian general. The cathedral church, now a mosque, is a large building, and exceeds that of Famagusta in the front, as much as it falls short of it in other respects; there was also a church here dedicated to the holy cross, and another of the Augustinians, which are now mosques. The Greeks have several new built churches in the city, and the Latin fathers of the convent of the holy sepulchre at Jerusalem have a small convent. Though there are very few Armenians, yet they have possession of an antient church here. There is a

great manufacture of cotton stuffs, particularly of very fine dimitics, and also half sattins of a coarse sort; they have here the best water in Cyprus, brought by an aqueduct from the mountains.

Convent of  
St. Chryso-  
stom.

Two leagues to the north east of Nicosia, on the side of the mountain, is the rich convent of faint Chrysofom, to which we went on the twenty-third; it belongs to the Greek convent of the holy sepulchre at Jerusalem: Over it, towards the top of the mountain, there is a place called the Hundred and one chambers, which consists of several buildings, one over another; the highest is very difficult of access; they have a tradition that a queen of Cyprus, who had the leprosy, chose to live here for the benefit of the air, and that faint John Chrysofom advising her to build the convent below, she followed his counsel, and was cured of her leprosy; others add, that she bathed in a water there, which is still resorted to by persons in that distemper, who find benefit by it. This monastery has been a very large building, though great part of it is ruined; there are two churches, one of which, called faint Helena, is ruinous, the other is covered with a dome, and painted all over within; it is dedicated to faint John Chrysofom: Before it is a handsome portico, from which there are three doors with fine marble door-cases, that do not seem to be very antient; two scepters were formerly deposited behind the folding doors, the figures of which are painted on the wall, and at the bottom there is a place where the crown was kept. All the account they can give is, that they belonged to some queen, and that they were taken away by a pasha of Cyprus. It is probable that the regalia of Cyprus were kept here: This convent is near the road which leads to Gerines.

We crossed the hills again to the north, and lay at a village called Chilta. On the twenty-fourth we went to a most magnificent uninhabited convent, which is almost entire, called Telabaisè; it consists of a very beautiful cloyster; on one side of it there is a magnificent refectory, on the other a fine room up one flight of stairs, which might be a library, and under it there are two very handsome apartments, one of which might be a common refectory, and the other probably served to receive strangers; on a third side, is a church of a more antient and heavy building; all the rest is of a very fine Gothic architecture, and in the cloister they have made a cistern of a beautiful coffin of white marble adorned with bulls heads, cupids, and festoons of exquisite workmanship.

Gerines.

We went about three miles to a ruined port called Gerines, which is the antient Cerynia; the ruined walls are about half a mile in circumference, and seem to be on the foundation of the antient walls, for I observed on the west side, a large fosse cut out of the rock, and the old town might extend further east beyond the present square fort, which is about a quarter of a mile in circumference. Though this place is esteemed to be very strong, yet the Venetian governor, when the Turks were marching towards it, (after they had taken Nicosia) shamefully surrendered the fort, before the enemy laid siege to it. To the west of the town there are a great number of sepulchral grotts, and I saw some pillars standing, and remains of the foundations of an antient building.

There



There is one church in the town, which is entire, and two or three in ruins; the priest resides in a convent of Solea, there being not above five or six Christian families in the place: The chief trade here is with Selefki in Caramania, which is the antient Seleucia in Cilicia; the commerce is carried on by two small French vessels, which export rice and coffee to that part, which is brought to Cyprus from Ægypt; and they bring back Torax, and a great number of passengers: They also sometimes go over to Satalia, the antient Attalia in Pamphylia; but Selefki is the nearest place to this part of the island, being only thirty leagues off.

We set forward towards the west, and travelled about two leagues to the ruins of the antient Lapithos<sup>b</sup>, which I suppose to be the capital of another kingdom. Here I saw several walls that were cut out of the rock, and one entire room over the sea; there are also remains of some towers and walls, but the old name is translated to a village near called Lapta, where there are some sources of very fine water, which seem to be those of the antient river Lapithos<sup>c</sup>. I lay here at the rich convent called Acropedè.

On the twenty-fifth we went on to a bay, and saw a cape beyond it called in Blaeu's map Cormachiti, which seems to be the old cape Cromnon. We crossed the hills to the south, and came into the western part of the plain in which Nicosia stands; for this plain is bounded to the west by some low hills, which stretch from the end of the northern mountains to the southern ones: On the north side is the bay where I suppose the antient city of Soli stood.

When we had crossed the hills, having travelled about six hours, we <sup>Morpho.</sup> came to Morpho; they told me this place was eight leagues from Nicosia, probably the city Limenia might be situated here. We went to the magnificent convent of saint Mamma at this place, which appears to <sup>Convent of St. Mamma.</sup> have been built on a very grand design; it consists of two courts, the buildings of which are unfinished; they are separated by a very magnificent church, built of hewn stone, and dedicated to saint Mamma, whose sepulchre they shew in it. She is had in great veneration in Cyprus, and they have some legend concerning her riding on a lion, in which manner they always paint her. Though the building is not of modern architecture, yet it does not appear to be very antient; I conclude, that it might be built a little before the Venetians had possession of the island; being founded by some noble family of Cyprus: They have a water here, which they say is miraculous.

On the twenty-sixth we went four hours to the north west to a large <sup>Kingdom of Ægea.</sup> bay, where, I suppose, the kingdom of Ægea begins, in which the famous Solon took refuge when he was banished out of Greece. It is said that he advised the king of this country to leave the city of Ægea, which was situated between the mountains, and to inhabit a plainer country. It was told that there is a place now called Ege, situated on the hills. At the north west corner of the before-mentioned bay, where the southern hills come to the sea, there are ruins of a very considerable city, which, I suppose to be Soli; on the west and south sides it was bounded by those hills;

<sup>b</sup> Strabo xiv. p. 682.

<sup>c</sup> Ptol. v. 14.

and to the north and east by the sea, a wall being drawn from the hills to the sea, some remains of which are still seen, as well as of a basin, for the shipping to lye in. The most remarkable ruins of this place are a little way up the side of the hills to the west, where I saw the ruins of a semicircular wall, but could not judge whether it was the remains of a church, or of an antient temple or theatre; lower on the plain are three piers remaining, which are ten feet wide, eight thick, and fifteen feet apart; I could discern that arches had been turned on them; they were adorned on the outside with Corinthian pilasters, the capitals of which were very well executed; it seems to have been a portico to some very grand building. The front is to the north, and on every pier within there is a nich about eight feet high and four feet broad; these niches doubtless were designed for statues: Probably this was the temple of Venus and Isis that was in the city<sup>d</sup>, which had its name from that wise lawgiver Solon; the place is now called Aligora, that is, the sea mart. There is a river falls into the sea at this place, and as the channel of it is not kept open, it makes a morass. This doubtless is the river mentioned by the antients at this place. Some modern writers have placed Soli at Lefca, a village about a league north of this place. The antient cape Calinusa seems to be that point which is to the west of this bay.

Returning southwards to the road, we pursued our journey to the west, and in about an hour and a half came to Lefca; it is a long village built up the side of those hills, which we crossed into the delightful country of Solea, which is a vale about a mile wide, and winds between the hills for seven or eight miles; it is much improved with gardens and buildings, and is very well watered with springs and rivulets. We went to a convent where the bishop of Gerines commonly resides; it is situated on the side of the hills, where there are very rich iron mines which are not now worked.

On the twenty seventh we went along the vale, and crossing the hills came to the small convent of St. Nicholas situated between the hills, where there is such an agreeable variety of fields, wood, water, and cascades, that it is one of the most delightful solitudes I ever saw; two streams come rushing down the hills, and are carried all through the country of Solea in many rivulets. The Asbestus of Cyprus is found in the hills about two leagues to the south east of that place.

The convent  
of Panaia  
Cheque.

We travelled in a very difficult road along the sides of the hills to the convent of St. John. I observed a great number of pine trees, which they destroy by cutting them at the bottom, in order to extract tar. On the twenty eighth we travelled over several hills, and ascended the highest of them, where it is very cold, to the convent called Panaia Cheque, or the Madonna of Cheque, where they have a miraculous picture of the blessed virgin and our Saviour, painted, as they say, by St. Luke, and brought from Constantinople by a king of Cyprus, whom they call Isage. This place is as much resorted to by the Greeks, as Loretto is by the Latins, and they come to it even from Muscovy. The convent belongs to the archbishop of Nicosia, and has about seventy

<sup>d</sup> Strabo xvi. 683.

monks in it. I was received here with great civility by the superior, who met us without the gate, conducted me to the church, and then to their apartments, where I was served with marmalade, a dram, and coffee, and about an hour after with a light collation, and in the evening with a grand entertainment at supper.

## C H A P. V.

## Of ARSINOE, PAPHOS, and CURIUM.

ON the twenty ninth we travelled over the mountains, and passed by some old iron works; they shewed us a village called Sarama to the east, where they said a part of the mountain had been thrown down by an earthquake: We arrived the same evening at the convent of Aiamone. I had a view of the bay of St. Nicholas to the north west, in which Arsinoe seems to have been situated, where there was a grove sacred to Jupiter<sup>e</sup>. They talk much of the fountain of lovers, but they informed me that there are no ruins about it. They mention also the port of Agama in this part, and some ruins near it, which probably are the remains of the ancient Arsinoe, and the present name of it may be derived from cape Acamas<sup>f</sup>, which was the most western point of the island. Opposite to the bay is a small island called St. Nicholas, from which the bay has its name. I was told by the monks, if I do not mistake, that the old name of this island (probably that of the middle ages) was Stiria. Towards the sea to the north there is a village called Bole, where I was informed there were iron mines and hot mineral waters.

On the thirtieth we passed the hills which are on the west side of the island, and went to the south west into a plain, which is about fifteen miles long and three wide: The city of new Paphos, and the port of old Paphos were on this plain. This country probably made another kingdom, of which Paphos might be the capital. We arrived at Bassa, which is situated near the place where new Paphos<sup>Bassa; New Paphos.</sup> stood; it is on a rocky eminence in a narrow plain on the sea, which is separated from the great plain by some low rocky cliffs, which might antiently be washed by the sea before new Paphos was built. These cliffs are now full of sepulchral grots, which doubtless were made for the use of the city. To the west of the town there is a point of land, and the old port was to the south east of it, in an angle made by a small promontory, and was sheltered by piers built out into the sea, some remains of which are still to be seen. The city seems to have been to the east and north of the port; and I observed a very large fosse cut out of the rock to the north of the old town, where probably they dug their stones for building. There are several lofty rooms hewn out of the rock, and many small apartments; one of them seems to have served for a large

<sup>e</sup> Strabo xiv. p. 683.<sup>f</sup> Ptol. v. 14.

cistern, there being a hole in the top to draw up the water, and stairs down to it cut out of the rock; it is probable this was filled in winter by an aqueduct from the mountains, of which there are some remains near the town; by this means the city might be supplied with good water in the summer time, of which there is a great scarcity in the island. To the north of the port there are some signs of an antient temple on a ground raised by art: From the manner in which the grey granite pillars lie, and by the disposition of the ground, I judged there was a colonade round it, and a portico to the west with a double colonade; the pillars are about two feet in diameter. Half a furlong to the east of this there are foundations of a smaller building of hewn stone near the corner of the port, which might be either a temple or some other public building. Farther to the east are the remains of a large church, which probably was the cathedral, and seems to have been built on the foundations of a great temple, for there are some very large pillars of grey granite now standing near it; they are about three feet in diameter, and finely polished; it is needless to mention, that both these temples were without doubt dedicated to Venus, for whose worship this city was famous. This place probably began to be considerable when Ptolemy the son of Lagus demolished Citium, and removed the inhabitants to this city; it was almost entirely destroyed by an earthquake, but was rebuilt by Augustus, and called Augusta, in honour of him. Near the cistern beforementioned there is a church under ground cut out of the rock, dedicated to the seven sleepers; and in the town there are ruins of several churches, and houses, most of which are uninhabited. This city is famous in sacred history for being honoured with the presence of saint Paul, and on account of his having here converted Sergius the governor of the island to Christianity\*. About a mile to the north there is a rocky ground near the sea shoar, cut out into sepulchral grotts; many of them seem to have been designed for rooms, and some of them are very large: I saw five or six, which probably were inhabited by families of a superior rank, having a court in the middle, and a colonade of two Doric pillars in front, and three on each side, with an entablature over them, all cut in the rock, and some of the pillars are fluted; one side of these courts is open in front; in each of the other three sides there is a room cut out of the rock, and the door-ways are executed in a beautiful manner.

Half a mile to the east of this place is the new town of Bassa, where the governor resides, new Paphos being now called old Bassa, and is inhabited only by a few Christians, and by a small garrison in a castle at the port. There was antiently at new Paphos a celebrated meeting once a year for the worship of Venus, from which place they went sixty stadia in procession to the temple of Venus at the port of old Paphos, where, according to the fables of the antients, that goddess, who is said to have been born of the froth of the sea, came ashore on a shell. The ruins of the city, called by the antients new Paphos, are now known by the name of old Bassa, where there is a small village of the same name about a mile to the south of Bassa. There is an aga and some janizaries who live at the fort in this place. I was recommended to a brother of the

\* Acts xiii. 17.

bishop of Bassa, who at that time was imprisoned by the Turks at Famagusta, by the instigation of the archbishop of Nicosia, with whom he had some difference; and I afterwards saw him at Rosetto, when he fled from this place into Ægypt. When I was in my lodgings some janizaries came to me, and afterwards the poor aga of the fort, who were very inquisitive about me, on which I took occasion to talk of my design to wait on the great aga at Bassa, with a letter I had to him. On the first of December I waited on the aga with my letter, and a small present of sugar, which I found was necessary, and could be of no ill consequence, as it was the only present I should have occasion to make on the island. He entertained me with coffee, and sent his falconer along with me, who attended me with his hawk wherever I had an inclination to go.

When I had seen every thing there, we proceeded on our journey; going at some distance from the sea along the plain, in an hour we came to a running water, and saw some ruins of the aqueduct to the right, which here crosses the river on an arch: In half an hour more we came to Borgo Ashedieh where there are remains of a high Gothic aqueduct. Opposite to this place is the first small cape to the south east of Bassa, which might be the old promontory Zephyrium<sup>b</sup>. In half an hour we passed by Ideme, and about the same distance we were opposite to another cape, which might be that of Arfinoe; the port of Arfinoe might be on one side of it, and the port of old Paphos on the other, which was a mile and a quarter from that city; for though I went in search of it, at the cape opposite to Coucleh, where old Paphos stood, and observed the ruins of several aqueducts that way, yet I could see no signs of the port. We ascended to the village of Coucleh, which is situated on a narrow hill extending to the south into the plain. Old Paphos was doubtless Old Paphos; here, and there are great heaps of ruins about the place, and remains of the foundations of thick walls; the ruins extend about a quarter of a mile in breadth, and half a mile in length. Some say that this city was built by Paphus, son of Pigmalion, others that it was founded by Cynarus king of Crete, and father of Adonis.

These hills extend quite across the island, and are much lower in this part than they are towards the north; they end here in high white cliffs; and where they make a great head of land to the south, they are known to mariners by the name of cape Bianco, part of which might be the promontory called Drepanum by the antients<sup>c</sup>. We travelled over these hills to the east, and in about two hours from Coucleh came to a Turkish village called Alefcora, where we got a place to lodge in with great difficulty.

On the second we went near a large Turkish village called Afdim, which is the same as Audimo or Aitimo. We went on to the other side of cape Bianco, and came to two delightful villages which are contiguous; they are called Episcopi and Colossè. These villages are finely watered, and most beautifully improved with mulberry trees for the silk worms, and also with a great number of orange and lemon gardens. At the south end of Colossè there is an antient preceptory of the

<sup>b</sup> Strabo ibid. Ptol. v. 14.

<sup>c</sup> Ptol. v. 14.

knights of St. John of Jerufalem, which is now in ruins; there are likewise the remains of a very high aqueduct that conveyed water to it, and I saw an epitaph of one of the priors of this place, who died in one thousand four hundred and fifty three. It is the opinion of some that the antient city of Curium was here, but I could not see the least sign of any ruins; but on the hill to the west I observed the foundations of a thick wall, which seemed to have encompassed some antient town, which probably was the city of Curium: And it is not unlikely that the grove, sacred to Apollo near Curium, was where the village of Episcopi now stands, which is a place abounding in water. They think also that the low promontory called cape Gatto was the promontory Curias, from which they threw any one into the sea, who presumed to touch the altar of Apollo; but as this is very low land, it is probable that it was from some point to the west of Curium, where there are high cliffs, and might possibly be a part of what is now called cape Bianco. To the east of Episcopi there is a small river, which I should have thought to have been the Lycus of the antients, if that river had not been mentioned, as between the town and the promontory. Cape Phrurium is mentioned <sup>m</sup> near Curium, which might be the south east part of this great head of land, as Drepannum was probably that to the north west. The head of land called cape Gatto is to the south of Episcopi; it is a low land, the north and west part of it is a morass, and there is a large salt lake on the east side, which is filled by the winter rains, and is almost dry in summer: The south part of this promontory is a barren rocky soil, and there is a ruinous uninhabited convent on it, called saint Nicholas. They have a ridiculous story, that the monks of this convent kept cats in order to hunt and kill the serpents, of which there are great numbers here; this they say gave rise to the name of the cape; and they add withal, that on ringing a bell the cats used to leave off their diversion, and return home.

To the east of this cape there is a bay, and at the west corner of it Limefol is situated, where I first landed in the island. As I did not meet with any ship there bound to Ægypt, I returned to Larnica, where I found a French ship sailing for Damiat, on which I embarked on the eighth of December. We were obliged by contrary winds to put in at Limefol, where we were detained six days, and I landed a second time in Ægypt at Damiat, on the twenty-fifth of December one thousand seven hundred and thirty-eight.

<sup>l</sup> Ptol. v. 14.

<sup>m</sup> Ptol. *ibid.*

## C H A P. XI.

Of the natural history, natives, custom, trade, and government of CYPRUS.

THE climate of Cyprus is not so temperate as that of many other parts in the same latitude; the winds, which blow from the high mountains of Cilicia in the winter, make the island very cold, especially the northern parts; and some of the high hills of the island being covered with snow all the winter, make fires very necessary during the cold season, though they are seldom used in any other parts of the Levant; the clouds also breaking on these hills, often fall down in heavy rains for many days together, inasmuch that I was informed it had sometimes rained there for forty days almost incessantly. These mountains and the shallow soil, which is mostly on a white free stone, make it excessively hot in summer, and the island is very unhealthy, especially to strangers, who often get fevers here, which either carry them off, or at least continue for a considerable time, the disorder lurking in the blood, and occasioning frequent relapses.

The soil of Cyprus is for the most part rocky; there are in it many entire hills of talc or gypse, some running in plates, and another sort in shoats, like crystal; the latter is used in many parts, especially at Larnica, as stone for building: They have also in the mountains near that city a very thin marble paving stone, that cuts like chalk with a common saw, and much of it seems to have been laid in the walls in order to bind the stones. Near Nicosia they have a yellowish marble, which, they say, when burnt produces a small quantity of sulphur. At a mountain towards Solea, the Asbestus or Amianthus, called by some the cotton stone, is found in great plenty; it is of a blackish green colour, but runs in veins in such a manner, that the staple of it is not above half an inch long: It is much to be questioned whether they could ever spin it to a thread, but by some experiments tried with it, I have reason to think that an incombustible paper might easily be made of it, like that which they make of the Asbestus of Muscovy. Near Bassa there is a hill that produces a stone called the Bassa diamond; it is very hard, and seems rather to exceed the Bristol and Kerry stones. Cyprus has also been very famous for its minerals, and for many sorts of precious stones, which were probably found in the mines. In going round the island I saw only two iron mines which are not now worked, because in Cyprus they want hands to cultivate the ground; nor is it agreeable to the inclination of the people to be employed in these mines, because they would not be well paid by the officers of the grand signor: One of those iron mines is about half a day's journey east north east of Bassa; the other is at Solea, where there is a large hill that seems entirely to consist of this ore, which is very fine and light, being porous and crumbling, and of a red colour. They have here also the several sorts

of earth used by painters, called Terra Umbra, Verde, Rossa, and Jalla; and I was assured, that not long ago a traveller found a very fine azure earth, which is uncommon, and either is not much known, or is found in small quantities, otherwise it would without doubt be exported.

The antients mention three rivers in Cyprus, the Lycus, Tetius, and Pedius, though at the best they deserve only the name of rivulets, and I suppose the water seldom fails in these, though it is generally said that there are no rivers in Cyprus: It is certain they have no fresh water fish, except small crabs, which are in most of the rivers in Asia. All round the island there are beds of winter torrents, which from run the mountains after rains, but during the summer months, when it never rains in these southern parts, they are entirely dry, excepting some few springs, which have been rarely known to fail. The water, which is drawn out of wells, is almost all brackish, occasioned by the great quantity of nitre in the soil, which produces the salt in the lakes beforementioned; at Larnica they send above a league for all the good water they drink. The water of the island seems to depend almost entirely on the rain; and when clouds have been wanting either to fall down in rain, or to feed the springs, by lying on the mountains, a great drought has always ensued; and historians relate, that there having been no rain for thirty-six years, the island was abandoned in the time of Constantine, for want of water.

Waters.

Vegetables.

It is said that this island received its name from the cypress trees, which it is certain grow on it in very great abundance, especially on the eastern promontory, and in the northern parts of the island.

Animals.

There is a sort of tree which grows in most parts of Cyprus, which is called by some the cedar, and much resembles it in every thing but its seed, which is like the juniper; it is called in Greek Avorados, and I have been since informed that it is a sort of juniper, and is much like the tree that they call cedar, which is brought from the West Indies, and possibly may be the same, but here it grows rather like a large shrub than a tree. They have also the common juniper on the mountains and pine trees in great numbers, with which they make tar; they have likewise the caroub, called in Greek, Keraka, which is supposed to be the locust tree, the fruit of which in this island exceeds that of any other country growing like a flat bean, and is exported both to Syria and Ægypt. Most of the trees in the island are ever green, but it is most famous for the tree called by the natives, Xylon Effendi [The wood of our Lord], and by naturalists Lignum Cyprinum, and Lignum Rhodium, because it grows in these two islands; it is called also the rose wood, by reason of its smell; some say it is in other parts of the Levant, and also in the island of Martinico. It grows like the platanus or plane-tree, and bears a seed or mast like that, only the leaf and fruit are rather smaller; the botanists call it the oriental plane-tree; the leaves being rubbed have a fine balsamic smell, with an orange flavour; it produces an excellent white turpentine, especially when any incisions are made in the bark. I suppose it is from this that they extract a very fine perfumed oil, which, they say as well as the wood, has the virtue of fortifying the heart and brain. The common people here cut off the bark and wood together, toast it in the fire, and suck it, which they esteem a specific remedy in a fever



and seem to think that it has a miraculous operation. They make here Labdanum or Ladanum of a very small balsamic aromatic shrub called Ladany, and by botanists *Cistus Ledon*, or *Cistus ladanifera*; it is said that the goats feeding on it in the month of May, a juice sticks to their beards, and makes a sort of a cake, which, being taken off, they purify it, and make the Labdanum: This is in some measure true; but that sort requires much labour in order to clean it, and it is never perfectly sweet, so that in Cyprus they use the same method as in the other islands, and make an instrument which they call *Staveros*, because it is like a cross; it exactly resembles a cross bow, and they tie pieces of yarn to it about three feet long, as represented at C. in the thirty second plate. In the month of May they draw this yarn over the leaves, and the balmy substance sticking to the yarn, they lay it in the sun, and when it is hot, draw it off from the yarn. The common people mix it up with sand, in order to make it weigh the heavier, which is what the druggists call Labdanum in tortis, and in this manner it is commonly sold; but being purified from the sand, it is of the nature of soft bees wax, which is what they call Liquid Labdanum. It is esteemed as a great remedy against many disorders, taken either inwardly or outwardly, and the smok of it is good for the eyes, but it is mostly used against the infection of the plague, by carrying it in the hand, and smelling to it. The island produces also cotton and coloquintida, and a root called *Fuy*, which is a sort of Madder; it abounds also in vineyards, but the common wine is very bad. The rich Cyprus wine, which is so much esteemed in all parts, is very dear, and produced only about Limesol: In some few places indeed they make good red wine.

They plough with their cows, which, as I was informed, they do not milk, looking on it as cruel to milk and work the same beast; but perhaps they may rather have regard to the young that are to be nourished by them. This loss is made up by their goats, which are spotted in a more beautiful manner than any I have ever seen: Indeed a great part of the soil of Cyprus is more fit for goats than for large cattle; they make cheese of their milk, which is famous all over the Levant, and is the only good cheese to be met with in these parts; they are small and thick, much in the shape of the ancient weights, and are kept in oil, otherwise when they are new they would breed a worm, and when old soon grow dry. The Turks have such an aversion to swine, that the Christians dare not keep them where they have less power than they have in Cyprus; but from this place the Christians in all parts are supplied with excellent hams, which they cure in a particular manner by salting them, pouring the rich wine on them, and when they have pressed them very dry they hang them up. They have very few horses in Cyprus; they use mules both for burthen and the saddle, of which they have a good breed; the poorer sort of people make use of asses. They have few wild beasts or game, except foxes, hares, and wild goats; and among their birds the chief are a very beautiful partridge, which I believe is the same as the red partridge in France, and a beautiful bird called in Italian *Francolino*, and in Greek *Astokinara*, which I have mentioned before. There are a surprizing number of snakes here, but few of them venomous, except a small kind; a species, which is generally thought

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to be the asp, supplies the place of the viper, and is said to have the same virtues; it is called Kouphi [Blind]. The largest of them are near two inches thick, and are bigger in proportion than snakes, the head being rather small with regard to their bodies, and it is positively affirmed, that they have been known to swallow a hare whole, which, if true, must be understood of a young one; their bite is exceedingly venomous, but it has been cured by medicines, and by the serpent stone. I have been informed that there is an asp in Italy which is not deaf: It is possible the Psalmist might mean this reptile, when he made mention of the deaf adder, which refuseth to hear the voice of the charmer. They have an exceeding large broad spider, somewhat resembling a small crab; the Franks call it the Tarantula, but I believe it is not the same which is found in Apulia. There is here a brown house lizard called a Taranta, and if it walks over any part of the body, it causes a very great itching, which continues for some time with much pain. I do not find that they have scorpions, which are so common in Syria; but the locusts, when they come, ravage the country in a most terrible manner, destroy whole fields of corn where they alight, and eat the leaves of the mulberry trees, on which their silk depends.

Character.

The Cypriotes are the most subtle and artful people in all the Levant, nor have they more veracity than their neighbours, so that their words are not to be depended upon, as they make use of all means that way to deceive. The women are little superior to their ancestors with regard to their virtue; and as they go unveiled, so they expose themselves in a manner that in these parts is looked on as very indecent. They go every Whitfunday in procession to the sea side, which seems to be some remains of the heathen custom of going annually in procession to the sea in remembrance of Venus's coming out of it, which was antiently attended with some other circumstances. They retain here the barbarous custom of the other eastern nations of treating their wives as servants; they wait on them at table, and never sit down with them, unless in such families as are civilized by much conversation with the Franks; for having been under the Greek emperors, and the Venetians, they have come very much into the European customs. They make use of chairs and tables, and lie on oblong square tables, probably to be more free from the noxious animals in the summer, and from the damps occasioned by the great rains in the winter: They make use of carriages with two wheels drawn by oxen. The common people here dress much in the same manner as they do in the other islands of the Levant; but those who value themselves on being somewhat above the vulgar, dress like the Turks, but wear a red cap turned up with fur, which is the proper Greek dress, and used by those of the islands in whatever parts of the Levant they live.

Trade.

Cyprus, on account of its situation, and the cheapness of all sorts of provisions in the island, is the place where almost all ships touch on their voyages in these parts; and by this way a correspondence is carried on between all the places of the Levant and Christendom: So that furnishing ships with provisions is one of the principal branches of the trade of this island, and they sometimes export corn to Christendom, though it is contrary to their laws. They send their cottons to Holland, England,

Venice

Venice and Leghorn, and wool to Italy and France. They have a root of an herb called in Arabic Fuah, in Greek Lizare, and in Latin Rubia Tinctorum, which they send to Scanderoon, and by Aleppo to Diarbeck and Persia, with which they dye red, but it serves only for cottons, for which it is also used here; it is called by the English Madder, but it is doubted whether it is the Madder so well known in Holland; they export a red dye for woollen stuffs, which is falsely called by the English vermilion, though that is known to be made of Cinnabar; whereas this is the produce of the seed of Alkermes, called by botanists Ilex coccifer; there is a small hole in the seed, out of which there comes a very fine powder, called the powder of Alkermes, of which the syrup of Alkermes is made, and the seeds afterwards serve for dyeing, and both are exported to Venice and Marfeilles. Coloquintida is cultivated here, and esteemed better than that of Ægypt, which being larger does not dry so well; it grows like the calabash. The seed is sent into England, and to Germany, being much used in the latter for embalming bodies: In Ægypt they fill the shell with milk, and let it stand some time, and take it as an emetic. They prepare a great quantity of yellow, red, and black Turkey leather, which they send to Constantinople; and they export yearly near a hundred thousand pound weight of raw silk to London and Marfeilles; for as it is a hard weighty silk, it is much used in making gold and silver laces, and also for sewing. At Nicosia they make fine plain cotton dimities. In a word, it is a surprising thing to see Cyprus maintain its own people in such great plenty, and export so many things abroad, when one considers the extent of the island, and that half of it at least is mountainous, and much of it near the sea lies uncultivated by reason of the Corsairs; nor is the island well peopled, eighty thousand souls being the most that are computed in it; whereas historians say, that in Trajan's time the Jews massacred here in one day two hundred and forty thousand persons, and since that time they have never permitted any Jews to live in the island; so that when this island was well inhabited and cultivated, the produce of it must have been very great.

Two thirds of the inhabitants are Christians, and there are twelve thousand that pay the tribute as such, exclusive of the women and children: They are mostly Greeks; there are indeed near Nicosia some few villages of Maronites, and in the city of Nicosia a small number of Armenians, who are very poor, though they have an archbishop, and a convent in the country; the Mahometan men very often marry with the Christian women, and keep the faith with their wives. Many of them are thought to be not averse to Christianity; nevertheless the Turks are so jealous of the power of the Christians here, that they will not suffer them to buy any black slaves or others that are Mahometans, which former are frequently brought to Ægypt, and sold to the Turks. The Greeks have an archbishop of Nicosia, and three bishops of Larnica, Gerines, and Bassa; the Greeks are every where in possession of their churches, but cannot repair any that are ruined without a licence; they are built in the style of the Syrian churches, but are generally covered with cupolas; they had formerly a custom here, as they have in many other parts, of hanging out flags at the west end of their churches on Sundays and holidays, and I saw some

of the stones which had holes in them for that purpose. There are a great number of monasteries in the island; they are to be looked on as religious societies, who go out to labour on the lands that belong to them, with their superior to oversee them; this is their employment all day, and half the night is spent in performing their services: They may be also looked on as places of education, where the youth who labour by day learn to read and chant their offices at night: The lay servants, who are distinguished only by a cap, answer to the lay brothers in the Roman church; but they never take the vow, and may leave the convent and marry; in these respects the eastern churches pretty much agree. There is no nunnery in Cyprus, and I saw only one of the Greek church throughout all Syria, nunneries being very uncommon in these parts, except among the Maronites of mount Libanon. They take only the vow of chastity and obedience, and every monk generally buys his own cloaths, and pays his tribute to the grand signor out of his own purse, which chiefly depends on the charity of those who come to the convents, either for devotion, retirement, or diversion. Where a convent is well situated, the Turks often come and stay in it, and put the convent to some expence, and never make any return; they also serve as inns to which all people resort; but the Christians always leave something at their departure. What a monk is worth when he dies, goes to the bishop of the diocese. The priests here are very ignorant as most of them are in the eastern churches; and though Greek is their mother tongue, they do not so much as understand the antient Greek of the New Testament, tho' the modern Greek differs very little from it; but in Cyprus the Greek is more corrupted than in many other islands, as they have taken some words from the Venetians whilst they were among them; it is notwithstanding a sweet language, but they speak it very fast.

Government.

Till within thirty years past Cyprus was governed by a pasha, but now it is under a more inferior officer, called a mosolem. The late grand signor gave this island as a dowry to his daughter, who was married to the grand vizier Ibrahim Pasha, and since that time the island has belonged to the grand vizier: He legally makes of it about seventy-five purses a year, each purse being about seventy pounds sterling, but then he has only a share of the harach, and of a tax called the nozoul; and I have been informed that the whole island brings in five hundred purses a year. There are also fees for offences, and upon account of any unnatural death; in the latter case the village pays one purse. The original property of all the lands is in the grand signor, who sells them to the inhabitants and their male heirs, and in default of male heirs, the lands revert to the grand signor, who disposes of them in like manner: The tythe of the land, which doubtless belonged to the church, is granted to two sorts of military bodies; one of them are called zains, of which there are eighteen chiefs, who have the tythes of the lands of a certain district, and are obliged to send a number of men to the war; the others are called timariotes; under the name of Timars lands are granted all over the Turkish empire on the same condition: There is also a poll tax called the nozoul; it is about six dollars a year paid by all those who are not obliged to go to war, both Christians and Turks; and the Christians pay a tribute called the harach, which is universal over the Turkish empire,

empire; it is from ten to fifteen dollars a head; there is also a small duty of twenty-two timeens or forty-four medeens a-head, which is about three shillings English, paid yearly to the village where every one is born: The salt and customs belong to the janizaries, who are about a thousand, and have generally an aga sent to govern them once a year from Constantinople. The Cypriotes having their lands at so easy a rate, any one would imagine that they must live very happily; but the moslem is almost continually harassing the Christians, who often leave the island, and go to the coast of Cilicia, and very frequently return again, out of that natural love which every one has for his own country: Many of them notwithstanding settle in the sea port towns of Syria, which dispeoples the island very much. Cyprus is now divided into sixteen cadeliaks, each having its aga or governor, and cadî or minister of justice; they consist of sixteen towns<sup>a</sup>; and it is probable that among them may be found the capitals of the fifteen kingdoms, into which, some say, the island of Cyprus was at first divided.

<sup>a</sup> The names of these towns are Cherkes, Episcopi, Larnica, Messaria, Famagusta, and Nicosia, Gerines, Morfo, Lefca, Solea, Bassa, Carpals, Arfinoe, Aitimo, or Afdim, Chrusofou, Limesol,



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# DESCRIPTION

O F

## The *EAST*, &c.

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BOOK the Fourth.  
Of the island of *CANDIA*.

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### CHAP. I.

From *ALEXANDRIA* in *ÆGYPT*, to *RHODES* and  
*CANDIA*.

ON the second of July one thousand seven hundred and thirty nine I embarked at Alexandria, on board a Scotch vessel bound to Tunis, Algiers, and some other places on the coast of Africa, freighted with Moors on their return from Mecca; I was to be landed at Canea in Candia, if the wind would permit. On the eighth we saw that part of the coast of Caramania, which by the antients was called Pamphylia, and were almost opposite to Satalia, which was the antient Attalia, and was south of Perga in Pamphylia. Here the apostles Barnabas and Paul embarked for Antioch after the persecutions they had met with at Iconium<sup>o</sup>. In the evening we came up with the island called Castello Rosso: This was, without doubt, one of the Chelidonian islands, which Strabo<sup>p</sup> mentions as opposite to the sacred promontory where mount Taurus was supposed to begin; and it may be that island which he says, had a road for ships, and probably it is the island Rhoge of Pliny<sup>q</sup>, and the present name may be a corruption from it, as I could

<sup>o</sup> Acts xxv. 26.

<sup>p</sup> Strabo xiv. p. 666.

<sup>q</sup> Plin. Hist. viii. 35.



THE ARCHIPELAGO

THE MEDITERRANEAN SEA

THE ISLAND OF  
C A V D I A  
THE ANTIENT  
C R E T E .

German Miles	9
Italian Miles	10
English Miles	12
French Leagues	11

By J. H. P. S. 1780

24 Longitude East from London 25

26

27

XXXIV. p. 236

36

35

37





see no reason for their calling it the red island ; it is high and rocky, and about two miles in length. There is a town and castle on the highest part of it, and the south side of this island seemed to be covered with vineyards ; there is a secure harbour to the north, and they told me that it was not above half a mile from the continent, and that they have plenty of good water ; it is inhabited by Greeks, and is a great resort for the Maltese, as there is no strong place to oppose them. Proceeding on our voyage I saw two small islands at a considerable distance, which, if I mistake not, are called Polieti, and seem to be those rocks, which are marked in the sea chart, and in the map I give of Asia minor. We were now opposite to Lycia ; a little to the north west of these islands the river Lymira probably falls into the sea ; near it was the city Myra of Lycia, to which St. Paul came in his voyage from Cæsarea to Italy, and embarked on board a ship of Alexandria bound to that country \*. Further to the west the river Xanthus falls into the sea ; Patara was situated to the east of it, where St. Paul embarked on board a ship bound for Phœnicia, in his voyage from Miletus to Tyre †. On the eleventh we were opposite to cape Sardeni ; to the north of it is the bay of Mecari, which extends a considerable way to the east ; they told me there were three or four islands in this bay, which must be very small, being marked in the sea charts only as rocks. On the thirteenth we came near the east end of the isle of Rhodes, where there was so great a current coming from the north east between the island and the continent, that the sea broke in at the cabin windows, even in calm weather. As the plague was at the capital town of Rhodes we did not think proper to go to it, though the wind was contrary ; so we sailed along to the south of the island, and came in sight of Scarpanto, but were drove back again to the island of Rhodes ; and on the seventeenth came to anchor in a bay to the west of Lendege and of cape Tranquillo ; we went ashore to water at a stream about two miles to the south of a village called La Hania.

There is nothing in this island worthy of the curiosity of a stranger. The <sup>Rhodes,</sup> city of Rhodes was famous of old for the colossal statue of the sun, which was cast in brass by Chares of the city of Lindus, who learnt his art under the famous Lysippus ; it was seventy cubits high, and the stride was fifty fathom wide. This statue was thrown down by an earthquake in the year nine hundred fifty four ; and the brass of it, which was carried by a Jew to Alexandria, is said to have loaded nine hundred camels. This island is also noted in history, as having belonged to the knights of St. John of Jerusalem. The Rhodians were remarkably faithful to the Romans, and were strong in their navy, the island producing a great quantity of timber, as it does at this time. Ægypt is supplied with a great part of its sewel from this place, and here most of the Turkish men of war are built by the merchants of Constantinople, who receive a sum of money from the port, and use them in trade until there is occasion of them for public service ; they are then obliged to deliver them, and are refunded the whole expence of building ; by this means the grand signor has a number of ships at command, without being at any considerable

\* Acts xxvii. 5.

† Acts xxi. 1, 2.

expence before-hand ; and these large ships, trading to Alexandria, are secure against the Corsairs, which was the chief design of encouraging the building of them ; there were at that time seven on the stocks. They make use of oak only in the ribs, the rest being all deal.

The pashalic of Rhodes is reckoned very dishonourable, and great persons have often been sent to it, who were designed for the bow string. When I was there, a deposed grand vizier was on the island ; but as the present sultan's reign has not been bloody, so there are very few instances of any great men having been put to death by him. The French only have a consul at this island, and there is a small convent of capuchins. There are but very few Turks except in the city, the island being inhabited by Greek Christians. There is a great plenty of provisions here, tho' it is a mountainous country, but it produces very little wine. We went a shoar, and taking our arms with us, walked to the village of La Hania, and desired the inhabitants to sell us some provisions, but they would give us none till their aga came to the village, whom they expected the next day, so we returned on board the ship. On the eighteenth I carried my tent a shoar, and pitched it on a height over the stream. On the nineteenth two people from the aga came to us, with the Greeks, and told us we might buy what provisions we wanted. The case was, if the Greeks had furnished us with any thing, before they had leave from the aga, he would have raised money on them under a pretence that they had sold provisions to the Maltese, and they might have forbid us coming a shoar. We waited on the aga, and supplied ourselves with whatever the place afforded. We set sail on the twenty third, and having cleared the western point of Rhodes, I saw, at a considerable distance to the north, an island called Caravi, which is probably the antient Chalcia<sup>t</sup>. We then came up with the island Scarpanto, the antient Carpathus, from which this part was called the Carpathian sea<sup>u</sup> ; it is a high mountainous island, and is said to be twenty five miles in circumference<sup>v</sup>. I saw a bay on the east side of it, very near the south east corner, and there is anchoring ground in it, so that probably one of the four cities of the island was on this bay, which might be Possidium, the only town on it mentioned by Ptolemy<sup>y</sup> ; probably it was on the north side of the bay where I saw an opening, and the sea-charts make the anchoring place in that part. Having passed this island we saw Caxo to the west of Scarpanto, which seems to be the island called by the antients Casus. On the twenty sixth we came up with the island of Candia,

<sup>t</sup> Strabo x. p. 483. Plin. Hist. 423. and men dedit Casos, Actine olim. Plin. Hist. v. 36.  
<sup>v</sup> 36. <sup>x</sup> Strabo ibid.  
<sup>u</sup> Strabo x. p. 489. Carpathus que mari no- <sup>y</sup> Ptol. viii. 2.

## C H A P. II.

Of the island of CANDIA in general, and of the places in the way to CANEA.

CANDIA, antiently called Crete, has always been looked on as <sup>Candia.</sup> an island of Europe; the old name seems to be derived from the Curetes <sup>2</sup>, who were the antient inhabitants. There are various opinions concerning these people, and the occasion of their name <sup>3</sup>; some say that six of them came to Crete from mount Ida in Phrygia, and that Rhea committed her son Jupiter to their care, when she feared that his father Saturn would destroy him.

The island is said by Pliny <sup>4</sup> to be two hundred and seventy miles long, and by Strabo <sup>5</sup> two hundred eighty seven and a half. The former says, that it no where exceeds fifty miles in breadth, and is five hundred and eighty nine miles in circumference.

Crete was antiently governed by its own kings, among whom were <sup>Antient go- vernment.</sup> Saturn, Jupiter, and Minos; the last divided the island into three parts; and the Grecians, to whom it afterwards became subject, seem to have followed this division, and the three territories became republics: It was conquered by the Romans under the conduct of Metellus, who on that account had the title of Creticus; on the division of the empire it fell to the share of the eastern monarchs. The league between the French and Moors of Spain being broke, the latter seized on Crete in the year eight hundred and twenty three, in the reign of the emperor Michael the Stutterer; these Moors built the city of Candia. The eastern emperors being engaged in other wars, the island was given by them to twelve noble families, on condition that they would undertake the conquest of it; and accordingly in the time of Alexius Comenus, they vanquished the Moors, and the island was divided between them, but the sovereignty seems to have continued in the Greck emperors; for it is said to have been sold by them to the Venetians about the beginning of the thirteenth century, and in one thousand six hundred sixty-nine the Turks made a compleat conquest of it. Minos, when he divided the island into three parts, built a city in each of them, namely, Cnossus to the north, Gortynia towards the south, and Cydonia near the west end. Under the Venetians it was divided into these four provinces; Sitia, Candia, Retimo, and Canea; the pashalic of Candia at present consists of the two former, and there is a pasha over each of the others; these are again subdivided into certain districts called castellates, probably because a certain extent of country was under the government of a castle in it; of these there are twenty, which are named from their principal towns or villages <sup>6</sup>. These four provinces seem to answer to counties, and the castellates to hundreds. Every castellate is governed by a <sup>admini-</sup> cadí as to the

<sup>2</sup> Plin. Hist. iv. 20.

<sup>3</sup> Strabo x. 462.

<sup>4</sup> Plin. Hist. iv. 20.

<sup>5</sup> Strabo x. p. 474.

<sup>6</sup> In the province of Sitia are the castellates following, Myrabello and Lafite, which are the diocese

administration of justice; and is under a castle caia, as to other affairs of collecting money, and the like; and a Christian officer called capitano, is appointed over every village to collect all extraordinary taxes or dues that belong to the grand signor.

Cape Sidero, which is the farthest point to the north east, must be the promontory which was anciently called Zephyrium; to the south east of it we saw a head of land called Salamoni; this is the cape, over-against which saint Paul failed in his voyage to Italy, the wind not suffering them to go on the west, when they were scarce come over-against Cnidus\*. Near this cape I saw a small island, which probably was the island Cavalli. About six leagues to the east south east of the cape we saw two islands, which I suppose were those called Christiana. We had calms or contrary winds for several days, and a great sea by reason of the strong current, and were drove to the south. The Moors were very uneasy, and often called on a favourite saint; they hung up a basket of bread to him on the top of the main mast, and afterwards threw a bottle of oyl into the sea, made long prayers, and chanted a sort of litany: When they found that this had no effect, they wrote something on a paper, and one of them went up and tied it to the top of the mast, whilst another threw a basket of cuscasou into the sea; and I could not but take particular notice of their manner of ending a dispute which arose between some of them, who coming to high words, the chief of them on a sudden began one of their Mahometan litanies, on which they all joined with him; and so an end was entirely put to the controversy. On the fourth of September we again approached Candia, and came near the three small islands of Gjadurogniffa, called by mariners Calderoni: We saw to the north west a town, where there seemed to be a good road for shipping, and there is a large opening from it between the mountains. About twelve leagues further to the west, we were opposite to a deep bay, in which are two small rocky islands called by the Greeks Paximades, and by mariners Chabra; we came near the island Gozo, which is about twelve leagues to the south west of Chabra, and eight from the island of Candia; eight leagues beyond it we saw a cape, which may be that which was antiently called Hermœa †.

Gozo.  
Clauda.

The island of Gozo is called Gafda [Γαυδὰ] by the Greeks; the situation of it as well as the name, is a proof that it is the island of Claudia under which saint Paul failed in his voyage to Italy ‡. The road for shipping is to the north; it is inhabited by about thirty families of the

diocese of Petra; Hierapetra which is the diocese of Jëra; Sitia which is the diocese of Sitia: In Candia, are Cnoffo, and Terminos, which is the diocese of Cnoffus; Arcadia which is the diocese of Arcadia; Peliada which is the diocese of Cherronefos; and three more called Kepourio, Bonifachio, and Gortyne, which all together are called Messares, and with the city of Candia make up the diocese of Gortyne, belonging to the metropolitan archbishop, whose title is metropolitan of Crete, and primate of Europe. There is also a sort of independant castle called Sfachia in his diocese, and the island of Gozo. In the province of Retimo, is the castle Milopotamo, the east part of which is under the pasha

of Candia, and the west under the pasha of Retimo; this makes the diocese of Aulopotamo, Aios Basileos and Amari, which are the diocese of Lambis, and Retimo which is the diocese of Rethimni, formerly called Agria, from a ruined city, which was the see of it. In the province of Canea are the castles of Apocoranos and Chanea under the bishop of Kudonia, or Cydonia; Silino and Chifamo under the bishop of Chifamos, in all eleven bishoprics, excepting the diocese of the metropolitan.

\* Acts xxvii. 7.

† Ptol. iii. 17.

‡ Acts xxvii. 16.

country of Sfachia, who have a Greek church there: They have also a dragoman to interpret for them, as ships often put in to water and victual; and the Maltese corsairs supply themselves there. To the west of it there is a very small island called Pulla Gafda [Little Gafda].

On the ninth we came to anchor at the castle of Suatia or Sfachia: The Greeks, with their priest at the head of them, met us on the shoar when we landed, and asked us what was our pleasure; the captain told them we wanted to take in water. I found I could not get mules in order to go to Canea, which they told me was forty miles distant; so that I was obliged to send to the English consul there; I returned on board that night; the next day I went ashore to the priest's house, and on the eleventh the consul's janizary came from Canea with horses for me. Under Sfachia there is a small natural port defended from the south winds by some rocks that are not above water, where little ships may enter and lie securely; the uninhabited castle is a Venetian building, and over the entrance of it are the Venetian arms, and the arms of some of the governors. To the east of this castle they shewed me the foundations of a wall, which, they said, was the boundary between the territories of Sfachia and Retimo. To the west of this there is only the Castellate of Silino. The people of this part of Candia are stout men, and drive a great coasting trade round the island in small boats, by carrying wood, corn, and other merchandizes. On the twelfth we set out for Canea, and entered into a very curious passage between the mountains called Ebros Farange; it is from five to thirty paces broad, having high perpendicular rocks on each side, out of which there grows, all the way up, a great variety of uncommon plants, and some shrubs and trees, as cypress, fig, and ever-green oak; this passage is about six miles long, the first part of it is a good road; but towards the further end there are many difficult ascents up the rock, which are so narrow in some places that we were frequently obliged to unload the horses. Coming into the open country, we passed by the house of the aga of the territory of Sfachia, who invited us to go in, but we pursued our journey: We saw here six or seven Greeks with a heavy chain about their necks, a punishment inflicted on them for not paying a tax of about the value of half a crown, demanded on their guns, though they affirmed that they had none. We went to a village called Profnero, were kindly received by the priest, and the next day arrived at Canea, where I took up my abode at the house of the English consul.

## C H A P. III.

Of CANEA, DYCTAMNUM, CYSAMUS, APTERA, and  
CYDONIA.

Canea.

**T**HE city of Canea, capital of the western province of Candia, is situated at the east corner of a bay about fifteen miles wide which is between cape Melecca, antiently called Ciamum to the east, and cape Spada, the old promontory Pfacum to the west: It has been commonly thought to be on the spot of the antient Cydonia but the chief reason is, because the bishop of Canea is called in Greek the bishop of Cydonia. About the middle of the north side of the town there is an old castle within the fortifications, which is about half a mile in circumference; this possibly might be called in Turkish a chane, or public place for strangers, and from this the name of Canea might be derived; the city is of an oblong figure, about two miles in compass, fortified towards the land after the modern way by the Venetians, with four bastions, and a ravelin at the north east corner: On the north side of the town is the port, well defended by a wall, built on the north side on the rocks; there is a light-house at the end of it, and a castle in the middle, which serves as a cistern; the entrance to the harbour is narrow, and there is a very fine arsenal for laying up galleys, which was built by the Venetians: This city was taken by the Turks under the conduct of Issouf captain pasha, in one thousand six hundred and forty six, after a brave defence for fifty seven days. It is a neat town, the buildings being almost all Venetian; most of the mosques are old churches, of which together with the chapels, there were twenty-five; one particularly belonged to a large convent of Franciscans, and that on an advanced ground within the castle seems to have been the cathedral called saint Mary's. All the Turks who are inhabitants of the city, belong to one or other of the bodies of the soldiery, and those fit to bear arms are about three thousand; there are three hundred Greek families in the town, and only four or five Armenians, and about fifty families of Jews. The pasha of the province of Canea resides here, who is the head of the famous family of the Cuperlis, whose grandfather took the city of Candia; this pasha is the general that retook Nisia; and some say, that the cause of his disgrace was his cutting off so many Greek villages in the neighbourhood of that city, by which the lands were left uncultivated; but that he acknowledged in his defence, that he acted according to his orders. The people of this city are very much inclined to arms, and had fitted out this summer two galleotes, each manned with sixty persons, to cruise for Neapolitans, or any other enemies; they were attacked, as they say, by the Venetians; one of them was taken, and all the men cut to pieces; it is thought that the Venetians meeting them beyond a certain place, which, by a late treaty of peace between the Ottoman Port and that Republick, they ought not to have passed, was the reason of their falling on them; however, it caused a tumult in Canea, particularly against the

the French, who had given them certificates of their being Cancotes; so that many of that nation fled to Retimo; some took shelter in the the English consul's house, and none of them dared to appear for some time. The consuls general both of the English and French reside here, though the latter have a consul both at Candia and Retimo, but the English have only a droggerman at those places, who does the office of a consul. The English having very little trade this way, the consul's is the only English house on the island, but the French merchants are numerous; the chief trade consists in sending oyl of olives to France to make soap, and for working their cloths; they export also a small quantity of silk, wax and honey, into the Archipelago, and wine to all parts of the Levant, which is very strong and cheap; it is sent mostly from the city of Candia; the common sort is red; but about Retimo they make a fine Muscadine wine: They export raisins, figs, and almonds to many parts: English ships sometimes carry oyl from Candia both to Hamburg and to London. The capuchins of the mission have a small convent here, and are chaplains to the French nation.

On the third of September I set out with the English consul and the bishop of Chifamo, to see the western parts of the island. Half a mile to the west of Canea I saw a small flat island about half a mile in circumference, called Lazaretto, which is the place where they usually performed quarantine in the time of the Venetians; but now all the buildings are destroyed, and the island is desolate: About the middle between the two points, and about half a mile from the land is the high island of saint Theodoro, so called from a chapel which was formerly on it, dedicated to that saint; it is half a mile long, and about a furlong broad. The Venetians had a small castle there, which the Turks battered from a high ground on the island of Candia, where there are still some remains of the works which they raised; this place is now uninhabited. Opposite to this island the river Platania falls into the sea, so called from the great number of plane-trees which grow about it; they are very high, and make a most beautiful grove; vines are planted at the bottom of them, which twine about the trees, and are left to grow naturally without pruning; and being backward by reason of the shady

<sup>a</sup> Towards the south side of the western part of the island, there is a chain of high mountains, which, from their appearing white, especially at the west end, were called by the ancients Leuci. Strabo says they extended in length thirty seven miles and a half; the northern part of these mountains are called Omala, and the south parts are called the mountains of Sfachia. From these mountains two lower ridges of hills extend to the north, which make two points, one called Cape Spada, the old promontory Psacum; the others which make Cape Buzo, are called the mountains of Grabuzè, and formerly it was called the promontory of Corassius. These heads of land are about two leagues apart; the former seems to be that part of the white mountains, which were called Dictynneus; and the great mountains running east and west might be distinguished by the name of Cadistus; for so the ancients divided these mountains called Leuci. To the north of these

mountains there are many rocky hills that cannot be cultivated, which sort of hills the Greeks call by a general name Madara, which is the reason why a certain traveller says the mountains called Leuci are the mountains now called Madara. On the top of the mountains of Omala there is a round valley sunk in, like the basin of a lake, and is called Omala, without doubt from the Greek word, which signifies plain, and from this the mountains must also have had their name: This probably is what in Homan's map is called Lago Omalo; for in winter the water makes little ponds in several hollows of the plain, which is a pasturage for sheep; and the people say that a certain herb grows there, out of which they affirm that gold may be extracted, and that the sheep feeding on it, that precious metal gives a yellow lustre to their teeth, as it is said a certain plant does in the Tirol. The north part consists of many pleasant narrow vales between those hills.

situation, do not ripen till the vintage is past; they hang on the trees till Christmas, and bring in a very considerable revenue. We stopped while at this delightful place, and then travelled about two hours and a half to the bed of a winter torrent, which, I suppose, is that called Tauroniti in Homan's map; it is the bounds between the Castellate of Canea and Chifamo. We came to the western corner of the bay of Canea, and crossed the bed of a winter torrent called Speleion, and went two miles northwards to a very pleasant village of that name, which is so called from a large grotto in that part. We here went to the house of the bishop of Chifamo's brother; from this place we made excursions to see the antiquities, and whatever is curious in this part of the island. At the south west corner of the bay of Canea there is a convent called Gonia, regularly built after the Venetian manner, but has only a ground floor; they have a very handsome refectory, and a neat church in the middle of the court; the convent holds several lands of the grand signor, paying him the seventh part according to custom; there are ten priests, and fifty caloyers, or lay brothers, belonging to it; over it, on the side of the hill, is the old convent, which consists only of a small church and four or five rooms; but it is a delightful place on account of its prospect, and the streams of water that run down the hill through the gardens.

Magnes,  
Dicitynna.

On the east side of cape Spada before mentioned, towards the north end, there is a very small bay, which is only large enough to receive great boats; there are ruins of a small town about it, which they call Magnes and Magnia after the Italian pronunciation; a plan of it may be seen in the thirty-fifth plate at A. This must be Dicitannum, or Dicitynna of Ptolemy, which he places in the same degree of latitude as the promontory Pfacum. It is probable that this place was so called from the nymph Dicitynna, and possibly it was the scene of her history: The mountains that make this cape, and stretch away southwards to the hills called Omala, had the name of mount Dicitynnæus; it is said that this nymph, who was also called Britomartis, invented hunting nets, and was the companion of Diana; that Minos being in love with her, she threw herself off from the rocks to avoid him, or, as Callimachus says<sup>1</sup>, she threw herself into the fishing nets [Δίτυνα], from which she was called Dicitynna; though it is a more probable account that this name was derived from her invention of hunting nets. They have a tradition of something of this nature, but they tell it with this difference, that being wooed by a great person, in order to avoid his solicitations, she consented, on condition that he would take her way in a chariot; that for this purpose he made a paved way, of which there are still some remains, but that she fled away in a boat with another person, on whom she had before set her affections: They say she was called Magnia, and that from her the city received its name. The antient remains of this place are chiefly on a small height over the west end of the bay C, and on each side of two rivulets, which meet just before they fall into the sea; most of them are roughly built of the grey marble of the mountains which are on each side: One building D resembles a church,

<sup>1</sup> Strabo x. p. 471.



and has some ancient brick work about it. On a height to the south of the bay at B, there are some pieces of grey marble columns, and four oblong square cisterns sunk into the ground and contiguous, as if they had been under some great building. I observed that in the middle they were sunk lower, like square wells, and lined with brick, with a design, I suppose, to receive a greater quantity of water; and below these on the side of the hill towards the town, there are remains in some of the walls of earthen pipes, by which one may suppose the water was conveyed down from the cistern, the torrents below being dry in summer. Among these ruins, which were probably an ancient temple, I saw a fine pedestal of grey marble three feet square; it had a festoon on each side, and against the middle of each festoon there was a relief of Pan standing; the whole was finely executed; it is probable that this was either an altar, or the pedestal of a statue erected to that deity in this temple, which probably was dedicated to the nymph Dictynna; Strabo<sup>k</sup> mentions the Dictynnean temple in this place. Some years ago they found a statue here of white alabaster, but having a notion that such pieces of antiquity contain gold in them, the fishermen broke it to pieces; I brought away a foot of it, which shews very distinctly all the parts of the ancient sandal.

We went on westward from this place, and came to the river Nopeia on the west side of the hills which make this cape; it falls into the sea at the corner of the bay; over this river on an advanced rock, there are ruins of a house and chapel called Nopeia; about them are the remains of a strong built wall five feet thick, as if it had been part of a fortified castle.

Near the west corner of the bay, was the port and town of Cysamus, <sup>Cysamus.</sup> now called Chifamo; it was the port of the ancient city Aptera, which is about five miles distant to the south south east; the port was a small basin within the land, which is now almost filled up; it was defended from the north winds by a pier made of large loose stones, not laid in any order. Along the shoar, to the west of the port of Chifamo, there are foundations of some considerable buildings, which might be warehouses; a small rivulet runs into the sea at this port; and east of it the ancient Cysamus seems to have stood; a city of no small extent, as one may judge by several heaps of ruins about the fields; but there are no signs of the walls of the city; it is a bishop's see, tho' there are no remains or tradition of any cathedral here. The Turks who inhabit the place live in a castle, and in a small village or town walled round adjoining to it, both which together are not above half a mile in circumference; as they are so near the sea, they would not be secure from the Corsairs without this defence. At the end of Cape Buzo there is a small uninhabited island, now called Grabusa Agria [Wild Grabusa] and by Strabo Cimarus. Cape Buzo, is the old promontory of Corcyrus; it is made by the mountains now called Grabuse; the island appears as if it was the end of the cape. A little to the west of the cape is the island and fortress of Grabusa; it is a modern fortification, built by the Venetians, and was betrayed to the Turks by some officers in it, in one

<sup>k</sup> Strabo x. p. 471.

thousand six hundred and ninety one, which was about a year before the descent of Mocenigo on this island. It is now a garrison of about a thousand Turks, who were such bad neighbours that the whole promontory is now uninhabited. Ptolemy mentions the city of Corcyrus here, of which I could not learn that there are any remains, there being only a small ruined convent of saint George, and two churches on this promontory<sup>1</sup>. I saw from a height the high island Siniglufe or Cenaotto, which is the old Ægilia, and I was told that there is another between it and Candia called Pondelonis.

I travelled through the inland part of the island as well as by the sea side; it appears from Peutinger's tables, that there was a road along the middle of the island which led to Gortynia, and going northwards to Cnoffus, came to the sea at Crefoneffo, and then went east south east to Hiera.

Aptera.

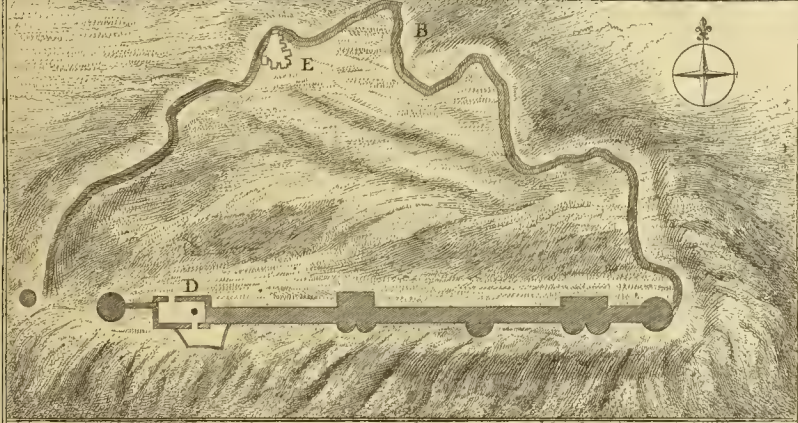
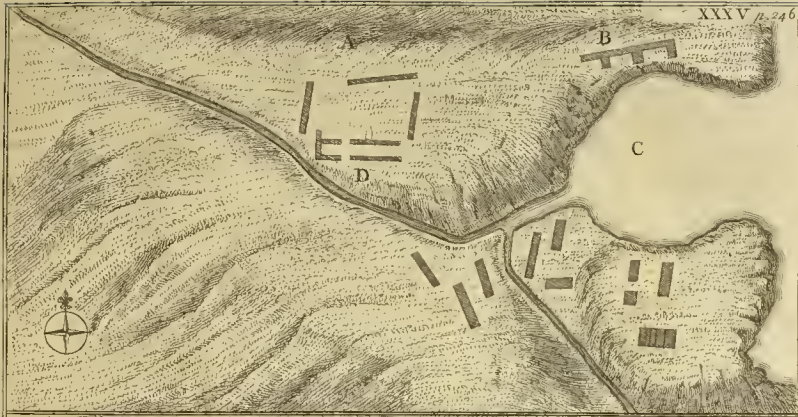
Aptera was about five miles from the port of Chifamo; it was situated on a high hill in a mountainous country, and is called (as all ruined cities are in this island) Paliocastro; a plan of it may be seen at C, in the thirty-fifth plate; there is a winding ascent to it F: On the south and west sides there are two flat spots at D; one is higher than the other; on these the bulk of the city seems to have stood: the present village is on the lower spot. These parts seem to have been walled round; and on the south side by the road to Chifamo, are the remains of a fine large semicircular tower E, which seems designed as a defence to the pass; the ancient castle was at G, on the height of the mountain; the town was very strong by nature; it is divided by walls into three parts; the middle part H is full of ruins of buildings, and among them are the remains of a church I. About this part there are several cisterns sunk into the rock. The walls of the city and castle are seven feet thick, and it must have been a place of very great strength; it is said to have been built by Apteras king of Crete, and was ten miles from Cydonia. I procured here a very antient bas relief, which is represented in the thirty-sixth plate; it is one foot nine inches long, and thirteen inches wide; the largest figures are eleven inches long; it seems to be a sepulchral monument, and shews something of the antient dress. The famous trial of musick between the Muses and the Syrens, in which the latter were vanquished, and lost their wings, is said to have been in a field at the foot of this hill<sup>m</sup>.

Another

<sup>1</sup>The other places mentioned by Ptolemy, at the west end of Crete, are Phalarina, the Phalarinae of Pliny and Phalarina of Strabo, which might be at S. Chirglani in Homan's map, where he makes a little bay sheltered by a rock: The next place is Rhamnus port, which Ptolemy places ten miles farther south, and might be at the mouth of Homan's river Sfinari: If in Ptolemy the degree of 34. 36. be corrected to 34. 26. then Cheronefus may be supposed to have been four miles farther to the south, and agrees with the situation of Keronifi, which is on a point of land setting out into the sea; and doubtless this situation was the reason of its antient name. I could not hear of any ruins there, but find it was a bishop's see, by an account I have by me

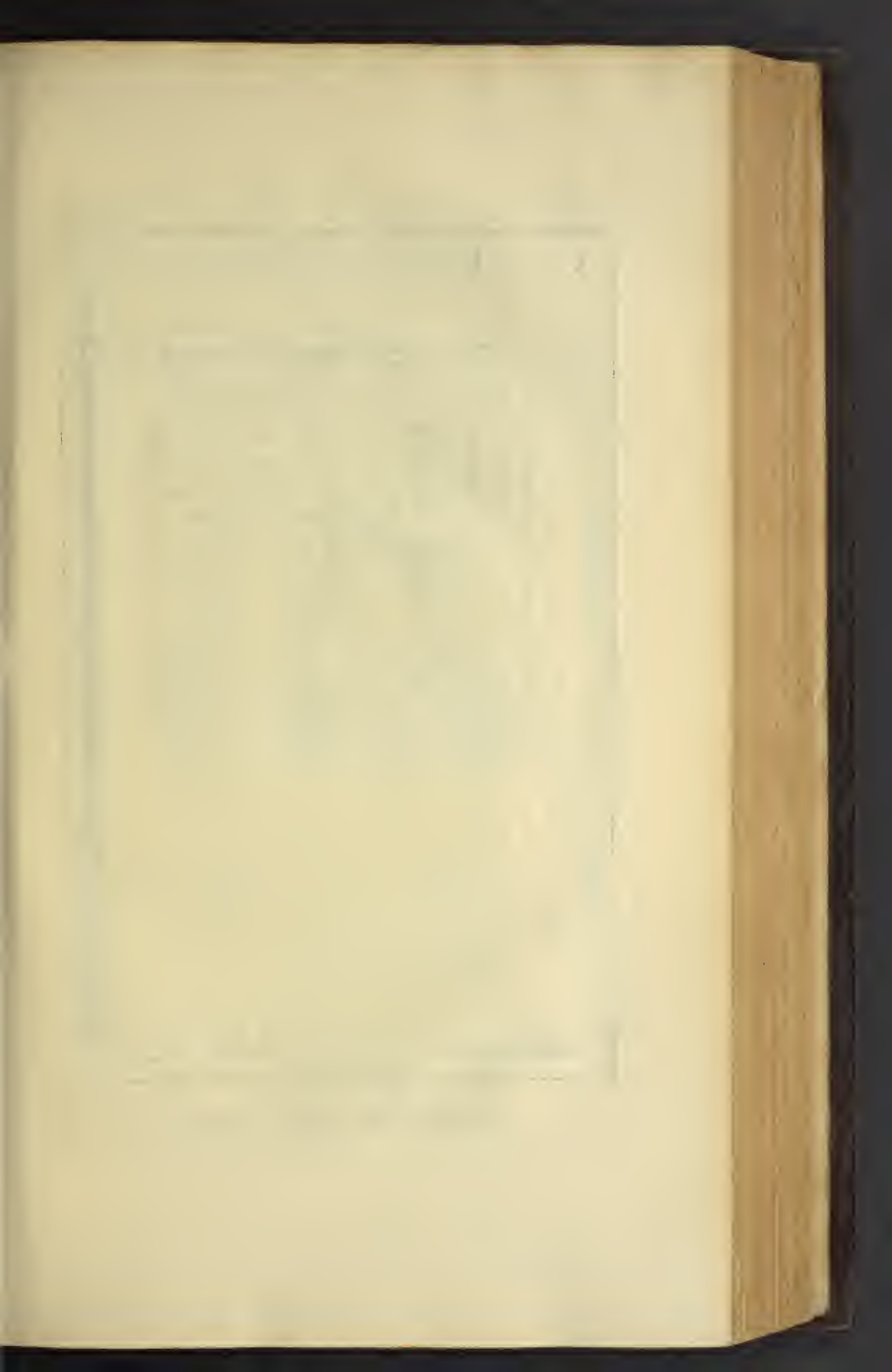
of the antient bishopricks of this island, which beginning from the east, Cheronefus is mentioned as the last, and consequently the most western diocese. According to the above emendation, Inachorius was sixteen miles south of this, probably in the bay which is made by cape Crio, the old promontory Crumetopon, which Ptolemy puts down ten miles farther south. As I could get no other informations concerning these places, so I went no farther that way. Strabo observes, that the island was twenty-five miles broad at the west end, and Ptolemy makes it thirty.

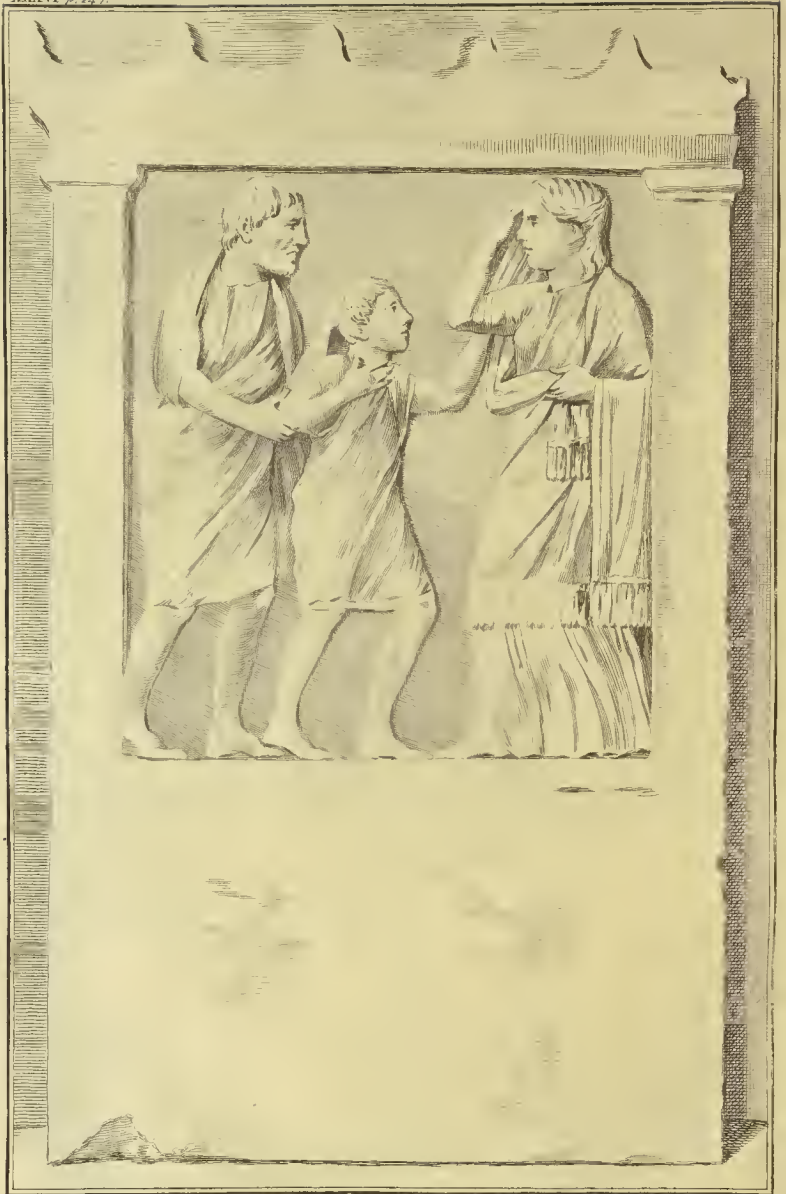
<sup>m</sup> Polyrrenia was another inland city five miles more south than Aptera, and, according to Ptolemy, forty minutes of longitude more



PLANS of *DICTAMNIUM*, *A. CYDONIA*, *B. APTA*, *C.* in *CANDIA*.







AN ANCIENT BAS RELIEF of CRETE.

Another inland town was Artacina, which might have been at a place now called Rocca, though Ptolemy places it more to the south; it is a small high rocky hill, on the top of which are the remains of some buildings: There are about three or four rooms, which the people say belonged to the ancient Greeks, and they have some fables relating to it of a giant whom they call Iënes. At this and the neighbouring mountains there are churches in grotts dedicated to that St. Anthony, who was the founder of the monastic life. To the west of this place there is a river called Tiphlosè; and I suppose it might derive its name from some place near the rise of it; for among the bishoprics one is called Tephiliensis. About a league to the north east of Rocca is a village called Episcopo, where there is a church still entire, and the bishop of Chifamo thinks that it is his cathedral; it is a round building, covered with a dome, and is about twenty feet in diameter; it is paved with Mosaic, and dedicated to St. Michael the archangel. At the east end are the remains of the bishop's throne, and in the portico there is a very particular vase, which probably served for a font; at each end there is a seat, in which, they say, the bishop and priest sat when the bishop performed the ceremony of washing the feet of the priests<sup>a</sup>. In my return, going along by the river Platania to the north east, I came to a pleasant village called Kirtomado, which is amongst the hills of Omalo.

About five miles to the south south west of Canea, there is a hill among the mountains, on which there are some ruins; I conjecture that this hill is mount Tityrus, on which, according to Strabo<sup>o</sup>, the city of Cydonia seems to have been situated<sup>p</sup>; a plan of the ruins of it may be seen in the thirty fifth plate at B: The hill on which it stood is bounded by a deep valley to the east, the highest part is directly over this valley extending from east to west, and is so narrow, that in most parts, there is only room for the wall with its turrets, which ends to the east at a precipice, and to the west is carried down the steep hill, so as to hinder any passage into the town on the south side; in one part there is

to the west, which seems too much; it was seven miles and a half from Phalafarna, and four miles and three quarters from the western sea, as I suppose it must be meant; so that probably Rhannus was its port: The Polyrrhenii were to the west of the Cydoniata; they had in their city a temple to Dictynna; at first they lived in villages, but when some Achæans and Lacedæmonians came to live with them, they fortified a place of strong situation, which was called Polyrrhenia. Strabo x. p. 479.

<sup>a</sup> This church being among the hills, which they call Madara, made me conjecture that the bishoprick called Matrehensis might be here, the diocese of which might be to the west of Tephiliensis, this being mentioned as the last to the west, except two, and the other the last but one: and the diocese called Cherfonsensis might be south of Tephiliensis, consisting of the castellate of Silino; and these three make up the present diocese of Chifamo.

Another inland town is Lappa, nine miles from Chifamos in the Tables, and according to Ptolemy, nine miles more to the north than

Artacina, if the Tables are right, tho' Ptolemy is mistaken in the longitude; this might be either about Spelea, to the south of Gonia convent, or it might be on the river Platania, tho' that is rather too far from Chifamo.

<sup>o</sup> Strabo x. p. 479.

<sup>p</sup> It may be interpreted that mount Tityrus is a hill of the territory of Cydonia; there was on this hill a temple to Dictynna: For Strabo adds Cydonia is situated towards the sea ten miles from Aptera, and five from the sea, and indeed in a strait line they are not above ten miles distant; but Ptolemy, who is so exact as to place Aptera among the inland towns, which is not so far from the sea, places Cydonia among the maritime places of Crete to the north; but one may rather suppose him to be mistaken than Strabo, who gives so particular a description of this place, and of all others in the island. If this place was not Cydonia, it would agree best with the situation of Lappa: I rather suppose it to be Cydonia, as there are no signs of antiquity about Canea, and what remains here shews it to be no inconsiderable place.

a room

a room D, which is twelve feet broad within, and thirty feet long, and possibly might serve as a tower of defence: At the west end of it there is a hole down to a cistern, which is hollowed into the rock. The descent on the north side is formed in terraces, and there are several level spots on which the city seems to have been built, and I saw signs of the tool about the rocks: The north and east sides of the hill are inaccessible precipices. The west side, on which there is the easiest ascent, was defended by the castle E, which is about a quarter of a mile in circumference, and is built with square turrets: It is not very much to be wondered at that no other ruins should be seen here, as they would, without doubt, carry the stones from this place to build the city of Canea, which is but five miles distant, whereas the quarries are ten miles from that city. Near this place, about four miles from Canea, there is a fine ruinous Venetian house, which belonged to the family of Viari; it is on the side of a hill, and delightfully situated both on account of the water and prospect; a large stream flows out of the rock in a grotto near this place, and is conveyed by an aqueduct on the ground to Canea. A little nearer the town is the convent called the Little Trinity belonging to mount Sinai, which is the English burial place. Having visited all these places I returned to Canea.

#### C H A P. IV.

Of GORTYNIA, and some other places towards the south part of the island.

ON the seventeenth of August I set out from Canea with design to make a tour round the island, having the consul's janizary and a candiote with me<sup>s</sup>. We went by Paliocastro to the middle parts of the island, came into the province of Retimo, and lay the first night at Armiro in a kane, where there is a castle garisoned by janiza-

<sup>s</sup> There runs a considerable stream on the west side of the vale of Spele; it is called Mega Potamo, which I take to be the river Masalia of Ptolemy, fifteen minutes to the east of Phœnix, which correcting the longitude of Phœnix port to 53. 15, was five minutes to the east of that port which on this emendation, being in the same longitude as the promontory Hermea, might be a port at the cape which is to the west of the castle of Sfachia, if not that very port itself. Strabo also mentions Phœnix Lampeo, a place on this sea, on what he calls the isthmus, or neck of land, twelve miles and a half broad. The place at this isthmus, on the northern sea, was a village called Amphalia, which must have been at the Salines on the bay of Suda, where, from mount Ida, I observed the island was very narrow. This is the Phœnice in Acts xxvii. 12. where some would have wintered, when the ship in which St. Paul was embarked loosed from the Fair havens.

The next place mentioned to the east is Phœcalium, about fifteen miles from the promontory Hermea, which might be Ponta Placo in Homan's map; and to the east of it, I find, he puts Fenichia; Phœcalium probably was at the river Romelia in Homan's map, as Tarba might be at the river Soglia, being indeed placed only about four miles to the west of it. Dewir's map has a place called Tarba, but he puts it on the west side of the island. Lissus the first place mentioned by Ptolemy on the south coast, sixteen miles from Tarba, and four from Criumetopon, might be at the river Staurumena, much about where the castle Selino is. Lifo is placed in the Tables in such a situation, probably by some mistake, that it does not agree with this place; but in Dewir's map the plains of Lifo are put in this part of the island.



ries, who are under a Zidar; the design of them is to be a defence against the Corsairs, though the place is at a considerable distance from the sea; beyond the castle there are two springs of ill tasted salt water. On the eighteenth we went to a village called Aios Constantinos, and a mile further to Rustico; we went on to the villages of Spele, where there is a considerable river, which I suppose to be the river Mafalia of Ptolemy. We continued on between the mountains in very bad stony roads, and came at night to a village and rivulet called Creobrifì [The cold fountain]: This and some other streams empty themselves into the sea at an opening between the mountains, and, I suppose, make that river, which Homan distinguishes only by the name of Potamos; probably Psychium of Ptolemy was situated either here or at the next river Vifari or Platis, four miles to the east, called by Homan Galigni; this place was fifteen minutes to the east of the river Mafalia. About three miles beyond the river Vifari we passed the mountains, and came into a fine plain: The mountain on the north is called Kedrosè, and is the antient Kentros; but on the south, next to this plain, it is called mount Melabis. To the north of mount Kedrosè is the famous mount Ida, in the middle and broadest part of the island, which is from Melabis to the mountains of Strongyle, that make cape Saffoso of Homan, and was the old promontory Dion between Candia and Retimo. This plain, which is about two leagues wide, stretches from the south west to the north east for several miles to the mountains of Scethe, or Sitia, the antient mount Diste; and at the south end of it there is a large bay, in which there are two high rocky islands already mentioned, which are divided from one another by a very narrow passage, and both together extend for about two miles, and are a furlong broad; they are called Cabra by mariners, and by the Greeks Paximades: The larger probably is Letoa of Ptolemy, which might have its name from the river Lethæus that falls in here.

In the plain before mentioned, about ten miles from the sea, the famous city of Gortynia was situated. At the first entering into this plain near the sea, on the nineteenth, we crossed over the bed of a winter torrent, called by the natives Climatiano, by Homan Tartara; here we entered into the province of Candia, and the castellate of Kenurio. Along the middle of this plain, or rather on the south east side runs the river called Jeropotamo [Γηροποταμο], or the old river, as they explain it, according to the modern pronunciation; it runs to the east of the antient Gortynia, which might extend to it, though the principal ruins are above a mile to the west. One would imagine this to be the river, which Strabo says runs all along by the city, or through it. We went

\* Homan places castle Sfachia at a great distance from these islands, though it is not above seven leagues to the west of them; he likewise places Gozo very wrong, at the distance of two degrees of longitude to the west, though it is but twelve leagues west south west of it. Dewir's map is the best with regard to the situation of the islands south of Candia.

† Ptolemy places the river Lethæus to the west of several places, that were farther to the west than Gortynia, and the mouth of it thirty

five minutes west of that city. It is true that a small stream called Metropolitano runs through the village Metropoli, which is one part of the site of Gortynia, and might also be called Lethæus, it falls into the river called Jeropotamos; but it is more probable, that this river Lethæus is misplaced in Ptolemy, than that Strabo should mention the name of so small a rivulet, and not take any notice of the great river which runs through the plain, and was very near Gortynia, if that city did not extend to it.

to Tribachi in the middle of the plain, where I saw the extraordinary ceremony of a Greek marriage: We crossed the plain near the sea, and came to a very small bay, or creek, to the west of the land that makes the great bay: This creek is the old harbour Metallum, or Metalia, now called Matala, which was one of the ports of Gortynia, and was sixteen miles and a quarter from it: The bay is a furlong broad; there are two hills over it on each side; that to the east has some ruins on it, particularly of a wall, which seems to have encompassed it, and there is a watch tower; they now call this Castro Matala, and Castro Hellenico [The Greek city]; there are several large rooms cut into the rock on the west side of the quay, as if designed for warehouses; and at one corner there is a chapel partly built, and partly under the rock, which is called St. Mary's of Matala; a caloyer lives there, who belongs to a convent near. On the other side the rock is cut out into sepulchral grots in six or seven stories, most of them consist of two rooms, one within the other, and a smaller room on each side of the inner one, in all which there are semicircular niches, which seem to have been designed for depositing the dead, and I saw the bottoms of some of them hollowed in like graves, and a stone laid over them. In searching after Lebena further to the west, I found out a place which I thought to be of greater consequence, because mentioned in holy scripture, and also honoured by the presence of St. Paul, that is the Fair havens, near unto the city of Lasea; for there is another small bay about two leagues east of Matala, which is now called by the Greeks, The Good, or Fair havens, [Λιμενὴς καλῆς]; it is about three miles to the south of a large convent called Panaia Egetria, but there are no ruins nor marks of any thing ancient there; however, they have a tradition that saint Paul sailed from that place; and tho' there is a tradition that saint Paul was about Hierapetra, yet I should imagine that this has more the appearance of truth, especially as the Tables place Lisia, which must be Lasea, sixteen miles from Gortynia, which probably was to the north of the Fair havens, and north north east of Matala. From Matala we travelled to the north east

I found myself misled by Ptolemy to search for Lebena, the other port of Gortynia further to the east; for Metalia being to the south east of Gortynia, and sixteen miles and a quarter from it, and Gortynia being but eleven miles and a quarter from the sea, and from Lebena, according to Strabo Lebena could not be farther east, but must have been where the sea approaches nearest to Gortynia, consequently somewhere in the bay at which the plain ends, and probably at the mouth of the old river; they told me there was formerly a town about a castle near it, which they now call Mourielia. The Tables also place Ledena twelve miles from Gortynia, which confirms Strabo's authority, who was well acquainted with Crete. I should have thought that Leon promontory, which Ptolemy places in the same longitude as Lebena, was the point at Matala, and that both might be well corrected to 55. 20; and the river Lethæus to 54. 16. and then as to the other places Ptolemy may be corrected in this manner, as to the order and the longitudes: Le-

thæus 54. 16; Lebena 54. 16; Leon promontory 54. 20; Metalia 54. 20; Cataractus river 54. 50, which probably is the river Luzuro in Homan; but if that geographer has reason for calling a point of land much further west than Matala cape Leonda, that seems to be the point, which in sailing by it we took to be four or five leagues to the west of what I found afterwards to be Matala; then Leon promontory ought to be put after Matalia, with the longitude which Ptolemy gives it nine minutes west of the river Cataractus.

I do not find that Lisia is mentioned by any authors under this name; but Strabo speaks of Præsus as near the Lebenii, and as twenty two miles from Gortynia; so that it is very probable that Præsus and Lasea were the same city, where there was a temple to Jupiter Dictæus; for Phæstus was destroyed about this time, which must have been near Lebena, five miles to the north west of Metallum, and seven miles and a half to the south east of Gortynia, the rival city that destroyed it, and two miles and a half from the

east to a small village Panaica Saius; here we found the fardar aga of that castellate, who was very civil; but a janizary that was with him, asked who we were, demanded a passport, and not having one with us, he threatened to detain us, but at last permitted us to go on, and we staid that night at a large convent near.

On the twentieth we went to Metropoli, at the south end of the ruins of the ancient city Gortynia, which was first built by Taurus king of

the sea, and does not so well agree with the distance of Lissa in the Tables, though indeed Strabo says, that the Hierapytnii had destroyed Prasus. The poet Epimenides was a native of Phæstus, who gave that character of the Cretans, which is quoted by St. Paul. The next place mentioned by Ptolemy, after the river Catabactus, is Inatus, about ten miles more to the east, which might be at the river Coudre, where Homan has a place called Litina. The Tables place Inato thirty two miles from Hierapetra, which was an inland town, and gives title to a bishop, who resides at Hierapetra, and probably it was where Episcopi is placed in the map: Ten miles more eastward is Hieronoros, and about five miles east of it Hierapetra, and five further the promontory Erythraeum. About the point which I took to be this promontory a town was seen, which we judged to be Hierapetra, there being a large opening between the mountains to the north of it; this cape is five miles west of Hierapetra. To the south east of that city we sailed by the islands Gaidurogniffa, called by mariners Calderoni, they are two leagues from the land, the larger is about two miles long: Half a furlong east of it is the other, about half a mile in circumference; and two leagues to the east there is a point called by Homan Santi Ponta, which we judged to be eight leagues to the east of the last point, which Homan calls Leonda, and must be Ptolemy's promontory Erythraeum, which he places five miles east of Hierapetra, which is the same as Hierapytna, and is called also by Ptolemy Hierapolis. Ptolemy mentions only two more places on the south of Crete, the first is Ampelus, ten miles east of cape Erythraeum: This I take to be a little to the east of the island Christiana, where we saw a port, and judged there was a town, or village, opening to the west of a small point, which is what Homan calls cape Stomachri Giallo. We had a plain view of the three islands of Christiana, the largest is about a league in extent every way: To the south of it are two very small ones. The last place on the south is the city Itanus, ten minutes more to the east, and only ten to the west of Samonium promontory, now called cape Salomone. Homan, who doubtless must have had his instructions from some Venetian charts, seems to have laid down these places very exactly as to their distances, though as to the bearing of the island, he shapes it in such a manner here that these places are rather to the east, than to the south side of Candia; he puts the rocks, or illes Cavallus and Farioni to the west of cape Xacro, and placing the river Xacro to the north east of it, he calls it the promontory of Itanum, and a little beyond it to the north east he puts down Palio Castro, or the old city, where doubtless there are ruins of the ancient

city Inatus. If cape Salomone were brought out further east, as it ought to be, Homan's map would agree very well with Ptolemy's east end of Crete. He puts the port and cave Minoa eleven miles south, and thirty minutes west of the cape, which probably was at Porto Schigma; and if that bay set in a little more to the south, the latitude would agree better. He places Camara ten minutes more to the west, and five minutes further north; I should have inclined to have fixed it to point Trachila, if there were not a Paliocastro in the bay to the north west of it, which bay might be five miles more north than that in which Minoa is; for the ruins of an ancient city there, are a great argument in favour of this situation; we may suppose it was in the south corner of the bay, and that Olus was between it and Chersonesus, which is in the middle of that bay, as Homan makes a peninsula there; and the longitude and latitude of Olus, ought to be corrected thus, 55. 5. 35. 20. The last place to the east promontory Zephyrinum is plainly cape Sidero. Strabo says, that from Minoa of the Lychi to Hierapytna, from one sea to the other, it was only seven miles and a half: This Minoa must have been another place of that name, at the bottom of the gulf of Mirabello. On the north part of Crete Ptolemy's longitudes are so false, that they are not to be regarded, for he makes but one degree and fifteen minutes of longitude, from the promontory Zephyrinum to Rhitymna, though it is two thirds of the island, and it is computed to be sixty miles only from Retimo to Candia, though, doubtless, the miles are very short. The account of Ptolemy also seems to be imperfect; for the first place he mentions is Heraclea, which was the port of Cnosus, to the east of which was Chersonesus, the port of Lycetus; which was sixteen miles from Cnosus, and is now called Cherronefo; it is a bishop's see, where there are some ruins, and here was a temple to Britomartis, or Dictynna. The Tables make it sixteen miles to Licium, probably Licetus; but if a place called Toxida, where there are ruins, four miles to the east of Candia, be Licetus, which is two hours from Cherronefo, it ought to be rather put six miles; Arcade is sixteen miles further, from that place to Blenna thirty, and to Hierapetra twenty, and so ends the northern rout of the Tables from Gortynia; there being another more to the south from Hierapetra to Gortynia, in which there are some omissions, Inato only being mentioned in it. Strabo computes Licetus to be only ten miles from the sea, and fifteen from Cnosus; it was one of the flourishing cities, when Cnosus lost its privileges, before the time of Strabo; but afterwards, as he observes, Cnosus recovered its ancient dignity.

Crete. The old river before mentioned, supposed to be the river Lethæus, is a mile and a half to the south east towards the other side of the plain; and it is probable that the great city of Gortynia extended to it. Homer mentions it as a walled city; but the walls were afterwards destroyed: The circumference of the old city, according to Strabo, seems to have been six miles and a quarter; but it appears to have encreased very greatly; for Ptolemy Philopater beginning to build walls round it, did not compleat his design, and yet he built walls that extended eleven miles and a quarter. All over the fields towards the river there are heaps of stone; the south west part of the city seems to have extended but little farther than the river Metropolianos, which runs on the outside of Metropoli; it stretched to the north east as far as the village Aioufdeka, being about two miles in breadth, and computing that it extended two miles to the river from the foot of the hills, which are north west of it; this makes the circumference but eight miles; so that it is very probable that the city stretched away towards the river, as the most commodious situation by reason of the water; it might also extend up the side of the hills, and to add to its strength, the walls might be built along the top of the lower hills; for as I shall observe, there are some ruins now seen upon a hill to the south west of the rivulet Metropolianos. To the north of the village Metropoli, on the east side of the rivulet, and at the foot of the hill, is the antient metropolitan church of Titus, who, it is said, was the first archbishop of Crete, settled here by saint Paul, who in his epistle to him, tells him, "That he left him in Crete; that he should set in order the things that were wanting, and ordain elders in every city". I shall speak of this building in its proper place. The principal ruins of the city extend for about a mile to the east of the church towards Aioufdeka. The nearest ruin to that village is a building which was doubtless either a theatre or amphitheatre, but it is almost entirely destroyed; it was cased with large brick, the walls are four feet thick, and it was about a hundred and fifty feet in diameter in the area within. The arches on which the seats were built are twenty two feet deep and fourteen broad; there is another wall ten feet more to the west, and there seem to have been two square towers, as if designed for stair-cases; but I cannot certainly say whether there were any arches on this side; it does not appear that there were towers in any other parts: As the building is not large, I am inclined to think that it was a theatre. The common people call it a castle, and say that all these buildings are the work of one whom they call Antipata Ovechios, who, they say, was a king. Further west towards Metropoli there are ruins of a very grand building, the front of which to the east is almost entire, and the walls of it are seven feet thick, cased on both sides with fine brick; and in order to bind the walls, there are layers of large bricks two feet six inches long, one foot two inches broad, and two inches thick, at the distance of every four feet. The door in the middle, which was built with hewn stone, seems to have been arched, but the stones are taken away, and it measures twenty five feet two inches in breadth, and the wall on each side is forty feet in front, so that the extent of the whole front is one hundred and seven feet. On each side of the entrance there are two pedestals of marble,

which seem to have been designed to place some statues on. Going from this place westward towards the antient cathedral church, I saw two fine pillars of grey granite laying on the ground, which were two feet in diameter; we then came to a strong building, about thirty feet square. Further on is a round building on an advanced ground, which is ninety feet in diameter: The walls are nine feet thick, cased on the outside with brick; there are apartments all round five feet broad, and seventeen feet long, which might be for some uses of the temple, and within there were shallow niches four feet ten inches wide, probably as many as there were apartments without; this building seems to have been a temple. Beyond this, towards the north, are ruins of another large building, and south of that remains of an ill built aqueduct, which conveyed the water from the hills, and, I suppose, it was brought along the side of them from a spring, which is two miles to the south west, in the way to what they call the labyrinth. Where this aqueduct ends, there are remains of some very considerable building, which probably was a pratorium, where they held their public assemblies; for on the stones that lie on the ground there are several defaced inscriptions to the honour of the magistrates: From some pedestals that remain I could see there had been eight columns, which probably were the remains of a portico round the building, the entrance seemed to have been to the south west; and the pedestals that remained on the north west were probably the portico on that side of the building. Going on towards the church, I found an imperfect Greek inscription well cut on a marble stone, in which I saw mention made of an archbishop; near it are the foundations of a building, ending like the Greek churches in a semicircle; and very near the metropolitan church there are several pieces of marble entablatures and columns; and on the other side of the rivulet there are some ruins near to the south west corner of the cathedral, which may be remains of the archbishop's house. The antient cathedral is on the north side of the stream Metropolitianos that runs by the village of Metropoli, which is at the distance of half a mile from the church, and is doubtless the quarter which belonged to the church in the first ages of Christianity. It is with great reason supposed that Titus resided here, and that this church was afterwards dedicated to him; it is above a hundred feet long, and fifty broad; the east part is almost entire, and shews that it has been a noble fabric; the walls are three feet and a half thick: I observed in the walls one tier of the stones laid flat, and another set up an end alternately, after the very antient manner of casing with hewn stone. On the east end within there are some Greek letters round a square stone, and two defaced inscriptions on the outside of the walls to the north; there appears to have been a portico before it. The rivulet washes the foot of a hill, on which there are the foundations of many walls like fortifications, and the ruins of some building on the top of the hill, where there is a chapel to St. John Baptist: This probably was the citadel, and here might be the temple of Diana, a place of security, where Hannibal deposited his vases of lead, as if they were full of money, and left carelessly in his house some brass statues, which he filled with his gold; and thus the cunning general defended himself against the avarice of the Cretans, who guarded the temple more against Hannibal, than to secure

the imaginary treasure from robbers. Going about a mile further to the south west, we ascended the hills, and came near the top of them, to what is called the labyrinth; though that famous building, so renowned in history, was at Cnossus, and no remains of it were to be seen in the time of Pliny. This place is nothing more than the quarry, out of which the city of Gortynia was built, for though they had rocky hills close to the city, yet doubtless the quality of this vein of free stone, which is very good, and runs large, determined them to bring their stone from this place, though it is a league from the town; and they might choose to hollow out such a large grotto, rather than work this quarry in the common way, that their families might retire to it on any invasion, and secure their riches. The first part of this passage is broad, and it divides afterwards into several ways; I went to the end of all of them; the alleys are from ten to twenty feet wide, and about eight feet high, and the small stones that are not fit for use, are piled up on each side; from the principal walk one enters by a narrow hole to an alley, which soon leads to two or three ways, that meet at the further end, where I saw the most curious thing in it, which is a small circular room, about twenty feet high, terminating above like a cupola, from all parts of which the water is continually distilling: In returning, the great difficulty consists in taking care to avoid going back again into one of these ways, for which purpose a little observation of the place is necessary. It is probable that there were many other entrances into the quarry, which are now stopped up, and especially at the further end, where the greatest quantity of stone seems to have been dug; they had, without doubt, machines for the easy conveying of the stone along the sides of the hills down to Gortynia; this quarry resembles those near Paris, and at mount Aventine in Rome, though it is rather inferior to them. To the south of this grotto there is a round pointed hill, towards the top of which is a village called Sifout Castelli [The Jews castle], because some Jews lived there in the time of the Venetians, or, as others say, were sent there by them: Opposite to this in the plain is the village of Castelli, where I saw in the house of the descendants of signor Hieronymos a relief of the head of a goat, with a festoon hanging from each horn; it is indeed well done, and is mentioned by Tournefort; but it is only the corner of a broken marble coffin, for I saw one of the same kind at Aioufdeka, with heads in relief over the festoons, and the goat's head at the corners.

It is said that Agamemnon, having been driven by a storm to Crete, built three cities in this isle, two of which he named from his country, and one in memory of his victory: The names of the cities were Mycenæ, Tegea, and Pergamus. I could learn nothing of these places; but I see in Dewit's map castle Pergamo to the south east of the labyrinth, and to the north east of Matala; and about that place I see Pirgo in Homan, but that may be only a general name for any tower, so that it is uncertain whether Pergamus was in these parts. However it is said, that the Pergameans used to shew the tomb of Lycurgus, who, according to common history, having obliged the Lacedemonians by oath to observe his laws till his return, came to Crete, and, as some say, killed himself, or more

probably did not return home, but remained there to the time of his death. After I had seen this quarry, and all the antiquities of the place, I went out to copy some inscriptions, but the janizary not being with me, the Turks gathered about, and insulted me to such a degree, that I was obliged to give over my business till the janizary returned.

## C H A P. V.

## OF TEMINOS, CNOSSUS, and CANDIA.

WE left Gortynia in the evening, and travelled some miles to the farm house of a convent, and on the twenty-second we went twelve miles to the large convent of saint George Panofity, situated in a very retired place; it is irregularly built, but in the middle of it there is a beautiful small church with a fine front of Italian architecture; they pretend to have a hand of saint George here.

Twelve miles to the south east of Candia we came to a village on a <sup>Teminos.</sup> hill called Teminos, which gives name to a castellate, it is about eight miles from Gortynia: When we went first to the priest's house in this place, they said he was not at home, which is a method they take to avoid being troubled with soldiers, and the people of the pasha; but when they knew who we were, he soon appeared, and we found them to be the best sort of people we had met with in all the island. To the east of the village the hill rises up in a rocky point, which is of white marble; this height has been fortified on the west side with no less than three walls one over another; on each side of it there is a descent to a plain spot, where there has been a town, which was probably of the middle ages, as there are three or four churches still remaining; this part was walled round likewise, but all the walls both of this and the castle are built of rough marble, and with little art, excepting some part of an old town wall, which is without the other wall to the north of the supposed city; this appeared to be very firmly built, and to have in it a mixture of antient brick, as also a small building near a church about half way up the west side of the hill, both which I look on as marks that it was an antient town; the people say that Minos lived on this hill; I am inclined to think that it is Panona of Ptolemy, which he places twenty miles north of Gortynia, though the longitudes of both ought to be corrected; Homan does indeed put Panon as a village a league or two north of Temini. From this place we went on to Candia, and from that city to Cnossus, a league to the east south east. <sup>A Cnossus.</sup> A castellate in this province of Candia is called Cnossion from this place: The spot where the small remains of old Cnossus are, is now called Candake, doubtless from the trenches which the Turks made there round their camp, that being the meaning of the word in modern Greek; it is a level spot of ground of a small extent, encompassed with low hills; to the south of it there is an eminence, on the top of which is a village called Enadieh: The Turks bombarded Candia from this spot, being encamped on

on the site of the antient Cnoflus; it is probable this hill was part of the antient city, and that the fortrefs was built on it, for the plain is not four miles in circumference. Strabo describes this place as five stadia distant from the sea; between which and the city there is a rising ground, and two little hills on it, appearing at a distance like barrows; on the east side there is the bed of a winter torrent, which may be the river Ceratus that ran by the city, from which, in very antient times, it had its name: This city was twenty five miles from Gortynia, and is famous for having been the residence of king Minos, where he had his palace: The labyrinth also was here, concerning which there are so many fables; but even in the time of Pliny there were no remains of it: This city was a Roman colony; Heraclea was its port; but in the time of Minos, Amniso was used as its harbour, where there was a temple to Lucina, which possibly might be at the mouth of the river Cartero nearer Candia, where Homan has a place called Animos. I take the torrent east of Cnoflus to be that which is called Curnos by this geographer. Cnoflus was also famous for its bows and arrows, and for a dextrous use of that sort of arms. There are some little remains of the walls, especially to the north, which shew its extent that way; and there are four or five heaps of ruins about the little plain, but there is only one which can give an idea of what it was, and it would even be difficult to determine for what use this was intended; it is an oblong square fabric of rough stone, but seems to have been cased either with hewn stone or brick; to the north there are fifteen arches, which are six feet wide; there are the same number of arches on the south side, which are about eighteen feet deep, like the arches on which the seats of theatres are built; the space within the building is about forty five feet wide. About a quarter of a mile to the west of the town there is a building near the road, which is ten feet square within; the walls are six feet thick, and cased with brick inside and out; it seems to have been some antient sepulchre; the people say it is the tomb of Caiaphas, and the most modest account they give of it is, that he landed at this place, where he died and was buried, that his body being found above ground, they buried it again, which happened seven times, and at last they built this strong fabric over it, which, they say, prevented its rising again, to which they add many other circumstances equally ridiculous. I mention this only to shew that the people of Crete have now as great a genius for inventing and spreading fables, as they had in the times of Paganism. It is said that several thousand Venetians sallying out to attack the Turks on the hill of Enadiach, were repulsed with a great slaughter in the valley to the west of it, a pannic having seized them on the accidental blowing up of some gunpowder.

About four leagues to the south east of Cnoflus is mount Joukta, which is the name of Jupiter in the modern Greek; they call him the god of the Greeks, and say, that the antients called him Dia. They relate that there was a temple dedicated to him on this hill, which was much resorted to by the heathens, and it has been said that Jupiter's tomb was there; they have now no tradition that his sepulchre was at Cnoflus, as was affirmed in the last century; but, they say, that he was buried in a grot on mount Ida, and that there comes out of it such a wind that no one can enter it; but

among



among people of such genius for invention, there have not of late years been wanting, those who would fix all particulars of antient history to certain places.

Many have thought that Heraclea, which was the port of Cnoffus,<sup>Heraclea.</sup> was situated where the town of Candia now stands; and I saw many sepulchral grotts on the east side of a mountain torrent, which is to the east of Candia, called in Homan's map Cazaban. The situations given by Ptolcmy in this part rather cause confusion than help to the discovery of places; others have thought Candia to be Cytæum of Ptolemy, tho' doubtless the former is more probable.

The town of Candia is situated in a plain country on the east side of a <sup>Candia.</sup> large bay, having to the west of it a broad chain of hills, which are called Strongyle, and make a point out into the sea, which is the Capo Saffoso of Homan, and must be the promontory antiently called Dion. These mountains, together with the eastern parts of mount Ida, and the higher hills towards the plain of Messâres, in which Gortynia stands, make a sort of a semicircle, which opens to the north: This country consists mostly of small fruitful hills, which produce great quantities of excellent wines, but it is a level country on the bay. Opposite to Candia is the uninhabited isle of Dia, which is said to have its name from Jupiter; it is called Standia by Europeans; there are three good ports to the south of it, where the ships of the Maltese, as well as others, usually anchored during the siege of Candia. The city of Candia, before it was fortified by the Venetians, was but a small town, encompassing its port, and extended, as it is said, by Tramata gate from the north, to Sabionera gate on the east. The present city, which is of a semicircular figure, and very strongly fortified, may be about four miles in circumference, though they affirm that it is twice as much. The city was taken by the Turks in one thousand six hundred sixty-nine, after a siege and blockade of twenty three years; the Venetians having lost thirty thousand men in the siege, and the Turks seventy thousand. In the year one thousand six hundred sixty-seven, twenty thousand Turks and three thousand Venetians were killed; five hundred mines were blown up; there were eighteen combats in the under ground works; the besieged made seventeen sallies; and the city was assaulted two and thirty times; so that it is deservedly reckoned one of the most famous sieges recorded in history. There are in Candia six thousand men belonging to the six bodies of the Turkish soldiery, but those include all the Turks who are fit to bear arms; for they all belong to some military body: They have about fourteen mosques, six or seven of which were churches. There are some families of Armenians, who have a church; the Greeks likewise have a church belonging to the convent of mount Sinai, and another at the house of the metropolitan. The capuchins have a small convent and chapel for the consul and French merchants, and the Jews a synagogue. The city is well built, though some parts of it near the ramparts lie waste; the streets are broad and handsome, and the shops built after the Venetian manner. A wall is standing of the antient palace of the governors, and in the piazza there is a fine fountain of the work of Vincenzo; the lower basin is adorned with excellent bas relief; the upper basin is supported by four lions, and had in the middle a fine statue by the

same hand, which the Turks destroyed. The entrance of the port is narrow and difficult, having only nine feet water, and there is but fifteen within, but there is a good road without the basin; there are several fine arsenals about it which are arched over, in order to build or lay up ships or galeotes, though many of them have been destroyed; the port is made by two points of rocks that run out into the sea on the east, west, and part of the north side, on which walls have been built, and the port is defended by a strong castle. I had designed to have gone further to the east, at least as far as Crronefo, but they advised me against it, as the people in those parts are very suspicious of all Europeans, on account of their being so frequently disturbed by the Corfairs.

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## CHAP. VI.

### Of mount IDA, and RETIMO.

**W**E set out from Candia on the twenty-fourth, and travelling to the west, went over the mount Strongyle, and laid in a kane at a village called Damartal. On the twenty-fifth we came into a pleasant country full of small hills covered with oak, olives, and the plane-tree, having vines twining round them. We travelled twelve miles to a kane and fountain called Papatebrify, and going two miles further we saw the high hill of Val Monastere to the right, and at the end of six miles came to the village of Perameh, on a river of the same

\* Continuing along the coast from Candia, to the west of the city there is a river called Jesir; Ptolemy puts Panormus after Heraclium, but I have reason to believe that it was west of Dion promontory, so making that amendment, and correcting the longitudes without altering the order of the places, the first place is Cytraum, the latitude of which and of Heraclia ought to be rather 35: 10. as being more south than the cape: This town might be in a little bay to the west of the great bay of Candia, where Homan places Paliocastro. What he calls cape Saffoso, and De Lise, as well as the inhabitants, the cape of the Cross, is the old Dion promontory. Here the road is over high mountains called Strongyle. On the east side is the high mountain of the Cross, where there was a church of that name; and to the west the mountains are called Val Monastere, from a small convent. As Ptolemy is very faulty in the north part of Candia, till he comes to Rhitymna, I have on the observations I could make corrected him thus: Heraclium 54: 30. 35: 10. Cytraum 54: 20. 35: 10. Dion Promont. 54: 10. 35: 15. Panormus 53: 45. 35: 10. Pantomatium 53: 35. 35: 6. Rhitymna 53: 30. 35. The first place which I put west of the cape is Panormus, because near the castle of Milopotamo (which gives name to a castelle here) Homan places Panormo, and calls a mountain by that name. This place I take to have been on a small bay, which is called

Astomia. To the south of this place about eight miles, there is a large pleasant village called Magarites, which seems to have given title to the bishoprick called Margaricensis: South of this village about a mile, and east of the deep valley that extends towards the sea, I saw an old tower at a distance, and enquiring about it, they told me, it was a work of the ancient Greeks, and they call it now Teleuterna, so that without doubt the ancient Eleutheræ or Eleuterna was situated here, and Subrita must have been somewhere under the mountains towards Retimo. To return to the sea; Four miles further to the west was Pantomatium; this seems to be a place about a mile north of the convent of Arfani, on the river Stavromene, which runs near the convent of Arcadi; the place is now called Airio [Aγρια] and they have a tradition that there was a city here, and that it was a bishoprick; they say the old name was Agria, and that the bishop's title was 'O Aγρις, and probably it is the bishoprick called Arienfis, or another called Agienfis, both of them mentioned after the see of Milopotamo. A little east of it is a village called Episcopè, where they suppose the cathedral church was. At Airiou are some heaps of stones about the fields, enough to shew that there have been some buildings there; and on the west there is a small church, built to the cliff of a rock, and is called Panicia Chrysoyay [The Madonna of the Golden Spring].

name:

name: Opposite to this place there is a port called Aftomia, where the Maltese came ashore this year, and carried away above twenty Turks from a village called Delabolou, which is near a league from the sea; it is said that this descent was occasioned by a servant of the aga of the village, who having been ill used by his master, went to the Maltese at Gozo, shewed them the way, and, it is said, had the revenge to assist in binding his master. We went three miles out of the high road in a pleasant valley on the south to a village called Magarites, which was given to the Cuperlis, with many other villages about Candia, when their ancestor took that city: We were here directed to an untenanted house, where two priests of the convent of Arcadi came to us, and afterwards the steward of the pasha Cuperli, who brought me a present of a nose-gay and a water melon; and when I went away he met me at his door, and served us with wine, melon and wallnuts, and fired a gun at our departure, which were all marks of his civility, for which I made him a proper acknowledgment. They have here a manufacture of a fine red earthen ware, something like that of the antients. About a mile further we passed by a church of faint Antonio in a grotto. Travelling still in a pleasant narrow vale, I saw a tower at a distance called Teleuterna, which I conjectured to be some remains of the old Eleuterna; four miles further we passed by the ruined convent of faint Antony, belonging to the monastery of Arcadi: Soon after we came to a small plain between the hills about four miles in circumference, in the middle of which is the large convent of Arcadi, which was erected in the time of the Venetian government. It is a handsome building, round a large court; they have a good refectory, and a very fine church in the middle of the court, with a beautiful front of Venetian architecture; the convent has a large income, above a hundred caloyers, and about twenty priests: I was received here very civilly by the abbot, and conducted to the apartments allotted for strangers; and the abbot always came and took his repasts with me. On the twenty-sixth I set out in the afternoon with three caloyers to go to mount Ida, which is about six miles to the east of the convent; the road is very bad between the hills, which are covered with ever-green oak: We came to a farm-house belonging to the convent, where they killed a sheep for us; we went on further to a grotto, where we made a great fire and lay all night. On the twenty-seventh we went near three hours to the foot of the high mountain.

Mount Ida is now called by the natives Upsilonorites; it is probable that Jupiter passed great part of his youth amongst these mountains in the manly exercises of hunting and drawing the bow, as he is said to have been educated here. This mountain extends to the north west almost to Retimo, being bounded to the south west by that valley which is to the north east of mount Kedrose, on the side of which I saw at a distance the convent of Afomatos, and to the north east by those narrow valleys which divide it from mount Strongyle, and so extended to the south east, to the plain in which Gortynia stood; but what is properly mount Ida, is one very high mountain in the middle, or rather towards the south side of them; it is of a grey marble, and the surface being of loose stones, makes it very difficult to ascend: There is no verdure on it, except a few small shrubs or herbs; I was two hours and three quarters ascending

ascending to the highest summit, for it has another to the west somewhat lower. I conjectured that this mountain is not so high as mount Libanon, or the Alps. In some hollows, especially in two which I saw there is snow all the year round, which is carried in summer to Retimo for the use of the pasha. On the top of the mountain there is a low church built only of loose stones, dedicated to the Holy cross. It commands a glorious view of almost the whole island; and in a clear day, it is said they can see many of the isles of the Archipelago; I saw from it the small islands that are north of Settia. A little way up the north side of the hill I went into a small rough grotto, which is the only one that I could hear of about this place. As barren a spot as this mountain is, I saw a flock of sheep on the highest summit of it, and I took particular notice of the shepherds laying the snow on stones exposed to the sun, and receiving the water in their bottles as it melted, and they drink it without finding any ill effects from it. I returned to the convent; and on the twenty-eighth travelling northward, passed through the villages of Amnato, and went to the mouth of the river Stavromene, on both sides of which there are ruins, and the place is called Airio. We went a mile southwards to the rich convent of Arfani, which is subject only to the patriarch of Constantinople; it is pleasantly situated, and the estate that belongs to it produces some of the best wines and oil in all Candia. The abbot pressed me to dine with them, and made a very grand entertainment; and on drinking certain healths, they chanted some Greek verses; this convent lying in the road is at a great expence in entertaining strangers; and the Turks are not content with that, but take away with them whatever they want on the road. We went eight miles to Retimo, passing over the river Platania, and through a beautiful village called Chamaleore. At Retimo I was received in the house of the English vice consul.

Retimo is situated on the bay antiently called Amphimale; it is on a peninsula that runs northward into the sea, at the north end of which there is a high rock, strongly fortified; to the south of it there is a level spot of ground, on which the town is built, defended by a wall built across the neck of the peninsula, which on the west side extends to the hill on which the castle is built: Though the city is almost encompassed by the sea, yet they find plenty of good fresh water wherever they dig, and a fine stream is brought to the town from a spring that is near, which runs like a river from a handsome conduit made by the Venetians; and though it is a rocky soil, and there is no morass near it, yet, I know not for what reason, it is accounted an unhealthy air; the situation is delightful; and on the east side, facing the sea, there are some very fine houses of the Venetian architecture, with gardens behind them extending to the sea side: There is a Doric door to one of the houses, which may vie with any piece of modern architecture; there is also a fine tower, where there seemed to have been an entrance to the port, on which there was a clock in the time of the Venetians; the port is a small basin to the east, into which large boats only can enter; but the ships anchor abroad in a good road. There are here some French factors for the merchants of Canea and Candia, in order to export oil; but there are no priests of the Latin church in the city.

They

They compute that there are about ten thousand souls in the town, three thousand of which are Turks who bear arms; there are about five hundred Greek families, who have a church and a bishop residing here: There are six or seven families of Jews, but they have no public synagogue. They have an old proverb which mentions the people of Retimo as given to letters, but probably it may have no other foundation than that this town has produced a great number of priests and monks. The grand vizier Ibrahim Pasha, who enjoyed that office at the beginning of the present grand signor's reign, was in exile in this place; I was told that he was first of all caia, or minister to the black eunuch, who advanced him to this office, and when he was in it, he was so sensible of the exorbitant power of that favourite, that he had laid a scheme to send him off in a galley, which he had prepared for that purpose; but his design being discovered, he was himself sent away in that very galley to be a pasha in Negropont; it seems the vizier had obtained a promise from the grand signor not to touch his title or estate, so he was ordered to the honourable pashalic of Romelia, on purpose to put him to great expences, and about six years ago was sent to this place, where he lives in a very honourable retirement: The pasha sometimes goes to his levy, but the station of the vizier exempts him from returning the compliments even of the governor of the province.

When I was at Retimo I heard of a German slave, a native of Silesia, who was taken in the wars with the emperor, and I agreed for him with the Turk his master for two hundred dollars; every thing being concluded, the property of him was transferred to me by kissing the feet of his old proprietor, and then of his new master. I proposed to give him his choice either to remain with me as a servant, or to be given up to the priests at Constantinople who redeem captives, on their returning me the money. The love of his native country made him choose the latter, and I delivered him up into their hands about a year afterwards.

## C H A P. VII.

## Of the places between RETIMO and CANEA.

WE left Retimo on the twenty-ninth, and continuing on westward along the mountains in a very stony road, we came to the river Petrea, over which there is a very extraordinary bridge lately built, consisting of one arch, which cannot be less than fifty feet wide, and, as I conjectured, was sixty or seventy feet high. A little beyond this we left the province and castellate of Retimo, and came into the province of Canea, and the castellate of Apokorano, which has to the south the independant castellate of Sfachia before mentioned. Soon after the entrance into this province we came to another village called Armiro, where there is a garrisoned castle, and a kane. A little to the east of it, a very plentiful salt spring flows out from the bank in a large stream; we lay in a kane in this place. About a league to the

south east, under the hills which are called Corunna, there is a small lake and village of the same name. On the thirtieth we proceeded on our journey, and passing over those hills which make cape Trapani, the old promontory Drepanum, we came to the pleasant narrow vale of Apokorano, through which there runs a stream that is divided into two parts by a hill called Scordiàni, and empty themselves into the sea near a village called Calives: To the west is the end of those hills called Melecca, which make the south east side of the bay of Suda; they are a continuation of the mountains of Omalo, or Sfachia; and towards the north east of them, where they are highest, there are ruins of some antient city, which, I suppose to be Minoa, and according to Ptolemy it was the nearest place to the promontory of Drepanum on the west side; these ruins are called Paliocastro. At the north end, which is the highest, there seems to have been a castle, and some walls of rusticated stone remain, which are nine feet thick. As the situation is high, and they have no water, the whole town had cisterns under it, of which I saw a great number; the circumference of the place on the top of the hill might be about two miles. The chief ruins are about the middle of it, where there is a house, a church, and lands belonging to the convent of St. John of Patmos; under an area, which is near this house, there is an arched cistern, which seems to have been lined with brick; to the north of these are remains of a church; and to the west of the house there are large cisterns, cased with fine brick; to the north of this there is a large arched building; and to the east of the house a smaller about twenty-five feet square, with some niches, which seem to have been designed for statues; it appears as a rough building, though probably it has been cased. Towards the foot of the castle are some pieces of fluted pillars two feet six inches in diameter, which might be the remains of an antient temple.

From Paliocastro I proceeded on westward on the side of the hills, over the south east side of the bay of Suda; this bay is near a league broad, and well sheltered by the land, which runs out in a point from the south west to the north east; it is a very good harbour, where all the large ships lay which cannot enter the port of Canea. Towards the opening of this bay, on the west side near to cape Melecca, there is an island called Suda, which is near a mile in circumference, having a small rock at each end of it; this place was strongly fortified by the Venetians, and not taken by the Turks till after they had conquered the Morea; about which time Spinalonga was likewise taken, which is a fortified place near Mirabello towards the east part of the island. The people of Suda by their capitulations were permitted to go away, and many went aboard the Venetian ships; but some choosing to stay and settle on the island, being either Greeks, or allied with them, on some disgust the pasha got an order from Constantinople that all who were taken there should be sold, which accordingly was executed, and those who had not money or friends to pay their ransom, were made slaves; many of them who were redeemed, at this time live on the island under French protection: There are only about a thousand Turks in the island who bear arms. The east part of this bay is made by cape Drepanum, now called Trapani, and the west by cape Melecca, the old promontory of

Ciamum, which is about a league broad; the country is called Acrotery, and the high mountains that cross it towards the north end, from the south east to the north west, are called Sclouca. Ascending up the high land of this cape, I passed by two ruined convents of St. Matthew and St. Elias, and on the height came to the Greek nunnery of St. John Baptist; it is built like an hospital, round an oblong square court, consisting only of one story, and a church in the middle of the area; there are about forty professed nuns in it, and sixty that have not taken the vow; they are governed by an abbess, and are dependant on the convent of St. John the hermit, the priests of which officiate in this church; but this nunnery is like the Lutheran nunneries in Germany, or rather like the large nunnery, which I afterwards saw in Scio, where they have their separate houses, and live on what they have, or can earn by their labour. This nunnery is open for all persons to go in, and consists mostly of widows and old women, who have no allowance, but live by their labour and charity, or by what their relations send them.

To the east of the cape, opposite to the fort of Suda, there is a village called Sternes, from the great number of cisterns there; this being the only way by which they are supplied with water. This village is remarkable for nothing but eight or ten chapels in it: These and the great numbers which one sees all over the island, seem to have belonged to houses; it being probably the devotion of the middle ages, when this island was recovered into the hands of the Christians, to build chapels near their houses.

On the south side of the mountains called Sclouca is the beautiful unfinished convent of the Holy Trinity, built round a large court, with a grand entrance, and a magnificent church in the middle. Going up the hills of Sclouca, we came to the convent of St. John the hermit; it is built like a castle, with a square turret at each corner: They had begun a very ornamental front to the church in the middle of the court, adorned with sculpture, but in a very bad taste. The bishop of Canea is abbot of this convent: Going from it to the north east about half a mile there is a large round grot, in which there are some high pillars made by the distillation of the water, and a figure which resembles a sitting bear, from which it is called the Cave of the bear; at the entrance of it there is a chapel of the virgin Mary: From this grot one goes down the hills towards the deep bed of a winter torrent, there being high mountains almost perpendicular on each side. There is a descent to the lower part of the hill by one hundred and forty steps to a place called Catholico, which was probably a chief convent over several others; for they generally give that name to the head, or mother convents and churches. A bridge fifty feet high is built over the channel of this torrent; on the other side there are two hermitages one over the other; and on the south side is the church called Catholico in a grot, with a handsome front built to it, and near it there are two or three houses left unfinished, by reason of the Turkish invasion; it is a very proper place for retirement and solitude, there being no other prospect from it, but that of the sea and the rocks: There is likewise at this place a curious

rious grotto, which extends for near a quarter of a mile; there are many petrifications in it, made by the dropping of the water, and at the end of it there is a table cut out in the rock, which has received a coat from the dropping of the water like rock work, and has a very beautiful effect; this grotto exceeds all that I ever saw in the beauty and slenderness of the pillars, one of which is near twenty feet high, and they are transparent: As I had seen stones of this kind hewn out of a grot at mount Libanon, which were used as white marble, and appeared to be alabaster; this made me imagine that when these sorts of petrifications are hard enough to receive a polish, they then become the oriental transparent alabaster, which is so much valued; and there are two curious columns of it at the high altar of St. Mark in Venice. After I left the place I was told that there is another grotto lower, which extends much further than this.

We went two miles to the west among the mountains, and saw a ruined village called St. George, and a church in a grotto, under which there is another grotto, where I was informed there were petrified bones of a larger size than ordinary, and I actually found some bones in the softer part of the rock, but not petrified; however the earth about them was almost cemented into a stone by the dropping of the water. This seems to be owing to their having deposited their bodies in the hollow parts of the rock over one another, and being covered with earth from time to time, and the holes filled up, the humidity of the place has cemented all together; for I observed in this grotto some petrifications like those in the others. From this point of land I had a sight of Cerigotto and Cerigo the antient Cythera, of cape Mallo, of the Morea, and the island of Milo: Having seen every thing that was curious, I returned to Canea.

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#### C H A P. VIII.

Of the natural history, people, customs, and the military and ecclesiastical state of CANDIA.

**T**HE island of Candia is for the most part hilly and mountainous, resembling Wales, or the territory of Genoua; the mountains are mostly either of free stone, or of marble, which is either grey or white; the hills are nearest to the south side of the island, and consequently the northern parts of it are the most pleasant, and best inhabited: it abounds much in springs and fountains, which they find even close by the sea side, if they dig wells down but a few feet deep; most of the rivers are dry in summer, but in winter many of them are very dangerous torrents. I do not find that they have any fresh water fish except eels. The most remarkable sea fish here are the scarus, and the red shelled oyster shaped like a scollop. The island does not produce any minerals, and very few natural curiosities of any sort, except in the vegetable



getable kind. There are a great variety of trees in it, both of the Asiatic and European growth <sup>b</sup>.

As to wild beasts, I could not be informed that they have any other <sup>Beasts.</sup> except the goat and the hare; they have the red large partridge, which they call *cornuto*, and a particular bird of the size of a black bird, and of a blewish grey, which, when kept in a cage, sings finely, and is called *petro cockifo*, or the bird of the rocks, which it frequents, and by the English the solitary sparrow; they have also another bird called *potamida*, because it is mostly about the rivers, and sings very finely. It is reported that there are no venomous animals in this island; they say, they have two sorts of snakes, one called *ophis*, which is spotted black and white, much of the colour of the adder; the other is the *ochedra*, which is smaller, and, as some pretend, is the sort of viper which fastened to saint Paul's hand in Malta, and, as they say, was afterwards harmless; they have an animal like a lizard called *Jakonîè*, which the people apprehend to be exceedingly venomous in its bite, and some say by a sting in its tail; but having some of them caught, I saw they were the very same as the *finco* or *finco marin* of Ægypt, which are harmless there, and are sent dried to Europe from Ægypt, without dismembering them, and go into the composition of the *Theriaca*; they have also the lizard, and a sort of spider called *Phalangium*, which is very venomous, especially in hot weather, and it is said that music and dancing helps towards the cure, as in the bite of the *Tarantula*. They have a strong rough middle sized breed of horses, used mostly in the towns; in the country they have generally mules and asses; the former are used by the Christian ladies, who ride after the English manner; but the Turkish females, who veil their faces, ride like the men. The roads being very stony, and in many places narrow, there are no wheel carriages in the island.

They do not compute above three hundred thousand souls in the <sup>Inhabitants.</sup> whole island, and reckon the number of Christians to be more than double the number of Turks: The inhabitants consist partly of the antient people of the island, who may be supposed to be very few, and partly of the descendants of the twelve noble Cretan families already mentioned, partly of Saracens, who conquered the island, of whom it is probable there are not many; and some Venetians settled here during their government, who are now all of the Greek church, except some few of *Suda* and *Spina Longa*, who remained on the island when those places were taken, and have come under French protection; or lastly, they are Turkish Mahometans brought from Constantinople, and other parts to this island, either as soldiery, or as colonies to forfeited lands.

<sup>b</sup> Its trees are the cypress, pine, ever-green, oak, willow, caroub or locust-tree, arbutus or strawberry-tree, the oak, palm, fig, olive, almond, wild pear, platanus, the bay, which they call *Daphne*, the myrtle, walnut, and cheffnut, *asphetamos* resembling maple and jęprino, which is a sort of philirea; they have so many different kinds of grapes, that I have heard them reckon no less than seventy-two sorts; they have also a very great variety of curious shrubs, among them the bramble, which are not seen in other eastern parts; they have many rare herbs, as curled tea sage, Roman sage, and wormwood, savory, liquorice, dwarf

elder and fern, which I had not seen before in all the east, besides many others; and I saw tuberoses grow wild on the sandy shoar; but they are more particularly famous for four mountain herbs, which excel those of other parts, and are sent to several parts of Europe, the physicians always prescribing those of Crete, as *Dictamnnum Creticum*, *Epitimum Creticum*, *Daucus Creticus*, and *Origanum Creticum*, and one meadow herb called *Scordium Creticum*: this island is also famous for *ranunculus* roots which grow wild, sell very dear, and are sent to Constantinople, and other parts.

Character.

The people of the island do by no means want parts, however defective they may be in the improvement of them; for they are sharp and sagacious, which they discover in their countenances; the young people are very fair and handsome, and have fine eyes; it is said the Turkish women, who veil, are more beautiful than the Christians: They answer their antient character as to invention, and taking pleasure in spreading falsehoods, and they seem also to be credulous, and fond of believing strange things; they are civil and hospitable to one another and to the Franks; but with great reason avoid opportunities of being burthened by the Turks, who command every thing as a debt due to them, and make use of their monasteries, and the houses of their parish priests as inns: These are indeed the places for entertainment of strangers, but Christians who have any honour always bestow some gratuity, that, at least, they may not be sufferers by their civility. The dress of the men here is the same as that of Cyprus; those of a middling condition and children wear only a small red cap, without any sash round it; the boors wear a black cap close to their heads, with a black silk tassel hanging down at each ear, and in summer are always clothed in white, which is a general custom among all the people in the Turkish empire for all the habits, except the outer garment, imagining that white is a cool dress. The country people wear about their necks a long towel, with which they cover their heads when they are in the sun. The children here plait their hair round from their foreheads, and bring it down so as to hang in a plait behind, and the females have often two or three such plaits, which are very becoming. The Greek women do not cover their faces, but wear a muslin veil upon their heads, and bind up the hair in ribbands, and roll it round their heads, so as to make it a high dress; they tie their petticoats and aprons near as high as their armpits; and when in high dress, they wear a sort of short stays, adorned before with gold lace. The women never sit down to eat with men that are not of the house, and though they are not so strict as the Turks, yet they rarely come into the room where any strangers are.

Constitution  
of the coun-  
try.

All people here have such a property in their lands, that only the seventh of the produce belongs to the grand signor, and when they die, the lands, according to the law, are equally divided between the children; which has reduced all the Christian families to poverty; nor can the father leave the lands in any other manner. All along the north coast of Candia small watch towers are built to observe the coast, particularly by night, and to give the alarm by making fires, in case of any descent. The Christians are obliged to keep this watch; and to shew they are on the guard, every tower is obliged to have a fire as soon as it is dark, and at break of day. The pashas have often taken money to excuse the attendance of the watch, and in three or four months after sent an order to keep it again, and then they come to a new agreement to be excused; but there having been some descents made of late by the Maltese, the guard is strictly kept, and a company of soldiers go out every night from the garrisoned towns to watch the coast. The caia, or prime minister of the pasha, gives an account of all duties to be levied, to the Christian secretary of the pasha, who sends it to the castel caia, or high constable, and he goes round to the capitaneo of each village, who levies the

sum laid on the village from every house. The harach, or poll tax on the male Christians above sixteen years old is five dollars and ten medins a head, which is about thirteen shillings sterling, and is collected by a Turkish officer sent to every castellate, who goes round and receives it. There are twenty five thousand Christians who pay harach, not including those who are in the three great cities.

There are in the garrisoned towns seven military bodies: First the janiza-<sup>Military</sup>ries, of which there are in each a certain number of different companies, or <sup>men.</sup>chambers called odas: But besides these there are a greater number of janizaries called jamalukes, who belong to chambers which are in other parts of the empire, and are settled here as merchants or tradesmen, and yet receive their pay as janizaries; and if any one of the companies are ordered away, those only go who please, and they make up their number as they can, and then the persons who refuse to go belong no more to that company, but they frequently go to Constantinople to be put into another company, and return to Candia, with a patent to receive their pay: As there are many janizaries about the country on their little estates, they are governed by a fardar in every castellate, and are subject only to their own body. These odas or chambers like the Roman legions are called by their respective numbers, there being a hundred and sixty of them in the empire; each company has from one hundred to five hundred men, which is their compleat number in time of war; in peace they generally consist of about a hundred men. The second body are the jarleys. The tisdarlees are another body of foot, who cannot be sent out of the place. The fourth are toppis or canoneers. The fifth jebegis, who have the care of the ammunition. The sixth spahis, who are the cavalry, and are supposed to have horses, and when the pasha goes out they furnish him with half the number of horses he wants, the town furnishing the rest. All the Turks belong to some military body. The harach and customs pay all the soldiers, except the janizaries, whose money is brought from abroad.

The grand signor sells the seventh part of the lands of Candia <sup>Customs.</sup> for one life, and no proprietor can be dispossessed; but the purchasers can lawfully receive out of them only a seventh of the produce, which of corn, flax and cotton, is taken in kind; as to the oyl of their olive-trees, it is exorbitantly estimated; and for their vineyards, they pay a certain sum according to the quantity of land; and silk pays a medin or three farthings an ounce. The person who buys the seventh part of any village, is lord and master of it, leaves his soubashee or steward to collect his rents, who has all the power, and the business of the capitaneo, which is to collect all occasional impositions raised on the village by the pasha; he has the number of Christian families registered, and the tax is equally divided among them, the Turks paying nothing; and even sometimes a Christian family by great interest may be struck out of the list.

The archbishop is put in by the patriarch of Constantinople, and the <sup>The church.</sup> metropolitan makes the bishops, who put in the parish priests. The archbishop besides the revenues of his own diocese, receives a yearly sum from all the bishops; and as he pays a yearly tribute to the grand signor, every bishop is empowered to levy five medins for that purpose on every house,

house, and pays a certain sum on that account to the metropolitan. The bishop's revenue is a certain measure of corn, wine and oyl, besides the voluntary contributions of the people; he has also fees on marriages, and they generally go round their dioceses in the three Lents, in March, August, and November. If a Christian woman marries a Turk, she is not admitted to the sacrament, till she is at the point of death, and must then renounce her husband; but she goes to church, which they cannot hinder; and many of those who live in the villages are perverted by the Turks. When Candia was taken, the Christians had generally two bells to every church, which they were ordered to bring into the cities; many of them hid the bells; and it is delivered down from father to son where they are; this is known by the Turks; so that the pasha, if he would raise money on a rich family, the master is accused as having the bells hid somewhere in his land, he is carried to prison, and there remains until he pays a sum of money for his deliverance. Though many of the villages are inhabited by Turks, yet there are some villages where the inhabitants, who were formerly Christians, are almost entirely become Mahometans; some to avoid punishment, or to be revenged on a Turk, whom a Christian cannot strike; others are encouraged by the thriving of the renegadoes, who pay no taxes: So the Christians grow poor, the Mahometans rich, and purchase their lands; and thus the Christian religion daily loses ground in all parts of Turkey.

The end of the First Part of the Second Volume.



A  
DESCRIPTION  
OF THE  
EAST,  
AND  
Some other COUNTRIES.

VOL. II. PART II.

OBSERVATIONS on the ISLANDS of the  
ARCHIPELAGO, ASIA MINOR, THRACE, GREECE,  
and some other Parts of EUROPE.

By *RICHARD POCOCKE*, LL.D. F.R.S.



LONDON,

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DESIGNATION

CONTRACT

Some other Countries

GENERAL PART II

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CHAPTER I

SECTION I

SECTION I

SECTION I

SECTION I

SECTION I

SECTION I

LONDON

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A

## DESCRIPTION

O F

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BOOK the First.

Of the GREEK islands of the ARCHI-  
PELAGO.

C H A P. I.

Of the island of SCIO.

I Embarked on board a French ship at Canea on the first of October, one thousand seven hundred and thirty-nine, and sailing in sight of most of the islands, landed at Scio on the fourth. The island of Scio is now called by the Greeks Kio [*Χίο*], the antient Greek name of it was Chios [*Χίος*]; it was first called *Ætalia* in very antient times, and also *Mastic*, on account of the great number of mastic trees that were in this island. It is situated to the west of that large promontory, which makes the southern part of the bay of Smyrna which is to the north, and the north part of the bay of Ephesus: Where it is nearest to the continent, it is only eight miles distant; the north part of it is all mountainous, and is distinguished from the other parts of the island by the name of *Epanemeria* [The upper quarter]; there are notwithstanding some fine small vales in that part. The mountains extend to the south west, and end with low hills to the south, on which most of the villages of *Mastic* are situated. To the west of the mountains, about the middle parts of the island, there are also some villages of *Mastic*, and likewise of *Epanemeria*, these extend to the north west corner;

the other villages in that quarter being to the north. The whole island is about thirty miles long, and fifteen broad, and is computed to be ninety miles in circumference, though Strabo makes it one hundred and twelve miles and a half, which may be true if it were measured round the bays and harbours. This island was taken by a Genoese, called Simon Vignofius, and was mostly governed by the family of the Justiniani from Genoua. The Turks became masters of it in one thousand five hundred sixty-six, the Christians remaining in possession of the castle till one thousand five hundred ninety-five, when the Florentine galleys under Virginio Urfinio, making an attempt to recover the island were repulsed, and the Christians dispossessed of the castle. About forty-five years ago the Venetians took this island, but held it only six months, and were forced to yield it again to the Turks, leaving only about thirty soldiers in the castle, who were soon subdued by the conquerors. This island has only one city in it, which is commonly called Scio, and by the natives, by way of eminence, The place or city [*Ἡ Χωρὴ*]; it was antiently called Chiepolis. This town is situated about the middle of a shallow bay on the east side of the island; to the south of it is that fine country called the Campo, and a narrower strip to the north called Livadia. Within this bay there is another small one, which being defended to the east by ruinous peers, and having a light house on each side, makes the port of Scio, into which the shipping enter when they are unloaded; and there is a good road without for the largest ships to ride in. The castle is to the north of the bay, which is about half a mile in compass; it is inhabited only by Turks and Jews, and is often a place of confinement for state prisoners who are sent from Constantinople; and when I was there the late vizier landed from Rhodes; but it is esteemed a good omen when they are brought nearer to Constantinople. To the north of it is Palaiocastro, or the old town, so that probably the antient city was on the north side of the port. The chief part of the present city is on the west side of it, and is separated by gardens from the old city, which is mostly inhabited by the lower rank of people. Though the streets are narrow, yet the town is well built, there being many fine houses in it of hewn stone, inhabited by the Italian families who remained here, and by the rich Greeks; many of which were built in the time of the Genoese government. The Greeks have a great number of churches in the city, which are remarkable for the skreen, or partition of wood before the altar, which is of fine carved work. One of the churches is a beautiful fabric, with galleries supported by pillars, and was built a little before the Venetians took the island; the old and new city together are about two miles in circumference without the walls.

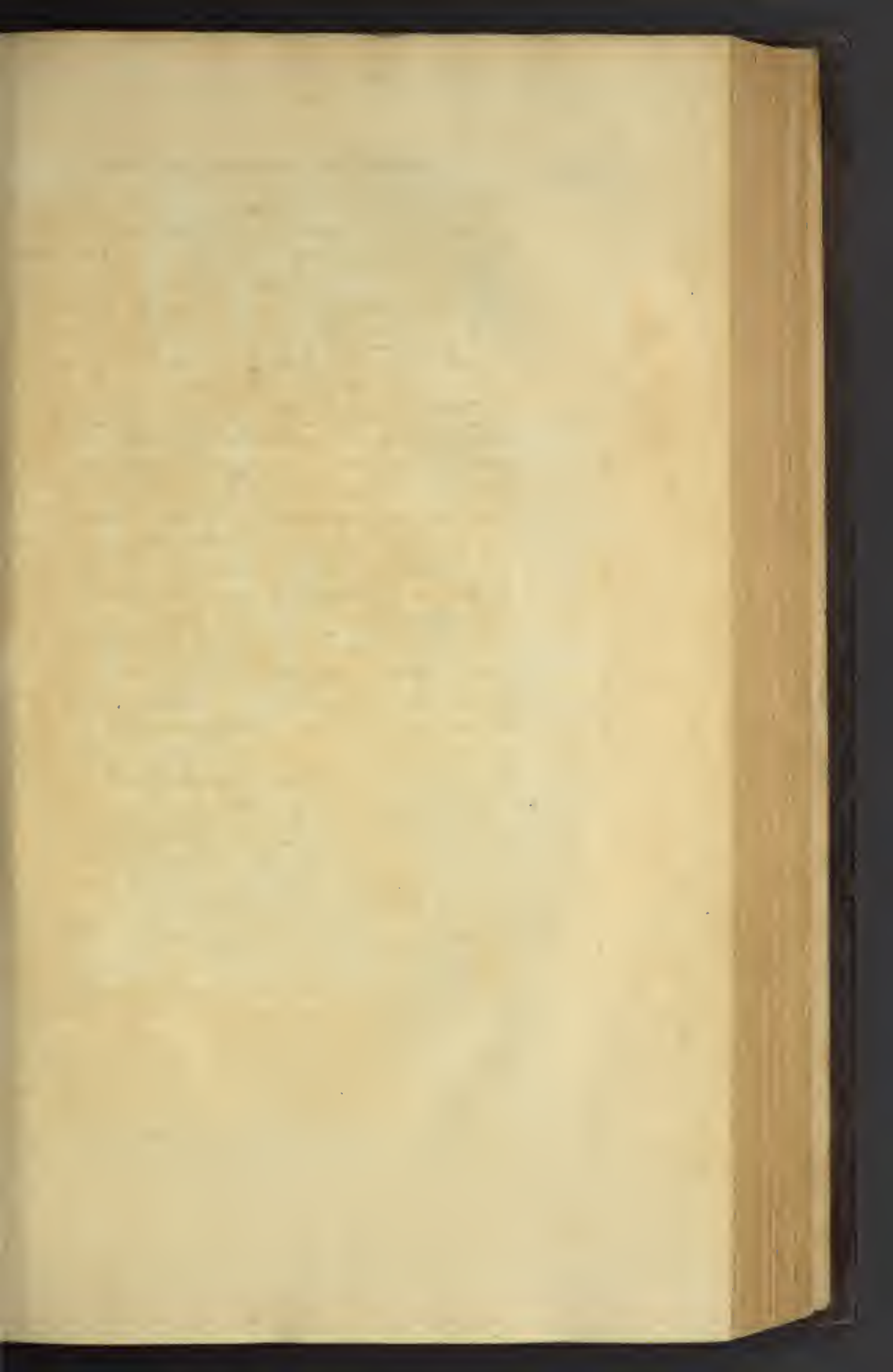
The campo, or plain of Scio to the north of this town is a very beautiful country, about two leagues long, and a league broad, but it consists entirely of country houses and gardens walled round, great part of them are groves of orange and lemon trees; and the houses are so near to one another that it appears like the suburb of a town; and from the sea it looks almost like one continued city. The plain country to the north and south is about four leagues long, and a league broad in most parts, and in some more: There are also in it several gardens of mul-

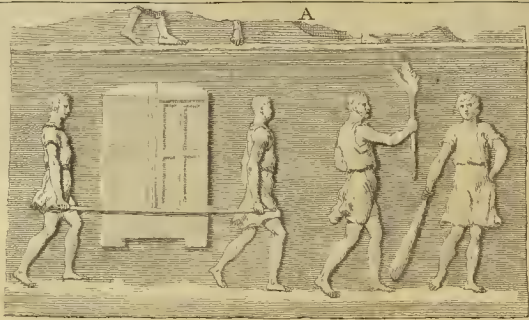
berry trees for silk worms; those that are the most beautiful have a walk in the middle, and to the right and left from the house, with square pillars on each side, and seats built between them of hewn stone; the pillars support a trellis-work, which is covered with vines, and on the spaces on each side there are groves of orange and lemon trees: Some have chapels in their gardens, with a family vault under them. Here almost all the people of the city retire in the summer, and as constantly return to the town in winter; they go also out of the town to their country-houses when there is any plague; and the spring before I was there, when there were such terrible earthquakes, many went out of the town; but found that it was more secure to stay in the city, where the houses being contiguous, support one another better against the shock. To the south and south west part of this country are the villages of the Campo; but these, as well as most of the others in the island, which are sixty in all, are really like towns; the houses are built together, and consist of several narrow streets, having gates at the entrance, and many of them a castle in the middle, especially the villages of Mastic; which manner of building in the country seems to have been introduced as a defence against the incursions from the continent, which were often made when this island was not under the same government. On a hill to the south of this plain there is a large convent called saint Minas; from it one ascends to the hills on which there are one and twenty villages of mastic, all which except four are together on the south side of the plain; one of the four is on the hills to the west, and is called saint George. It produces no mastic, but enjoys the privileges of the others, as being the guard to three villages that are to the west of the mountains; for these villages have great privileges; they pay no rent, only a certain quantity of mastic to the grand signor, which I was informed is yearly five thousand and twenty oke of four hundred drams each; and they are subject only to an aga placed over them; are permitted to have bells to their churches, being all Christians, and may wear white sashes to their turbants. At the first village there is a guard to hinder any one from entering during the season when they make mastic, unless they have an order from the aga. The mastic tree, or as it is sometimes called the lentisk, in Arabic Carice, they say, is of two sorts, the wild and the domestic tree: What they call the wild I have seen in great abundance in Syria, especially in the Holy Land, and in Cyprus and Candia; it bears a small red berry, which they affirm the domestic does not; it is a large shrub, I have seen it fifteen feet high; they affirm that they observe a male and female sort of the domestic kind: The wild produces mastic, but not so good as the other; and of this the female, which has larger leaves, and is a brighter green, produces the best mastic; and that which comes first from all of them, is better than that which drops afterwards, when the tree has lost its strength. On the ninth of July they make holes in the rind across the trunk with an instrument called Temetri; it is like an awl, except that it has two edges, and the point of it is an eighth of an inch broad; they sweep the ground, and throwing water on it, tread it even to make a smooth floor; in three days the gums begins to run, and they let it lie and dry for about eight days; it is then hard enough

enough to handle, and they take it up; it continues running all the month of August, and drops also in September, but then it is not good; the finest and best is called Fliscari, and sells for two dollars an oke; the rest from a dollar to a dollar and a half; and if they have a greater quantity than the tribute which they are to pay to the grand signor, they may have a licence to sell it; notwithstanding I have reason to believe that most of it is sold clandestinely, that their tribute may not be increased. I have been told that water, in which the wood of this tree has been boiled, is good against the gout, and that the wood of it has been clandestinely procured by some persons, in order to send it into some parts of Italy for that purpose. The mastic was formerly sent to Venice, but is now exported only to Constantinople and Smyrna; it is chewed only by the Turks, especially the ladies, who use it both as an amusement, and also to whiten their teeth, and sweeten the breath, on which account it is much used by those of the grand signor's seraglio; it is also put in bread, and is said to have a very good taste; the whitest and clearest is the best, but after a year it turns yellow, tho' it is thought it does not lose its virtue: They sometimes cut the wild sort; but I have great reason to think, though they said otherwise, that the difference between the wild and domestic is, that they take off the flowers from the domestic, which would produce fruit, in order to make the tree give a greater quantity of gum, and of a better quality; not to mention that their cutting it early may prevent its flowering, by enervating the force of the tree. I observed on the domestic tree a sort of a black dried flower, like that of the male ash, which, they say, is sometimes on all the trees, both male and female, though I imagine it to be the flower only of the male. The mastic must not be made in any other parts of the island, and, if I do not mistake, the making of it is prohibited throughout all the grand signor's dominions; and it is actually made no where else, though it was formerly; for Dioscorides says, that the mastic of Scio was the best in the world, which probably may be owing to some art they may have to keep it from blowing and bearing fruit. After I left that part of the island, I was informed that at one of the Mastic villages called Kalamoty, on the south west part of the island, there was lately discovered a subterraneous building, supported by pillars.

I went to visit two convents further to the south, and was shewn a spot of ground, near a winter torrent, about two miles in compass, which, they say, after a great flood, sunk down in such a manner that the trees and houses were overturned; and I saw the marks of this accident still remaining, which, one would imagine, must be owing to some cavity under ground, the flood loosening one side, which supported it. There are three small convents, and a nunnery this way; I did not see them all, but I was at a large nunnery near a village called Calamaria; they build or buy their apartments, half going to the head convent of Neamone, and half to the relations of the deceased; they cannot profess before they are twenty-five years old; and they may take the vow after that age without probation; they are admitted by the abbess, and have no allowance, but live on their fortunes, or labour, for they have a dimothy manufacture in this convent. They may go out when they







B

C



D



E



F



H



G

ΛΙΔΗΜΗ  
 ΚΑΡΠΟΦΟ  
 ΡΩΝ ΚΑΙΩΩΙ  
 ΠΟΥΚΑΡ ΠΩΝΚΑΙ  
 ΤΕΛΕ ΣΦΟΡΩΝ

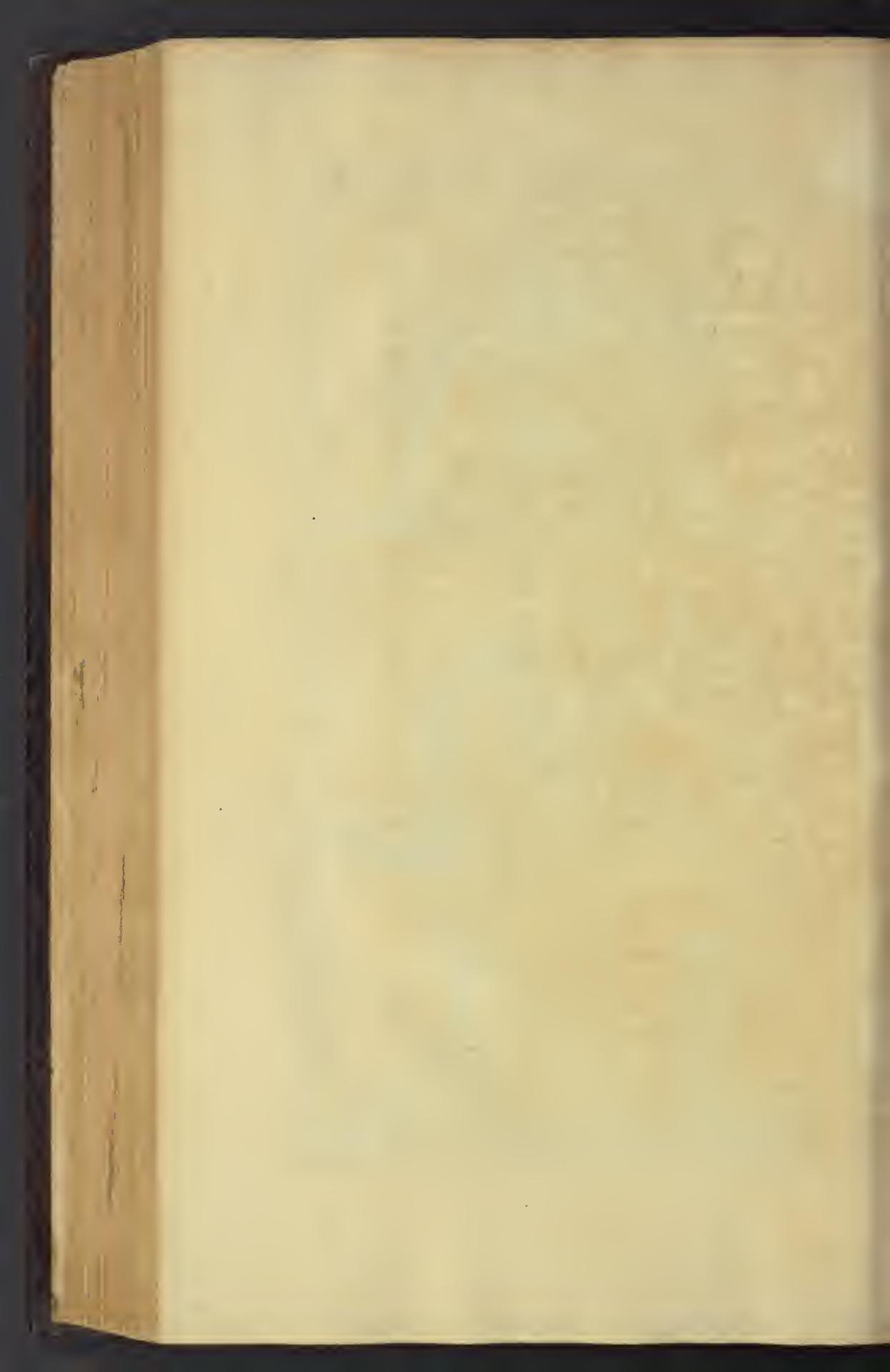


ANTIEN T RELIEFS in SCIO and MYTILENE.

please, as they often do, and live some months in the houses of their friends; the gates are open, and all have access, and that without any scandal; and to gratify a stranger for a small piece of money they will sing in their churches a form which they call a Paraclesis; some live in the convent without ever taking the vow, or at least not till such time as there is little danger of being induced to break it. There are in this nunnery some old women, who live on the charity of the others, and of those who come to it.

Going from the villages of Mastic, we came to a place called Sclavia; it was formerly much inhabited by the Genoese, most of whom went away with the Venetians, and there remain now only a few poor Roman catholic families of Genoese extraction, who have a small church; there are two of their magnificent houses remaining, with a very fine fountain before one of them. At a village called Carchiosè I saw over the church a very antient alt relief of our Saviour's triumphal entrance into Jerusalem; the sculpture is but indifferent. I saw several reliefs here, two of which are represented in the thirty-seventh plate at B C; and in the plain I saw D and E over the doors of some houses; under the latter, there is an imperfect Greek inscription.

We went northward between the mountains, and turning west came to the large convent of Neamone, about two leagues to the west of the city; it is situated on a hill in the middle of the mountains: This convent was founded, or the church built by the emperor Constantine Omonomilos, his picture, and that of his empress Thea, are in several parts of the church. The convent is large and irregularly built round an oblong square court, and two or three smaller. In the middle there is a church which is esteemed one of the finest in the Archipelago, it originally seems to have had two porticos, to which a smaller has been added, and a tower that has destroyed the beauty of the front; the door cases are all of jasper or fine marbles, and on each side of the outer one there is a column of the same; the east side of it within is wainscotted with jasper and beautiful marbles; the second portico is painted, and the arch is adorned with several figures in mosaic. In the outermost are the reliques of three saints of the place kept in a red jasper chest: The church itself, which is the choir, is a square of about thirty feet, excepting the part within the screen of the high altar; the whole is adorned with pillars, and wainscotted and paved with jasper, and the most costly marbles; and on the dome and upper parts are represented history pieces of our Saviour in mosaic, finely done for those times. They shew some reliques, much esteemed by the Greeks, as the thumb of St. John Baptist, the scull of Timothy, a bone of St. Luke and St. George, and a piece of the cross. The abbot is chose for two years, and no woman can enter the convent; they keep, at least in public, the old institution of eating no meat; there are two hundred persons in the convent, twenty-five of which are priests, fifty stavrosoroi, or cross bearers, who are those who have taken the strict vow, and ought never to eat flesh; and four or five of the Megalokema, whose vow is so strict that they can have no employ in the convent, or elsewhere; and though they ought to have no property, yet this is permitted, because they are obliged to pay their poll tax. They admit caloyers here for a of sum



## THE GREEK ISLANDS.

7

distance which he mentions of sixty stadia seems to be a mistake for a hundred and sixty, as it is computed twenty miles. Opposite to the mouth of this channel is Mytelene, the ancient Lesbos, computed to be about forty miles distant. About a league to the west of the north east part of Scio, now called Laguardia, is the deep bay of Fana, which is wide at the opening, but narrower towards the end, and is sheltered by an island called saint Margaret: Here Strabo says there was a grove of palms, and a temple of Apollo, the west wall of which is still standing; it is four feet thick, and at the distance of every three feet there are two layers of brick, the entrance of it fronts to the east; it was about seventy five feet long, and thirty-five broad, as well as I could discover from what remains of the foundations. I saw some pieces of grey marble about it, which appeared to have been joined with iron cramps. This inner part of the bay has a fine beech on the west and south sides for boats to come up to, and seems to be the place called Notium by Strabo, which he says is a fine shoar, and may have received its name from its situation to the south south west, that wind being called Notia: He says, it is three hundred stadia distant from the city by sea, but by land only sixty, which is another mistake for a hundred and sixty, it being computed eighteen miles. This is now called the bay of Cardamilla, from a village of that name near it. In this part of the island, to the north of the city, and along the northern shoar, there are fourteen villages; it is the part called Epanameria, with the eight villages mentioned to the west of the mountains. A rivulet called Sclavia runs into the sea about a league to the west; its source comes from the foot of the mountain, and runs on a bed of white marble with a reddish cast: This country called Nagose or Naose, without doubt from a temple near, some small ruins of which are now to be seen; from the best judgment I could make, it was fifty-five feet long, and thirty-five broad; the pieces of marble which are very large, seem to have been polished, and it appears as if there had been two steps all round; there are no signs either of pillars or pilasters. This temple Tournefort supposes to have been dedicated to Neptune, who had amours with a nymph here: He conjectures that this fountain of water is that of Helena, mentioned by Stephanus; and, as he observes, Vitruvius speaks of a fountain in this island, the waters of which make people mad; in which he was probably misinformed, there being not so much as any tradition that there ever was such a fountain. This place is opposite to port Sigri in Mytelene. We went on westward, came to a stream, and walked along the side of it to a poor village called Aic-Thelene, on a high hill: We went to see a grotto on the south side of the hill under it, which is more famous for a foolish superstition of the Greeks, than for any thing that is very curious in it; over it there is a church, and within the grot, which has some petrifications in it, made by the droppings of the water, there is one of those pendant petrifications, from one part of which the water continually drops; they say, that it formerly dropped from another part of the same stone, which is now broken; these, they tell their devotees, are the teats of the Virgin Mary; that the water is milk, and that no body must drink of it but fasting; and give the pilgrims some little stones of the petrifications, which, they say, are good against a fever when boiled

boiled in water. The water of the rivulet below never fails, and they have small eels in it called Mungri, which is the only fresh water fish in the island. If we suppose that saint Thelena is a corruption of Helena, we may conjecture that this is her spring, mentioned as above by Stephanus. We walked two miles almost as far as the north west cape of the island called Melano, and went to a village of the same name; this is the old promontory of Melana; and the city of that name mentioned by Strabo, might be where the village is, though there are no signs of antiquity. The governor of saint Thelena sent an express to this village to give advice of our arrival, according to their custom. Going about three leagues further to the south, we came to Volisso, where the country of Arioufa seems to begin, which was so famous for its wines; it extended for three hundred stadia in length, and is said to have produced the nectar of the ancients; the Chian wine is praised by Horace and Virgil; and we have an account that Cæsar used it in his triumphs; and this spot still produces very good wine.

Volisso.

Volisso is said to have had its name from Bellifarius, whom they call Vellifarius, and say, that he came here with his armies, and built the castle; and I find there is an author who gives an account that he was imprisoned in it. Volisso is about two miles from the sea, on the side of the hill on which the castle stands, which was defended with round towers; there is a church in it dedicated to saint Elias. About two leagues south of this place is the convent of Diefea, dedicated to saint John Baptist, situated in a very retired place on the side of the hills, which extend a great way to the west, and make a cape called Pefaro; at the angle of the bay there is a village of Mastic, to the south of which there are several other villages along the western shoar. This land makes a sort of a large bay with the land of Volisso to the north; but there is no port, and it is much exposed to the west and south west winds. These mountains extend to the east to mount Elias, which is the highest hill in the island, and was antiently called Pellinæus; to the west of these mountains is the country of Volisso, full of small hills, with little fruitful vales between them, where they make good wine, much silk, and preserve a great quantity of figs. From the high lands I discovered what they told me was Monte Santo, but I rather took it to be Stalimene: And here we saw Sciro, the Negropont, Andros, and Tinè. The villages of Volisso and Perich, which is one of the villages of Mastic, are exempt from all ecclesiastical jurisdiction, except that of the patriarch of Constantinople.

## C H A P. II.

Of the natural history, customs, trade, and government  
of S C I O.

A Great part of Scio consists of rocky mountains and hills, and even <sup>Soil.</sup> the soil of the plains is but poor, and naturally fit only for trees; but they are very industrious, and the inhabitants bestow great labour on it. The greatest part of the mountains are of a lead coloured marble, streaked with white; they have also about the city and plain some quarries of a reddish free stone, it being a rocky soil. The air of Scio is consequently very good; but the great communication it has with other parts is the cause that they often have the plague; they also feel those earthquakes which do more damage on the neighbouring continent. There are several winter torrents, but very few rivulets that run all the year; however they have a great number of fine springs, and find water almost in all places where they dig; that of the plain of Scio is not reckoned so good as the water of the rocky countries.

The ever-green oak, the pine, the wild mastic tree, and the <sup>Trees.</sup> caroub, are the only trees that I observed growing wild, except a very few common oaks, but by improvement they have all sorts of fruit trees, and the mulberry-tree for their silk has a great place among them; they have also the terebinth-tree, the rind of which they cut to let the turpentine run out upon stones, which they place under it; they call it Cremenina, and by the Druggists it is called Terebintina, and Turpentine, and does not dry to a gum, but is preserved in vases; it is esteemed the best that is made, tho' the tree is very common in Syria: they have cotton here for their own use, and a very small quantity of flax, and some corn, but not sufficient for the consumption of the island, there being much corn imported from the continent of Asia, and sometimes from Alexandria. The herbage here is so scarce, that they give their cattle the cotton shrubs to eat when the cotton is gathered, and preserve the dried leaves of the vines for them in winter.

They have no sort of wild beast, except foxes and hares: Mules are <sup>Beasts.</sup> generally used throughout the island, and they sell some of them at great prices; the humble ass serves the poorer sort of people, there being only a few of the top families in the city who use horses; they have no wheel carriages. The want of herbage makes all sorts of meat very dear except goat's flesh, which they have on the mountains, but sheep are so scarce, that in the villages of Mastic, every family almost has a domestic ewe for breeding, which follows them about like a dog. They have now no domestic partridges that come at a whistle, but great plenty of wild ones of the red sort.

Besides the original natives, there are here some noble Greek families <sup>Inhabitants.</sup> who retired from Constantinople, when it was taken by the Turks; they have also several Genouese families on this island, but only those of the name of Justiniani and Grimaldi, who are noble and rich; of the former there are about ten families. This island is rich, and exceedingly well peo-

pled, infomuch that every thing is twice as dear as it is in Candia; they compute that there are a hundred thousand inhabitants, of which half are in the city, and in the villages about the plain, and of these three thousand are Roman catholics, who are all of Genouefe extraction, and call themselves Italians. There are about forty families of Jews in the castle, and five thousand Turks, the rest are all Greeks, there being no Turks in the villages. The Greeks have a bishop, whom they call metropolitan; and the Romans have one likewise, who is chosen by the pope out of six natives of the country, nominated by the chief people among them, as they informed me, though I find the present, who is the first since their churches were destroyed on the Venetian invasion, was put in by the pope without any nomination: They have about fifty Roman priests, who celebrate according to the Latin ritc, some few of them have been educated in Rome, and all the Roman catholics of fashion speak Italian very well. The government here has corrupted the language in the city in such a manner, that the country people talk by much the purer Greek. In the convent of Neamone, and in the city, there are priests that teach the old Greek, those who understand it are reckoned to speak the best modern Greek, and often use old words; and if they would come into the custom of studying the antient Greek in all parts, it might be a great means to purify and improve the modern language.

Character.

As to the genius of the people they are industrious, and sharp in acquiring, but luxurious and extravagant on the days when they have repose from their employs: They are very dextrous in managing affairs, and one may make a conjecture of their capacities from a reason a Sciote gave me why they had so few Jews there, which was, because the people were too sharp for them. The Greeks and Roman Catholics have a great aversion to one another, and those of one profession are not Christians in the judgment of the other; the Franciscans of propaganda fide, and the Capuchins, have a small convent in the city; the former under the Dutch protection, and the latter under the French, to whom they are chaplains: There are in the island three nunneries and eight convents.

Dress.

The dress of the men here is much the same as that of Candia. The youth and people of fashion, when in the country, wear trowsers, with shoes and stockings. The garments of the ladies come but a little below their knees, and they are dressed all in white, even to their shoes, except that their coat is often of damask, or some other coloured silk, but without sleeves; they wear a head dress, which is particular to the Sciotes, it is of a stiffen'd fine muslin, made so as to stand up very high, extends out far on the right side, and is called a Capash; they are very fair and beautiful, and the men also are comely. The women are not shy, but have a certain air of assurance and simplicity that seemed to bespeak their virtue, for they appeared to me to be modest women; and though I have heard general reflections made on them, yet I was assured that the character of their being otherwise is owing to some inferior people among them, who go out of the island chiefly to get into services. Their open manner of behaviour seems to be owing to some certain customs they have, for visiting is not in fashion; but the houses in

the



## THE GREEK ISLANDS.

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the streets having all stone seats before them, the women of best fashion, as well as the vulgar, on Sundays and holidays, sit almost all day in the streets, and the men come and stand by them, and hold a conversation, or they discourse with one another. In the villages the men and women dance together in the public squares, and the mothers and the virgins sit round till midnight, and enjoy the conversations of their neighbours: It seems to be a custom continued from the antient Greeks, among whom dancing was looked on as a great perfection, whereas with the Romans it was hardly consistent with the character of a modest woman. Though there is no jealousy, yet the men hardly ever go into the houses of any that are not relations, and not often even to those; the women also rarely go into one another's houses, as they enjoy conversation in this public manner; nor is it the custom to make any invitations to entertainments, not even of strangers, much less to lodge them in their houses. The women spin silk, and do other business at home, never stirring out, but on Sundays and holidays. The Franks have little trade, and no merchants here; but the French have a consul, and one of Genouefe extraction is consul both to the English and Dutch.

The chief trade of the island is an export of manufactured damasks<sup>Trade.</sup> and other silks; to carry on which they import yearly from Tine, and a place near Salonica, about twelve thousand oke, their own produce of raw silk not being sufficient. They send these manufactures to Constantinople, Smyrna, and other parts, the natives paying only a duty of half per cent, whereas foreigners pay five; every oke of raw silk brought into the town pays sixteen medins duty, and all that is exported a medin a pike. Another great export is lemons and China oranges. Their import is oil from Candia and Mytilene, both for lamps and eating; and wine from Ipsara and Mycone, though they have much good wine here, but it is not sufficient for their use; they import corn from Asia. The public revenue arises from the customs, and from the poll tax of six to ten dollars a head, according as it is fixed on the villages, except the villages of Mastice, in which they pay only three dollars; also there is a small rent paid for lands, and the governor pays in the whole about three hundred purses, and raises four hundred, that is between forty and fifty thousand pounds.

This island was usually governed by a pasha, who was generally a disgraced person; and the Christians had five deputies, two of them Romans<sup>Government.</sup> catholics and two Greeks, who had great power, decided all civil causes between Christians, and could apprehend all Christian offenders, send them to be judged by the cadí, and require them either to be sent out of the country, or executed; but about twenty years ago the deputies, on some pretence, were carried to Constantinople and imprisoned, and then a mosolem was sent instead of a pasha, and in the place of deputies they have only, as they have in other islands. Vicardi, I suppose a corruption of vicarii; they have these in the same manner as the deputies, but with less power, however they can remonstrate; and if the mosolem does any thing unlawfully, they can move the affair to the cadí; but if that officer and the other governor are united they can do little, however the cadí often calls them to be present at any disputes between Christians; and

## OBSERVATIONS ON

and they are frequently made referees in many cases between them at this time; and lately they caused a governor to be removed and punished; however the governor, on the least pretext, will fine, which is the punishment for those that are rich, and render themselves obnoxious. One of the Justiniani is always one of the two Roman vicardi, and often one of the Grimaldi, and one of the richest Greeks; their office continues for one year, and is very troublesome; they name their successors. When they had deputies the people paid no rent for their lands, and the deputies could levy money for their public expences; but when the deputies were laid aside, a valuation was made of all the lands, and a small rent fixed on them: The most any one pays does not amount to above six or seven pounds a year, and sometimes a poor village does not pay more. For in some of the inland mountainous parts, where they are very poor, they live by trucking every thing, cannot sell the wine they have, by reason of the difficulty of carriage, and raise what money they must have, by their little flocks of sheep. Every village is governed by a vicardi, who sometimes is the parish priest, and is appointed yearly in the same manner; his office is much the same as that of the head vicardi, to send offenders to the cadi, and also to levy all public taxes, or to assist in it. The cadi of the island is sent every seven or eight months from Constantinople; his jurisdiction extends to Gelmè on the continent; he sends his deputy about to all the villages to reside in each eight or ten days, in order to decide disputes, but principally to raise money by fines for offences.

## C H A P. III.

## Of the island of I P S A R A.

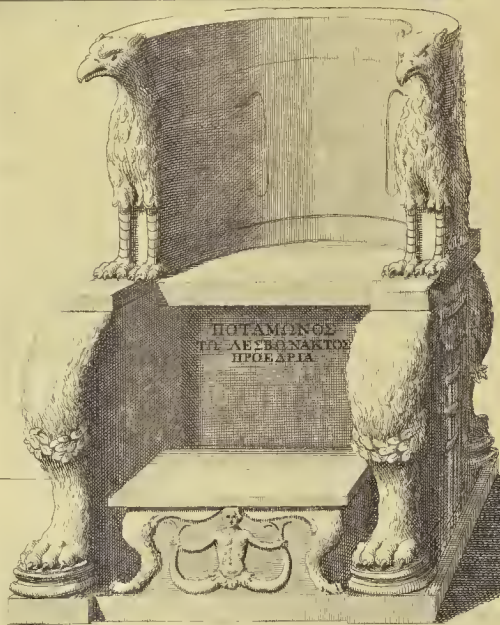
WE sailed from Volisso for Ipsara in about five hours, which, they say, is forty miles distant, though I conjecture that cape Melanon is but twenty miles from the north east point of Ipsara; Strabo computes it to be only fifty stadia, though if he had said a hundred and fifty, it would be nearer the true distance; our boatmen looked out very sharply to see if there were any Maltese in the port of Ipsara. I saw the island of Andros to the south, Schiro to the west, and the cape of the Negropont, called cape Diro, which is the old promontory Cephareus, and was famous for the shipwreck of the Greek fleet. We arrived at Ipsara, called by Strabo, Pfyra, [Ψύρα] who says, it had a city of the same name; but he is mistaken in the circumference of the island, for it is computed to be eighteen miles round, whereas he makes it but forty stadia or five miles. The island is high and rocky on the north and east sides, and is about six miles long and three broad; on the south side there are two bays; in that to the west is the small island of saint Demetrius, which has its name from a chapel on it, within which there is a good port to anchor; and the Corsairs sometimes ride

ride there in bad weather, but oftener at the uninhabited island called Antipera, which is before this bay, and is about three miles in circumference. Between the two bays there is a small beach at the bottom of a very shallow bay, which is made by two rocky heights; on that to the east is the chapel of saint John Baptist, and a deep cistern sunk into the rock and foundations of what seem to have been walls of a castle, the rock on which it stands being very high; what they call the castle is situated on the western height, and is enclosed only with the walls of their houses, and has but one entrance; it is about a quarter of a mile round. The present town is on a gentle descent on two sides of the castle, probably on the spot of the ancient city, and may be half a mile in circumference; the houses are low, and ill built, most of them consisting only of one floor. In the castle is the principal church of saint Nicholas, near which I found three or four ancient reliefs, and a short Greek inscription or two of no importance. There are some reliefs also in the church of saint John, and on a house near it; there is another church in the town; at a little chapel by the sea side, called saint Luke, there is a Greek inscription, in which the ancient name of the people is mentioned. They say that there are thirty churches in the island, tho' in going the whole length of it I could see but thirteen; and as there are no Turks in the island, they have bells to their churches. I went to the north end to see the poor convent of the virgin Mary, which belongs to the city, and has only three calovers in it. The island consists of a flaty stone, with several veins of white marble in it; the high mountain to the north, on which the chapel of saint Elias is situated is mostly of a grey marble; there is also here a bastard crumbling granite of a red colour, a little resembling porphyry. They have good springs, but no herbage, the ground being covered only with several dwarf shrubs; they have no trees that grow naturally, and only a few figs, which they plant; they have a small quantity of cotton and corn, and are supplied from Asia with the latter; the great produce of the island is a very good strong red wine, which they export to Scio; the old wine sells for about a halfpenny a quart, and the new for half that price; the south and middle parts of the island consist of small hills, and two little plains on the two bays; and all of it seems to be excellent soil; the sides of the mountains in many parts are improved with vineyards; they use oxen for the plough, and asses for burthen and riding, and they have some sheep and goats. The people, who are all Greeks, are computed to be about a thousand, two hundred of whom pay the poll tax; they live all in the town, but have huts in the country, where they stay during the busy seasons of the year; they are said to be brave courageous men, and have freed themselves from the dread of the Maltese, by falling out, and killing some of those that made a descent, and taking several of them prisoners, and since that time they have never disturbed them. The men wear a sort of sandals made of raw hide, and tied with thongs round the foot and ancle: The women have a veil or towel, that comes over their heads, and is brought round the neck, and sometimes they put it over the chin and mouth; but they expose their breasts in a very indecent manner, which seemed rather

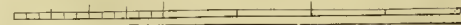
ther owing to an ignorance of decorum, than out of lewdness; they have neither physician, chirurgeon, nor lawyer. They are governed here as at Scio by three vicardi, but all of them are labourers; the vicardi of Scio sends his deputy to this island in his progress to decide their disputes: They pay two purses a year to the captain pasha or lord high admiral, to whom all the islands belong which are not governed by a pasha or mosolem; so that Cyprus, Rhodes, Candia, Negropont, Scio, and Mytilene, do not belong to the admiral. In ecclesiastical affairs they are subject to the patriarch of Constantinople, as all the islands are where there are no bishops. The patriarch has a lay vicar residing here, who is also over Volisso and Perich in Scio; his chief business is to send people to the bishop of Scio to be ordained; they pay thirty dollars a year to the patriarch, which is received by the vicar of Scio, and they have only five priests in the whole island. They have no trade but the export of their wine, and the import of corn, and the few other necessaries they want; as it is an open bay, they draw up their little barks and boats to the land. The same day I arrived I went to see the convent on the other side of the island; and, as I returned, some countrymen who were eating bread and fish, called to me to take part with them, and they seemed much pleased with my compliance. I lay in my boat, but as it rained, and the wind was contrary, the next day I removed with all my baggage into the chapel of faint Luke at the port. On the eve of faint Luke they performed devotions in the chapel; the women or children brought small wax candle, and a plate or basket of boiled wheat, on which either raisins, or the inside of pomegranates was strewed; some also brought cakes of bread; when the service was finished, all but the boiled wheat was distributed to the people in or near the church. On the festival they brought lentils and brandy, which were given to the people in the same manner; all which seems to be some remains of the antient custom of having all things in common, and eating their bread together in singleness of heart.

We sailed for Mytilene, but put in the first evening at Cardamilla in Scio, where I pitched my tent, and lay all night, and the next evening arrived at the port of Mytilene.





1 2 3



An ANCIENT MARBLE CHAIR at MYTILENE.

## C H A P. IV.

## Of the island of MYTILENE, the antient LESBUS.

THE island of Lesbos, so often mentioned by the Greek historians, is now called Mytilene, from the old name of its capital city, which it still retains. The Lesbians were formerly famous for their fleet: They were at first under kings, and then became a republic, governed by a council of the superior rank of people, and by an assembly of the common people, whose decrees are seen in some inscriptions still remaining in the island. At one time some persons of greatest interest usurped a sort of tyrannical power over their fellow citizens, among these was Pittacus, one of the seven wise men, who, out of a public spirit contrived to get all the power into his own hands, and then restored to his country their antient liberty. Thucydides gives a particular account of the opposition the people of Mytilene gave the Athenians, who subduing them, made a decree to cut off all the people of that city; but a party in favour of the Mytilenians afterwards prevailing, they repealed that decree; the account of which arrived before the former was executed\*. Mytilene, the antient capital of the island, was situated on the spot of the present city of that name, which is called also Castro; it is on the north side of the island towards the east end, and is only seven miles and a half from the most eastern point of the island, which was antiently called cape Malia; which distance was probably computed to the head of land, which makes the bay of Mytilene, where the east end of the island begins; for the whole eastern point seems to have been called cape Malia. The old city appears to have been built on the plain near the sea, and on the side of the hill to the south of it, and to have extended along the plain to the east of that hill. There was an island before the city about a mile in circumference, which was well inhabited, and is now joined to the land by an isthmus, which may be about a furlong wide, and of much the same length, and they have still a tradition of its being an island; there was a port on each side of it, as there is at this time; that to the south east was defended by two moles, of which there are now some ruins; the entrance is between them: The other port to the north west was defended by a mole, of which there are still great remains; the port to the south is now only frequented by large ships. The city was formerly very large, and one sees in all parts of it many fine pieces of grey marble, which are remains of the antient buildings, and several imperfect inscriptions; and at the entrance to the palace of the bishop, there is a very curious antient chair cut out of one block of white marble; the views of which may be seen in the thirty-ninth plate. Pittacus, one of the seven wise men of Greece, was of this city, and so were Alcaeus and Sappho the poets, and also Theophrastus the historian, who had the honour to enjoy the friendship of Pompey the great, and his son was made procurator of Asia by Augustus. The present city is on the neck of land that leads to the peninsula, and on each side of it on the shoar, and likewise to the south,

\* Strabo xiii. 618.

fourth, it extends up the side of the hill; it is about a mile in circumference, and is well built. The castle is on the top of the high rocky peninsula, and is near three quarters of a mile in compass, consisting of the old and new castle which are contiguous, but have their distinct governors and bodies of militia; they are inhabited only by Turks, and Franks are not permitted to go into them. The ruins of the old city extend a considerable way to the west. I was told that there are in the castle the arms, and cypher or name of one of the emperors Palæologi; and that there is a stone coffin in a mosque, which, they say, is the tomb of Sappho. If this castle was built by the Greek emperors, it is probable that it was much improved by the Genoese when they were in possession of the island. As well as I could be informed the island was at that time the property of a family of the name of Catanisi, who were lords of Lesbos; and it is said when the city was besieged by Sultan Amurath, a lady of one of these Catanisi, fell out at the head of the citizens, and raised the siege. There are in the city a great number of Greeks, three or four Greek churches, and only a few families of Armenians. The French have a vice-consul here, who has a chapel and chaplain in his house, and there are two or three French factors of the merchants of Smyrna. The English also have a Greek vice-consul. The bishop has the title of metropolitan, though I could not find that he has any jurisdiction over the other bishop; both being put in by, and immediately subject to the patriarch of Constantinople. In this city, as well as in some other parts of the Archipelago and Greece, they have a priest who has studied at least the literal Greek, preaches, and has the title of Didaskalos and Logiotatos [Most learned], which latter is given to most of the priests: The person here in that character had studied several years at Padoua. As they are generally envied by the other ignorant priests, so they are commonly drove from one place to another.

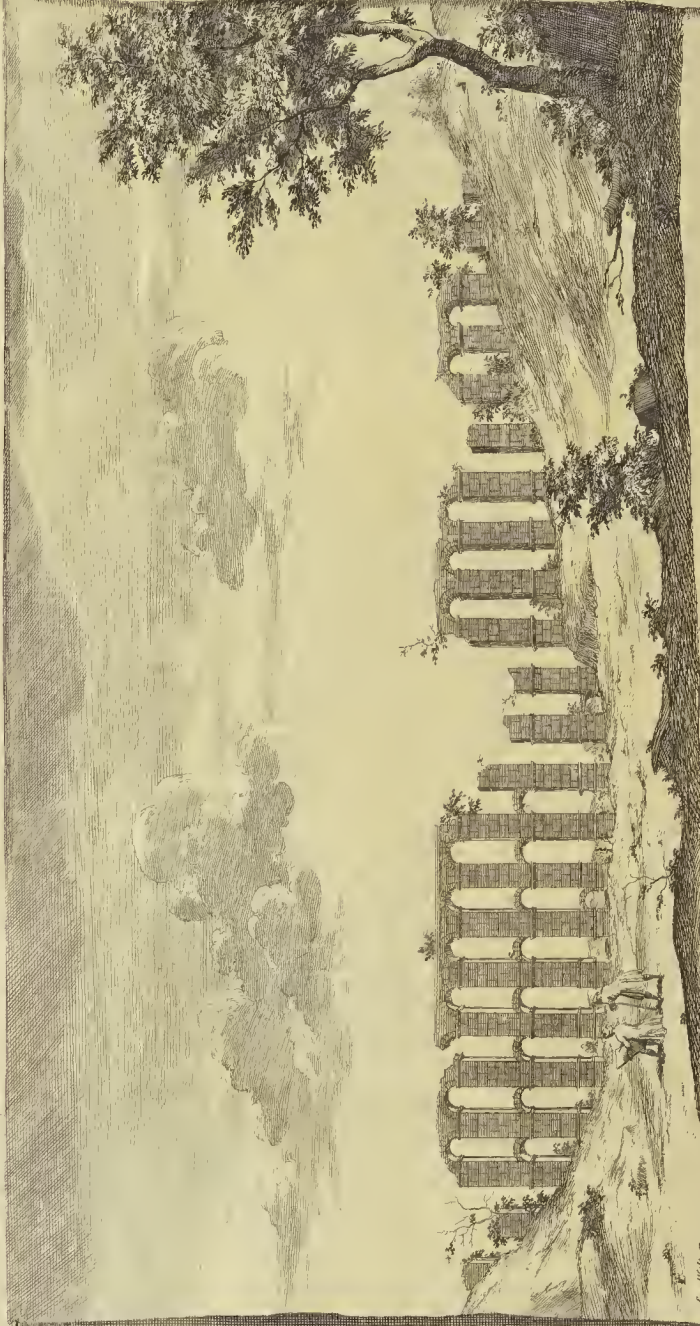
They have a great trade in this city in building large ships and boats, with the wood of pine, which they use even to the keels of the ships; they bring the timber from the continent, there being no place there secure from the Corsairs for the building of them. These vessels are very light, and last for ten or twelve years, it being a timber full of rosin, and said to be much more durable than that of Europe: They use also iron nails in building; and instead of crooked timber, they saw the wood to the shape that is necessary for building. As to the other branches of trade, it is the same here as throughout the whole island, and consists in a very great export of oil of olives to France, and to many parts of the Levant, which latter is carried on by small vessels or boats. They have also very good scamony and althea here, and I saw a great quantity of alkermes, but they do not make any use of it. They have likewise an export of tar extracted from their pines.

On the twenty-second of October, I set out to make a tour round the island, in company with some gentlemen of the French nation, and under the protection of a janizary. The island is mountainous; one chain of hills that are mostly rocky, consists chiefly of marble, and runs the whole length of the island; another crosses it towards the west end; the whole island abounds much in hot baths. We went along the north side of it, and observed that the ruins of the old city

extended

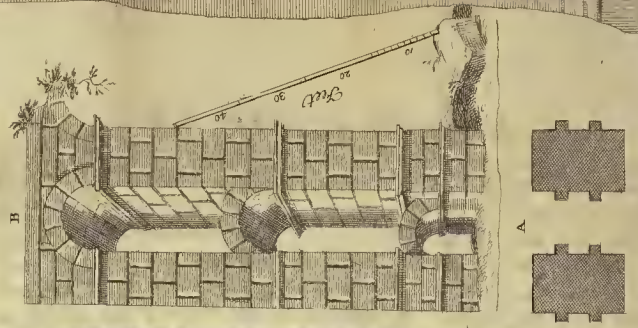






An *A QUEDUCT* in the ISLAND of MYTILENE.

Ben. Smith sculp.



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extended a considerable way to the west, and there are marks of the city wall which was carried up the hill. Going about two miles from the city, we came to a hot bath, which is little frequented; the waters are warm, and have no particular taste. We went in between the mountains, about a mile to the south, where there are remains of a very magnificent aqueduct of grey marble rusticated, built across the valley, as represented in the fortieth plate. A, is the plan of one of the arches, and B, an elevation of it by a larger scale; the upper arches are turned with brick: The water having run a considerable way on the side of the hills from the south west, passed these arches, and then went in channels round to Mytilene. Returning into the road along the north side of the island, about two leagues to the west of the city, there are hot baths near the sea; they are rather falter than the sea water, and are now much used for bathing, as it appears they were by the ancients; there are great ruins of buildings about them, particularly of a colonnade leading to them from the south, the pedestals of which remain; there are also several inscriptions about this place. A little beyond the baths there are remains of a castle of the middle ages built with square towers at the corners, in which there are several pieces of marble of the ancient buildings. Beyond the middle of the island is a large head of land, which I take to be the promontory Argenum of Ptolemy; to the east of it there is a bay, near which is a village on a hill called Manoneia. I conjectured that the village Ægirus was about this place, and that from this bay to the bay of Pyrrha was the narrowest part of the island, which, Strabo says, was only twenty stadia, though it seems to be much more; opposite to this cape is the deepest part of the bay of Adramyttium, in which there are a great number of islands, called now Mufconisi, and of old Hecatonnesi, that is, the isles of Apollo, Hecatus being one of his names: Some say there were twenty, others forty of them; one of them called Mufconisi, in distinction from the rest, has a town of Greeks on it, and perhaps it may be the island Pordofelena of Strabo; all the others are now uninhabited; but I was informed that one of those near Mufconisi was formerly frequented by herdsmen for pasturage, and that there are some signs of an ancient bridge to it. This may be the island which Strabo mentions before the town of the island of Pordofelena; for there was a town in it of the same name then deserted, and a temple dedicated to Apollo. Near the land of Mytilene there are three or four very small islands, called the Tockmack islands, I suppose, from a village of that name in Mytilene, which is near those islands. The people of the island say, that the village of Tockmack is the nearest place on this side to Caloni, which is on the bay that was called Pyrrha by the ancients, but they affirm that those places are four hours distant, that is, about eight miles. On the north west cape of the island is the town of Molivo; about four miles to the east of it, on the shoar, are the ruins of a bath; and on the beach below, there is a source of hot water which seemed to have a taste of sulphur; and about half way between this and Molivo, there is a small bath in repair, the waters of which are warm, but have no particular taste.

Molivo is the ancient Methymna; it is built up the side of the hill at M that high point of land, which makes the north west corner of the island.

island. Methymna was computed to be thirty-three miles and three quarters from Sigrium, and seven miles and a half from the shoar of the continent, though it is now computed to be eighteen miles over, and it cannot be much less; the town is a mile in circumference; on the summit of the hill there is a castle, about half a mile in compass, which is inhabited by Turks, who have here their several bodies of soldiers with their agas, as at Mytilene. From the castle westward the ground declines, and makes a sort of a plain spot at the very point, on which one sees some little signs of the old city Methymna, particularly the foundations of the city walls on the south side of the hill, and the ruins of a large strong tower or castle over the present little basin on the south, which is made by art for small boats; it is probable that the city extended from the end of the point, about half a mile, to that steep ground on which the present town stands: There are not above two hundred Christians here, who have three churches, for it is in a manner a Turkish town. The bishop of Methymna resides at Caloni, and the Greeks are so very ignorant, that they imagine Caloni was Methymna, because the bishop retains the old title. In this city the famous musician Arion was born, who is said to have been carried on a dolphin: Terpanrus also was of this island, who added three strings to the lyre, which before had only four; the Lesbians having been formerly very famous in the art of music. The head of land on which Molivo stands, together with a small point of land to the south, makes a bay to the south east, and there is an island before it, which is a defence to the harbour; this is the port of Molivo for large ships, where they often load with oil; it is also called the port of Petra, from a village of that name which lies on it, and seems to have its name from a high rock in the middle of the town, which is inaccessible every way, except on the north side, and being enclosed at top with a wall, about a hundred yards in circumference, they deposit in it all their valuable effects, when they apprehend any danger from the Corsairs: They have also a chapel there to the Virgin Mary, and a church in the town, there being a considerable number of Christians in this little place. We travelled on to the south, mostly on the sides of the hills near the sea, and came to a narrow peninsula; it is a strong situation, and I expected to have seen some ruins on it: On each side of the isthmus, there is a very good port called Calas-Limnconas [The Fair Havens]. Further on there is another smaller peninsula, about which there are many ruins, particularly a wall on the north side of a rivulet; this seems to be the antient Antissa, which was between Sigrium and Methymna. It is said to have been formerly an island<sup>a</sup>; and some on this account conjecture that Issa was the antient name of Lesbos<sup>b</sup>; the inhabitants of this place were sent to Methymna, from which time the ruin of the antient city may be dated<sup>c</sup>. We came to a large village of Turks called Telonia; there is a nunnery about two miles to the east of it, at a place called Peribole, in which they have a manufacture of stuffs made of silk and flax. About this place some accident happening to the mule on which the slave rode, and which I had bought in Candia, he chose to walk, and lost his way, so that we could hear nothing of him; but the next

<sup>a</sup> Rurhus abstulit insulas mari, junxitque terris: Antissam Lesbo. Plin. Hist. ii. 91. & Ovid. Metam. lib. xv. ver. 287.

<sup>b</sup> Livius xlv. 31. Plin. Hist. xv. 39.  
<sup>c</sup> Strabo i. 60.

day I sent the janizary in search of him, who brought him to me just as I arrived at Mytilene. The slave said, that towards night he was about an hour from the sea, and met some people, who conducted him to the aga of their village, who sent a man with him the next day to Caloni, where he was carried to the bishop, who designed to send him to Mytilene, when the janizary found him. But the janizary, in order to get money out of me, said, that he went to several places, according to the account he got of him, but coming to the village where the slave lodged the first night, he met with the men who brought him to that place; they offered to conduct him to the slave for a reward, which being agreed on, they carried him to Caloni, where, as he said, they had placed him, that they might get something by him, and that he might not fall into the hands of the aga.

The promontory of Sigrium, now called cape Sigri, is the south west point of the island; the port of Sigri is made by a small cape to the north, and by an island before it: To the east of it there is a convent on a very high rocky mountain, to which the ascent is very difficult; it is called *Upfelo monasterio* [The high monastery], and is a very cold situation. The hills all this way, as far as port Caloni, are rocky and barren, and afford a very unpleasant prospect to a traveller. A league to the east of this mountain there is a large village called *Eresso* on the side of a hill, it is mostly inhabited by Christians, and from it one enters into a plain by the sea on the south side of the island. In the south east part of this plain there is a small hill, on which the ancient city of *Eressus* stood, placed by the antients two miles and a quarter from cape Sigri, though it cannot be less than two leagues. The top of the hill is of an oval figure, and there are great remains of the wall that encompassed it, and of a round tower at the east end: I saw near it an entablature of white marble, in the frieze of which there is an imperfect Greek inscription: I observed several large cisterns under ground, and there appears to have been a considerable suburb round the hill, at the foot of which I saw a wall built of stones of five or six sides each; a sign of great antiquity. From this place I travelled northward between the mountains, and turning to the east passed through a village; about two leagues to the north east of it we came to the gulph of Caloni, and to a narrow part of it, which is about a league from the entrance of the bay. Just without this narrow part there is a small island, on which there is a ruined church, and on the west side, on the height near the ferry, are remains of a wall which was built to support the hanging ground; it is likewise built of stones of five sides. This gulph of Caloni extends to the north in between the land at least four leagues, and is about a league broad, being shut in by a narrow entrance not a mile over, and would be a very good harbour, if there was depth of water; at the further end of it is a small town called Caloni, near which I was informed that there is a convent and a nunnery, the latter is of the same kind as those in Scio; I was informed that there is a small convent to the north east of *Eresso*. The ancient *Pyrtha* must have been on this bay of Caloni, a great part of the country on the east side of it is now called *Pera*, where I concluded from the bricks and tiles which I saw scattered about the fields, that there had been some ancient buildings; but as the greatest part of that city

was

was destroyed by the incroachment of the sea, it cannot be expected that there should be any great remains of it<sup>d</sup>. This golph must be what Strabo calls the Pyrrhean Euripus, from its resemblance to a narrow streight between two lands; and here the land must be narrowest, as he says it was from the Pyrrhean Euripus to the other sea near the village of Ægirus: He says Pyrrha had been destroyed, and that it had a port, from which, that is from the north east corner of it, Mytilene was only ten miles distant, though it cannot be less than fifteen, as it is now computed. The country to the east of this bay for about two leagues to the mountains abounds with corn, and is called Basilika; there are in it five or six villages, which are mostly inhabited by Turks: There are some baths here of very hot waters, which are now frequented, as they appear to have been formerly from the ruins that are seen about them. They use the waters for bathing, and also drink them, tho' they have found salt in them; there seems also to be a composition of iron and sulphur in them, and I believe, a very small degree of copper; they are very purging, and much esteemed for removing dangerous obstructions and serophulous disorders. Near these baths are some other hot waters not frequented, which probably are of the same nature. Further to the east towards the mountains there is a small convent of the virgin Mary. From this place the road goes through the middle of the island to the north east over the mountains to Port Iero, or, as it is called by the sailors, Port Olivierè: The entrance of it is near to the east end of the island, and opens to the south east; it is a large basin, encompassed with hills covered with wood, the entrance is so narrow that it is not seen from within; so that the port appears like a large lake; it is about two leagues long and near a league broad; the water is very deep, and it is one of the most beautiful ports I ever saw; the ships often come into it to be loaded with oil. On the south side of it there are seven or eight villages, called the villages of Iëra, retaining the name of the antient city Hiera, spoken of by Pliny, as destroyed; and neither Strabo nor Ptolemy make mention either of the town or port. To the west of these villages, and of the harbour, there is a small convent at a place called Quattrorito, which belongs to the bishop of Mytilene, and is a sort of a country-house for that prelate: To the south west of it, on the hills, there is a large rich village called Aiassò, it has a great revenue from the oil of the olive trees that grow on the mountains, and pays no other rent for the lands, but a certain quantity of tar every year for the use of the grand signor's naval armament; they make it of the pine trees that grow on the mountains. On the north side of the port there are hot baths, probably of a limestone water, for they have no taste: From this place the road goes over the hills about two leagues to Mytilene. I observed on a hill near the town several round stones of the pyrites kind. Among many other great men of this island were Theophrastus and Phantias, the Peripatetic philosophers, and disciples of Aristotle; the former being esteemed by Aristotle himself, the most eloquent of all his scholars, on which account his great master gave him that name, and

<sup>d</sup> Pyrrha hausta est mari. Plin. Hist. v. 39.

decided a controversy in relation to his successor, by calling for two sorts of wine, and giving the preference to the Lesbian.

This island is governed by an officer called a Nasir, who receives all <sup>Govern-</sup> the revenues of it, which arise from a fifth part of the produce of the <sup>ment.</sup> island from Christians, and a seventh from Turks: And this officer appoints agas over a certain number of villages. The two cities of Mytilene and Molivo are governed each by its mosolem, and have a cadí for administering justice. The soil of this island is very rich, tho' there is but little of it improved, infomuch that they have not corn sufficient for their own consumption; the people, especially the Greeks, being very slothful, and supported by the produce of their oil, which requires but a little labour only at one season of the year; for the women and children gather up the olives as they drop, which being ground by horse mills, are pressed with large screw presses, which they have for that purpose; and the oil is put into skins. The women have no better character for their chastity, nor the men for their sobriety, than in former times. As this island is so near the continent, it is much infested with robbers in the summer, who come over in small boats, attack people in the road, and if they apprehend any danger, return to the continent with their booty, or lie lurking in the woods.

## CHAP. V.

### Of the island of TENEDOS.

**A**FTER I had been at Constantinople I went from the Dardanelles to Tenedos. This island was called by the antients Calydna, and there are two islands to the south of it, which are now called by the same name; it was also called Leucophrys. The antients say, that it was five miles from the continent, but now it is computed to be nine, thirty from Imbrus, twenty from cape Jenichahere, or Sigeum, and ninety from Mytilene; it is five miles long and four broad: The antients computed it to be eleven miles and a quarter in circumference. The city of this island was reckoned among those of Æolia, and it is said to have had two ports, one of which, I suppose, is the port now frequented, and the other is to the west of the castle close to the town, which is exposed to the north wind. The Grecian fleet that came against Troy lay here, but it was not then esteemed a good port. The road for shipping towards the continent is looked on as very safe. There was a temple here to Sminthean Apollo, which probably was in the fine esplanade before the castle, where there now remain some fluted pillars of white marble, which are about two feet and a half in diameter. The only town on the island is situated towards the north east corner of it, in which there are two hundred Greek families, and three hundred Turkish; the former have a church and three poor convents in the town, and are under the bishop of Mytilene: The castle is a large high building, on a little rocky cape between the two ports, having a large es-

planade to the land; it is very probable that this castle, or some part of it, may be the remains of the granaries that Justinian built to preserve the corn which was brought from Ægypt from being spoiled, in case the ships which were bound to Constantinople should be detained by contrary winds. The country about the town is rocky and unimproved, and the Turks will not permit them to cultivate that quarter; but on the north side there is a small spot well improved. This island belongs to the captain bashaw, and only maintains the janizaries of the castle; the chief export is good wine and brandy. I made a very short stay in this island, and lay on board an English ship, which was in the road.

## C H A P. VI.

### Of the island of LEMNOS.

Imbrus.

**F**ROM the road of Tenedos we failed to Lemnos; passing to the south of Imbrus, which is thirty miles from Tenedos, and is situated to the south west of the cape, that is at the entrance of the Dardanel; this island was sacred to Mercury, and has on it five or six villages, in two of which there are castles: There are silver mines towards the south part of the island, but the ore requires so much lithargy of lead to be mixt with it, that it does not answer the expence.

The high island called Samandrachi is to the north west of it, which at first had the name of Samos, and afterwards of Samothrace, or Samos of Thrace, to distinguish it from Samos of Ionia: If I mistake not, there is only one town or village in it; the island was sacred to Cybele, and she is reported to have lived in it for some time. It is said that Jupiter had three children here by Electra, grand-daughter of Atlas, namely, Dardanus, who founded the Trojan kingdom, Jason who had Corybas by Cybele, from whom her priests were called Corybantes, and Harmonia the wife of Cadmus. Perſes, when he was defeated by the Romans, fled to this island.

Lemnos.

We landed on the east side of Lemnos, at a bay well sheltered every way, except from the east, there are two villages near it called Odopole and Calliope. This island is called Lemnos by the Greeks, and by the Italian mariners Stalimene, from the Greek expression Eis tē Lemno, when they speak of going to this island: Lemnos was first inhabited by a people of Thrace, then by the Pelasgians, and afterwards by the Athenians, until it became subject to the Romans. Great part of the island is hilly, but the plains and valleys are fruitful, produce great quantity of corn and wine, and some silk and cotton, which they manufacture at home, making a sort of stuff of silk and flax mixed, which is much used for shirts, and is called meles, and a sort of silk like gauſe, very light and transparent, called brunjuke, which is much used by the ladies for their under garments; they also export butter and cheese made of goat's milk, especially the latter. They have a strong middle sized race of horses, which are remarkable for walking fast.



## THE GREEK ISLANDS.

23

This island is noted for the Terra Lemnia, called both by the Greeks and Turks The holy earth; it is said to have the same natural vertue as the Terra Sigillata of Calabria, consequently it is not carried into Christendom; but is only used in the Levant. This earth was in esteem among the antients, who attributed the vertue of it to Vulcan's falling from his horse on the side of the hill where it is found, by which his thigh was broke; a fable which is thought to have its rise from a supposition that they first practised here the art of working iron. The Greeks, and even the Turks imagine that it has a miraculous vertue, when it is taken before the sun rises on the fifteenth of August, which with them is the day of the ascension of the Virgin Mary; for this purpose the Greeks and Turks, with their magistrates, assemble at the place, which is called Aio-komo: A priest performs a service about half an hour long; one of the laity among the Greeks killing a sheep, which the Turks carry away and eat, the Greeks not eating flesh at that time; then a man digs the earth, and throws it out; the waiwode and cadi take eighty okes, each near three pound weight, which they send to the grand signor, in order, as I was informed, to make the cups out of which he drinks, and the people take what they please. This earth is dug on the side of a low hill, which is to the south west of Cokino port, and to the north of the port called the Golph: The hole they have made is not large, as it lies near the surface; the earth resembles pipe clay; there are three thick veins which are white, and two smaller that are red, the latter is most esteemed; the people carry it home, and make it into balls, and seal it, as they have occasion, with a seal on which the Turkish name of it is cut; and when it is taken at other times, they think it has not so great vertue.

About a league to the east of Castro, the chief town of the island, there are hot baths, which they call Thermè; the waters are lukewarm, and seem to run on a limestone: I was told also, that under the castle there is an allum water, which I did not see. On each side of the port where I landed there is a salt lake; that to the north dries up in the summer; is called Alke-Limne [The salt lake], and leaves a cake of salt, which they purify for the use of the island; the other which they call the Mill-lake is not so salt, and is of no use. To the north of this port there is a large cape called Ecatokephale [The hundred heads], where there is a port of that name, on which I was told there are remains of an antient city called Palaiopolis; but I have reason to think I was misinformed, and that Palaiopolis is on a head of land to the north of Cokino port, which I saw from the place where the earth is dug, and is to the west of Ecatokephale, because travellers mention a ruined city at Cokino, as the antient Hephæstia. To the south of these places, and of the road which leads to Castro, from the port where I landed, there is a fine port called Golpho, which is near twenty miles in circumference: The entrance is so narrow that the bay appears like a large lake; to the east of it there is a town called Madrou, where there is a castle; and to the west of it is a large village called Sarpè.

The chief town Castro on the west of the island is about a mile in circumference, and probably the antient city Myrina was on this spot; to the west of it there is a high rocky cape, on which there is a castle very strongly situated; there are about eight hundred families in the town,

town, and the number of Greeks and Turks is near equal: The Greeks have three churches, and their bishop resides here, who has an income of about four purses a year. The waiwode has this island as an hereditary feud, paying about nine purses a year for it to the captain bashaw, or high admiral, who, whenever he comes this way, makes him pay considerably more, on pretences that he has permitted corn to be exported contrary to law, or the like, which the waiwode is very well able to bear, making, at least, fifty purses a year advantage by this island. A *cadi* and *janizer aga* reside at this place, and the several military bodies are here, which are in most other towns. There are sixty villages in the island, seven monasteries, and about seven thousand Greek families, and three thousand of the Turks. About thirty miles to the south of Lemnos I saw the small island of Strati, which is uninhabited. I could get no information of a volcano in Lemnos, which is mentioned by the ancients, nor of a labyrinth, that is said to have been in this island.

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## C H A P. VII.

### Of the island of SAMOS.

FROM Mytilene we went to Smyrna, and from that city to Segigieck, Ephesus, and Scala Nouva, where we embarked for Samos.

Samos.  
Its name.

This island, when it was inhabited by the Carians, was called Parthenias; it afterwards had the name of Anthemus; it was then called Melamphylus, and last of all Samos. It was computed to be seventy-five miles in circumference, and is situated to the north west of the promontory Trogylium in Ionia: The two eastern points of the island, were computed to be but seven stadia from that promontory, though both the one and the other cannot be much less than a league from the continent; the furthest to the west was called Posidicum, or the promontory of Neptune. The west part of the island is the cape and mountain formerly called Ampelus, which now has the name of Carabachtes, and the cape is called cape Fournos from the opposite islands; this mountain stretches through the whole island to the east: So that Samos is hilly, and like all the other islands, is very rocky; it runs naturally into wood, of which there are all sorts that grow in Asia, except that I did not observe the cypress tree on this island.

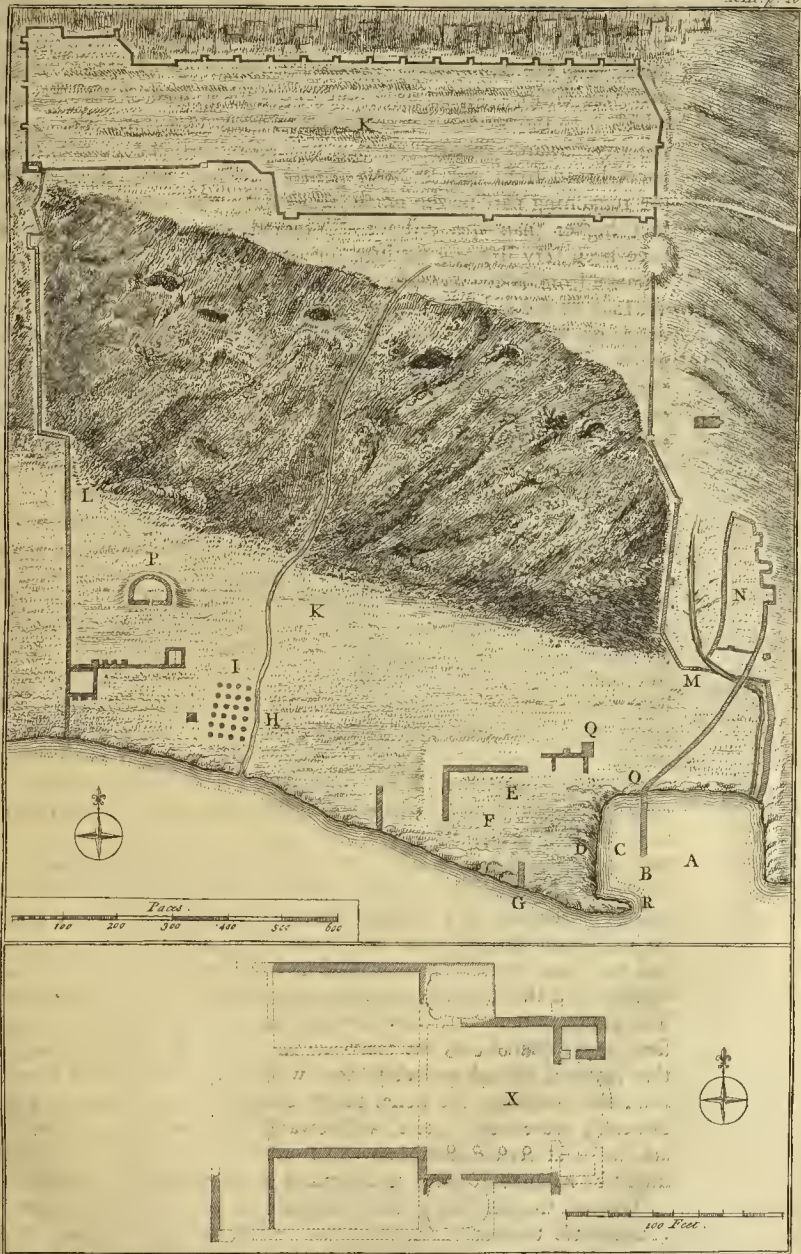
Samos was under the Persians and Athenians, and sometimes was governed by its own tyrants, or kings; of these one of the most famous was Polycrates, with whom Anacreon lived, who often mentions him in his poems: Pythagoras was of this island at the same time, but out of a distaste of the tyranny that reigned in it, he travelled to Ægypt, Babylon, and at last to Italy, where he died, after having improved all those countries by his excellent philosophy. Among the Athenian citizens, who were sent to this island as a colony, was the father of Epicurus; that philosopher was educated here and in Teos, and afterwards went to Athens, where he was cotemporary with Menander the comedian.

We first landed at the port of Vahti, which is a bay that lies open to the north east, and is a good port when there is not a very strong northerly wind. The town is situated about half a mile from it to the south, and is built up the side of a hill; there are in it about five hundred houses, and six churches, with a bell to each of them, as all the churches in the island have: The whole town consists of Greek Christians, of whom there are about two hundred souls. The convent of St. Mary is near a league to the north east of this place. The town of Vahti lives by fishing, and by an export of wine, which is very good, especially a white muscadine sort, like that which is sold with us for Greek wine, of which the best sells for about a half penny a quart.

From Vahti I went two leagues towards the east end of the island; the passage between it and the continent of Asia is called the boghas, that is the mouth, or streight of the passage: One of the eighteen towns, or villages of the island called Palaiocastro is in the way to it. To the north of it is the port Casonefi, and a small island in it of the same name, lying open to the north east: To the east of this is the south east point of the island; there are two little bays to the west, which are open to the south east, and are excellent harbours. The two points of the northern port appear to be the lands which are nearest to the continent. The southern point commands a fine view, and there are ruins of a very strong tower on it, which was probably designed to guard the coast. From this point, they say, an iron chain went across to the opposite side, though it is not easy to conjecture what end it could answer, unless it were to receive a tribute from ships that passed that way. On both these bays there appears to have been a village, each of which had a church; one of them called St. Mary's, has two or three marble pillars in it lying on the ground. To the south west of the point, on which there are ruins of a tower, is another cape, and beyond that a small bay, to the west of which there is a cape, which I take to be the promontory of Neptune; and opposite to it is an island called by the antients Narthekis; and over against that is the northern point of the promontory Trogylium; the southern part extending somewhat farther to the west; being, as Strabo observes, the nearest land to Greece, at the promontory of Attica, called Sunium, from which it is one hundred and thirty two miles and a half: Opposite to this point is the small isle Trogylium. There is a little bay at cape Neptune, and to the west of it is the ancient port of the city of Samos, now called the port of Tigani; which is the harbour of Cora, the capital town of the island, near a league from it; a plan of which, and of the old town may be seen in the forty-first plate. The bay is small, and it is a very bad port, being exposed to the south winds, from which little boats are sheltered by a small head of land R; and yet the sea runs so high that in winter they are not secure from damage. An artificial mole B now ruined, was built from the bottom of the bay, extending towards the head of land, which made the narrow entrance of the ancient harbour, as it does now of the present. This, though it does not now seem to be a great work, yet it may be the remains of that mole which was esteemed one of the wonders of Samos, and is said to have been two hundred and fifty paces long. The port within seems to have been filled

up, and the sea has lost on the west side, for there is a flat C, about a hundred paces wide, to a broad ruin D, which being an inclined plain, seems to have been the foundation for steps down to the shipping, which might come up to this place when the port was kept clean and open, and the ships might lie there secure from all winds when the pier was entire: These steps were on the east side of that high land, which is to the west of the port, and seems to have been the fortress of the city towards the sea; it is a low rocky hill, about five hundred paces broad from east to west, and a hundred from north to south; the remaining part to the north being flat; the middle part of it rather higher than the rest, is a hundred feet square, and appears to have been very strongly fortified with a wall and fosse; and at a small distance from it on one side there is a sally port G, cut down through the rock to the sea: There are great remains of very strong works towards the south; and on the west side is the bed of a winter torrent H, which might fill a basin for small galleys: To the west of this torrent there is a plain spot I, full of pieces of columns, which seem to be the remains of a forum. The old city Samos extended about eight hundred paces beyond this to the west; the plain being about a quarter of a mile wide to the foot of the hill, which was called mount Ampelus. The western walls L extended up the steep side of this hill, and on the top of the hill to the brow on the other side, along which the northern wall was continued to the east of the hill, where turning to the south, opposite to the middle of the bay, it crossed a rivulet at M, to another low hill at N, which seems to have been much inhabited, and going along to the north side of it, it turns down to the sea to the pier in the middle of the bay at O; north of this enclosure N, I saw some broken marble coffins, some of which were covered with the usual lids, and others with large stones laid across. The city walls are faced inside and out with white marble, being filled up within with small stones; they are ten, twelve, or fifteen feet thick, according to the strength of the situation, and at the top are covered with very large hewn stones; they are built with square towers at about sixty paces distance, unless where the hill is so steep, as to make them unnecessary. The walls do not seem to have been above fifteen feet high, but are the most beautiful I have seen; and some parts of them on the top of the hill are entire. Below at P there are remains of a theatre, the seats of which were not built on arches, but on the side of the hill, it was two hundred and forty feet wide, and the space for the seats was eighty feet wide; it is built of white marble, and there are remains of an arch ten feet wide in the front of it. The walls are built in a very particular manner in the front, as may be seen in the plan E, in the forty-seventh plate; the ruins appeared in that manner, though probably there was an entrance in the front. It is a rustic building, the stones being rounded so as to make a segment of near a quarter of a circle, and towards the lower part of every tier are knobs at certain distances, which make it look more rustic; they might be hewn so in order to command the stones in placing them.

Towards the west side of the town there are ruins of two or three very considerable buildings, which are so destroyed that it is impossible to judge of what nature they were, and there are many walls to the west of



A PLAN of the CITY of SAMOS and of a BUILDING in it.

The first part of the book is devoted to a general history of the United States from its discovery by Columbus in 1492 to the present time. The author, John Fiske, traces the course of the nation's development from a collection of scattered colonies to a united and powerful republic. He discusses the political, social, and economic changes that have shaped the country, and the role of the various states and peoples in its history. The second part of the book is a detailed account of the American Revolution, from the outbreak of hostilities in 1775 to the signing of the Declaration of Independence in 1776, and the subsequent struggle for independence from British rule. The third part of the book is a history of the United States from 1789 to the present, covering the period of the early republic, the expansion of the nation, and the Civil War. The author concludes with a chapter on the future of the United States, discussing the challenges and opportunities that lie ahead.

them, especially several arches, like those which are now built in the east for shops; it is said that formerly they served for that purpose, and probably there was a town here in the middle ages, which might continue till the islands were taken from the Christians, when they might move farther from the sea, not to be exposed to the insults of the Corsairs. To the west of these there is a large pond made by a wall that confines the waters which comes from the hills; it does not seem to be a very antient work, but possibly may have been designed for a mill, as there is a mill race from it on a wall, which extends to a building, where, they say, there formerly was one. In this part there are likewise two or three small ruined churches, and to the north of the port at Q, there is a considerable ruin of a building of hewn stone, with two or three tiers of brick, at the distance of every four feet, which, they say, was a church and palace, probably the cathedral; and at this time there is a small church within it, dedicated to St. Nicholas; the plan of which, as it seems to have been built, is seen at X. The hill over the lower city is of white marble, and there are several grotts in the side of it, which were the quarries of the city. The inhabitants were at great expence to bring water to the town by an aqueduct, the remains of which are seen all along the sides of the hills for a league to the west, having its rise at or near the river Imbrafius; the channel for the water was made on a low wall, except in a very few places, where there are remains of some arches over a valley on the east side of the city; these arches were at least sixty feet high; and above them, on the other hill, are a great number of grotts, which were quarries, and are cut in like galleries, or as large square piazzas, supported by square pillars of the natural rock; these were doubtless dug in order to build the aqueduct, over which they are, and also for the use of the city, being a free stone, and more easily worked than the marble. As I went one day to visit these grottos alone, some shepherds, who were feeding their flocks on the hills, called to me; but as I did not understand their meaning, I went on: I had been informed that they found salt in some of these grottos, and my curiosity led me to taste the earth in several of them: I learnt afterwards that a man who died of the plague at the port, about three weeks before, was buried in one of the grottos, and that the shepherds called to me in order to prevent my going into them.

About half a mile to the west of the old city the hills retire to the north, so as to make the plain on the sea about two miles wide, and a league long from east to west. I take this plain to be the Heraion of Strabo, to which, he says, the suburb of the city extended, and not the temple of Juno, or the cape to the west of it, as some have apprehended; for the temple of Juno being at the south west corner of the plain, the ground to the east of it would be a very wet situation for a suburb in the winter, as it is for the most part a morass; so that it is most probable that this quarter to which the suburb of the city extended was situated here, and had its name from being the nearest building this way to the temple of Juno.

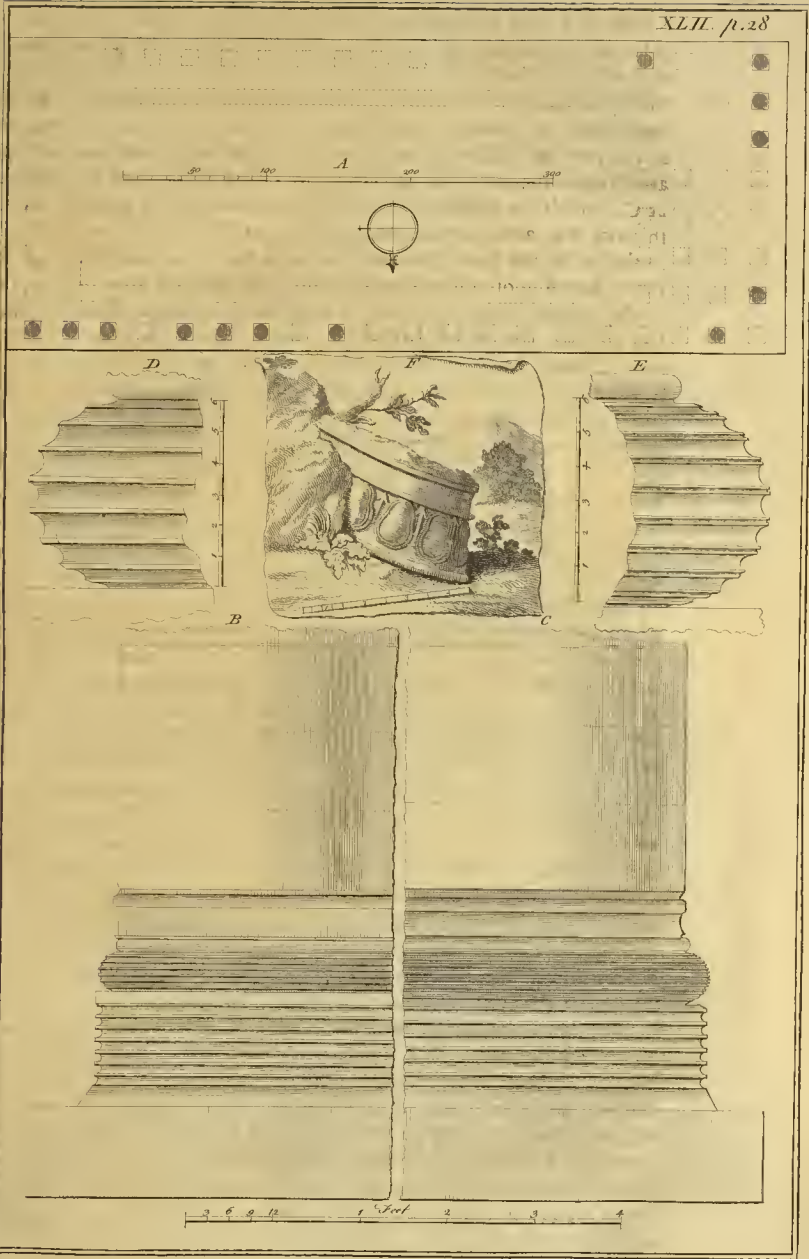
The temple of Juno was another of the wonders of Samos; and it <sup>Temple of</sup> was a very extraordinary building, both with regard to its size, and the <sup>Juno.</sup> manner of its architecture; it was built near the sea, fronting to the east;  
a plan

a plan of it may be seen in the forty second plate at A<sup>a</sup>. Several of the bases and pedestals remain on the north side, though they are almost buried in the ground, and likewise a part of one of the columns; and on the south side there is almost an entire shaft remaining. The pillars were built of several round stones laid one on another, as represented in the two half pillars B and C, where the extraordinary base and plinth are likewise shewn: The base of the pillars of the portico are represented at C, which are different from those of those of the sides B. The cushion of the latter is represented in large at D, and of the former at E, in that at E the space between the large flutes has another flute on it; the pillars are of white marble, and the bases of grey. One of the shafts, which seems to be entire, consists of seventeen stones, from two feet to three feet and a half thick; these stones are moved every way out of their places in a very extraordinary manner, as if it were the effect of an earthquake; I saw part of two round capitals of grey marble; I found that one of them was four feet five inches diameter; but as the pillars are five feet six inches, it seems probable that they belonged to pillars on the inside of the temple; they seem to have been Doric capitals; what remains of one of them is represented at F. This temple was famous for a great number of fine statues. I saw part of a large one of grey marble, the head and legs of which were broken off, and it appeared to be a work of no mean hand. At some distance to the north west of the temple are three small hills, to the west of which there are great signs of buildings: In a ruined edifice, which seemed to be of the middle ages, there is a small relief of a man, probably designed for Hercules, having these letters under it ΑΑΚΕΙΑΔΗ. About half a mile to the west of the temple there is a rivulet, which is the antient Imbrasis, on which, they say, Juno was born, under a white willow, and there are a great number of those trees on it, which grow up in a spiral form to a great height. This river comes from the mountains, and runs near a village situated on them, called Baounda, where there is a red earth, of which it is supposed the antients made the earthen ware, which was famous here; and, if I mistake not, was first invented in Samos; the pipes of the aqueduct were made of it: I saw some of them from six to eight inches in diameter, and also in Cora others of stone, bored thorough, and about the same size. The river runs below by a ruinous village called Milo, which is almost forsaken by reason of the injuries they have received from the Corsairs.

The third wonder of Samos was a canal cut through the mountains to convey the water of a river on the north side of it to the city, which must have been near half a mile long; this is mentioned by Herodotus. I could not meet with any information about it; only they talk much of grotts that go under ground to the old city, but I could not find any grot that I could suppose was for that purpose; and if there was such a canal, it must have been made before they had invented the way of carrying water on aqueducts round the hills, which could have been very easily done in this place. As I was leaving Samos, I copied some fragments of inscriptions just dug out of the ground from a wall, on the outside of which there was a portico; it is the remains of the large building mentioned towards the west end of the city; one of the inscriptions

<sup>a</sup> The front of this building in the plan ought to have been placed to the east.





A PLAN of the TEMPLE of JUNO at SAMOS, and a VIEW of the COLUMNS.

The following is a list of the names of the persons who were present at the meeting of the Board of Directors of the Company, held on the 15th day of January, 1850.

Name	Residence
John A. Smith	New York
James B. Jones	Boston
William C. Brown	Philadelphia
Charles D. White	Washington
Edward F. Green	Richmond
George H. Black	St. Louis
Henry I. Gray	San Francisco
Robert J. King	Portland
Thomas L. Lee	Memphis
Jonathan M. Hall	Indianapolis
Samuel N. Adams	Cincinnati
Benjamin O. Baker	Columbus
John P. Campbell	Richmond
William R. Carter	St. Louis
Charles S. Evans	San Francisco
George T. Fisher	Portland
Henry U. Gibson	Memphis
Jonathan V. Hill	Indianapolis
Samuel W. Johnson	Cincinnati
Benjamin X. Keith	Columbus
John Y. Lamb	Richmond
William Z. Martin	St. Louis
Charles A. Nelson	San Francisco
George B. Parker	Portland
Henry C. Quinn	Memphis
Jonathan D. Reed	Indianapolis
Samuel E. Stone	Cincinnati
Benjamin F. Taylor	Columbus
John G. Walker	Richmond
William H. Young	St. Louis

scriptions seemed to be to the honour of a person who had gained the prize in some games to Apollo.

The capital of the island, called Cora, is at the north west corner of the plain, on the side of a rocky mountain; it is a poor ill built place, having more the aspect of a country village than a town; it has notwithstanding about twelve small churches in it, and two hundred and fifty houses; there are some imperfect inscriptions and broken reliefs there, which are mostly about the churches; I saw a defaced one of a naked youth with a dove in his hand, of a very fine sculpture. About a league to the east of this place, towards Vahti, is the village of Mytilene; there is a curious relief in the wall of the church a little defaced, which seems to be sepulchral, and has on it the name of the person, Apollonius, who probably was a physician, for one of the figures has a leaf in the hand, which I saw also in another relief, and it resembles very much the leaf of an herb that grows among the rocks in this island, and is called Pafcalifa; it is much used there at this time for several disorders, being of a purging quality\*. At some distance to the west of this village is the highest mountain of the island called Carabounieh [The Black Hill] which seems to be the Cercetus of the antients. They have a white earth in Samos, which has something of the nature both of pipe clay and fullers earth; they call it Gouma, and as they use it for washing they call it Gouma saboni, [soap earth] they have the same in Milo; the women and children eat it, as well for amusement as for a sort of nourishment; but as it makes them drink much water, it is thought that it causes a swelling of the spleen, and also dropsies: This probably is one of those white earths of Samos used by the antients in medicine. Julap and scamony grow here; I have been informed that the latter is not the best; and they do not collect the julap for sale. The people in Samos are much given to revelling and drunkennes, and are very poor; they till their own lands, and have no servants but their own children; the ladies of the highest rank in Samos, even to the governor's wife, go to the fountain for water, and do every kind of work.

They have little trade, except an export of wine and raw silk; the latter is sent to Scio to be manufactured there to the value of about eight thousand dollars a year; they also export some corn, though contrary to law, and are generally obliged to import afterwards for their own use. In some of the grots I mentioned they find salt; as they have kept their cattle in them at night during the winter season, it is supposed that the salt, which is in the dung of the animals, in time, by the moisture of the place, makes a coat of salt on the surface of the earth; this the Greeks take clandestinely, that the Turkish governor may not deprive them of that benefit, or raise money on them; they call it a sal nitre, and I was informed that it is used also to make gunpowder; they have salt pans in the plain of Cora, and export the salt they make in to the continent. They also send out a great quantity of the timber of the pine tree to build ships and boats, especially to Patmos. At the north west part of the island there is a small town called Carlovafi, from which they carry wine and oranges to Segigieck; there is no harbour there, but three leagues to the west is a port called Sitan.

\* The reliefs A and G in the thirty-eighth plate are in Samos; F and H in Lesbos.

Lands.

The lands of this island belong to the mosque in Constantinople called Tophana-jamefi; they measure them once in seven years, by a measure which is a single pace, and for forty square paces they pay about ten or twelve medins a year, each medin being three farthings; the whole revenue that arises from the land amounts yearly to about twenty-two purses. In the eighteen villages and towns of the island there are twelve hundred and sixty that pay the harach, or poll tax, which amounts to twenty purses more; and the Turkish governor makes about ten purses of what they call Avanas, which are fines on deaths, and for crimes; for this is the profitable way they have of punishing, even murder; unless a Christian happens to kill a Turk, though the few Turks that are here stand in fear of the Christians.

Government.

The island is governed by a Turkish waiwode and cadi, the former having the care of the revenues, and the latter administers justice in the capital, and goes round to the villages four or five times a year for that purpose. The aga also has a servant in some of the principal villages, who is a sort of governor; they have likewise a Christian governor called the aga, who is a man of the greatest interest, is chosen by the people, and generally remains in the office for life; he has a great influence on the people; and the waiwode and cadi seldom do any thing of importance, unless he is present to give his advice. The waiwode continues in office for seven years, paying a certain yearly sum, and makes the most of it. This is the regular government of the island; but about three years ago a troop of banditti Christians from the Morea and other parts, to the number of about fifty, came into the island well-armed, raised money on all the villages, murdered several people, and among them the Christian aga; some galleottes were sent against them, and they were dispersed, except about twenty, who submitted to the government, and pretend to have a liberty to carry arms, and in reality govern the island in every thing, in which they are pleased to interfere; they marry themselves by force to the richest parties, and being dispersed through the villages do what they please, and have a captain at the head of them, maintaining themselves by the money they have raised; and this small number of men render the island very unhappy, the Turkish governors themselves standing in awe of them, and no one has courage or resolution to oppose them.

The bishop of Samos resides in Cora; there are five monasteries in the island, but no nunnery; there are only three or four priests in each of them, and a sufficient number of calovers to till their lands.

## C H A P. VIII.

## Of the island of PATMOS.

FROM Samos we sailed to Patmos, which is one of the islands, called by the antients Sporades, it is in the Icarian sea, directly south of those small islands, which are between Nicaria and Samos. Patmos is computed, by the modern Greeks, to be forty miles round, tho' the antients speak of it only as thirty; and it does not seem to be so much. On the east side there is a deep bay, and on the west two small ones, which make the north and south part of the island peninsulas: The neck of land which joins them is not above a quarter of a mile broad: The town was formerly on the east side of the isthmus, but the people removed to the hill on the south for fear of the Corsairs, and built a town about the convent, which is on the summit of the high hill.

There is a smaller convent about half way up the hill, it is called Apocalypse, in which there is a grot, now converted into a church, where they say St. John lived when he was banished to this island, and where they affirm he writ the Revelations; it is nine paces long and four wide, cut entirely out of the rock, except on the north side, where it opens to the chapel of St. Annè, and in the middle there is a square pillar, which seems designed to support the rock: To the east of this pillar there is a crack which goes all across the grotto, by which they say the Holy Ghost spake to St. John when he writ the Revelations and the Gospel; for the monks say, that, according to the testimony of some of the fathers, he wrote the Gospel here as well as the Revelations: They say he was seventeen years in this island, which seems to be a mistake for as many months, because it is agreed by the learned that he was here but eighteen months; for he returned to Ephesus when the exiles were set at liberty by Nerva. This convent is a sort of novitiate, or seminary, subject to the great convent, and is governed by a professor, whom they call Didascalos, who has a master under him: They teach the ancient Greek, which they call Hellenikè, physics, metaphysics, and divinity: They use the grammar of Constantine Laskares of Constantinople, and the logic of Theophilus Corudaleos, both printed in Venice, and the physics and metaphysics of the latter in manuscript, and the divinity of Georgius Quarefius of Scio, which is likewise in manuscript; they teach in a large school; the master instructs the children in the grammar; and the head professor teaches logic, philosophy, and divinity. I was present at their lectures; one of the scholars read, and the professor explained it. This school, and the present professor who governs it, are esteemed the best in all the east; they have about fifty scholars who come from different countries, and the greater part lodge in the two convents, though some of them are in the town.

The situation of the town and great convent, which are on the top of the hill, is something like that of St. Marino: The convent resembles a castle irregularly built, but the small church is very neat; it was founded,

founded, as I am informed, by the emperor Alexius Commenius; they have two large bells in it. The abbot is chosen once in two years; there are in all two hundred members belonging to the convent, but there are only twenty priests, and about forty caloyers in the monastery. They have a small library, furnished with some of the best printed books, mostly the Greek fathers. The oldest manuscript I saw there is a collection of the works of some of the Greek fathers, which as I conjectured might be a thousand years old; they have also the Pentateuch, with the comments of divers persons, and they told me that they had one with the histories painted in it in the same manner as the curious manuscript which belongs to the archbishop of Smyrna. There are two or three hermitages dependant on the convent, and the whole island belongs to it, as well as all the small isles to the east of it. From the top of the convent I saw most of the islands of the Archipelago: There is a nunnery in the town, dependant on the convent, which was founded by one of their abbots; it is inhabited by about thirty old women who live by their industry.

Town. There are seven hundred houses in the town, but only a hundred and sixty persons that pay the poll tax, except those that belong to the convent, who are about two hundred, most of the inhabitants being natives of other places. The convent pays two purses yearly to the captain bashaw for the island.

Government and trade. Though the abbot has all the power; yet for the government of the people there are four vicardi for life, who are generally succeeded by their sons. The inhabitants, who are all Christians, are mariners, or shipwrights; for the island is a barren rock, and every thing is brought from without. The only export is cotton stockings to Venice, to which city their ships frequently go: They have a few gardens, and make a little poor wine that will not keep above a month; they have good water; it is a very healthy island, and there has been no plague in it for forty years past, so that one sees many old people; for they are careful to guard against infection, by making vessels perform quarantine which come from infected places. The people here are much civilized by the commerce they have abroad; they are immediately subject to the patriarch; and there are three hundred churches in the island.

Back of  
Foldout  
Not Imaged



XLIII. p. 35.

THE BLACK SEA

MAP OF ASIA MINOR

Gibbon's Miles  
 Arabian's Miles  
 Ptolemy's Miles  
 French Leagues

PONTUS EVXINUS

MARMORA SEA

GREAT PHRYGIA

THE MEDITERRANEAN SEA

Longitude East 30 from London 31 32 33 34 35 36 37



A

## DESCRIPTION

O F

The *EAST*, &c.

BOOK the Second.

Of ASIA MINOR.

## C H A P. I.

Of ASIA MINOR, and IONIA in general; and of the city  
of SMYRNA.

**T**HAT part of Asia, which has the Euxine and Mediterranean seas Asia Minor. on three sides of it, was called by the antients Asia Minor, and by the easterns Natolia or Anatole, that is, the eastern country with regard to Greece and the islands. The western part of it was distinguished by the name of Asia on this side mount Taurus, which was bounded to the east by the river Halys. The eastern part, beyond, and about mount Taurus consisted of Pontus, Cappadocia, Cilicia, Pamphylia, Lycia, Pisidia, Iffauria, and Lycaonia. On this side of the Halys to the north was Paphlagonia, Galatia, and Bithynia; all the other parts, which took in the whole the western coast was Asia Proper; in which were the two Phrygias, the two Mysias, Æolia, Lydia, Ionia, Caria, and Doris: Almost all these were colonies of the Greeks, who established free cities here, at first, in some measure, subject to the mother city from which they came; but afterwards they were governed successively by the Persian and Greek monarchs. For some time Bithynia, Paphlagonia, Lydia, and Caria had their kings, as well as Pontus and Cappadocia. The kings of Syria likewise, after Alexander, had footing

ing in Asia Minor ; and Philetærus, general of Lyfimachus, laid the foundation for the kingdom of Pergamus, which he left to Eumenes, and so it descended to the two kings of the name of Attalus ; the last of which made the Romans his heirs, who delivered these countries from the tyranny of the kings of Syria, and left their kings and cities to enjoy their usual liberties ; but the people favouring some disturbances that were made, the Romans reduced the whole country into the form of a province, and governed it by prætors, among whom were Sylla, Lucullus, and Quintus the brother of Cicero. Augustus made it a proconsular province, from which time it was called Proconsular Asia : Bithynia and Paphlagonia, after their kings were deposed, made another province.

Ionia.

Ionia was in the kingdom of Pergamus, famous of old for its twelve free cities, which were united together in council, and forces for their common defence : They were colonies from Athens, and said to be built by Ion the Athenian, and from him this country had its name. It was bounded to the north by Æolia, where Phocæa, and part of the river Hermus were its utmost extent ; to the east it was bounded by Lydia, as it was on the west by the sea ; and to the south it extended beyond the Mæander to the promontory Possidium, having Caria for its boundary that way. It is said that the parts near Caria, as far as Ephesus, formerly belonged to the Carians ; and the northern parts, with the isles of Chius and Samus, were inhabited by the Leleges ; but both being drove out by the Ionians, retired into Caria. Androclus, son of Codrus, king of the Athenians, was head of the colony of the Ionians, and built Ephesus, where his family enjoyed the empty title and honour of kings : The other cities were built or improved by different persons, who brought colonies to them. The capitals of the islands of Samos and Chius were among the twelve cities ; the other ten were Phocæa, Clazomene, Erythræ, Teos, Lebedus, Colophon, Ephesus, Priene, Miletus, and Myus.

Smyrna.

We embarked at Mytilene, and landed at Smyrna. The Smyrnæans separating themselves from their brethren the Ephesians built Smyrna on the spot, where the present city stands, and by the interest of the Ephesians were taken into this body, and made the thirteenth city of Ionia. The people of Smyrna first inhabited a part of Ephesus ; their name is derived from Smyrna an Amazon ; it is not mentioned, whether they were descended from her, or left their country under her conduct. This city is towards the south east corner of a deep bay, great part of which to the west is covered by the cape of Carabournou, which extends to the north, being a high mountain, and is part of the antient mount Mimas. Over against the mouth of the river Hermus, there is a bank of sand which runs to the south, and is supposed to be made by the current of the river ; opposite to this there is a point, on which a castle is built, to command the entrance of the port, the ships being obliged to sail near it, by reason of that bank of sand. This bay is three leagues wide at the west end ; about a mile from the south side of it there is a steep rocky hill, divided by a narrow vale from the hills to the east. The castle of Smyrna stands on this hill, which extends about half a mile to the west towards the sea. I conjectured that the city of Smyrna in Strabo's time was on this hill, and on the plain to the north and west of it ;

it; and that what he calls the Smyranean bay was that part of the gulph which is towards the fourth east corner; for there were two ancient cities. To the north of this hill there is a small bay, which is now called the Old port, to which all the small boats go: This I conjecture was the port that could be shut up of the second ancient city. In this part there is a narrow plain spot between the castle and the sea; the present town is situated on it, and extends up the side of the hill; the river Meles runs to the east and north of that hill, and is said to have passed near the city walls. Twenty stadia from this, there was another bay, on which Strabo says the old city of Smyrna stood: I take that to be the bay which sets in to the east, about half a league to the north of the present city, which by the English is called Pegg's hole, extending near to a fine source of waters called the baths of Diana, that fall it in a small stream; about them there are some small signs of buildings. This place is about the middle of the bay, which extends near a league and a half further to the north, having to the east a fine fruitful plain two leagues long, in which there are five or six very pleasant villages. The Lydians destroyed the ancient city, and the Smyrneans for four hundred years lived near it in villages, till Antigonus and Lyfimachus rebuilt the city on the spot where it was in Strabo's time; it extended a little more to the south than the present, further up the hill, and not so far to the north. Dolabella besieged Trebonius in this city, and put him to death, being one of the accomplices in the assassination of Julius Cæsar; and he did great damage to the city for taking part with Trebonius. About half a mile south of the old port, and on the south side of a part of the castle hill, which extends to the sea, there are some remains of the walls of the second city, with a mole running out from it into the sea, and some other parts of the wall, as described below\*. The town might be about four miles in compass, and was of a triangular form; it seems to have extended in length about a mile on the sea, and three miles on the north south and east sides, taking in the compass of the castle, which is very large, being not less than three quarters of a mile in circumference; the length of it is about twice the breadth; it is a very indifferent building, and stands on the remains of a strong castle, the walls of which were of the same kind of architecture, as the city walls on the hill; it is all in ruins, except a small part at the west end, which is always kept shut up. One of the gateways of white marble has been brought from another place, and in the architrave round the arch there is a Greek inscription of the middle ages: At another gate there is a

\* The city wall went up what they call the windmill hill, on the top of which there are foundations as of a small castle; from this hill the wall runs about a furlong to the north, turns again to the east, and goes up a summit of the hill, which is to the south of the Circus, from which turning north, and going east of the Circus, it afterwards turns to the east for a little way, and so joined the south west corner of the castle: the northern wall began from the north west corner of the castle, descends the castle hill to the north west, in which direction I suppose it went to the sea, through the middle of the present town, near the Armenian street, where there are some remains of a wall built of very

large hewn stones, in which are cut several rough lines or letters, many of them in this shape V, which has exercised the learning of antiquarians to find out for what purpose those lines were made. Some think that it was designed for the initial letter of Vespasian's name; though possibly these lines might be made in the quarries from one stone to another, to shew how they were to be placed in the building: Indeed the walls above are built in a different manner of rusticated stone, which is not so large; so that this might be a later building, being in the style of the work that was executed under the first Greek emperors.

colossal head, said to be that of the Amazon Smyrna; it is of fine workmanship, and the tresses particularly flow in a very natural manner. Smyrna was one of the finest cities in these parts, and the streets were beautifully laid out, well paved, and adorned with porticos both above and below; there was in it a gymnasium, a library, the Homerium, which consisted of a portico, temple, and statue, dedicated to Homer: For of the seven cities which contended for the birth of that great poet, it has been almost generally thought that Smyrna has the best title to that honour. There was also here a temple of Mars, a circus, and a theatre, and yet there is now very little to be seen of all these things; the reason is that the new city is built on the spot of the antient one, and most of the materials of it have been removed to serve for the modern buildings, and they are even now continually digging under ground for the stones. The spot on which the theatre stood, at the foot of the hill towards the south end of the town, is all built upon: One sees very little of the circus, except the foundations; it was hollowed down into the hill, not far from the south west corner of the castle. At the north west corner of it is the tomb of St. Polycarp, who was here exposed to wild beasts, and torn to pieces by them. It is said that great disorders had been committed here by the Greeks at the time of his festival; and that a cadi laid hold on this pretence to get money, ordering that, in case any Christians came to it, the community of Christians should be obliged to pay such a sum; but as he could not obtain his end, he put up a stone turban on it, as if it were the tomb of some Mahometan saint, by which he thought to have his revenge in preventing the Christians from ever resorting to it again, which hitherto has had its effect. There is a tradition that the cathedral church of the archbishop of Smyrna was built on the north side of the circus, which seems probable, there being some ruins that look like the remains of such a building; and to the south east of it there is a fabric of three rooms, which had a portico before it, the pillars of which are taken away. This seems to be the building mentioned by some travellers, in which the council of Smyrna was held, it having been probably the synod room of the archbishop, whose house might have been between this and the church. There are remains up the side of the hill of many vaults and passages for water; and there are several arched vaults under houses, the entrances to which are well built, of large hewn stone: These vaults, doubtless, belonged to the houses of the old city. As they have no good water in Smyrna, the antients were very careful in making aqueducts, in order to supply the town with water; and the old aqueduct, which is now ruined, is undoubtedly very antient<sup>b</sup>.

<sup>b</sup> There are some hills to the east of the castle hill; and about a league to the east of it there is a narrow vale between the hills, where there is water, which probably was brought from that vale round the hills to the city. The first signs of the aqueduct are about a mile to the east of the valley, in which the Meles runs; and to the east of the castle, there is a wall which runs along on the height of the hill, higher or lower, according as the ground lies; this wall goes near the vale in which the river

Meles runs; the aqueduct was then carried along the side of the hill, and crossed the valley, where the high arches are all destroyed, except some part of the wall on the side of the hills, and some remains of the arch over the river; it was then probably carried along the side of the hill to cisterns under the castle; the side of the castle being higher than the aqueduct could possibly be raised. In this manner it seems to have supplied all the parts about the castle, and probably the lower town likewise: The wall is

The

not

The present town of Smyrna makes a very fine appearance from the water; it is about four miles in compass; the streets are narrow and not well laid out; there are in it two fine canes, which are built round courts, and being covered with cupolas, make a very handsome appearance; they have also beautiful besteens, or shops, which are arched over: The upper parts of their houses are built with unburnt brick, in frames of wood plastered over: Those in the street next the sea have courts and gardens behind them, extending to the sea side; they build these houses on three sides of a court, with a gallery of communication to the several apartments, their warehouses are below, and the dwelling house above: On one side of the garden they have a long wooden gallery covered over, which leads from the dwelling house to a sort of a pleasure house over the water: This makes the situation of them very delightful; and there is a quay all along the sea side, to which the small boats come up and load at their doors.

It is thought that there are near a hundred thousand souls in Smyrna; of these there are seven or eight thousand Greeks, two thousand Armenians, and five or six thousand Jews, who all have their particular streets, in which they live together. The Greeks have three churches, the Armenians one; in the cemetery of the latter are several inscriptions, and some pieces of antiquity. The Franks or Europeans have their particular street, in which they enjoy great privileges, and lock it up every night. The English, French, Swedes, Dutch, and Venetians have their consuls here; the English and Dutch have chapels and chaplains. The Franciscans, Capuchins, and Jesuits have their respective convents. In the Franciscan monastery an apostolical vicar of that order always resides. Both the Armenians and Greeks have their archbishop, who, if I mistake not, has only the bishopric of Phocæa under him, which seems to be united to Smyrna as there is no bishop in it. The Greek metropolitan has a very fine manuscript of the Pentateuch,

not built with arches, for there is only one arch across the road that goes to the south, and three or four arches near it, where I discovered the channel of the aqueduct in the wall, which was made of large square stones, one stone being set into the other, and a round channel is worked through them; what is very particular, this pipe is laid in the wall a very little above the ground, though the wall is built much higher, and in many places where the wall was broke, I could see no sign of the pipes, not even at top, which I therefore concluded run mostly along the ground, except where the ground is low, and yet in all parts the wall is built high: I saw also many pieces of earthen pipes, and some in the wall three or four feet above the ground, which might be a channel from some other source; but it is not easy to conjecture what purpose the wall should be built so high, unless there was a channel at the top to convey water to higher places; though as the wall is built so thick at the passage of the road with buttresses on each side, and also some towers to it further to the east, one would be inclined to think that it was designed as some sort of defence against the incursions of enemies. To the south of this there is another aqueduct

over the vale just under the castle; it is new built, with three rows of arches, one over another; towards the bottom of it there are remains of an old rusticated wall, after the manner of the city walls, which shews that an antienter aqueduct had been there: A little to the south of this there is a place which they call the Homereum, and say, that the temple of Homer was there, tho' there is no sign of any antient building. A mile to the south there are two aqueducts close to a third which crosses the same valley, each having three rows of arches, one over another; one of them is new built, the other, which is a very bad fabric, is older; they convey great bodies of water from a place to the south east, where several old artificial channels meet, and not being all conveyed to the city, they form a little river, which towards Segeci, falls into the Meles: Near the above-mentioned aqueduct there are remains of the paved road to Ephesus, which was made of very broad stones; there are also ruins of a gateway and wall, which crossed this road from the castle hill about a mile from the castle itself; this wall extended to the opposite hill, and was without doubt built to defend the pass.

supposed to have been wrote about the year eight hundred, with a large comment on it; it is on parchment exceedingly well written, and adorned with several paintings, which are well executed for those times. The great number of Franks who are settled here, make Smyrna a very agreeable place, and there is no want of good company; they live in a very sociable manner, and are particularly civil to strangers.

Smyrna, and a considerable territory about it, belongs to the valide or sultan's mother. A waiwode, who has the more honourable title of mosolem, has the care of the revenues; but the cadî is the principal governor here, in whom the chief power resides, there being no pascha over this district. The city had been much distressed two or three years before I was there, by the rebellion of Soley Bey, whose army ravaged the whole country, threatened to plunder the city, and raised thirty purses of money on them; the Europeans removed most of their effects aboard the vessels in the harbour. The magistrates built gates to the town, planted cannon upon them, and for a pretence to raise money on the city, began to make a little fosse round on the hill, and to build a slight wall, great part of which has since fallen down; and the city and merchants found the effects of this blockade more sensibly, in a loss of their trade, the caravans not being able to travel in safety in order to bring goods for exportation. The city, which has been alarmed on account of many earthquakes which have happened, was greatly terrified by a shock which happened in April, 1739, that overthrew several houses; many persons were killed in their beds, and there was not a house in Smyrna but what was shattered in a most miserable manner, and the people so terrified, that they slept in huts in their gardens and yards almost all the summer; and many retired altogether from their houses, both for safety and convenience.

Trade.

The trade of Smyrna for its export to Christendom, is more considerable than any port of the Levant, it consists chiefly of very rich goods; such as raw silk, Turkey carpets, but more particularly the fine goats hair or mohair of Angoura, with which our camlets, prunellos and buttons are made; they export likewise a great quantity of raisins to England, under the pretence of a privilege they have by our capitulations of loading so many ships for the king's table; they export also a great deal of unwrought cotton, and a small quantity of muscadine wine, for which this place is famous, as well as for the drier virgin white-wine. The import is chiefly woollen cloth, lead and tin; in the first the English have been very much supplanted by the French in all parts, except at Constantinople and in Ægypt, where the great people always use the English manufactures, because they are the best. They import glass from Venice, and manufactured silks from other parts of Italy; they have also another export to Italy from Vourla Segigieck, and some other small ports, of what they call Valanea, which is a large acron; they use them in Italy for tanning instead of bark; the cup also, as I have been informed, is used in some parts, especially in Holland, to mix with their gauls in dying black, being a cheaper commodity, and in some measure answers the end of gauls; from these two ports they sometimes export oil to France for making soap, and for working their cloths.

To

To the south east of Smyrna there is a fine plain, and on the north side of it is a pleasant village called Bujaw, where the Europeans have country-houses, gardens, and fields planted with cypress trees; in the middle of this plain there are several canals which supply the city by the aqueducts, and the river Meles runs to the south part of it, beyond which towards the foot of the mountains is the village of Segicui, where there are likewise some country-houses belonging to Europeans. To the north of the city, there is a coffin of white marble in a garden, with an inscription on it, which signifies that it was the tomb of a person of the name of Fabius Maximus, who died at twenty-one years of age: In the way to the plain in which Bonavre is situated, not far from the road, is that great source of water called the baths of Diana; the waters are warm in winter; and near them there are many foundations of buildings, and several arches of great antiquity, which doubtless belonged to the ancient baths: There are ruins all the way from the city to this place, and so far probably the most ancient city of Smyrna extended. At the village of Bonavre there is a Turkish burial place of great extent, from which one would conclude that it had been a considerable town; and it is said, that all the patents of the grand signor for consuls, make them consuls of Bonavre and Smyrna, as if it had been a place of trade, though it is a league from the sea. In these burial places there are a great number of columns, pieces of entablature, and other stones of ancient buildings; so that it is probable there was a temple in this place; and I found by a Greek inscription that there had been a church here. On the side of the hill more to the west, and near the corner of the bay there are several very ancient sepulchres; the plainest fort consists of a raised ground in a circular form, either of stones hewn out, or laid in a rough manner, in these there are generally two graves sunk into the ground, made of hewn stone, and covered over with a large stone. The others are circular mounts from twenty to sixty feet in diameter, which are walled round with large rusticated stone to the height of the mount. There is a room within under ground, and some of them are divided into two apartments: The walls are all of very good work made of a sort of a brown bastard granite of the place, wrought every way very smooth, in so much that the joints are as fine as those of polished marble: Round at the top is the plain cornish used in the ancient Egyptian buildings, and these also, like the others, are covered with long stones: One of the former sort being opened by some English, they found an urn in it. Towards the east part of the plain there are two villages called Norlecui and Hadjelar, in which likewise some Europeans have their country-houses. At the Turkish burial place of the latter there are several stones of ancient buildings, and some imperfect Greek inscriptions, as well as in most of the burial places of the villages here; so that it is probable there were anciently villages in these places, which had their temples to their Syrian, or country gods. These two plains, with part of the neighbouring hills, were probably the territory of the Smyrnaens.

## C H A P. II.

Of VOURLA the antient CLAZOMENE, SEGIGIECK, and  
the antient TEIUS.

I Went by sea from Smyrna to Vourla, which is a village a league to the south of a bay of the same name, on which there is a castle built to command the entrance to the port of Smyrna. This place is on that large promontory which is made by the high mountains of Carabournou, among which was mount Mimas of the antients, so often mentioned by the poets, which Strabo says was between Clazoniene and Erythræ, which is on the west side of this great promontory; and so is not, as some have taken it to be, that mountain between Vourla and Smyrna, which by reason of two high points is called The Brothers. This port of Vourla is computed to be eight or ten leagues from Smyrna, and is that bay, which with another to the south made the Isthmus so frequently mentioned by the antients, as having on the north side of it the territory of the Clazomenians, and on the south that of the Teians, and has that peninsula to the west which was the country of the Erythræans; consequently the port of Vourla must have been the port of the famous city of Clazomene, which was one of the twelve cities of Ionia; but Kelisman, a village on the east side of this bay, has been taken for this city by some travellers, from a similitude of the name, altho' it is without the Isthmus, and in a place where there are no ruins. Strabo also mentions eight small islands before the city, which are directly before the port of Vourla; and though it is true, that there are very few signs of the city in this place, yet the ground is covered with antient brick and tiles, which are a proof that some considerable city formerly stood there: But what makes this place without all doubt to be the site of the antient Clazomene, is the island of faint John, about a quarter of a mile from the land; it is half a mile in circumference; there are remains of a broad causeway leading to it, and tho' it is almost destroyed by the sea, yet they pass over to the island on foot. This must be that island to which the Clazomenians retired for fear of the Persians, and joined it to the continent by the causeway; at the end of which there are some signs of an old wall, and a small arch; and there are two or three pieces of antiquity remaining at Vourla. European vessels are often loaded with raisins and oil of olives at this port, where there is only a mosque and a custom-house.

Clazomene.

Vourla. The town of Vourla is a league to the north north east of the port, and is situated on two rising grounds, on one of which the Christians live, of whom there are about five hundred houses, the Turks inhabit the other part of the town; the Christians have two churches, and the archbishop of Ephesus has a tolerable house here, and resides for two or three months in the year at this place, which is in his diocese. Strabo mentions a steep place at the beginning of the Isthmus, which was the division between the Erythræans and the Clazomenians, and that Chytrium was be-



hind it, where Clazomene was at first built; and then he mentions the city of his time, before which, he says, there were eight islands: In order to understand this, it must be observed, that, to the west of the bay of Vourla, there is another narrow deep bay, called the bay of Sharpan; between the two bays and the plain of Vourla, there is a steep rocky chain of hills, which I take to be the steep ground mentioned by Strabo; it extends to the bottom of the bay of Sharpan, where probably Chytrium was situated; which is the more likely, as this bay is about a league and a half deeper to the south than the bay of Vourla; so that this must have been the bay that made the Isthmus, mentioned by Strabo as six miles and a quarter broad from the southern bay of Teius to this place. Whether or no the city of Clazomene might extend across any part of the high ground, so as that an island or two in that bay might be said to lie opposite to it, is very uncertain, and rather too forced an interpretation of Strabo; and I should rather think that he was mistaken in the number of islands situated before Clazomene; for there are but five in that bay, and a rock, which might formerly be larger, and reckoned as an island: That which is to the north west of St. John's island is called Chicelle, between them is the rock before mentioned, and to the north west of this is the island Nerisè, to the west of which there is a larger island called Vourlali, which is known to Europeans by the name of the Partridge island; to the west of this there is an island ten miles long, called by the Turks Kiufin, and by Europeans the Long island; it was antiently known by the name of Drymusa, and was given by the Romans to the Clazomenians, when they made Clazomene a free city; and some large arched cisterns in it, are a proof that the island has been considerably inhabited. Between Clazomene and Smyrna was the temple of Apollo, which probably was at a village about eight miles from Smyrna, to the south of the castle, where I saw about the burial place of the Turks a great number of pieces of marble and fine columns. A mile to the east of this place are the hot baths mentioned by Strabo; they rise at the foot of the mountains on each side of the bed of a small stream, over which there are ruins of a considerable bridge, as there are on one side of the antient baths; the waters are very hot at the sources; they have no particular taste, but by a red settlement on the stones, and by a yellow scum on the top of the water, I concluded that there is in them both iron, and sulphur; they are much frequented for bathing at a certain time of the year by the common people. Between mount Mimas and Erithræ, Strabo mentions a village called Cybelia, and the promontory of Melaina, which is probably that to the north of the great bay opposite to Scio, at the bottom of which Erithræ stood; the place now has the same name, and is famous for giving birth to the Erithræan Sibyl: I was informed that there are some marks there of the antient city. Between Teos and Erithræ, rather nearer to the former, the small town of Eræ was situated: Mount Corycus was near Erythræ, which Strabo describes as a mountain stretching itself from north to south; under this mountain to the south of Erithræ was the port Casyfes, probably that which is now called Gelmè, between which and Scio there is a great intercourse; then followed the

port of Erithræ, and several others in that bay, which have not at present sufficient depth of water for the shipping.

The inhabitants of this part of the country having a bad character, we could not go to visit those places, but went from Vourla south east three leagues to Sevrhiſſar. About half way in this road there is a Turkish burial place, there is one also at Erecui, another at a ruined village called Guzelhiſſar, and one near the town of Sevrhiſſar, in all which burial places there are several pieces of marble and columns, and imperfect inscriptions, which are a proof that there were some ancient buildings in those places, particularly at Erecui is the famous inscription, which is called the Curſes of the Teians, and this place may poſſibly have its name from having been part of the territory of Eræ. At Guzelhiſſar there are also several famous inscriptions relating to the alliances of the Teians. Ancient writers mention that there was a wood above Clazomene dedicated to Alexander, and that games were performed there by the whole community of Ionia, which were called the Alexandrian games; and from Strabo's account this spot seems to have been towards the south side of the Isthmus, because in speaking of the breadth of it, he says, that from the Alexandrian spot to the steep ground at Clazomene, it was six miles and a quarter broad, so that it is possible these buildings might have some relation to those games, or might be different temples dedicated to Bacchus, who was worshipped in these parts.

Sevrhiſſar. Sevrhiſſar is a large country town, situated on three heights, there are very few Christians in it: I saw several imperfect inscriptions and fragments of antiquity about it. The town of Segigieck is a league to the south west of it; it is built within a caſtle, about half a mile in circumference, and has a very fine ſecure harbour<sup>d</sup>. Half a league to the south of it are the ruins of Teos, now called Bodrun; and on the south side of one of the hills, within the city, are remains of a theatre, which is partly built againſt the side of the hill; the plan of the lower part of

<sup>c</sup> There are four islands called Hippî before Erithræ. The Romans granted great privileges to this city on account of its fidelity to the republic, during their wars in these parts. Strabo ſays, that beyond Corycus was the ſmall island Halloneſus, probably towards the north part of the promontory Argenum, which was the north west point of that promontory, which is now called capè Carabournou, that was ſixty, or rather a hundred and ſixty ſtadia from cape Poſſidium in the iſle of Chius.

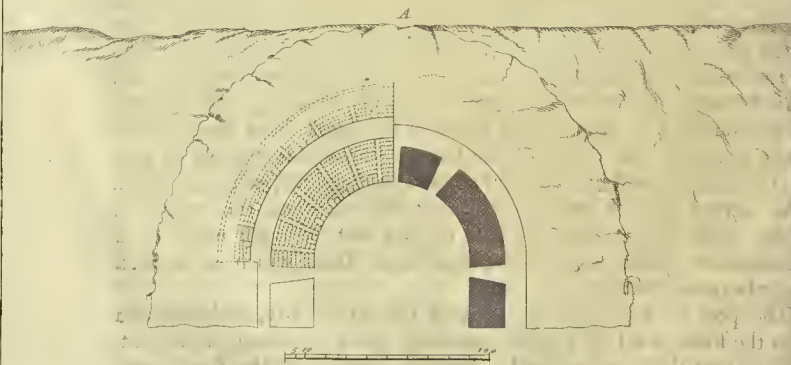
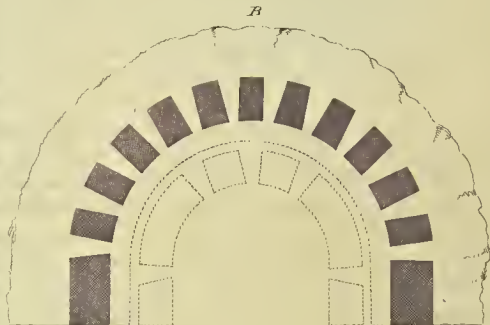
<sup>d</sup> The little bay, which makes the port, extends to the north, then winds round to the ſouth and eaſt; and the land locks in ſuch a manner that it appears like a baſin; concerning which I am the more particular, becauſe this muſt be the port Chericidæ, mentioned by Strabo as north of Teius, who would not eaſily be underſtood in this paſſage, by one who has not ſeen the ſituation of this port of Teus, which has the ſea to the ſouth and ſouth eaſt; for the ruins of the ancient Teus extend about a mile eaſtward to its port, which was at the north west corner of the bay that made the Iſthmus; to

the north of which bay Sevrhiſſar is ſituated. This Iſthmus of the great promontory ſeems to have been called Chalcidîs, probably from the ancient inhabitants of it, and to have belonged to the Erithreans, Teians, and Clazomenians, who were diſtinguiſhed on this Iſthmus by the name of Chalcidians. I traced the wal of Teos from its port along the north ſide of it up two ſmall eminences, from which they turned to the ſouth west, and were carried along on the top of another little hill, which is to the north of the theatre, where I had reaſon to think there had been a gate of the city, as it is the great road to the north and weſt from that part: The wall was built down to the valley, and I ſuppoſe was carried acroſs the hill to the ſouth weſt, as far as the other ſide, to the bay without the port of Segigieck; ſo that Teos had the ſea to the ſouth and ſouth weſt; though the principal part of the city ſeems to have been in the vale, extending to the ſea between that hill and thoſe ſmall hills, which are mentioned to the north, on which the city wall was built.

OBSERVATIONS ON

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XLIV. *pl.* 43



A THEATER at TEOS.

it may be seen in the forty-fourth plate at A, together with a view of the seats, as they may be supposed to have been. B is the plan of it, as it was at the first gallery, in which the plan of the lower part is dotted out. C is the section of the whole, and as the hill was higher towards the middle, so the seats seem to have been carried up higher, as in the theatre at Ephesus; and there was doubtless an entrance to them from the top of the hill, and the wall was built up higher than the gallery, probably to shelter the people from the weather. It is very probable that from the top of this wall the covering of the theatre was stretched, but I could not judge whether it was of the same height all round. To the south east of the theatre are great ruins of a temple, but all the walls are thrown down: Any one might conjecture that this was a temple to Bacchus, the deity of the place, as I found it to be, by an imperfect Greek inscription at it; this temple was an oblong square, built of very large stones of grey marble: Some of the fine Ionic capitals remain, and most beautiful pieces of entablature, richly adorned with sculpture in the highest taste. To the south east of this temple there are two arched rooms on a hanging ground, which might serve for reservoirs of water; the walls which support the ground are built with arches. Further on to the east, and near the theatre, there is an oblong square enclosure, which appears to have had turrets round it. At first I thought it might have been a public place, or a citadel, and seeing at one corner some seats made in the theatrical manner like steps, which seemed to be part of a small circle, I imagined it might be an odeum, or some other place for a small auditory; but observing that all round within the thick wall there were great ruins for the breadth of thirty feet, like those of a theatre, I concluded that the whole must have been designed for some public shows: Towards one corner there are foundations of an oblong square building, which probably was erected after the antient building was destroyed. The towers might serve for ascents from without, and there might be semicircular tiers of seats in them, as I observed in some: On the outside of the north east corner of this enclosure there are several pieces of marble fluted pillars, and beautiful entablatures, some of which were unfinished, but I could see they were of the Corinthian order; it is probable that they worked the stones here for the building, which I could perceive had been faced with marble, and I saw likewise a pediment of an entrance to the building; but it is not to be wondered at that all the stones of the fabric have been carried away, as it is so near the sea: The shape of this building is not so proper for a circus, and having seen just such another at Ephesus, to which there seemed to have been a canal from the lake near the temple of Diana, made me conclude that both the one and the other might be a naumachium; there being a river near this of Teos, which on occasion might be turned into it.

The port of Teos was on the west side of the bay, and defended from the south wind by a mole extending about a furlong to the east, and was near thirty paces broad; there are remains of the stone work about it, and it seems to have been made by hollowing out a basin within it, which is now choaked up; but as there is a small rivulet which runs into it, by the help of floodgates, it might have been made  
a very

a very advantageous situation for shipping. About a mile to the north of Teos there is a high rocky mount; and on the west side of it a small lake in a deep basin, which, as the people imagine, feeds all the fountains about the country; to the south of this there is a hollow ground, where there are near twenty large pieces of grey marble, each of which is cut out into several steps; they are of such a size that it would be very difficult to move them; it seems as if other pieces had been cut off from them, and yet, that part of them at least, was designed for some building, for on one of them I saw these letters *ΛΟΚΟ* 1111, as if it were to shew the part of the building they were designed for. Teos is placed by the Tables twelve miles from Smyrna, which seems to be a mistake for twenty-two, for it is computed to be nine hours from that city; and Ptolemy places it sixteen minutes both to the south and west of it, tho' both these distances seem to be rather too little. This place is famous for the birth of the lyric poet Anacreon: There are also about this place several inscriptions, which contain the alliances of the Teians.

I was recommended to a person of Vourla, who received me in his house, shewed me every thing in that neighbourhood, and went with me on the fourth to Sevirhissar, where we could not meet with any accommodations, and so we came on to Segigieck, and I lay every night on board a Dutch ship, being recommended to the captain of it, for there was no convenient place in the town for strangers. I went out every day to see the antiquities of Teos and the neighbouring places. There were many remarkable places in this country to which I could not go with safety. Myonnesus was to the east of Teos, situated on a height on a peninsula. Lebedus was fifteen miles to the east of Teos, which seems to have been on a small bay within the great one; the two bays are divided by the island Afpis or Arconesus, which I take to be the long island about the middle of this bay, which stretches to the south west, and is now called Carabash [The black Sash] from some imaginary resemblance: Some seditious people of Teos having fled to Ephesus, were sent by Attalus to Myonnesus, and began to fortify that place in opposition to the Teians; but on their applying to the Romans, they were received at Lebedus, which was then very thinly inhabited. Fifteen miles further to the east was Colophon, which probably was on the small bay, which is to the north west of the bay of Ephesus, for it was but seven miles and a half in a direct line from that city, that is, probably from its port at the mouth of the Cayster, but it was fifteen miles if they sailed round by the bay. This is one of the places which contended for the birth of Homer. To the west of it was mount Coracius; and a little further west was the island of Diana, which might be a small island near the shoar towards the north east corner of the great bay which is to the west of the supposed Colophon; concerning which island Strabo relates an extraordinary superstition.

## C H A P. III.

## OF SCALA NUOVA, and EPHEBUS.

I Embarked on the ninth at Segigieck on board an open boat for Scala <sup>ScalaNuova</sup> Nuova, and arrived there in the evening. This town is situated on the side of a rising ground over the bay of Ephesus, at the distance of three leagues west south west of Ephesus; it stands on the north side of a head of land that stretches to the west. The port is defended against westerly winds by a small island, which has a tower on it, but it is somewhat exposed to the northerly wind. The town or castle, as it may be called, is about three quarters of a mile in circumference. To the north of it there is a large suburb, in which are some of the principal bazars or shops; the Christians live on the side of a high hill to the west; they have about two hundred houses; there is one church in the town, and another in a ruinous condition on the top of the hill, which is called saint Elias. The archbishop of Ephesus, to whom I was recommended, lives at the church in the town: He told me there were formerly thirty-two bishops in his province, but at present he has not one diocesan under him. The castle here belongs to the high admiral, who puts in a governour. The town is under an aga subject to the pasha of Guzelhissar. This place is a mart that supplies all the neighbouring countries, and Samos with rice, coffee, flax and hemp imported from Ægypt, coarse woollen cloth from Salonica, cotton and calicoes from Smyrna, and many other things from other parts; and they export corn to Samos, and the neighbouring islands. They have vineyards in great abundance about the town, but the wine is not very good, tho' Ephesus was formerly famous for wine; but they dry a great quantity of raisins, which they export to Ægypt. It was late in the evening when we landed at Scala Nuova, and three of the janizaries went with me to the house of the archbishop of Ephesus: They stand so much in awe of the soldiers, that my conductors were first had in to the archbishop and entertained by him, and in the mean time I was served with a collation in another room. When the janizaries were gone I was introduced to him: He was a venerable old man, and dressed like the Greek priests, except that he had on a red mohair scarf. The next day I took lodgings in the kane; and by the help of some other persons to whom I was recommended, I procured a proper Turk to go with me to Ephesus.

We arrived at the village of Aiafolouk, to the north east of the ancient <sup>Aiafolouk</sup> city of Ephesus, where I lodged in a kane, which served also for a stable, <sup>Ephesus</sup> there being sofas and chimneys all round for the convenience of travellers. The Turk that conducted me made me sensible that it was necessary to make presents of coffee to two of the governors in the castle; and I spent three or four days in this place, viewing the antiquities, not without being molested at night with large caravans that were going from Smyrna to Guzelhissar. The prophesy in the Revelation, that the candlestick should be taken from this place is so literally fulfilled,

filled, that there is not so much as one Christian within two leagues of the place.

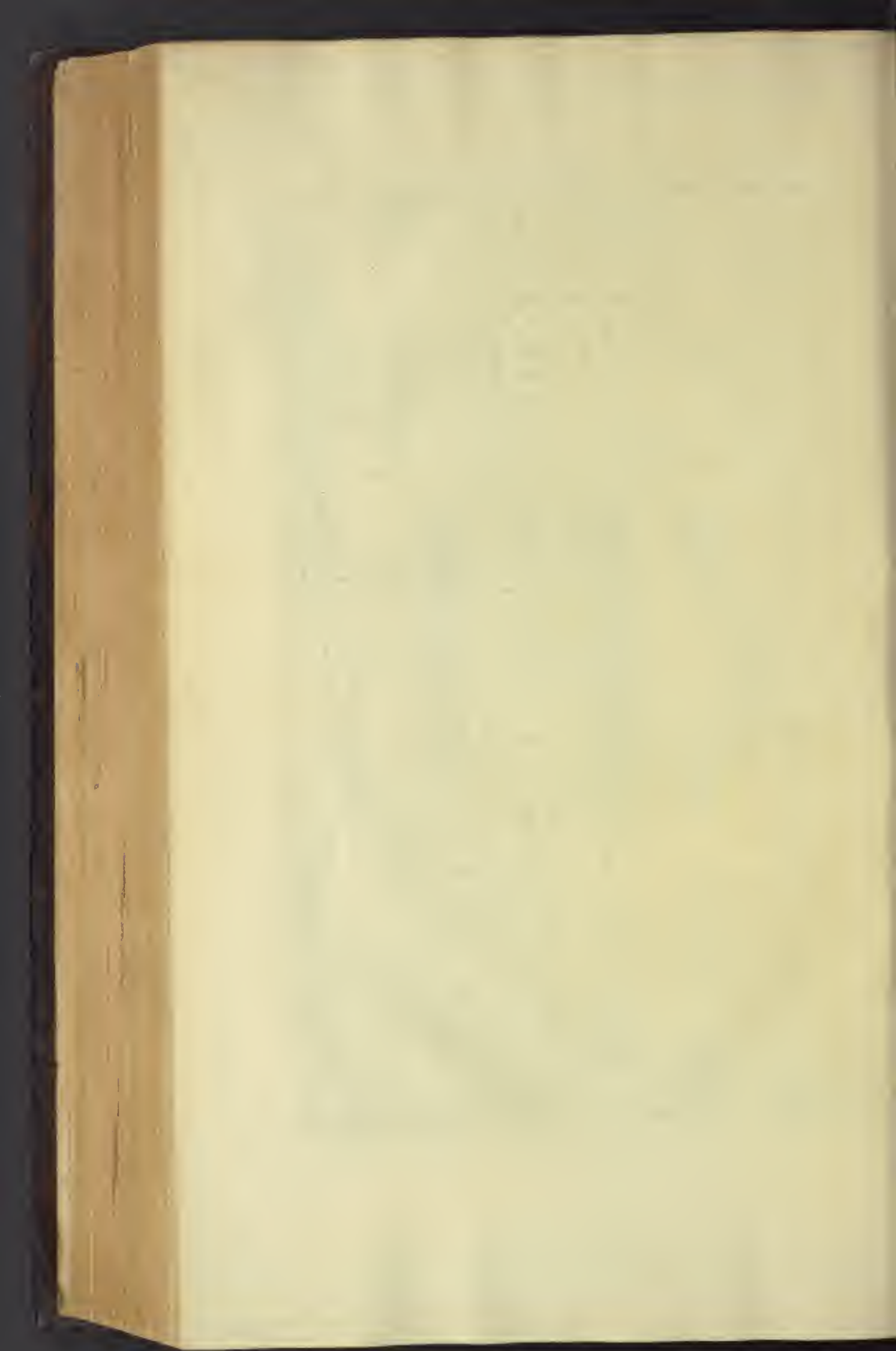
There is a plain towards the sea about a league broad, extending to the north east corner of the bay, where the great promontory begins, which extends westward to Scio. At a little distance from the sea this plain widens in a circular form, and there is a narrow vale to the south, which extends about half a league in between the mountains; and at the north east corner of the great plain is the entrance to that narrow vale between the hills through which the Cayster runs. This river makes a great number of windings as it passes through the plain, and particularly towards the south west part of it, where it winds so much like the Mæander, that the Turks call it, The little Mandras. Whether the mouth of the river is any way obstructed, as it seems to have been in Strabo's time, or that the lakes have not a proper vent, especially that which is near the temple of Diana, or that the fosses are filled up, by which the waters were drained off, whatever is the reason of it, a great part of the plain, especially to the south of the river, is a morass, and hardly passable after great rains. On the west side of the plain I saw those lakes mentioned by the antients, one of which was called Selenusia, that belonged to the temple of Diana, but was taken from it by the kings, I suppose, of Pergamus, and restored again by the Romans. These lakes brought in a great revenue, doubtless by the fish they produced; at one of them was the temple of the king, said to be the work of Agamemnon, and I observed a high ground to the north of the river towards the lakes, which seemed to have had some building on it, that possibly might be this temple. To the north west of the lakes mount Galefius stretches away to Colophon: Where the plain begins to widen into a circular form, there is a hill on each side; that to the north of the Cayster, I take to be the hill through which, according to Dr. Smith's account, there is an extraordinary way cut in the rock; that to the south is near the high mountains which encompass the plain. This mount had the name of Prion, and afterwards of Lepre; it has two summits a and b, as represented in the forty-fifth plate; there is a hollow ground between them c; part of the east wall of the city was on the highest summit of the hill at d, and was carried along the south side of the hill at e, it crossed the vale in three places at f, was built at g up the side of mount Corissus, and was then built along the height of it for about a mile to the west at h, and turning to the north west for half a mile at i, and afterwards to the north east at k, it crossed a little hill at l, on which is the tower m, called the prison of St. Paul, which is a building with Gothic arches; from that tower it descends to the lake P, which is to the west of the temple of Diana O. This famous temple is about a furlong to the west of the first mentioned hill of Lepre, the wall then turns north at p; going by the lake to the west of the temple, and turning to the east at q, it is carried along upon a little eminence, and so passes north of that building r, which is near the circus s, beyond which it turns for a little way to the south at t, and goes up the hill, crossing it as mentioned before: This was the situation of Ephesus when it was in its glory. The part of the town K, at the foot of mount Corissus, was called Aspera: The whole compass

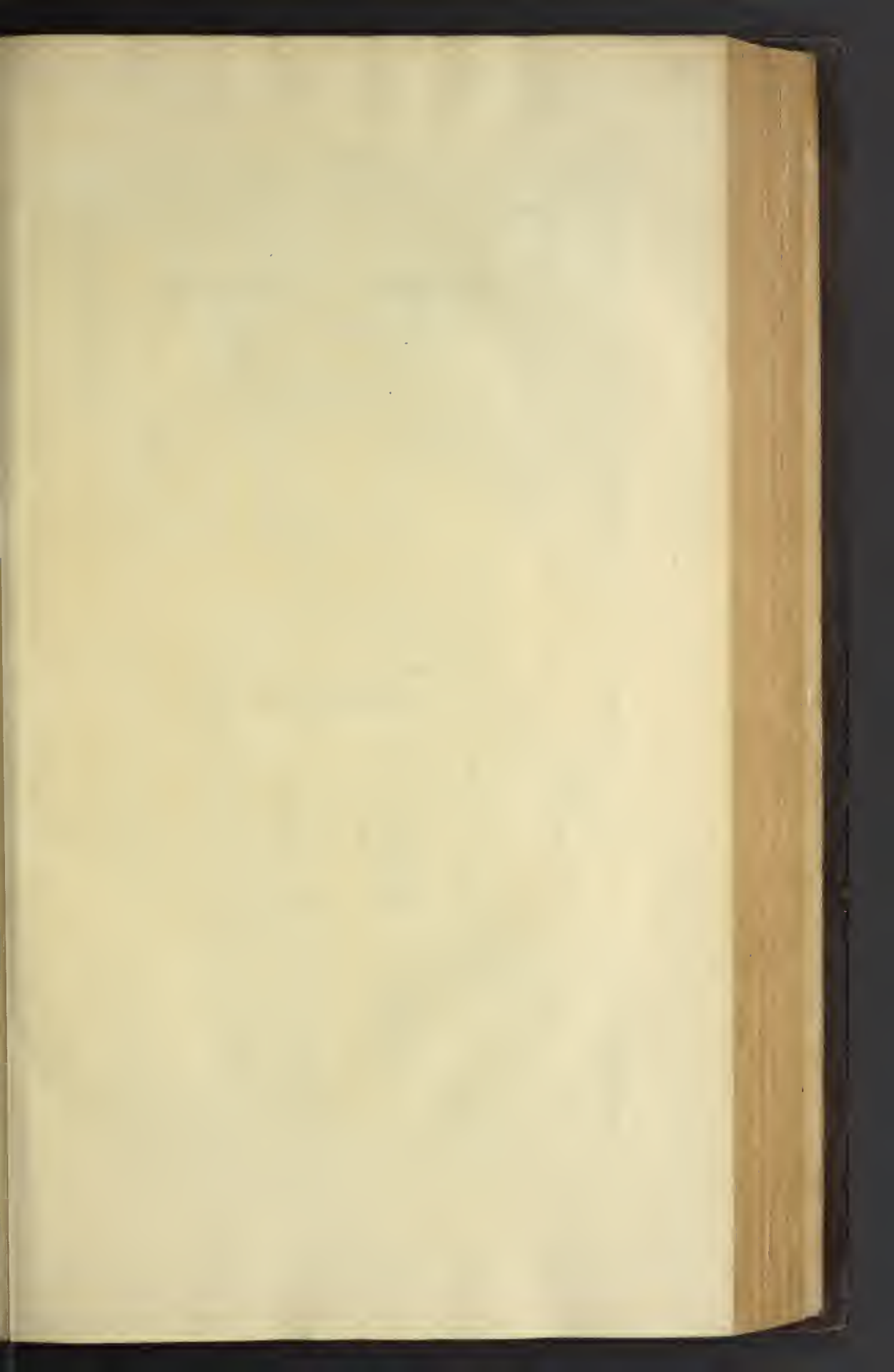
Ephesus, its walls.



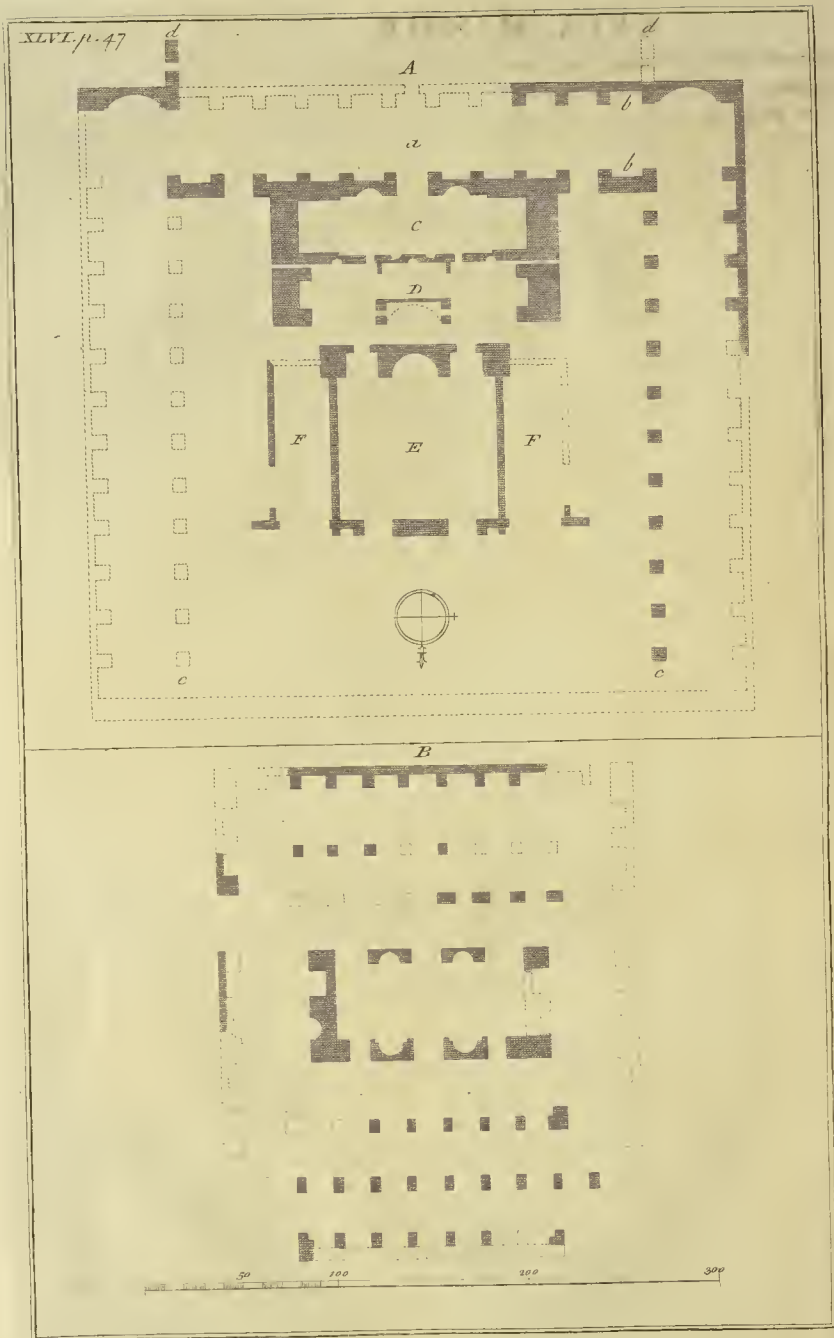


APLAIN of EPHESUS, and of a BUILDING in that CITY. —





XLVI. p. 47



PLANS of BUILDINGS at EPHEBUS.

of the walls which I traced, are about four miles, they are built in a rustic manner, are cased with hewn stone, and defended by square towers; in some parts the walls remain almost entire; in others one sees the foundations only, which are ten feet thick.

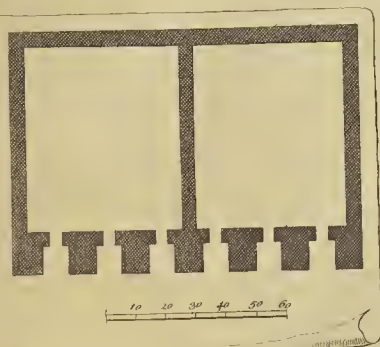
Before Ephesus was so large a city, it had changed its site more than <sup>its history.</sup> once. The Leleges and Carians first built a city here, probably on mount Lepre; these being almost dispossessed by Androclus, he with his people settled at the south east foot of mount Lepre, about the place where, I suppose, the Gymnasium was afterwards built at u, and also on the side of mount Corissus. The part behind mount Lepre was called Opisthopletria, and the quarter between the hills was that which was inhabited by the Smyrnæans, and was called in distinction from other parts, the city of Smyrna. The Smyrnæans separating themselves from the Ephesians, settled where Smyrna now is. In the time of Cræsus, the Ephesians left this higher situation, and came down to the plain, about the temple of Diana. Lyfimachus, one of the generals of Alexander the great, built the present walls, called the city Arsinoe from his wife, and was obliged to make use of a stratagem to bring the citizens back to the more advantageous high situation, by stopping privately the public shores, and so in a manner overflowing the low ground: And by the ruins one may see that the lower parts of the hill were inhabited every way, and likewise much of the west part of mount Lepre; there seems also to have been a suburb on the south side of Lepre, and near a mile from the south east corner of it, to that hill, about which the present village of Aiafalouk is situated at w; on the hill x there is a Turkish castle; round the top of the hill there are great ruins of thick walls built of brick, with many small arches, which seem to be of the time of the Greek emperors, though it might have been inhabited before as a suburb of Ephesus.

To the east of mount Lepre they had their burial places. I saw there <sup>Antiquity.</sup> a very large marble coffin, with an imperfect inscription on it, and I had reason to think that they had also grotts cut into the rock for depositing their bodies; there are several arches all round the hill, on which it is probable they built their houses, and on some of them are ruins of an aqueduct, for I saw the channel in which the water ran: It is probable that this part also was enclosed with a wall that might extend to the cayster; and on the low ground between the hill and the village of Aiafalouk, there are remains of many square pillars, made of single stones laid one on another, on which it is probable they turned arches, and built their houses on them. I suppose the ruin u, at the south east corner of the hill, was the Gymnasium, which seems to have been in <sup>Gymnasium.</sup> that place, where formerly there was a building, probably of the same nature, called the Athenæum; there are great and magnificent remains of it; the spot near this was called the Hypæum, probably because there was some plantation of olives there; a plan of the great remains of this building may be seen at A, in the forty-sixth plate; it is a very solid building; the outer walls are of brick and stone, there being four or five courses of each alternately; the inner walls are built of large stone, on which the arches of brick were turned. A gallery or portico ranged all round, that to the south at a, had on each side large arched niches b b, which

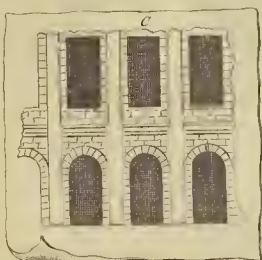
which in the outer wall were continued all round, and there is within a colonade *c* on each side. From the front of this building at *A* there is an entrance to a stately room *C*, which leads to another *D*, and that to a third at *E*, on each side of which there was another apartment *F*. All this was doubtless cased with marble, as the temple of *Diana*, and some other buildings of *Ephesus* appear to have been. At the south east corner of this building a wall *d* extends a little way to the south, with an entrance through it, which made me think that the wall supposed to have been built at the east foot of mount *Lepre* joyned on here, and that it was continued on to mount *Corissus*; for I saw some ruins that way of a wall, and also heaps of ruins like towers. There are also remains of a stone wall, at some distance to the south, which probably enclosed a court before the *Gymnasium*.

On the sides of mount *Lepre* and *Corissus*, as well as in the valley between them, there are still great ruins to be seen of the antient city, where, I suppose, that part of the city, antiently called *Smyrna*, stood; and continuing on to the west, the south part of mount *Lepre* is hollowed in by cutting away the rock, and before this are remains of the front of a theatre at *y*, which I should conjecture to be the new theatre, as it must have been built after the great theatre, which is near the temple of *Diana*, because by the remains of it, it appears to have been built in a very elegant taste; a plan and view of it may be seen in the forty seventh plate at *B*, *C*; three arches of hewn stone remain entire, within which are built niches with a shell at top, and over each there is an oblong square window. When *Antony* extended the privilege of the asylum of the temple of *Diana*, as far as two bow shot, which is something more than two stadia, and thereby took in part of the city, and probably the great theatre, the citizens might at that time build this theatre, in order to avoid being molested with the company of those who took refuge there. A few paces further to the west, there are remains of a semicircular building *z*, which seems to have had seats in it, made like steps, as in theatres, and is built in a rustick manner with pilasters on the outside at equal distances. This might possibly serve for an odeum or theatre for music; a plan of it may be seen at *F* in the forty seventh plate. A little further on there are great ruins as of a strong gateway, and of walls extending from it on each side up the hills at *K*, which probably was built to defend the city against the people of the asylum, when their privileges extended so far. Beyond this, at the foot of mount *Lepre*, there are very imperfect remains of a strong brick building; a little further is the south west corner of the hill, and to the west of it is the plain, in which are the ruins of the temple of *Diana*, and several other public buildings; the theatre *I*, is near opposite to it, at the south west corner of the hill, the *Circus S*, being near the north west corner. When all these buildings were standing, they must have made a most glorious appearance; for few cities have had the advantages of *Ephesus* for building; mount *Lepre* and *Corissus* being rocks of stone and marble; so that they had nothing to do but to dig out the marble, and roll it down to the places where they designed to build. The lake to the west of the temple of *Diana*, was probably a sort of port, into which they could bring all those fine marbles, that

NICE  
A



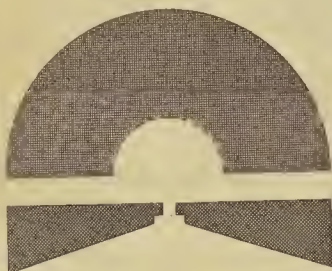
EPHESUS



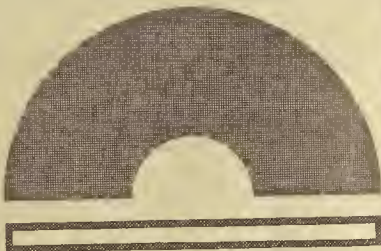
B



ARABISSAR  
D

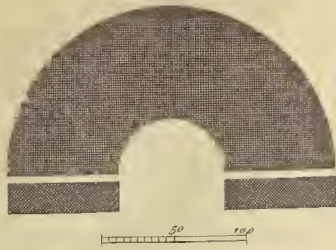
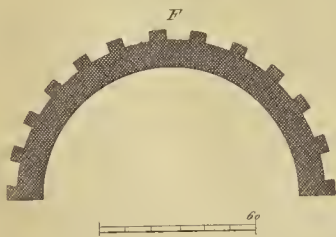


SAMOS



EPHESUS

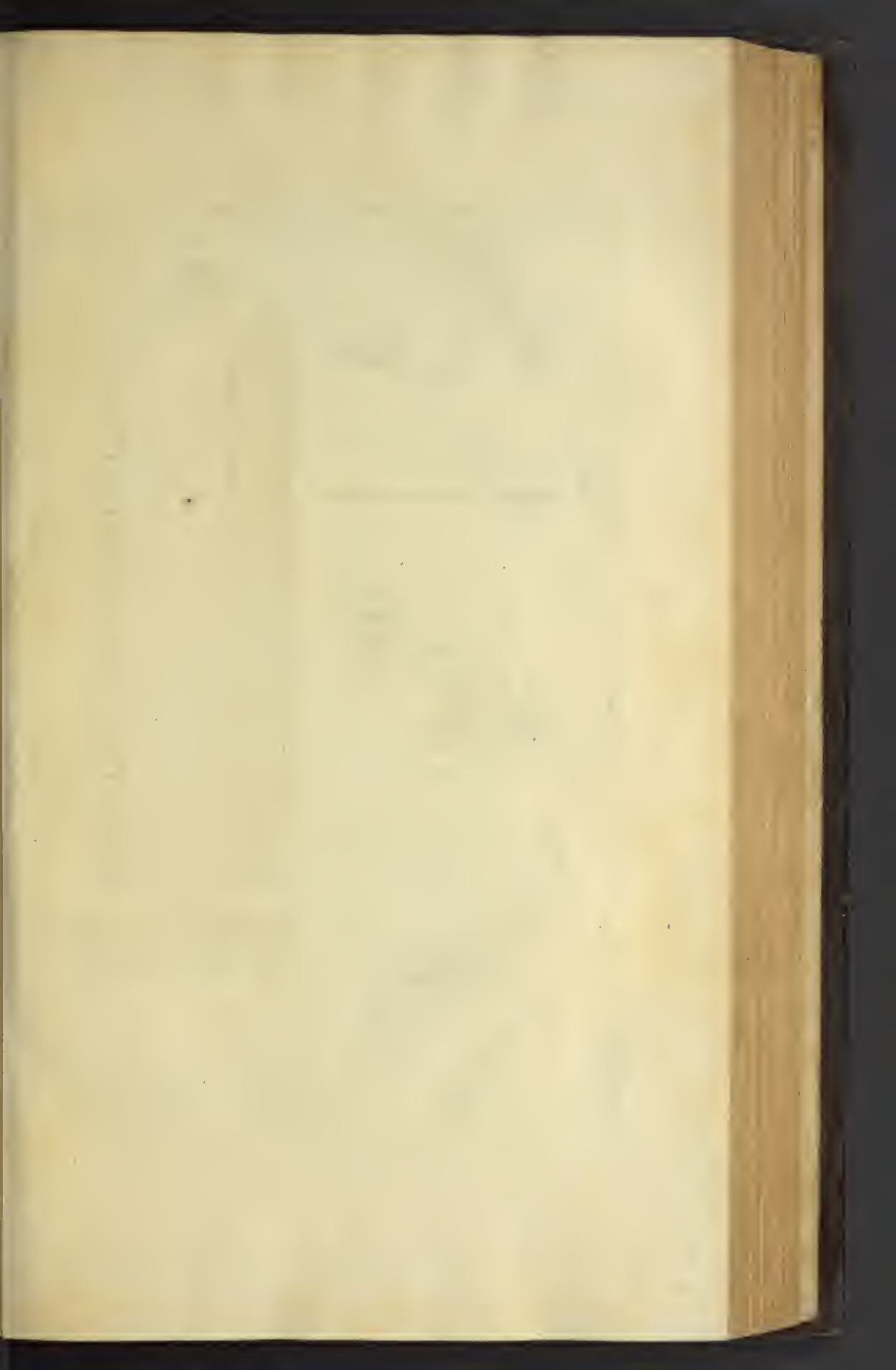
MAGNEFIA



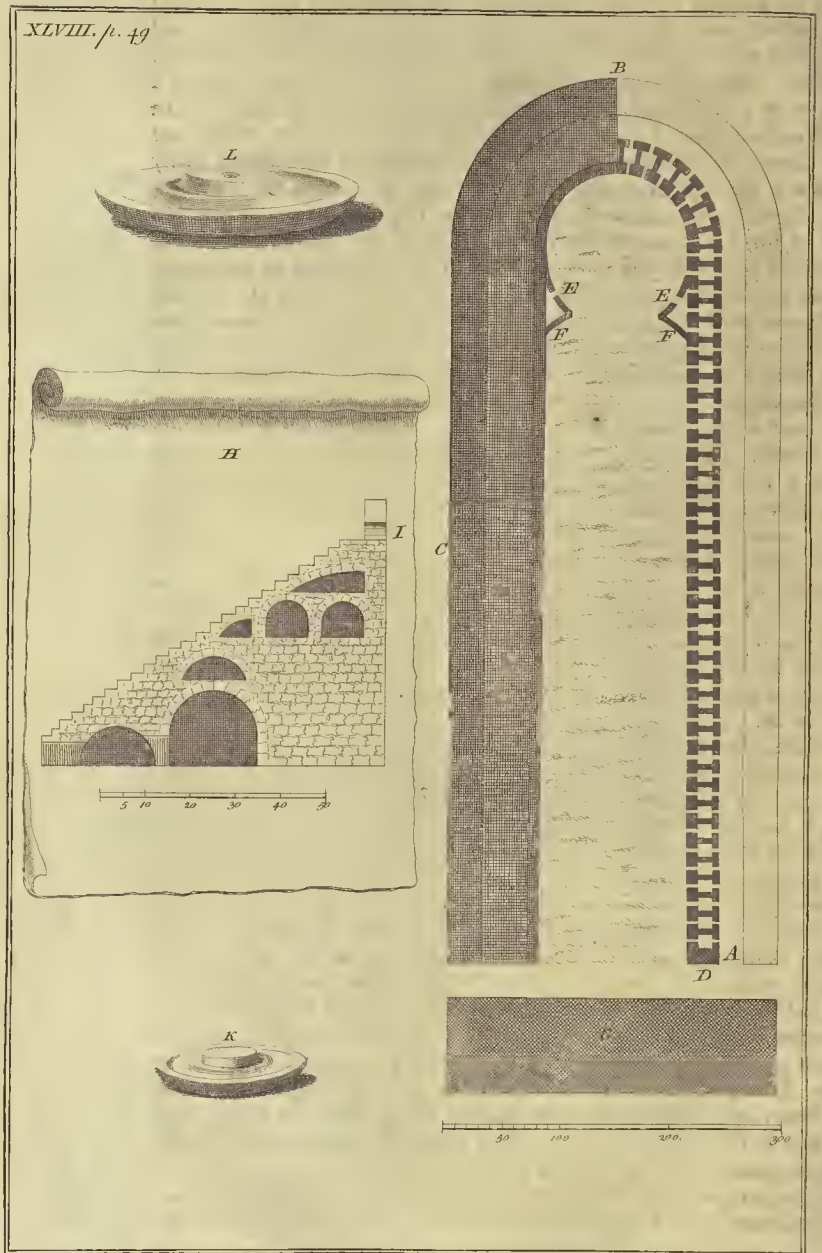
REMAINS of ANTIENT THEATERS.







XLVIII. p. 49



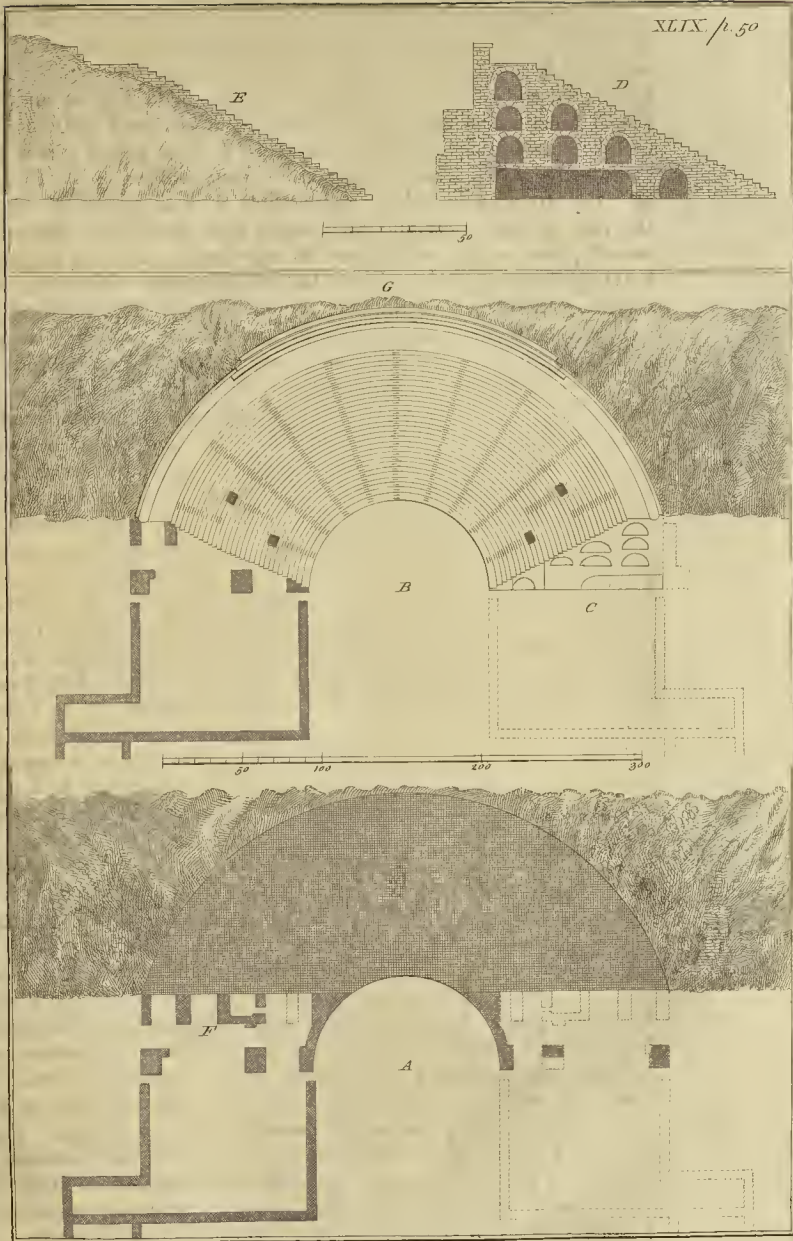
A PLAN and SECTION of the CIRCUS at EPHESUS.

were the produce of foreign countries, close to the very spot they built on; which made this quarter so proper for their public buildings; and being full of them, the city did not suffer much in permitting it to be an asylum. The plain A, which is to the west of mount Lepre, is about a quarter of a mile broad from east to west, and half a mile long; at the north east corner of it there is a small rocky hill B, between which and the Circus, there was a road or street c, paved with large stones, many of which are eight feet long and four wide; to the east of this road, was the Circus S; and north of it another large building. There is a plan of the Circus in the forty-eighth plate\*: On the north side it is built on a gallery A, the seats on the south C, being built up the side of mount Lepre; there are arches to the north in a line from D, in order to support the lower seats, these make so many apartments; above them there were three more tiers of arches on which the seats were built, as may be seen in the section H. I could not find out any staircases, and I rather think that they descended to the seats from the hill on the south side, and went round on the gallery at top, or ascended by the seats from the bottom. The outside wall was of large rusticated hewn stone, and, what is very particular, towards the end of the Circus, there is a wall E, built with a large entrance in the middle, which with the end of the Circus makes a circle, and from it to the west other walls F are built, which taking in the wide entrance in the middle is near a semicircle. Whether or no these were carceres from which the coursers started, or whether it has been erected since it was used as a Circus, I will not pretend to determine; the wall is not built in the best manner. The end of the hill G, to the west of the Circus, and of the road, appears plainly to have served for the spectators, and to have had seats on it; and on the top of it there is a fine Ionic entablature, which made me conclude, that the ornamental parts of the Circus were of that order. Round the top of the Circus at I, there are arched windows or entrances about forty feet apart, and three feet wide, which might serve for the people to enter from the side of the hill, and also to give air, if they covered the place when they exhibited their sports. To the south west of the Circus there is a well turned arch at D, in the plan of Ephesus, which seems to have been an entrance to some building; round at the spring of the arch, and in the two fronts it is adorned with the cornish of the Ionic order, which were probably taken from the Circus, as well as the white marble, with which the arch is built. It appears that some narrow building had been carried on to the east of it; but whether for a church, or for what other use I could not conjecture. On the stones of this arch are several pieces of inscriptions, which, as they are put together without any order, have puzzled the learned to explain them, on a supposition, that the letters originally followed one another in the order, in which they are seen in this place. There is also a relief of a person on horseback, with his garment flowing behind; before the horse there is a cypress tree; a serpent is represented twining round it, which with its head makes at the horseman; and a dog at the tree, is in a posture as leaping towards

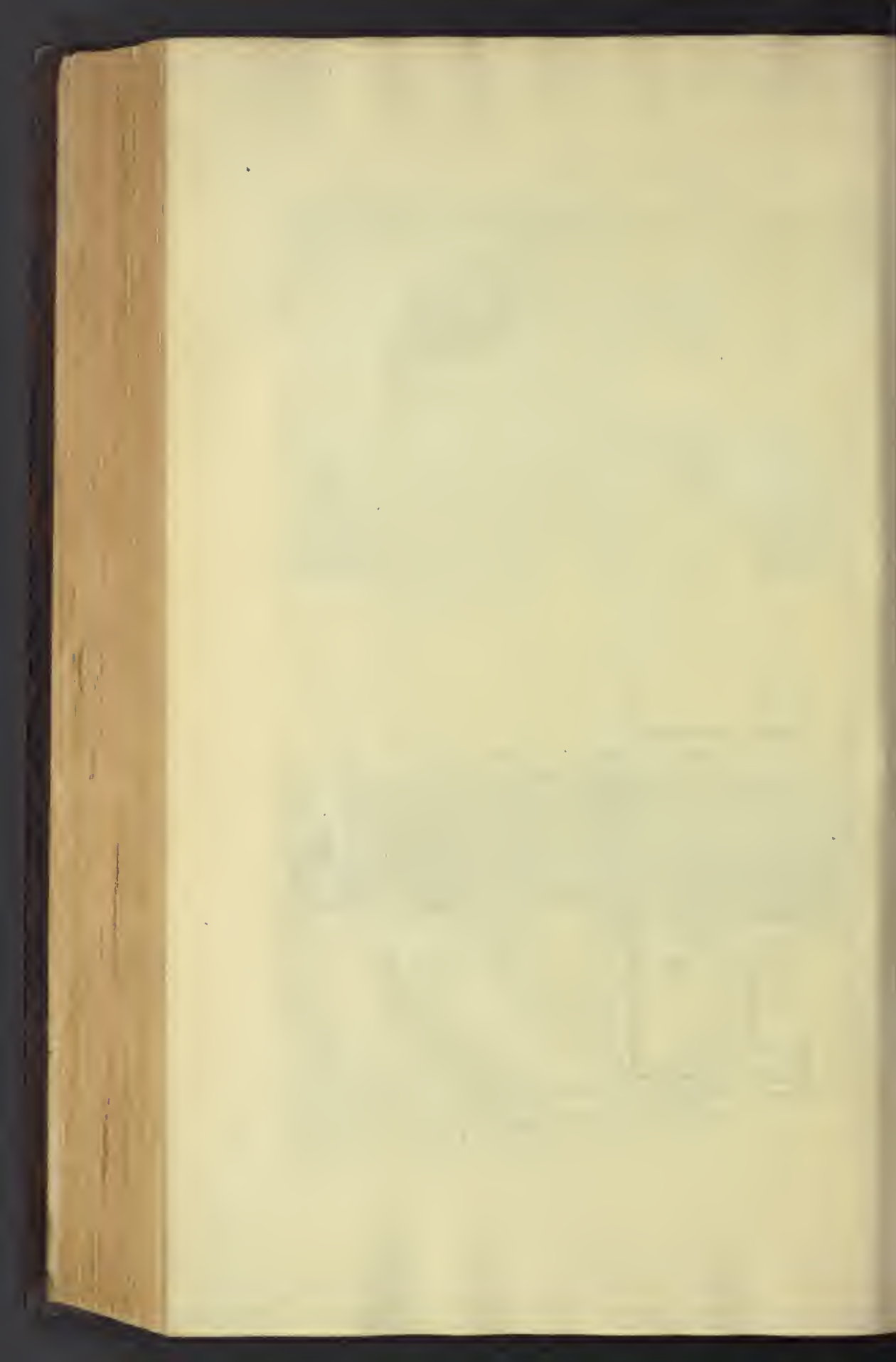
\* This plan ought to have been reversed; the hill which is shaded in the plan being to the south or right.

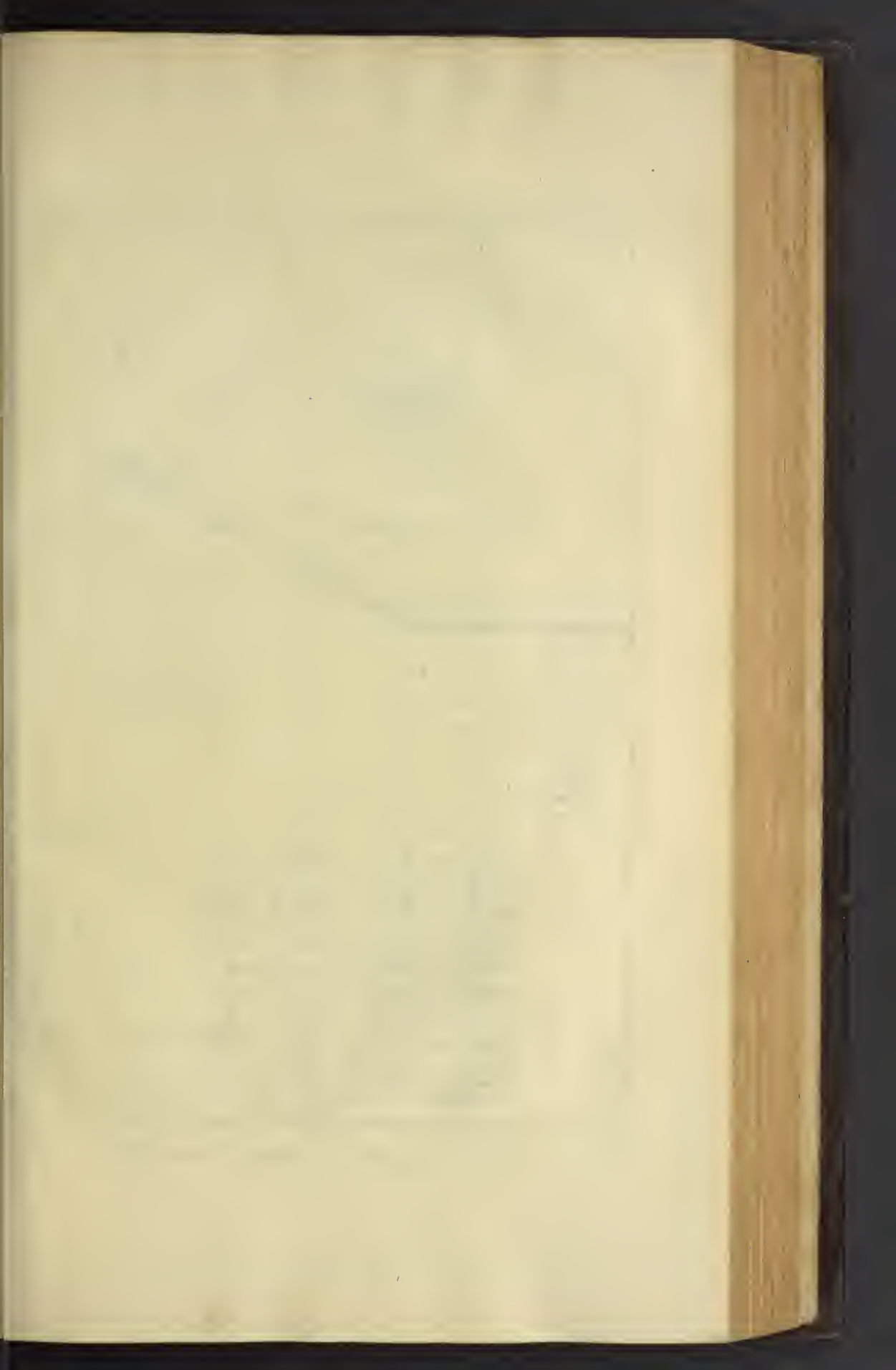
the serpent. To the north of the Circus there are remains of a very large and magnificent building *r*, with a road or street between it, and the Circus; the ground is raised on each side of the road, as if there had been steps there, or some other buildings, the ruins of which have raised the ground, especially on the side of the Circus, and I saw several pedestals on each side of the road. The great building mentioned to the north of the Circus was raised on high arched rooms, which open to the north, where, I suppose, the city wall run: To the north of it the ground is very low, and possibly a canal might be cut from the river to this place, and they might land their goods before these arched places, which might serve for warehouses; and the magnificent building above might be a forum for the merchants of this city, which was the greatest mart on this side mount Taurus: This building seems to have consisted of large pillars of hewn stone, on which arches of brick might be turned; a plan of it may be seen at *E* in the forty-fifth plate; in the middle the architecture is different, where it is probable there was a statue; there appeared to have been a wall on the north side of this building, probably to secure it from the cold wind. Beyond this to the east there is a high ground, which extends near as far as the Circus; this ground was supported by the city wall, which went near the end of the Circus; and one of the city gates was, without doubt, between this high ground and the Circus. Going to the south along the plain, I observed a large basin fifteen feet diameter at *F*; it is of one stone of red and white marble, and is shaped within in a particular manner, as it is drawn at *K*, in the forty-eighth plate, and, as I remember, is something like that of St. Victor at Marfeilles, and doubtless was used for sacrifices, though they have a tradition that St. John baptized in it. This vase lies on the ground, which has grown up round it, though doubtless it was somewhat raised; and a vase of such great weight must have been placed on a strong foundation to support it: Near this vase there are remains of a small semicircular building for some large statue. To the west of this there are ruins of a stone building *G*, which I concluded was a church, because the east end of it is semicircular; and to the west of it there is a brick building of the same kind *H*, with large open arches on each side; a plan of it may be seen in the fiftieth plate at *X*, and probably it was designed for the same use as the other. Returning to the large basin, and going along to the west of mount Lepre, we came to the remains of a very considerable building at *L*, mostly built of brick; a plan of it may be seen at *B* in the forty-sixth plate. It is possible this might be some public building belonging to the people of the asylum, it may be their forum, as it very much resembles the building I have already described near the Circus. Between this and the temple of Diana there is a hollow ground, in which there is some water; this might antiently serve for a basin. Further south at *I*, is the great theatre facing to the west, and hollowed into the hill; a plan of it, and a view of the seats may be seen in the forty-ninth plate at *A* and *B*<sup>b</sup>; a section down the middle is represented at *E*; and another at *D*, at the end of the seats, which is taken as it

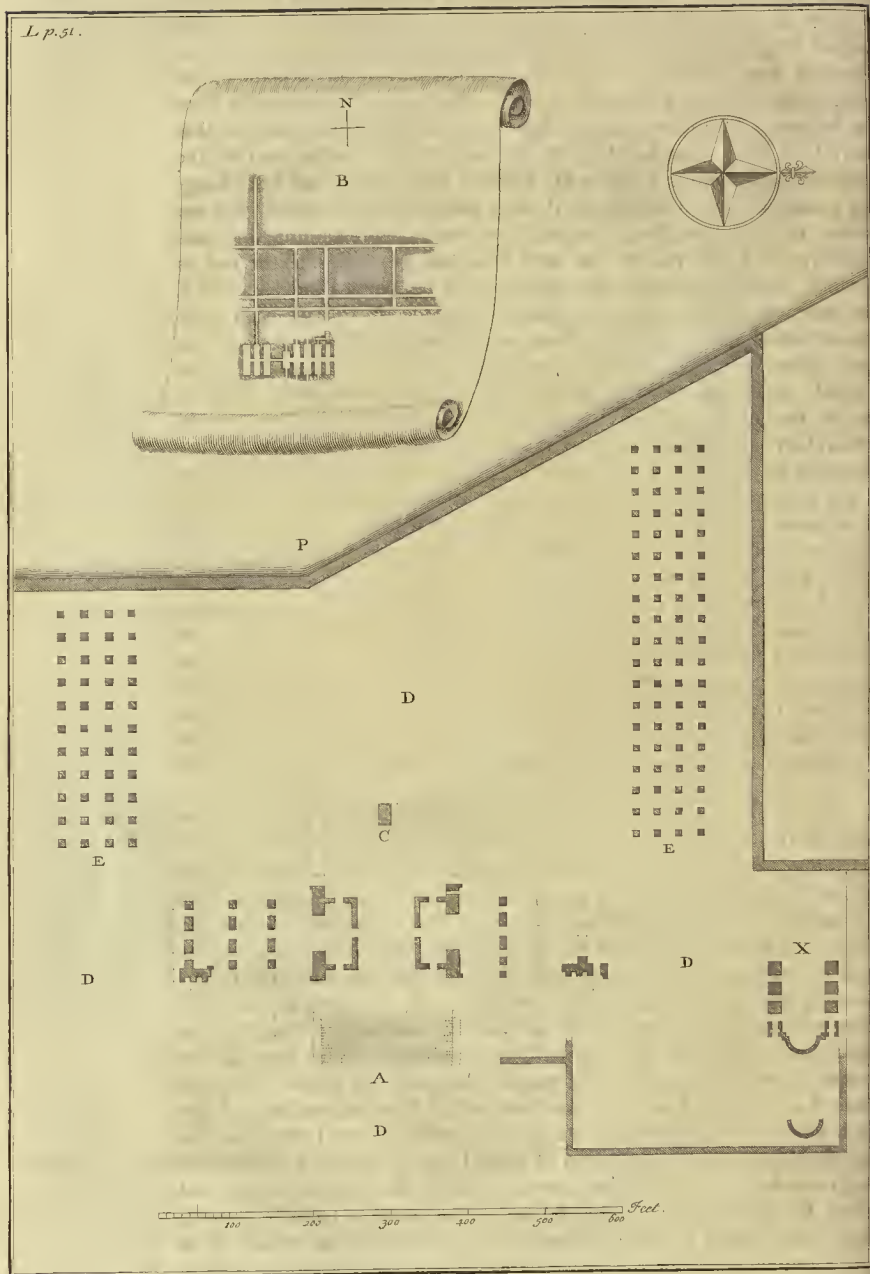
<sup>b</sup> These ought to have been reversed.



A THEATER at EPHESUS.







A PLAN of the TEMPLE of DIANA at EPHEBUS.



would appear at F; it had two entrances on each side, and the seats of it were carried up the hill to a great height, and continued up the back part of it at G, several feet higher than on the sides; there seem to have been but four vomitoria; so that the greatest part of the spectators must have either descended from the hill into the theatre, or ascended from the bottom. By the manner in which the ground lies, one may see that there have been great buildings to the west of the theatre, and to the south of them there is a square M, which is sunk down, and has a hanging ground all round within, as if there had been seats, which gave me reason to conjecture that it might have been a naumachium, and particularly, as I observed, to the west a hollow ground, like the bed of a canal, extending towards the lake near the temple of Diana, by which the water might be let into the basin. There seems to have been a colonnade round at the top of the seats, and I saw several rough pedestals; and pillars of grey granite lying about the place, and a broken capital, which was either of the Corinthian or composit order: Near it, on the foot of mount Corissus, there is a small heap of ruins at N, in which there are some of the finest pieces of architecture I ever saw; the columns are fluted, and measured thirty feet in length; the entablature is cut in very large pieces of marble, and adorned with carvings, which shew it was of the Corinthian order. By the best judgment I could make there were only four columns, which probably supported a pavilion, under which some colossal statue (perhaps that of Diana of Ephesus) might be placed, and as it was probably at the end of the streets, and commanded all these buildings, it was a very advantageous situation; and I observed in a line from the road or street, at the end of the Circus, some columns of grey granite standing, as if they had formed a colonnade on each side of a street, which passed to the east of the stone basin of the great building near the theatre, and of the naumachium, and crossed the street that went under the pavilion, and continued along eastward to the hills.

The temple of Diana is situated towards the south-west corner of the plain at O, having a lake P, on the west side of it, now become a morass, extending westward to the Cayster. The plan of this temple may be seen in the fiftieth plate. This building, and the courts about it, were encompassed every way with a strong wall; that to the west on the lake, and to the north was likewise the wall of the city; there is a double wall to the south, and within these walls were four courts D, that is, one on every side of the temple, and on each side of the court to the west, there was a large open portico or colonnade E, extending to the lake, on which arches of brick were turned for a covering. The front of the temple A was to the east. The temple was built on arches, to which there is a descent; I went a great way in till I was either stopped by earth fallen down, or by the water; they consist of several narrow arches one within another: B is a plan of what I saw of them: It is probable they extended to the porticos on each side of the western court, and served for foundations to those pillars. This being a morassy ground, made the expence of such a foundation so necessary, on which, it is said, as much was bestowed as on the fabrick above ground; it is probable

bable also that the shores of the city passed this way into the lake. I saw a great number of pipes made of earthen ware in these passages; but it may be questioned whether they were to convey the filth of the city under these passages, or the water from the lake to the basin, which was to the east of the temple, or to any other part of the city. In the front of the temple there seems to have been a grand portico at A: Before this part there lay three pieces of red granite pillars, each being about fifteen feet long, and one of grey, broken into two pieces; they were all three feet and a half in diameter; there are four pillars of the former sort in the mosque of Saint John, at the village of Aiafalouk: I saw also a fine entablature; and on one of the columns in the mosque there is a most beautiful composite capital, which, without doubt, belonged to it. There are great remains of the pillars of the temple, which were built of large hewn stone, and probably cased with marble; but from what I saw of one part, I had reason to conclude that arches of brick were turned on them, and that the whole temple, as well as these pillars, was incrusting with rich marbles: On the stone work of the middle grand apartment there are a great number of small holes, as if designed in order to fix the marble casing. It is probable that the statue of the great goddess Diana of the Ephesians was either in the grand middle compartment, or opposite to it at C.

To the north of the forum I saw an old channel, which made me think that a canal might be brought from the Cayster to that part, and so along by the city walls to the lake, by which means they could always command the water for their boats and shipping, if this really was the port.

The present village of Aiafalouk appears to have been a considerable Mahometan town from the great number of mosques about it, which are mostly built with cupolas. The tradition of two or three churches, that particularly of the seven sleepers with their grot near it R, shew that old Ephesus was inhabited before the Saracens conquered this country, though the large mosque of Saint John at the village is falsely said to have been a church; the front is of white marble polished, and it is a stately building covered with lead. An aqueduct of many arches at T, which seems to have been built in the middle ages, goes from the eastern hills to the castle, there are several inscriptions on it; and over the old castle-gate there are two very fine reliefs.

All the way from Ephesus to Scala Nuova (which is south south west of it) one sees on the side of the hills to the east, another ancient aqueduct; it consists of a very low wall on which the channel was made for the water: There are remains likewise of two parts of the aqueduct across two valleys; that which is nearest to Ephesus is the longest; it is in a fine vale, about two miles from the city walls; the arches, which are low, extend about a furlong in length: As they are ill built of rough stone, I concluded that the old aqueduct had been ruined, and that this might be a building of the middle ages; to the north of this aqueduct one sees some ruins, and particularly on an advanced ground, which supposing this to be Pygela, might be the temple of Diana Munychia, built by Agamemnon. This situation of Pygela agrees best with the order

of Strabo's account, who goes from that place to the port of Panormus and the temple of Diana, and then to Ephesus: For afterwards, as if returning towards the sea shoar, he mentions Ortygia as near the sea, where there was a fine grove, through which the rivulet Cenchrus ran; this possibly might be to the west of those hills, on which the south wall of Ephesus was built, between which and another hill to the south, there is a small bed of a winter torrent, which passes also by Pygela, and possibly might be the Cenchrus. There are several fables of this place in relation to the delivery of Latona, the mother of Apollo and Diana, and of the nurse Ortygia, who gave occasion to the name of it. Mount Solmissus, which was over the grove, I suppose to be the hill to the south of it, and to the west of the road; on this, they say, the Curetæ stood, and frightened Juno with their arms, who lay in wait to disturb Latona at the time of her delivery, being envious of her happiness, in bringing forth two such children as Apollo and Diana; a story that would be well worthy of the ridicule of such a pen as Lucian's. Continuing in the road to Scala Nuova, I saw the other part of the aqueduct on the south west side of the same vale, there being a hill in this vale between these two parts of the aqueduct; I could see no sign of arches in it, being only a solid wall, with a channel towards the bottom of it arched over; this channel is four feet high, and two wide; the ground here is rather high; but whether this large channel is a part of the other aqueduct, or more antient, and that another channel run on the top of the wall, joining to the other parts of the aqueduct, in order to convey the water to the higher parts of the city, may be difficult to determine; only, I observed, that the wall, though of rough stone, is well built, and seemed to be very antient. Crossing over a hill, we came to another vale which leads to a little bay, within which there is a small lake: To the south of this bay there are some ruins on a hill, and a high wall, which has two or three arches in it, crosses the road; it seems to have been an aqueduct to convey the water to this town or village, from the aqueduct of Ephesus, which runs near it on the side of the hill. This place is about two miles from Scala Nuova, thought to be Neapolis, which probably was somewhere near it, and, as I supposed, might be on the small peninsula near the town; for they have a tradition that this town is not above two hundred years old, and it is not unlikely that the town of Aiafalouk or Ephesus declined on the trade taking a turn this way.

About sixteen miles to the south of Scala Nuova there is a Christian village called Changlee, to which I did not go; it is supposed to be the antient Panionium, where the meeting of the twelve cities of Ionia was held, and a solemn sacrifice performed to Neptune Heliconius, in which the people of Prienè presided; it was at the foot of mount Mycalè, to the north of which was mount Paçyes in the Ephesian territory. There are some ruins at an uninhabited place called Sapfo, which is also the modern name of that mountain; this is supposed to be Prienè, the native place of Bias, one of the seven wise men. The country at the foot of mount Mycalè, which was nearest to Samos, belonged to that island, and so did the city Neapolis, by an exchange with the Ephesians for Marathesium.

## C H A P. IV.

Of GUZELHISSAR, the antient MAGNESIA, on the Mæander.

**A**FTER our return from Ephesus we went to Samos, I stayed there sometime waiting for a passport from Constantinople, and returning to Scala Nuova, where the plague raged at that time, I set out on the thirteenth of February for Guzelhissar; which is twenty four miles south east and by east from Scala Nuova. Having travelled twelve miles we came to the east side of the mountains, which extend from north to south, and joyn to mount Sapson, which is opposite to Samos. These mountains must be the antient Paçyes, mentioned as stretching from the territory of Ephesus to mount Mycalè, to which the mountains Mesogis joyned, being those which run from east to west on the north side of the Mæander, as mount Latmus does on the south of it. We lay the first night in a coffee-house at Jermanseik, which is nine hours from Scala Nuova. Having passed the mountains, we came into the fine plains of the Mæander: This river rises in Phrygia at the mountains of the Cæleni, and runs into the sea at Prienè. The southern hills come very near it, but the northern mountains in many parts are at the distance of two or three leagues: At first it runs in Phrygia, then divides Lydia from Caria, and afterwards is the boundary between Caria and Ionia; it is well known that the many extraordinary turnings of this river has given the name of Mæander to all such sort of windings.

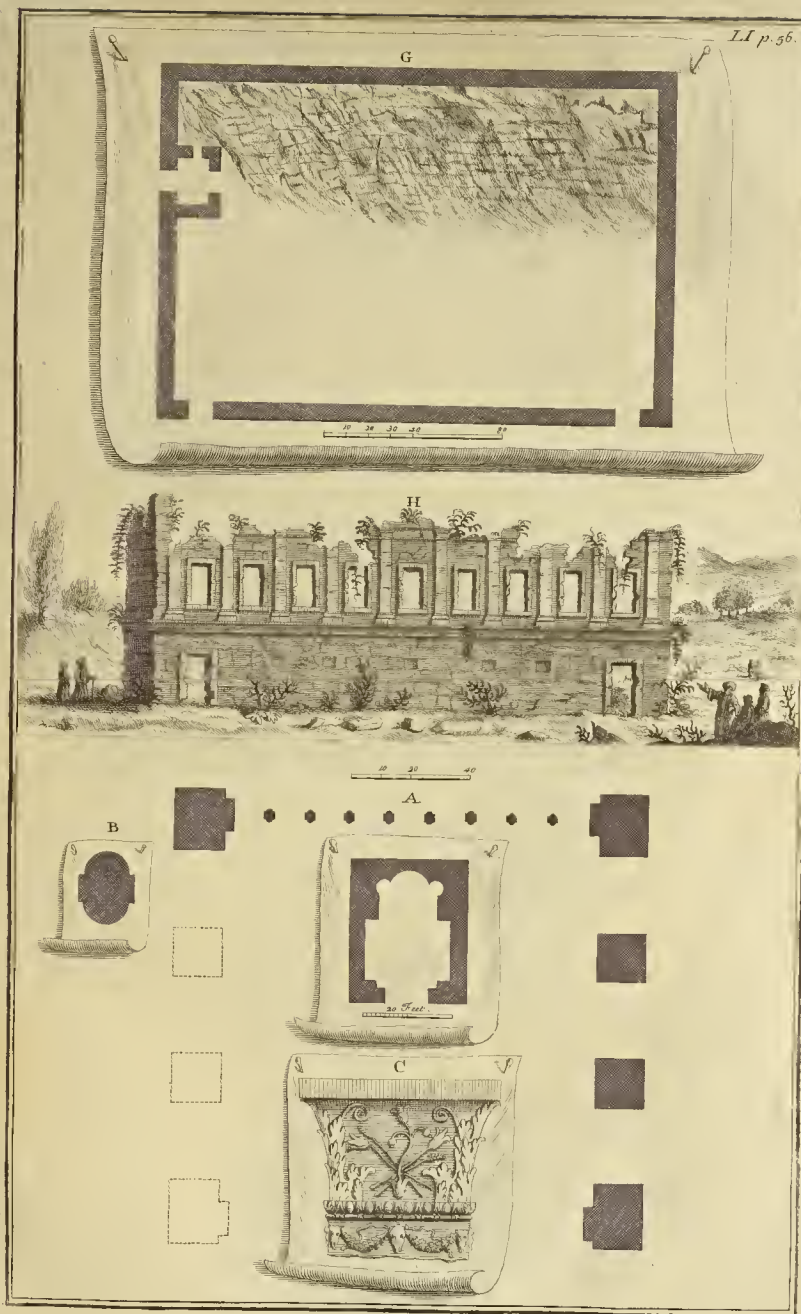
**Guzelhissar.** Guzelhissar [The Fair Castle] is the antient Magnesia on the Mæander, which Strabo describes as on a plain spot<sup>2</sup>, at mount Thorax; but it was on a hill level at the top, about three miles in compass, having a steep hanging ground all round; it is indeed very plain ground, except that on the east side there are some eminences, from which there is a very steep precipice down to the deep bed of a stream that runs to the east of the present city, which is at the south foot of the hill. Magnesia was about half a league from the Mæander, and is described as nearer to the river Lethæus; which probably is a large stream about two miles to the west, that runs between the mountains Mesogis, and, I suppose, rises at mount Paçyes, as it is described. The situation of this place is very delightful, commanding a view of the fine plain of the Mæander, which is broad towards the west; the view extends to the sea, and from the height I saw the Agathonisi islands, which are near Patmos. Mount Thorax is to the north, which is covered with snow: The foot of that hill extends to the city, being divided only by the bed of a torrent. Adjoining to that mountain there is a situation of the same kind, except that to the north it is contiguous to the hill, and is not altogether so strong: What adds to the prospect of this place, is a most beautiful enclosed country to the south and west, and the fields are planted with fig and almond trees; the

<sup>2</sup> Strabo xiv. p. 643.

modern city also adds to the beauty of the view, which being large, and there being courts and gardens to the houses, improved with cy-presses and orange trees, and some of the streets also planted with trees; it makes it appear like a city in a wood; and round it there are a great number of gardens, divided into squares, by rows of orange-trees in a more regular manner than is commonly seen in these parts. This is one of the first of those cities between Ephesus and Antioch on the Mæander, which were of a mixed race, and not properly Ionians, being composed of Lydians, Carians, and Greeks, for antiently the people were ranked according to their different tribes, till the Romans divided the country into dioceses, which consisted of such a number of neighbouring cities as could most conveniently go to the city where the conventus or meeting for distributing justice was held, by which they broke that union which was among particular cities, by taking away all distinctions of people, and united them very politically all together under the Roman government: The Magnesians were of Greek original, and thought to be Delphians, who inhabited the mountains Didymi in Thes-saly. Magnesia, probably a city still older, which might be in another situation, was destroyed by the Treres of Cimbria, and was afterwards possessed by the Milesians. There was a slight wall round the city, only four feet thick, as they were so well defended by nature: On the hills to the east there were many buildings, now entirely destroyed, and probably they had there a strong fortress. There are signs of many great buildings all over the city, but they are ruined in such a manner, that, except two or three, it is difficult to judge of what nature they were. Towards the south east corner of the city there are very imperfect remains of a theatre, hollowed out of the hill to the east, which by its height, I judged could not have less than fifty degrees of seats; all that remains of it is an arched entrance on each side. Near the theatre there is an aqueduct under ground, by which water is conveyed to the present city, as it was, without doubt, to the old one. The water is brought from the mountains at some distance, and crosses a narrow vale on some high arches. To the west of the theatre there are a great number of large pieces of marble entablatures, and other remains of buildings: Here the Armenians have an altar and a burial place, and there might have been a church on this spot built with the materials of some other great edifice, which seems to have been there. Further west, at the Jews burial place, there are more ruins; and to the west of that, there are two or three very thick walls, which are not of the best workmanship: To the north also there are remains of the east end of a large church; and a furlong more to the east are very great ruins, which seem to be of some magnificent large palace. At the foot of the eastern hills are several arched rooms. On the north side of the city there are ruins of a very grand temple, which must be that of Diana Leucophryne, and was the largest in Asia after the temples of Ephesus and Didymi; and though it yielded to Ephesus in its riches, yet it exceeded it in its proportions, and in the exquisite architecture: It appears to have been arched underneath mostly with large hewn stone; the principal front seems to have been to the south, where there are remains of a colonade, which may be seen at A, in the fifty first plate; it seems

to be a portico made with a particular sort of pillars, often seen in these parts, which may be either called oval, or considered as a semi-circular pilaster on two sides of a square pillar, which sets out about an inch beyond the pilasters; a plan of one of them, represented at large, may be seen at B. At the Franciscan convent of Trinita de Monti in Rome, there are likewise two oval capitals; a plan and drawings of which may be seen in the fifty second plate<sup>b</sup>; and in the Massimi palace at Rome, there are two modern pillars of the same figure as these of Magnesia. On the north side there are three very massive entire arches, which are about forty feet high; the work over them is brick, from which an arch seems to have been turned to the south, probably to three other arches of the same kind; to the west of these, at some distance there, is a thick wall, which probably enclosed the whole; and to the north of them are arches under ground, over which there might be a portico. On the south side of the hill, in the way to the present town, there are some walls which appear to have belonged to a very magnificent building of great extent; and I observed among them some pieces of pillars of verd antique; and at this place, and in another part of the town I saw the capital of a square pilaster, which is of a particular kind, as represented at C. On one side of this building there are two or three rooms; a plan of the building may be seen at D, in the fifty-first plate. In the side of the hill there are many sepulchral grotts to the east. The present city is to the west of the stream I have mentioned before; it extends up the side of the hill to the north, and is encompassed with very slight walls; it has a large suburb to the south, and another to the east: The other side of the rivulet is inhabited mostly by Christians; the Greeks and Armenians have their churches there, and the latter a bishop, who, I suppose, is archbishop of Ephesus. The town is not less than four miles in compass, and the streets broader, and better laid out than commonly are seen in Turkish cities. There are also many Jews here, and it is a place of great trade, especially for cotton, and cotton yarn, which are sent to Smyrna, and exported to Europe: They have also manufactures of coarse callicoes; and their merchants are generally rich; it is likewise a mart for all such things as are imported from Europe, Ægypt, and other parts, for the use of the country, for sixty miles eastward, near as far as those parts that are supplied from Satalia, and other southern ports. There are also several great families of Turks who live here, many of them are Beys, a title they give to sons of pashas; these have their estates about the city. The pasha of this country resides here; so that altogether it is one of the most considerable places in Asia.

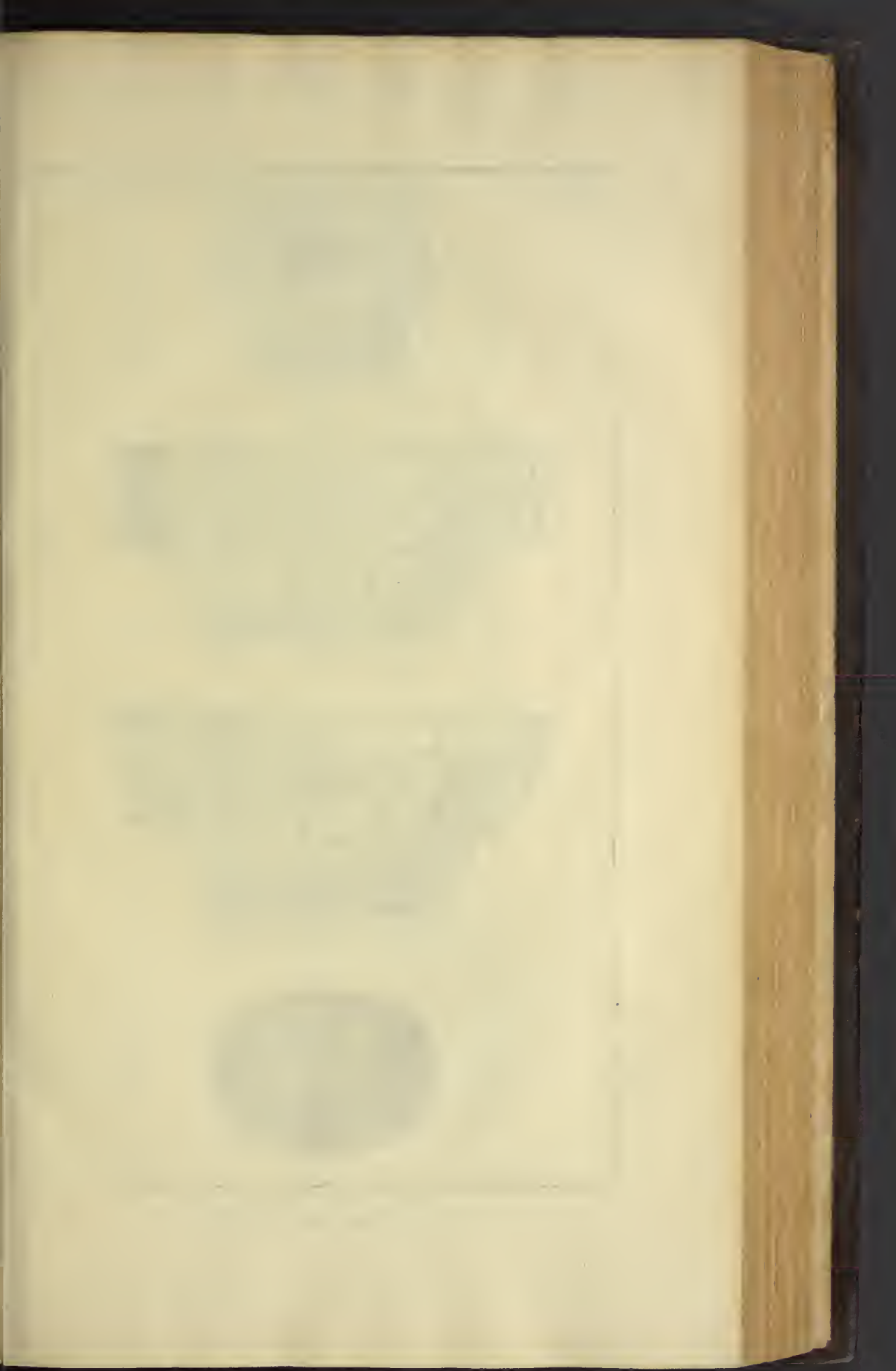
<sup>b</sup> These drawings were procured by the learned and accurate abbot Revillas of Rome.



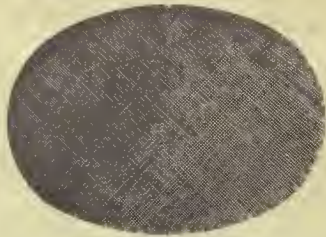
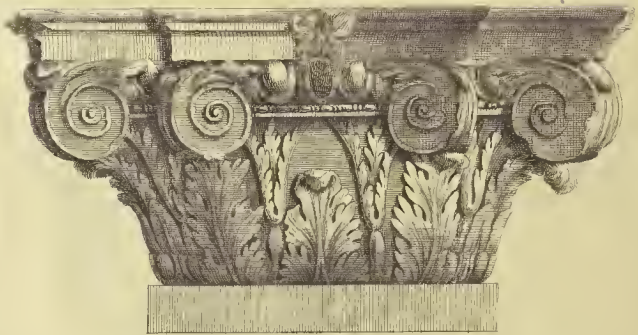
PLANS of BUILDINGS at MAGNESIA and ARABIHISSAR.







LII. p. 57.



OVAL CAPITALS at ROME.

## C H A P. V.

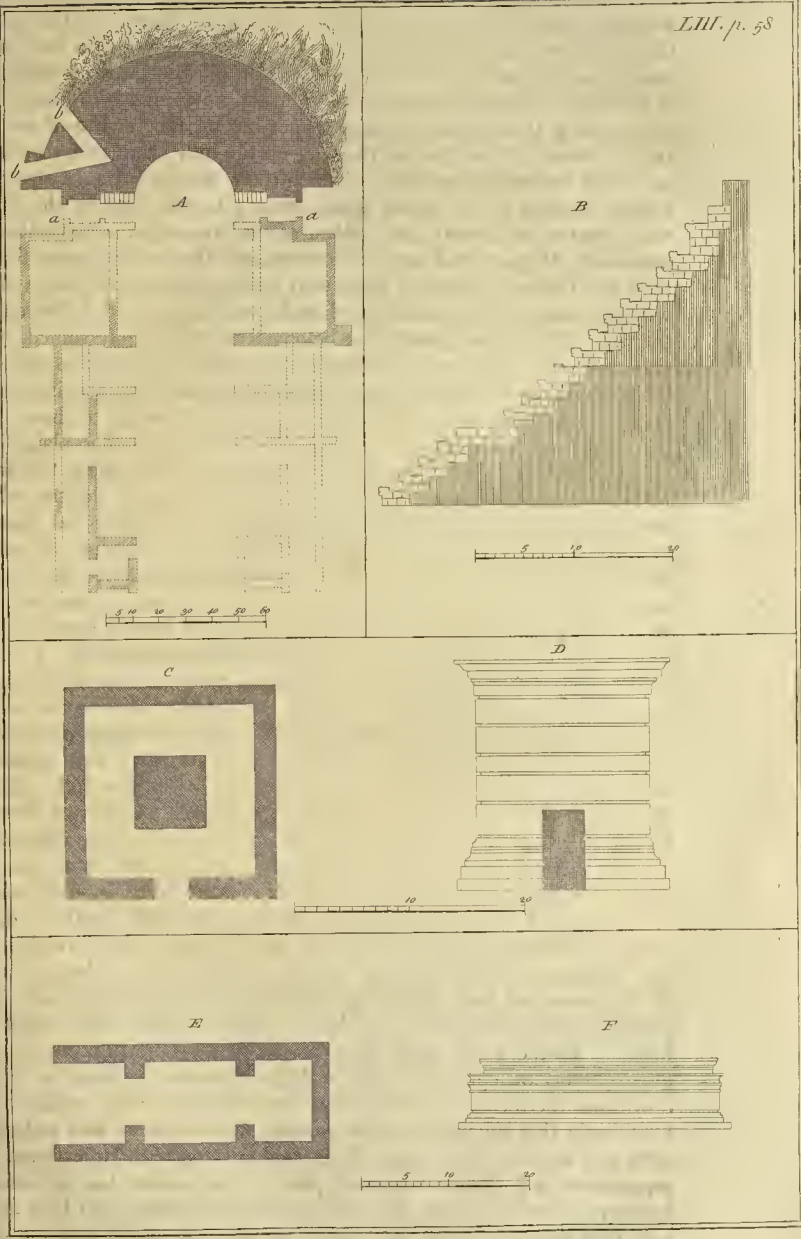
## Of CARIA in general, and of the antient ALABANDA.

FROM Guzelhiffar I crossed the Mæander on the fifteenth into Caria. The Carians were first called Leleges, inhabited the islands, and were subject to Minos; they possessed themselves of the continent, which belonged both to the Leleges and Pelasgi, and were drove out of it by the Greeks, Ionians, and Dorians. The river Mæander is here about half a furlong broad; it is a rapid stream, and the bed of it was at this time full; the rivulet at Guzelhiffar, and some others that run into it overflowing, make the country a morass for a mile from the Mæander. There is a large causeway across this low ground, and even that is overflowed in winter. The banks of the Mæander are sloping, and they cross it on a sort of a boat, like a sledge in shape of a half orange, the sides of it not being above a foot high: They tie vine boughs together, which are about an inch and a half diameter, and from ten to fifteen feet long, which are fixed across the river; a post in the boat rests against it, and keeps the vessel from being carried down by the stream, and by the help of this three men pull the boat from one side to the other. About half a mile lower the river China, which is a very considerable stream, falls into the Mæander on the south side of it; it rises in the south east part of Caria beyond Aphrodisias, and passing thro' the valley which is near Stratonicea and Lagena, turns to the north a little before it falls into the Mæander. Between these two rivers there is a chain of mountains, which, though rocky, afford fine herbage for sheep and black cattle, in which this country abounds. About eight miles further east we crossed the China on a wooden bridge, which is built on nine or ten large stone piers, and is about three hundred feet long. We went a league further to Salashar, to a miserable kane, no better than a stable, where it was difficult to lie free from dirt and water; the caravan lodged without with their baggage, and made fires. On the sixteenth we went about a league and a half between little green hills, and came to a small fertile plain about a league over; it is encompassed for the most part by high hills; this country is called Carpoufley; it has in it five or six villages, and is governed by an aga under the sangiac of Smyrna, as it belongs to the waladea or sultane's mother. The aga was not there, so I delivered my letter to his deputy at the village of Demerjè.

On the south of this little plain there are ruins of an antient city, <sup>Alabanda.</sup> not mentioned by any modern writer, and exactly answers to the situation described of Alabanda. The founder of it is said to be Alabandus whom they worshipped as a God\*; and in the Roman division of the country, Mylasa was made the head city of a jurisdiction, and the judicial conventus was held here. The town was situated on the east side of a very high hill, and on a little hill to the east of it;

\* Cicero De natura Deorum.

it was encompassed with strong walls, cased with hewn stone within and without, and filled up in the middle with rough stones; in the casing of the wall one tier of stones lies flat, and another is set up an end alternately; and in some places this casing is fallen down, and the middle part is standing; the most easy ascent is from the north side by a paved way of very large stones of an irregular shape, having the town wall on the right. About a third part of the way up the hill, there are great ruins of a most magnificent palace, to which there was an entrance by a colonade, leading to an oblong square court; to the right of this there was a portico of twenty oval pillars of the same kind as those already described; they are of a very rustic order, and the capital is more simple than the Tuscan. Under it there were apartments with entrances from without, and over that another colonade, which is almost destroyed, as the floor of the grand gallery that belonged to it is entirely ruined; this gallery seems to have had a colonade all round. Opposite to this, on the west side of the court, there appear to have been three artificial terraces, or galleries, one above another, with colonades to them, and small apartments within them, and above this is another plain spot, where there appear to have been great buildings. Ascending the steep hill, another third part of the way we came to a beautiful theatre, which for the most part is hollowed into the hill; and all but the front is entire; a plan of it may be seen in the fifty-third plate at A, and a section at B: On each side there is an arched entrance at a; and moreover on the east side there is an arched way b, which seems to have served for a passage towards the top of the hill, and there is a wall carried southward from the theatre, as a defence to the summit of the hill. The top of the hill is level, and there is a little rocky mount in the middle of it, on which I saw the foundations of a circular building; and to the west of this mount there is a square building entire, which probably was designed for a house of pleasure; from this the wall seems to have extended to the south, and then turned eastwards down to the low hill. From the south west corner there was another wall which was carried about a furlong south to another summit of the hill, where there are remains of a strong oblong square castle, and adjoining to it to the south are the walls of a smaller castle. On the little hill, or rising ground below, are remains of two buildings, one like a square castle, with a round tower at each corner, the other is built like a palace, with several doors and windows; these buildings are of a red granite in large grains, all the mountains here abounding both in the red and grey sort; and probably, if quarries were dug down, many beautiful veins might be found. To the south of the city, at the foot of the hill, there are a great number of sepulchres made in different manners; some are hewn down into the rock like graves, others are cut in the same manner into small rocks that rise up above the ground; some are built like pedestals, with two or three steps round them, and covered with large stones, as represented at F, in the fifty-third plate: I saw others like an oblong square rock above ground, without any visible entrance, but by a small hole that appears to have been broke in, and one would imagine that there was some passage cut under ground to them: There are also several of them which are small buildings about eleven feet square; a plan



A THEATER and SEPULCHRES at ALABANDA in CARIA.

The first part of the book is devoted to a general history of the country, and a description of its natural resources. The second part contains a detailed account of the various tribes and nations which inhabit the country, and a description of their manners and customs. The third part is a history of the various wars and revolutions which have taken place in the country, and a description of the various states and governments which have existed in the country. The fourth part is a history of the various religions and sects which have flourished in the country, and a description of their doctrines and practices. The fifth part is a history of the various sciences and arts which have been cultivated in the country, and a description of the various institutions and societies which have been established in the country. The sixth part is a history of the various languages and literatures which have been spoken and written in the country, and a description of the various books and manuscripts which have been preserved in the country. The seventh part is a history of the various laws and customs which have been enacted and observed in the country, and a description of the various courts and tribunals which have been established in the country. The eighth part is a history of the various manners and customs which have prevailed in the country, and a description of the various festivals and games which have been celebrated in the country. The ninth part is a history of the various manners and customs which have prevailed in the country, and a description of the various manners and customs which have prevailed in the country. The tenth part is a history of the various manners and customs which have prevailed in the country, and a description of the various manners and customs which have prevailed in the country.

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and view of one may be seen at C, D, in the same plate; some have a bench of stone round within to lay the bodies on; others are built with two or three rooms, as at E; but the most beautiful are square buildings of very fine mason work channelled, with a cornish at top, a basement at bottom, and another cornish about three feet higher; some also have two square pillars within, and all of them have two or three steps round them.

From the south east corner of the plain we ascended southwards about three miles to the top of mount Latmus, where they say there are not only wolfs, wild boars and jackals, but also tigers and bears; there is a plain on the top of the mountain about a league broad: Here we staid all night, and made large fires to defend ourselves against the wild beasts, as well as the cold, and I reposd under the shelter of a large rock of granite, part of which lay hollow to the ground. There are many herdsmen on these mountains; and they have begun to plough some of the plain parts, making enclosures with large trees laid round the fields. There is a low, easy descent from the mountain into that vale of Caria, in which the city of Mylasa stood, which is now called Melasso by the Greeks, and Milleis by the Turks. This vale is about four leagues long and a league broad; towards the west it winds a little to the south, turns again to the west at Mandaleat, about two hours or four miles from Melasso; that place is more infested with scorpions than any other in these parts, insomuch that several die every summer by the sting of this animal; the sea at Joran, the antient Jassus, is five or six miles to the east of Mandaleat. To the south of the hills which bound this valley, there is another vale which extends to the bay on which Myndus was situated, not far from Halicarnassus, and to the south of that there is another bay opposite to Stanchio, made by cape Criu to the south, on which Cnidus was situated, at the south west corner of Asia Minor.

## CHAP. VI.

### Of MELASSO, the antient MYLASA.

**M**ELASSO, the antient Mylasa, is situated at the foot of a high mountain about the middle of the south side of the plain of Caria. Strabo<sup>a</sup> seems to be mistaken in saying, that Physcus was the nearest sea port to Mylasa, for Melasso is twenty-four miles from Marmora, about which place Physcus must have been situated; whereas

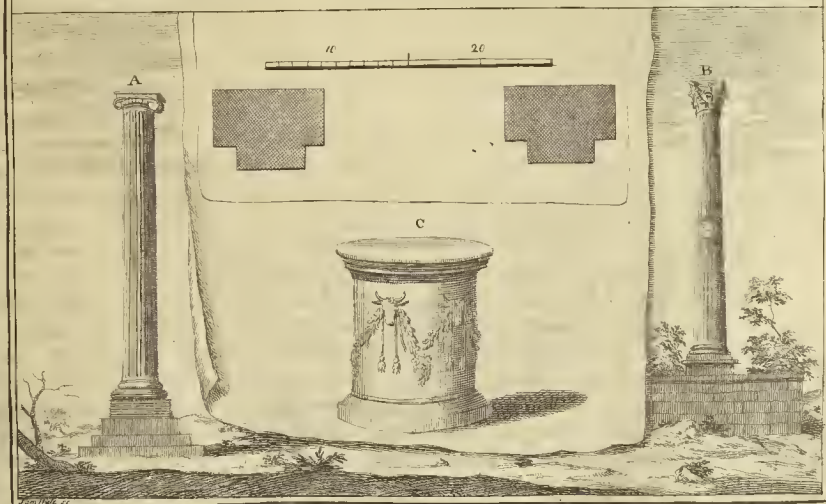
<sup>a</sup> Artemidorus, quoted by Strabo, makes Physcus one hundred and fifty miles from Tralles; and it must have been about Marmora, where they now embark for Rhodes, Physcus having been opposite to that island; but by the most exact computation I could make, it is not above sixty miles, and the maps make it about a degree. The same author computes the distance from Tralles to Physcus by Alabanda and Lagenæ, by which must be understood the entrance

into the territories of those cities, and not the cities themselves, because Lagenæ, either at Lakena, or China, was much to the east of Alabanda; so that there seems to be some great error, probably in the manuscript, in making Lagenæ to be above a hundred miles from Physcus, and above fifty from Tralles, for it is not above twenty miles from the latter, or fifty from Physcus, so that the number of miles computed by Strabo, seem to be double of what they really are.

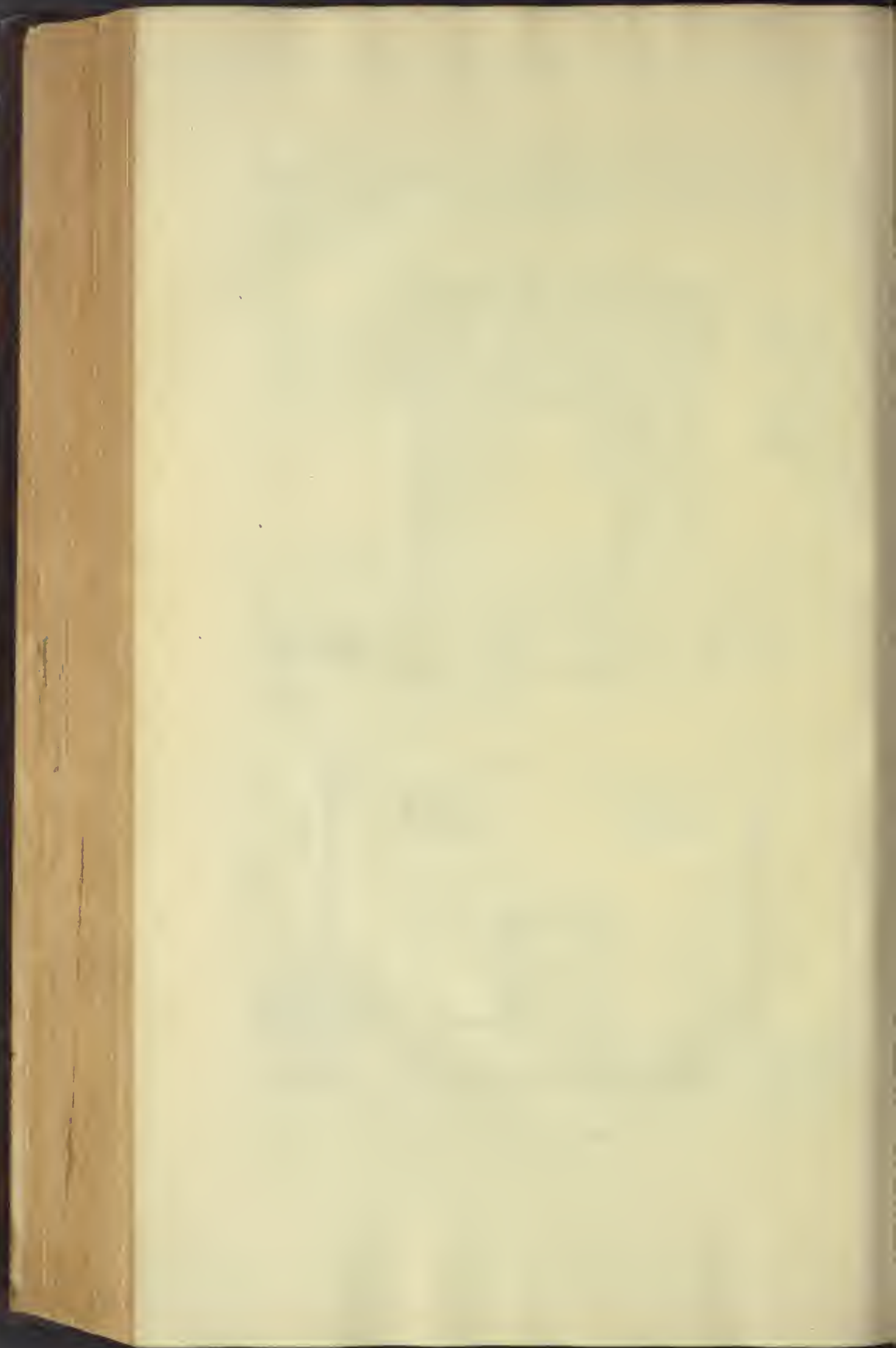
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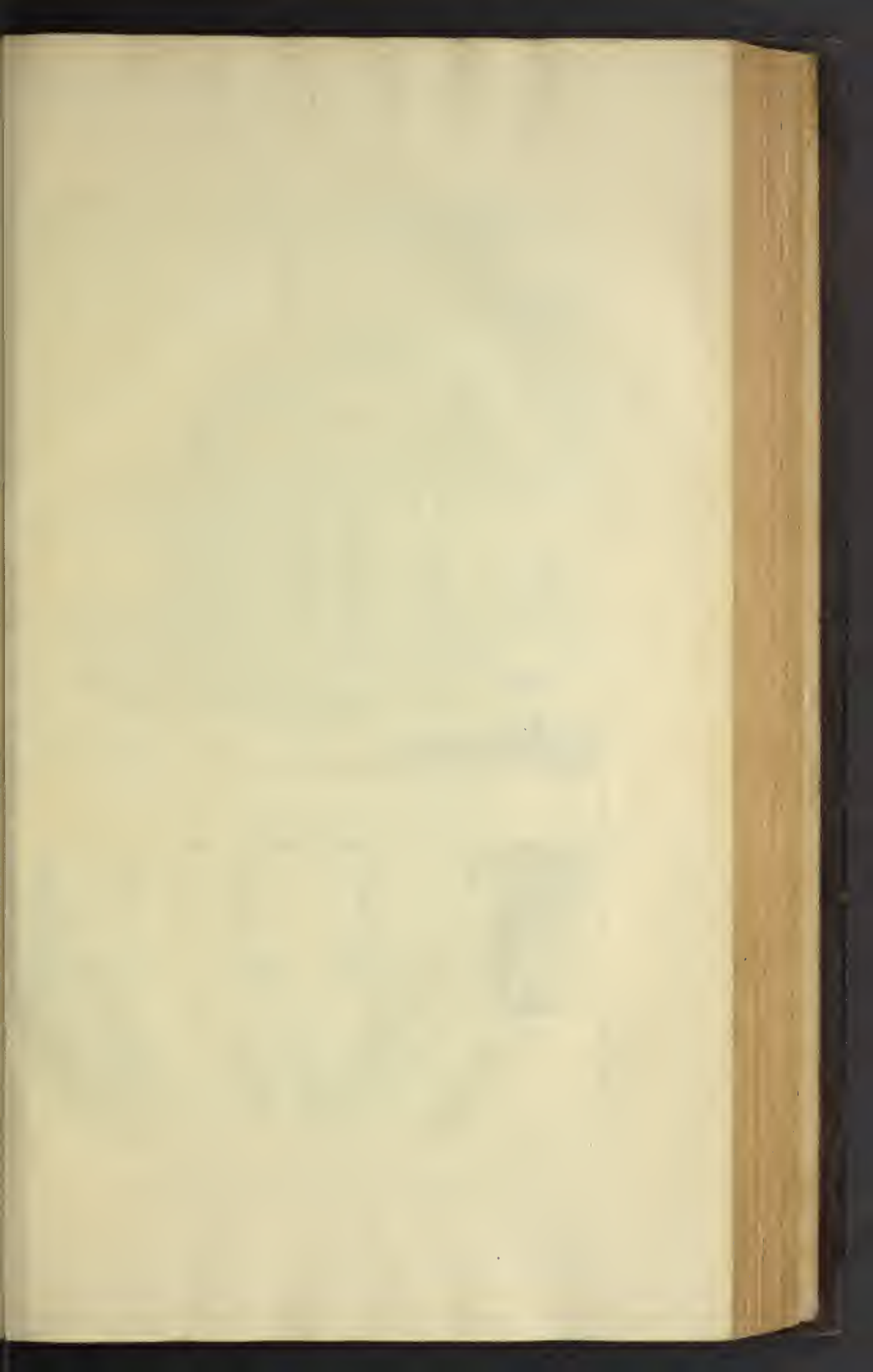
Castideh, which is at present the port of Melafso, is not above ten miles from it, and seems to be the place mentioned by Pausanias at that distance. The Greeks are grossly mistaken, in imagining that Melafso is the antient Miletus which was at Palat, near the mouth of the Mæander. I could not trace the city walls of Mylasa, but on the west side there is a magnificent gate entire, of the Corinthian order, which may be seen in the fifty-fourth plate. The old city seems to have extended chiefly to the east of the present town; what has been taken for the city walls is evidently nothing but the enclosure of some public buildings, which were mostly on a rising ground towards the west end of the antient city, where the present town, or rather large village is situated. There seem to have been two antient temples to Jupiter in this city, one properly belonging to the people of Mylasa, dedicated to Jupiter Ofogus; the other of Carian Jupiter in common to the Carians, Lydians, and Mysians. That to Jupiter Ofogus, I suppose, was situated on the summit of the rising ground on which the city stood, where there are remains of a large enclosure; part of the present town is built about it, and to the south there are two fluted Ionic pillars standing, each consisting of five stones. The members of the base are fluted like those of the temple of Juno in Samos, but in a much finer taste; one of these pillars may be seen at A, in the fifty-fourth plate. On the north wall of the enclosure there is a beautiful fluted Corinthian pillar, with an inscription on it to the honour of Mæander; there is a drawing of it at B in the same plate. To the south of this there is another enclosure, and to the west of it are some small remains of a theatre, built of white marble, which appears to have been a very beautiful fabric. At some distance to the east of the temple, in the gardens belonging to some houses, there are ruins, which I have reason to believe belonged to a prætorium, or some other public building, from an imperfect inscription I found on a wall, which seemed to be of a public nature: At the foot of the hill to the south east are remains of a long colonade, like the avenue to a building, and near it there is part of a thick wall built in the antient manner with stones of five sides, which appears like a city wall; but not seeing any signs of a wall extending from it, I took it rather to be the enclosure of the building to which that colonade belonged. The magnificent gate of the city, represented in the fifty-fourth plate, is adorned with pilasters of a particular Corinthian order, which appears to have been much used in Caria; they had likewise a singular manner of fluting the base of the Ionic order. This Corinthian order consists of one row of leaves, about half the length of the capital, the upper part being fluted to the abacus, and in some I have seen the abacus itself fluted, and likewise capitals entirely fluted without leaves, which seems to be rather in a Gothic taste. To the south of this gate there are remains of an aqueduct, which has no marks of antiquity; but the antient aqueduct seems to have been carried the same way, and it may be probably on the city walls; for to the north of this gate, there is a small low hill, near which there passes an antient aqueduct which conveyed the water across the plain, and ended at a small hill towards the other side of it. Most part of this aqueduct seems to have been destroyed, and rebuilt, but not in the best manner; I saw in it several pieces of entablature of the Doric order, taken from the ruins of

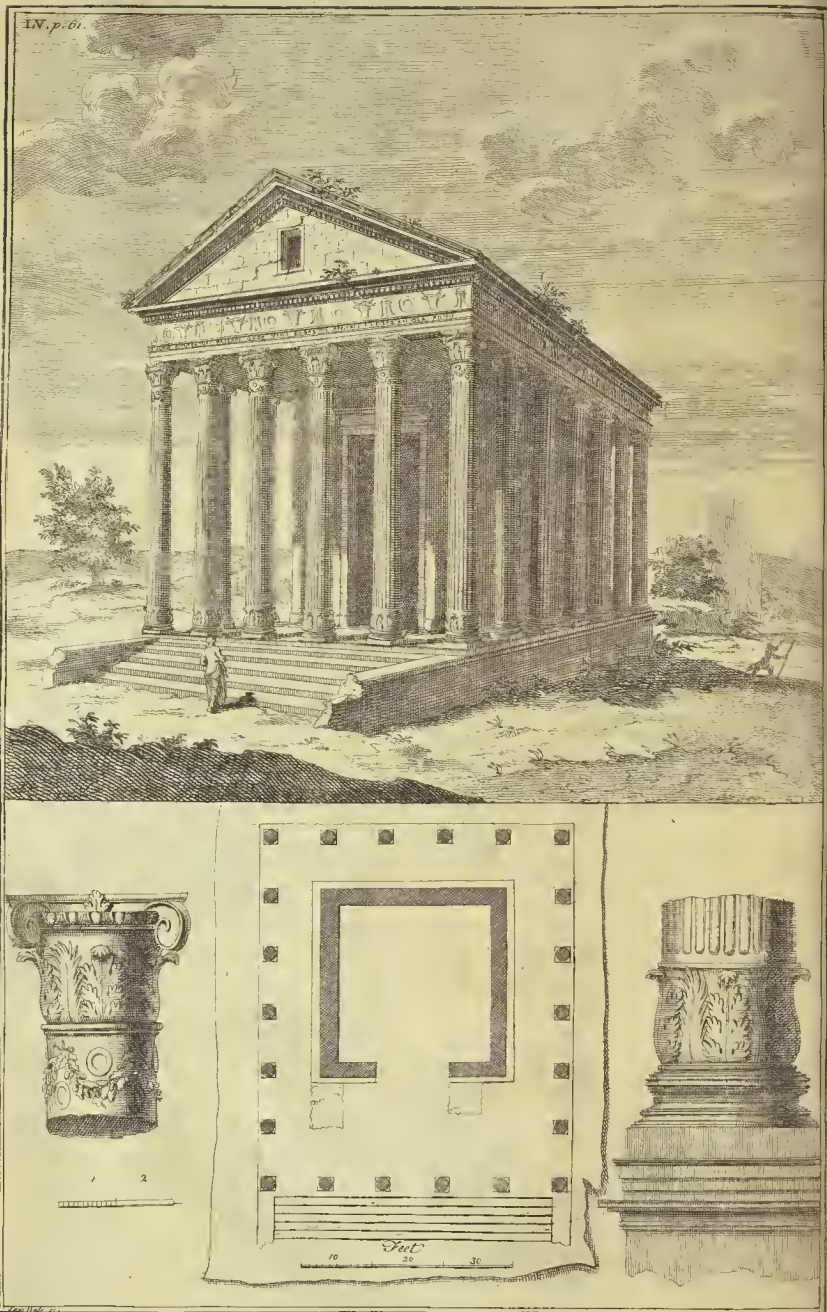




A. GATE at MYLASA.







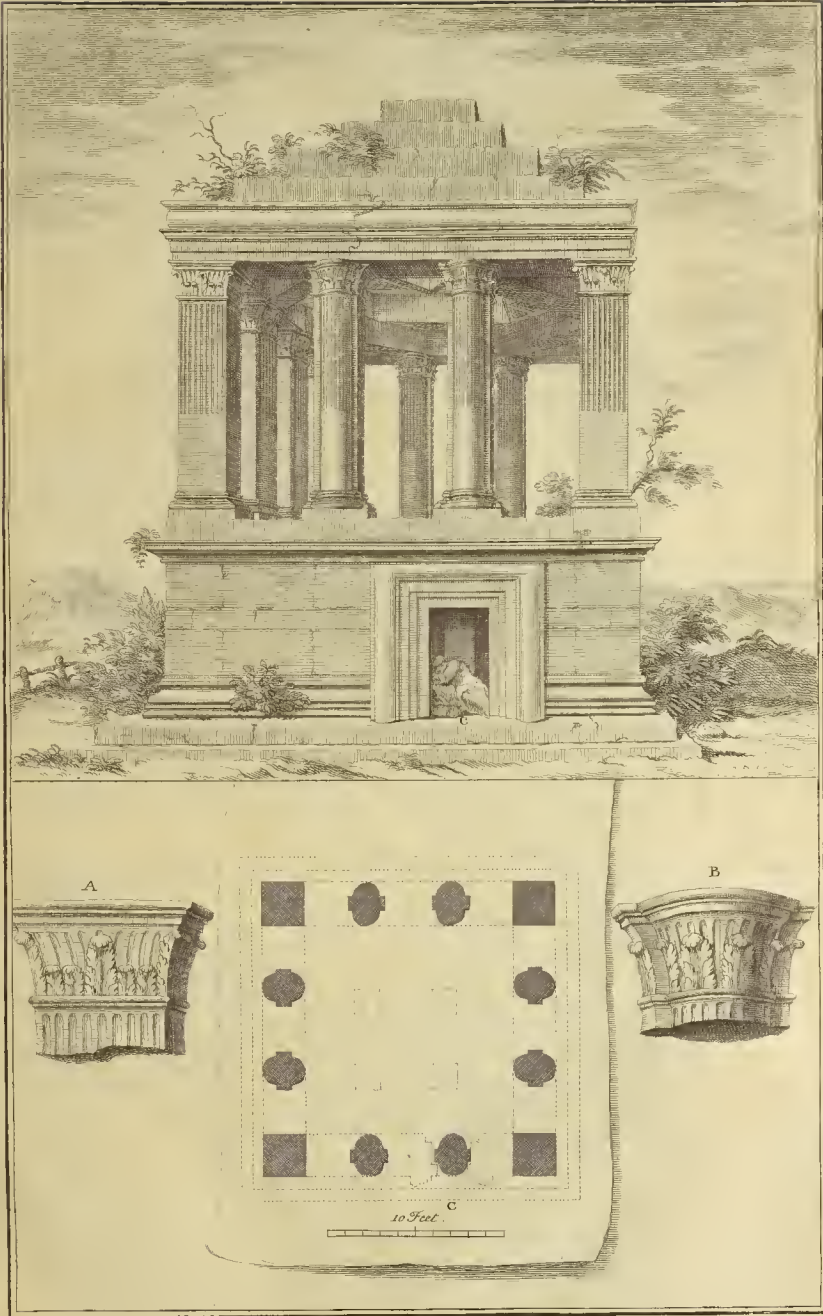
The TEMPLE of AUGUSTUS and ROME at MYLASA .

ome building. Where the ground is low, there are two rows of arches one over another, the upper arches being double the number of the lower. To the east of this there are remains of another colonade, which seems to have led to the town; on this side I saw some marble cofins; and near the city there are three or four very massive buildings, which seem to be of the middle ages; they are raised on large open arches, and seem to be remains either of palaces of the middle age, or it may be of reservoirs of water.

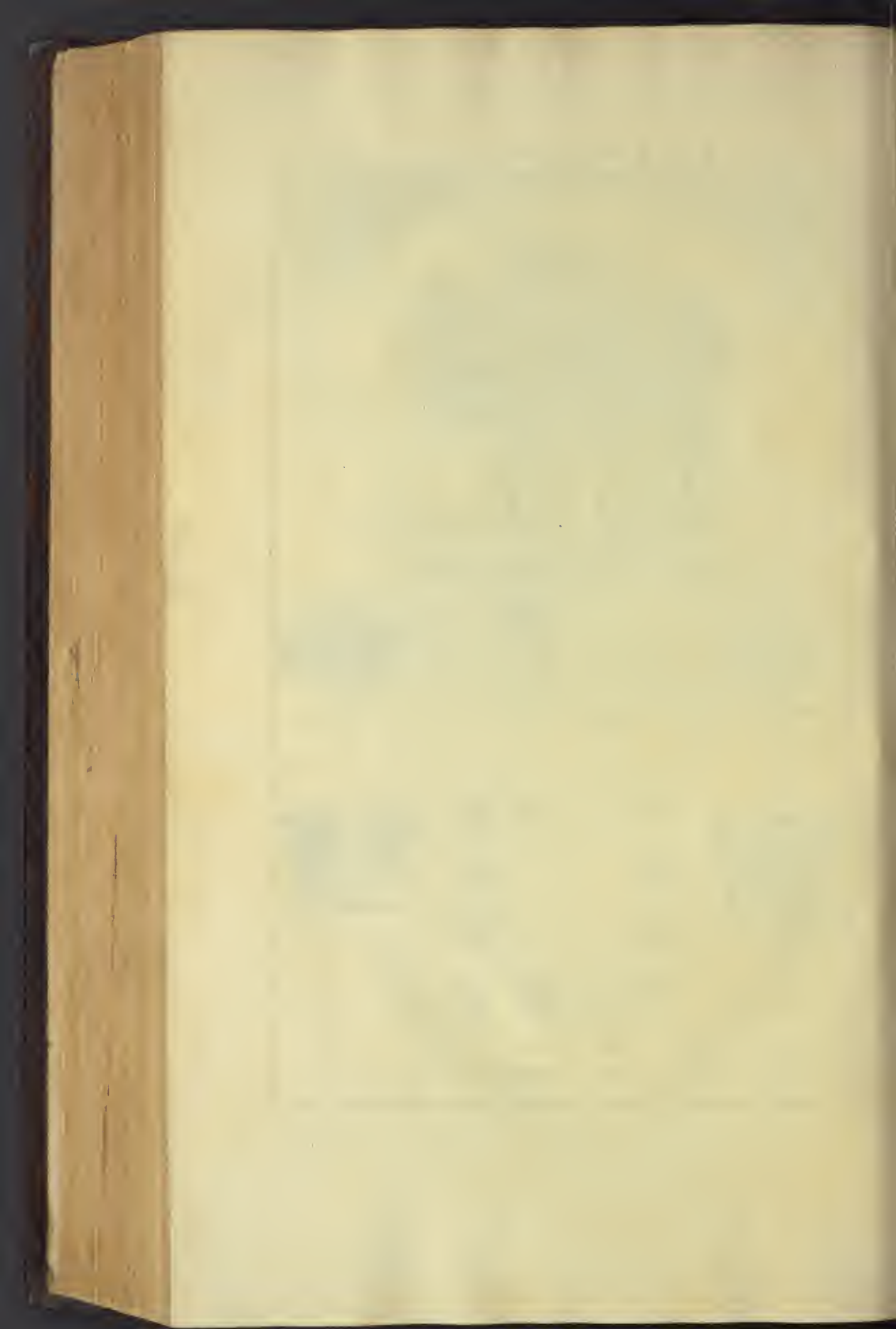
But the great curiosity of Melassio is a temple which was built to Augustus and Rome, and is a most exquisite piece of architecture; a plan and view of it may be seen in the fifty-fifth plate. The temple itself was very small: In the front there is a portico of the composite order, and on the other three sides an Ionic colonade. At the entrance of the temple, on each side of the door, there is a foundation of large stones, on which probably there were pedestals for the statues of Augustus and Rome. The pillars are fluted, and the temple is raised on a basement, the cornish of which is only to be seen; there is also a sort of oblinth about it that ranges round like a step, and has three faces like an architrave, as it appears at A; every particular pillar has likewise a oblinth, and the base is fluted, as mentioned above. The frieze is adorned with tripofes, bulls heads, and pateras; the cornish and the pediments at each end are very richly ornamented with carvings. What the architect seems to have designed as an ornament to the building, may be rather looked on as a bad taste, that is, putting the composite order in the front, when the other three sides are Ionic. The capitals are indeed fine, except that the curled leaves, and the abacus seem rather to project too far at the corners, in proportion to the size of the capital. About two feet below the capital there are four festoons round the shaft; but what is most particular, and has the worst effect, is a work like a capital on the base of the pillar, the shaft resting on it in a sort of a socket, from which the leaves turn outwards; this is executed in a particular manner, as may be seen in the drawing. The top of the leaves are broken, from which one might at first conjecture that the pillars had fallen down, and had been set up again on old capitals, but by examining the work, I saw that the pillars were made so originally. This building, when Christianity prevailed, was doubtless converted either into a church, or some other public building; for on the stones of the temple I saw several defaced inscriptions, with the cross on them.

About half a mile to the west of the town there is another very extraordinary building; a plan and view of which may be seen in the fifty-sixth plate; it cannot very properly be called a temple, for it consists of twelve pillars on a basement, with a front every way of four pillars, supporting an entablature, on which there is raised a very grand covering of large stones laid across in four tiers one over another, every tier setting in so as to make a sort of a cupola within, which on the outside appears like four steps, in manner of a pyramid: The whole soffit is finely carved with flowers in lozenges. The corner pillars are square, and the capitals of them are represented at A; the others are oval, as at B, and are such as have been described at Guzelhissar; two thirds of the

shafts are fluted. There is an entrance through the basement on the west side at C, and within there are four square pillars to support the floor above, which is composed of large stones; the plan of the lower part is marked with dots; there are two steps round the building: I conjecture that this was a very magnificent altar of the Taurobole kind, and what induces me to think so, is a round hole in the pavement about eight inches in diameter, which below lessens to three inches, under which, I suppose, the sacred person stood, that the blood of the sacrifice might run on him, after which he wore the garment till it dropped from him; a ceremony which rendered his person most sacred among the Heathens: I saw afterwards exactly such a hole at Stratonicea in a large altar made like a basin, which doubtless was for that purpose, and another at Eleusis; there is also a basin of the same kind at Ephefus, called St. John's font; but if there was such a hole it has been filled up; there was an arched place under it, now almost full of earth; a drawing of these and of that of Eleusis may be seen in the forty-eighth plate. There is another of this shape, as observed before, in the abbey of St. Victor near Marseilles, which is supposed by many to have been an altar; but I do not know whether there is any hole in it. Prudentius indeed describes this sacrifice as performed on boards, through which the blood run on the person who was destined to this honour; but possibly this might be the original way of performing the sacrifice, which probably was afterwards improved, though it might always be continued in the same manner in some places: All which is submitted to the judgment of others, being founded only on conjecture, and on the tradition that a vase of this kind at Marseilles was an altar. It appears by a groove on each side of the pillars, which is four inches broad, that this building was enclosed on three sides, and probably with stones set up an end; but it was open on the north side where the hole is; that side also fronts the hill, from which the people might behold the ceremony. If there were any ruins near, I should have thought that the temple of Jupiter Carius was here, which at first was at a village separate from the city; so it seems Strabo ought to be understood in speaking of this place; though this small pavillion, when enclosed, might possibly be called a temple. I saw in the town the fine altar at C in the fifty-fourth plate. In a wall near a bridge there is a fine relief, which seemed to be part of a frieze, it was a Cupid, holding on each side a festoon loaded with fruit, which looked like peaches; on one side was a medusa's head, and there seemed to have been one between every festoon. As to the temple of Jupiter Labrandenus, it was sixty stadia from the city, on the hills towards Alabanda, and there was a paved way to it; this might be on a hill which I saw in the way to Ekihisfar; the top of it is encompassed with a ruined wall, and is about that distance from Melasso to the north east. Opposite to it on the hills, on the other side of the plain, there is a ruined Mahometan town called Paitthin, it is very strong by nature on three sides, being situated on a hanging ground over the plain; there is a castle in it, which was repaired as a defence against Soley Bey, and is naturally very strong. I saw here some steps up the rock like the seats of a theatre, but in a strait line, which together with a marble pillar, much resembling porphyry in the colour, but not so hard, are the only remains



AN ANTIENT BUILDING at MYLASA.





remains of antiquity which I saw there. It may be carrying my conjectures too far to suppose that Mylasa was in very antient times, either here, or on the opposite hill before mentioned, and so to account for a quotation in Strabo, that Mylasa was situated on a strong hill, at which he seems much to wonder, when the city in his time was in the plain. The present town of Melasfo is small and ill built, but there are two very good kanes in it; there is also a large old mosque that seems to have been a church, and a new one in a very good taste; it is the residence of a fangiak, who is not a pasha, and so has only the title of aga. The country produces the best tobacco in Turkey, except that of Latichea, and exceeding the tobacco of Salonica; this, together with cotton and wax, is the principal trade of the place. There are about thirty Greek families here, who live together in a kane, and in one house, a room of which serves for their church; the Armenians live in the same manner, who are not fixed here, but come and stay at some seasons on account of merchandize. I was recommended here to the great aga, who received me as civilly as I could expect without a present, which he seemed to look for from the physician at Guzelhisfar, who recommended me to him; but he gave me leave to see every thing, and promised me a letter to Paitshin. A Greek priest, to whom I was recommended, was of no service to me, being afraid to send any one to accompany me; so I went every where with my own janizary; the aga's son came sometimes, and talked very civilly to us; and the aga sent a relation of Mahomet with me to Paitshin.

## C H A P. IX.

Of ESKIHISSAR, the antient STRATONICEA, of LAGENA, and ALINDA.

I Set out on the twentieth of February for Eskihsfar, and crossed the mountains to the north east about twelve miles; there are two or three little plains on the hills, and a ruined church, where, they say, there was a Christian village.

Eskihsfar is a poor village built on the ruins of Stratonicea, which was inhabited by a colony of Macedonians; both the situation and inscriptions, that mention the temple of Jupiter Chrysaoreus, which was here, prove it to be that city: It is on a level spot between the hills, which opens to a large plain, in which the river China runs. By the ruins of a very grand enclosure to the north east of the town, and from the inscriptions there, I concluded that the famous temple must have been in that place, tho' I could not trace out the foundations of it. At the north part of the enclosure, there is a grand gate of a plain architecture; there was a double row of large pillars from it, which probably formed the avenue to the temple; and on each side of the gate there was a semicircular alcove nich, and a colonade from it, which with a wall on each side of the gate might make a portico, that was of the Corinthian order;

fifty paces to the north of the wall there are remains of another colonnade, which seemed also to have made a portico with a wall to the north of it. This temple was in common to all the Carians, where they met to sacrifice and consult about the commonweal, in which the cities had votes in proportion to the number of their villages; and it was called the Chrysaorean meeting. To the south of this at some distance, are ruins of a building of large hewn stone; it is twenty-five paces wide, and seems to have extended about a hundred paces to the town wall, some part of which is built in the same manner: I conjectured by an inscription on the wall that it might be a temple of Serapis. To the south of this on the side of a hill, there is a large theatre, the front of which is ruined; there are in all about forty seats, with a gallery round in the middle, and another at top. In this and many other theatres, I observed the inner half of the breadth of the seats to be cut down about half an inch lower than the outer part; the seats are generally about two feet six inches broad.

The people of this place, though all Mahometans, were very civil and obliging the first evening; and an empty house being allotted me, many of them came and sat with me, brought medals, were very ready to assist me in my design, and to shew me every thing. When I was going to see the theatre, the deputy governor came to me, and told me, that the theatre was on his ground, and asked me what I would present him to see the antiquities: I gave myself no trouble about his demand, but examined it thoroughly. When I returned to the town, the aga's man came, and told me, that the aga was arrived, and desired to see me; when I came to him, he asked me, what was my business, which I told him, and that I had a firman or passport; he said, it was the padshaw's or grand signor's firman, and not the pasha's, and therefore he would not regard it; but if I would make certain presents to him and his cadi, I might view what I pleased. I gave him to understand, that by virtue of my firman I could see the antiquities, and that he must answer it, if any harm happened to me there. I left him, and pursued my observations as before. Some people came from the aga, but I shewed no fear, which I knew by experience was the best way. There was an inscription on an old ruined house, which I had a desire to copy, and the possessor of it demanded a sequin for his permission; however, I went in the afternoon, and began to copy it, though the janizary refused to go with me, so that I was accompanied only by my slave; the man that owned the house soon came to me, and, to pacify him, I told him I would pay him when I had done; but not being satisfied, I gave him what he demanded, with which he seemed well pleased; and put his hand to his mouth and forehead, as a mark of gratitude and fidelity. The deputy came soon after, made signs to me to go away, but not regarding him, he began to disturb me; on which I pulled out my firman, and ordered the slave to hold it; he went to take it out of his hand, but when I laid hold of it, and held it fast, he seemed to be very cautious not to tear it, forbore using any violence, and soon after went away. Whilst I was absent the aga came to the house I was lodged in, and talked to the janizary, who informed him that I was gone to a private house by the permission of the owner, and assured him that I would  
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not go any more abroad. I ordered every thing to be got ready for our departure. The aga sent word that he desired to speak with me; and when I did not go to him, he said he would not permit us to go away, and threatened particularly to detain the janizary. We mounted our horses, and the janizary, contrary to my repeated orders, was for going to him again as we passed by, and left us for that purpose, but thought better of it, and returned to us: We put on pretty fast; the janizary, and guide to whom the horses belonged, frequently looking back in the utmost consternation, lest they should send after us, and injure us somehow or other. But the aga could not have stopped us, without bringing himself into trouble, for the guide and horses were of another pashalic, so he could not meddle with them; I was no subject, and the slave was my property; and if he had stopped the janizary, a detachment would have been sent by the janitzer aga at Guzélhissar to have delivered him, and would have levied damages and expences on the village.

We descended from Eskihiissar. Opposite to it towards the north on the other side of the vale, in which the China runs, there is a village called Aharer; and to the right on another side of the plain at about a league distance, is the village of Bopeck. They go to market from Eskihiissar to Gulsuk, which is about six hours. Mulla, where the pasha of the country resides, is about fifteen hours from Eskihiissar. We went a league to the north, and afterwards about two leagues to the west, and ascended near a league to a village called Lakena; about a mile from it on the top of the hill, there is a ruined castle, strongly situated by nature, but it did not seem to be a very antient place, nor do they find medals in that part. The name however would incline one to conjecture that it might be Lagenæ in the territory of Stratonicea. We were here conducted to a house built by a public spirited Turk for the reception of strangers, where he constantly prepares lodgings and provisions for all comers: He seemed to be a good man, and was there to receive us; he supped and spent the evening with us; and on our going away the next morning, the twenty-second, he seemed much pleased when I expressed my gratitude, and told him, I should be glad to shew him the same hospitality in England.

We went about two leagues north to the river Paieslu, which runs into the China, and crossed the hills to the west for three leagues, to one of the villages called Akshouieh; we went on a league to the west between low rocky hills, by the side of a rivulet, which we passed on a bridge, and saw the remains of an old aqueduct across the river, consisting of one arch; which seems to have conveyed the water from a rivulet that runs from the hills. We came into a very fine plain, and crossed it, travelling northwards two miles to the village of China, <sup>China.</sup> which is situated near the east end of the plain, and to the south of the river China. I lodged here in the coffee-house; and when the people knew my business, they informed me of the antiquities of the place, and half the village accompanied me up the hill, laughing and jesting with much good humour; and afterwards many of them came and sat with me in the coffee-house. The top of the hill had been fortified, and I saw there two or three sepulchral grots; I observed also a cistern built above ground in two oblong square compartments, and cased

Lagenæ.

with brick. As there are so many antiquities, I should rather take this to be Lagenæ, where there was a temple to Heccate, in which there were yearly very considerable meetings; and it is very probable that the old name of the China was Lagenæ, that the town and country had its name from it; and that when Lagenæ is mentioned in the way from Phycus to Tralles, the country is meant and not the town.

Arabihiffar.  
Alinda.

From China, we crossed over to the south side of the plain, and came to the ruins of an antient city called Arabihiffar, which may be Alinda, the place of residence of Ada, queen of Caria, who had nothing left her by the Persians but this city; and probably her kingdom was confined to this small plain; but this queen going to meet Alexander, gave her city to him, and adopted him for her son, who left the place under her government, and afterwards restored all Caria to her<sup>a</sup>. The city was on two high hills; from one of them the eastern walls went down to the plain, and were carried on to the north for near half a mile; then turning to the west for a quarter of a mile, passed to the north of a remarkable building, which I shall mention; they then turn to the south, and go to the top of the other hill, from which they come down on the east of it, and join the walls on the first hill. On the south side of this hill there is a theatre, a plan of which may be seen in the forty-seventh plate at D; the inside and the front are almost entirely destroyed; there was an arched entrance into it on each side near the front; and I observed that the wall in the front of the theatre was built in a very particular manner, as represented in the drawing. In the plain towards the south side of the city there is a building, a plan and view of which may be seen in the fifty-first plate at G, H; the grand front was to the south, and from the plainness of the base, I suppose it was of the Doric order. There are heaps of ruins within on every side, except to the front, as if there had been seats, built after the theatrical manner like steps, which is a reason to conjecture that this place served for some public meeting; there appears to have been a grand colonade to it from the east, and probably there was another from the west, both running parallel with the front; there are many ruins about this building, which seems to have had an enclosure round it; and between it and the hill are ruins of a strong built church. All these works are of a brown sort of granite, which is not beautiful.

From this place we went about a league south west in the plain, crossed some low hills to the west, and came again to the bridge over the China, which we had passed to Melassio, and returned to Guzelhiffar the same way we came; I was here recommended to a Sciote, a physician settled in this city, who assisted me in every thing which lay in his power, and conducted me to the moflem or governor, to whom I had a letter, who treated me with much civility, and offered to send a man with me to Sultanhiffar and Nasley.

<sup>a</sup> The supplement to Quintus Curtius, Strabo xiv. p. 657. and Ptol. v. 2.

## C H A P. X.

## Of TRALLES and NYSA in Caria.

I Set out on the twenty-eighth of February from Guzelhissar, and went ten miles eastward to a village called Sultanhissar; near which on a height at the foot of the mountain the antient town of Tralles<sup>Tralles.</sup> was situated; it was divided into two parts by a stream that runs in a very deep bed. This city is said to have been built by some Thracians and people from Argos; there are appearances in it of very great buildings, especially two in the highest parts of the city; that to the east seems to have been a large temple, and the other a castle to defend the ascent, with some large public building adjoining to it. On the eastern part also there are remains of a grand portico of two rows of pillars round an area, which is about a hundred paces square; and on the east side of the western part is a theatre, built on the side of the hill, and fronting to the south; it is very large, and seems to have had fifty degrees of seats in it; there are arches above it to the west, which probably belonged to some grand building, and further west there are ruins of a suburb, extending a considerable way, where the ground is not so high.

We went the same evening to a town called Naflee by the Greeks, and Naflee<sup>Naflee.</sup> Nafalee by the Turks, which must have its name from the antient city Nyfa, that was at some distance between the hills to the north. I saw in the way between Sultanhissar and Naflee many stones of antient buildings, set up in the Turkish burial places, which may be the remains of the temple of Pluto and Juno, that were at a village called Acharaca, where there was also a grove dedicated to Pluto, and an extraordinary cave called Charonium, the air of which in some parts was good for several diseases, though in one spot it was mortal to any animal that breathed it: I could learn nothing concerning this cave, only on my departure I was informed that there is a cave there, which went a great way under ground. I was here recommended to the aga, and to one of the Greek church.

To the north of Naflee the high mountains of Mesogis retire to the north, and form a semicircle, in which there is a ridge of high sandy hills that run from east to west: About half a mile in between these hills are ruins of some antient town, which, I suppose, to be Nyfa or Nyfa<sup>Nyfa.</sup> Nyfa, said to have been inhabited by people of Lacedæmonian extraction; there are very little remains of it, except several well built arches, mostly under ground; it appears that the city was on both sides of a stream, as it is described: On the west side of it there are remains of a building, which seems to have been a temple. On a very high summit of the hill, over the city, there are some walls, which may be Aromata, said to be on the mountain over the city; this place was famous for good wine. The town of Naflee being near, and the hills being so sandy, without any stones for building, seems to be the reason why there is so little to be seen of this city, in which there was a theatre, gymnasium, forum, and senate house. The village of Mastaura was probably near  
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the city; for there is one now which is at the entrance in between the hills, called Maftauro, and these ruins, from the village near, are called Maftaura-Kalefi [The castle of Maftaura]. I met with an inscription, in which mention is made both of a person of Maftaura, and also of the Nyfeans. Strabo says, there was a place called Limon, thirty stadia from Nyfa, going across mount Megofis to the north, where the Nyfeans, and the people of some neighbouring places had their meetings, that there was a cave near it, which went to that of Acharaca, and that some thought this place called Limon, was the meadow Afius, mentioned by Homer. Strabo is very particular concerning these parts, having studied here under Menecrates. Some say faint Gregory Nyffenus, brother of faint Basil, was bishop of this place; I know not on what authority, for the place of which he was bishop was Nyffa, probably the city of that name on the western bounds of Cappadocia; and the people of this place writ themselves Nyfeans [*Nυφεῖς*] and not Nyffenians.

Six miles to the east is a large village called Iack-Cui, which possibly might be Biula, another village mentioned by Strabo. The present town of Naslee consists of two parts, half a mile distant from each other; that to the north is the place where the market is held, and where they have their shops, it being usual in small places to hold the markets at some distance from the town or village, probably for the greater security of their families; and there being two kanes here, and some houses as well as shops, it is grown into a fort of town called Naslee-Bazar, as the other is called Naslee-Boiuke [Great Naslee]; there are three or four hundred Armenians, and about thirty Greeks, who live in the kanes, and are merchants.

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## C H A P. XI.

### Of ANTIOCH on the Mæander, and APHRODISIAS in Caria.

**I** Set out from Naslee on the second of March, and went about four miles south to the Mæander: The river being neither large nor deep in this part, has only a slight wooden bridge over it. About a mile to the south of the Mæander, directly opposite to Naslee, there is a ruined place called Arpas-kalefi, which probably is either Cofcinia or Orthopia, which were great villages on the south side of that river; it is walled round, and situated on a hill over a little plain between the mountains to the south. Turning to the east, we stopped at the house of the great aga of this country, who was taking the diversion of hawking: We went to him, and he desired us to go to his house: When he came home, he ordered a man to go with me to Geyra. We went to a village two leagues further to the east; it is at the entrance of a narrow vale that extends southwards between the hills: To the east of this place there is a low hill which stretches from east to west, and is called Ianichere, on which there are ruins of the walls of a town,

and a great number of arches under ground; I take this place to be Antioch on the river Mæander, which is mentioned as south of the river, and that there was a bridge over it near the city; the territory of which was on both sides of the river; it was formerly famous for figs, and which the country on the other side of the Mæander still abounds as much as Guzelnislar. The rivulet which runs from the valley to the east, probably the Orfinus mentioned by Pliny, as washing this town. This place is remarkable of late, as it was the spot on which the famous Suley Bey Ogle was cut off in the year one thousand seven hundred and thirty-nine, with four thousand of his followers, by about forty thousand soldiers of the grand signor. Going about eight miles to the south along this narrow vale, we left to the west a town or large village called Carajefu, which belongs to the Bostanjees, and is so defended by the deep beds of mountain torrents that Suley Bey could not make himself master of it: There are some Christians in the town. Turning to the east, and going four miles in a plain, which is about two leagues long from east to west, and a league broad, I came to a village called Seyra, towards the east end of it: This place is situated on the spot of the antient Aphrodisias. The walls are about two miles in compass, of an irregular triangular figure, the east side of the town being very narrow; they seem to have been for the most part destroyed, and rebuilt out of the ruins of the antient fabrics, which appear to have been very magnificent; there are three gates of the city remaining; one to the west, and two to the east. In the middle of the city there is a small hill, in the side of which there was a theatre, now almost entirely ruined; there remains of an arched entrance to it, about the middle of the north side, and of some arches at each end of it, on which the seats were probably built. The very summit of the hill seems to have been a fortress; on this hill, and some public buildings near, appear to have been enclosed with a very strong wall, cased with small hewn stone, which might be designed for the greater security of their gods, and their treasures. To the north west of this hill are remains of a building, which is taken to have been a temple built to Aphrodisia, or Venus, from which this place might have its name; and I collected from an inscription, that there was some goddess particularly worshipped here. This temple is built something after the manner of that of Ephesus, with large piers of hewn stone, on which, it is probable, arches were turned; and by the holes in the stones, the building appears to have been cased with marble; it may so be concluded from some remains near, that this temple was of the Corinthian order. About a furlong to the north east, there are ruins of another most magnificent temple, which I conjectured was dedicated to Bacchus, from an inscription there mentioning a priest of Bacchus, and from a relief of a tyger, and a vine, which I saw among the ruins: The walls of it are destroyed, and the stones were probably carried away to build the town walls; but there are two magnificent rows of fluted Ionic pillars of white marble, which are almost entire; there are nineteen on each side, four feet in diameter, and about five feet apart, each consisting of five stones; there were five entrances at the west end, three of which are in the middle part between the pillars, and one on each side; from the front there was a colonnade of Corinthian pillars of grey marble, one

foot six inches in diameter, but it could not correspond with the magnificence of the lofty temple; there was a door place at each end about thirty paces from these pillars, with which it is probable another colonade ranged; and some paces further at the east end, there are two fluted Corinthian pillars of grey marble, two feet in diameter, which support an entablature. It is probable that a row of pillars went all round at this distance; and I have great reason to think, that between these and the temple, there were continued colonades of Ionic pillars two feet and a half in diameter, two thirds of which were fluted, for there are a great many of these pillars standing, particularly to the south. I concluded that there were above fifty from east to west, and between twenty and thirty from north to south, by supplying such as had fallen down between others that were standing; and on all sides I saw remains of such pillars extending to the theatre and the other temple, all which were probably covered, and made spacious shady walks for the great number of people that resorted to this place to their public games, as it appears they did by some inscriptions there; and when it was all entire, it must have made a most magnificent appearance. The middle part of this temple had been converted into a church, there being a semicircular wall at the east end built in a different manner from the rest. On the north side of the temple of Bacchus there is an altar of grey marble, like that at Ephesus, resembling a large basin with a hole through it in the middle, cut exactly in the same manner as that in the pavilion before mentioned, near Melasso. A furlong to the north west there is a Circus, which is semicircular at both ends; it is entire within, had an entrance at each end, and consisted of twenty-five degrees of seats: The city wall is built against it, in which there are some very fine capitals of that sort of Corinthian order which was used in Caria. Towards the east end of the Circus there is a semicircular wall, very ill built, like that of Ephesus, which makes a circle with the east end; which confirms the conjecture that it was not originally in the Circus; possibly the Christians might make such an enclosure, and use it for a church. In the walls of the city, towards the south west corner, there are some very fine reliefs, which seem to have been part of a frieze; they are mostly cupids or winged persons, encountering the giants with spears, bows and arrows; the latter are represented below with two serpents instead of feet, turning up like the tails of Tritons: At one end Jupiter in a small figure has one under his feet, and is levelling his thunder at another; a person near is drawing a bow at them, and there is a trophy near Jupiter. There are a great number of marble coffins in this place, some of which are fluted, others have figures of persons round them in mezzo relievo, with pilasters on each side; and there are inscriptions on some; two of them which are in the best taste, and are set in the wall near the top, have on one side two festoons of very excellent workmanship; in one they are supported in the middle by a naked person; in another by a body wrapped up like an Egyptian mummy. I found an inscription here, which calls Antioch a colony; and another makes mention of the Plarasenses, as united with the Aphrodisians, though I cannot find any such people spoken of by ancient authors. The village is a poor place; the Turks here make a very strong well



well flavoured white wine, and drink of it very plentifully. These vines may be of the race of those which they had here when they were worshippers of Bacchus. It is probable they formerly had some staple commodity here, and that they bestowed great expences on their public games, in order to make people resort to a place which was so much out of the way; for I found by a curious inscription, that great number of cities, even as far as the Euphrates, were partakers of their sports; and in another there is a sort of table of the fees or salaries due to the several officers who were employed about the games.

At Geyra I went to the house of the aga, a venerable old man, who was one of those public spirited Turks that entertains all strangers. I went out every day to see the antiquities, and in the evening the inhabitants of the village came and sat with us; they were a very squalid poor tribe of people, among whom I should not have thought myself safe if I had not had a letter from the great aga. I set out on the seventh on my return to Naslee; the first night I was generously entertained by a Turk at a village called Chiffic, and arrived the next day at Naslee.

## C H A P. XII.

## Of LAODICEA on the Lycus.

WE set out from Naslee on the ninth of March, and went eastward near the Mæander. About sixteen miles from Naslee the hills on both sides come near the river, and opening again gradually, about three leagues farther there are several sources of hot water rising on the south side of the river, and in the very bed of it, which exactly answers the description of Carura, a village on the bounds of Phrygia and Caria, which was formerly full of inns, for the convenience of travellers, and of those who frequented the waters, which are only bathed in, and not used for drinking. This place, as well as the country about it, was, and is still much subject to earthquakes. Strabo observes that a whole company of people that lodged here were swallowed up by an earthquake in the night. Opposite to it, on the side of the hill, is another hot water, from which, a smoak or steam arises as from the others; the hills are of a red colour, so that probably they contain some iron ore. Two leagues further the river first begins to run near the southern mountains, and so continues till it falls into the sea: We crossed it in this place on a wooden bridge, the hills open, and make a large plain four leagues wide every way, in which the river Lycus falls into the Mæander. Towards the south east part of this plain is a town called Denizley, situated on a low hill; the old town was destroyed about twenty five years past by an earthquake, in which twelve thousand people perished; the town extended also to another rising ground south of it. After the earthquake the people began to live at their gardens and farms, and there are only very mean shops in the town, which

which are built of unburnt brick and boards. There are about forty Armenians here, who live mostly in a kane together; there are also several Greeks. The country near the town is much cultivated with vineyards, they make raisins of the grapes, and a sort of syrup like treacle, which they call Becmefs, and it serves on all occasions instead of sugar. There was a temple of the month Carus between Laodicea and Carura, and a famous school for the study of physic, which might be at this place, where I saw some stones which had marks on them of the ancient workmanship. To the south and east of Denizley there are very high mountains covered with snow called Dag-Baba [The father of mountains], they run eastward from the neighbourhood of Geyra, and turning to the north, bound part of the east end of this plain; they then extend again towards the east, and from that corner a chain of low hills runs to the west, and joins other hills, which extend to the high mountains further to the west than Denizley; among these low hills, a league directly south of Denizley is Elkibiffar, the old Laodicea on the Lycus, one of the seven churches, which is frequently mentioned in the Revelations, and by St. Paul in his epistle to the Colossians, whose city was near unto it. These high mountains are the ancient mount Cadmus, and where they begin to bound this plain to the south the hills end, which had run all along from the sea to the south of the Maander, and, I suppose, were all comprehended under the name of mount Latmus.

Laodicea on  
the Lycus.

The ruins of Laodicea are on a low hill about half a mile long, and a quarter of a mile broad; to the south of it there is a narrow vale, which is to the north of the plain and the Lycus, that runs in a deep narrow bed about half a mile from the town. The city was distinguished by the name of this river, from others of the same name, by the title of Laodicea on the Lycus. To the east there is a small rivulet that may be the Afopus, which is said to fall into the Lycus at this place: To the west there is another small stream, which is probably the Caprus; for Pliny says, that it was washed by these two rivers; the latter appears to have been a considerable stream from four large piers of a bridge, built of hewn stone, which are now to the east of the river, so that probably its course has been diverted another way by earthquakes. The top of the hill, on which Laodicea stood, is somewhat uneven, entirely uninhabited, and appears like a green field, except where there are remains of ancient buildings. It was at first an inconsiderable city, and began to flourish after the time of the Roman conquests in these parts; and notwithstanding its miserable desolation, there are remains in it of very great buildings.

Antiquities.

The eastern part of the hill is lower than the rest, and towards the north east corner there appears to have been an entrance up to the city, and a gate; for there are ruins of a building on each side of the way, which seems to have been a tower to defend the entrance; and in order to strengthen the place on this side a second wall was built across: At the west end there seems to have been another entrance between two heights: The north west corner is the highest part of the hill, and there are foundations of walls, which probably were those of a fortress, as it is the strongest situation in the whole city. Further east between this building and the theatre, I suppose there was another entrance, as there

was on the opposite side to the south, a little more to the west than the Circus, where there is now a road across the hill. There are remains of three buildings along the middle of the hill, two of them appear like temples, built with large piers, on which arches were turned, the whole was faced with marble; and part of one of the piers is still covered with white marble; in the eastern building I saw an Ionic entablature; the other, which is to the west of them, was an oblong square building, which for the most part seems to have been open, and had a colonade on each side, there being great remains of an entablature, and no signs of a wall, except at each end; it is fifty feet wide, and a hundred and eighty paces long. The Circus is on the south side of the town, and appears as if it was hollowed down into the hill; it is not much ruined; the area within is three hundred paces long, and ninety feet wide: There are twenty three seats remaining, and the ground probably has covered two more, the usual number being twenty-five: There was an arched entrance at each end eleven feet wide. Towards the east end of the Circus are remains of a very grand building with doors from it, leading to the galleries round the top of the Circus, I saw in it two pillars about a foot and a half in diameter, which appeared to me to be of oriental jasper-agate, and if so, must be of great value. There was an enclosed area to the north of it; on a lower ground to the west of this building, there are remains of a colonade leading to it. North of this are the ruins of a building like a theatre, which, from the dimensions, take to be an odeum, or music theatre. I could see but eight degrees of seats, though I have reason to think there were twenty; the diameter between the seats was but seventy-seven feet and a half, and the space which the seats took up on each side was thirty feet; so that the whole diameter was a hundred and thirty-seven feet six inches: There were three entrances in the front, that in the middle was twenty feet wide, and the other two twelve, and were divided by two piers about six feet high, on which there were two Corinthian pilasters on every side; there is a relief of a head in the middle of the capital instead of the rose: I should conjecture that a couplet of pillars was erected on each of them, as well as on two others, on the sides of the narrow entrances; they were probably of the composite order, for I saw near this place a composite capital, finely wrought, representing a vase covered with leaves, and fruit round at the top of it like peaches, instead of eggs and darts. From the carvings which I saw about the building, it appears to have been adorned in the highest manner.

On the north side of the hill there is a theatre, fronting westward to the street that led into the city, there are no remains of the front of it, and the seats are broke down at both ends; the other parts are not much ruined, being built up the hill; the diameter of it within the seats is sixty seven feet; there were about forty-three degrees of seats, and eleven descents down from the top, which are two feet wide, and the uppermost are about fifty-five feet apart; those descents are made by dividing each seat into two steps. To the east of this is a very grand theatre, the seats being about three quarters of a circle; it seems to have served for the uses of an amphitheatre, and so probably did most of the theatres in the east; for I do not remember ever to have seen in

these parts what is properly called an amphitheatre, that is, an entire oval, or round building. This theatre is every way cut out of the hill, except the part to the front, which opens to the north; the area within the seats was about a hundred and ten feet in diameter; there were fifty degrees of seats above the podium, or gallery at the bottom, which is fifteen broad, and is now only four feet above the ground; there are seventeen descents, like those in the other theatre. There seems to have been much art bestowed on the front, which was of the Corinthian order used in Caria; there was a descent down from it of above twenty feet; and, as well as I could judge, the steps made a circle with the seats of the theatre, to which I imagine they might join; for the entrance being eight feet wide, the wall thirty-five feet on each side of it, is built like a pedestal, and makes a segment of a circle, the die of which pedestal or basement was richly adorned with reliefs: From this there extended on each side, in a strait line, a colonade of square pillars, nine in number, covered with semicircular pilasters, being about two feet thick, and five feet two inches apart; this seems to have been a grand portico on each side of the entrance: Before the front there lies a statue of a woman ten feet long, the drapery of it is very fine; the garments being long, almost covered the feet; and three feet below the neck the vest hangs over, as if tied about the loins; and six inches lower the garment hangs over again in the same manner; the whole is beautifully executed; the head seems to have been of another piece, there being a socket for it to go in, and probably it was of a more costly material. At the south west corner of the city there are some small ruins of a church, in which are fragments of a pillar or two of dark grey marble of the Cipolino kind. Below the church to the south are remains of many stone coffins, where it is to be supposed they deposited their dead.

Aqueduct.

There being no water on this hill, the city was supplied by an aqueduct, which run along the side of the hills from the south, and conveyed the water from some streams which come from mount Cadmus; it was carried through a valley on some arches, which are now ruined, and crossing a hill, partly on the ground, and partly on arches, it was carried through the vale, and up the hill on which the city stands. The water runs in a channel two feet in diameter, bored thro' stones, which are about three feet square, being let into one another, and the reservoir of water seems to have been at the end of the grand building over the Circus, for a wall remains there, which is incrustated with petrifications from the droppings of the water. Strabo says he was informed, that the waters of Laodicea were of the nature of those of Hierapolis in making these petrifications, which is also seen in the arches and pipes; the latter have an incrustation on the inside three or four inches thick, and the arches are loaded with this rock work. Strabo also takes notice that the sheep about Laodicea are exceedingly black, which is very true, three parts of them being black in all the country from Naflee to this place, and some of them are black and white like the Ethiopian sheep.

## C H A P. XIII.

## Of HIERAPOLIS in Great Phrygia.

**O**PPPOSITE to Laodicea, about a league to the north of the river Lycus, are the remains of Hierapolis, mentioned by faint Paul, in his epistle to the Colossians, which had its name from the great number of temples that were antiently in the city; it is now called Pambouk-Kalefi [The Cotton Castle]: It is situated on a flat spot on the foot of a mountain, the walls of it extending up the side of the hill, and is about a mile and a half in circumference. This city is placed by Ptolemy in Great Phrygia, though Strabo speaks of it under Lydia, among those cities which were of a mixed race. Philadelphia, now called Allacshahar, which is about thirty miles to the north, was in Lydia. Tripolis, which was between Hierapolis and Philadelphia, is placed by Ptolemy in Caria; and on a medal published by Spanheim, it is called Tripolis on the Mæander; so that probably it was on the north side of this river, where it runs between the hills; and as Laodicea, on the south side of the Lycus is in Caria, and Hierapolis in Phrygia, it is probable that the country between the Lycus and Mæander was in great Phrygia. Tripolis is put down in the Tables as twelve miles from Hierapolis in the road to Philadelphia; and, I suppose, it was at Ostraven, which is about that distance, where I was informed there are some ruins. Tripolis was no inconsiderable place, for there are several medals of it found in these parts. Between Hierapolis and Philadelphia was the country called Catakekaumenè, reckoned to be a part of Myfia, or Mæonia, it was a sandy burnt soil, producing only vines; it is supposed to have suffered by Vulcanos, and was computed to be sixty two miles long and fifty broad.

At a small distance to the east of the walls of Hierapolis there is a deep bed of a winter torrent, over which there are ruins of a bridge built on the rock, which seems to have served for an aqueduct, and to have consisted of two arches, one over another, twenty-five feet wide. At the ascent between this and the town there are some stone coffins and sepulchral buildings; most of the latter are small, having a door at the end, and a pediment in front; so that they appear like little temples; within them about half way up, are stone benches to lay the bodies on, which were also deposited under them; one of the sepulchral monuments, which is more grand than the rest, consists of a wall built on a rising ground, and adorned with five pilasters, supporting a grand entablature; on the other side the ground is as high as the entablature, on which there is a Greek inscription; two of the spaces between the pilasters, half way from the top, are cut in holes in figures of lozenges and half lozenges, like windows, though there does not appear to be any apartments within, nor is there any visible entrance.

At some distance from the west side of the town there are a great number of sepulchral buildings, and stone coffins, extending for half a mile. A hundred and sixty paces, from the west gate of the city there

there is a colonade of pillars two feet square, on which there are femicircular pilasters; it extends a hundred and fifty paces, and leads to a building which is in a bad taste, and I suppose to be a triumphal arch, from an inscription over it, in honour of some emperor; it consists of three arches, and a round tower on each side of it. To the north and south there are two or three small buildings, and several others in a line from them towards the east, they extend about a hundred paces to the remains of a very magnificent church, to which there is no entrance on that side. I conjecture that these buildings are also sepulchral. The church is built with large piers, on which there are arches turned, as in the ancient temples; and from this building the sepulchres extend westward; some of them are built like those already described; others like large square pedestals; and the tops of several of them are covered with stone coffins, of which likewise there are a great number. I saw also two or three circular enclosures with an oblong square room built under ground like those near Smyrna, and covered over only with three long stones; and so are many of the other buildings, some being worked like an arch, others like a roof, ending in an angle at top; on many of these there are inscriptions, but being built of a free stone, they are for the most part defaced. There are also ruins of another magnificent church to the east of the hot waters.

Theatre.

On the side of the hill which is to the north of the city, there is a very beautiful theatre, which fronts to the south, and is the most perfect I have seen; for though the front of it is a little ruined, yet so much remains, that one may judge in what manner it was built; it had thirteen arched entrances, five of which opened to the front of the area, and four on each side in the semicircle. There is a gallery round the theatre, above which there are twenty-five seats, and I suppose that there were as many below it; tho' the ground is so much risen, that there are but few to be seen at present: The theatre is not entirely hollowed into the hill, and there are two entrances from the gallery on each side near the front to the arches on which the seats are built, and from one of them on each side, there is a descent down to one of the doors in the front; and there are seven descents down the seats from the top, as described in some other theatres; the door frames within, which are of white marble, are beautifully carved, and there are fragments of fine reliefs cut on white marble, in which combats are represented, which confirms the conjecture that the theatres served for such diversions, as well as for acting.

Mineral waters.

The warm waters here are the greatest natural curiosities in Asia; they rise to the south of the theatre in a deep basin, and are very clear: They are only tepid, have the taste of the Pyrmont waters, but are not so strong, and must have in them a great quantity of sulphur; they do not drink them, though I could not perceive either salt or vitriol in the taste of them to make them unwholesome. The springs flow so plentifully that they make a considerable stream; it is observed by the antients that these waters were excellent for dying, and that the roots of the trees at this place gave a tincture equal to the scarlet and purple, and now there are shrubs growing about the hill, the roots of which are incrufted

crusted with a petrification of these waters, which might be used in dyeing. The water now runs in channels about three feet wide, which are incrufted on each side to the thicknefs of about half a foot. The fide of the hill, where the water runs, is covered with a white incruftation, and the channels which conveyed it through the city into the plain are entirely filled up, as well as the arches of the aqueduct, all appearing like the folid rock; and I obferved towards the brow of the hill fome hollow parts, where the rain water has fettled, round which there are partitions of a white fulphurous incruftation, probably occafioned by the motion of the water in windy weather; and in fome parts there are little heaps, which appear like white falt, but are folid ftone. In one part, where the water runs down the hill, it forms a moft beautiful hanging petrification like rock work; the fide of the hills below appearing as white as fnow; and poffibly they might call this place Pambouk-Kalefi [The cotton caftle], from the refemblance of its whitenefs to that of cotton. There are ruins of walls, and a colonade round the bafon of water, and remains of porticos, and other buildings about it: And to the north of the water there is an oblong fquare building, which feems to have had an open colonade to the bafon; it is built in a very particular manner, as if it was defigned for the reception of ftatues, and is without doubt the temple of Apollo mentioned by Photius, as built near the lake or bafon. To the fouth of the waters there are great remains of moft magnificent baths, confifting of a large court, with a portico of fquare pillars at each end: Thefe pillars, and fome others which I faw, are very curious; they refemble the Jallo Antico, or that of Siena, and feem to be a natural compofition of pieces of marble, and of this yellow petrification: This mixture may be accidental, or might have been made by putting marble in places where this water run, in order to be encloded by this curious petrification. The rooms for the baths to the fouth of this area are very fpacious, and covered with arches. Another great curiofity here was what they called Plutonium, a cave, out of which a vapour exhaled, that was mortal to animals, like that at Piermount, and, I fuppofe, for the fame reafon, the waters here being of the fame nature. They promifed to fhew me this place, but brought me to a deep hole full of water near the bafon, which was more ftroingly impregnated with the mineral, but it had no manner of effect on a bird which I put on the water. They fay the water is exceedingly deep, and that formerly it was noxious. If it agreed with the fituation described by Strabo, I fhould have thought that this was the cavern, and that it had been filled with water, by a fpring breaking into it; but as he describes it under the brow of the hill, in a fquare enclofure of about half an acre, it might be a place to the fouth weft of the baths, where, below the brow of the hill there is a high wall, which runs from the hill to the fouth, and then turns to the weft, the water having been diverted to it, probably on purpofe to cement the building, which looks like the natural rock, tho' when I was on the fpot, as this did not occur to me, fo I did not examine into the truth of it; and if it was here, it is probable the hole is either filled up, or that fuch a vapour does not at prefent proceed from it, as it is a thing that is not known.

I went from Denizley to see Laodicea and Pambouk, having taken up my quarters there in one of the most private coffee-houses. The officer here came to demand the harach, or yearly tax upon Christians, on which I produced my firman, which, according to custom, was carried to the cadî, who said, if I would pay him a sum, amounting to about as much as the harach, I should not be obliged to pay that tax, and, on my refusal, he gave orders that I should not be furnished with horses to go on; upon this I applied to the aga, who did me justice, and was so generous as not to accept of a present which I sent to him as mark of my gratitude.

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#### C H A P. XIV.

#### Of COLOSSE, APAMEA, CIBOTUS, and SYNNA, in Great Phrygia.

**F**ROM Denizley we continued on our journey to the north east, and went by a large stream called Sultan Emir, which I take to be the river Cadmus; it runs near that corner of the mountains, from which the hills of Laodicea begin, and falls into the Lycus, about a league to the east of that city. At the bridge where we passed over the Lycus there is an antient well built kane, called Accan; it is of white marble, and was doubtless built out of some antient ruin. I saw a head of a statue in the walls, a relief of Medusa's head, and another stone with a relief on it of two dragons. Mount Cadmus turns here to the east, and runs so for about six miles; at the northern foot of it there is a rock with a castle on it, which with a village below it, has the name of Konous. This was the strong hold of Soley Bey, where he generally resided, and had eleven cannon for his defence: It is thought to be Colosse, mentioned as near Laodicea; to the inhabitants of which city faint Paul's epistle to the Colossians is addressed. All over the plain there are small channels made for the water to pass, which are now dry, but they are incrusted like those of Pambouk; they are on a high ground over the vale, which extends to the hills: This high ground in one place makes a semicircle over the valley, and the bed of a river, which runs in it; across this spot there is a row of stones set up an end for about half a mile, which could not be for defence, for there are no ruins of a wall; but finding to the north of them graves made in the ground, with stones like these, set up an end at them, and some little pillars crowned with pyramids, I conjectured that such tombs were likewise under these, which might be made in a line in this regular manner. To the south of these and of the rivulet there is a high square piece of ground, which seems to have been regularly laid out for a fortification, the banks all round being like a hanging ground; and there is an ascent to it on the north side, over which there is a raised work; it is a plain spot, on which there are no ruins, and the people speak

Colosse.



ſpeak of it as an unfiniſhed fortrefs; which, if Colofè was near, might be defigned for a place of defence; though I could not be informed of any other ruins here.

A little further the hills run for about two leagues to the north, and then turning eaſt again, they are the ſouthern bounds of a fine vale about a league wide, and four leagues long, in which poſſibly the town Themifonium might be ſituated. On the ſouth ſide of the above mentioned hills there are waters like thoſe at Hierapolis, riſing on the ſide of the hill, and running down in the ſame manner, they incruſt it with a white petrification; and on the oppoſite ſide there are other hot waters. We came to the foot of the high hills to the north of this vale, where there was an encampment of Turcomen, who breed camels and other cattle; they ſpoke kindly to us, but we were ſenſible that we were in great danger from them: When we aſcended the woody mountains, the janizary looked pale, and owned he never was in ſo great a terror; for theſe Turcomen, when they attack people, ſhoot from the woods, and travellers are wounded or murdered without ſeeing any enemy. We croſſed over the high hills to the north eaſt, and came to a village, where we were conducted to an uninhabited houſe, and two green heads ſoon brought us a hot ſupper, and I treated the village with coffee. On the fifteenth we went on in this ſmall plain, which leads to the north weſt into the great plains of the Mæander, which are from two to three leagues wide, and above twenty miles long; the Mæander runs along on the weſt ſide of them for about twelve miles, and goes in between the hills, going, as I ſuppoſe, about ſouth weſt, and comes into the plains of Laodicea; and, it is probable, that between theſe hills were the ruins of Tripolis, as well as that lake, which Strabo mentions between Laodicea and Apamea. The Mæander runs to the weſt, at the diſtance of eight miles from the north end of the plain, turning ſouth when it comes near the weſt ſide of it; it before runs through a plain joined by this, which extends to the eaſt; that plain is about two leagues wide, and four long; at the eaſt end of it there is a high hill, and a village called Dinglar, where the Mæander riſes, and, as they ſay, falls down a hill from a lake at the top of it, where, as I was informed, there are ſome ruins, but could not have the opportunity of a caravan to that place, having travelled ſo far in ſafety without company. Strabo ſays the Mæander riſes from a hill of the Celæni, where, according to Livy, there was a ſtrong fort. Metropolis ſeems to have been between this place and Apamea. Going over the Mæander, where it croſſes the large plain, we lay at a village on the north ſide of it, and having travelled eight miles, came to a town called Iſhecleh under the hills which are at the north end of the plain, and, according to Pliny, had the name of Signia. This place is ſituated at the riſe of a river, which muſt be <sup>Celæne.</sup> the antient river Marfyas, now called Ochieuſe, and conſequently this <sup>Apamea Ci-</sup> muſt be Apamea Cibotus. <sup>botus.</sup> A more delightful ſcene cannot be imagined than the riſe of this river, which flows out of the foot of the mountain in eight or nine ſtreams, ſome of which are large; the water is very clear, and all the ſtreams ſoon unite, and run through the plain into the Mæander. The place is ſo pleaſant that the poets ſay, the nymphs, taken with the beauty of it, ſettled on the rock over the riſe of this river. Here alſo they

they fix the famous contention in the art of music between Apollo and Marsyas. These fables Strabo seems to place at the rise of the Mæander; and Quintus Curtius also describes the rise of the Mæander, and applies it to the Marsyas, in saying that it rises from the top of the hill, and falls down the rocks with a great noise. On the whole it is probable Celæne was here on the hill, and Apamea on the plain, and being a place of great trade, the suburbs of it might extend near as far as the Mæander; and some authors might chuse to distinguish it as being on the Mæander, which was a noted river; and when that river is said to rise at Celæne, it must be understood of the mountain of that name, though Strabo seems to place the town Celæne at the rise of it, which, by a small correction, may be understood, that Celæne was somewhere on that mountain. There are many difficulties in relation to the account, which different authors give of the rise of these rivers, and of the towns about them; the greatest is to reconcile the account they give of them as rising from the same sources, as they seemed to be fourteen miles apart; but Maximus Tyrius, who was on the spot, seems to reconcile them; for he says, that they rise from the same fountains, which by others are called a lake over the head of the Mæander; so that we are to suppose that the Mæander rises at the lake, and that another stream is lost under the hills, and afterwards comes out here at the foot of them. There are many pieces of pillars, and wrought stones here, and some few inscriptions, but most of them are imperfect. At the south side of the town there are foundations of some large buildings, where they lately dug out a stone, on which there is an inscription that mentions the council and people. Over the town is a very high steep hill, on which are some little remains of the antient fortrefs, which was so strong by nature, that the people of the town going to it for refuge, Alexander the great could not take it; and the people agreeing to surrender if Darius did not come to their succour in sixty days, Alexander thought proper to wait so long to have it on those terms: It was a satisfaction to buy at this place the medals of that great man, though I had them before, supposing they might be left here by his army. The second name of this city seems to have been Cibotus; and Antiochus Soter king of Syria founded Apamea, and brought the inhabitants of Celæne to it, which probably was on the hill over the present town; and he called the new town Apamea from his mother; which, to distinguish it from other cities of that name, had the name of Apamea Cibotus. Possibly the passage of Strabo may be corrupted, which mentions Apamea at the mouth of the Marsyas, which should have been said to be at the rise of it, because he says immediately after, the Marsyas rises at the city, runs through it and the suburbs, and falls into the Mæander; and Curtius says, that, after it has passed the city, it was called the Lycus. This place has often been destroyed by earthquakes, and I felt one there which continued a considerable time. Strabo supposes that they were antiently worshippers of Neptune, and had their name from his son Celænus by Celæna. This river produces great plenty of large cray fish and fine carp of an extraordinary size, both which are sold at such low prizes, that the common people eat them as the cheapest food: There are no Christians in the town except a few Armenians, and two or three Greeks who

who come with their goods, and lodge in the kanes. I saw here some fragments of pillars of Cipollino marble, being of a most beautiful pale green with a variety of shades: I had seen of the same sort at Alexandria in Egypt, and it is probable the quarry is in this country.

Soley Bey was so absolute a master of Ishecleh that he put an aga into it: I thought it proper to make a small present to the governor, and the people were very civil: An effendi of the law came and sat with me, and was very inquisitive about the age of these antiquities. Another Turk came and informed me where all the antiquities were, and one of them sent to me to copy an inscription that was in his house; and I made this observation in general, that the Turks are commonly a better people where they are at a distance from the sea, being much exasperated on the sea coasts by the treatment of the Corsairs.

The plain between Ishecleh and the rise of the Mæander is bounded to the north and south by high hills; in this plain there is a river that falls into the Mæander, called Bouarbasha, which probably is the river Orgas, that is said to have fallen into the Mæander above the Marfias; and Apollonia Metropolis might be about that place; as Sanaos probably was towards the south end of the great plain we came through, where I saw many stones of antient buildings in the Mahometan burial places. I make this conjecture from the order in which Strabo mentions the places to the south of the Mæander going from west to east. Ishecleh is about fifty miles from Satalia in Pamphilia, the old Attalia.

To the east of the rise of the Mæander is that part of great Phrygia, called Phrygia Parorius from the mountains of that name, which run across it from east to west: On the north side of them was Philomelium, which I take to have been at Sparta; on the south was Antioch of Pisidia, which probably was at Bourdour, where there are great ruins; it is twelve miles from Sparta in the way to Satalia, these being about eighteen miles apart; these places are on the borders of Lycaonia and Isauria.

On the twentieth we set out with the caravan from Ishecleh, crossed over the mountains to the north, and came into a large plain; towards the north east corner of it is Sandacleh; this plain opens into another to the south east, which seems to extend a great way, and which I take to be the north part of Phrygia Parorius. I conjecture that Synnada might be situated in this plain of Sandacleh, though it is rather too large for that which Strabo describes, as only sixty stadia, or eight miles probably in length. There are not the least marks of any antiquities at Sandacleh, except on a hill to the west of the town, where there are ruins of an old castle, on which there is a Turkish inscription, and probably it is a building of the middle ages. A league before we came to this town we passed by springs of hot waters, and three baths built at them; there are here some little ruins of buildings; but I think not considerable enough for such a city as Synnada must have been, where the Roman conventus was held. The hot waters before-mentioned have a strong chalybeat taste, seem to be very good, and are greedily drunk by the people of the caravan who pass by: Synnada was famous for a quarry of alabaster, and I saw in these parts some few pieces of the whitest kind. We stayed that night at Sandacleh, and on the twenty-first crossed over the mountains into a small plain that would

better agree with the description of that, in which Synnada stood; but I could not be informed of any antiquities about it. It was very cold frosty weather, and we ascended with great difficulty some low mountains covered with snow, being obliged to walk great part of the day; and not having water with us, I was so exceedingly thirsty that I drank of the snow water wherever I could find it, which, without any other effect, in about three days, as I imagined, caused my arms to break out in blisters in several parts, something in the manner of St. Anthony's fire. We came much fatigued to a village where they very officiously supplied us with fuel, and provided a plentiful supper, without expecting any return. On the twenty-second we descended the hills for two hours into a large plain, extending beyond view to the east, and at the foot of them came to Carahissar towards the south west corner of the plain.

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### C H A P. XX.

#### Of CARAHISSAR the antient PRYMNESIA, and some other places in Great Phrygia.

**C**arahissar is distinguished among the Turks by the name of Aphioum Carahissar, on account of the great quantities of aphioum or opium which is made here. I had great satisfaction in finding by an inscription that Carahissar is the antient Prymnesia of Ptolemy, because it is of great use in making conjectures as to the situation of other places mentioned by that author. This city is commonly said to be half way between Smyrna and Angora, being seven days journey from each, though it is computed to be a hundred and forty miles from Smyrna, and only a hundred and four from Angora; it is situated at the foot of the mountains round a very high rock, about half a mile in circumference, on the top of which they have built a fortress; the rock is a sort of bastard brown granite; it is of a black hue, from which the town is called Carahissar [The black castle]; it is so very steep that it would be impregnable if supplied with provisions and water, and it seems to be half a quarter of a mile in perpendicular height. The town is near three miles in circumference, and it is a great thoroughfare, has much trade, and good shops provided with all sorts of things, being in a plentiful country, and many caravans pass through it. It is the residence of a pasha. There are in the city ten mosques, one of them is a noble building, with a portico before it; the whole being covered with domes. There are neither Greeks nor Jews in the city, but about fifty Armenian families, besides several merchants and tradesmen, who stay here part of the year, as they do in other towns, living in kanes; they have two churches, and of late they have had a bishop, whom they call metropolitan. In the country between this and Smyrna, they make most of the Turkey carpets, particularly the largest at Oushak, three days journey from Carahissar, and at Goula two days journey further, and about a place called Goirdas twenty miles to the south west of Goula, and towards Akissar, the old Thyatira; but further east they make mostly that fort,

fort, which are called Turkomen carpets, without nap, and in broad stripes and figures.

At this place they came to demand of me the tax which is imposed on Christians; and my firman or passport was carried to the judge, who had the high title of mulla, in order to convince him that I was a Frank: He told them that they could take no harach or tax of me, but very coolly laid my firman by him, and said, I must pay him a certain sum, and then he would return it me. I refused to present what he requested, and sent him word, that if he would not return my firman I would complain to the pasha: To which he replied, I must make the pasha a present of a greater value than what he demanded. I accordingly dispatched the janizary to the pasha, who sent one of his servants to desire the mulla to let him see the firman, and the pasha gave it to my janizary. I afterwards out of gratitude presented his caia with coffee, and the pasha with some sweetmeats I happened to have by me for such an occasion. Whilst I was at Carahissar, a young Bohemian made a slave at Belgrade came to me, who had turned Mahometan on his master's promising him a wife.

Achshaher or Oxshaher, is situated about thirty miles east north east of Carahissar; there are some ruins at that place, which I take to have been Eumenia, and that this plain is the country of Eumenia mentioned in Great Phrygia<sup>a</sup>.

We

<sup>a</sup> As the road from Aleppo to Constantinople passes through this country, I shall give some account of that road, which I received from a friend who travelled twice that way, as it will give an opportunity of explaining many things relating to the geography of Asia Minor. He went from Aleppo twenty miles to a hamlet called Caffne, where there are several Greek inscriptions; thirteen miles further is Teseen, and thirty-three miles beyond that is Antioch, from which it is twenty-seven miles to Baylane, and twenty-four further to Baias, though the last computation seems to be rather too great; it is even miles to Curtulu, and thirty-three further to Adana, most of which places have been mentioned before. From Adana there is a pleasant road over small hills, and through fine valleys in the banks of a river, which, I suppose, is the Cydnus. Twenty two miles from Adana there is a ruined lane called Chockel; from this place the road begins to ascend mount Taurus, called by the Turks Hagem-Dagli. The way is very rocky, and there are several narrow passages in it; over one of them there is a fortress called Dulack or Daverent, conjectured to be Fort Davara mentioned by Tacitus; it is about a mile from Ramadan-Ogli, which is twenty-seven miles from Chockel: The air of Adana being very bad, the people of that city remove to this place, and live here in the months of June, July, and August: They dwell in huts built of mud and stone, covered with boughs. The road continues thro' the narrow vales between mount Taurus, and leads to a river called Carasu [The black water], supposed to be the Cydnus: here it is conjectured Cyrus had his camp mentioned by Xenophon: The road crosses the river, and leads to a large village called Olusia, twenty-four

miles from Ramadan Ogli. This place is remarkable for nothing but a breed of large mastiff dogs, which the people take out with them to destroy the boars and other wild beasts. The road is mostly over hills, almost as far as Eraglia, which is in a large fruitful plain, and seems to be part of Lycaonia; this town is on a river, which I suppose falls into the Halys, being to the north of mount Taurus; it is twenty-four miles from Olusia. The soil of the plain is salt, and there is a very salt lake towards Carabonar [The black river], which is thirty-three miles further: It is a barren sandy plain, in which the road continues twenty-four miles to Iffit, and thirty-three to Cognia, the antient Iconium, which is about three miles from a part of mount Taurus, called Gaur-Dagli. Cognia is situated on the small river Mariam, which is lost in the gardens, and does not extend as far as Curchumbahr, supposed to be Palus Trogilus, it is about eight miles to the north east of the city, and is dry in summer. This city is large and ill built; there are a great number of Greek and Latin inscriptions in the walls. From Cognia, the road is through the same kind of country ten miles to a ruined place, where there is an imperfect Greek inscription, and twelve miles further to another ruined place called Curfunnu, where there are some Greek inscriptions, and the head of a colossal statue of a black stone, about two feet in length. A mile further is Latic, conjectured to be Laodicea Combusta, where there are a great number of Greek inscriptions; passing by a town called Areit, thirty-three miles further, there is a large town called Ulgun; beyond it is a considerable stream, which pours down from the mountain, and soon afterwards makes a lake twenty miles in circumference, called Chiaur-

We set out on the twenty-fifth with the caravan, which was going from Smyrna to Angora, and had frost and snow, and a very severe wind. We crossed the plain about two leagues to the north east, passing over a large stream, which possibly may fall into the Halys, and so into the Euxine sea. We went over some low hills, and among them came to a ruined village, where there are many sepulchral grotts, and some signs of antient buildings; among them I saw a fine capital of the Ionic order. We lay at a village in a large kane built like a barn, about eighteen miles from Carahissar. On the twenty-sixth we came into a small plain, and going between other hills to the north east, we crossed another plain about a league over, in the middle of which there is a tower, well built of brick and stone, there being one tier of hewn stone, and five of brick alternately; it seems to be a building of the time of the first eastern emperors; there are in it two or three imperfect sepulchral inscriptions on stones wrought like folding-doors; and I saw many of the same kind at Carahissar. These stones probably stopped the entrance of their vaults or grotts. Near it there are very large Mahometan burial places, in which there are many stones with reliefs in the same manner, a great number of broken pillars, and other pieces of marble. This place is called Eski-Jeldutch [Old Jeldutch] from a village of that name, which is to the east: I could not conjecture what place this was. Going over a hill, we came into a large plain; that hill ends about three leagues further to the east, where both the plains join: This

Chiaur-Ghiol, and was conjectured to be the lake Caralitis of the antients. The road afterwards is through plains, and over small eminences for thirty-three miles to Oxshahar or Achshahar, which, I suppose, may be Eumonia in Great Phrygia. A river runs through the middle of it, which is probably that which I passed to the north of Carahissar, and supposed to fall into the Sagaris; there are many Greek and Latin inscriptions here, some ruins, and a relief of a Roman eagle in marble; a pasha resides in this place. The road is very pleasant for sixteen miles to Seleuchtier under the mountains, which was conjectured to be Seleucia or Saggassus, there being some ruins there; the country abounds in apples, pears, and other fruit more than any other part of Turkey. Here the road to Smyrna continues on directly west near the foot of the mountains, the way to Constantinople being to the north west; from this place the road to Constantinople crosses a plain, and over a river on a bridge made of some ruined buildings; this, I suppose, to be the river which I passed two leagues to the north of Carahissar, and about these parts a castle was seen to the south on a high rock, which I conjecture might be Carahissar. After sixteen miles the road to Constantinople passes through Belawoden or Bilezagan, a large town, and three miles beyond it, comes to the mountain called Emir-Dagli, Anadolli-Dagli, and Keschier-Dagli, in which there are several grottos that seemed to be catacombs. The road was pleasant for thirty-three miles to Shroff-Pasha-Kane, where there is a large village; the way is good through a barren country for twenty-four miles to Saïda Gazell, where there is a large convent of Dervishes; from this

place the country is uneven for twenty-four miles to Eski-shahar; about half way there are some ruins, and Greek inscriptions at a place called Angura, which was conjectured to be Ancyra of Phrygia. Eski-Shahar is a large city at the foot of a stony mountain, probably Sipylus; a river runs near it, which was conjectured to be the river Hermus, and if so, this must be the beginning of the plain Hyrcanus. There is a delightful road for twenty-four miles through a pleasant wood called Surmines, and by many springs to a small town of the name of Seguta; the road is then thro' a country, partly woody, and partly improved with mulberry gardens for the silk, there being great plenty of water; we went afterwards for five miles down rocky mountains to Vizier Han, on a river called Socher Yerderefsu, which runs between rocky hills: The road is mountainous, but affords a great variety of beautiful views, and at the end of eleven miles is Lesskey, situated on the river Gatipo, the antient Gallus, which falls into the Sagaris; there is a large bridge over it. From this place the road is bad for three miles, but afterwards it passes for nine miles through a most agreeable country, full of delightful scenes in the valley of Iznic, till it comes to Iznic the antient Nicæa. From this place to the bay of Nicomedia the road is pleasant for nineteen miles, and the passage by sea to the north west is about eight miles, six miles beyond it is Gavife or Gebfe, which was supposed to be the antient Lybyæ, where Hannibal ended his days, and was buried; from this place, it was computed to be thirty-five miles to Scutari, from which town they cross over to Constantinople.

great plain in some parts is at least twenty miles broad, and extends beyond view to the north west and south east; it is an uneven down, of a very barren white clay, which produces little herbage, not being improved, except where it is watered by streams, on which the villages are situated; it is all an open country without trees, and so are all the plains after we left Konous. Having travelled about eight miles in this plain, and thirty-six from Carahissar, we came to a village called Alekiam, where we lay: Here are some ruins, and a few inscriptions; one of them in Latin is of the time of Constantine <sup>b</sup>. Going on about four miles we passed a bridge over a large stream, on which, and in a burial place near, are some fragments of sepulchral inscriptions. Travelling six miles further on the twenty-seventh, we came to an ill built town called Sevrihissar, situated at the north east side of the plain, at the foot <sup>Sevrihissar.</sup> of a long rocky hill of a bastard grey granite. There are ruins of a fortress on the hill over the town, and in the Armenian burial place are several antient sepulchral stones, many having two fetts of folding-doors cut on them in relief, and on some there are Greek inscriptions of no importance; there are also here three or four statues of lions; and I saw four or five in the town; on one I found a sepulchral inscription. This I conjecture, from Ptolemy, might be Abrostola. This town is governed by a mosolem sent by the kisser-aga, or black eunuch, to whom the town and a territory about it belong. There are here about five hundred Armenians, who have a large church under the archbishop of Angora. It is probable from the ruins that are seen, and which the people give an account of, that there were many considerable antient villages and some towns in this plain, one of which might be at a place called Balahazar, four miles to the south east, where I heard there were several remains.

<sup>b</sup> In this inscription I found the word Amorium, so that probably Amorium was in these parts; and this plain might be the country of Amorium mentioned by Strabo. I conjecture that some antient monastery might have been at this place, that the stones were brought to it; and that the town of Amorium was probably at a place called Herjan, about six miles to the south east of Jeldutch, where I was informed there are antiquities. According to the Tables Abrostole was eleven miles east of Amurio, which agrees with the order in Ptolemy, who goes from the north west to the south east, and then begins again at the north west; for his longitudes and latitudes are not to be regarded as to these places.

## C H A P. XVI.

## Of GALATIA in general; and of ANGORA, the antient ANCYRA, in Galatia.

WE fet out on the thirtieth, and went only four miles, where we first saw the fine Angora goats. On the thirty-first we had snow all the morning, and went only eight miles to the river Sacari, having travelled east north east from Sevrhiiffar. The river Sacari is the old Sagaris or Sangarius, which at this place is very small, not being far from its rise.

Galatia.

We here entered into Galatia from great Phrygia, this river being the bounds between them as well as between Galatia and Phrygia Minor, or Epiçtetus, and also between Bithynia and the Mariandyni. We came into the fourth part of Galatia, which was inhabited by the Teçtofages, the eastern part, being the seat of the Trocmi, and the western, of the Toliftobogii, all originally Gauls, the first being so called from a people of Celtic Gaul; the two others had their names from their leaders, who, after they had for a long time ravaged Bithynia, and the neighbouring parts, they had this country allotted to them, which was called from them Gallo-Græcia, and afterwards Galatia; every one of these three people were divided into four parts called tetrarchies, each governed by its tetrarch, judge, general, and two lieutenant generals. The council of these twelve tetrarchs consisted of three hundred persons, as may be supposed a hundred of each tribe, who met at Drynæmeton, and had the sole power of judging in all cases of murder. About the time of Augustus this country was subject to three governors, then to two, and immediately afterwards it was put under the government of Deiotarus, and afterwards made part of the kingdom of Amyntas, and after his death it became a Roman province.

We were obliged to stop at the river Sacari, because the waters were high; they have great plenty of very large carp in this river, which the Turks skin, and throw away the head before they dress them. They are very much distressed in these parts for fuel; and commonly make use of dried cow-dung. On the first of April we crossed the river on floats of timber, the horses swimming over; the rest of the way was mostly over uneven downs to the east north east. On the second we travelled sixteen miles to a village which is twelve miles from Angora, where we were met by the broker janizary and servant of the English gentleman of that city, to whom I was recommended, and we lay at the house of the aga, who was a relation of Mahomet. On the third we proceeded on our journey, and about a mile from Angora I was met by all the English, and most of the French; and after having taken a collation that was prepared in a house near the road, I was mounted on a fine horse, and went to the house of my friend in Angora.

Angora.

Angora is called Angara by the Turks, and by the common people Engureh; it is the antient Ancyra, which was the castle or fortrefs of



the Tectosages: It was made the Metropolis of Galatia under the reign of Nero, and so it is called in the inscriptions that are found here. The Emperor Caracalla having been a great benefactor to the city, it was called Antoniniana. The antient city seems to have been on the same place as the present, except that in some parts it appears to have extended somewhat further to the west. On the east side of the plain near the mountains there are four or five hills; Angora is on the west and south side of one of the largest of these hills, which is furthest to the south; on the summit of which there is a large castle; the city also extends a little to the north west of the hill, and stretches on the north side to another small hill, or rather rising ground, on the top of which is the principal mosque called Hadjec-Biram, near which is the temple of Augustus, and the famous inscription of Angora: The walls extend further north, and go up the middle of a small high hill called Orta Daug, from which they come down to the small river Tabahanah, which runs east and north of the castle-hill, where they are joined to the castle-walls by a wall twenty feet thick, built across the river with two or three holes in it, through which the water passes: This seems to be designed to keep up the water, in order to supply the castle in a time of distress; for there is a private passage down from the castle, by which they could take up the water that comes from the river. The walls of the town are about a mile and a half in length, and extend near half a mile up to the castle, which cannot be much less than a mile in circumference; it has a wall across the middle of it, and a strong tower at the summit of the hill, which to the north and east is a steep precipice. The castle itself is like a small town, and is well inhabited both by Christians and Turks. The river which runs by the castle, together with another rivulet called the Sufch, which runs to the west of the town, falls into a larger stream called Chibouk-Such, which passes near the Armenian convent a mile to the north of the city, and runs into the Sacari; and though there are so many rivulets near the city, yet it is ill supplied with water, which for common use they carry from the river to the higher parts of the town on horses, either in leather bags, as at Cairo, or in earthen jars, put into a box or frame on each side of the beast; but they have water conveyed by an aqueduct to the lower parts of the town from the river; and all the people of any condition send for their water half a mile to a fountain. The air of this place is esteemed to be very dry, and good for asthmatick constitutions, but pernicious to the sanguine. There being no wood in the country about it, fuel is exceedingly dear, and the common people are obliged to make use of dried dung: The present walls of the city are very ill built, and consist chiefly of the stones of antient buildings put together only with mud, so that a great part of them are fallen down; they were built about sixty years ago against the rebel Gadick, who ravaged the country with twelve thousand men, and was afterwards made a pasha. Though many of the houses of the city are very good within, yet the buildings on the outside make a very mean appearance, being all of unburnt brick; the streets are narrow, and the city irregularly laid out: They have however a handsome stone building covered with cupolas, which is a bezeftan for rich goods; these are buildings only of one floor with shops in them, like the exchanges

in London; they have about twelve large mosques with minarets, and several small ones, near a hundred in all.

Antiquities.

As to ancient buildings there are very few remains of any. To the west of the walls there is a small ruin which is built of brick and stone, and seems to have been part of some ancient temple, but it is so destroyed, that no judgment can be made what sort of a building it was. The most curious piece of antiquity is near a mosque called Hadjee-Biram, which belongs to a college for Mahometan sophists: It is an oblong square building of white marble, about ninety feet long, and fifty broad; it stands north and south; the walls are three feet three inches thick, and the stones are channelled at the joints. It is built on a basement; and there is a cornice round at the top, both inside and out, adorned with sculpture. At the distance of twenty feet from the south end, which is open like a portico, there is a grand door, the frame of which is very richly carved; at the same distance from the north end there appears to have been another partition; and it is very probable that there was such another door, and that there were four lofty columns to each portico; so that the middle room is about forty-four feet long, and has a second beautiful entablature seven feet below the upper one, which is adorned with festoons, and on each side below it there are three windows with semicircular tops, about four feet wide, and five high, which have before them a grate of marble; it is supposed to have been a temple to Augustus. On the inside of the portico to the south is that famous inscription, which is the second volume, that Augustus left with his will in the hands of the vestal virgins<sup>c</sup>, and ordered to be cut in two brass plates in the front of his mausoleum in Rome. The inscription consists of six columns, three on each side of the portico, each having between fifty and sixty lines in it, and each line about sixty letters; on the outside of the eastern wall I saw part of it cut in Greek, and part might be on the west side; I have reason to believe that it was in about twenty columns; I copied part of it: The letters appear to have been gilt on a ground of vermilion: Some houses are built against the other parts of it. The title of the Latin inscription is in three lines over the three first columns, as that in the Greek appears to have been in one line on the east side; which is a good reason to suppose that the whole Greek inscription was on that side, because the Latin begins on the west side. The greatest part of the ancient buildings were of an ash-coloured marble with veins of white in it, which are brought from the mountains to the south east, where I saw also a great quantity of red marble streaked with white: Most of the capitals here are of the Corinthian order; and I took notice of the capitals of some pilasters, consisting of a cymatium, two lists, and flutes about a foot long, and under them a quarter round, adorned with eggs and darts. Towards the north west corner of the city there is a very extraordinary pillar, the pedestal of which is raised on a stone work about ten feet above the ground: That work probably was faced with marble, which might have an inscription on it, and be adorned with reliefs; the shaft is about

<sup>c</sup> De tribus voluminibus, uno, mandata de funere suo complexus est: altero, indicem rerum à se gestarum; quam vellet incidi in aeneis tabulis, quæ ante mausoleum statuerentur. Sueton. Ogiavius 101.

four feet in diameter, and is composed of fifteen stones, each being two feet deep; it is worked all round horizontally with convex and concave members, which are about an eighth of a circle, divided by lifts, all those members being three inches wide; the capital consists of four plain circles something like pateræ, with leaves on each side of them, the work above this somewhat resembling a Tuscan capital: The style of the shaft has no bad effect; but the capital is rather in a Gothic taste: It may be supposed that this pillar was erected to the honour of the emperor Julian, when he passed through Ancyra from Parthia, there being an inscription to his honour in the castle walls. There are many stone pipes of aqueducts about the town, such as are described at Laodicea, by which the water ran along on the ground, as it does at present from the river, there being towers at certain distances, in which the water ascends and descends in earthen pipes, to make it rise to the higher parts of the town, which is a method much practised in these countries.

The city of Angora is governed by a pasha and cadi; some compute that there a hundred thousand souls in it, ninety thousand of which are Turks, and about a thousand of those janizaries. The Christians are thought to be about ten thousand, of which three hundred families or about fifteen hundred souls are Greeks, the rest Armenians; two thirds of the latter are of the Roman communion, and have four churches, the other Armenians have three: In rebuilding one of their churches not long ago, they found the bodies of seven children uncorrupted; I saw the head and hand of one them; they were like the bodies at Bremen, and at Venzoni in Friuli, but rather more fair and entire. They suppose that these are of the twelve children, who were martyred when saint Clemens Ancyranus suffered. The Armenians have a large convent a small mile to the north of the city; here their archbishop of Ancyra resides, with his suffragan; they are not of the Roman church. The Greeks also have an archbishop here, who is one of the twelve great metropolitans under the patriarch of Constantinople, is the fourth in rank, and has the title of Primate of all Galatia; [*Ἐξαρχος πάσης Γαλατίας*] he has now no bishop under him, nor have any of the archbishops of Asia Minor. In a Greek church in the castle there is a transparent piece of alabastrer of a yellowish colour; many authors make mention of it, and the Greeks imagine it has some miraculous effects, though there is a much finer piece of the same sort in the church of the convent. There are in Angora about forty poor families of Jews. The city was formerly very fruitful in hereticks, among whom was Photinus. In the year three hundred and fourteen a council of eighteen prelates was held here under Vitalis patriarch of Antioch, and they made twenty-four canons relating to the penance of apostates, and some other points of discipline.

They have a trade here of the hair of common goats, which grows <sup>Trade.</sup> short under the long hair; it is taken off from the skin after they are dead; and is sent to England, and other parts, to make hats; the French also of late buy up yarn of sheep's wool, in order to send it to France; but the great staple commodity of the place is the yarn of the fine Angora goats wool, and the manufactures of it. These goats

are peculiar to the country for about thirty miles round Angora, inasmuch that if they are carried to another place they degenerate; as to the east of the Halys, and on the other side of a river that runs from the north into the Sagari, and also to the south of Sevrhissar: They are very beautiful goats, mostly white, but some are of an ash colour, and very few black; the hair or wool grows in long curled ringlets; some of it is even a foot in length, the finest is that of kids of a year or two old, and when they are about sixteen years old, it grows coarse, and in a manner turns to hair; it is so exceedingly fine that the most experienced persons could not know it from silk, but by the touch; they are shorn without washing about the month of May, and the wool sells for two dollars an oke; the common sale of yarn is from two and a half to six dollars, though they make it even to the value of thirty dollars. They here weave of it fine camlets of three or four threads, which they sometimes water, and they make a stuff they call shawl of two threads, which is like our finest ferges; it is either plain or striped, and both are worn by the Turks for summer garments; they make also camlets even to thirteen threads for European clothes. The export of the wool out of the country is strictly prohibited, because the inhabitants live by the spinning of it; every thing that we call mohair, camlets, and prunellas are made of it, and also the best plushes, of which great quantities of the flowered sort are made in Holland. The export was pretty near equal to England, France, and Holland, amounting to about five or six hundred camel loads to each, yearly, every load being one hundred and fifty okes; but I have been informed, that the trade to England is sunk, and that the greatest export now is to France, and next to Holland; what is exported being from three to six dollars an oke. This country produces a very good red wine; and they have excellent rice on some rivers not a great way from Angora<sup>d</sup>.

## C H A P.

<sup>d</sup> At Angora I made the best enquiry I could about those places, to which I did not find it convenient to go. Cogni, about four days journey, or seventy miles to the south south east is the ancient Iconium in Lycaonia: There are in it about fifty Greek families who have a church, in which, they say, St. Paul preached; near the town there is a Greek convent called Xyli, in which there are only four or five caloyers. About twelve miles nearer Angora is the salt lake, now called Cadoun-Touffer, which is the ancient lake Tatta, mentioned by Strabo; they say now that a body, or any other thing thrown into it, turns salt, that is, I suppose, is incrufted over with salt: All these countries are supplied with salt from this lake; it is brought in small white pieces, which are hard, and consequently must incrust into a solid cake. The country about Cogni is called upper Haimana, and that to the north north west is called lower Haimana, where there is a great scarcity of water; and it answers to the description which Strabo gives of that part of Lycaonia; both these are governed by a waiwode, and did belong to the sultan's mother.

Cesarea in Cappadocia is about a hundred and eleven miles to the west south west of Angora. The road goes over mountains called Almadaug

for eight miles to Petzeh, then passing Curckdaug [The spade mountain], which may be mount Magaba, in sixteen miles it brings to Caragikilieh, two miles from which there is a ruined convent or church called Tetzeh, and at the door of it there are two statues of lions: Half an hour further is a bridge over the Kisslermack, the ancient Halys, which is built with seven arches. The road, I suppose, after this continues on near the Halys: Fourteen miles further is a village called Camana, and at the end of eight more, is the city Kirsaer, situated in a valley. Sixteen miles further is a large village called Hadjee-Bertas, where there is a kane, with a charitable foundation to give food to all persons and their beasts who travel that way. Twenty-four miles further is Biram-Hagilech, where there are no houses, but some grottos inhabited by about two hundred families. Ten miles further is Achmes Kalify, which is a castle on a high hill over the river; opposite to it is a high mountain, from which there falls a great cascade of water: Here is a bridge of one arch over the Halys, the bridge is called Ialenes-Kous [The single arch]. This bridge is five paces broad, and about a hundred and fifteen feet high from the water to the top of the battlements, and a hundred and sixty paces over. I was informed that there was a Greek inscription

## C H A P. XVII.

Of some places in GALATIA, and PAPHLAGONIA, in the road to Constantinople.

AS I found that there was nothing very remarkable in the direct roads to Constantinople or Bourfa, I determined to go three days journey to the north of Angora into the great road from Persia, which is by the way of Tocat, Amafia, and Toccia to Constantinople.

We

inscription on it: The Christians call it St. Hen's bridge, being, as they say, built by her. Twelve miles further, over the plain, is Cæsarea in Cappadocia, called by the Turks Kaifar. This town is divided into a hundred and eighty Mahometan parishes called Mahalleh, to each of which there is a mosque with a minoret called hammé, or a sort of chapel without a minoret, in which they cannot pray on Fridays at noon, and to these they give the name of Maichif. There are in the city one Greek and three Armenian churches, and the Greeks have lately founded a convent near the town. They have a manufacture here of striped calimancoes, used by the common people for garments; and they have a trade in that sort of goats hair, which is used to make hats. About an hour to the north of the city is the mountain of St. Basil, called by the Turks Ali-Daug; it is an ascent of five hours. Half way up there is a magnificent cistern, to which there are four entrances, it has fish in it, some of which, they say, weigh thirty pounds, which is above a hundred weight. On the top of the hill there is a church in two parts, one dedicated to the virgin Mary, and the other to St. Basil, who was archbishop of Cæsarea. In an hour and a half, or a league to the west of the city is the cemetery of St. Gregory: Near the city also is mount Argias, the antient Aræus, which is always covered with snow; it is of a soft stone, and full of grottos, which are said by some to have been the habitations of hermits, but it is more probable that they were the places in which the inhabitants of Cæsarea deposited their dead. Towards the foot of it there are several monuments, which consist of a stupa, built on four pillars; there are inscriptions on them in a character not known, which, they say, is Persian, and they call them the monuments of the Persians. Three days journey from Cæsarea is Adena, the antient Adana near Tarsus. Tocat is about a hundred and seventy two miles to the west north west of Angora; and Changreh is about thirty-eight miles from Angora in that road, which, I suppose, is the antient Gangra; and I was informed that there remains there of an old building, it having been the place of residence of some of the kings of Paphlagonia: Twenty-four miles further is Toccia, which I imagine might be Pompeiopolis in Paphlagonia, because the Tables place it in the way from Gangaris to Sinope, though the distance of thirty-five miles seems to be too great:

Here also, they say, there are some antiquities. Thirty miles further is Osmanjieck, which, if I mistake not, is at the passage of the Halys: Twenty-four miles further is Masouan, which must be in Galatian Pontus. Here also, they say, there are some signs of antiquity, but what place it was I cannot conjecture, unless it might be Virafia of the Tables. Sixteen miles further is Amafia, which retains its old name, and is on the river Coderlick, the antient Iris; this is the birth place of Strabo; here are likewise some ruins. Tocat is forty miles further, which I should take to be Neocæsarea; it is situated on a hill, and has seven Armenian churches in it, and one Greek church; there are some Jews in the city. About four days to the east of Tocat there is a great convent called Pfülema, in which there are about forty monks, the convent has great privileges, and pays no harach or poll tax; this and three more I have mentioned being all the monasteries that I could hear of in Asia Minor. This town has a traffic in copper vessels: Eight miles east of this place is Gumenack, where, they say, there are some ruins: Twenty-four miles from it is Siwas, the seat of a pasha, which might be Sebasteopolis, there being some remains of antiquity about it; it is only four or five days journey from Malatia on the Euphrates. Tocat is twenty days journey from Aleppo, and forty from Jerusalem, and the road to it from Constantinople is one of the great roads into Persia. From Angora to Sinope, where Diogenes the Cynic was born, it is near four days journey, about sixty-four miles; no caravans go to those parts, the Euxine sea being dangerous, and the ports of it are bad, which is the reason why there is little trade that way; and if the black sea was much navigated, it would hurt both Constantinople and Smyrna, though the danger of it must be the principal reason why goods are carried such a long journey by land from Constantinople to Tocat, which cannot be above four or five days journey from the sea.

Angora is computed to be about a hundred and seventy miles from Constantinople. In that road eighteen miles from Angora, near a place called Aias, there is a very hot bath, which people can bear but a short time; and it is chiefly used for ulcers and scrophulous disorders. Sixteen miles further is a town called Beybazar, situated on some small hills, and, as well as I could learn, is not above seven or eight miles to the north of the Sagaris; if it was not a place that

We left Angora on the twenty-ninth of April, and, according to the custom of these countries, almost all the Europeans did me the honour to accompany me a mile or two out of the town. We made a cavalcade of between thirty and forty horse, and taking a collation on the side of a stream, two of the English gentlemen went on with me to the northward, and we lay at a place about twelve miles from Angora. On the thirtieth we went about twenty miles through an uneven country, and came into a narrow vale between the mountains, which much resemble Savoy: At the first entrance into it I saw a bath called Kifdje-Hamam; they are chalybeat waters, not very strong but tepid, and are used both for drinking and bathing, chiefly the latter; but they are not much frequented, because there are other waters near which are more esteemed. We lay at a village in which the houses are made of entire fir-trees; I saw gooseberry-trees grow wild in this country. On the first of May we went about four miles to some waters which are stronger and hotter than the others, inasmuch that the first entrance gives some pain; they are called Sha-Hamam; among many other virtues, they have performed wonderful cures in the dropsy; and it being a cool retirement the Europeans sometimes go there from Angora during the hot season. A league further there is a village called Cleficui [Church Village] from a ruined church which is there: From this place my friends returned to Angora.

Paphlagonia. Four miles further we crossed the mountains to the west into a fine country, which, I suppose, must be the ancient Paphlagonia, and that these mountains were the bounds between it and Galatia. We lay here in a wooden village, where the people were very civil, and came and drank coffee with us. Paphlagonia was between the rivers Halys and Parthenius, having Pontus to the east, and Bithynia to the west, and was antiently governed by its own kings. On the twenty-second we proceeded on our journey, and I saw a town called Cherkes to the north, which is in the Tocat road, and is about sixty miles to the west of Tocia beforementioned; this may be Anadynata of the Tables, and is the residence of the pasha of this country. Eight miles from the mountain we passed over the small river Cherkes, which runs near the

that is very destitute of water, or, if there were any antiquities there, I should have thought it was Pessinus; concerning the situation of which place I could get no information, though it was so famous a city near the Sagaris; but as it was in the road of the Tables from Nicæa to Amurio, which was in Great Phrygia; it ought to be looked for farther to the south; it may be about the place where we passed that river to Angora: It was a city of great trade, and famous for the worship of the mother of the gods, called here Angidestis, who is the same as Cybele; it was adorned with a temple, and porticos by the kings of the race of Attalus. There was a statue here of this great goddess, which they pretend fell down from heaven, and that this gave occasion to the name of the place; the statue was brought to Rome in the time of the second Punic war, on account of a prophecy of the Sibylline oracle, in order to facilitate the conquest of the Carthaginians. The prophecy of the Sibylline oracle is thus related by Livy:

“Quandoque hostis terræ Italiæ bellum intulisset, eum pelli Italia vincique posse, si mater Idæa à Pessinunte Romam advecta foret.” Liv. xxix. 10. Juliopolis, the old Gordium, is situated further to the north on the river Saguin; this place was famous for the Gordian knot cut by Alexander the Great; but the city was destroyed before Strabo's time. Twelve miles beyond Beybeyzar is Sarilar; a river runs by it; and to the west of this river the Angora goats degenerate. About sixty-six miles further, at a village called Gaivey, is the passage over the Sagaris, which runs a great way to the west near to this place, and then turning north, falls into the Euxine sea. This river would be navigable a considerable way up, if there were not some rocks that run across it; and methods might be found to make it navigable. Thirty miles further is Iffmit, the antient Nicomedia, which is thirty-six miles from Scutari. Bourfa is about the same distance from Angora as Constantinople.

own, and came into the great road to Constantinople, and about six further to a larger stream called Gereedy Su, which runs east, and, I suppose, it is the antient Parthenius; on the other side of it, about six miles further, is a large village called Bander, which is fourteen miles from Cherkes, and may be the antient Flaviopolis. This country is called Varanchahere [The ruined city]. I saw the ruins of an antient bridge below this, where I first came to the river; near Bander the river Cherkes falls into the Gereedy-Su. The river Parthenius is said to have its name from a fable that the virgin Diana used to hunt about it; and the city Amastris was at the mouth of it. From the name of this country of Varanchahere, I had hopes given me that I should find some antiquities there, and had a letter to the waiwode, who is the governor of it under the sultan's mother, to whom it belonged; but I found nothing except a small enclosure near the waiwode's house, about thirty feet long, and twenty wide; in the middle of the further side there is a stone set up at an end like the top of an antient stone coffin, and one on each side of it, as if it had been designed as a place for a statue; the enclosure round consists of stones set up at an end about three feet high, as described near Konous the supposed Colosse. I conjectured that there might be a sepulchral vault under it, unless the place, which seemed designed to receive a statue, might incline to conjecture that it was an open temple, in the manner of that near Tortosa in Syria; there runs a small river near it to the north east, which may be the Billaus, near the mouth of which was Tios on the Euxine sea; Philetærus was of that city, from whom the kings of Pergamus descended. When I went to the house of the waiwode, I was conducted to the apartments allotted for strangers, and sent my letter and a small present to him: He was very civil, but I could not find that there were any antiquities to be seen. Having gone out of the great road to this place, I returned to it on the third. In this country of Varanchahere is a famous water at a place called Sugergick; for, as they tell the story, when a country is infested with locusts, if this water is carried to the place by an unpolluted person, when they observe the locusts have laid eggs, it always brings after it a great number of speckled birds as big as sterlings, who laying and hatching their eggs, they and their young destroy the locusts which are produced by the eggs laid the year before; a story that seems very improbable, but it is firmly believed in these parts, and is related with all its circumstances by many travellers; but it is to be questioned whether these birds would come and destroy them, though the water was not brought.

Having gone out of the great road to this place, we returned to it again on the third to Gereedy, which is fifty-six miles from Angora; it is situated on a high ground on each side of the river Gereedy. I did not see the least remains of antiquity here: The houses of this town, as well as all the others which I saw, after I came to the baths, are built of fir-trees squared out, laid one on another, and joined at the corners; the roofs are covered with boards: They have in this town a manufacture of ordinary red leather; and the Angora goats are kept so far to the north and west; and the wool of them is bought at this town, and sent to Angora, for they do not spin it in these parts. This place is about fifty-four miles from the Euxine sea, the nearest place on

it being Eliry, which may be Heraclea; this river passes by two places, Mangeri and Dourleck: Ciniata is mentioned in Paphlagonia under mount Olgastrys, it was used as a fortress by Mithridates Cistis, and may be Anadynata of the Tables; it is not known where any of these ancient places were.

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C H A P. XVIII.

Of BORLA, NICOMEDIA, and some other places in  
Bithynia; and of the PRINCES ISLANDS.

**T**HAT part of Bithynia inhabited by the Mariandyni and Caucones was between the rivers Parthenius and Hippius. On the fourth we travelled sixteen miles through a very pleasant country, and came into a village in a beautiful vale, where I went to the house of the man of whom I had hired horses, and had my carpet spread in a grove by a stream. I observed that they make ropes here of hemp without beating it, but only pick off the rind with their hands. On the fifth we went four miles further to Borla through a pleasant woody country, and near a lake, which is about four miles in circumference, called Chagah-Guel; this lake abounds in a sort of fish that are looked on as unwholesome.

Borla is towards the west end of a fine vale, which is about a league broad, and four leagues long; it is a most beautiful spot, much resembling the country about Padoua, and the low mountains on each side are well improved, having villages on them, and are like the Euganean hills. This place is situated in the plain, and on the south and west side of a hill, on which there are some little remains of the walls of the ancient town, which was situated much like Old Sarum. There are also about the town, and in the road to it, several sepulchral inscriptions cut on stones, which are like round pedestals, about two feet in diameter, and four feet high. It is probable this was the ancient Bithynium, afterwards called Claudianopolis, which was the birth place of Antinous, and might receive a third name from him, and be Antiniopolis of the Tables. A pretty large stream runs through the vale to the north east, which, I suppose, is the old Elatas, near the mouth of which was the city Heraclea. On the sixth we went eighteen miles further, thro' pleasant woods, mostly of hornbeam and beech: The country being almost entirely uninhabited, we came to a river, running in a deep bed, which is called Lansu, and I take it to be the river Hippius; when we had crossed it, we passed thro' a village called Lasjah, with many houses and canes in it, built chiefly for the convenience of travellers. I saw here a great deal of hewn stone, and a round altar adorned with festoons, and conjecture that Prusa on the Hippius was situated here, supposed by some to be the ancient city Hippia, and that it received a new name from being rebuilt or enlarged by Prusias king of Bithynia. Near  
this



In this place they turn all sorts of wooden vases, and those Turkish oval tables with one foot like a falver, which are made of one piece of wood: The situation of it agrees with the distance of Cepota in the Tables, from Antiochopolis or Borla. We went on and lay in a meadow near the banks of the river; I observed this day a great variety of trees of almost all sorts, (except birch and elm) and particularly apple, pear, medlar, acanthus, what I took to be the Roman laurel, and a dwarf shrub with a pale green flower like the lelac. It is probable the Mariandyni inhabited on the sea as far as the mouth of the Sagaris, and that Bithynia Proper being to the south of that country, was divided from the Mariandyni by the Sagaris, both to the east and to the north, being bounded in other parts to the east by Phrygia Minor, to the south east by the river *Æsepus* from Myfia, to the west by the Propontis, and to the north by the Buxine sea; this part of Bithynia was inhabited by the Chalcedonii. On the seventeenth we went fourteen miles, the latter half of the way being through delightful woods of tall oaks. On the eighth we came to a small town called Handakè at the west end of the wood, which may be Manoris of the Tables; it is chiefly supported by the caravans that pass through it: We then came into the most beautiful plain enclosed in this country I ever beheld; it is about three leagues broad: There are large oak beam and walnut-trees all over the fields, without any regularity, low hills to the north, and higher to the south, covered with woods, between which the Sagaris runs through this plain, and we passed that river on a large wooden bridge a hundred paces long: Duseprofolimum of the Tables, might be about this place. We lay at a village a little beyond it, having gone about five leagues in this country: We soon came to some low hills covered with wood and corn, which divide the plain into two parts, and render this country still more delightful, inasmuch that it is the most beautiful spot that can be imagined. To the south of these hills I saw a large arch built against the hill, and at a little distance a piece of a high wall remaining; but as we were with a caravan, I could not satisfy my curiosity in going to see it. This may be Demetrium of the Tables, though the distances don't well agree; they call it now the bridge of the old Sacari, as if the channel of the old Sacari had formerly run there. There is one thing I observed in all this country; almost all the people who cultivate the land are janizaries, for being near Constantinople, many of that body have, without doubt, settled here, all whose descendants are janizaries; they distinguish themselves by an unbleached coarse linnen sash, which they wear about their turbants. We proceeded in our journey on the ninth; the large lake of Sabanjah is on the south side of those hills which divide the plain, it extends about half a league in breadth from these hills, to those on the north; and it is above two leagues long; there are fish in it, especially a large carp, which they fish for in boats, hollowed out of one piece of wood; there is a little town called Sabanjah on this lake, where all the roads meet that go to Constantinople; and this great concourse is the chief support of the place; this may be Lateas of the Tables, which is but twenty-six miles from Nicomedia, though this place is but sixteen; I saw here some stones that were of ancient work. We went on near the lake through this delightful country, which exceeds

exceeds

Nicomedia.

ceeds any that I have seen; the soil is very rich, and there are no stones in it. We stopped in a beautiful meadow, where I made balm tea of the herb which grew on each side of my carpet: We went six miles further, and on the tenth travelled six miles to Ismit, which is the antient Nicomedia, said to be first built by Olbia, and had its first name from him; it was afterwards rebuilt by Nicomedes king of Bithynia, tho' Olbia seems rather to have been near it, and that the inhabitants of it were transplanted to this place. That range of hills which divide the plain, as before mentioned, extend along to the north of the bay on which Nicomedia stood. The present town is situated at the foot of two of these hills, and all up the south side of the western one, which is very high, and on part of the other; it is near the north east corner of the bay. All the houses have small gardens or courts to them, especially those on the hills; the gardens are planted with trees, and the vines being carried along on frames built like roofs, make the city appear exceedingly beautiful; and indeed the situation of it is very fine; the country is well improved all round it; the little hills on each side are covered with gardens and vineyards, and the country on the other side of the bay has a beautiful appearance: The shops are in four or five streets next to the sea, built round many large canes: Their houses are mostly up the side of the hills, and the Christians live towards the top, as it does not suit so well with the Turkish indolence to take the pains to ascend so high. They have no quay to the town, but a sort of wooden piers like bridges built out into the water, and the great boats come up to them, it being a place of great concourse, in order to embark for Constantinople; though, they say, it is a hundred miles by sea, as it is but thirty-six miles to Scutari by land; but here the caravans end their journey, and no people go to Scutari by land, except those who travel on their own beasts: They have also a trade in building large boats; and a great commerce in timber brought in boards and rafters from the woods, in which the country abounds: They have also an export of salt, there being salterns at the east end of the bay: The residence of the pasha of the country is in this place. There are about two hundred Armenian families with their archbishop, who has a monastery five or six miles to the north east, where he sometimes resides; they have one church in the city, to which there belongs only one priest: There are about a hundred Greek families here, who have likewise an archbishop, and a church out of the town called St. Pantaleon, in which there is the tomb of that martyr; but I could not be informed any thing concerning S. S. Barba and Adrian, who were martyred here, as well as St. Gorgon, whose body is said to be in France: There are very few remains of the antient Nicomedia. On the top of the highest hill is the principal piece of antiquity that is to be seen, which are remains of very strong walls, with semicircular towers at equal distances; for about a third part up it is built with hewn stone, every stone being encompassed with brick, which seems to be a proof that the walls are not of very great antiquity, but probably after Constantine; the upper part of the walls is built with brick; there are also some remains of them at the bottom of the hill which extend to the south west, from which it is probable they were continued down to the

sea, turning, as I suppose, to the east, at the bottom of that part of the hill, where I saw remains of thick walls built against the hill so as to keep up the earth; and on the east side they seem to have come down long the side of the high hill: To the east of this there is another hill, where the Jews have their burial place: There are remains here of a very magnificent cistern built of brick, which seemed to have had in it four rows of pillars, six in a row, about fifteen feet apart; and there are arches turned from them every way; the arches which cover the cistern are very flat and made of bricks set round in an oval figure: The bricks in the walls are an inch thick, and the mortar between them is three inches thick. It is probable that there was antiently some great building over this cistern, and that it was made before the water was brought in a great stream along the side of the hills by a channel, as it is at present: There are a few Greek inscriptions about the town: It is thirty-two miles from Ismit to Isnick, the antient Nicæa, by way of Sabanjah before mentioned, which is twelve miles from the former, and twenty from the latter, and, I suppose, it is Lateas of the Tables, probably the same as Libo in the Itinerary, which is in the road from Nicomedia to Nicæa. The gulph of Ismit was antiently called Astacenus and Olbianus, and the head of land to the south of it was called the promontory of Neptune. The bay of Ismit is about thirty miles long. Pronectus is mentioned on it as a place of great trade opposite to Nicomedia, which might be where Boifis Scale now is, directly opposite to Ismit. Drepane also is mentioned on this bay, which Constantine called Helenopolis in honour of his mother; but I had no grounds to conjecture where it was, nor could I learn any thing about Acuron, where it is said Constantine died when he was going to the river Jordan to be baptized, only that there is a place of that name about fourteen miles to the north east of Ismit. Arrianus the historian was of Nicomedia; and near this bay lived the famous prince Tekely or Thokoly at a country-house, which was called, The Field of flowers: He was buried in the Armenian cemetery at Ismit, and there is a Latin epitaph on his tomb.

We left Ismit on the eleventh, and went out of the road three miles to the north to an allum water, which is called Chaiesu; on the hill over it are the foundations of a church dedicated to the Virgin Mary, to which the Christians resort at a certain season of the year: This water has no particular taste, but has allum in it, and is sent in great quantities to Constantinople; it has been thought to be good for the stone; and, they say, that it is an approved remedy for a dysentery.

Ten miles from Ismit in the road to Constantinople there is a very small village on the sea, called Corfau; to the west of it is a hill, on which there are ruins of walls on the north and west sides, which coming down to the plain make an enclosure above half a mile in circumference; it seems to have been an antient town, and probably was Astacus, from which the bay had its name. On the twelfth we went six miles to a little port called Mahollom, where the caravans of Bourfa land from Dill on the other side of the bay. Eight miles further we came to a country town called Gebseh, situated on a height about a league from the sea. It is thought that the antient Libyssa was about this place; but as I saw no marks of antiquity, I concluded it was nearer the sea:

At that place, or near it, Hannibal lived after he had fled to Nicomedes king of Bithynia, and here he poisoned himself when he found he was betrayed: It is said that he built a tower, with entrances on the four sides, by which he might escape, in case he should be surprized; this building was probably on some advantageous ground, where he might always see at a distance any persons that were coming; as we find they descried the Romans, who were sent to take him. About a league to the south east of Gebseh, on the highest ground in those parts, there is a small mount, which commands a view of the whole country, and there are some cypress-trees near it; it is possible that the tower in which that great general lived might be on this spot, and that this barrow might be the heap of sand under which it is said he was buried. Eight miles further is Pantik, a small town on the sea, which must be Pantichio of Antonine's Itinerary, fifteen miles from Chalcedon, and twenty-four from Libyssa, which latter distance is much too great. I saw near the town a large round basin built of brick, and a smaller arched place near it, both of which seem to have been cisterns for water, the latter serving for that use at present. We lay in the fields beyond this place; and on the thirteenth we found the country much improved in gardens and vineyards for the use of Constantinople. We saw the Princes Islands, which are at the entrance of the gulph of Ismit, and are inhabited by the Greeks.

Princes  
Islands.

I sailed from Constantinople to these islands, in company with some English gentlemen: We went first to the largest and most eastern island, situated opposite to Cortal, towards the mouth of the bay of Ismit, and about a league from the continent; it is called by the Turks Boiuk Addah, [The Great Island] and by the Greeks Principè; it is about a mile long from north to south, and half a mile broad, and consists of two hills and a plain spot to the north, on which the town stands by the sea-side; it was tolerably well built, and is about a quarter of a mile in length, but is now in a ruinous condition. The island belongs to the archbishop of Chalcedon, and is inhabited by Greeks, who all live in the town, and in two monasteries that are in the island; there are four churches in the town; according to their tradition, it antiently stood at the northern foot of the hill which is to the south about the convent of saint Nicholas; where there are remains of a round cistern built of stone and brick sixty feet in diameter and fifteen deep; and there are some ruined arches to the east near the water. There is a third convent in the island, which is ruined. The French used formerly to have country-houses on this island, and retire to them, as the Greeks do at present; but they have now left them on account of the inconveniences of the water, and the danger of being detained by contrary winds. The chief subsistence of the inhabitants is fishing and selling wine (brought from the continent, and the island Alonia) to the people of Constantinople, who frequently come to these islands for their pleasure. This island produces some corn on the north and east sides; there are olive and fir-trees on the hills, and it seems naturally to run into wood, especially the juniper: There is a sort of stone in it, which looks like iron ore; and they have a tradition, that there were antiently iron mines in the island; there is a well

near the town, the water of which has no particular taste, but is purging, and esteemed good in venereal cases. About half a mile to the east, there is an uninhabited island called Anderovetho, which is near a mile in circumference, and serves for pasturage. We sailed half a mile to the island of Halki, [Χάλκη] called by the Turks Eibeli; it is directly south of a village on the continent called Maltebè or Maltapè. This island is about four miles in circumference, and consists of two hills; at the eastern foot of the northern hill is the small town, consisting mostly of taverns and shops; it has only one church in it; on the top of the hill here is a convent of the Holy Trinity, with great conveniencies for receiving strangers; and there is a remarkable Latin inscription at the well. We went southward to the delightful convent called Panaiea, which is situated between the two summits of the southern hill, where I saw Pailsius, the deposed patriarch of Constantinople, whom I had met at Famagusta in Cyprus; for he had been recalled, though not restored. We went to the north north east to saint George's convent, on the eastern foot of the northern summit of the hill, where they have large buildings for strangers, who come to these islands in great numbers when the plague rages at Constantinople. The town belongs to this convent, which is the property of the archbishop of Chalcedon; the other two convents belong to the patriarch of Constantinople. This island produces a small quantity of good strong white wine, and some corn.

To return to the continent; about a league beyond Pantek we came to another small town called Cortal; two leagues from it is Cadiciu, a small town or village on the west side of the promontory, on which the antient Chalcedon stood.

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#### C H A P. XIX.

Of CHALCEDON, SCUTARI, the EUXINE SEA, and some places on it.

**T**HE promontory on which the antient Chalcedon stood is a very <sup>Chalcedon</sup> fine situation, being a gentle rising ground from the sea, with which it is almost bounded on three sides, that is in part on the east side, as well as on the south and west; further on the east side of it is a small river which falls into the little bay to the south, that seems to have been their port, and I find is called by a certain geographer Portus Eutropii; as the point opposite to the east, where there is a light house, was called the promontory Heræum; so that Chalcedon would be esteemed a most delightful situation, if Constantinople was not so near it, which is indeed more advantageously situated; for this place must be much exposed to the wind in winter, and has not a good port. The cape is about half a mile broad, and a mile long, commanding a full view of the Propontis, of the Thacian Bosphorus, and of Constantinople. There are no remains of this antient city, all being destroyed, and

and the ground improved with gardens and vineyards: The Greeks have a small church here, which carries no great face of antiquity, and yet they pretend to say, that the council of Chalcedon was held in it: The church is in a low situation near the sea, tho' it is more probable that the cathedral church of Chalcedon was on a more advanced ground; and I find some travellers have placed it at a distance from this, though I could get no account of the ruins of any church on the height.

This part of Bithynia is hilly to the east, and the hills approaching near the Bosphorus to the north east of Scutari, the foot of them extends away to the south towards Chalcedon, and ending at the sea, makes a little bay, with the point of Chalcedon, opposite to Constantinople, where probably the arsenal was, which is said to have been at Chrysofopolis. Over the north part of this bay is the seraglio of Scutari, where the grand signor commonly passes some days in the beginning of summer; it is a delightful place, and commands a fine view of the city. To the north east of it there are beautiful open fields for pasturage, and beyond them the burial places of Scutari, which being planted with cypresses and other trees, are very pleasant; and from both these places there are some of the finest views that can be imagined; from one part particularly the land appears as locked in, in such a manner that the sea opposite to Scutari looks like a lake, and that city, together with Tophana and some villages to the north, appear like a beautiful city built round the lake, which has the finest effect that can be imagined.

Scutari.

Scutari is called by the Turks Scudar, and is supposed to be the ancient Chrysofopolis; the south part of it is opposite to the point of the seraglio, and the north part to Tophana and Funducli. The situation of Scutari is very beautiful, of which I should not have been sensible, if I had not seen it from a minaret in the town: The hill is shaped in a semicircle like a theatre, a little hill on each side of the entrance to it adds to the beauty of it. The city is built all round up the sides of the hills, and in the area between; it is planted with trees rather thicker than Constantinople; and though I had seen it from several places before, yet the view from the minaret was one of the most surprizing and beautiful sights I ever beheld: The town cannot be less than four miles in circumference, being the great resort for travellers from the east. The waldca mosque here, though not large, is very fine, and built in a good taste, and beautifully adorned. The Persian ambassador resides at the skirts of the town in a well situated palace; he did not care to see any Franks, the port being very suspicious, and the minister very wisely avoided giving umbrage without any reason; though the Persians have a much greater regard for the Franks than the Turks, and accosted us in the streets with much civility. There is a hill over Scutari to the north east, which has two summits, from which there are very extensive and delightful views of Constantinople, and the adjacent places; the beauty of which indeed cannot be conceived without being on the place.

Thracian  
Bosphorus.

There are near twenty villages on each side of the Thracian Bosphorus, or The canal, as it is called by the Europeans. The hills coming very near the sea on the Asia side, for this, as well as for other reasons, the villages are small; but on the Europe side they are so large that it appears

pears almost like one continued city for about three parts of the way towards the Euxine sea, as far as a village called Boyucderry, where the French and Venetians ambassadors have country-houses: On both sides, the grand signor has a great number of seraglios and kiosks, or summer houses, many of them built by viziers, and other great persons; all whose estates are seized on by the monarch, whenever they are disgraced or die. The canal is very pleasant; the villages all along, and the hills over them covered with wood, make the view very delightful. The Bosphorus, now called, The canal, is, according to the antients, fifteen miles long; they computed it to be seven stadia in width from Chalcedon to Byzantium; but in other parts only four or five stadia broad. The narrowest part is thought to be between Rumeli Hisari [The castle of Romelia], and Anatole Hisari [The Eastern or Asiatic castle] and consequently it must have been there, at the temple of Mercury on the Europe side, that Darius built a bridge, in order to lead his army against the Scythians. The castle on the Asia side was built by Bajazet the first, when he besieged Constantinople about three hundred and fifty years ago: That on the Europe side was the work of Mahomet the second, before he laid siege to Constantinople: Here, all ships that go to the Black sea are examined, and mutinous janizaries are often imprisoned, strangled, and thrown into the sea. Opposite to Scutari there is a small rock or island, on which there is a tower called Kifculi, or the virgin tower, and by the Franks the tower of Leander; there is a little turret disjoined from it, on which there is a lantern for a lamp, which they keep burning in it by night for the direction of shipping. Under the tower there is a cistern of rain water: This tower was built by the emperor Emanuel, and it is said that there was a wall from it to the Asia side. Towards the mouth of the black sea there are two other fortifications called Anatole Kala [The Asiatic fort], and Rumeli Kala [The Romelia fort], and by the Franks they are called the new castles, as those before mentioned are distinguished by the name of the old castles: These near the black sea were built in one thousand six hundred twenty-eight by Amurath the fourth, in order to hinder the incursions of the Cossacks, who had come into the canal, and burnt many of the villages. Near the castle on the Asia side, which they look on as the entrance into the Bosphorus from the black sea, there was a temple to Jupiter Urius, which was five miles from the port of Daphnè, probably the bay at Boyucderry on the European side, which was ten miles from Byzantium. Some think that the name of a place called Amur-Ieri, which is near the castle, was derived from this temple; opposite to it there was a temple of Serapis. It is said that Jason returning from Colchos sacrificed here to the twelve gods, and probably in particular to Jupiter Urius, or Jupiter that gives favourable winds. In the temple of Jupiter Urius there was a bronze statue; and the inscription, supposed to have been on the pedestal of it, was found at Chalcedon, is explained by the learned Chishul, and the original inscription has been since brought to England, and is now in Dr. Mead's most curious collection of antiquities. Opposite to Boyucderry there is a hill on the Asia side, where they pretend to shew the tomb of Nimrod; it is a spot railed in, and a piece of ground is laid out like a garden bed, four feet broad, and

forty-four feet long ; and the Turks have some devotion for this place : To the south of it, in a very pleasant vale, there is a summer house of the grand signor's, which is known by the name of Tocat, it is about a mile from the canal. Five miles further at the entrance into the Bosphorus were the Cyanean rocks or islands, called also the Symplegades, one, on the Europe side, the other, in Asia : That on the Asia side lies further out of the canal to the east : On both sides, at the entrance of the canal from the Euxine sea, there is a tower for a light house. The Euxine sea is called by the Turks Caradenize [The black sea] : It is looked on as a very dangerous sea, by reason that it is subject to violent winds, especially from the north, and has very few good ports ; it is navigated mostly by small vessels, which import provisions to Constantinople, and some larger that are employed in bringing timber and wood : It is probable now the Muscovites have Asoph, some other trade may open from those parts, especially that of furs, which, during the war, had in part been carried on from Sweden by ships of that nation. This sea is said to be three hundred and fifty miles broad from north to south, and nine hundred long from east to west ; it is supposed to have some subterraneous passages, as so many great rivers fall into it, and yet it has only the small outlet of the Thracian Bosphorus. The northerly winds which blow from it most part of the year bring clouds with them, and these cool refreshing winds make the climate of Constantinople very temperate and cool in summer, whilst other places in the same latitude suffer much from the heat.

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## C H A P. XXI.

### Of the DARDANELS, ILIUM, and OLD TROY.

**W**HEN I left Constantinople, I went to Adrianople, Rodosto, Gallipoli, and some other places in Thrace ; and on the twenty fourth of July embarked at Gallipoli, and sailed to the Dardanel on the Asia side ; it is called twelve leagues, but is no more than twelve miles, being so far by land from Lamfac near opposite to Gallipoli. The Hellespont was so called by the antients, because Helle attempting to swim over here on the ram with the golden fleece, was drowned : The Europeans call it the Dardanel, as well as the castles about the middle of it ; the Turks give it the name of Bogas [The mouth or entrance]. The entrance to the Dardanel is now to be computed from the Asia light-house, about a league without Lamfac, and from the Europe light-house, half a league to the north of Gallipoli ; the whole length is about twenty-six miles, the broadest part is not computed to be above four miles over, though at Gallipoli it was judged by the antients to be five miles, and from Sestus to Abydus only seven stadia ; they also computed it a hundred and seventy stadia from Lampfacum to Abydus, seventy from that place to Dardanus, the distance from which to Rhæteum is not mentioned, which may be twenty, but from



Rhæteum to Sigeum was sixty, in all thirty miles and a half, excepting the distance between Dardanus and Rhæteum; so that it is probably nearly measured round by the bays on the sea. The land on each side of the Hellespont is mostly hilly, especially to the west. About three leagues from Gallipoli the passage is wide, and the land locking to the south, it appears like a large basin; then follows the narrow strait, which is about a league in length; at the south end of it are the Dardanel castles, near the middle of the Dardanel passage; they have been thought by many to be on the site of Sestus and Abydus; though some have conjectured that these places were at the north entrance of this narrow passage, where, on the Asia side, there is a long mound or rampart, with a barrow at each end, like the remains of a castle: On the Europe side there is a hill; and to the north of it is a ruined castle called Acbassh, which at present is the habitation of a Dervish, and may be some remains of Sestus; though the passage over the strait might be to the south east at some little distance from it: What induces me to think that those towns were here, is the distance mentioned between Abydus and Dardanus, which is eight miles and three quarters; for the promontory Dardanium, and the city Dardanus, must have been the cape called by the Franks cape Berbiere or Berbieri, only a league from the present castle, which some suppose to have been Abydus; the river Rhodius also is said to have been between Abydus and Dardanus, which seems to be the river called Chaie, that falls into the sea at the castle, washing the walls of it when it overflows; so that if Abydus had been there, it would have been said that the river, though south of the town, fell into the sea at Abydus, and not between that place and Dardanus. Strabo also says, that Abydus is at the mouth of the Hellespont and Propontis; from which one may argue, that it was rather at the north end of this strait towards the Propontis: Wherever it was, it is remarkable on account of the bridge which Xerxes made here from Asia into Europe. The Rhodius therefore falling in at the old castle of the Dardanel on the Asia side, we are to conclude that the Synosema, the tomb of Hecuba, was at the opposite castle, being described to be over-against the mouth of the Rhodius. Abydus was built by the Milesians with the permission of Gyges king of Lydia, to whom it was then subject: The people of this place made a stout resistance against Philip the first of Macedon, and destroyed themselves when they could hold out no longer.

The castles are sometimes called by the Turks Bogas Hissar [The castles <sup>The castles.</sup> of the entrance]; but that to the east is called Natoli Eskihissar [The old Asia castle]; it is a high square building, encompassed with an outer wall and turrets; there are fourteen large brass cannon without carriages on the sea shoar; they are always loaded with stone ball, ready to sink any ship that would offer to pass without coming to anchor, in order to be searched: They fire likewise with ball, in answer to any ship that salutes the castles: As this does much damage where they fall, so the lands directly opposite commonly pay no rent; there are eight other cannon towards the south: I saw among them two very fine ones, one is twenty-five feet long, and adorned with flower de luces, which, they say, was a decoration anciently used by the emperors of the east before the French took those arms, and

and I have seen them in many parts; the other cannon is of brass twenty feet long, but in two parts, after the old way of making cannon of iron of several pieces; the bore of this is about two feet, so that a man may very well fit in it; two quintals and a half of powder are required to load it; and it carries a ball of stone of fourteen quintals\*. The town on the north side of the castle is a mile and a half in circumference, and has in it twelve hundred houses, two hundred of which are Greeks, a hundred Armenian, and fifty of Jews. They have a great manufacture both here and on the other side, of cotton and sail-cloth; and they make here a sort of ware like that of Delft, which is exported to the value of fifteen thousand dollars a year: They also send out some wax, oil, wool, cotton, and cotton yarn; and build small ships. The town is situated in a plain, which begins about two miles to the north, and extends to the promontory Dardanium, being about a league broad; I crossed it going near to the east by the river, and went in between the hills to Jaur-Kala, situated on a high hill; it is said to have been built in haste, and did not appear to be of any great antiquity. A French consul resides at the castle of the Dardanelles, and a droggerman for the English and Dutch, who is a Jew. The other castle, called Rumeli Ekkihissar [The old castle of Romelia] has in it twenty large brass cannon, one of which is of a great size, but not so large as that on the other side. The town is near a mile round in compass, stands on the side of the hill, and is inhabited only by Turks, who carry on a great manufacture of sail cloth.

Dardanus.

At the castle I was with the English droggerman, who set out with me to the south on the twenty-seventh, in order to see the situation of old and new Troy: We went by the sea-side, and in an hour came to the cape, called by the Turks Kepos-bornou, and by Europeans Cape Berbier or Berbreri, which I take to be the promontory Dardanium of the antients; and I observed on it a rising ground, which seemed to have been improved by art, and might be the spot where old Dardanus stood, which was but a small town. Here Sylla and Mithridates met, and made a treaty of peace; some say, that Ganymede was taken from this cape; others from Harpagia, on the confines of Cyzicus and Priapus; there was here also a cape called Gyges, probably some small head of land that might be a part of this promontory. To the north of the supposed Dardanus there is a vale, extending some way to the east, where probably was Ophrynum, and the grove of Hector, mentioned near Dardanus, as well as the lake Pteleus; for I observed that way some water, which makes it a sort of a morassy ground. Further to the south the high white hills, which run along to the north of the plain of Troy, end at the sea; on some of these eminences near the sea Rhæteum must have been, which was situated on a hill: I concluded that it was near a Christian village called Telmesli, and more commonly Jaurcui, which is six miles from the old castle, and about three from the supposed Dardanus. When I had passed these hills, I saw from the south a high pointed hill over the sea, which looked as if it had been fortified, and I judged that it was near west of Telmesli. The Aiantium, where the sepulchre and statue of Ajax were, is mentioned as near Rhæteum on the shoar; and I observed at the descent to the plain of

\* A quintal is one hundred and ten rotoli of one hundred and forty-four drams.

f Troy a little hillock, on which a barrow was raised, and there were some broken pieces of marble about it, but whether this was the tomb of Ajax, would be difficult to determine: We at length came into that famous plain, just within the mouth of the Hellespont, it is about two miles broad and four long, from the conflux of the Simois and Scamander, to the sea. To the east of this plain is that hill, which, as Strabo observes, runs along to the east between the Simois and Scamander; two chains of hills end on the north side of the plain, one between the Simois and the river Thymbrius, the other between the Thymbrius and the sea, where the plain ends to the west at the sea; within the entrance to the Hellespont there are saltens; and in the plain near the sea, one passes over standing waters on two or three ridges, which are the marshes that Strabo mentions; as the others are the sea lakes, all which, he says, were made by the Scamander; he observes that this river brings much mud along with it, and has a blind mouth or outlet, which is very true, for the sea fills the mouth of the Scamander with sand; so that, as in many rivers in these parts, there is no visible outlet, but a bank of sand, being at the mouth of the river, the water passes through it; unless when they are overflowed by great winter torrents which rise above it; and this is what seems to be meant by a blind mouth; for the Scamander is a very small rivulet in the summer, tho' the bed of it is wide, and is filled with the winter floods. To the south west, a ridge of low hills runs near the sea from the Sigean promontory, now called cape Ienechahere, which is at the entrance of the Hellespont: The antient Sigcum was on this cape, which was destroyed by the Trojans, on account of some jealousies they had conceived of the inhabitants: There is now a village on the spot called Ienechahere [The new city] or more commonly Jaurcui; and there are two Greek churches in it; at one of them I saw the famous Sigean inscription. There is a piece of a Sarcophagus of white marble near it, on which are some reliefs of fine workmanship; there is also here a mezzo relievo, as big as life, broke off at the hands, and is very finely executed; it is a young man who holds in his hand some instrument, which being broke off, appears only as the end of a stick, which might be the handle of a spear, on which he is represented as looking with a melancholy aspect. This possibly might be designed to represent Achilles (who was had in great veneration here) looking on that spear with which he had been mortally wounded. To the north west of this place, a little lower on the hill, is a large barrow, and east of it a less, and to the south of that another small one; and though it is certain that the sultans and their viziers, have such barrows made by their soldiers in many parts where they pass, the larger sort for the sultan, and the less for the viziers; yet notwithstanding I cannot but remark, if I may not be thought to give too much into conjectures, that these possibly may be very extraordinary pieces of antiquity, and the great one might be raised over the sepulchre of Achilles, as the other two might be on those of Patroclus and Antilochus, who were buried here; and to whom the Trojans paid a sort of divine honours. To the north west of these, under the hill, is the new castle in Asia, on the south side of the mouth of the Scamander, with a small village about it, and a little town in

it, being about a quarter of a mile in compass; in time of peace it is open and neglected, and any one may enter; it has about it some very fine large brass cannon, the bores of which are not less than a foot in diameter, there are twenty-one of them to the south west, and twenty-nine to the north; but in time of war with the Venetians a pasha resides in each of the four castles; there are a hundred and thirty men belonging to this, who follow their trades and employs.

Ilium.

I hired two janizaries to go with me the next morning on the twenty-eighth towards old Troy, and to the mines, the road being very dangerous. The low hill which runs to the south east from the Sigean promontory, has three summits, or heights, divided by small vales, or rather hollow grounds; on that next the cape, was Sigeum, about a mile in compass; on the second there is no village, but to the south east of it there is a barrow, and in the hollow between it, and the third, are two small rising grounds; on the third hill is Jenecui [The new village] inhabited by Christians: To the south east of this there is a fourth, which extends to the north east towards the conflux of the two rivers. Ascending this height towards the north east end of it, I came to a village called Bujek, where there are great heaps of ruins, many broken pillars and pieces of marble; and at the burial place of Boscui, about three quarters of an hour further, there are a great number of hewn stones, columns, and pieces of entablature, and this I take to have been Ilium, which was once a village, and famous for an antient temple of Minerva; it was afterwards made a city by Alexander when he came to it upon his victory at the Granicus; and after his death it was improved by Lyfimachus. The Scamander and Simois are said to meet under this place; and old Troy is supposed to have been at the Ilian village on the height directly over the meeting of these rivers. On the north east end of this rising ground, or hill, on which Ilium stood, there is a barrow, which might be the tomb of Aisfyetes, said to be five stadia from old Ilium in the way to the modern city. In this plain of Troy most of the battles mentioned by Homer were fought. It is probable this whole chain of low hills from Sigeum were formerly called Sigia; for Strabo says, that was the name of the place where Ilium was built, by order of Alexander, after he had gained that signal victory on the Granicus. Achæum was adjoining to it, that is, its territory bounded on that of Ilium, and the town might be where Jenecui is now situated, and its port, towards Sigeum, was twelve stadia from Ilium: Adjoining to this was Larissia, which might be between Ilium and the sea; and also Colonæ, which probably was in the valley towards Ekistambole, which is supposed to have been Alexandria, or Troas. On my return, going further east, I travelled by the Scamander, some miles before it joins with the Simois, where it is called Gofdah-su, as it afterwards has the name of Mandras-su. I crossed from it to the south west over that high ground which is between the two rivers; descending a little above the confluence of the waters: I thought it would be in vain to search on this height for the ruins of old Troy, where it is supposed to have been; all this part being now covered with wood; and the site of it was not known seventeen hundred years ago. I then crossed over the river Thymbrius called Gimbrick-Chaie; the vale through which it passes must be the Thymbrian plains, mentioned as  
near

near Troy, in which the Lycians were encamped: This river fell into the Scamander at the temple of Thymbrian Apollo, mentioned as fifty stadia from Ilium. Under the height of the supposed antient Troy, the country abounds much in a low shrub wood, which probably is that rough spot mentioned by Homer under old Troy, and called Erineus.

From the supposed ruins of Ilium, I went about six miles eastward to a village called Eskiupjee at the foot of mount Ida, where I was recommended to the aga. There are mines here of silver, lead, copper, iron, and allum, of which very little profit is made, though any one may have leave to work them, paying only a fifth of the produce to the governor: Those who undertake this work are mostly Greeks, who have been obliged to fly from the islands, or other parts. The mines are dug like rabbit holes, so as that there is no need of ropes or ladders in order to descend. The allum stone as chalk is dug in pits, and being burnt, and afterwards boiled in water, which is drawn off at a proper time, the allum becomes solid, much after the same manner as they make salt-petre.

Ida is not a single mount, but a chain of hills, that extend from <sup>Mount Ida.</sup> Cape Lectus to the north north east, as far as the country that was called Zelia, bounding on the territory of Cyzicus: All the country to the west of it being the kingdom of Troy: The highest summit of this mountain seems to be that part which is directly east of the place where the Simois and Scamander meet; this probably is that part of it called Cotylus, which is computed to be about thirteen or fourteen miles from the supposed Scepſis: The antients say, that it was a hundred and twenty stadia, or fifteen miles from that place: The rivers Scamander, the Granicus, and Æſepus rise out of mount Cotylus, their sources not being above three or four miles apart; the Scamander is said to rise at Biramitch about six hours, or twelve miles from the mines. Another summit of mount Ida is Gargarum, probably more to the south; there was on it an Æolian city called Gagara. To the south of the mines there is a long rocky mountain called Chigur; on the top of it are ruins of an antient city, particularly of the walls, which are ten feet thick, and built of large grey stone without cement; they are about three miles in circumference, and there are eight gates to the city. I take this place to be Scepſis, and Eskiupjee, the name of the village near, seems to bear some resemblance to it. Old Scepſis was in another place, near the highest part of mount Ida, probably towards mount Cotylus; it was at the distance of sixty stadia from new Scepſis, to which the inhabitants removing, the old place afterwards had the name of Paſſeſcepſis. Demetrius the grammarian was of this place, who is so often quoted by Strabo in relation to these parts; an author who wrote thirty books, only on sixty lines of Homer's catalogue of the Trojans and their allies; and a very remarkable account is given how Aristotle's library and manuscripts were preserved in this place for many years.

I went to the mines with a design to go to Troas, or Alexandria, opposite to Tenedus; but the aga would not advise me by any means to go to that place, which is now called Eskiftambole, or to any of the places in the neighbourhood, because the pasha being in search of rogues, they were skulking about the country, and we should have a great chance of falling into their hands; so I determined to return to  
the

the castles by another way : We however ventured to go about two miles to the west, to a high rocky hill, like a fugar loaf, called Kis-Kalefi [The virgin castle]; there is a winding way up to it; and on the summit of this hill is a ruined castle, defended by round towers at the corners; it seems to have been built in haste : To the west there is a part of it which is lower than the rest, and fortified; and there are a great number of cisterns cut into the hill in that part. We went on to the tents of the Uruks, who are a poor sort of Turcomen that live among the hills, and are chiefly subsisted by the sheep and goats which they breed.

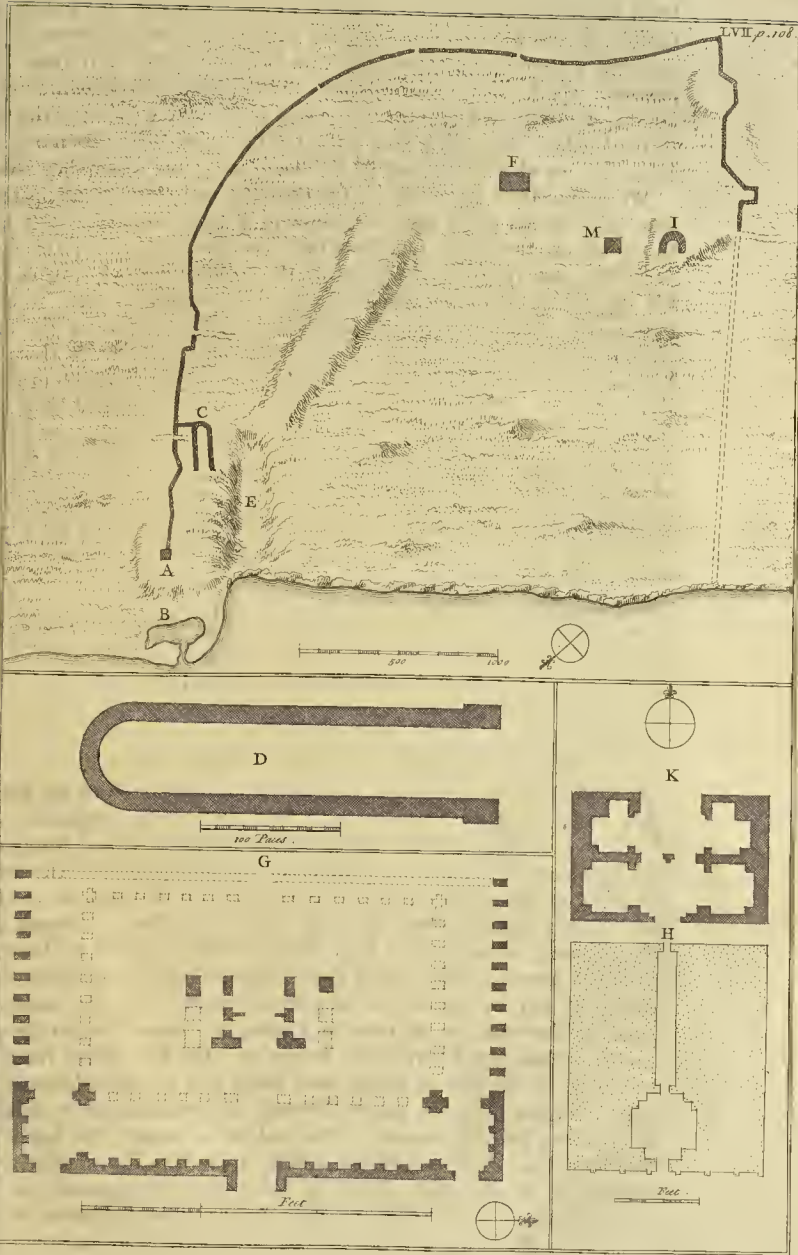
We set out from the mines on the thirtieth, and after travelling about five miles to the north west, we came to a town called Enai, a little below which the rivulet Enaichaie falls into the Scamander; this seems to be the river Andrius which rose in the country called Carafena, and fell into the Scamander : The pasha was here with his people, in order to clear the country of rogues, and I saw on the outside of the town two of them on stakes who had been lately impaled. From this place I travelled by the Scamander, and crossed the hills, on which probably old Troy stood, to the Simois and Thymbrius, and returned in a road more to the east, than that in which I came, to the Dardanel, or old castle of Asia. It is to be observed, that to the east of the territory of the city of old Troy (which without doubt was itself a little principality or kingdom) was the district or principality of Cebrenia to the north of the Scamander, probably extending to the great height of mount Ida before-mentioned.

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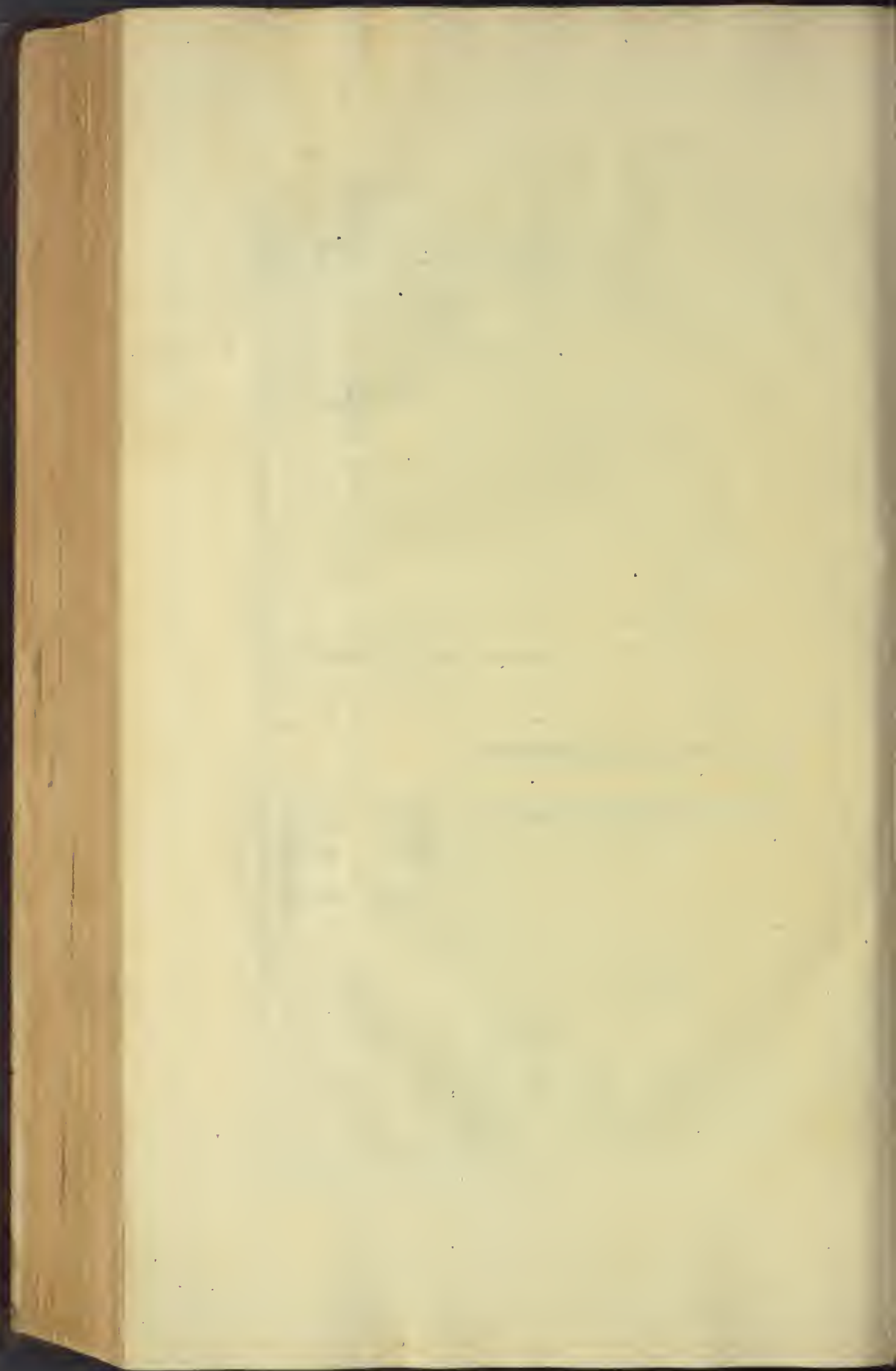
## C H A P. XXI.

### Of T R O A S.

**A**FTER I had been at Bourfa and Nice, I returned to the Dardanelles, and went by Tenedus to Eskiftambole, supposed to be Alexandria or Troas, built by Antigonus, and called Antigonias; and afterwards improved by Lyfimachus, and called by him Alexandria, in honour of his master Alexander the great : It is thought to have been made a Roman colony by Augustus. This place is situated on a rising ground, which ends in high cliffs at the sea opposite to Tenedus; the walls appear to have been about four miles in circumference; a plan of it may be seen in the fifty-seventh plate. At the north west corner of the walls are the ruins of a tower A; under this to the west, there is a plain spot between the height and the sea, where there are remains of an old port or basin, near half a mile in circumference, and about a furlong from the sea, with which it communicates by a canal. Going along by the remains of the old walls towards the south east, something more than a quarter of a mile, I came to the remains of the hippodrome or circus C, which is sunk into the ground; a plan of it is seen below at D; at the east end of it there are ruins of some considerable building; and further to the south is a sort of a deep



A PLAN of TROAS and of some BUILDINGS in It.





bed as of a canal to the sea at E, which might serve as a port in order to lay up their galleys in the winter; to the east there is a winding valley, and beyond it is the high ground, on which a large temple F is situated; there was a wall carried from the town wall to the Hippodrome, and probably this might be the bounds of the old city before it was enlarged; and I observed that to this place the walls were built in the old manner, one tier of stone set up an end, and the other laid flat, the walls further east not being built in that style. I came to the east side, where there had been three or four gates, one about the middle, and opposite to the large temple F, near a quarter of a mile from it, of which there are great remains; it was very much after the manner of that building at Ephesus, which was either a temple or the gymnasium: The nature of this building will appear by the plan at G; it is a large enclosure built with arches on three sides, which are enclosed except on the north side, where they are open, as they were probably on the south; there seem also to have been considerable buildings to the north and south on the outside of this enclosure; the temple itself was in the middle, and was finished in a very magnificent manner, though it is so small that it seems to have been designed only to receive some great statue, which might be the object of their worship; and though there is a very grand entrance into the enclosure at the east end, yet, by what I could judge, the grand front of the temple was to the west, where there are three very large and beautiful arches remaining which made the front of it; the cornices at the springs of them are very richly adorned with sculpture; and it is probable that the whole was faced with white marble: The peasants call this Baluke Serai [The palace of honey], because, they say, many bees and hornets make their combs in the holes of the walls; but it is more probable that it is derived from Baal, the eastern name of Apollo. On the south side of the city, a little way within the walls, are the remains of a theatre, which is beautifully situated on the west side of the high ground, commanding a glorious view of the sea, of Tenedus, and the islands about it; all the seats and front are destroyed, and there appears to have been only one arch at each end; on the ground to the east of the theatre are remains of a very thick high wall, where there might be a reservoir of water. On the low ground, at a small distance to the north of the theatre, are remains of a temple, or some other building, of a singular structure at M; they call it Kissa-ferai [The Virgin's palace] which probably might be a temple of Diana; it seems to be a building of very great antiquity; a plan of the lower part of it may be seen at H, and of the upper at K; the principal front is to the south, which was adorned with pilasters; it appears as a large square building, and every tier of stone sets in on the other three sides at least half a foot; entering at the south front, there is a room which is not large; it is something in the shape of a cross, the part to the north is a passage thro' the building, as I suppose, though it is now closed up; over this passage, and on each side above, are the apartments to the entrance, which is from the north at K, and probably there was a flight of steps to it; though the ground is higher there than on the south side: The

middle part at H, opens to the room below, exactly over the entrance to the long passage that leads to the north. This whole building is arched over, but flat at top on the outside; and it is very probable, that the grand temple was a room over all these of the size of the whole, and that there were some rooms under this upper story, to which there are now no entrance. The walls of the city seem to be above a mile in length from east to west, and near a mile from north to south: Both the walls and these buildings, especially the first great temple, have been much destroyed by the command of the present grand signor, on his first accession to the throne, in order to carry the best stones and marbles to Constantinople, to be employed in publick buildings; and, they say, he was led to it by a renegado, who persuaded them that they should find great treasures in this place.

About half a mile to the east of the city walls, there is a vale, in which there runs a salt stream called Aiyeh-fu; on the west side of this stream there are many hot sulphurous salt springs, which seemed to have also something of chalybeat in them; there are two baths built over them on the side of the hills, and ruins of many buildings near it, some of which are very antient, and several arches of them remain, with the walls built of black and white stone set in lozenge wise; some have thought this to be Lariffa. At one of the baths I saw a colossial statue of a woman of white marble; the head was broke off, but the drapery is very fine, and one of her hands appears to have been covered by the vest. Returning to the port directly from the baths, and leaving the old city to the south, I passed by some small square piers, which might be part of a portico to walk in.

I took the two Greek boatmen to accompany me, but either out of fear or laziness, both of them soon left me; and I examined every thing without any one to accompany me but my own servant, which they pretended was very dangerous. Going from this place to Tenedus by sea, I observed the barrow, mentioned between the second and third hills from the Sigeon promontory, was very much exposed to view from the sea, and so might more probably be the tomb of Achilles; that also on the fourth hill, supposed to be the burial place of Aysetes, appeared likewise to great advantage. All the country about this city, and the space within the walls also are under wood, being chiefly a particular sort of oak, with the large acorns, which are gathered by the country people, in order to be exported to Italy for tanning.

## C H A P. XXII.

## OF LAMPFACUS, and the islands of the PROPONTIS.

AFTER I returned to the Dardanells, I fet out northwards by land, on the thirty-first of July, towards Lampfacus. Between that city and Abydus some places are named by Homer which were not known by the antient geographers; one of them is Arifba, the residence of Afius, which was on the river Selleus: About two hours, or four miles to the north of the castle, there is a river called Muffacui-Chaic, which may be the old Selleus, and the village of Muffacui, which is a little higher on it, the antient Arifba. Near four miles further is a larger river called Borgas-Chaic, which may be the river Pactius mentioned by the poet. On the side of the hills, over the plain thro' which it runs, there is a very pleasant village called Borgas, in one part of which there rise a great number of fine springs, infomuch that it is called the thousand fountains.

Lampfacus first called Pityusa on the Asia shoar, near opposite to Gallipoli, is about a mile further to the south than that city; this place was given to Themistocles to furnish him with wine. Several great men among the antients were natives of Lampfacus; and Epicurus lived here for some time, and enjoyed the company of the learned men of this city. There is a little current on the south side of the present small town, which is situated on a height, and on the plain near the sea; the antient city seems to have extended up the rising ground further to the east; I saw no ruins, except of an old thick wall in the town; it has two ports, very well defended by heads of land which extend out into the sea: The little hills all about it are finely cultivated, being covered with vines and other fruit trees, I could not go so freely about this place, as the plague was there at that time. About a mile to the north of the town there is a pleasant village called Shardack, from which there is a great export of all sorts of melons, and other fruits to Constantinople; and this being directly opposite to Gallipoli, it is the place from which they cross over; a boat going every morning early, and returning before noon. Mount Rhea was five miles from Lampfacus, where there was a temple to the mother of the gods; and in the territory of this city was a place called Gergethium famous for its vineyards.

On the first of August in the evening I embarked to go to the island of Marmora. Between Lampfacus and Parium was a city called Pæsus, and a river of the same name; when this city was destroyed the people went to Lampfacus. Fourteen miles east north east is a village called Kimere, and a small river in a bay on the west side of that cape, on which, I suppose, Parium and Priapus were situated. Kimere is near the north west angle, which the cape makes with the bottom of the bay. Here I found medals were to be met with, and I conjecture that it might be the antient Pæsus, with the river of the same name: Returning

out of this bay, and continuing along the cape to the north for about two leagues, we saw a small bay in the side of the cape towards the north west corner of it; and to the north of it there are two small rocks; it is probable that Parium was here, which is placed in the Tables twenty-two miles from Lampfacus: That city was built by the Milesians, Erithræans, and the people of the isle of Paros: It flourished much under the kings of Pergamus, of the race of Attalus, on account of the services the city did to that house\*. On the confines of the territories of Priapus and Cizicus was a place called Harpagia, where, some say, Ganymede was taken, though others fix that story to cape Dardanium. Between Priapus and the Æsepus was the river Granicus, so famous for the battle, in which Alexander routed the Persians; and for the rout of the army of Mithridates by Lucullus after he had raised the siege of Cyzicus: And I was informed that between this cape and that of Cyzicus, there are two rivers, the largest discharges itself to the west of a small point opposite to the island Alonia, which, I think, is called Roia, and must be the Æsepus, which was the bounds of the kingdom of Troy; and seven or eight miles to the west is another river, which, if I mistake not, is called Tecker Chaic, and must be the Granicus. This river ran thro' the country of Adraftea, and had on it a city, long ago destroyed, called Sidenæ, and a territory of the same name. The Æsepus after having run about seventy miles falls here into the sea. Strabo mentions that towards its rise, on the left side of it, was Polichna a walled city, Palæcepſis, and Alazonium; and on the right between Polichna and Palæcepſis, Neacome, where there were silver mines. The river Careſus falls into the Æsepus, rising at Maluns between Palæcepſis and Achæum, which is opposite to Tenedus: From this river the country was called Carafena, to which the country of Dardania extended. The Æsepus run through the country of Zelia, which was ten miles from the mouth of it, extending to the foot of mount Ida, where it ends that way. A little above the mouth of the river was the sepulchre of Memnon son of Tithonus, and a village called Memnon; concerning all which places nothing is known, by reason that the country is frequented by a bad set of people, and no caravans pass that way.

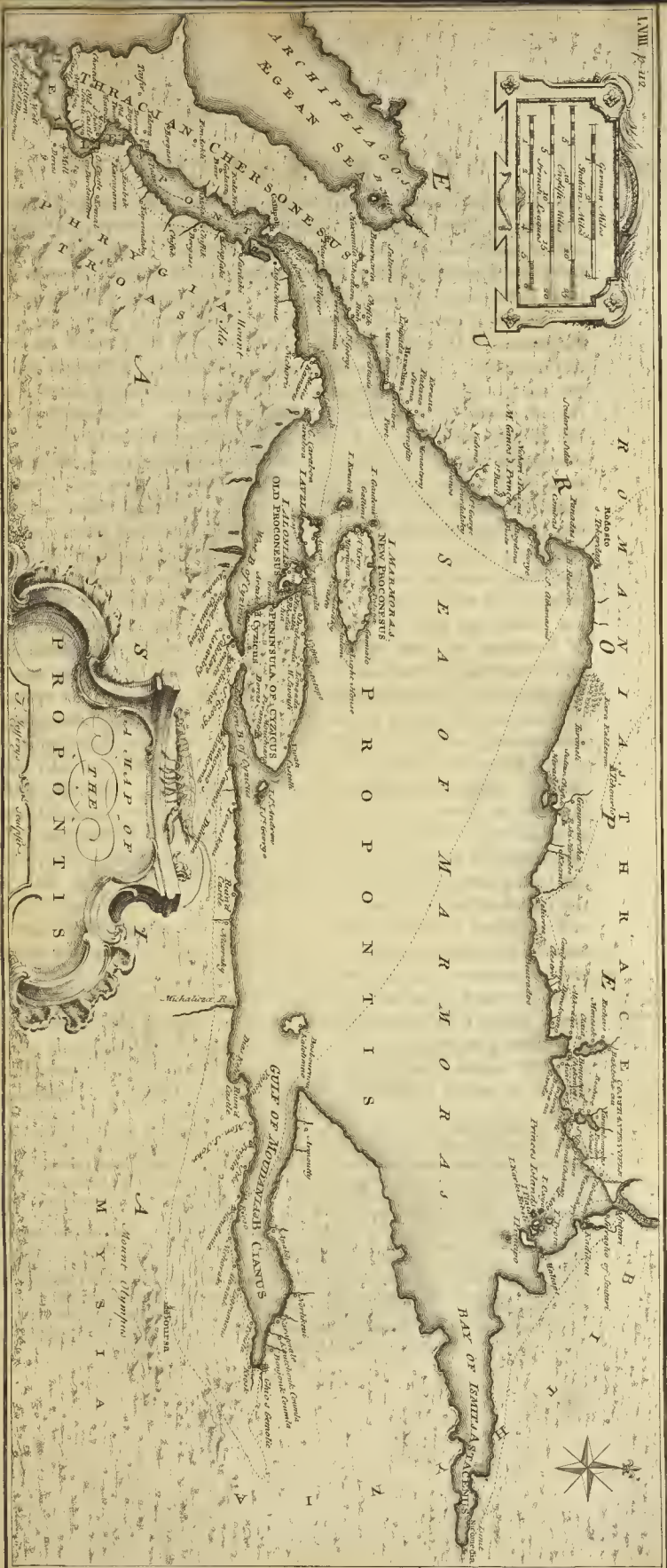
Islands.  
Aphſia.

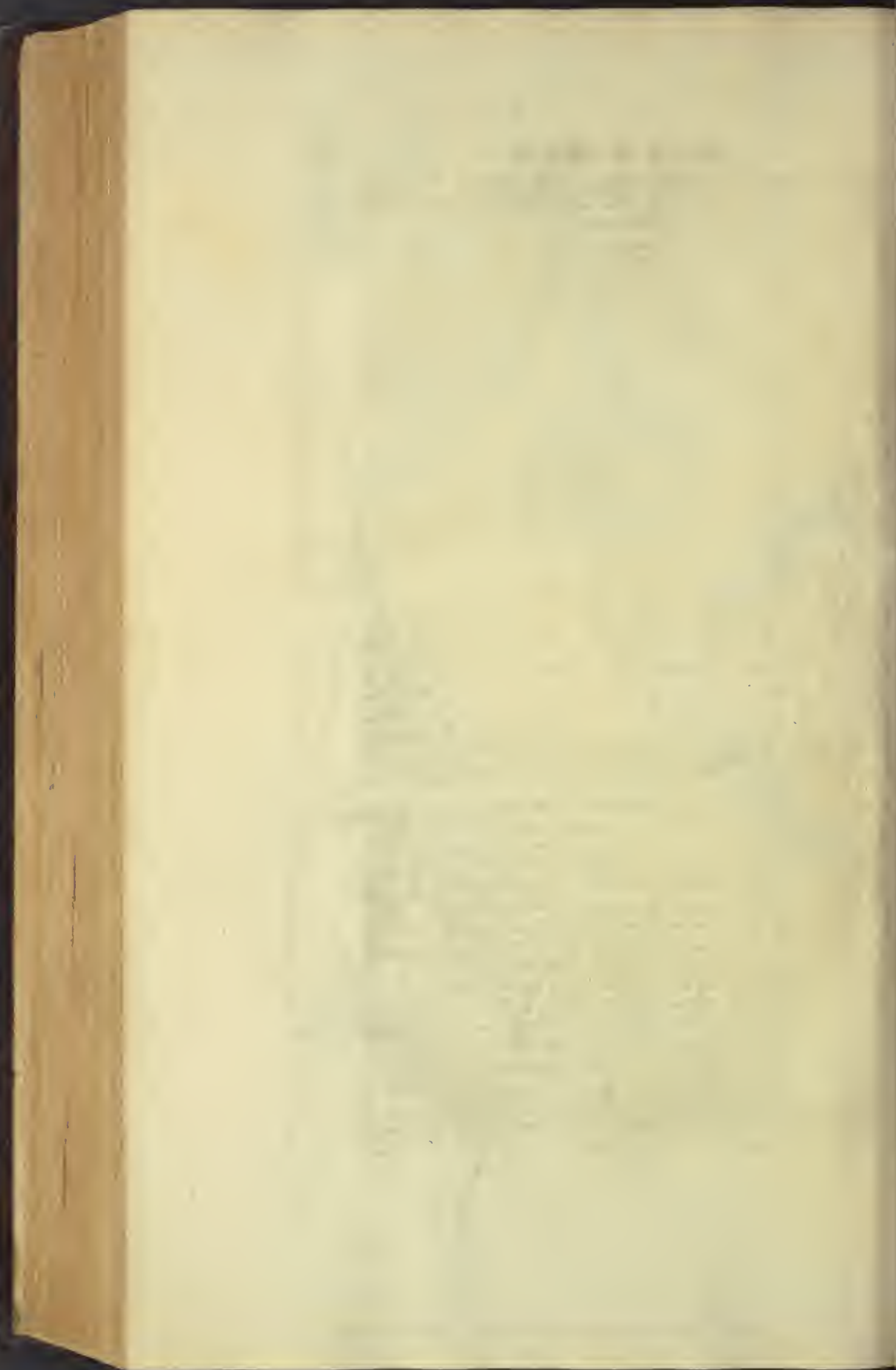
On the third at noon, we arrived at an island to the south of Marmora, which is called in Turkish Ampedes, and by the Greeks Aphſia; it is about a league to the west of the island of Alonia; this island is about ten miles in circumference: We went to a village on the west side of it near a small lake; it is inhabited both by Christians and

\* There was a place called Pityea in that part of the Parian district, which went under the name of Pityuns, over it was mount Pityodes, so called from being covered with pines; it was between Parium and Priapus, near a place called Linus on the sea, which was famous for a sort of cockles called Linusian cockles. Between Parium and Priapus also was a city and country called Adraftea, from king Adraftus, who first built a temple to Nemesis there; the stones of which, when it was destroyed, were carried to Parium, and there was only an altar made, in the place of it, to the honour of the deity. Here also was an oracle of Apollo, Aëtæus, and Diana; but where any of

these places were, is unknown, it not being secure to travel in that part. The Tables place Priapus fifteen miles from Parium, which was also on the sea, and I think must have been about the angle which the cape makes with the land to the north east; it has its name from that infamous worship, which was in vogue in all these parts, as far as Lampfacus. The deity, the son of Bacchus and Nympha, according to their fables, being born in Lampfacus. This city had a port, and some say that it was built by the Milesians at the same time as Abydus, others that it was founded by the people of Cyzicus.

Turks;





Turks; and there is a Turkish village on the east side of it; and also a small convent to the south. This whole island is let for six hundred dollars a year: they make some wine in it. We crossed about two miles to the north west to the island of Cutalli, which is not so large, <sup>Cutalli.</sup> and has only one village of Christians of about seventy houses: It is a fine spot of ground, and was formerly all covered with vineyards; but now the inhabitants apply more to the fishing trade: This island pays also four or five hundred dollars a year; and these two little islands, with regard to the Christians in them, are governed by two or three of the chiefs, Proto-Iërai [*Πρωτόγερα*], as are most of the small islands, both in the Propontis and Archipelago; and it is these persons, or one of them, that commonly rent the island, in case it is not taken by a Turk, who comes and resides in them. These islands and Alonia, are covered to the north by the island of Marmora; so that, when the winds are northerly, the boats that go to Constantinople sail between them, in order to be under the shelter of that island.

On the fourth we sailed two leagues to the island of Marmora. The <sup>Marmora.</sup> antients mentioned the old and new Proconnesus on the sea going from Priapus to Parium: The new Proconnesus I take to be Marmora, because a quarry of fine marble is mentioned to be in it, for which it is at present famous, being a beautiful sort of white alabaster: I observed also here a rock of grey granite, which they have used in building, and is not much inferior to the Ægyptian. This is the most northern of these islands, it is high and rocky, about four leagues long and one broad: There are six little towns in it on the sea, mostly inhabited by Christians; there are also six convents in the island, two of which are in ruins, and the others inhabited only by two or three Caloyers. This island is let for five purses a year, which is about three hundred and fifty pounds, by a person who has the title of waiwode. In this island, as well as the others, justice is administered by a cadi who resides here. There is an uninhabited island, three leagues to the north west of Marmora.

We sailed about three leagues southward to the island Alonia, which <sup>Alonia.</sup> is a very fine spot of ground about eighteen miles round, it is covered with vineyards, and is famous for an excellent dry white wine, which is commonly drank at Constantinople; and a great quantity is imported from the neighbouring continent under the same name, especially from the parts about Cyzicus, and is indeed a wine much of the same nature. There is a semicircular bay to the north west of this island, opposite to which is a small island, and the harbour being covered by Marmora to the north, and by the island Aphsia to the west, it is an excellent port, and appears like a lake from the town. This island has five villages on it; the greater part of the inhabitants are Christians; and it pays nine purses a year: I take it to be the old Proconnesus, the other two islands being very inconsiderable. The bishop of the four islands resides in the town called Alonia, where I was very civilly entertained by him at his house; he has his cathedral in this place, and is immediately subject to the patriarch of Constantinople: He is commonly called the bishop of Alonia, but his true title is bishop of Proconnesus [*Ὁ Προκοννήσε*];

and I found he thought that no other island went by the name of Proconnesus but Marmora.

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C H A P. XXIII.

Of ARTACUI and CYZICUS.

Artacui.

FROM Alonia we sailed on the fifth to the westward of that land, which was formerly the island Cyzicus; and afterwards shaping our course for about two leagues along the south side of it, we arrived at a town called Artacui, the situation of which may be seen in the fifty-ninth plate\*. To the east of the town there is a small cape A, which was antiently fortified; between this and the land to the south there is a narrow passage B, into one of the ports of the antient Cyzicus, which is a large basin, about a league in length; and at the east end of it is the Isthmus or neck of land that leads to the town of Cyzicus. Artacui is on the peninsula, which was formerly the island Cyzicus; the town is a mile and a half in circumference, having in it about fifteen hundred Greek families, and not above four hundred Turkish houses: It is the proper place of residence of the archbishop of Cyzicus; but as he is one of the twelve first archbishops, he usually lives at Constantinople, coming to this place only once in two or three years; there are no less than twelve churches in the town, and one in a small island opposite to it: That island is a rock of marble, and there is a heap of ruins on it, and some pieces of marble finely worked, which shew that there was some antient building on it, which probably was a temple. The support of this place is a great export of white wine, which is very good, and passes for Alonia wine at Constantinople, to which city they carry it.

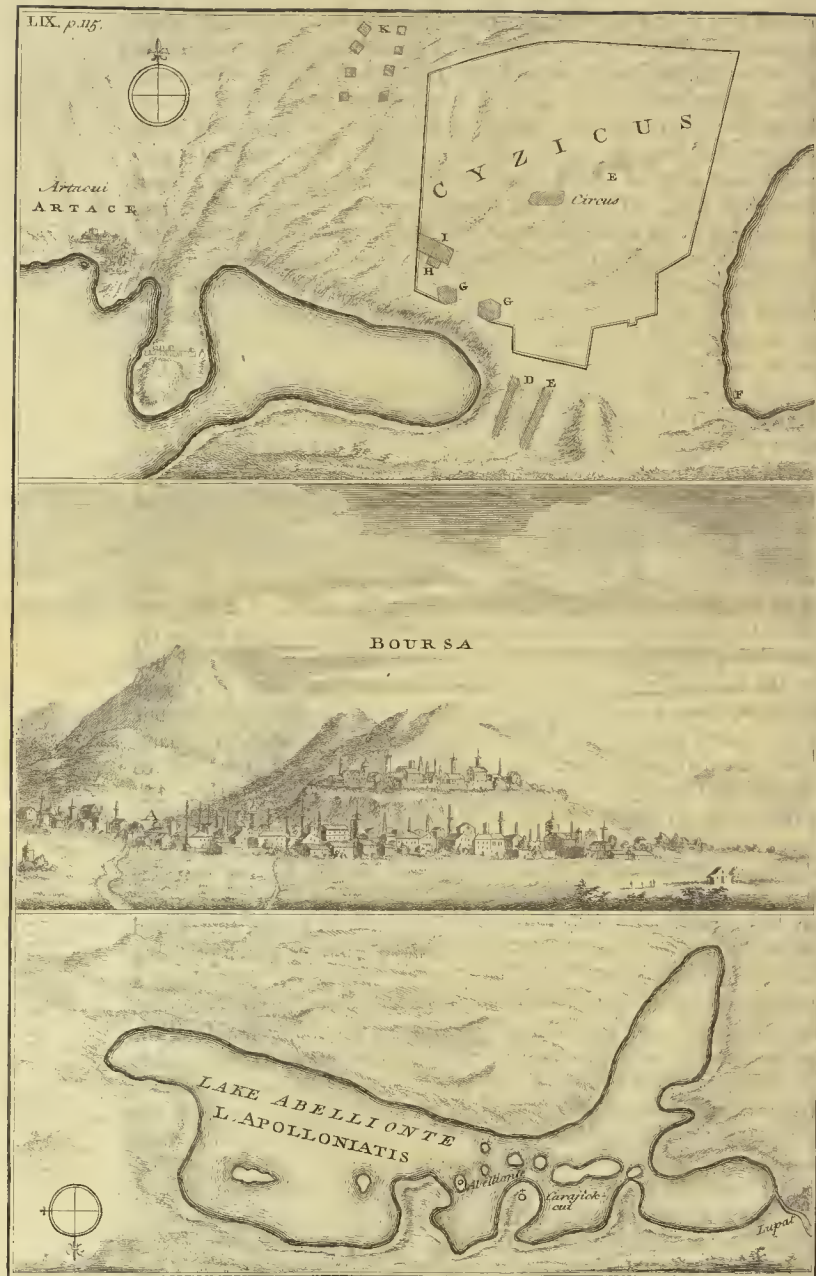
The hill on the cape to the east was strongly fortified by a very antient wall across the north side of it, about half way up the hill; and it seems to have been built for a defence to the entrance of the port, there being many large hewn stones about a church at the top of it called faint Simon, which gives name to the hill, and these are probably the remains of a strong tower or castle: The wall is twenty feet thick, cased with tiers of black and white marble alternately, the white being set up an end, about eighteen inches deep, and the black laid flat, is nine inches thick, after the antient manner of building: Towards the east end there is a gateway with a tower on each side, thirty feet square, and three more towers of the same kind to the west, a hundred paces apart.

On the seventh we went a league from Artacui by the western port to the east to the ruins of Cyzicus; a plan of which may be seen in the fifty-ninth plate; it is situated to the north of the Isthmus, or neck of land, where formerly there were two bridges, by which they passed from the island of Cyzicus to the continent: The places where the two bridges

\* This was doubtless the antient Artace, a colony from Miletus. Strabo xiv. p. 635.







A MAP of CYZICUS and the LAKE ABELLIONTE,

And a VIEW of BOURSA.

were are now to be seen, for there are two passages or caufeways D, which are used at this time as roads, all the rest of the Isthmus being a morafs, except two large sandy banks on each side made by the sea. At the north east part of the eastern bank E, there is a height, which seems to have been an island in the antient passage, and opposite to it the city walls are higher and stronger than in any other parts. The island of Cyzicus was about sixty-two miles in circumference, and appears like a broad mountainous cape. The city had a great territory belonging to it, and was governed by its own wholesom laws, such as those of Rhodes, Marseilles, and Carthage. This people was so strong that they sustained with great bravery the siege of Mithridates, who had a hundred and fifty thousand foot, besides horse, and four hundred ships, obliging him to leave the place: The hill on the opposite continent was called Adraftea. The city was partly in the plain, and partly on the side of mount Urfus, over which was mount Dindymon, with a temple on it built by the Argonauts to Dindymene the mother of the gods. There were two ports to the city which could be shut with chains; the large one, I suppose, to the west, and the other probably between the eastern bridge, and the entrance to the port F; it had also above two hundred covered docks [*νεώσοιστοι*] to lay up their ships and gallies in. There are still remains of the walls of the city; those to the south, it is to be supposed, went close along by the Isthmus, and extended for some way to the west near to the western port, though now the sea has retired in both parts. Toward the western port there are remains of two large octagon towers G, the one being near to the other, which I suppose might defend an entrance from the sea that way: To the north west of these are ruins of a great building H, about a hundred paces square, of which very little remains but the fine arched passages under-ground on which it was built, tho' many of them are destroyed; they seem chiefly to run parallel from east to west, and are from ten to fifteen feet wide, the walls between them being very thick, in which also there are some narrower arches, the large arches are finely built of hewn stone. To the north of this are signs of buildings, which I took to be an oblong square piazza, I; and that this building was about the middle of the south part of it: The piazza probably had a portico round it; because in digging for stones, they found at the west end sixteen very large square pieces of marble, which probably were the foundations for so many pillars; this piazza was about a hundred paces broad, and, as well as I could conjecture, four hundred long. The walls are almost entirely destroyed on the west side of the city, but seem to have run along to the east of a winter torrent, and to have ascended up the hill near the place where that torrent passes a narrow streight between the hills, where there is a building on each side K; it seems to have consisted of very high arches, which at first made me suppose that it was an aqueduct; but the city walls being below these, I could not conjecture for what purpose an aqueduct should be so high, unless to convey water to the summit of the hill without the city; the building on both sides seems to make part of an oval; it is indeed possible that water might be conveyed from the west side, though I saw no arches any way joining to them; but it might pass over the channel on arches, and be conveyed to the height of the eastern hill; the

people call it the Princesses Palace, and say, that it was so high, that they saw both the eastern and western bay from it: This building, as well as the town walls, are cas'd with a bastard grey granite, which probably was brought from Proconnesus, as well as the white marble, which they used about finer works: The walls go only about three quarters of the way up the hill, and turn down on the east side at some distance from the cliffs of the eastern bay. A large theatre E, was built in the foot of the hill; the stones are all taken away, and that spot is now covered with trees; but I was informed by one well acquainted with the place, that there were formerly twenty-five seats; to the west of it there are some small remains of a circus: I saw the seats at the east end a great way under ground, the people having dug down in order to take away the materials, which are of white marble; as well as I could measure it, I conjectured the area to be about thirteen paces wide, and two hundred and fifty long. There are still many medals dug up in this place; and here the famous Pescenius Niger was found, which is in the duke of Devonshire's collection. The land of the peninsula of Cyzicus extending a considerable way to the east as well as to the west, it makes another bay to the east, which has a large opening opposite to the island Calolimno: To the east of this bay there is a small town called Panormo; this place is about four miles from Cyzicus; in the way we saw a rock on the sea called Monastery, there being a convent on it, inhabited by one Caloyer. We crossed a small river, and arrived at Panormo, which is a well situated town, and has a tolerable port for small vessels, but it is not sufficiently secured from the north winds for larger ships; here they export corn and all sorts of fruit, and wine to Constantinople.

## C H A P. XXIV.

## Of MEHULLITCH, BOURSA, and MOUNT OLYMPUS.

WE set out eastward on the eighth, and travelled over rich downs, and through a well inhabited country; I saw hills to the south, which seemed to be the foot of mount Ida. We passed Fenacui, called in Greek Deloke, and afterwards by Omarci [The village of Omar], and saw at a good distance to the south west the lake called Magriaas-Guel, which, for reasons hereafter mentioned, I suppose to be the lake Dascylis. After having travelled five hours from Panormo, I saw a village called Doulacui about a league to the south, and a tower on a height near it; they informed me that there was a ruined town there, which I conjecture might be Miletopolis\*, and

\* At Panormo I met with a medal of Miletopolis in small brass, it had on it the head of the empress Lucilla CEBACTHAOTKIAAA, the reverse is Pallas with a helmet, on the top of which is the head of an elderly man, and round it ΜΕΙΑΗΤΟΠΟΛΕΙΤΩΝ; Strabo writes it ΜΙ-

ΛΗΤΟΠΟΛΙΤΙΕ, from which one may conclude that the ancients pronounced the diphthong as the present Greeks, that is only the last vowel in the diphthong, and that Strabo writ it according to pronunciation,

that a morass to the east covered with water in the winter, was the lake of that name. Having travelled about twelve miles to the east of Panormo, we came to a large town called Mehullitch, which is at least <sup>Mehullitch:</sup> two miles in circumference, though most of it is built like a village; it is on a height, at some little distance to the east of a river of the same name, which is the antient river Ryndacus, that was the boundary between Myfia and Bithynia, it runs through a large plain, and is crossed in the way from Bourfa to Smyrna. Four miles below Mehullitch is the port to which the boats come up being four miles also from the sea. The mouth of the river is said to be opposite to the island Besbicus, which must be Calolimno, though I thought that island was rather more to the west: There was a hill in it called Artace, which belonged to Cyzicus; and Strabo says, that near it there was an island of that name, and mentions cape Melanos, either the north east cape of the island of Cyzicus, or that north of Panormo; they passed by it in the voyage from Cyzicus to Priapus: But as to the island Artace, I find on enquiry there is no island near Calolimno, except that of Monastere which is at too great a distance, so that probably Strabo is here corrupted.

There are in Mehullitch about five hundred Greek, and two hundred Armenian families, each having their church: They have a great trade here in silk; the mulberry trees are planted thick like nurseries, and are kept cut in such a manner as to be only about five feet high, as they are also about Bourfa, and in all this silk country. The silk is mostly exported to Constantinople, as it is said, to the amount of a hundred thousand dollars a year; they also export much fruit and corn to that city. The French buy up wool which is coarse, as well at this place, as at Panormo, and Caraboa, and carry one half to Constantinople, and the other half to Smyrna to be sent to Marfeilles. A very great aqueduct was almost finished in order to bring water about four miles to the town; it consisted of twenty-seven pillars, built like obelisks for the water to rise in to keep it to its height, as described before; but the person who was the benefactor dying, these indolent people had not the industry to finish it, though they have only well water; I observed several of their wells, about three feet in diameter, which instead of being built of stone and mortar within, have sort of hoops or tubes of earthen ware about two feet deep, put one on another from the bottom to the top to keep the earth from falling in: They have here a stone or marble, which is a composition of red and blew pebbles with a cement of red; some of this I saw very finely polished at a mosque; and though the colours are not the brightest, yet it is a very beautiful and curious marble.

The country between this place and Panormo is a very rich down, well inhabited, and much improved about the villages. A league to the east of the town, there is a ruined place enclosed with a wall called Loupat, on the river Loupat, which a little way to the east comes out of the lake Abelliontè, and falls into the Rhyndacus. This lake is about twelve miles long from east to west, and three or four miles broad in some parts; a large arm extends seven or eight miles to the south, being about the same breadth as the other part of the lake; a plan of it may be seen in the fifty-ninth plate. On the north side near the east end there is a town on a little high island called Abelliontè, from which

they export silk and vinegar to Constantinople. This island is so near the land, that they can always pass to it on horseback, and in summer it is almost left dry; the lake extends southwards to the foot of mount Olympus, and to the east within eight miles of Bourfa; and as it is navigated by boats that go by the Loupat and Ryndacus to the Propontis and to Constantinople, this makes the situation of all the country about it very advantageous; and yet notwithstanding the country on the north side of it is uninhabited, though a very rich soil, both because it is a country often frequented by robbers, and on account of its being a day's journey from Bourfa; so that any villages would be ruined by Turkish travellers, who choose to live on a village at no expence, rather than go to a town that is near. There is reason to conjecture, that this is the lake Apolloniatis, and that the town in the island is the antient Apollonia, because the Greeks at present call it Apollonia; but it being an island towards the east end of the lake, and the antient Apollonia, though mentioned with the lake, being called Apollonia on the Rhyndacus, I should rather take Mehullitch to be Apollonia mentioned by Strabo, though it is a league from the lake; indeed I found no antiquities there, except two or three sepulchral reliefs and inscriptions; but I heard that there were some antiquities on the island; it is possible, that both the one and the other were antient towns, and might be called by the same name; and so one distinguished from the other by the name of the river it stood on, of which Strabo might not be apprized.

It is said, that the country between the *Æsepus* and *Rhyndacus* was inhabited by the *Doliones*; and from that river eastward by the *Mygdones*, as far as the territory of *Myrlea*, that is, *Apamea Myrlea*, now called *Montagna*, which is twelve miles to the south of *Bourfa*. There are three lakes mentioned in these parts, *Dascylitis*, *Miletopolitis*, and *Apolloniatis*. In the road from *Panormo* to *Mehullitch*, I saw a large lake called *Magriaas-Guel*, which might be about ten miles north of *Panormo*; this I take to be the lake *Dascylitis*, on which there was a town called *Dascylium*; and the *Doliones* extending from the *Æsepus* to the *Rhyndacus*, and to this lake, it must be understood that their country was to the east of the river, and to the south of the lake. In the same road nearer to *Mehullitch*, that is about five miles to the south west of it, I saw a tower on a little height, which I was told was an antient ruin; and near it is a village called *Dolou-Cui*; I observed some water near; the country to the east is all a morass, and I was told that in winter much water lays on it: This I take to be the lake *Miletopolitis*, and the ruin a remain of the antient *Miletopolis*; for *Strabo* says, that above the lake *Dascylitis* were two other lakes, *Miletopolitis* and *Apolloniatis*: He says also, that the lake *Dascylitis* belonged partly to *Cyzicus*, and partly to the *Byzantines*, and that the territory of the *Cyzicenes* extended to the lake *Miletopolitis* and *Apolloniatis*; from all which one may conclude that the lake *Miletopolitis* was between the two others; it is also to be observed that *Dolou-Cui* bears some resemblance to the name of the *Doliones*, the antient inhabitants of this country.

We set out on the thirteenth with the caravan for *Bourfa*, and came to *Lupat*, a small ruined place encompassed with walls, which are not well built, but seem to be of the middle ages. We travelled all day through a

rich unimproved country on the north side of the lake, till we came opposite to Abelliontè on the island; and lay in the open fields. We went on a little after midnight six hours to Bourfa, the antient Prufa,<sup>Bourfa.</sup> where the kings of Bithynia usually resided, which is about twenty-four miles from Mehullitch. This city was built by that Prusias,<sup>Prusia-</sup> king of Bithynia, who waged war with Cræsus and Cyrus. Bourfa was taken by Seifeddulat of the race of Hamadan, in the three hundred and thirty-sixth year of the Hegira, but was retaken by the Greek emperor in nine hundred and forty seven after Christ: It was again taken in thirteen hundred fifty-six by Orkan son of Ottoman, the second emperor of the Turks, who made it the capital of his empire<sup>b</sup>; but when Constantinople was taken by Mahomet the second, in one thousand four hundred and fifty three, that city became the capital of the Turkish empire. Bourfa is most pleasantly situated on the foot of mount Olympus over a plain, which is about four leagues long, and a league wide, having those hills to the north of it which run along by the bay of Montagna; a view of it may be seen in the fifty-ninth plate<sup>c</sup>. The city and suburbs are about six miles in circumference; the castle of Bourfa is on the highest part; it is walled round, the rocky cliffs below it being almost perpendicular, and beautifully adorned with the trees that grow on them; the rest of the town and suburbs are on heights on each side, but chiefly to the east, there being a very small part of the city on the plain to the north: The suburb where the Greeks live is to the west of the castle; there are about six hundred families of them with their metropolitan, and three churches. The town is divided from the eastern suburb by a deep channel or vale A, over which there are several bridges; one of them with shops on each side, is ninety paces long and sixteen broad; the vale being planted with mulberry trees, makes the situation of the houses that are on it very delightful; a small stream runs through it, which swells to a torrent after rains: To the east of this is the suburb, where the Armenians live with their archbishop, of whom there are about eight hundred families, and they have one church. It is said they have three hundred parishes and mosques in the city, and many little mosques arched over with one dome, and the great ones with several, as well as the kanes and bezestans, all which are covered with lead; these and the agreeable mixture of trees, together with the fine plain beneath, cultivated with mulberry-trees, altogether makes the prospect from the mountain most delightful. The castle, as I observed, is walled round, which I take to be the antient city Prufa; it is near a mile in circumference; I saw one part of the wall remaining, built after the antient manner, with one tier of stone laid flat, and another set up an end, alternately; I saw also an inscription, which mentions that the emperor Theodorus Comenes Laskares built one of the towers of the wall. Over the north brow of the hill are ruins of the grand signior's seraglio, which was burnt down some years ago; this being one of the royal cities which have been the residence of their monarchs. Orkan, who took this place, and his children, are buried in an old church in the castle, which is cased with fine marbles, and paved with Mosaic work;

<sup>b</sup> See Bibliotheque orientale D'Herbelot, at the word Bursah.

<sup>c</sup> This is taken from Tournefort's view of it in order to fill up the plate,

to the west of it there is a sepulchre covered with a cupola, where, they say, sultan Osman is buried; and some speak of Bajazet's children as interred near him, but I did not see their sepulchres. This castle is governed by the janitzer aga, who resides in it.

Trade.

They make in the city a great variety all sorts of fattins, mostly striped, which are used for the under short garments of the Turkish habit; they make also a great quantity of meles, of flax and silk used chiefly for shirts, and a sort of gauze called brunjucke, which is much wore by the ladies for their undermost garments; they export also a great quantity of raw silk both to Constantinople and Smyrna.

Waters.

The great number of springs that rise all over the city make it a very pleasant place, some flow in large streams, and one in particular comes out of the mountain at the castle like a small rivulet, where the Turks sit in the shade, and where every thing is sold which they delight in. There are several baths to the west of the town which are very famous, and have always been much frequented; in one called Cara-Mustapha there is a spring of cold water, and another of hot, within the same room. That called Jeneh-Coplujah [The new spring] is the largest and most beautiful bath; it is a fine building, a large spring rises in the middle of it, and two very hot streams run through the room; near it there is a small bagnio, called, The Jews bagnio: From this we went to a warm water, esteemed holy by the Greeks, and is called Aie Theodory. Another bath is Culatlow Coplujah [The sulphur bath]. Half a mile further is a large bath, called Chekrech-Cuplejah, which has not so much sulphur in it as the other, and is more frequently drunk, tho' all the waters are taken inwardly, as well as used for bathing.

Mount  
Olympus.

I had a letter to the janitzer aga, which was delivered without a present, and I desired him to send some janizaries with me up mount Olympus; but he said, he could not answer for my safety, and added, that sometimes they were even in danger of the rogues in the very skirts of the city; so I applied to an Armenian to whom I was recommended, who carried me to his house the day before I was to go up the mountain, and hired some horsemen well armed to go with me, and we set out very early in the morning. This part being probably inhabited by a colony from about mount Olympus in Thessaly, may be the reason why the mountain had that name given it; the Turks call it Keshefh Daug [The mountain of monks] from a monastery on the mountain which, as I was informed, was dedicated to the seven sleepers; the first part of the ascent is steep, covered with chestnut, hazel, and beach, it leads to a plain spot on the side of the hill where the Uruks were decamping; the next part was also steep, and covered with several sorts of fir, one of which is a very particular kind; the cones of it, like the cedar point upwards<sup>d</sup>; a turpentine drops from the fruit of this sort, which they call mastic, and sells dear, being used in surgery for wounds. Above this there is another plain, or rather two valleys, divided by a low hill, in each of which there runs a river; there is a very small trout in them, which they call Allah Ballouk [The fish of God], being much esteemed; though I could not perceive that they were different from our common trouts: There is another short ascent to a plain spot, which extends to the foot of the highest summit

<sup>d</sup> It is what the botanists call, *Abies Taxifolia*, fructu sursum spectante. Inf. R. H.



of the hill; the ascent to which is to be looked on as the last third of the way: This upper part has always snow in the hollow parts of the hill, which is carried every day to Bourfa: Above this plain there is no wood except shrubs and the juniper; towards the upper part of the mountain I observed that there was a bastard grey granite: The prospect, they say, from this hill is very fine when all is clear; it was indeed at that time clear all round and above us; but there were clouds below which intercepted the view. Having spent the whole day on this mountain, we returned in the evening to Bourfa.

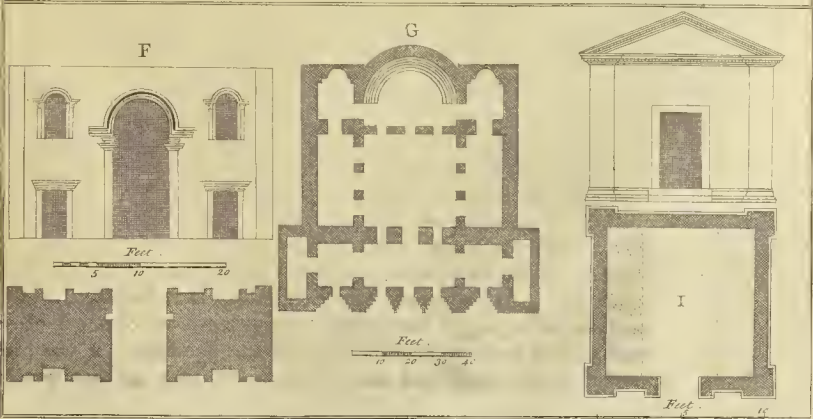
## C H A P. XXV.

## Of NICE, GEMBLICK, and MONTAGNA.

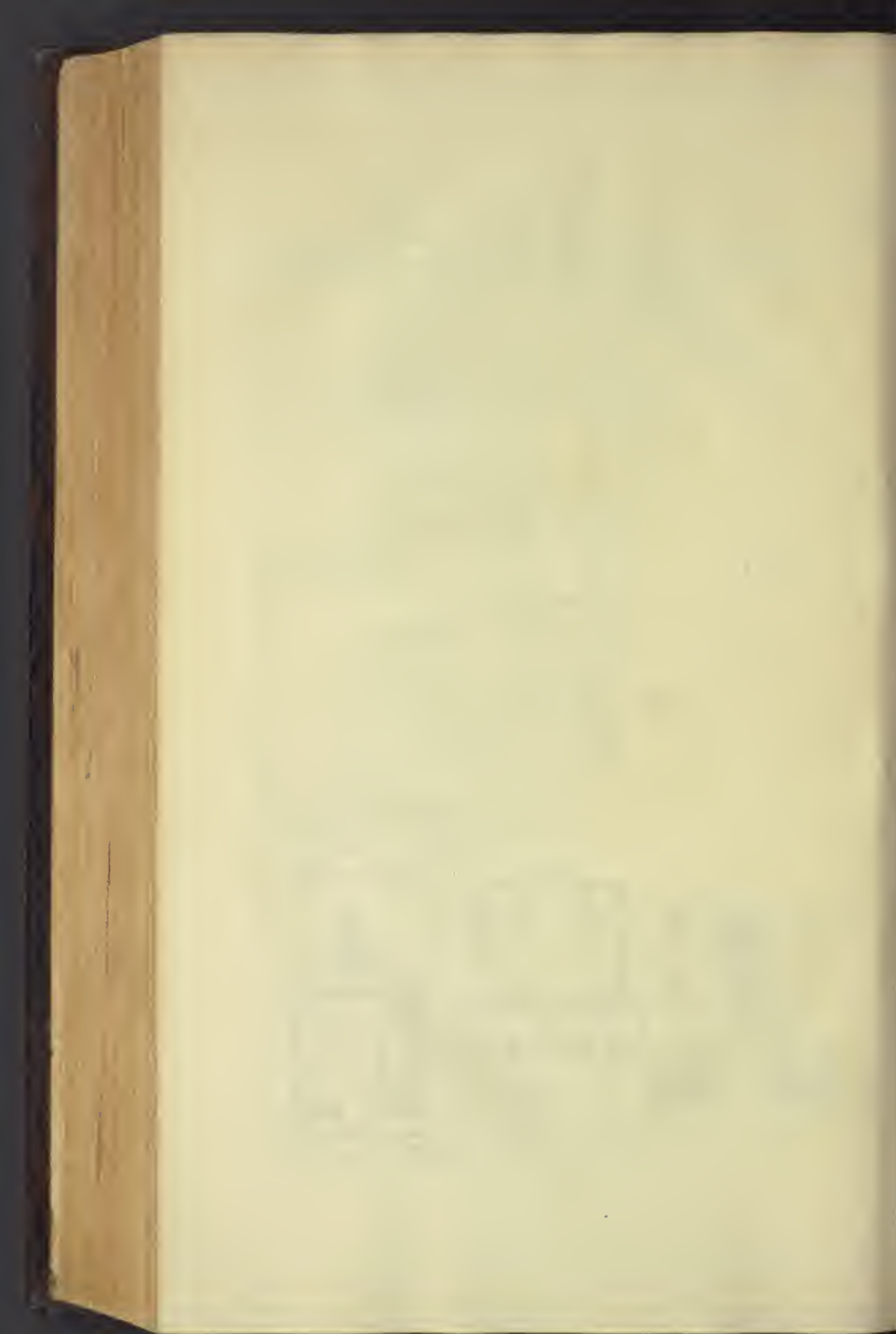
WE set out with the caravan towards Nice on the eighteenth in the evening, and travelled along that fine vale to the north east, which is so well improved with mulberry trees for the silk. We went only four miles to a village called Suhgerly where we lay in the priest's garden. On the nineteenth we saw a town or village called Chioslec; there is a large old building on a hill to the right of it, and at the north east corner of the plain is a small lake called Ouskomah. To the east is a small town, if I mistake not it is Chioslec, where they make velvet for cushions used on the sofas all over Turkey, many of which are of a sort of beautiful flowered velvet, but most of them are made with a ground of a hard yellow silk; they make them from fourteen dollars to eighty dollars a pair. We crossed over the hills to the north, and came into the large plain of Ienichahere, in which there is a great lake extending from the town of Ienichahere at the north east of it, to the south west end of the plain; in summer the greater part of it appears like a morass, being overgrown with reeds; the situation of the town and lake may be seen in the sixtieth plate. Ienichahere is a small town, where there are four or five mosques, and only one Armenian church, there being few inhabitants of that profession: I saw only one marble coffin here, with a defaced inscription on it. I cannot conjecture what place this was, unless it might be Cæsarea, called also Smyrdiane, which in Ptolemy's order of places, is put between Nicæa and Prusa at mount Olympus. From this place we crossed other hills to the north, and descended to the lake of Nice; and going on the south side of it about a mile, we turned to the north at the east end of it, and came to Nice. This lake was called the lake of Ascanius, and now has the name of Isnick, from the Turkish name of Nice; it is about twelve miles long; a map of the lake may be seen in the sixtieth plate. There are a great number of fish in it; but it is navigated only by small boats which are cut out of one single piece of wood.

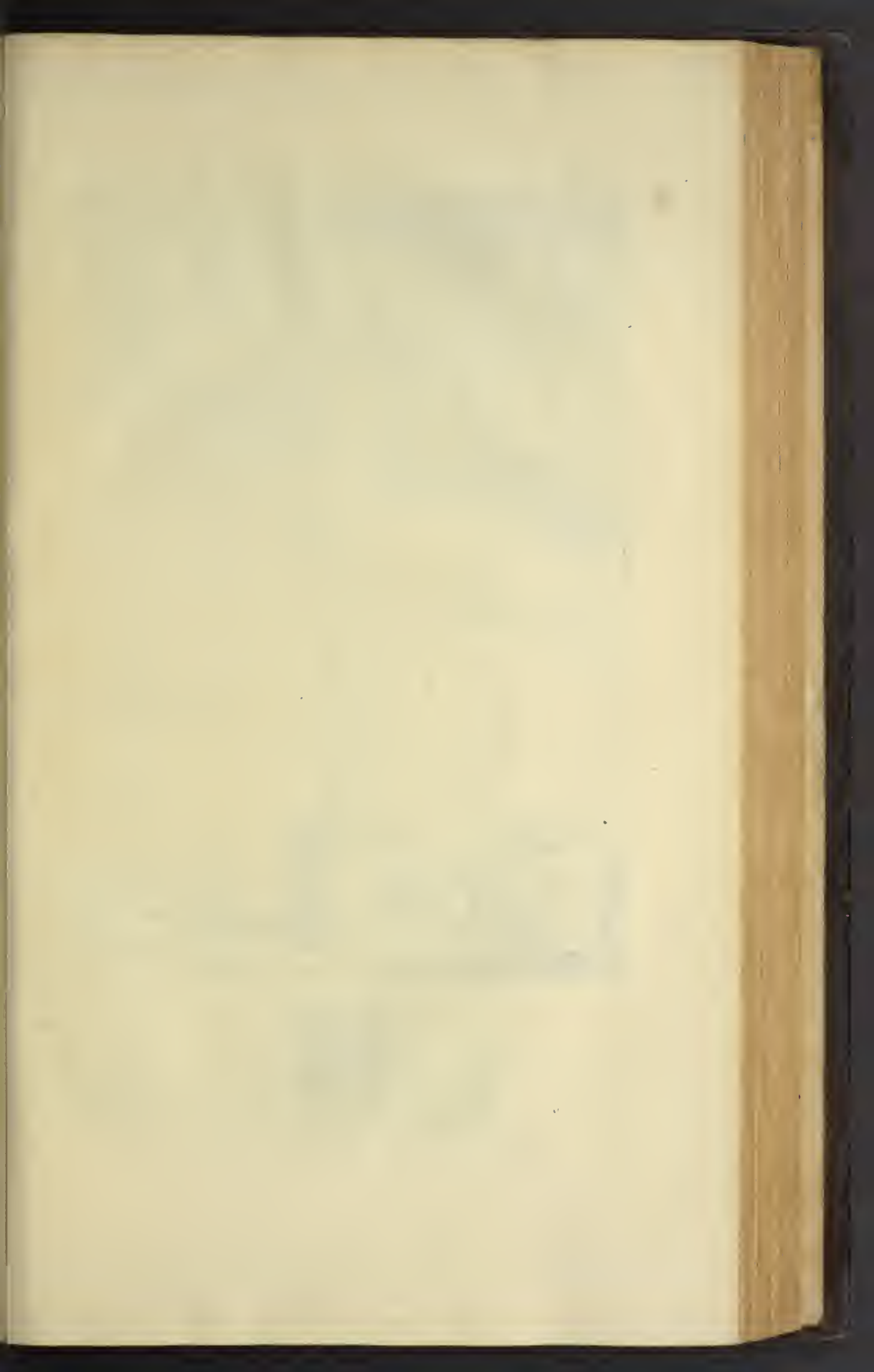
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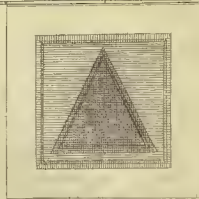
The city of Nice is situated at the east end of the lake of Ascanius, having a valley to the east of it finely improved with mulberry-trees, through which there run several small streams, which pass through the city, or near it. This city was first built by Antigonus, and called Antigononia; afterwards it had the name given it of Nicæa, from the wife of Lyfimachus; a plan of it may be seen in the sixtieth plate; it is encompassed with very fine walls, which are almost entire; they are built of stone, with four tier of brick at the distance of every six feet, the walls being about fifteen feet thick and twenty high; they are made with battlements, a walk all round, and towers of brick at the distance of seventy paces, which are about fifteen feet higher than the wall, and are half an oval; on one side of the gate to the lake there is a large octagon tower A, and on the other side a round tower B, to the south of which are two or three other round towers. There are two gates, which seem to have been very fine triumphal arches; on one of them to the south, called the old gate D, are imperfect inscriptions to the honour of one of the emperors after Nero, whose name I found on it as an ancestor. Within this gate there are remains of another, on which there is an imperfect inscription, where I saw the name of the emperor Claudius. A plan and elevation of the north gate E may be seen at F; there are signs of an inscription on it which seems to have been made in copper: At this gate there are two large reliefs of Medusa's heads, with victories over them: On one side there is a fine mezzo relievo of three persons, as big as life, set against the wall, but it is much defaced, and on the other side there is a marble coffin, with a relief of a battle on it. I saw at a mosque two most beautiful pillars in such large spots as are commonly seen in verd antique, some of a light brown, and of a grey, others of a whitish colour, being the only pillars I ever saw of that sort of marble, and would be of very great value to those who are curious. The Greek church, where they say the council was held, is built of brick, and though it is old, yet I take it to be a later building than the time of Constantine; the cathedra or seat, and the semicircular steps at the end, are common in ancient cathedral churches, and these are very ill built; there are some remains both of the mosaic ceiling and pavement; a plan of the church may be seen at G: The Armenians have a small church in a sort of grot under the west end of it. To the north of the town there are two marble coffins; one is of red and white spotted marble; the other has a Medusa's head at each end, and in the middle of the front, is a relief of a man with a club as going away from a woman who is behind him, which is probably designed for Hercules refusing pleasure, and embracing a life of labour and industry; there is a woman on each side in different compartments, and an inscription over all. To the east of the town are the remains of an old channel of an aqueduct, out of which there now runs a large stream that is conveyed to the town by an ill built aqueduct. Over this, on the side of the hill, there is a very curious piece of antiquity now in ruins, tho' it seems to have been designed to have lasted for ever, but it has been destroyed by force; it is a room hewn out of one stone of grey marble, and seems to have been an ancient sepulchre; it was probably moved to this place, and not cut out of the rock on that spot, unless



A PLAN of NICE and some BUILDINGS in it, and a MAP of the LAKE.







A TRIANGULAR OBELISK near NICE.

art has been used to deceive, for all round at the bottom it appears as if it was separated from the rock, and there are other stones under it on the outside, as if designed for the foundation; a plan and elevation of it may be seen at I; it is thirteen feet six inches long, and twelve feet ten inches broad; it was cut archwise at top: On each side there is a solid bench or bulk, I suppose to place the coffins on, and there seems to have been one coffin laid across at the east end: On the outside there is an inscription in Hebrew, very much defaced; but it does not seem to have any relation to the building, being in very short lines, and not in the middle of the east end. This room seems to be of the nature of that temple of Thebaic marble, or red granite, mentioned by Herodotus, which was cut out of the isle of Elephantine, and carried down by water to Sais in Delta. Within the city walls there are some very fine large arches now under ground, they seem to have belonged to a theatre, which must have been very magnificent; the arches are turned with large hewn stone; those which I take to be the inner ones are very wide, and in the front of each of them there are others, according to the plan at A, in the forty-seventh plate.

The walls of the city are at least four miles round, and yet the present town, which is much like a village, has not above three hundred houses in it, and there are not more than twenty Christian families in the place, the greater part of which are Greeks: They have no trade but that of silk, which is bought up by the merchants, and sent either to Bourfa, or to Gemblik, to be embarked for Constantinople. The air is very unhealthy here, occasioned probably by the rivulets not having a free course, and by turning them into their gardens within the walls; where the water stagnates and corrupts the air. I was informed that Nice is about eighteen hours, or thirty-six miles from Nicomedia, and that it is near sixteen miles from Caramoufal, a port on the bay of Ifmit or Nicomedia, and twenty-four from another port in that bay further to the west, called Debrendeh, where they commonly go to embark for Constantinople.

On the twenty-first, we set out and travelled on the north side of the lake, and in about four hours came to an obelisk, about a mile to the north of it; the people call it Besh-Tash [The five stones] because it consists only of that number; a drawing of it may be seen in the sixty-first plate; it is of grey marble, and of a singular kind, for it is triangular, and stands on a base and pedestal, six feet nine inches square, and about eleven feet high. There is an inscription on the south side of it, from which one may conclude, that it was erected as a sepulchral monument, probably to some great citizen of Nice: The import of the inscription is, that C. Cassius Philiscus, the son of C. Cassius Asclepiodotus lived eighty-three years.

We travelled on between the hills and the lake, lay at a village called Ieranitè, in the house of an Armenian, who endeavoured to intimidate me with regard to the security of the road, which I found was only to put me on hiring him to go along with me. On the twenty-second we came to the west end of the lake, and passed through Bajaric; I observed that the hills are finely improved along the south side of the lake; we turned to the west in that beautiful vale in which  
the

the river Ascanius runs; it is finely improved with all sorts of fruit-trees and vineyards; the hills on each side being also under vines.

Gemblic.

We came to Gemblic at the north west corner of this plain, which is most delightfully situated on two little heights, and on the plain by the sea side; it is the antient Cius, which was destroyed by Philip king of Macedon, and rebuilt by Prusias, and from him called Prusias; there are some inscriptions about the town. This place is twenty-four miles from Nice; the archbishop of that city has his palace of residence here, to which I went: As he is the fifth of the twelve first archbishops, he lives mostly in Constantinople; the Greeks, who are about six hundred families, have seven or eight churches here, and likewise a nunnery, and two convents on the side of the hill over the town; there are about sixty Turkish families in the place; they have two mosques, and mostly inhabit the hill to the west. They have a great export here of corn, of an ordinary white wine, and of all sorts of fruits to Constantinople. I find the rivers Cius and Hyla are mentioned here; probably they are the names of two mouths of the river Ascanius; and here the poets place the story of Hylas, the waiting boy of Hercules, in relation to his being conveyed away by the nymphs.

Montagna.

On the twenty-third we had a most pleasant ride for twelve miles along the south side of the bay of Montagna, to the town of the same name. To the north of this gulph is that head of land which was called the promontory Neptunium, and is between this bay and that of Nicomedia. Montagna is on the sea, about twelve miles to the north of Bourfa, and is situated under the mountains; the town is about a mile long, consisting of one street near the shoar; there are about seven hundred Greek families in it, who have seven churches, and the archbishop of Bourfa has a palace here, residing in this town part of the year; the Turkish families are not above three hundred. This is the port of Bourfa, and is computed to be a hundred miles from Constantinople; it is a place of great resort for the export of silk, corn, and the manufactures of Bourfa, Tourcomen carpets, saltpetre, a poor white wine, and all sorts of fruit to Constantinople, from which they also import many commodities to supply the city of Bourfa, and the country about it. The antient city Myrlea was half a mile to the south east of the town, and on the east side of the road to Bourfa, being situated on a hill, which is strong by nature; it was destroyed by king Philip, rebuilt by Prusias, and called Apamea from his wife; it was afterwards called Apamea Myrlea, and Apamea of Bithynia: The first city was built by Myrlus, who was of Colophon, and I suppose head of the colony from that place; it was afterwards made a Roman colony, and was doubtless a considerable place; there are no remains on the hill, except heaps of stones thrown out of the vineyards; it is probable that the city in length of time extended down to the sea; and as a proof of it I saw the remains of a small brick building about a mile to the east of the present town. I went to the kane, and then waited on the archbishop of Bourfa, to whom I had a letter: He entertained me very civilly, tho' he was in trouble on account of his brother, who was sent for to Constantinople by the vizier, as it was thought, to squeeze money out of him; when I returned to the kane, he sent me a present of wine and provisions. I

Apamea.  
Myrlea.



embarked on the twenty-seventh for Gallipoli; we were obliged by contrary winds to put into a port called Armocui, on the other side of the bay near the point of the cape; there is a hot mineral water at this place, and another to the north west, at a place called Joloway: I was informed also, that at the north west point of the cape, at a place called Courai, there is a hot water, where there is a convent belonging to the monastery of saint George of Halkè, which I have already mentionèd, among the Princes Islands: The Greeks go once a year to that place out of devotion, and to bath in the hot mud, it being esteemed a great remedy for many disorders, particularly the sciatica. We touchèd at Rodosto in the way to Gallipoli, where the plague had begun to rage, and I lodgèd there all night in a coffee-house; we went the next day to Gallipoli; where I immediately embarkèd for the Dardanel, when I was informèd that the plague had also brokè out in that city. From the Dardanel we passèd by Tenedus, saw the ruins of Troas, embarkèd for Lemnos, and went from that island to mount Athos; of which I shall give an account in the following book.



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A

# DESCRIPTION

O F

## The *EAST*, &c.

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BOOK the Third.  
Of THRACE and GREECE.

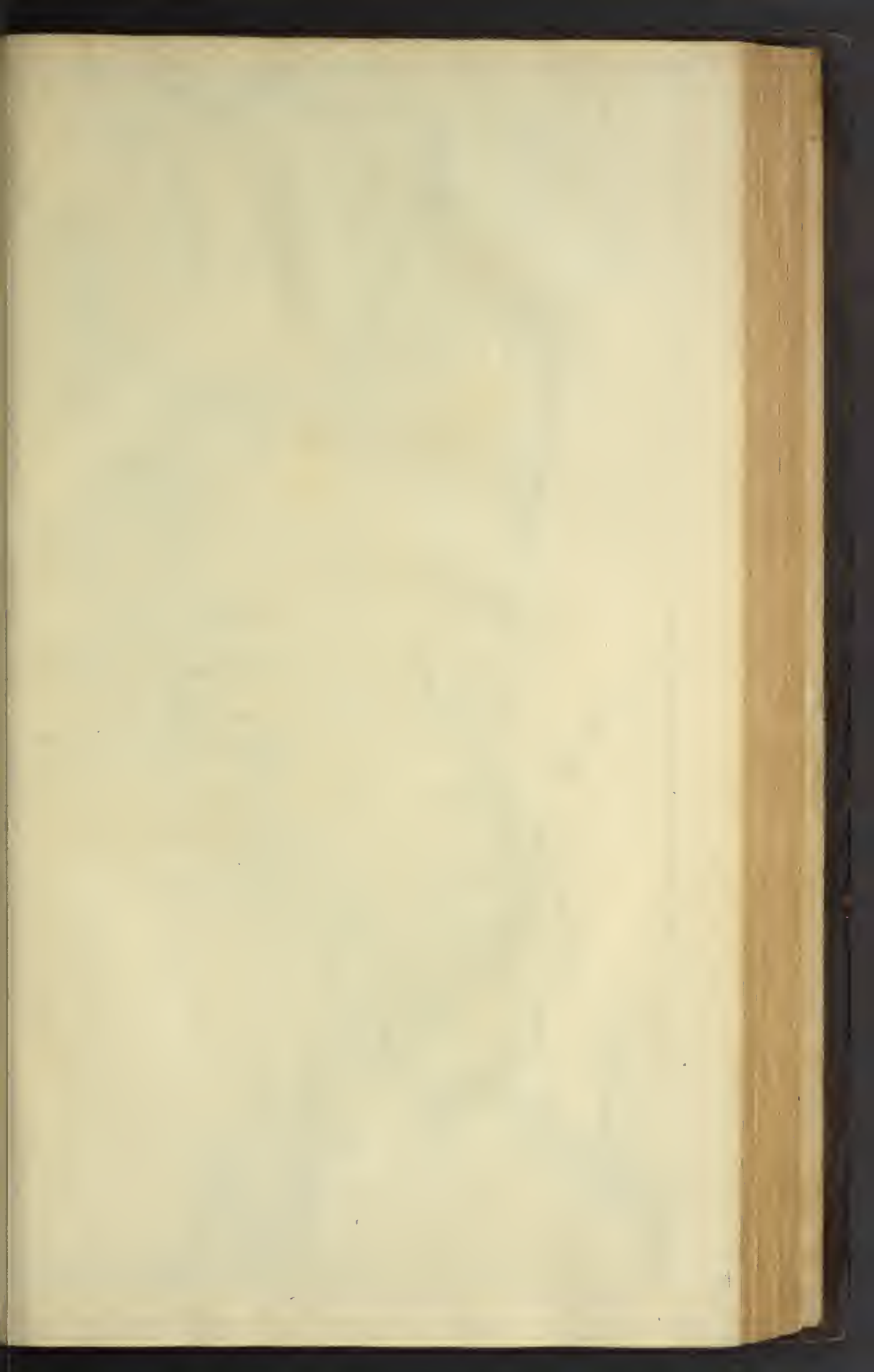
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### C H A P. I.

Of THRACE in general ; and of CONSTANTINOPLE.

**T**HRACE was bounded to the west by mount Hæmus, and the river Næstus, and on the other sides by the Propontis, Ægean, and Euxine seas : It was a Roman diocese, and by the Greek church was divided into four provinces : Europa, which was probably on the sea to the east ; Hæmimontana, to the west at mount Hæmus, in which was Plotinopolis ; Rhodope, about the mountains of that name, in which was Trajanople ; and Thrace-*Proper*, probably in the middle between them, of which we may suppose Adrianople was the capital. Thrace is very far from being a barren country, as some of the antients have described it, for the part I saw of it is naturally one of the finest countries I have seen, and the richest soil ; and so they say it is to the west of Adrianople : As mount Hæmus is to the west of it, so mount Rhodope runs along the middle of this country to the west of the river Hebrus, and I suppose extends away to the north.

When I arrived at Scutari, they took my slave from me, as I had not the original writing by me to vouch the property of him ; but on application I got him afterwards released. I sent from this place to the gentleman  
to



# MAP OF THE THRACIAN BOSPHORUS or CANAL of CONSTANTINOPLE.



SEA OF  
MARMORA.

PROPONTIS

Buda-beurum  
 C. Chalcedon

to whom I was recommended at Constantinople, who did me the honour to come over and conduct me to his house, where I received all manner of civility during my stay there, as indeed I did from all the gentlemen of the English nation.

As there have been particular descriptions given of Constantinople, it is unnecessary to say much of it. The beauties and advantages of its situation have been much enlarged on, and no account can possibly give a just idea of it, as it surpasses every thing that can be said, inasmuch that the fine views which it affords are alone a sufficient recompence to the traveller who goes to see it. This city is on a promontory at the entrance of the Bosphorus, having the Propontis to the east and south, and the port antiently called Ceras to the north; I found the south west side of the land to be seven thousand seven hundred paces long; it has on that side two walls built with square towers, and a fossée on the outside of the outer wall, which is twenty paces broad, and faced with stone on both sides: Gyllius makes the south east side equal to this, and the side on the port a mile less, which would make it in all eleven miles in circumference, though he computes it to be near thirteen miles; it is from half a mile to a mile and a half broad: The ground rising from the port and from the sea round the end of the promontory, makes the situation very beautiful, and it is not difficult to discern the seven hills on which the city is built; the first A, in the plan of Constantinople, in the sixty-second plate, takes up the whole breadth of the promontory, on which the grand signor's scraglio is built; five more are over the port, divided by valleys that descend from the height, which joins some of the hills, and goes near the whole length of the city, the Adrianople street running all along on the top of it; on the second hill B is the burnt pillar; on the third hill C, is the magnificent mosque Solimanea; the valley D between it and the fourth hill is broad; the aqueduct of Valentinian crossed it, of which there remain about forty arches; the east end of it is destroyed, and the water is now conveyed by channels on the ground; the mosque of sultan Mahomet is on the fourth hill E, and that of sultan Selim on the fifth F, the western walls of the city running along on the top of the sixth hill H. These hills rise so one above another from the port, that they all appear from the mouth of the harbour, and most of the houses having a court or garden, in which they plant trees for the shade and the refreshing verdure, this adds a great beauty to the prospect: The seventh hill I, is divided by a vale from the height that joins the three last hills, which are to the north of it; this hill alone is computed to be one third part of the city, and is to the south of the fourth, fifth, and sixth hills, the others having the bay to the south of them; and that bay has to the south of it the north east point of the seventh hill and the three other hills to the north: The pillar of Arcadius was on the seventh hill.

Great part of the houses of Constantinople are built with wooden frames, mostly filled up with unburnt brick; and a great number of houses are made only of such frames covered with boards: They have notwithstanding very good rooms in them; and the streets are tolerable, with a raised footway on each side. The street of Adrianople is broad, and adorned with many public buildings; to the south of it there is a vale, which

which is to the north of the seventh hill. The bazestans or shops of rich goods are such as have been described in other places; and many of the shops for other trades are adorned with pillars, and the streets in which they are, covered over in order to shelter from the sun and rain. There are also several large kanes, where many merchants live, and most of these have apartments in them, where they spend the day, and retire at night to their families in their houses. The bagnios also are to be reckoned another part of the magnificence of Constantinople, some of them being very finely adorned within. The fountains likewise are extremely magnificent, being buildings about twenty feet square, with pipes of water on every side; and within at each corner there is an apartment, with an iron gate before it, where cups of water are always ready for the people to drink, a person attending to fill them; these buildings are of marble, the fronts are carved with bas reliefs of trees and flowers; and the eves projecting six or seven feet, the soffit of them is finely adorned with carved works of flowers, in alto relievo, gilt with gold in a very good taste; so that these buildings make a very fine appearance.

Fountains.

Mosques.

It is said that there are three hundred mosques in Constantinople; six of them are royal mosques, distinguished by their number of minarets from two to six (others having but one); and are called after the name of their founders: I went into four of them; sultan Aehmed; Solimanea, or the mosque of sultan Soliman; sultan Mahomet; and sultan Selim; they are all built, as most of the mosques are, with a court before them, that has a portico round it, which consists of old pillars of the finest marbles: In that of Solimanea in particular there are four very large pillars of red granite between the stone piers which support the dome; and the mosque is built in a very good taste; there is a gallery round below, separated by pillars from the isle which goes round the part under the dome: There are two porphyry pillars in the portico of this mosque, of the same size as those in saint Sophia; all these buildings are covered with cupolas, and some parts only with a quarter of a sphere; the latter are mostly built against the base of the great cupola, and all is covered with lead; abroad there are fountains to wash on each side of the mosque; and the walls which encompass the great court before the mosque, are built with windows in a good taste, with cross iron bars in them. Near these mosques there are commonly places to prepare, and distribute provisions to the poor on certain days; there are also generally near them shops and a bagnio for the support of the mosques. The grand signor goes every Friday to one of these royal mosques, taking them commonly one after another, by reason that there is a benefaction given to the mosque he goes to, which I was informed, is five hundred dollars: The other two are the Waladea mosque, and sultan Bajazet; all of them having in them, and the courts belonging to them, many fine pillars, especially of verd antique: There is also a royal mosque built by Mahomet the second, to the west of the city at a place called Joupe, which has its name from Joupe a Turkish saint, to whom the mosque is dedicated: In this mosque the grand signor receives solemn possession of his dominions, by having a sword girded about him by the musti. I was curious to see such of the mosques as I could find had formerly been churches, and among them particularly



MAP OF  
THRACE  
AND  
GREECE

German's Miles  
Italian's Miles  
English's Miles  
French's Leagues



Longitude East 21 from London 22 23 24 25 26 27 28 29 30

Back of  
Foldout  
Not Imaged



particularly faint Sophia; there are in it eight porphyry pillars, and as many of verd antique, which, I believe, for their size are not to be exceeded in the world; for the dome being supported by four large piers; between them are four verd antique pillars on each side, and a semicircle being formed as at each corner by these and four more piers, there are two porphyry pillars in each of them, and it appears plainly that there was a third; for there is an arch filled up next to each pier, which was doubtless done in order to strengthen those piers, the building having visibly given way at the fourth west corner, where the pillars of the gallery hang over very much; two of the porphyry pillars in the portico of Solimanea, might be taken from this mosque, and probably the other two might be found, if all the mosques and the seraglios were examined; these pillars are about two feet and a half in diameter, and of a proportionable height; there are pillars of verd antique in the galleries over them: Eight large porphyry pillars in saint Sophia are mentioned as taken out of a temple of the sun built by Valerian, and sent by Marcia, a Roman widow, to the emperor Justinian<sup>a</sup>; so that if the others were of porphyry, they must have been taken from some other place. There are two porticos to the church; the inner one is wainscotted with fine marbles: The mosque strikes the eye at the first entrance, the dome being very large; but a great beauty is lost, as the mosaic is all destroyed, except a very little at the east end; so that all the top is whited over; but the sides are wainscotted with porphyry, verd antique, and other rare oriental marbles; it is hung with a great number of glass lamps, and the pavement is spread with the richest carpets, where the sopphtis are always studying and repeating the alcoran; and the doctors preaching and explaining it, in particular parts of the mosque, to their separate auditories: The top is covered with lead, and there is a gallery round on the inside of the cupola: This mosque makes a much meaner and heavier appearance on the outside than the mosques that are built in imitation of it. On the south side of it the grand signor has erected a very small but neat library, which seemed to be about twenty feet wide and thirty long; there are presses round it, and two in the middle for the manuscripts; the windows open to a court, round which the mausoleums of three sultans are finely built of marble; and in one of the windows of the library there is a sofa for the grand signor, when he is pleased to come and hear the law read to him in this place. The finest mosque next after saint Sophia, which has been a church, is on the seventh hill, and near the seven towers, it is called by the Greeks Constantine's church, but is the church of a monastery called Studios, from a citizen of Constantinople of that name who built it; there is a very handsome portico to it, with four pillars of white marble, which support a very rich entablature, there being another of the same kind within: The nave is divided from the isles by seven verd antique pillars, six feet two inches in circumference; I took particular notice that they are of the composite order: Over these there are as many more pillars of the Ionick order, and probably of the same ma-

<sup>a</sup> See a letter of Plutarchus, secretary of Justinian, in Godinus.

terials, but according to the Turkish taste they are whited over; there appears to have been a gallery on each side, which is not remaining. There is a cistern under a court to the south of it, in which there are four rows of Corinthian pillars. Another church converted into a mosque, is on the north brow of the fourth hill; it was dedicated to the Almighty, has two porticos, and is divided into three parts, the domes being supported with pillars of red granite; the whole is adorned with the figures of the apostles, and of the history of our Saviour in mosaic work, and the subject of each compartment is described in Greek; the Turks have disfigured the faces of all them. On the outside of this church there is a very fine coffin of a single piece of verd antique of a very extraordinary size: There are crosses cut on it, and probably it is the only one of this sort of marble in the world. The magnificent church of the apostles, built by Constantine the great, was on this hill, where the mosque of sultan Mahomet is situated; there are now no remains of it; near it were the cisterns of Arcadius, where there is at present the largest bagnio in Constantinople; near which I saw the remains of some very thick walls, probably belonging to those cisterns. There is also a mosque that was an old church on the fifth hill, and another at the foot of it; but there is nothing remarkable in either of them. About the seventh hill I saw also two other mosques that were churches; they are not mentioned by any authors; and, if I mistake not, they are called the church mosques. In this part also there are great remains of vaults and cisterns; one of them seems to be that which was near the church called Mocianus, built by Anastasius Dicorus; the cisterns were made by Justinian: On the sixth hill there is a church to which they carry mad people, and lay them in a portico, thinking it a sovereign remedy to bring them to their senses: This I should take to be about the spot of the church of St. John Baptist in that part which was formerly a suburb, called Hebdomum; it is said Theodosius brought to this place the head of St. John Baptist from a village called Coslaum near Panticium in the district of Chalcedon; for near this place there is a large hollow ground now turned into gardens, which seems to be the spot of the cisterns of Bonus, mentioned in this part. Another church spoken of by those who describe Constantinople is the church of the Virgin Mary in Blachernæ, at a place where there is now a holy water, which is had in great esteem among the Greeks, and there are some remains of very strong walls. To the east of this at the foot of the fifth hill is a part of the city called Phanar, where there is a wall built up the hill; they have a story, that it was erected in one night during a siege by candlelight; and that this gave name to that part of the city. Here the patriarch of Constantinople resides, and also the patriarch of Jerusalem, the place being mostly inhabited by Greeks, and between this place and the fountain before mentioned, there are several Greek churches. What they call the palace of Constantine, close to which the walls are built on the sixth hill, seems to have been only one room with the roof supported by pillars, though now it is divided, and made into two stories; it does not seem to be of great antiquity; and is probably a Genoese building, as there are coats of arms over the windows.

There

There are very few remains of any other antiquities in Constantinople. Antiquities.

Of the several pillars and obelisks which were in the Hippodrome, there are now only three to be seen, one is the obelisk of red granite, thirty-five paces from which is the serpentine pillar, and forty paces from that an obelisk, which is built of hewn stone; all these have been very particularly described; the obelisk of granite appears to have been longer, the figures at bottom being imperfect: Both this and the other obelisks had two steps round them, which do not now appear, as they are continually raising the ground of the Hippodrome. The obelisk, which is built of hewn stone, was covered with plates of brass, and the holes to which they were fixed are seen in the stones: Part of the serpentine pillar is broke off; at the grand signor's seraglio of Sadabat, there is one made in imitation of it, but not so large: That in the Hippodrome is thought to be a very great piece of antiquity, being said to be the twisted serpents on which there stood a Tripas, supposed to be that which Pausanias and the cities of Greece consecrated to Apollo at Delphi. What they call the Burnt pillar is on the second hill, which, though not of one stone, yet when entire might be esteemed one of the finest pillars in the world, being singular in its kind; it is said to have been brought from Rome by Constantine the great, and that he placed on it that exquisite bronze statue of Trojan Apollo, which was a representation of himself; it is called the Burnt pillar, because the pedestal and pillar have been much damaged by fire; it is erected on a marble pedestal, about twenty feet high, which is much ruined; and probably there were some steps round it; the shaft seems to have consisted of ten pieces of porphyry, thirty-three French feet in circumference, each stone being nine feet four inches long, excepting a wreath of laurel half a foot deep at the top of every one, which had the effect to conceal the joining of the stones: Seven of these stones now remain, though an exact describer of Constantinople says there were eight; three of the stones, together with the statue, were thrown down by lightning; if I do not mistake, it was in the time of Alexius Comnenus; it was said to have been of the Doric order, and when entire must have been a most magnificent lofty pillar; it is not well represented even in its present condition by any cuts that I have seen of it; there are now twelve tiers of stone above the seven of porphyry; eleven of them seem to be about a foot deep, and the uppermost is something like a Tuscan capital; and about two feet deep. There is a Greek inscription on the fourth tier, which I had not an opportunity of copying; but it is said to import, that the emperor Emanuel Comnenus repaired it. Arius is said to have died near this pillar, as mentioned by the ecclesiastical historians. Near it is a cistern, the arches of it are supported by sixteen pillars in length, and fourteen in breadth, with as many more on them; it seems to have been a Christian work, there being a cross on some of them, and these letters K. N. I saw what is called the pillars of Marcianus, which is mentioned by Gyllius, but he seems not to have seen it; he also mentions the virgin column, which probably is the same, though he might not know it; for it is now called by the Turks Kish-Tash [The Virgin stone or pillar:] it is a very fine pillar of grey granite of the Corinthian order, with

with a well proportioned pedestal which had steps round it; the shaft alone seems to be about twenty-five feet high; and this pillar, especially the pedestal, is very ill represented by some travellers: It is supposed that the inscription was made in brass, and they have been able to trace it out by the holes which were made in order to fix on the letters. A pillar like this was removed from some part of the town into the garden of the seraglio, which I saw from Pera between the trees. The historical pillar of Arcadius has been very exactly described; the shaft of it was taken down about thirty years ago, for some public Turkish building; so that the base and pedestals only remain; the base, and the column consisted of several tiers of single stones of the same breadth as the base and column, and were laid one over the other, out of which the stairs were cut within; but the pedestal has two stones in each tier so nicely joined, that a very curious person has affirmed that there was but one in each tier.

Audience of  
the grand  
signor.

The seraglio and public audiences of the grand signor have been fully described; I saw part of the ceremony of an audience of the grand vizier, and was habited in the castan, but I could not enter into the audience room to see the monarch, because the number of persons permitted to go in with the ambassador was full: A divan is always held before such an audience, at which the ambassador is present, and the grand signor is at a lattice window over the seat of the grand vizier, but is not seen, though by some signal it is known that he is there; and when the business of the divan, as a court of justice, is done, (which is chiefly reading petitions of poor people, who are brought one by one into the presence of the grand vizier), then stools are set before the vizier, the two cadiliskiers, the treasurer and seal-keeper, who are always present; and about seven in the morning the dinner was brought on several small plates placed on large dishes, and put before them on the stools, without their moving from the place where they did the public business; the small plates were very often changed; the ambassador eating with the grand vizier, and those who go to audience with him, with the seal-keeper, and treasurer; the cadiliskiers being people of the law, are too holy to eat with infidels: After this the grand signor's firman is read, which orders that the ambassador should be introduced. The vizier holds the ordinary divans four times a week in the grand signor's seraglio, and on the other days he has a divan in his own house.

Two rivers fall into the bay of Constantinople, about a league to the west of the city; the northern river is the antient Lycus; the southern one was called Hydraulis. There were many houses of pleasure and gardens of the great men near the banks of these rivers, and on the rising ground; but in that rebellion, which set the present grand signor on the throne, the mob requested it of him, that they might be permitted to destroy those houses where the great people spent their time in luxury and idleness, neglecting the public affairs; and their petition not being refused, they levelled every thing to the ground; so that now they have their country-houses along the canal in the way to the Black sea. On the northern river the grand signor has a pleasant seraglio called Sadabat; the river is in such a manner confined as to make a fine canal to it, which is about seventeen hundred paces long.

It is said, that every day there are consumed at Constantinople, Scutari, and the adjacent villages thirty six thousand measures of wheat: These measures which are called a killo, are supposed to be sufficient for a hundred persons, so that the number of souls may be computed at three millions six hundred thousand; of these a hundred thousand are computed to be Jews, and sixty thousand Christians; though the former computation seems to exceed. They reckon that there are forty thousand boats, like our wherries, which are uncovered; except those of the grand signor, or grand vizier; the former being covered with red, and the latter with green.

There have been two Armenian presses in Constantinople for about <sup>Printing.</sup> forty years. The vizier Ibrahim Pasha having read an account of the usefulness of printing, persuaded the late sultan Achmet to permit a press to be set up under the direction of Ibrahim Efendi, an Hungarian renagado; they printed twelve books, but about four years ago it was dropped; but they have lately begun to print in Turkish the history of the Ottoman port for about sixty years past. I happened to see Constantinople at a time when the Turks were in good humour, and had no reason to be displeas'd with the Franks (except that the soldiery would gladly have continu'd the war against the emperor) they had just made a very honourable peace for themselves with that monarch, and not a very disadvantageous one with the Muscovites whom they dreaded as a power superior to them; so that I went freely all over Constantinople, and was so far from being affronted in the least, that I rather met with civility in every place; entered publickly into such of the mosques as I desired to see, and sometimes even on Fridays, just before the sermon began, and when the women were come into the mosques to hear their harangues: This is permitted by speaking to the keeper of the mosque, and giving him a very small gratuity, and at other times sending for him when the mosques were shut: And indeed to speak justly of the Turks, they are a very tractable people when they are well us'd, and when they have no prospect of getting any thing by ill treatment; and what makes them more troublesome and suspicious in places on the sea is the rough usage they meet with from the Corsairs.

## C H A P. II.

Of GALATA, PERA, the aqueducts, and some other places  
near CONSTANTINOPLE.

Galata.

**G**ALATA is situated to the north of the port of Constantinople, it is encompassed with a wall near three miles in circumference, having the water to the south and east, and is built from the sea up the sides of the hill; it is very much inhabited by Christians, and by all the Europeans: Here they have their warehouses, custom house, and all European ships come to this port. The Greeks have three churches in Galata, and the Armenians two: The Jesuits, Dominicans, and Franciscans have each of them a convent in this place. During the time of the Venetian war a convent under the protection of Venice was seized on, and the church turned into a mosque, and such Franks as lived near it were ordered to remove, on which all the English, and some others removed to Pera, which is on the top of the hill where all the ambassadors reside, and it is a much finer situation. What they call the Quattro Strade are almost entirely inhabited by Franks and other Christians. Pera is under the Topjcc-bashaw of Tophana, and Galata is governed by a waiwode. Pera and Galata are the thirteenth region which was called Sicena. The Trinitarians, two sort of Franciscans, and the Capuchins have each of them a convent in Pera. The ambassadors live here in greater state than in any other parts, because it is the custom of the country, and they keep open tables. The king of the two Sicilies has lately obtained capitulations for trade, as well as the Swedes, and has a minister here. This place and Galata having been much inhabited by Genoese who had obtained it of the Greek emperors, there are still some of those families remaining, many of whom are drogermen to the ambassadors; of which each nation has a certain number; one or two of them do most of the business of the nation; and the others are employed occasionally by the merchants: There are also Gjovani de Lingue, as they call them, who are young men that have small salaries, take their turn in waiting at the palace, and attend on strangers or others, when there is occasion: The French have twelve of these of their own nation, who are educated at the Capuchin convent at the expence of the king, are sent to different consuls abroad, and promoted as they deserve. The Muscovites and Germans also have some of their own nation, but are obliged chiefly to make use of the natives of the place, who know best how to discharge the mysterious office of a drogerman. The head drogerman of the port is always a Greek, and very often a prince of Moldavia; he is somewhat in the nature of a secretary of state, as well as interpreter, and has a great influence in relation to the affairs of the Europeans, and more particularly when treaties of peace are on foot. It is said the Venetian ambassador, who is called the Bailo, has an unlimited commission from the republic to draw for what sums he pleases,

Pera.

and even that his accounts are not examined. So great an interest that state has to serve with the Port.

To the north of Pera is Tophana on another hill, and nothing can be imagined more beautiful than the prospect of the vale between them: On the brow of the hill, on Tophana side, there is a publick building called Galati Serai, (for this upper part of the hill is reckoned as a part of Galata or Pera); this building is finely situated round a large court; it is destined for the education of the itcheoglans for the seraglio of the grand signor, and contains in it about four hundred; they are mostly orphans or children of poor people who cannot educate their families; they are kept under great discipline, never stir out, nor can they so much as look out of their windows, and no persons are suffered to go in: They learn to read, write, ride, and draw the bow, and to chant their devotions; the grand signor goes there once in two years, and chuses out of them such as he pleases about twenty years old, who are made his itcheoglans; most of them are officers about him like pages, and attend him on horseback, or in the chamber, being something of the nature of chamberlains, and these, according to their merit, are often advanced to be pashas, and to the highest offices.

Tophana is so called from the foundery of Canon [Tope]. It is go-<sup>Tophana:</sup> verned by the Topejee-Bashaw [The captain of the artillery], as well as Pera; there are a great number of very fine brass cannon on the quay and other places about it; for now they make none of iron. One of their finest fountains is in this place. To the north of it is Fundulee, and north of that two or three more places built up the side of the hills, which look like one continued town from Galata.

To the west of Galata, on the north side of the port, is the publick<sup>Arsenal.</sup> arsenal or dock called Cassim-pasha, where there are covered buildings to lay up the galleys in winter; and here is what they call the bagnio for the grand signor's captive Christian slaves. I saw here eleven large men of war, and was informed that there are commonly about twenty, and that they have in other parts twenty more; the largest, called the Capitana, as I was informed, is twelve feet longer than the Royal Sovereign, being a hundred and eighty six feet long, and forty six feet eight inches broad; it is twenty-one feet deep in the hold, has three decks, besides the quarter deck, and a spare deck: The sheet anchor weighs ninety five quintals, and the cable is thirty-two inches in circumference; she carries a hundred and ten guns, and sixteen hundred men. The galleys go out every summer round the islands to collect the harach or christian poll tax; and the captain pasha or high admiral sails with four or five men of war, and levies what money he can on the islands, and other places on the sea, which belong to him.

On the height, to the north west of the arsenal, is a down called the Okemeidan [The place of arrows] where they go to exercise with the bow and arrow; and there are many marble pillars set up to shew how far several grand signors have shot, some of which are at an incredible distance; it is a height which commands a fine view of the port, and Constantinople: There is an open Turkish namasgah, or praying place on it, where I was informed they circumsise the grand signor's children; in

in this place the grand signor reviews the army before he goes out to war.

Aqueducts.

Water has been brought to Constantinople at great expence, and is very necessary in this country, where they drink it in such great quantities, and use so much for washing and bathing; and the more care has been taken, because a want of it would certainly cause a rebellion in the city; for this purpose they formerly made so many large cisterns as reservoirs of the water of the aqueduct, in case it should fail; and the great cistern under faint Sophia serves for that purpose at this time: The most antient aqueduct was built by the emperors Valens and Valentinian; this aqueduct is seen in three places; it conveys water to the city at the distance of ten miles, being brought for the most part from places three or four miles to the south east of the village called Belgrade. These three parts of the aqueduct are called the crooked aqueduct, the long aqueduct, and the high aqueduct; the last is nearest to Constantinople, and receives the water that comes from the other two which are different streams: The crooked aqueduct is so called, because it makes a turn before it crosses the valley from one hill to the other; this aqueduct is executed in a very fine taste; it is a rustick work, and consists of three tiers of fine arches one over another. The water first runs on a wall, and then on twelve arches, for two hundred and twenty one yards; it then turns and crosses the vale on the three tiers of arches; in the lowest there are four arches, in the middle ten, and there are passages made through the piers in the length of the aqueduct, by which one passes to the other side of the valley; in the uppermost tier there are twenty one arches, the seven or eight first arches on each side are built on the descent of the hill, two or three on the solid wall, and ten over the middle arches; in the upper story also there are arches through fifteen of the piers, in order to pass the whole length of the aqueduct, as it has been observed there are through the piers of the middle arches; the aqueduct being in that part about six hundred and seventy-two feet long, and a hundred and seven feet high: It is a very magnificent work, and the water is conveyed to it from a rivulet that passes near Belgrade, and must be the Hydraulis; the water of this river is stopped in two different places by a wall built across, so as to make two large lakes, and runs in channels thro' the wall, which is built to keep them up; these seem to be Turkish works, and designed as reservoirs of water in case the rivulet should dry up in summer, that they might be supplied by two such great bodies of water to be let out by lower channels which are in the wall, and may be opened on occasion; from the last of these the water passes to a deep bason, into which some other streams are brought, and from that it runs partly in the channels made on the side of the hills, and partly on arches over valleys, and hollows in the hills, to the crooked aqueduct already described, from which it runs on the sides of the hills into another bason, and so does the water of the long aqueduct, and from that bason it goes in one channel to the high aqueduct. The other, called the long aqueduct, seems to be a modern work, and, I suppose, was built by Soliman the magnificent, who is said to have repaired the other aqueducts; and if it was, it is a work truly worthy of him.



him; and I saw on it a short Turkish inscription: It was built as a further supply of water to be conveyed by the high aqueduct; it is two thousand two hundred and twenty-nine feet long, eighty-five feet and a half high, and the wall is twelve feet thick; it consists of two stories of arches one over another; in the lower story there are forty-seven arches, and fifty in the upper: At the first descent, at each end of the hills, the water runs on a long wall: Other streams are brought to this water by the side of the southern hill, which passes likewise on a small number of arches over the valleys that are in the way. The water of this aqueduct, as observed, communicates with the crooked aqueduct, and both run to the high aqueduct, which is a vast massive rustic building, by which the water is conveyed over a valley; it is above eight hundred and forty feet long, and one hundred and twelve feet high; it consists of four large arches, as many over them, and three stories of small ones between them, there being nine arches in the upper and lower stories, and six in the middle one. This irregularity, contrary to the manner of the ancients, and the arches not being true, gives this aqueduct a very Gothic appearance, though it is a work of great expence and magnificence, for the walls are fifteen feet thick; and the great arches are above fifty feet wide. Ascending by the hill to one of the small arches, there is an arched passage from it through the wall, consisting of forty-four steps, which leads up to the great arches above, where there is a passage thro' the piers, as in the crooked aqueduct, and a descent likewise by stairs at the other end: From this aqueduct the water runs along the side of the hills, in channels covered in with stone, there being arches built only in two or three places. This water formerly run on those arches in the third valley between the third and fourth hill; but the east part of that aqueduct being destroyed, the water is conveyed in channels on the ground to the several parts of the city. About ten years ago a new aqueduct was built to supply Pera, Galata, and the neighbouring villages; the water comes from Bauchicui, between Belgrade and Boiyucderry, and runs across a valley there on an aqueduct which consists of a great number of arches that are very well built; from this valley it runs round the hills, and sometimes under ground, and crossing a low ground it rises in such square pillars as have been before described, in order to keep the water to its height: As it passes, part of it is conveyed to the villages on the west side of the canal of the Thracian Bosphorus, and coming near Pera, it rises in the same sort of pillars, and runs into a reservoir, consisting of many little cells made to contain the water, and is conveyed from them to the several parts of Pera and Galata.

The point of Galata opposite to the seraglio was called cape Metopon. Beshickdash is said to have been formerly called Jason from his touching there; at that place there was a grove of cypress trees, and a temple of Apollo. At Ortaçui there was a port called Clidium; and lower there was a port in which the vessels of the Rhodians used to lie, which, I suppose, is the place where ships now ride at anchor near Beshickdash when they are ready to sail, because it is difficult to go out of the port with a strong north wind. The cape at Cruchicmè was in the middle ages called Afomaton. The bay which had the name of Scalæ was at Arnautçui; below it is the cape of Esties; further there is a large bay, on which Baçtesfu is situated:

The cape on which the castle stands, and where the bridge is supposed to have been was called cape Mercury. The best port of the Bosphorus was at the river Ornoufdera, it is called Sarantacopa, and by Dionysius Byzantinus, Leostenion. Under Tharapia is the rock Catargo: Here is a small river, and the port Pharmaias, which is said to be so called, because Medea touching at this place opened her box of drugs there. The bay of Boiyudery was called Sinus Saronicus from an altar there to Saron of Megara; the point of this bay to the north was called Amilton and Tripition by the Greeks. The convent of Mavro-Molo higher up was destroyed, because it was a place of debauchery for sailors and other inferior people. As to the Cyanean rock on the Europe side; at the foot of it there is a white marble pillar broken into three or four pieces, and a Corinthian capital near it; the shaft is two feet in diameter; above on the rock is what has been thought by some to have been its pedestal; it is about three feet in diameter, and has round it four festoons joined by bulls heads: There are many names on it, which seem to have been cut by people that came there. The name of Augustus, mentioned by some authors, I suppose, is SEBASTVS, which is cut on the stone in Roman characters, much better than the other, and very near to the base of the pedestal: This is more justly thought to be an altar to Apollo, which the Romans placed on this rock; tho' from the holes for irons both above and below, it seems as if some other stones were fixed to it, which would rather incline one to conclude that it was the pedestal of a pillar. On the continent near this island is the light house of Europe, which is a high tower. Going along the coast of the Euxine sea in Thrace towards the west, the first place mentioned is Phinopolis, which seems to be the court of Phineus, from which the Argonauts went (after they had been stopped by contrary winds) to the Asia side, and sacrificed to the twelve gods: It is possible this place put in the Tables was on the west side of that broad cape, which is about two leagues to the west of the cape at the entrance of the Bosphorus, where I saw a square tower on the height with some ancient stones in it. I observed here in the sea cliffs a layer of earth about three feet thick, which appears like planks of timber burnt to a coal. About eighteen miles to the west of this tower was Philea, or Phrygia on the Palus Phileatina; this place is about the same distance also from Belgrade: What is called the lake is a sort of gulph that winds into the land, and there are some rivulets that run into it; as well as I could learn there is a bank of sand before the mouth of it, which is covered with water in winter, and when the wind blows strong from the north; there is now a small port on the outside of it. The town was on a peninsula at the east end of the gulph, on very high ground to the west and north, having a gentle descent to the south: On the east side it was defended with a wall, a great part of which is still remaining, and is called by the Turks Dourkous, town and lake: If there had been a good entrance for shipping, this town, which is not a mile in circumference, would have been very finely situated for trade. Halmedyffus or Salmedyffus is said to have been forty miles further; they informed me of a port twenty miles off, which, if I mistake not, is called Aiade, it is well frequented, and probably is the ancient Halmedyffus, though there seems to be a mistake in the distance. I was in-

formed that there are some ruins there, especially of the wall that was built by the emperor Anastasius across the neck of the peninsula to Selivree, the old Selymbria. I was informed that this place is about thirty-six miles from Selivree, and as far from Constantinople. All the country this way is a very rich soil, and abounds with wood; and the village of Belgrade is situated in a wood; the English, Swedish, and Dutch Ambassadors reside there in summer, where they have cool shady walks in the woods by the two large basins of water which are to supply the aqueduct.

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C H A P. III.

Of SELIVREE, and ADRIANOPLE.

SET out with the caravan from Constantinople for Adrianople, on the seventh of July in the afternoon; the road is to the south west, thro' an open fertile country which is uneven as far as Selivree: It is to be observed that the present road to Adrianople goes out at the Selivree gate; and that the Adrianople gate is at a considerable distance from it to the west; through which, doubtless, the antient road to Adrianople went, though it is now disused, probably because it is a more uneven country. Near a league from Constantinople to the left of the road, there is a large building called Bayreut-Han [The powder house], where all the powder is made for the use of Constantinople, and the places on the Black Sea; and the ships take it in there. Five miles from Constantinople there is a small town called [The little bridge], from a bridge there near the sea, over the outlet of a lake; as well as I could learn, the lake receives a small river into it, which probably is the Bathenius of Ptolemy. We stopped here for about two hours, and then travelled almost three hours till midnight, and lay in a meadow near the road. On the eighth we went seven miles to a town called, The great bridge, where there is a large bridge over the mouth of another lake, into which probably the river Athyra of Ptolemy falls. Ten miles further is a village on the sea called Camourgat; and near a league beyond it there is a small town called Pevadose, situated on a rocky eminence over the sea. Twelve miles beyond this we arrived at Selivree the Selymbria of Ptolemy, situated very near the sea to the west of the old city, the walls of which are entire, and stand on a small eminence; the old and new town together are about a mile in circumference; it is probable that the wall formerly mentioned, went across from the old town to the Black Sea. The Greeks and Armenians have each an old church adorned with Mosaic of the middle ages; about one of them I saw a relief of a man, with a pole or spear in one hand, and in the other a long shield that rested on the ground. The old town is thinly inhabited; the present city, which is a poor place, is to the west of it, and is chiefly subsisted by being a great thorough fare. I passed the day at Selivree in the kane, and in seeing the antiquities, and set forward in the evening; going

ing out of the town we saw a party of Tartars with their bows flung about their bodies. From Selivree the remainder of the way to Adrianople was near west, and in ten miles we came to a small town called Kelielee, which might be Melantias of the Itinerary, said to be at the river Athyras<sup>a</sup>: We lay in the fields about a mile further, and on the ninth travelled five miles to Chourley, which seems to be Izhrallon of the Itinerary, which is mentioned as eighteen miles from Heraclea in the way to Adrianople: Both the Greeks and Armenians have a church here, and I saw an inscription in the Armenian churchyard, which makes mention of a Perinthian, and probably this place was in the district of Perinthus, called afterwards Heraclea, and at present Heraclee. I saw also about the town several marble covers of coffins, and ruins of a wall built of brick and stone, which seem to be the remains of an antient enclosure. The situation of Chourley is very beautiful on a rising ground, commanding a view as far as the sea, and is computed to be five hours from Heraclee, and four from Rodosto; we staid here till the evening, and went about two hours further, and lay in the fields near a village called Bolavanna; on the tenth we went about two hours to a town called Borgas, which from the name, as well as situation, seems to be the antient Bergulas: We travelled in the evening eight miles further to Baba, where there is a beautiful large Turkish bridge over a small river, a fine mosque, and an old church entire, built of brick; this may be Burtudzum. We went eight miles further, and lay in the open air; on the eleventh we travelled four miles to Hapfa, which is eight from Adrianople, and seems to be Ostudzum.

Adrianople

Adrianople was first called Orestes, and had its present name from the improvements made in it by the emperor Adrian; the Turks call it Edrineh; the town is situated on a rising ground, and on the plain at the foot of it; the antient city seems to have been on the plain, where great part of the walls remain, though they seem to be of the middle ages, and there are many inscriptions which make mention of the later Greek emperors who repaired them. The river Meritcheh, which below is the antient Heber, runs to the south of the town, and is joined by two other rivers a little lower, one of which called the Ardah is navigable from Philopopoli by floats, and must be the Heber above the conflux, the other is called the Tounfah. The Meritcheh is a fine river when it is joined by the other two, and is navigable down to Enos, a town at the mouth of the river which retains its old name; but as there are some shallows in the river, they do not navigate it in the summer months. Adrianople is very delightfully situated, in a beautiful plain, watered by three rivers: The shops which are well built and furnished, and the houses are within the city walls, but most of the people live on the height over the old city, which is a more advantageous situation, where most of the houses have their gardens, and enjoy a very fine prospect: They have two or three beautiful mosques on the outside of the city, the

<sup>a</sup> The port at the mouth of the river Athyras was called Navale Melantiacum. This place was in the road to Constantinople from Heraclea, and was twenty-nine miles from the former, probably by a short way across the country: Between it and Heraclea was Cœnophrurion,

which is said to be between Selymbria and the river Athyras; but as Heraclea is but fourteen miles from Selivree, the distances of those two places from Heraclea is much too great. Cœnophrurion ought to be corrected to fourteen, and Melantiada to thirteen.

largest may vye with the best in Constantinople, and is built in a good taste. There are two mosques in the city which were churches; and there are two large verd antique pillars in the portico of one of them. This is one of the four royal cities in which the grand signors have made their residence: The seraglio is to the west of the town, and of the river Meritch, which runs both on the west and south sides of the city; it is built on a fine plain spot, and there is a large meadow towards the river planted with trees; besides the principal building for the grand signor, which did not seem to be large, there are many little houses in the gardens for the ladies, and in other parts for the great officers; and as they are low, it has the appearance of a Carthusian cloyster. No body is permitted to enter this seraglio without a particular order from Constantinople. The Bostangee-bashaw resides in one part of it, to whom most of the country belongs as far as Philippopoli, and a great territory round about it, of which he is the governor; and he is not subject to the Bostangee-bashaw at Constantinople. On the hill to the west of the seraglio there is a large summer-house which belongs to the grand signor, from which there is a fine prospect of the city, and all the country round.

The city is governed by the janitzer aga; it is a place of great trade, supplying all the country with goods brought by land from Constantinople; and from Smyrna, and other parts by sea, and up the river; they have a great plenty of all sorts of provisions; they also make silk, which is chiefly used for their own manufactures. The wine of this place, which is mostly red, is very strong and well-flavoured, and they have all sorts of fruits in great perfection: The Grecks have an archbishop here. There is a village called Demerlata, about a league to the south west of the town, where Charles the twelfth, king of Sweden, resided some years, till he was removed to Demotica, as it is imagined, by the instigation of his enemies, who, it is said, thought that this place was too near the great road. The French have two or three houses here, and a consul: The English also have a person with consular power to act for them, though they have little business; but formerly when there was war with the emperor they had their factors here, and sold a considerable quantity of cloth, tin, and lead. When I was at Adrianople I saw the entrance of an ambassador extraordinary from the emperor on the conclusion of the peace.

## C H A P. IV.

## OF DEMOTICA, RODOSTO, and GALLIPOLI.

WE left Adrianople on the seventeenth, travelled southwards, and passed through a village called Abercui, where there is a large kane for the grand signor's camels, which are bred in that country: We went in between the hills, and arrived at Demotica on a small river called Kefeldele-fu, which falls into the Meritcheh about a mile to the north east; it is near twelve miles from Adrianople: The present town is chiefly on the north and east side of the hill, where the antient town was likewise situated, which is supposed to be Dyme; there are remains of the walls of a castle, and of several artificial grottos: The Christians live on the east side of the hill, and have two churches. Charles the twelfth of Sweden lived at this place for some time: I was informed that he commonly rode out every afternoon, and that some few of his followers, who were given to gallantry, were obliged to be very secret in those affairs, the king having been always very remarkable for the strictest chastity; droggemen and people of great consideration often came to him. I should conjecture that Plotinopolis was higher up the river on which Demotica stands, as Trajanopolis was twenty-two miles from it in the way to the city of Heraclea. The hills that run along from the south west to the north east near Adrianople seem to be mount Rhodope. Between Adrianople and Plotinopolis, there was a place called Nicæa, where it is said the Arians drew up a confession of faith in order to impose on the world, the place being of the same name as the city where the famous council was held. On the eighteenth we went a mile to the north east to the river Meritcheh, which is here very rapid; we crossed it on a flat bottomed boat, and travelled seven miles near east through a very fine country to Ouzoun-Kupri [The long bridge], a town so called from a bridge built across the plain, and over the small river Erganeh to the west of the town, which overflows the plain in winter, being near half a mile long, and consists of a hundred and seventy arches; it is built of hewn stone, and is a very great work. If Dyme was between Plotinopolis and Trajanopolis, this would be the most likely place for the latter: At present it is only a small town, having very few Christians in it, and no church. We went sixteen miles further to the east to another small town called Jeribol, which seems to be a corruption from Hierapolis; this possibly might be Apris, where the roads from Trajanople to Heraclea and Gallipoli seem to have parted; we lay at this place, and on the nineteenth went eight hours to Rodosto. The whole country of Thrace I passed through from Constantinople is an exceeding rich soil, which produces in the downs the greatest plenty of herbage I ever saw in places entirely unimproved, and a great quantity of excellent corn, and also some flax: The country is mostly uneven, and has very little wood in it; so that the antients, who say Thrace is a barren country, except near the sea, were very much mistaken. Rodosto is the old Bisantie, afterwards called

Rodosto.

Rhedestus, and in the Itinerary Resiston; it is situated in a very large bay on the sea, and up the side of the hills, the town being near a mile in length; it is chiefly inhabited by Turks, though there are several Greek and Armenian families in the town, the latter have one church, and the Greeks five, and their archbishop of Heraclea has a house here: They make exceeding good wine, and it is a place of great export of corn for Constantinople. The late princes Ragotski resided in this town, in a palace where several of their adherents now live, and receive their pensions from the port. To the north east is Heraclea the old Perinthus, about the point that makes this great bay to the north. When I arrived at this place I paid off my janizary, and the next day he came and said he was not satisfied, that he expected to have been longer with me, and if I would not give him more he would oblige the consul at Adrianople to pay him, and at last threatened me with the mequime, or court of justice; but as he could not intimidate me, I heard no more of him; and on the twentieth embarked for Gallipoli, where I arrived on the twenty-first. This is the antient Callipolis, finely situated at the northern entrance of the Hellespont on rising grounds, and on the south side of them, so that it makes no appearance coming to it from the north. Lampfacus is on the other side in Asia, about a league further to the south; a village called Shardack, being directly opposite to Gallipoli: This city, tho' it is three miles in circumference, is but a poor place, and has very little trade. The upper parts of the town, where the people chiefly live, are pleasant, and the houses have gardens to them; the shops are in the lower part of the town. There is a little rivulet to the west of the city, and to the south a small enclosed port, and a fine basin within the walls which is not now used; the old ruined castle is above it to the north. To the east of the port there are about twenty ruined houses which were built along the shoar for the reception of galleys, probably during the time of the Greek emperors. Near a small bay to the north of the city, and on the Propontis, there is a fine powder house, where all the ships of the grand signor take in their powder that go out into the Mediterranean. There are about three hundred Greek families here, they have two churches, at one of which the archbishop of Heraclea has a house, in which his suffragan bishop resides; there are some families of Jews here. As passengers often stop at this port in their way between Smyrna and Constantinople, and other parts, so the plague is frequently brought to this city. About two leagues to the north of Gallipoli is the narrowest part or neck of this peninsula, which was computed to be about five miles broad; there were three towns on it, one to the west called Cardia on the bay Melanis, which makes the peninsula; one in the middle called Lyfimachia, which is thought to be a large village on the height called Boulaiyere; it was built by Lyfimachus, who destroyed Cardia, and was afterwards demolished by the Thracians, and rebuilt by Antiochus: The third town was Paçye to the east which might be either in a shallow bay rather to the south east and by east of Boulaiyere, or on a little bay, something more to the north than that village, where a small rivulet falls into the sea. There was a wall across this neck of land, and a town near it, which on this account was called in the Greek language

Macron-

## OBSERVATIONS

Macrontychon [The long wall]. Going to the south, a little north of the narrow passage, where, I suppose, Sestus and Abydos were situated, there is a ruin of an old castle or town on the height, about half a mile from the sea, it is called Acbash, and is the abode of a dervische: This probably was Ægos, where the Athenians lost their liberty, being defeated by the Lacedæmonians, and that the rather, because, by the best information that I could get, there is a rivulet there as there was at Ægos, which went by the same name, and was to the south of the supposed Sestus, which I imagine was not where the castle now is, for reasons I have already mentioned; there is a deep bay here, at the bottom of which is a large village called Maydos; this probably is the port Cælus [Καῖλος], which might have its name from the great hollow or bay; and it is described as south of Sestus. At this port the Athenians beat the Lacedæmonians by sea, and erected a trophy at Cynossema, or the tomb of Hecuba, which I suppose to have been the present European castle, commonly thought to be Sestus, being a high point of land to the south of that port, and so very proper for the erection of a trophy, on account of a victory gained in that harbour. Cynossema also is mentioned as opposite to the river Rodius, which seems to be the river at the castle over against it on the Asia side. Alopeconesus was at the western cape of the south end of the peninsula: The eastern cape was called Mastusia, where the outer castle of Europe is situated, in which a pasha always resides. To the north of it is a little bay, and a fine spot of ground, which probably was the site of Eleus; the tower or sepulchre of Proteus is mentioned near it, as well as a small temple to him.

## C H A P. V.

## Of MOUNT ATHOS.

WE embarked at Lemnos, and landed at Monte Santo, as it is called by the Europeans, on the eighth of September; it is the antient mount Athos in Macedonia, now called both by Greeks and Turks, Haion Horos [The Holy Mountain] by reason that there are so many convents on it; to which the whole mountain belongs: It is a promontory which extends almost directly from north to south, being joined to the continent by a neck of land about a mile wide, thro' which some historians say Xerxes cut a channel, in order to carry his army a short way by water, from one bay to the other; which seems very improbable; nor did I see any sign of such a work: The bay of Contessa to the north of this neck of land was called by the antients Strymonicus; to the south is the bay of Monte Santo, antiently called Singiticus, and by the Greeks at this day Amouliane, from an island of that name at the bottom of it, between which and the gulph of Salonica is the bay of Haia-Mamma, called by the antients Toronæus. The northern cape of this promontory is called cape Laura, and is the promontory



montory Nymphæum of the antients; and the cape of Monte Santo seems to be the promontory Acrathos: Over the former is the highest summit of mount Athos; all the other parts of it, though hilly, being low in comparison of it; it is a very steep rocky height covered with pine-trees; if we suppose the perpendicular height of it to be four miles from the sea, tho' I think it cannot be so much, it may be easily computed if its shadow could reach to Lemnos, which, they say, is eighty miles distant, though I believe it is not above twenty leagues.

There are on Monte Santo twenty convents, ten on the north side, and ten on the south, most of them near the sea, there being only two on the east side, and three on the west, that are above a mile from the water, the cape itself not being above two leagues wide. Many of these convents are very poor; some indeed have estates abroad, and most of them send out priests to collect charity, and the person who returns with the greatest sum of money is commonly made goumenos or abbot, till another brings in a greater. They pay a certain price for their lands, and a *bostangi* resides in their town to receive it, and to protect them against injuries; every convent also pays a poll tax for a certain number. It is thought that they are obliged to give lodging and provisions to all comers; but where persons are able they always expect charity; no female animal, except those that are wild, is permitted on this mount. Their manner of living is much the same as that of mount Sinai; they never eat meat. The priests and waiters, when in their refectory, wear the hood on their heads, and a long black cloak; and a person from a pulpit reads some book in the vulgar Greek all the time they eat. In every convent they have many chapels adjoining to their rooms, probably fitted up by particular persons, out of their devotion to some saint; there are also houses with chapels to them all over the lands of the convents; which they call *Kellia*, and might formerly be the cells of hermits, but are now inhabited only by a caloyer or two, who take care of the gardens or vineyards adjoining: Those houses which are on their estates at a distance from the convents they call *Metokia*. Besides their lay caloyers, they have also hired servants to labour, called Men of the world [*Κοσμικοί*]. They have no manner of learning among them, nor do they so much as teach the ancient Greek, though I was informed they did; so that the priests lead very idle unprofitable lives: And considering them in a political view, any one would think that two or three thousand persons would be much better employed in the world in propagating the Christian race in a country where the number is daily diminishing; so that in this respect it is the policy of the Turks to encourage this life. Some of their convents have been founded by princes of Bulgaria, Servia, and Walachia, and are filled with people of those countries; and these priests are so extremely ignorant, that they can neither talk nor read the vulgar Greek. The convents are built round a court with a church in the middle; four of them on the east side are the largest and richest, and of them *Laura* is the chief, and has the greatest interest and command over the rest, and the monks of it are esteemed the most polished, as well as the most politick; *Iveronè* and *Vatopede* are the most beautiful both in their building and situation on the water; the

fourth is Calandari: Four or five convents on the west side are very curiously situated, being built on high rocks over the water.

When I landed I went first to the convent of Laura, where Neophytus, archbishop of Naupactus and Larta resided; he had resigned his archbishopric above twenty years. I was conducted to their refectory to see them dine, and to the archbishop's apartment, at whose table I always eat. The marble font in the church seemed to be an antient vase. On the ninth, I went to visit the monasteries on the north side of the hill, and in four hours came to the poor convent of Caracallo, where we took some refreshment, and in an hour more came to the convent Philotheo, which I viewed, and went on to the monastery of Iveronè, which is delightfully situated on a flat spot near the sea in the middle of beautiful meadows; it is a large convent, where I was very civilly entertained, pressed much to stay, and saw an old bishop of Lemnos who had resigned, and an archimandrite of Muscovy, who had travelled in that country. I then went by water an hour to the north to the poor convent Stavro Niketa, where I was very civilly entertained by the archbishop of Philippi and Drame, who had resigned; he conducted me to the orangery, and presented me with a bough loaded with lemons. Aged prelates often resign their bishopricks, and come to these convents, in order to end their days in a quiet retirement. I went by water an hour further to the convent Pantocratori, where I lay; the abbot had travelled in Spain, Italy and Germany, and talked Italian. This convent was founded by John prince of Walachia, who with some of his family are buried in it. I here saw a hermit at some distance in a wood; he lived in a hut almost inaccessible, by reason of the briars; they said, he was a hundred years old, and had lived there forty years; he had no chapel, not being obliged either to attend the sacrament, or to administer it, or perform any offices of the church; he had nothing on but a coarse coat and trowsers, without a shirt. On the tenth, we rowed to the large convent of Vatopede, where I received great civilities; and they sent to my boat presents of fruit and other things. We went two hours to the north to the convent of faint Simenus, built by Pelisena daughter of Arcadius. We here mounted on mules, and went half an hour through pleasant fields to Kilandari convent, which is one of the four great ones, and was founded for Servians, by Stephen king of Servia; the monks seemed to be very ignorant, and I was but very indifferently accommodated. On the eleventh, we went two hours up the hills to the south to the convent Zographo; they say, it was founded by a nephew of Justinian for Bulgarians; it is two miles both from the convents Castamoneto and Dokiario: We went to the sea on the south side of the cape, and arrived at Dokiario convent; we afterwards sailed a mile to the poor convent of St. George Zenopho; and tasted a salt water in the way, which is soft and purges: We then went by water to Simopetra convent, and afterwards to St. Gregorio and St. John Dionysius, where we lay. On the twelfth, we went by water to the monastery of St. Paul, from which we rid two miles round the hills over the sea to the hermitages of St. Anne, near the most southern extremity of the cape; they consist of about forty houses, inhabited by near a hundred hermits; they are situated in a semicircular hollow

ollow of the hill; there are some hermits also near the convent of faint John Dionysius, and near Simopetra: Two or three hermits live in each of the houses. Some of them who retire in this manner have little fortunes of their own, and live on their gardens, and what bread or corn they can either get from the convents, or purchase; and when I was there, they were busy in gathering and drying their figs, raisins and nuts; they make also a small quantity of wine and brandy for their own use; some of them work and make wooden spoons, or carve images of devotions. On Sundays and holidays they go to the church of St. Anne, which is common to them all, where they shew the hand of that saint: This place is four miles from Laura, and from the highest summit of the hill. We returned to faint Paul's, and went by water to Simopetra, which is the most curious of all the convents, as to its situation; it is built on a rock which rises up out of the side of the hill towards the top of it, the whole hill being covered with trees; an aqueduct adds greatly to the beauty of the prospect, which consists of three stories of arches; it conveys the water to the convent from the neighbouring height. On the thirteenth, we went to the convent of Zeropotamo, where, in the front of the church, there is a curious old relief of faint Demetrius in verd antique; and in the walls of the convent I saw two antique heads. We went a mile and a half to the poor convent of Rufikon, which is to the east of Zcnopho; we went an hour further to a large convent not half a mile from Cares, which is the only town on Monte Santo, and is about the middle of it, situated towards the top of the height on the north side, and is the most pleasant part of all the mountain. The land of this place belongs to several convents, and most of them have houses and gardens here. The town is inhabited by caloyers, who have their shops, and sell such things as there is a demand for; the only artists they have are those that make cutlery ware and beads, and carve reliefs very curiously in wood, either on crosses or in history pieces; and here they have a market every Saturday, when the people at the distance of three or four days journey bring in corn, and other provisions; all they send out from their mountain being those trinkets they make, and wallnuts, chefnuts, common nuts, and some black cattle which they buy, and sell when they are fit for the market; they are also supplied in part from abroad with wine; the cold, as it happened this year, very often destroying their grapes. Many houses and gardens in Cares are purchased of the convents by two or three caloyers for their lives, who cultivate their gardens, make those images, and lead very agreeable independent livcs.

Most of the monks on this mountain are what they call Stavrophori, from a cross they wear under their caps worked on a piece of cloth, which is called Stavromenc, to which also they tie a very small cross made of wood; these have taken the vow on them, and then they can never eat meat, nor leave this life; whereas in other convents, there are very few of them. As to those of the highest state in the monastic life called by them the monks of the Megaloskema, I believe there are very few of them, though I was told some old men in their infirmaries, who were past the world, had taken this vow on them, which is an entire renunciation

nunciation of the world, of property, and of all office, and employ, and an obligation to greater internal exercifes of devotion: The hermit I faw in the wood, if I do not miftake, was of this fort.

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C H A P. VI.

Of THESSALONICA, and the places in the way to it.

FROM this country of men, into which none of the fair fex are permitted to enter, we fet forward by land for Salonica on the fourteenth, with a little caravan, and went northwards to the gulph of Conteffa, our journey afterwards being mostly to the weft. We came to the ifthmus, or neck of land, by which this land is joined to the country to the weft; the whole length of Monte Santo being about thirty miles: At the north east extremity of it there is a fmall cape which extends into the gulph to the north, and, I fuppofe, is the promontory Acrathos. On the north fide of the bay they fhewed me a port called Esborus, which may be Conteffa of the maps, and poffibly the antient port of Amphipolis; the point to the north, which makes this bay, is not brought out far enough to the east in the common maps, for it appears to me that there was another bay to the north of this; the whole, according to the fea-cards, being the bay of Conteffa. At the weft end of this bay I was fhewn another port called Erifo, where, they fay, there are ruins of an old city called Paliocastro, which might be Acanthus, to which Xerxes led his army: To the north of this was Stagira, where Aristotle was born. The river Strymon, which was the bounds of Macedonia to the north, fell into the fea at this gulph; it is made to have two mouths, one of which might fall into this fouth part of the gulph, the other into the north part. To the north east of the Strymon was the country called Macedonia adjecta, inhabited by the Edones; it extended to the Nestus, and was a part of Thrace conquered by king Philip, and added to Macedonia. To the fouth of that country I faw Thaffus, a large ifland, with four or five villages on it, being famous among the antients for excellent white marble, and for its mines of gold. I was well informed that in one part of the ifland are many graves and coffins cut out of the rock; it is forty miles from Lemnos, and oppofite to Cavalla and the Nestus. The part of Macedonia from mount Athos to the peninfula of Pallene, or Phlegra, was called Chalcidice.

Thaffus.

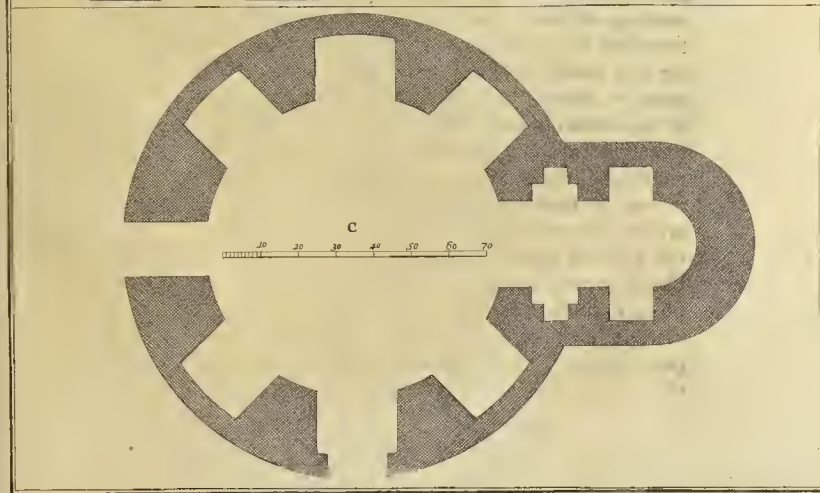
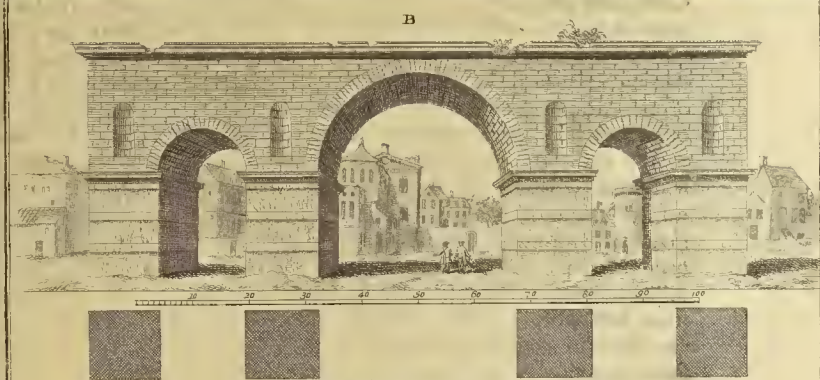
We foon came into an improved country inhabited by Christians, and lay at Palaiocori. On the fixteenth we proceeded on our journey, and having gone about half way, I faw at fome diftance to the north a long narrow lake called Bazaruke, where there is a lake in Dewitt's map, which, according to that, empties itfelf into the Singitic bay. We lay at Ravanah; and on the feventeenth, about ten miles from Salonica, we defcended into a fine plain, in which runs a fmall fream that muft be the river Chabrius; there is a falt pool near the fea, which, I fup-

pofe,

pose, is about the mouth of it. Four miles from Salonica in the same road are hot baths, the waters are only lukewarm, and I thought there was a mixture of salt and sulphur in them; these are probably those baths from which Theſſalonica was first called Therma, and gave the name of Thermaicus to this great bay, which is now called the bay of Salonica; the city being situated about the north east corner of it, and has the forementioned plain to the north east, some hills to the north west, and a great plain to the south west, extending beyond view to the south, I suppose to the mountains Olympus and Pierus, and the other mountains near Larissa. In this plain, and near it were many places very famous in antient history. The country about Theſſalonica was called Amphaxitis, the river Echedorus ran thro' it, which is said to have been drunk dry by the army of Xerxes; to the north on this river was the country called Mygdonia: The rivers Axius and Lydias likewise run through this plain; between them the country was called Bottiæa, in which Pella was situated, where the kings of Macedon resided, from Philip the father of Alexander the great, down to Perſes, and where Alexander the great was born. To the south of the river Axius in Emathia was Edeſſa or Ægæ, fifty-nine miles from Theſſalonica, in the Roman road; Diocletianopolis and Pella being between these places. In Ægæ the kings of Macedon resided before they removed to Pella, and it continued to be their burial place. Between the Lydias and the Aliacmon was the country called Pieria, in which was Methonè; at the siege of this city king Philip lost his eye; here also was Pydna, near which the Romans vanquished Perſes, and put an end to the kingdom of Macedon. To the west of these places was Berrhæa, fifty-one miles from Theſſalonica; of the people of this place saint Paul testifies that they were more noble than the Theſſalonians, in that they received the word with all gladness: Near mount Olympus was Dius, where Alexander set up the bronze statues made by Lyſippus of those brave men who died on the Granicus in the battle against the Persians. It is to be observed, that many places both in Syria and Asia Minor, have the names of places in these parts, which were doubtless given them by colonies that went out of Greece, and by the kings of Syria, and the Greeks that followed them, after the time of Alexander the great, who were doubtless fond of giving the Greek names of their own native country, to those strange places they went to inhabit, as of mount Olympus, Pieria, Magnesia, Heraclea, Berrhæa, and many others.

Theſſalonica is said to have its name from its foundress Theſſalonica, <sup>Theſſalo-</sup> sister of Alexander the great: The present walls, which seem mostly to <sup>nica.</sup> have been built under the Greek emperors, are five or six miles in circumference, taking in the plain ground on which the city now stands; it goes up to the top of the hill, and joins to the castle, the present city not taking up above half the ground enclosed within the walls, which were well repaired when the war broke out with the emperor. The walls come very near the sea, and the boats are drawn up on the beach, there being no quay; the streets are not well laid out, and the houses are ill built of unburnt brick, having gardens to most of them. There are in the city some few remains of antiquity; one of the principal is a very grand triumphal arch much ruined, but

in the perfection of the sculpture, and costliness of the work, it seems to rival any arch that remains; it consisted of three arches built of brick and cased with marble; the plan and view of it may be seen in the sixty-fourth plate at B, as well as I could take it, amidst so many buildings which encompass it. One member of the cornice under the spring of the arch is worked with one row of leaves like the Corinthian order: There were niches in the fronts between the arches; the piers all round were adorned with three compartments of reliefs one over another, as of some procession; the reliefs are four feet two inches deep, and are divided from one another by other reliefs which are a foot broad, and consist of running boughs and flowers; the reliefs are much defaced, but seem to have been cut in very great perfection, and the arch is said to be of the time of the Antonines: It is probable, that the upper part was adorned in proportion to the rest, but whatever ornaments there were they are now destroyed; as the arch seems to be low in proportion, it may be conjectured that there was another compartment of reliefs also covered by the earth. The shops and houses are built about it in such a manner, that it was difficult to take the measures, especially of the middle arch, which I have given by the best computation I could make. Another piece of antiquity is the remains of a very fine Corinthian colonade, a view of which may be seen in the sixty-fourth plate at A; it consists of five pillars of Cipolino; the capitals are of exquisite workmanship; the pillars, two feet in diameter, are nine feet two inches apart; the frieze is fluted, and on the entablature is a sort of an Attic order of square pilasters with an architrave over it, the other parts of the entablature being taken away, if ever there were more; but the greatest beauty of this colonade are four alt-reliefs in both fronts, between the Attic pilasters, of a person as big as life; to the east is a Bacchus, Mercury, and two Victories; to the west Leda, a woman, a naked man, and a woman in profile, with something in her left hand held up; the sculpture of all of them is exceedingly fine: By this disposition one would also imagine, that this was a triumphal monument in an extraordinary taste, it being otherwise difficult to conceive how two fronts of such a colonade could appear to advantage. Within the south gate of the city, there is an antient gateway or triumphal arch remaining of hewn stone; on each side to the south there is a relief about three feet long, and two and a half wide. There are several mosques in the city which were formerly churches; that which carries the greatest mark of antiquity, is the rotundo, and if it was not an antient temple, it was certainly built when Christianity was first publicly established, though I imagine it to have been a heathen temple, and probably a pantheon; the walls are very thick, and built of good brick; a plan of it may be seen in the sixty-fourth plate at C; the chapels round it are arched over with double arches of brick, excepting the two entrances to the west and south; there are in them oblong square niches which appear like windows, and are now filled up; above these the wall is not, I suppose, so thick by twelve feet, and over every one of these apartments there is an arched nich. The cupola is adorned with mosaic work, appearing like eight frontispieces of very grand buildings, the perspective of which seemed to be very good; the apartment opposite to the entrance



ARCHES, and a *PLAN* of a CHURCH at THE SSALONICA. —

OF GREECE

The first of these is the *Acropolis*, which is a high hill in the center of the city. It is the site of the Parthenon, the Temple of Athena, and the Erechtheion, the Temple of Poseidon. The Parthenon is the most famous of the ancient Greek temples, and it is one of the best preserved. It was built in the fifth century B.C. and is dedicated to Athena, the goddess of wisdom and war. The Erechtheion is a smaller temple, but it is also very important. It is dedicated to Poseidon, the god of the sea, and it is famous for its Caryatid Porch, which is supported by six female figures called Caryatids.

Another important site is the *Academy*, which was the site of the first school in Greece. It was founded by Plato, and it was here that he taught his students. The Academy was a place of learning and research, and it was one of the most important institutions in ancient Greece. It was destroyed by the Romans, but it was rebuilt in the fifteenth century. Today, it is a park and a museum.

The *Delphi* is another important site. It is a town in the mountains of Greece, and it is famous for its oracle. The oracle was a priestess who was believed to be able to communicate with the gods. She would sit on a tripod and deliver messages from the gods to the people. The Delphi oracle was one of the most famous oracles in the ancient world, and it was visited by many people from all over Greece and Rome.

The *Delphi* is also famous for its temple, which was dedicated to Apollo, the god of the sun, music, and poetry. The temple was built in the sixth century B.C. and was one of the most important temples in ancient Greece. It was destroyed by the Persians in 480 B.C., but it was rebuilt in the fourth century B.C. Today, only the ruins of the temple remain.

The *Delphi* is also famous for its amphitheater, which was built in the fourth century B.C. It was one of the largest and most important amphitheaters in ancient Greece. It was used for performances of Greek drama, and it was one of the most important places of entertainment in ancient Greece. Today, it is a park and a museum.

The *Delphi* is also famous for its museum, which was built in the nineteenth century. It is one of the most important museums in Greece, and it contains many of the most important artifacts from ancient Greece. It was founded by King Otto of Greece, and it was one of the first museums in the world. Today, it is a very important place for the study of ancient Greek history and art.



trance is lengthened out to twenty-seven paces, and ends in a semicircle, which, if it was a temple, I suppose must have been added by the Christians for the altar. They shew a sepulchre to the east of this mosque, in which, they say, Ortagi Effendi is buried, who took the city. The most beautiful mosque in the town, which was a church, is that which had the name of saint Demetrius; it is seventy-one paces long, and forty-one broad; there are on each side a double colonade of white marble pillars, each supporting its gallery, with pillars over them; the gallery supported by the inner rows of pillars being under the gallery of the pillars that are on each side next to the middle nave; the whole church is cased within with marble; there is a church under it which is shut up, and no one can enter; it is said that St. Paul preached in it. Another mosque was the church of St. Sophia, built something on the model of saint Sophia in Constantinople, having a cupola adorned with beautiful mosaic work; there are some fine verd antique pillars in the church and portico; and in the church there is a verd antique throne or pulpit, with two or three steps up to it, the whole being of one piece of marble. A fourth mosque was the church of saint Panteleimon, which is but small; before it there is a sort of suggestion or pulpit, with winding steps up to it, all of one block of white marble; on the sides of it are cut three arches, supported by Corinthian pillars, under which are mezzo relievos of the Virgin Mary, and other saints: I saw such another at one of the mosques; these seem to have been made in the very earliest times of Christianity, before the art of sculpture was entirely lost. There are several Greek churches in this city; but I could not find out the tomb of Eutyches, the adversary of Nestorius; they have an archbishop, and a small monastery on the hill within the walls. The number of Jews here is thought to exceed the number of Christians and Turks put together, insomuch that they have a great influence in the city. The Turks drink much, and to that may be imputed their being very bad people in this place; the janizaries in particular are exceedingly insolent. They have a great manufacture of coarse woollen cloth in and about Salonica, which is exported to all parts of Turkey for the wear of common people. The English, French, Dutch and Venetians, have their consuls here, the chief export being silk, wax, and cotton to Smyrna, in order to be embarked for Europe, and a great quantity of tobacco to Italy, as well as to most parts of Turkey, as it is esteemed the best after that of Latichea. A pasha and janitzer aga resides in this city. Salonica is fifteen days journey with a caravan from Constantinople, being about a hundred and eighty miles from Rodosto; it is three days from Cavalla, Monte Santo and Larissa; sixteen miles from Veria, perhaps Berrhœa; and four days from Volo, the old Pagasa on the bay Pagasæus, now called the gulph of Volo.

## C H A P. VII.

Of the fields of TEMPE, of LARISSA, PHARSALIA, and the battle between CÆSAR and POMPEY.

**T**HE road from Salonica to Larissâ is dangerous and unfrequented; so that most persons embark at Salonica for the port of Claritza in Thessaly on the south side of the bay of Salonica, being a voyage of about fifteen leagues. We embarked for that place on the nineteenth in the afternoon, and arrived on the twentieth late at night, and lay in the open air at the foot of mount Ossa in Thessaly, in that part of it which was called Pelasgiotis; the country of Magnesia, and mount Pelion being to the east, and make that head of land which is to the north of the bay that was known to the antients by the name of Pagasæus. The next morning we went to the convent of St. Demetrius on the side of the hill over Claritza: This place is about two leagues from the river Peneus, which rises in mount Pindus, the greatest part of the way being a rich narrow plain not a mile broad, which may be the pleasant fields of Tempe, that are described to be five miles long, and of the breadth of half an acre at the mouth of the Peneus. On the west side of the Peneus is the famous mount Olympus, which the poets feigned to be the seat of the gods. We came to the Peneus where there is a bridge over it to the west side; here we were stopped at a custom house where the officer made a demand, and talking high, he proceeded so far as to make mention of bastinados; but a janizary I had with me answered very coolly, that the officer must exercise his severity first over him; and shewing my firman, or passport, he began to be easy, and permitted us to go on. We travelled on the east side of the Peneus, where the road seems to have been levelled by cutting away the rock at the foot of mount Ossa, the road leads to the south west for about two leagues, the passage for the river being in some parts very narrow, with small islands in the middle, so that the water of the Peneus might be confined on some great rains, and cause the flood in the time of Deucalion. Some say the passage was enlarged by an earthquake, and the poets feigned that the giants put mount Ossa on Pelion and Olympus, and made way for the river to pass freely.

We lay in a kane at Baba about four hours from the port, having travelled in all two leagues by the river. On the twenty-second we came into a valley about two leagues long, and two miles broad, in which we went to the south, the Peneus running along the north side of the plain towards the east, we went southwards between the hills which are to the west, and crossed some low hills into that large plain, in which Larissâ is situated about two leagues further on the river Peneus. It is much to be doubted whether the first of these plains was not the fields of Tempe, as some authors mention that the Peneus passed thro' the fields of Tempe, and then between Olympus and Ossa, though others speak of them as at the mouth of the Peneus. Xerxes sailed with his army

from Theſſalonica to this river; and it is to be obſerved that Daphne was the daughter of Peneus, and that the fable of her and Apollo had its ſcene here. The Peneus is mentioned as a clear river by Homer. To the north eaſt of Lariffa there is a deſcent on every ſide to a very level ground, which in ſome parts is moraffy, and probably is the baſon of that lake which overflowing, together with the Peneus, cauſed the Deucalion flood. To the weſt was Cynocephalæ, where T. Quintius Flaminius vanquiſhed king Philip in a very great battle. Lariffa ſtill <sup>Lariffa.</sup> retains its antient name, and is ſituated on the Peneus, which runs on the weſt and north ſides of it; to the weſt there is a large ſtone bridge of ten arches over the river: A ſmall rivulet, which is dry in the ſummer, runs into the Peneus near the bridge, and probably paſſed through the weſt part of the old city. Lariffa is ſaid to be thirty miles from the ſea, but it is not more than eighteen: It was for ſome time the reſidence of Philip king of Macedon: Before the battle of Pharfalia, Scipio and his legion were quartered here; and after his defeat Pompey came to this city, and going to the ſea, embarked on board a merchant ſhip. There are no ſort of remains of antiquity in this place, not ſo much as the walls, except ſome pieces of marble about the Turkiſh burial places. The preſent town is three miles in circumference, and in the middle of it there is a wooden tower, with a large ſtriking clock in it, which has been there ever ſince the Chriſtians had poſſeſſion of this country, and, I ſuppoſe, is the only one in all Turkey: A paſha reſides here, and they compute fifteen thouſand Turkiſh houſes, fifteen hundred Greek, and about three hundred Jewiſh families. The people both Turks and Greeks have a bad character, and it is dangerous travelling near the city, except on the ſide of the port of Claritza; it is a great road from Janina three days to the weſt, from Albania the antient Epirus, and from many other parts to go to the port, in order to embark for Conſtantinople, Smyrna, and Salonica: They have only one Greek church here, and their metropolitan. Twenty-four miles to the ſouth eaſt of Lariffa is Volo, ſaid to be Pagafæ, where the poets ſay the ſhip Argos was built; and near it is Aphitæ, from which place, they ſay, the Argonauts failed: The ſouth eaſt corner of this land is the old promontory Sepias, where five hundred ſail of Xerxes's fleet were ſhipwrecked in a ſtorm.

We ſet out from Lariffa on the twenty-third on poſt horſes, which are to be had in many parts of Turkey, and one travels on them with great ſecurity, as the paſhas commonly diſpatch their people this way; and ſo it is ſuppoſed that thoſe who travel in this manner belong to the great men, who would find out the rogues if they gave their people any diſturbance. When travellers have an order in their firman for horſes they pay only ten aſpers an hour for each horſe, otherwiſe they agree as they can. From Lariffa we went ſouthwards over uneven downs, and deſcended into a very fine plain about twenty miles long from eaſt to weſt, and almoſt a league broad at the eaſt end, widening to the weſt; which, without doubt, is the plain of Pharfalia; there is a ſmall town to the ſouth of the plain called Catadia, over it is a ruined place on a hill, which ſeems to be Pharfalus, being about thirty miles from Volo, <sup>Pharfalus.</sup> the old Pagafæ, as Pharfalus is ſaid to have been; a ſmall river runs

Battle of  
Pharfalia.

through the plain to the west, which must be the ancient Enipeus that fell into the Apidanus, and so both ran together into the Peneus. To the north east of the supposed Pharfalus the hills turn northward towards the river, and on these hills I suppose Pompey's army was encamped near the stream, as Cæsar's probably was on the hill to the east of Pharfalus. Pompey had the Enipeus to the right wing of his army, for Cæsar says he had a rivulet to the right with high banks for his defence. Historians give an account that this battle was fought in the plains of Pharfalia near Pharfalus, and between that town and the Enipeus, which fixes the place; and yet it is very extraordinary that Cæsar should not mention the name of Pharfalus and of the Pharfalian plains; he only says, that after taking Metropolis he chose a place in the country for providing corn, which was near ripe, and there expected the arrival of Pompey: Perhaps he neglected all these circumstances out of a sort of vanity; as well imagining that every one must be well informed of the very spot where a battle was fought which determined the empire of the world. In the middle of the plain, about two leagues north west of the supposed Pharfalus, is a hill, on which probably Metropolis was situated, which Cæsar had taken, where I was informed there are some ruins, and about as much further are two hills in that part of the plain where it extends further northward, on one of which might be Gomphi, which he had taken before. The soldiers of Pompey had possessed themselves of the highest hills near the camp, where being besieged by Cæsar, and wanting water they fled towards Larissa, and Cæsar coming up with them at about six miles distance, and preparing to attack them, they possessed themselves of a hill that was washed by the river, which I should have thought to have been the first high hill to the south south west of Larissa, at the foot of which, I suppose, the Apidanus flows, if the distance was not rather too great.

We took some refreshment at Catadia, and changed our post horses; this town is seven hours from Larissa, that is, about twenty miles, and we set out the same day for Zeitoun, which is computed to be twenty-four miles from Catadia; it is situated near the bay, called by the ancients Malliacus: The road is over rich hills, which extend to the east, and make the head of land, that is between the bays Pagasæus and Malliacus, and is the ancient country of Thessaly, called Phthiotis, from Phthia where Achilles was born: There was a town called Thebes in this part, and the Myrmidons were of this country, of whom the poets feign that of pismires they were made men; but Strabo mentions their industry like that of a pismire [*μύρμηξ*] in cultivating their land, as a more probable derivation of that name. Passing these hills I saw to the west a long narrow lake called Davecleh, of which I can find no account; but possibly the river Apidanus may rise out of it.

## C H A P. VIII.

Of ZEITOUN, THERMOPYLÆ, and other places in the way to LIVADIA.

**Z**EITOUN is situated on the south side of a hill at the foot of <sup>Zeitoun.</sup> the high mountains, and on another hill to the south, inhabited <sup>Lamia.</sup> by Turks; on the top of the former there is a castle: It is situated about four miles to the west of the north west corner of the bay of Maliacus, and about as far north of the river Sperchius; consequently his must be Lamia, famous for the Lamian war, which the Greeks waged against Macedon after the death of Alexander: There may be three or four hundred houses in Zeitoun, the greater part Christians, who are said to be a good sort of people, but the air is unhealthy in the summer.

When I came to Zeitoun I went to the kane, and chose for coolness, and to be free from vermin, to lay in the gallery which leads to the rooms. In my first sleep I was awakened by a terrible noise, and leaping up found great part of the kane fallen down, and the horses running out of the stable; I did not know what was the cause, but my servant immediately said it was an earthquake, so that we were in the utmost consternation; the front and greatest part of the kane was destroyed, and we got out with much difficulty. A Turk who lay on a bulk before the gate was covered with ruins, but was taken out alive, and not much hurt. It was a moon shiny night; but so many houses had fallen down, and such a dust was raised that we could not see the sky; the women were screaming for their children and relations who were buried in the ruins of the houses; some of them were taken out alive, but several were killed: And going to the churches the next day I saw many laid out in them in order to be buried, their houses being fallen down. I got my things removed to a dunghill in a place most clear from buildings, and I felt near twenty shocks in about two hours time, some of which were very great: The next day it rained, and I got into a shed, but the people advised me to leave it; and every thing was attended with the utmost face of distress, nothing was to be got, nor could I have horses till the afternoon; and when I crossed the plain I was shewn cracks in the earth about six inches wide, which they said were made by the earthquake. This calamity chiefly affected the Christians, whose houses were built only of stone and earth, but not one of the houses of the Turks fell down, which were strongly built with mortar. I observed as I travelled that the earthquake had thrown down many of the houses in the neighbouring villages, but did no great damage on the other side of the hills, which bound this plain to the south.

The valley in which Zeitoun stands is a fine spot of ground, it is about five miles wide, and the river Sperchius runs along the south side of it: This vale extends beyond view to the west. The Thaumaci are mentioned as at the entrance to a great plain: Probably at the end of this plain there

may be a narrow pass between the mountains to another plain, which seems to have extended to Epirus, and to the bay Ambracius on the Adriatic sea, between which and the bay of Zeitoun seems to be the narrowest part of Greece; and probably it may not be above a hundred miles from one sea to the other. The country of Doris was at some distance to the west on the south side of the river, it was called Tetrapolis, by reason that it had four principal cities. The first order among the Greeks called the Doric, was probably invented in this country; in the beginning it was a very simple order, as it appears even now in some places; the capital consisting only of a large list or square stone, and a large quarter round under that, and the entablature of a deep architrave of one face, a broad frieze, and a very simple cornice. The river Sperchius is a considerable stream: Sperchia is mentioned in such a manner by Ptolemy as to shew that it was not at the mouth of the Spherchius, but to the north of it, probably where Leda now is at the north west corner of the bay, which is the port of Zeitoun; on the east side of the bay, about the middle of it, is Achino, doubtless the ancient Echinus.

Thermo-  
Pylæ.

To the south of the Sperchius, and of the bay was the country of Locri Epichnemedii, the Opuntii being to the east of it: Our road was between the sea and the high mountains; these mountains are called Coumaita, and are doubtless the old mount Oeta, so that I began to look for the famous passage called Thermopylæ, where the Spartans with a few men opposed the great army of the Persians. At the place where the road first turns to the east, between the mountains and the sea, are hot waters which the Greeks called Thermæ, and gave the name to this streight of Thermopylæ, that is, the gates or pass of the baths. It is certain, that this pass is mentioned as sixty paces wide, and in some parts only broad enough for a single carriage; so that as the narrow passage is mentioned on the sea, in case it lead to the same road in which we went across the mountains, the sea must have lost, and left the passage wider, though possibly it was a way round the cape by the sea side, where there might be some narrow passes. After going about six miles to the east, our road was to the south between the mountains; I observed two sources of the hot waters, which are salt, and impregnated with sulphur; they incrust the ground with a salt sulphureous substance: The river Boagrius runs into the sea from between these hills, which is probably the stream that is so often passed in this road. The whole country of the Epichnemedii is full of high mountains.

Negropont.  
Eubœa.

Near the entrance of the bay of Maliacus is the north west corner of the island Negropont, the old Eubœa; it is a very high point of land: The Greeks call this island Egripus, from the chief town the ancient Chalcis, opposite to old Aulis, which now has that name, being on the Euripus passage, where the sea frequently flows and ebbs, and probably the present name is a corruption from this word; it is but twelve miles from Thebes in Bœotia; there is a passage to it by a draw bridge, and a pasha and janitzer aga reside there; the former commands the country to the west near as far as Salona. This island is said to be three hundred and sixty-five miles round, in some parts forty miles broad, and a hundred and fifty miles long, though it cannot be so much, for from

Zeitoun to Athens, which is much about the length of it, is only a hundred and eight short miles, according to their computation: Eretria was the next city in it after Chalcis, which was destroyed by the Persians, rebuilt, and then taken by Lucius Quintius; here was the school of the Eretrian philosophers, and near it was Amaranthus, famous for the worship of Diana. At the promontory Artemisium the Greeks fought the first battle with Xerxes. I observed two points or heads of land on the south side of the bay, and saw the high rocky cape of Eubœa to the north, which is now called Lebada, and is the promontory Cencœum. I observed also a small island, which may be Myonncfus.

About ten miles from Zeitoun, we passed by Molo, and a little further had Andra to the left; we then went on southwards between the high hills, often crossing a stream, which, I suppose, is the ancient Boagrius, at the mouth of which there was a port, probably near Andra; I saw a part of the mountain to the south, which has many fummits, and is called Iliakora; we came to a poor hamlet called Ergierè, fourteen miles from Zeitoun, and lay in the open air, the earthquake having thrown down all their houses.

On the twenty-fifth we went on, and in an hour came to a guard house, where they keep watch in order to catch rogues; it is half way between Zeitoun and Livadia. I saw on the mountain to the west an old castle called Kidonietry, near which they say there are ruins of an old town called Palio-castro, which may be Thronium, the capital of this country, though the distance is rather too great from the mouth of the Boagrius, for it is mentioned only as three miles from it: Alope was situated to the south east of it, near which was Naryx, the native place of Ajax. We ascended the height of the mountains, and on the top of them passed by another guard, and descended into a vale about a league wide, and four leagues long, having that chain of mountains called Iapora to the south, which are said to be mount Parnassus, on the south side of which at a great distance was Delphi. From this part we saw Dathis, on the side of the hills to the north. This vale I judged to be part of Bœotia; in it is a village called Turcocori, inhabited chiefly by Turks: Here, or in some other part of the vale, might be Orchomenus; for near it I saw the fields covered with pieces of brick. I observed some dry beds of torrents in this vale, and towards the east end a river runs as from the north east, which we passed on a bridge; it is called Mavro Nero [Black water]; it runs into another vale to the south, and must be the river Cephissus, which empties itself into the lake Copias; this second vale is about two miles wide, and winds round to the lake I shall mention, having mount Parnassus to the west. In this vale to the north of the Cephissus, I suppose was Cheronæa, the country of Plutarch. We crossed over low hills, and came into the vale, about half a league wide, and two leagues long, extending eastward to the lake: On the south side of this vale on the foot of the mountains, is Livadia; the foot of mount Parnassus extends to the west of it, and the mountains south of it I take to be Zogara, which is mount Helicon, for both these are ranges of mountains, which extend some miles, though one part where Delphi was, might be the height of Parnassus, properly so called, which had two heads.

Livadia.

Livadia is the antient Libadia ; it is about twenty miles from Caſtri the antient Delphi. This place was famous for the worſhip of Jupiter Trophonius, public games being performed to his honour here ; and an opening of the earth is mentioned, where they worſhipped him, and there his oracle is ſaid to have been ; it is mentioned alſo as a cave to which it was very difficult to deſcend. The town of Livadia is divided by a rivulet which ſeparates the two parts of the hill on which it is built ; this water has its ſource from a very fine ſpring without the town ; the weſt hill being a perpendicular rock, a room is cut into it about three feet above the ground, and twelve feet ſquare, with a bench on each ſide cut in the rock ; it appears to have been painted ; and this, without any enquiry, the Greek ſchoolmaſter told me was the place where they worſhipped Trophonius ; there are ſeveral niches cut on the face of the rock to the ſouth, and I obſerved one round hole which went in a conſiderable way, though it did not ſeem big enough for a man to get through it, but poſſibly it might be the difficult entrance to the grot of Trophonius, and to the receſs where the oracle was uttered. There are ſome imperfect inſcriptions about the town which mention the name of the city : There are fix hundred and fifty houſes in the town, fifty of which are inhabited by Jews, and there are an equal number of Chriſtians and Turks ; the former have three churches ; and there is a caſtle on the ſummit of the weſtern hill.

## C H A P. IX.

Of the lake COPIAS, THEBES, PHYLE, and ſome places  
in ATTICA.

Lake  
Topolia,  
Copias.

FROM Livadia I ſet out to the eaſt for Thebes, which is in the road to Athens, and ſoon came near the antient lake Copias, now called the Valto of Topolia, that is, the marſh or ſen of Topolia, which is a village on the north ſide towards the north eaſt corner of it ; and as the lake took its name from Copæ, which is ſaid alſo to be on the north ſide of it, it ſeems probable that Topolia is the old Copæ ; tho' I at firſt imagined it to have been under the hills, which we paſſed over into the vale of Livadia, at the weſt end of the lake, where there is a monastery, and a village called, if I miſtake not, Ciaipou ; but as Coronea is ſaid to have been at the north weſt corner of the lake, it is probable that it was there, and that the famous battle was fought near it, probably at the end of the plain in which the Cephiffus runs ; in this battle Ageſilaus beat the Athenians and Bœotians ; and at Thebes I was told, that Granitzo, two hours to the ſouth of Livadia, was the old Coronea : Mount Libethrius was near Coronea, on which were the ſtatues of the Muſes, and this might be the hill between the two plains, or that to the north of the Cephiffus : At the north eaſt corner of the lake was Medeon, and near it on the eaſt ſide Onchæſtus, and



and south of the lake towards the east end Haliartus, which might be at a ruined place in the middle way between Livadia and Thebes, which the common people say was old Thebes: Mount Citharon is probably that mountain we had to the left, which extended to the mountains of Megara. The plain in which the lake of Topolia lies, seems to be about twelve miles long and six broad, that is, between thirty and forty miles in circumference, though Strabo makes it to be near fifty; the reason why it is called at present rather a marsh than a lake, is, that in summer the water does not appear, all being overgrown with reeds, though it has always water and fish in it. There are several pools about the plain, which probably have a communication one with another, and in winter the water rises very much; all over it there are dry spots, which are improved, and also some villages: Where the water remained it appeared green, the other parts looking white in the season of autumn, when we passed that way: This lake overflowed in such a manner, that it once destroyed two hundred towns and villages: It is very observable in this lake, that though the Cephissus, and many streams fall into it, yet there are only subterraneous passages out of it, which are said to be sixty, and are seen about Topolia. Strabo mentions a subterraneous passage from it to lake Hylica, and is a lake at some distance to the north of Thebes, and of the hills, which is now called the lake of Thebes, being about six miles over every way: It is probable that these lakes and morassy grounds had such influence on the air of Bœotia, as to affect the intellectual faculties of the inhabitants of this country, in so much that a Bœotian genius for dullness became a proverb of reproach.

We arrived at Thebes about twenty-four miles from Livadia: This <sup>Thebes.</sup> city is said to have been first founded by Cadmus on the spot where the *Arx-Cadmia* was situated; and here Amphion is said to have made the stones dance into their places by the force of his music; but the city was so destroyed by Alexander the great that it never well recovered itself afterwards; it produced many great men, as Pindar, Epaminondas, Pelopidas, Hercules, and Bacchus; it is said to be situated on the river *Ismenus*, which, I suppose, is at some distance to the north: The city is in a plain about five leagues long and four miles broad; but the ground about Thebes is uneven, being divided into many little low hills by torrents which come from the mountains, and on one of these hills the present town is situated, which is about a mile in circumference; it is supposed to be the spot on which the ancient city was founded by Cadmus, which was called *Arx-Cadmia*. To the east is another hill of greater extent, and rather lower, which plainly appears to have been built on; and upon these two hills, and the valley between them, the ancient city seems to have been situated; there is nothing to be seen of the ruins of it, except some little remains of the city, or castle wall to the west, near a large square tower, by which it appears that the walls were cased with grey marble both inside and out, one tier set up an end remaining; so that probably they were built after that very ancient Greek manner one tier set up an end, and the other laid flat: There is also an old gate standing ten feet wide, and arched over, all of large hewn stone, which, if I mistake not, was made for a portcullis, but without any ornament whatsoever. There is a fountain to the south of the town, and the water for the use of the city

city is conveyed in channels along the ground from the south east, passing over the valley to the hill on some modern arches. They say there were a hundred churches in and about the town, some of which are in repair; fragments of inscriptions have been found about them, and I saw some Corinthian capitals of the finest workmanship. An archbishop resides here, and a waiwode and cadi, there being in the town about two hundred Greek houses, seventy of the Jews, and a thousand of the Turks. There are some hills to the north of Thebes at some distance, which intercept the view of the lake. It is about eighteen miles from this city to the passage to the Negropont, and Athens is about thirty-six miles both from the antient Aulis and from Thebes.

I went at Thebes to the kane, and the next day moved to the house of a priest; and the archbishop of Thebes hearing of me, sent and desired to see me. I was very courteously entertained by him, and met the archbishop of Ægina at his house, who was making a progress to collect charity for his church. I saw two hills in the plain to the north west; and they shewed me a hill to the north north west, which they said was Platea, but that place was near the road from Athens to Megara.

We set out for Athens on the twenty-seventh. The road leading to that city goes to the east for about six miles; it then turns to the south over some low hills, and at length crosses the mountains called Ozia, which are the antient mount Pentelicus, famous for its fine marble: Having ascended to the height of it, we came to Phyle on a high rock towards the descent on the other side, to which Thrafibulus fled, when he was expelled by the thirty tyrants, whom he afterwards drove out; the top of the hill, not half a mile in circumference, is fortified with strong walls, which are almost entire; there is a view of Athens from it, though it is at ten miles distance: Descending the hill we saw a road to the left, leading to a convent between the mountains, which is called Panaica, and passing by Cassia we came into the plain of Attica, in which Athens stands: This plain is about two leagues broad, and three in length, from mount Hymettus on the east, to the hills towards Eleufis; but north of mount Hymettus it extends to the east to the sea towards Porto Rasti, which is near the promontory Sunium, and to the north towards Marathon, where Miltiades defeated the Persians.

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## CHAP. X.

### Of ATHENS.

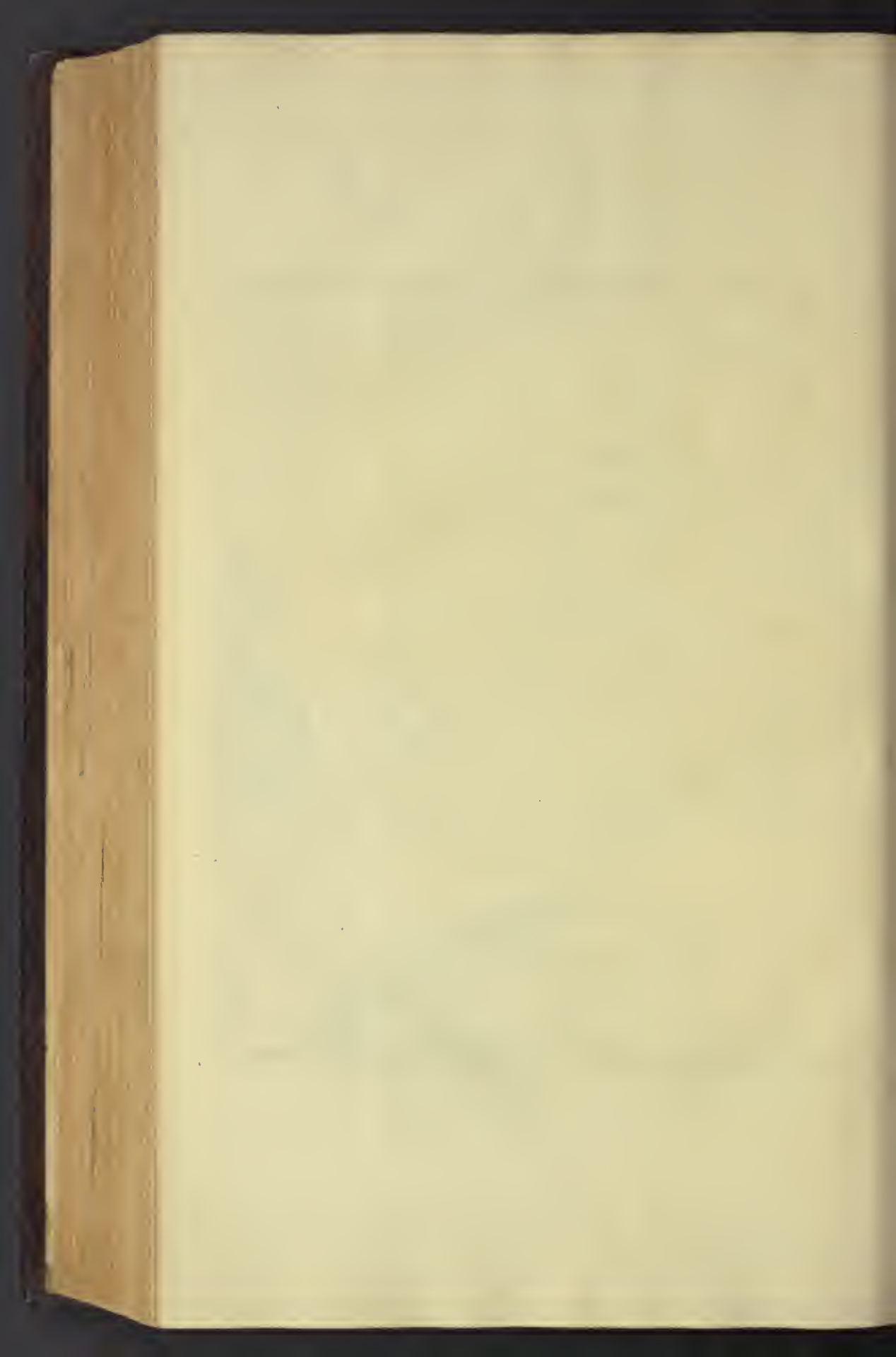
Athens.

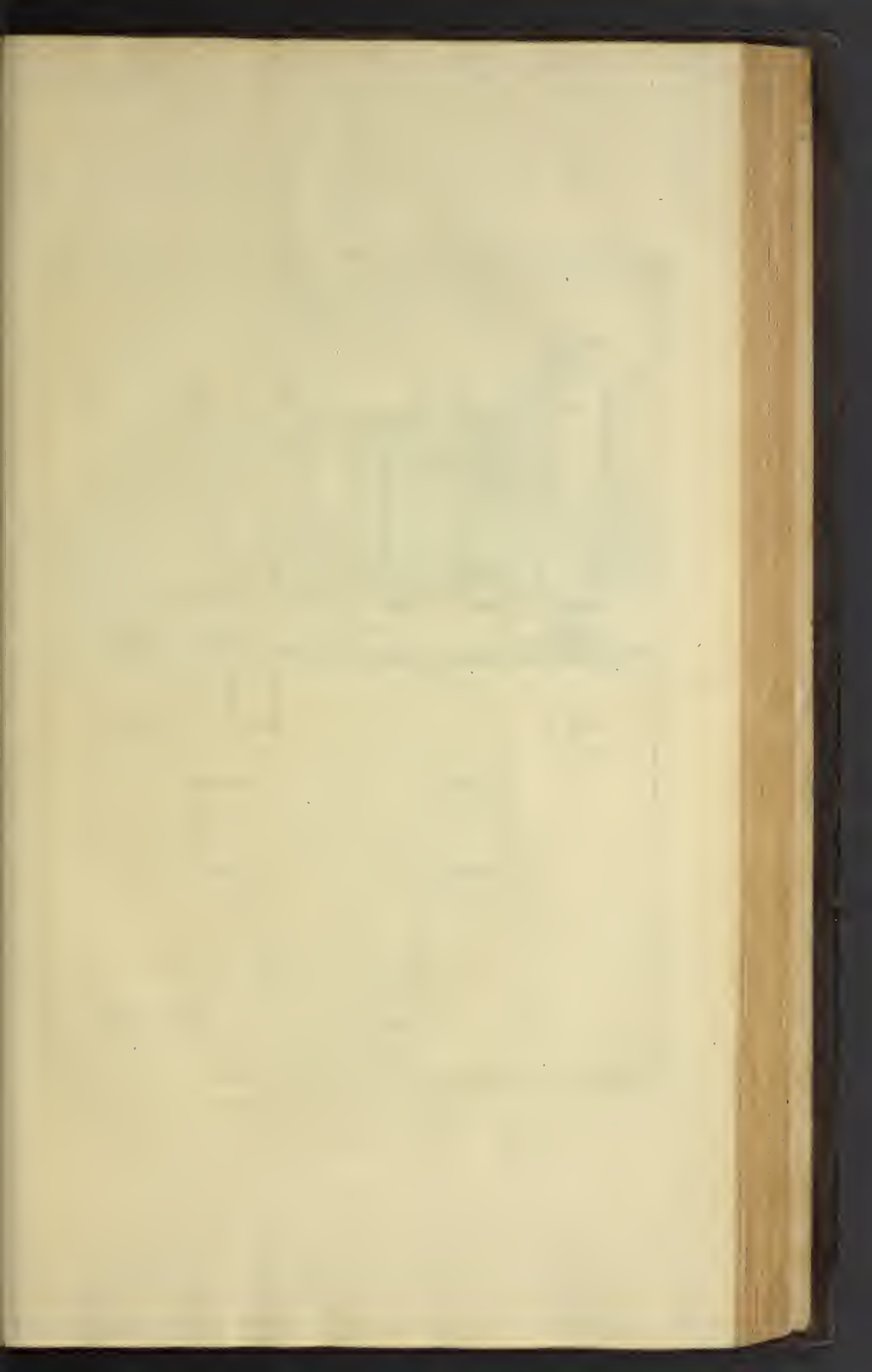
**T**O the west of mount Hymettus, which was famous for its honey and fine marble, there is a range of lower hills; that which is nearest to Athens is mount Anchefmus: Athens was about a mile to the south west of it, on a hill, which on every side, except to the west, is almost a perpendicular rock; it is about three furlongs in length,

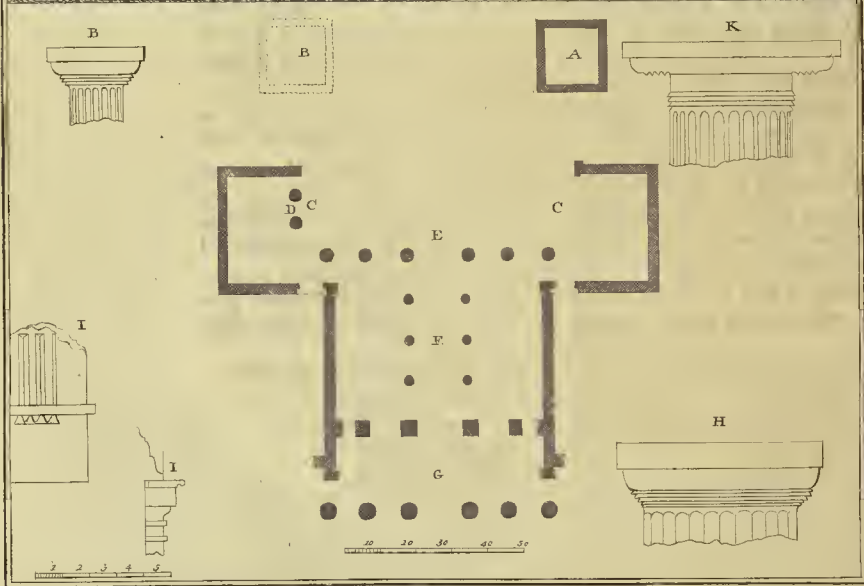
A PLAN OF ATHENS

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A TEMPLE at ATHENS.

length, and one in breadth; this hill was the ancient Acropolis, first called Cecropia; to the north of which the present city of Athens is built; a plan of it may be seen in the sixty-fifth plate <sup>a</sup>, as the ancient city in length of time probably extended all round it; the walls, I suppose, being those modern ones with which it was defended when it was under the Venetians.

Two rivers watered the plain, one the Ilissus, which run between mount Anchesmus and mount Hymettus, and so passed to the east of Athens. The Eridanus ran in the plain to the west of the city, and being divided into many parts to water their olive gardens, it becomes a very inconsiderable stream, as the other is quite lost, by diverting it into their fields.

Athens is situated about two miles from the sea, was built by its first <sup>its history.</sup> king Cecrops, who was succeeded by several kings to Codrus; after him it was governed by Arcons, at first made during life, and afterwards for ten years, and last of all yearly: They were conquered successively by the Persians, Macedonians, and Romans, and for five or six ages past the city has undergone a great variety of fortune, and notwithstanding there are great remains of its ancient grandeur, which are proofs in what a degree of perfection the noble arts of sculpture and architecture flourished in this city, which was the mother of arts and civil polity.

The ascent A, to Acropolis is at the west end; there are three gates <sup>Acropolis</sup> to be passed through in the way to the top of the hill; the propylæum was probably about the third gate, which was built at a great expence; there is a small square tower c, remaining a little way within it, which seems to be of great antiquity, as I observed by that ancient manner of laying the stone so often mentioned; it has only a cornice round at top, and is not twenty feet square; it is said that it was adorned with fluted Ionic pillars, and a rich frieze covered with reliefs, and probably those reliefs which I saw on the wall within the gate were part of them; but this colonade does not remain, and the castle wall is built almost all round it; a plan of it may be seen in the sixty sixth plate at A. This might be the temple of victory without wings, built near the wall from which Ægeus the father of Theseus threw himself down, when expecting his son, and not seeing the signal agreed on, he apprehended he was dead; or it might be part of the propylæum, and have another answering to it at B, in the sixty sixth plate; and if so, the ascent probably was winding along the west side, and the grand entrance might

<sup>a</sup> It is taken from Fanelli's account of Athens, as it was under the Venetians in one thousand seven hundred and seven. The references to it in that plan, which are not in the following account, are here inserted, which shows the tradition of those times.

1 The grot of Nineve, or Niobe.  
2 Barathrum, from which they threw down condemned persons.  
3 Mosques in the city.  
4 A column, on which was the statue of Socrates, not now seen.  
5 A church.  
6 A mosque, which served as a store house.

7 A mosque, then the Lutheran church.

8 Church Soteris.

9 The way to the Piræum.

10 The way to port Munychia.

a The prisons of Areopagus.

b The temple of Mars.

c Another way to the sea.

d The fountain Enneacrunos according to Fanelli.

e The temple of the Muses.

f The temple of Diana.

g The foot of the hill St. George, falsely called Anchesmus.

be from the south, probably by a magnificent flight of steps, near to the south west corner of the hill. This tower is not above twenty feet to the south of the west wing of, what is called, the arsenal of Lycurgus B, which might either be the temple of winds, or the citadel mentioned here by Pausanias, or a building he speaks of to the left of the temple of Victory, in which he describes several very famous paintings: It is a building of the antient Doric order, having a wing C, in the sixty-sixth plate, on each side to the south, in which there seems to have been two pillars D; the temple probably opened to the south at E, with six pillars in front, and a colonade of three more on each side at F, leading to a door, which has two smaller doors on each side of it. These inner pillars are higher than the others, as if they had supported some covering, and it is possible there might be two other rows of pillars within. There was also a portico with a colonade in the other front at G, and there are rooms under the whole; the capital of the pillars are represented at H, and the cornish and triglyphs at I.

Temple of  
Minerva.

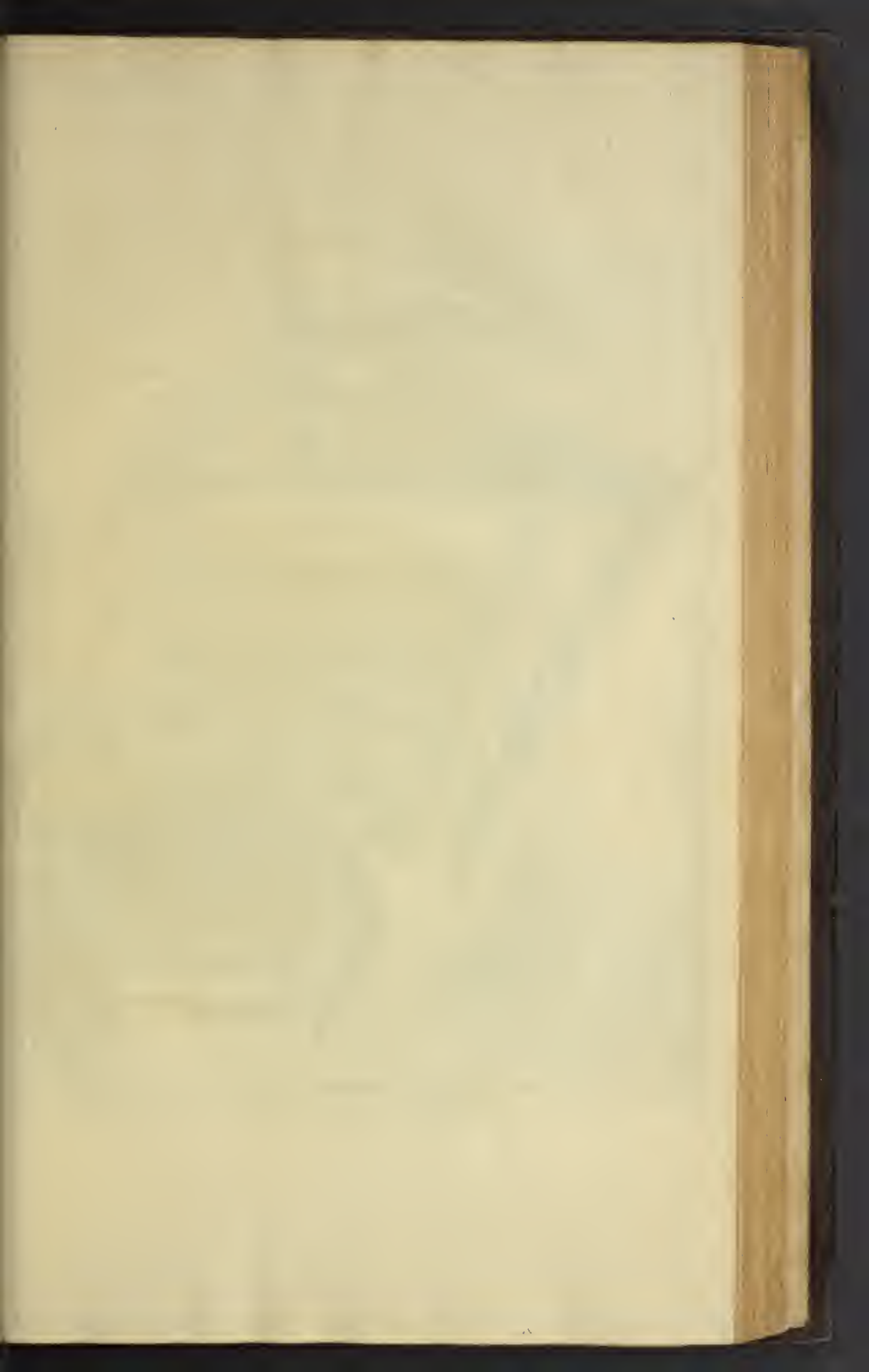
From this temple we went to the famous temple of Minerva called Parthenon C, it was built under Pericles by Ictinus the architect. As it is of that plain Doric order before mentioned, it may be questioned whether the other more beautiful orders were invented when it was built, as one would imagine they would have embellished this temple in the finest manner of those times, when they bestowed so much expence on it: It was miserably shattered in the late Venetian wars; for the powder being kept in it, a bomb of the Venetians happened to fall in by the hole, which was in the middle of the arch, to give light within, which blew up the temple; so that only the west end remains entire, and the pillars and pediment of the east end; a plan and view of the west end may be seen in the sixty-seventh plate. The fluted pillars are very large in proportion to their height, and being without base or pedestal, have not so much as a fillet at bottom: Two tier of columns are mentioned by some modern writers as round the inside, and to have made a gallery, of which there is now no sign, and probably this was a Christian work, tho' in the plan of it, in the sixty-fifth plate from Fagnelli, there is no such thing; but the semicircle at the east end, which is almost essential to a Greek church, as well as the pillars of the altar are shown. I saw the sign of the wall at A, which separated the inner part of the temple from the pronaos, or ante-temple, and as there were two entrances to the temple, it is probable there was a pronaos at each end, as there was at the temple of Theseus, only with this difference, that the pronaos there is open, having only two pillars in front; one of them remains entire, and there are signs within of the wall of the other. It appears notwithstanding that there were folding doors at the entrance from the portico to the west, as by opening and shutting them they had worn the marble pavement. Probably they placed in the middle part of the temple, that famous statue of Minerva which was dedicated by all the Athenians, and was said by the vulgar to have fallen down from heaven. At each end of the temple of Minerva there is a double colonade, and from the floor on which the outer row stands there are two steps up to the second colonade, each a foot deep, so that those pillars are near two feet shorter than the outer row, and the pillars on each

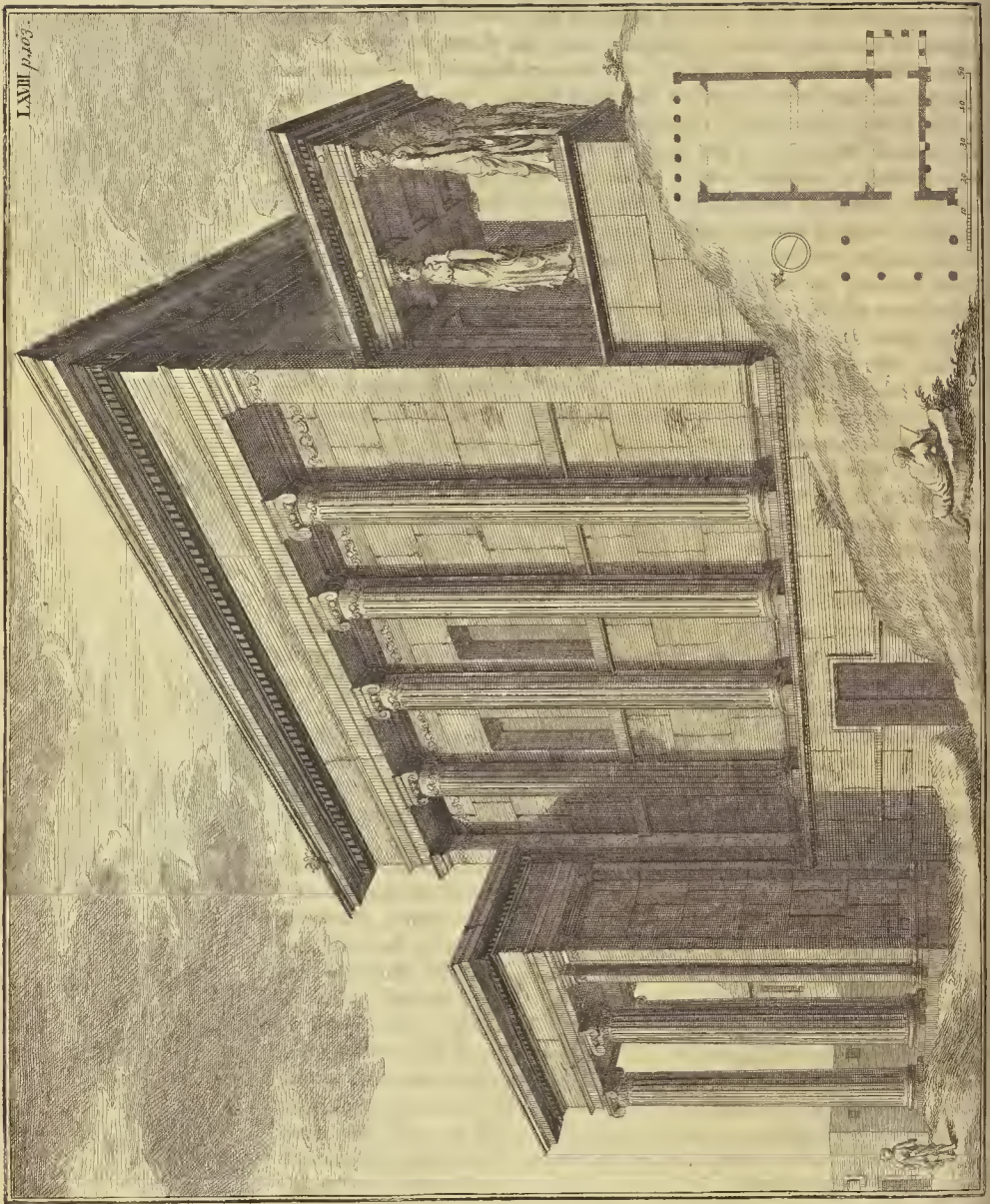




The TEMPLE of MINERVA at ATHENS.







side are on a pavement about half a foot lower than the inner row. This made me imagine that possibly the outer pillars were an addition in the time of Adrian, to erect on them those magnificent pediments, which were doubtless the finest adorned of any in the world, and the ornaments appear to have been made in Adrian's time, his statue and that of his empress Sabina being among them; they are very singular in their kind, not being reliefs but entire figures of the finest statues, which appear as big as life, being history pieces; that to the west, Pausanias says, represented the birth of Minerva. I saw in the pediment one naked figure sitting, two clothed, a woman as in a posture of walking, all without heads, and two bodies in the middle; one standing, and Adrian sitting with his arms round a woman, and a naked figure fallen down; the history on the eastern pediment was the dispute between Minerva and Neptune about naming the city; where I saw remaining the head of a horse, a naked man which was sitting fallen down, two men sitting, their heads being broke off, one like a woman as flying, the head likewise gone; the middle part was all destroyed; and on the other side there remain only three broken figures: There were in each of them at least a dozen statues bigger than the life, besides a carriage and two horses in one; so that if this ornament was not originally designed, it is improbable that a pediment should be made capable of receiving them, and by making the pillars in front longer, they gave a lighter air to the building; whereas if the double colonade had been at first designed, there would have been the same reason for making all the pillars of one length, and it must rather have offended the sight to see the pillars on each side much shorter than those in the front. All round between the triglyphs in the frieze, there are most exquisite alt-reliefs of combats with centaurs, lions, and many on horses; and all round the temple on the outside of the walls there are most beautiful bas-reliefs in the frieze, which is three feet four inches deep, being chiefly processions and sacrifices, and was a work of immense cost; but they are not seen to advantage; and if these and the other reliefs are of the same date as the temple, they are on the supposition I have made in relation to the history of architecture, a proof that sculpture was in the greatest perfection, when architecture was not arrived at its highest improvements.

About sixty paces to the north of the temple of Minerva in the Acropolis of Athens, is a temple D, which is supposed to be the <sup>Temple</sup> Erectheion; a plan and view of it may be seen in the sixty-eighth plate; Pausanias says it was a double temple; what now remains seems to be only one part of it; the building is of a very beautiful Ionic order fluted within eight inches of the capital, which space is carved with bas-reliefs of flowers; the cushion of the base is fluted horizontally, as described in Caria; the pilasters at the end of the wall appear as if they were Doric, but in reality are only the cornice between the pillars continued round on the pilasters, and below it the relief of flowers is likewise continued on them: The building extends in length from east to west, the other part seeming to have been to the east; at the west end there is a small door, not in the middle; and above, it is adorned with Ionic pilasters, which are about three quarters of a circle; at the east end are six pillars of a portico with steps up to them; it appears that there

was

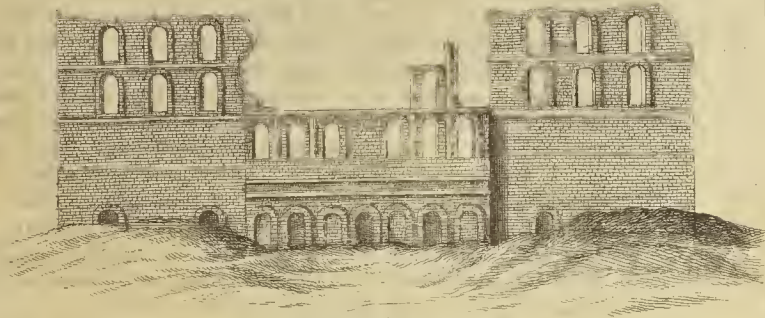
was a wall to the west of them; and it is to be supposed that the west end of the east temple corresponded to this, at a proper distance to the east; the room seems to have been divided into three parts; to the western part on the south side was a portico from which there was a door now almost buried under ground; this portico consisted of a colonade of cariatides four in front, and one more on each side, as it is to be supposed, though there is now only one on the west side; they are very fine statues of women, with beautiful drapery, and their tresses hanging down in a fine manner; they are seven feet long; each of them has over its head two quarter rounds adorned with eggs and darts; these members are round; over them there is a square broad fillet which supports the entablature, and if there were six more such statues to the other temple, they might be the nine Muses, and the three Graces, unless they might be the daughters of Erectheus, who were so renowned for their virtue: On the north side there is a portico of four pillars in front, and one more on each side: The whole is built of marble, the walls being two feet thick, and the pillars of this beautiful building are all of hewn stone. It is remarkable that there was a well of salt water in this temple, concerning which they had some fabulous stories.

Theatre.

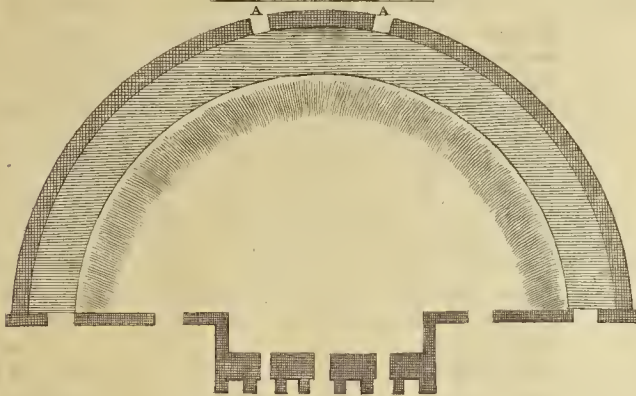
At the fourth west foot of the hill are the remains of the theatre of Bacchus E; it is built of large hewn stone; a plan and view of what remains A, B, may be seen in the sixty-ninth plate; in the wall of the semicircle, opposite to the scene, are two arches A A, at an equal distance from the middle of the theatre: There are thirty arches which extend to the east from the theatre, they seem to have been an aqueduct, the ground is risen to the spring of the arches: Some have taken this to be the portico of Eumenes, though they do not seem to have been arches of that kind: On the same side of the hill, towards the fourth east corner, there is a grot cut into the rock at F, about twenty feet wide, and twenty-six long, with a particular sort of Doric frontispiece; a plan and view of it may be seen in the seventieth plate: The whole is crowned with a work, on which are two inscriptions relating to two victories gained at the games by two tribes; and the archons mentioned in the inscriptions shew it to be of great antiquity: There is a plinth over it as for a statue, and on one side on the hill is a stone cut like a concave dial at A; to the west of the front of the grotto are two or three niches cut in the rock, probably for statues; and a little higher on the hill are two Corinthian pillars; this has been thought to be the grotto, in which Apollo had his amours with Creusa, daughter of Erectheus; but that is described as a little below the Propylæum, descending from the hill, and must have been either at the west end, or very near it, either on the north or south sides, and probably was that which in Fanelli's plan is called the grotto of Nineveh, or rather Niobe, as it is called in a Venetian plan of Acropolis; so that this building seems to have been erected on another occasion to some deity by those two tribes which had gained the victories; unless we can suppose that the way from Acropolis extended all down the side of the hill; and even then it is not probable that this should be that temple, as it is mentioned under the Propylæum.

Further

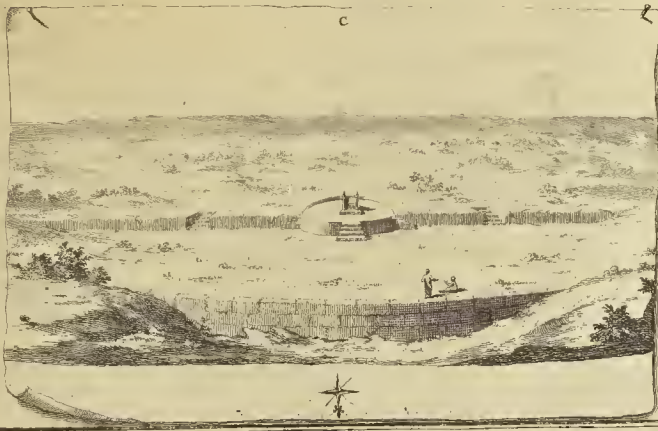
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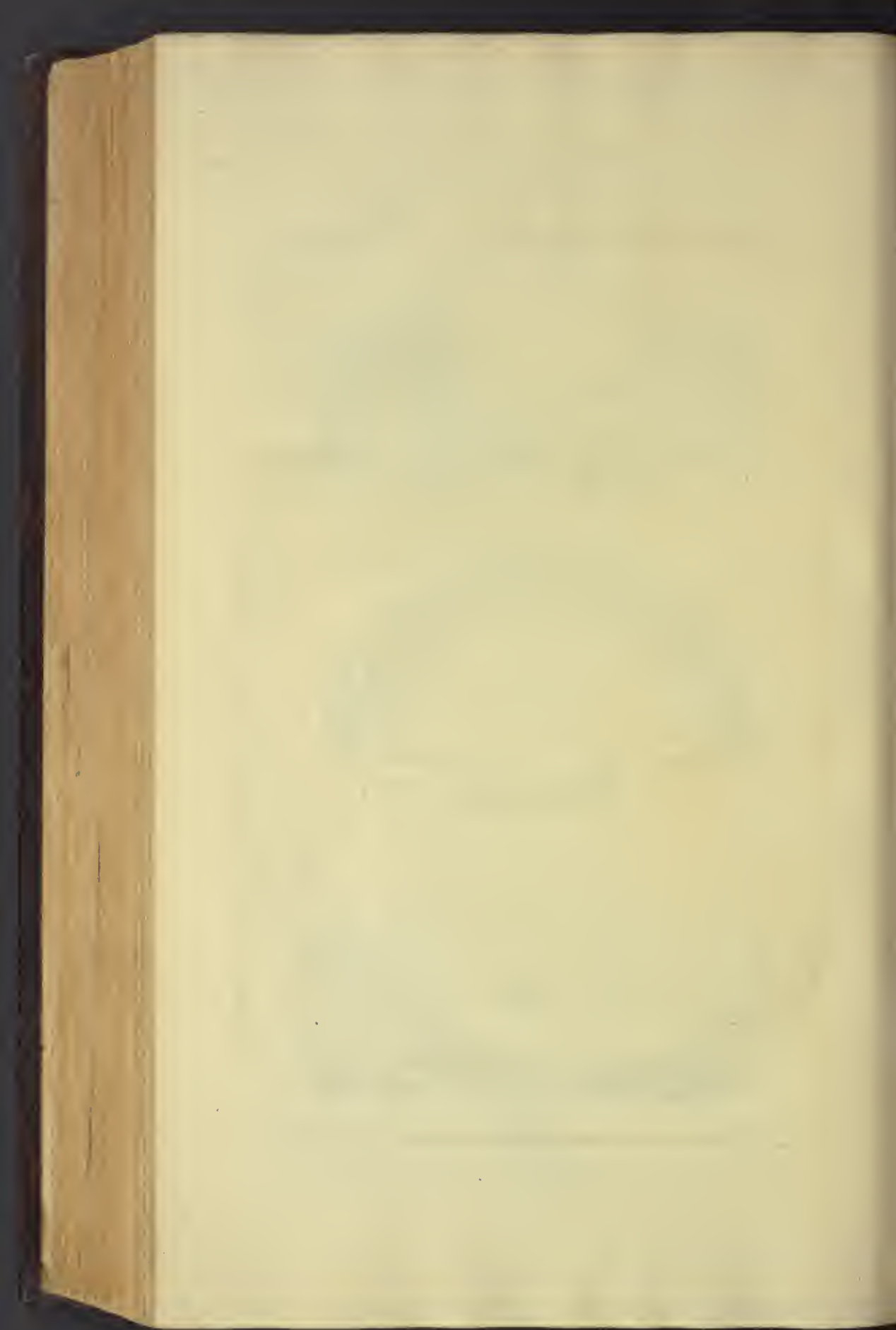
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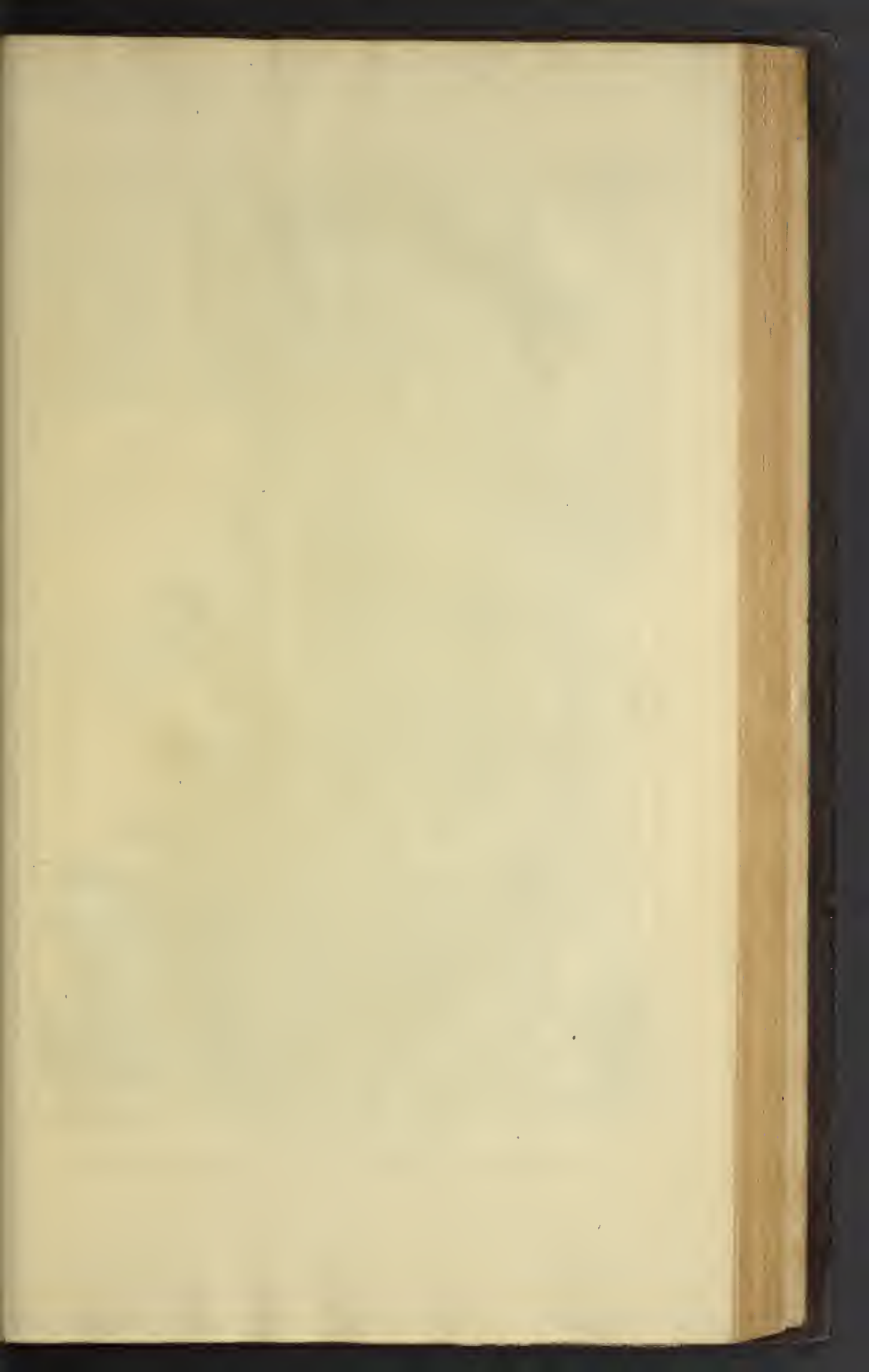
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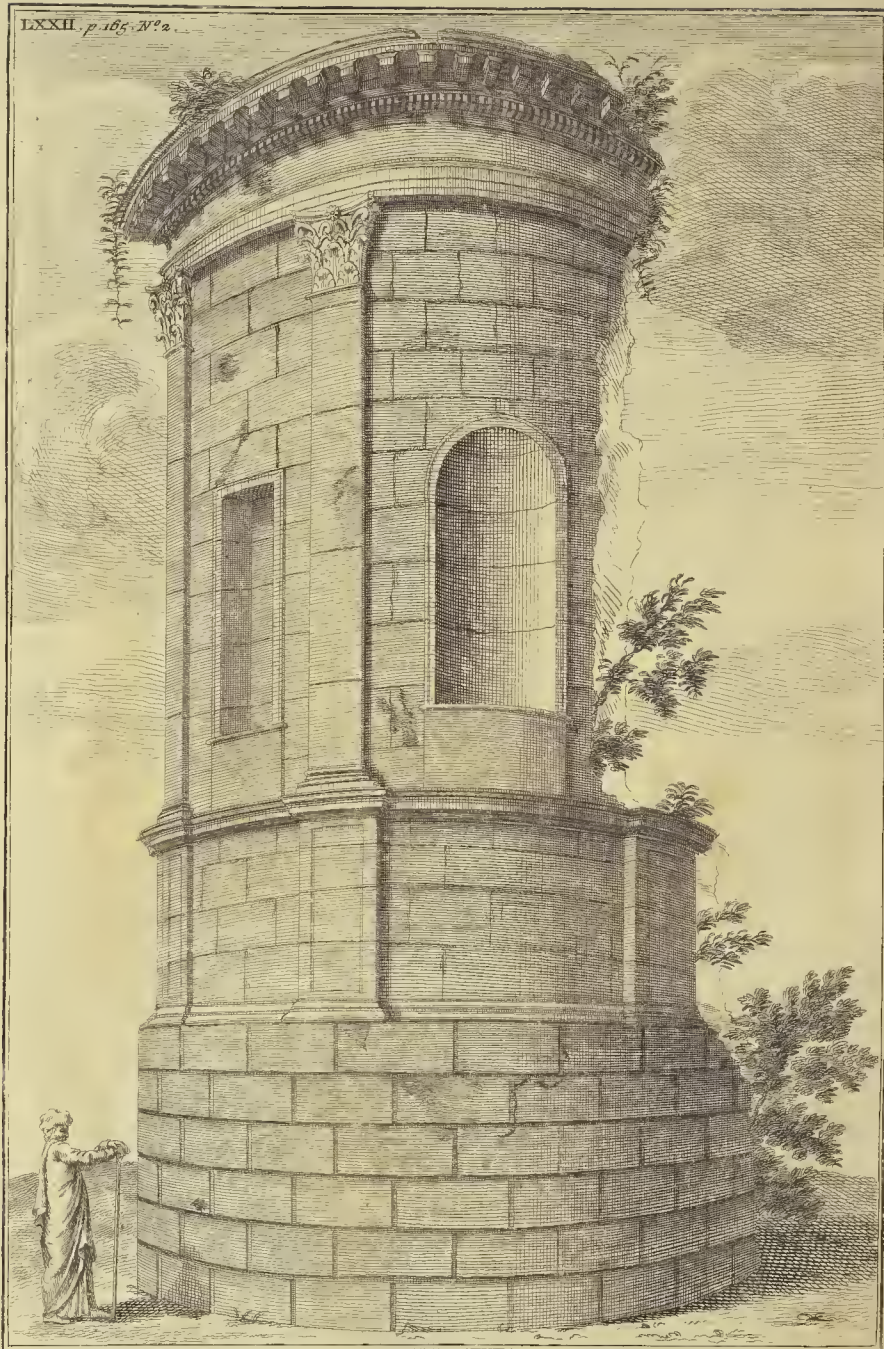


The THEATRE at ATHENS and a VIEW of AREOPAGUS.

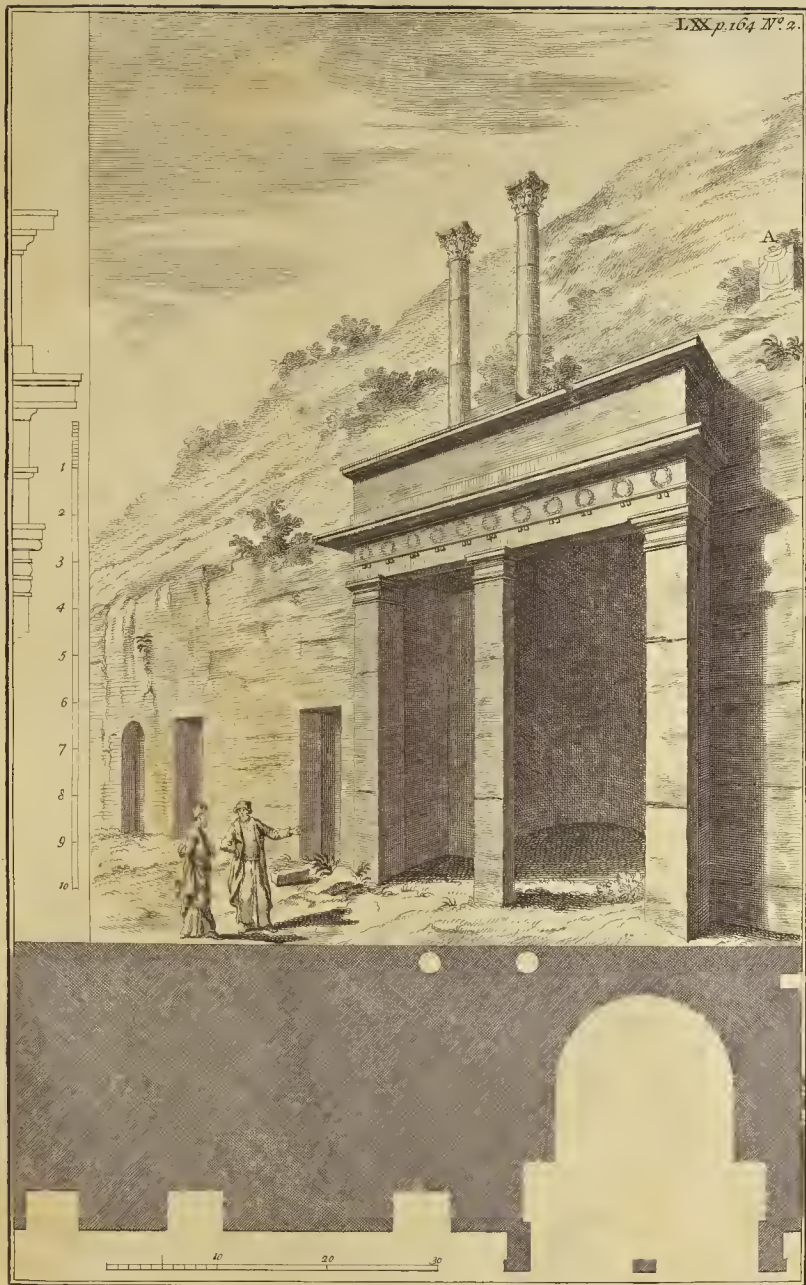






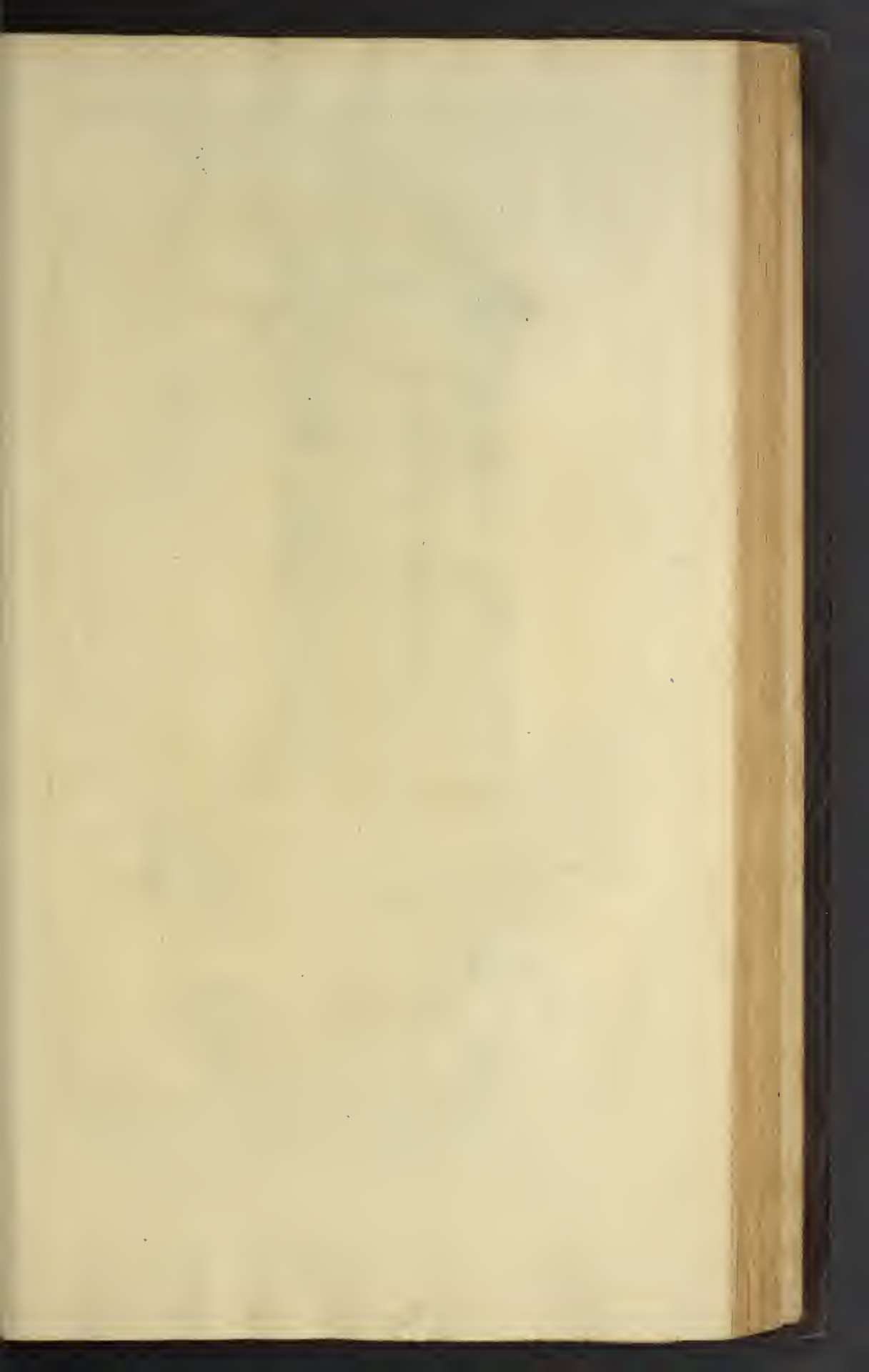


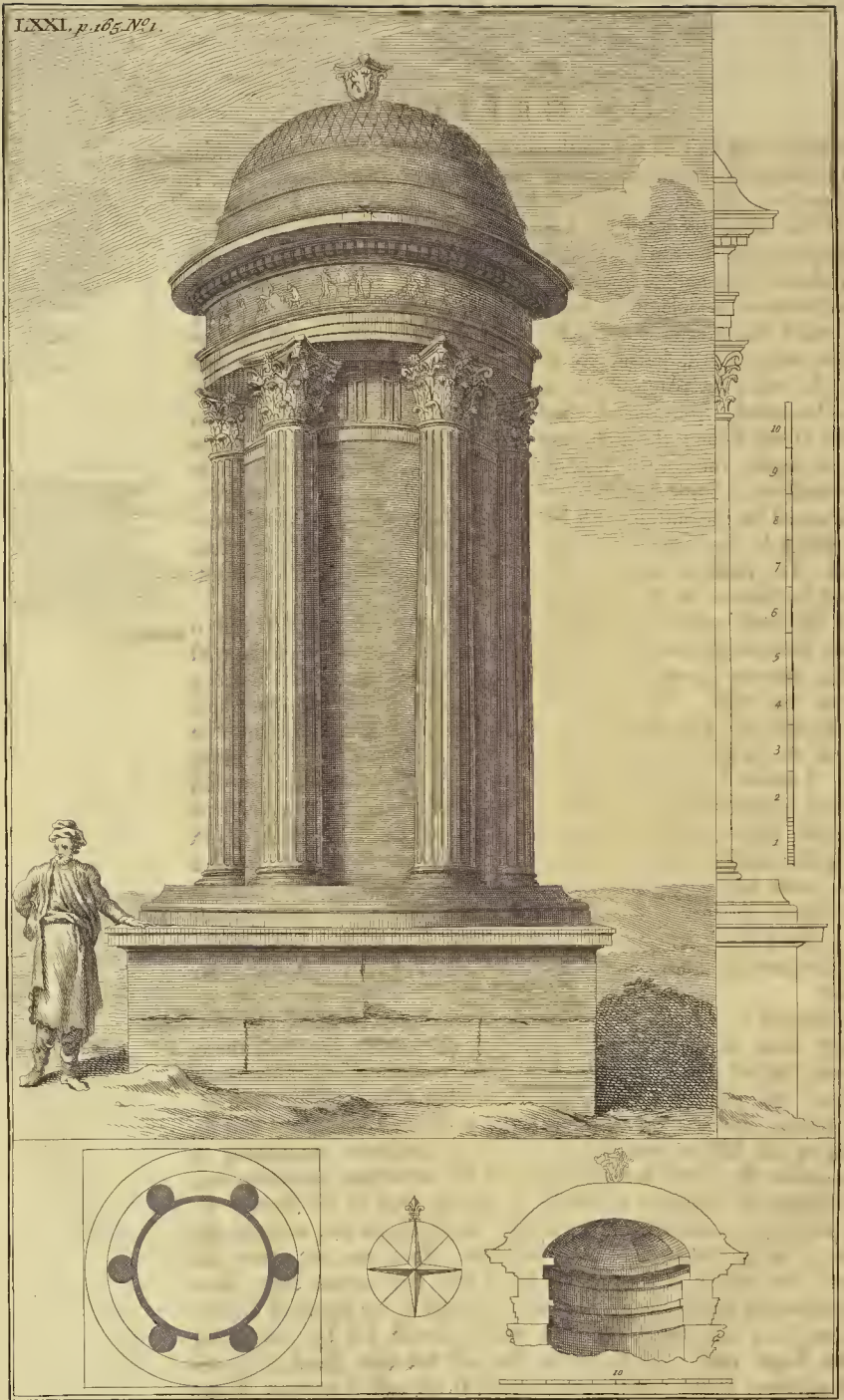
A SEPULCHRAL MONUMENT on the MUSÆUM at ATHENS.



A GROTTTO at ATHENS .







A TEMPLE at ATHENS.

Further to the east, at the south east corner of the hill, is that curious small building G, commonly called the lantern of Demosthenes; but it is said to be a temple of Hercules, built in all probability on the occasion of the victory of the tribe Acamantis, when Euainetus was archon, which was in the hundred and eleventh Olympiad, that is, in the four hundred and eighteenth year of Rome, as appeared by an inscription on the architrave now defaced or hid, the convent of the Capuchins being built round the greater part of it; this circular building is of the Corinthian order fluted, having six pillars round it, as in the seventy-first plate; A, being the plan: There are two tripodes cut between the pillars in bas relief; from these to the solid basement the wall between them consists of one stone; the architrave and frieze also all round are of one stone in depth; the cornish is composed of seven stones, and the whole is crowned with a single stone hollowed within, as shown in the section B; it is adorned on the outside with leaves, and on the top there is an ornament which is very much defaced, but is something like a Corinthian capital: The reliefs of combats round the frieze, which are also defaced, are said by some to be the labours of Hercules.

To the south west of Acropolis is the hill called Arcopagus H; it is directly south of the temple of Theseus, and has its name from the trial of Mars there on account of the murder of Hallirrhothius; it is a rocky hill not very high. The place of judicature I, which was afterwards fixed to that very spot where Mars was tried, seems to have been to the north of the height of the hill, as it is drawn at B, in the sixty-ninth plate; it makes a large semicircle to the north, and the side of the hill that way is supported by a wall E of very large stones, and makes part of a circle, but does not rise above the ground of the area; to the south of it in the middle, there is a sort of tribunal C, cut in the rock as for a throne, with steps up to it on each side, and in the middle; and at some distance on each side are four steps D, cut in the rock to the higher part of the hill: It was at this place that St. Paul would have taught the Athenians the knowledge of that God whom they ignorantly worshipped.

To the east of the hill of Arcopagus is the high hill called the Museum V, from the poet Musæus, who used to rehearse his verses there, and was buried on that spot; it is directly south of the theatre of Bacchus; this place was well fortified by Demetrius. There are several grottos, probably for sepulchres, cut in the rock round it; and on the top of the hill are remains of a very magnificent monument of white marble W, which is a proof both of the perfection of architecture and sculpture in Athens; a view of it may be seen in the seventy second plate; it is a small part of a circle, about fifteen feet wide on the outside; to the south there is a basement about ten feet above the ground, over which on four stones seven feet nine inches deep, there are reliefs as big as life; beginning from the west is the figure of a man, then one in a car drawn by four horses abreast led by one man, another single man; and further to the east five men stand close one before another; if the building was perfect to the east, it appears plainly it is ruined to the west, and that a third, and it may be a fourth pillar is wanting on that side; between the two pillars to the east there

is an oblong square nich, in which there is a statue fitting, and under it this inscription ΒΑΣΙΛΕΥΣ ΑΝΤΙΟΧΟΣ ΒΑΣΙΛΕΩΣ Α[ΝΤΙΟΧΟΥ], supposed to be the ancestor of the person represented fitting in a larger nich to the west with a semicircular top, under which statue is the name of the person to whom this monument is supposed to be erected ΦΙΛΟΠΑΠΠΙΟΣ ΕΠΙΦΑΝΟΥΣ .ΗΣΛ.ΕΥ. ; it is also supposed, that to the west there was another nich and statue of some other ancestor of this person; the other side of this building was adorned with Corinthian pilasters corresponding to these, two of them only remaining; on one side of the pilasters between the statues is a Latin inscription to the honour of Antiochus Philopappus; and tho' this inscription is imperfect, yet it may be gathered from it that he was a consul, and preferred to the prætorian order by Trajan: Probably this monument is the same as that mentioned by Pausanias only under the name of a Syrian; who might some way or other derive his pedigree from the kings of Syria of the name of Antiochus.

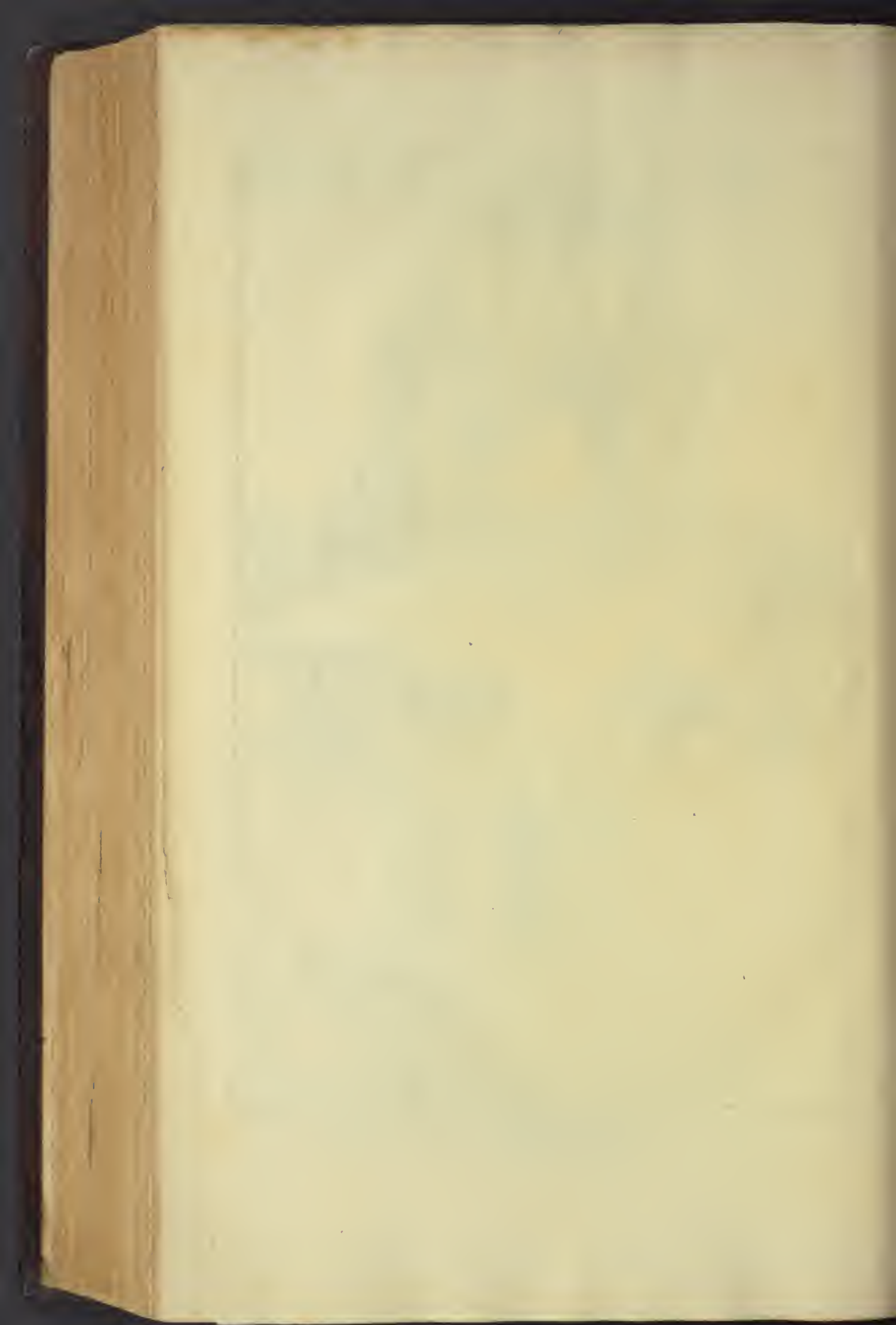
City of  
Adrian.

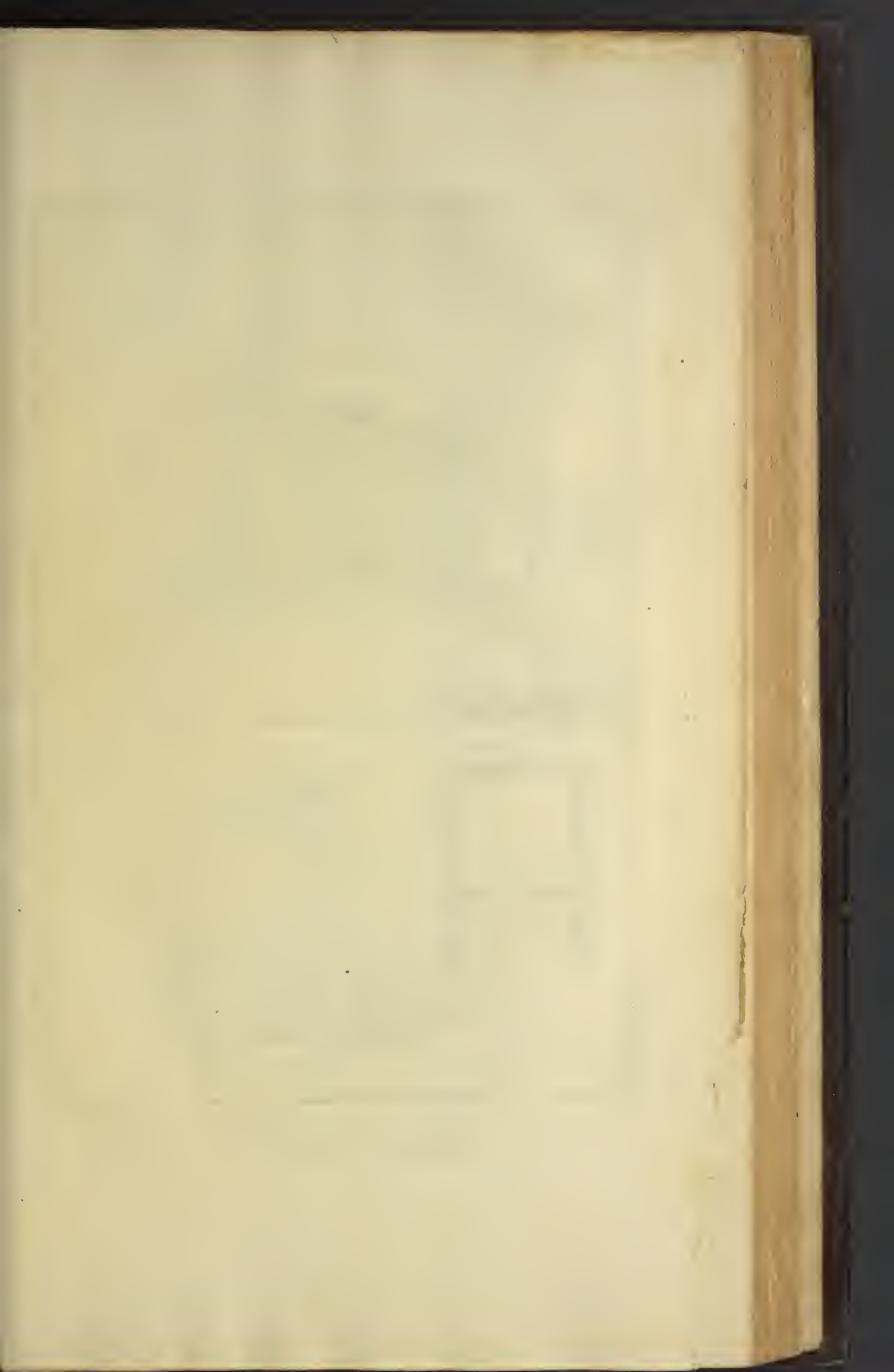
At some little distance to the east on the plain there is a fountain, which may be Enneacrunos; and further east are the remains of the city of Adrian K, as it is called on a magnificent gate to it, which is like a triumphal arch, it had also the name of new Athens, and I found an inscription to the honour of Adrian, put up, it may be, by the council and people of the citizens of both cities; though it is to be looked on as a part of Athens; it being only a compliment to give it the name of the emperor. This gate, which fronts to the west and east is of the Corinthian order, and very magnificent; a plan and view of it may be seen in the seventy-third plate; the capitals of the pilasters are very particular, as at A; the capital of a pilaster B, was found at Portici near Naples; and C is a round capital which I saw at Salamis in Cyprus. This little city of Adrian probably consisted only of a few public buildings erected by him, and was enclosed by a wall built with buttresses, extending from the gate to the south at D, and it may be as far to the north; there are no other remains of this city, except some very magnificent fluted Corinthian pillars to the number of seventeen, being six feet in diameter, and consisting of sixteen stones in the shaft, each about three feet deep, as in the plan E; by measuring their distances, I could see that there were six rows, and about twenty pillars in each, which make in all a hundred and twenty; and Pausanias says, there were a hundred and twenty pillars of Phrygian marble in that temple, which was built to Jupiter Panellenius, and Juno, and to all the gods. The grand gate at E, does not seem to have corresponded to this building, as it is not parallel with the pillars; so that probably this gate led to the library and gymnasium adjoining to the temple; in which he says there were a hundred pillars of Libyan marble: On two of the pillars there is a wall built with three passages in it, one over another, and openings at the sides like windows and doors, which have made some imagine, that the palace of Adrian was built on those high pillars, which would indeed have been a very bold work; but this wall appears to be modern, being built, as may be seen, after part of the entablature was broken down; and they pretend to say, that some hermit lived in that airy building.



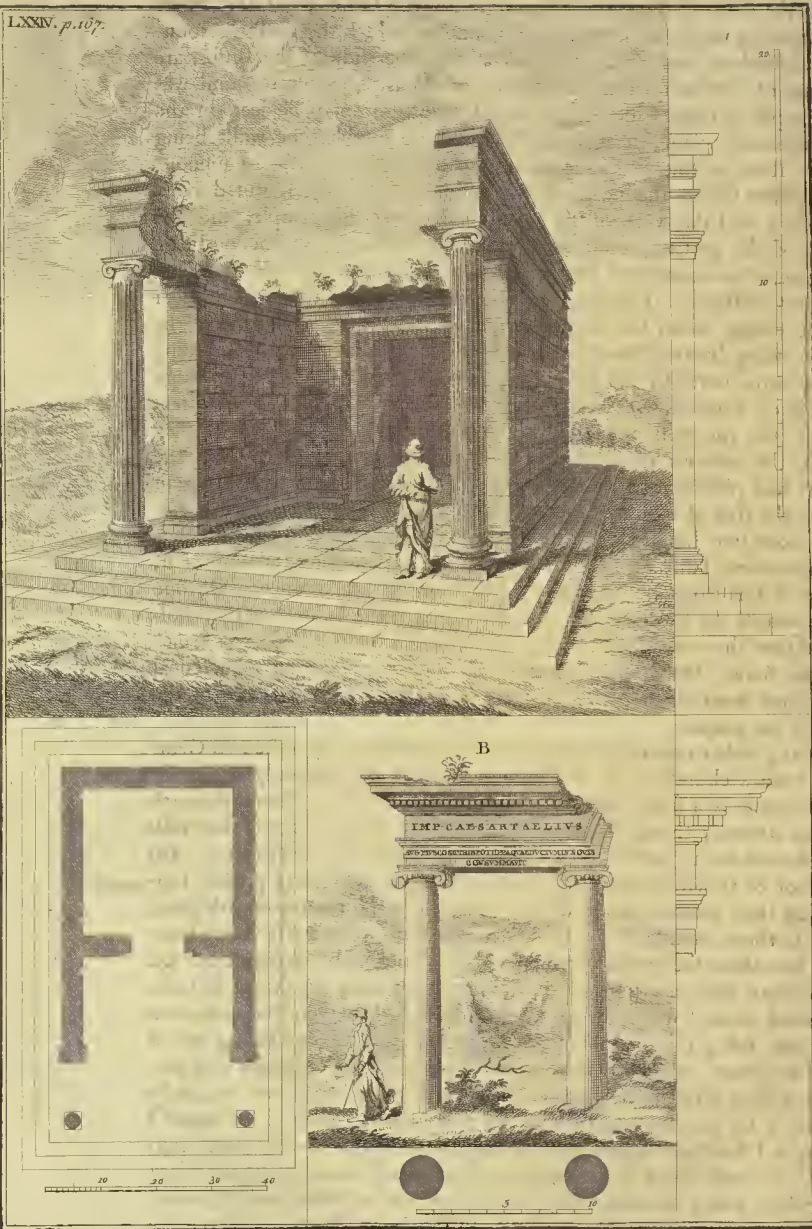


The GATE of ADRIAN at ATHENS , and a PLAN of BUILDINGS near it .





LXXIV. p. 107.



PLANS and VIEWS of the TEMPLE of CERES and of the  
REMAINS of an AQUEDUCT at ATHENS.

To the south of this part of the city, near the bed of the Ilissus, there is a standing water, and two ruined conduits, which they call the fountain Callirrhoe, and on the height, on the other side of the Ilissus, are remains of a beautiful small temple L, which is almost entire, and was the temple of Ceres Chloe; a plan and view of it may be seen in the seventy-fourth plate; it is built of very white marble, the walls being of one stone in thickness, the front is to the west, and had, I suppose, four pillars before the portico; the cushion of the base is fluted horizontally; and the work of the base ranges round the temple, and the inside of the portico; there were four steps all round on the outside; this temple was converted into a Greek church; but it is not now used by the Christians. There is no water in the bed of the antient river Ilissus, except when the winter torrents run from the mountains, the waters being diverted above to their gardens and olive trees: Continuing along to the north by the bed of this river, we came to a large bridge over it of hewn stone M, consisting of four arches, each twenty feet wide: On the west end of it is the front of a building, which, they say, is the remains of a nunnery that was on the bridge before the Turks had possession of the country. This bridge leads to the Circus N, on the foot of mount Hymettus above half a mile from the city; it was about two hundred and seventy paces long, and sixty-two wide; the seats were built up the side of the hill, but nothing remains of it, except a small part of the wall on each side of the entrance. On one side towards the further end, is a passage up to the height over it, hollowed thro' the rock which seems to have been done for the sake of bringing the stone; though the common people say, that the conquered at the games went off that way, not to have the disgrace to return in the face of the people.

Near a mile to the north west is mount Anchesmus O, called St. Georgio, from a church on it of that name; what is commonly taken for Anchesmus, is a small high rocky hill, about a mile to the north north east of Athens; though it is probable that the whole chain of low hills which runs to the north between the two rivers went by that name. On the foot of this hill towards the town at P, are two Ionic pillars, supporting their entablature, as represented at B, in the seventy-fourth plate, each of them consists of two stones in the shaft, which rise about fourteen feet above the ground, and are two feet four inches in diameter. On the eastern pillar are signs of the spring of an arch, so that it is to be supposed an arch was turned from it, and that there were two pillars on the other side; it is probable that on this arch was the remaining part of the inscription, which, if it were perfect, is supposed to signify that Antoninus Pius finished the aqueduct in new Athens, which was begun by Adrian; for this seems to have been a portico to a reservoir, of which I thought I saw some signs, there being an area cut to the north into the hill, with some little remains of the wall round it about forty feet wide, and a hundred long; the water was probably brought round the hill to this place, it may be from the Ilissus; and from this reservoir it might run on arches to the new city of Adrian.

Going from the house of the English consul, at the north west foot of Acropolis, I saw in a private yard remains of an antient wall of hewn stones,

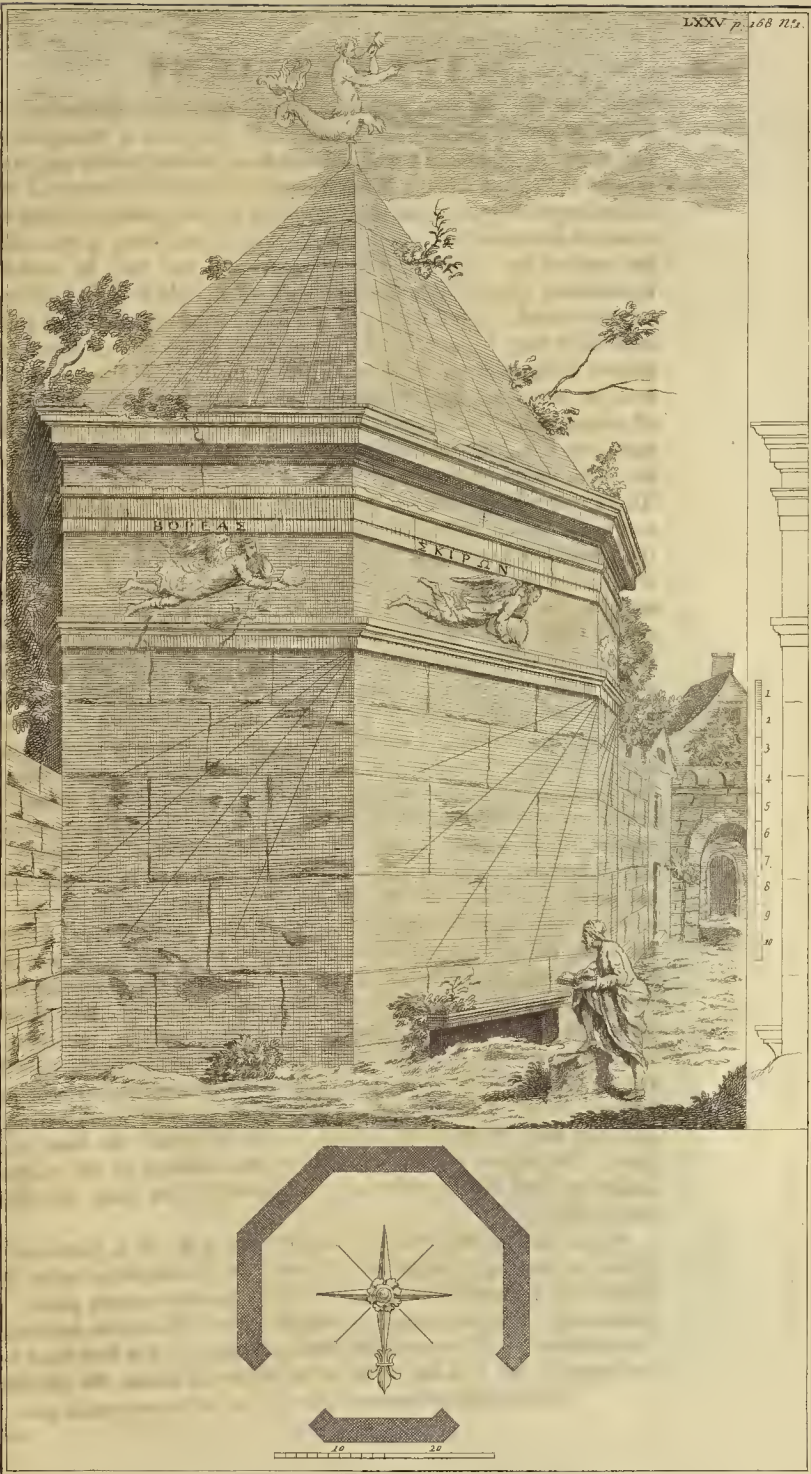
Temple of  
Winds.

stone, one tier laid flat, and the other set up an end alternately, which might be part of the old Prytaneum. To the north of Acropolis in the city there are remains of a wall of hewn stone, which possibly might be the temple of Venus Urania. What is commonly called the temple of Winds, is an octagon building, and remains entire, but the ground has risen within a foot of the top of the door, which is next to the street; it was called by the ancients the octagon tower of winds, and was built by Andronicus Cyrrhestes; there was a weather cock to it, which was a triton that turning round, with a wand pointed to the wind that blew; a plan and view of it may be seen in the seventy-fifth plate, and a section in the seventy-sixth; the top of it consists of a small round stone about three feet in diameter, against which there rest a number of stone slabs all round, which are about two feet wide at bottom, and diminish towards the top; the small pillars which support the cornice within are of the same fluted Doric order which is seen in the other buildings here: There is an entablature on the outside, and below the two faces of the architrave are the figures of the winds larger than life in mezzo relievo; the space they take up as they are in a flying posture, being about three feet and a half in depth. The creator of Raphael moving over the elements in his paintings in the Vatican gallery, are something in this taste: Over every one, in the face of the architrave, is cut the name of the wind in Greek; and each wind has some emblem relating to one of the eight different seasons of the year, which seem to intimate that such a wind commonly reigns at that time; so that dividing the year into eight parts, allowing six weeks to each season, and beginning with ΚΑΙ-ΚΙΑΣ, or the north east, and with the month of October; this wind has a plate of Olives in its hand, though I could not see it distinctly, by reason that a tree grows before it; this is the season for Olives, which in ancient times, as well as now, were the great revenue of Athens: The next is ΒΟΡΕΑΣ, or the north wind, which has a shell in its hand to shew the power and dominion of the sea at that time: ΣΚΙΡΩΝ, the north west, is pouring water out of a vase, being a rainy wind: ΖΕΦΥΡΟΣ, the west, has a lap full of flowers, being a wind that reigns part of February and March: ΝΟΤΟΣ, the south; this and the following are hid by the houses built against them; it probably may have later flowers, as ΔΙΥ, the south west may have early fruits: ΕΥΡΟΣ, the south east, hold its garment as if it were windy; and ΑΠΗΛΙΩΤΗΣ, the east, has in the garment the latter fruits, apples, peaches, pomegranates, oranges and lemons: Some of the ancients called this the sun-dial, there having been on every side, below these figures, a dial, of which the lines are now seen. The figures of the winds are a great instance of the boldness of designing, and of the perfection of sculpture at the time this building was erected.

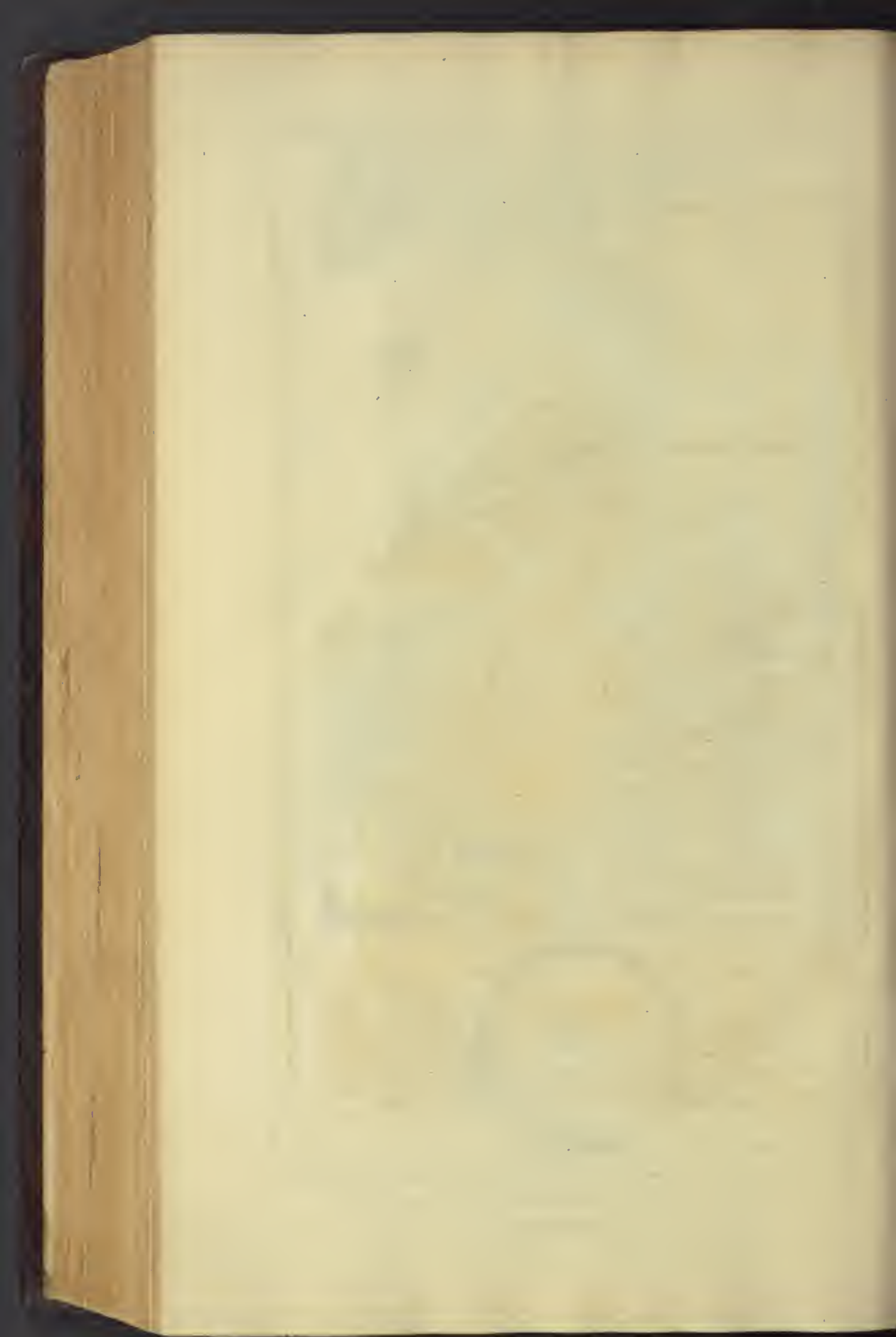
Within the present town are the remains at R, of a portico of four pillars supporting a pediment; it is of that fluted Doric order already described; a plan and view of it is in the seventy-seventh plate: this is commonly called the temple of Augustus, and there is an inscription on the architrave of the time of the Roman emperors; it is so defaced I could not copy it, but it is said to be to the honour of Caius, tho' the building

\* The town ought to have been the scene of this, and the seventy-eighth plate.

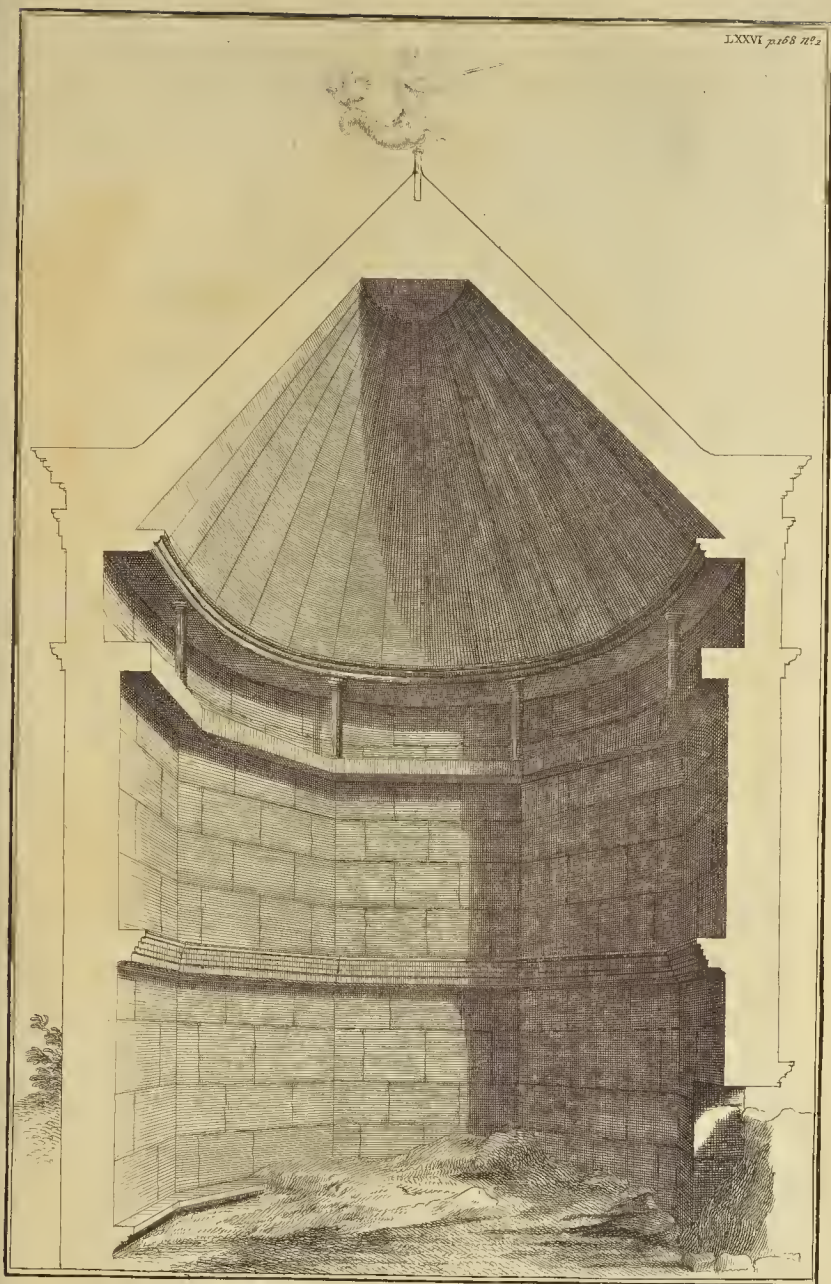
without



A *PLAN* and *VIEW* of the TOWER of ANDRONICUS  
at ATHENS.







A SECTION of the TOWER of ANDRONICUS at ATHENS.





A PORTICO at ATHENS.



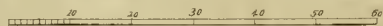
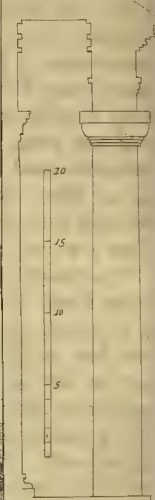




The TEMPLE of JUPITER OLYMPIUS at ATHENS.



LXXIX p. 169. n° 2.



The TEMPLE of THESEUS at ATHENS.



without doubt is of a much older date, on what occasion soever that inscription was put up: Near it on a long stone, which might be the side of the door-case, is that famous law of Adrian, concerning the custom to be paid on the oil of Athens.

The most magnificent and beautiful piece of architecture in this city is seen in the remains of a building, which is said to be the temple of Jupiter Olympius; which was a very antient temple, said by some to have been built by Deucalion, but it was very much adorned and improved by Adrian; and what remains seems to be a building of that emperor's time; the ruins of a very large enclosure confirm that it is part of this temple; for it was four stadia or five hundred geometrical paces in circumference; a plan and view of that magnificent part of it which remains, may be seen in the seventy-eighth plate; the three pillars which stand together are fluted; and the lower part filled with cablins of reeds, is of one stone, and the upper part of another, so joined, that it is not easily discerned that they are of two stones; the other pillars are plain, of one stone, and have a very grand appearance; I saw a rough wall to the west extending above a hundred yards to the north, and in one part there is a semicircular tower.

The temple of Theseus T, is on the outside of the town to the west, being to the north of Areopagus, and to the north west of Acropolis; it is exactly the same kind of architecture as the temple of Minerva; two steps go all round the building; a plan and view of the front of it may be seen in the seventy-ninth plate. The pillars in the portico or pronaos to the west are four inches above the bottom of the others, and it had such a portico to the east, for at that distance I saw there had been a wall; the Greeks having, I suppose, destroyed the east end to make the semicircular place for the altar. In the front between the triglyphs are mezzo reliefs of single combats, being the actions of Theseus; and from the corner on each side are four such reliefs; and in the front within there are fine reliefs on the architrave, which is continued from the front of the portico or pronaos to the side pillars; to the west are the battles of the Lapithæ and the Centaurs; to the east are persons sitting and others combating; all in a fine taste, and of excellent workmanship.

Of the three ports of Athens, Phalereus and Munychia were to the east of a small promontory, and the Pyræum to the west of it; the latter is much frequented, being a well enclosed port with a narrow entrance, and about a mile in circumference; it is called by the Greeks Porto Drago, and by the Italians Porto Leone, from a statue of a lion that was there, which is now before the arsenal at Venice: The foundations of a wall are seen from the Pyræum to Athens, which probably is that called Macrotychi, which was built in so much haste by Themistocles.

At Athens I was recommended to the English consul, who was a Greek; he accommodated me in his house, and introduced me to the waiwode, to whom I made a very handsome present; and on shewing my firman, he said, he was there to obey the grand signor's commands; so that I saw every thing in and about Athens with the utmost freedom.

CHAP. XI.  
Of ELEUSIS, MEGARA, and the ISTHMUS of CORINTH.

WE set out on the fourth of September for Lessina, and travelled in that road which was called the sacred way, because they went by it in procession to the temple of Ceres and Proserpine. At the first entering in between the hills, above a league from Athens, we passed by a large convent, and afterwards near an oblong square building with buttresses round it, which seemed to be a cistern, and in half an hour came to a ruin on the right, which might be a small temple, there being many niches cut in the perpendicular rock of the mountain which is near it; this may be some remains of the temple of Ceres, Proserpine, Minerva and Apollo, which is mentioned in this part by Pausanias. Passing the hills we went close by the sea, in a road cut on the side of the hill, and came into the plain, having a salt lake to the right, which, without doubt, is some remains of the channels called Rheti, from which a salt water ran into the sea; insomuch that some were of opinion that the stream came from the Euripus of Eubœa. These were the bounds between the territories of the Athenians and Eleusinians. The Cephissus ran through the Eleusinian territories, and is said to have overflowed Eleufis, so that it must be on this side of the hills, tho' I did not observe any river, and probably it is only a winter torrent which spreads itself over the plain. There are many other fables of these parts relating to Ceres, Proserpine, and Triptolemus, as Eleufis is said to be the scene of their story. To the north east, in the way to Bœotia was Plataa, where the army of Xerxes was routed by Pausanias. Having passed the lake, and coming towards the bay, I saw some broken pillars both towards the sea and to the right; this might be the place called Erincon, from which, they say, Pluto carried Proserpine to his infernal regions; for it is mentioned as near the Cephissus. We turned to the south into the plain of Eleufis, which extends about a league every way; it is probably the plain called Rarion, where, they say, the first corn was sowed. There is a long hill which divides the plain, extending to the east within a mile of the sea, and on the south side is not half a mile from it; at the east end of this hill the ancient Eleufis was situated; about a mile before we came to it, I saw the ruins of a small temple to the east, which might be that which was built at the threshing floor of Triptolemus. In the plain near the north foot of the hill, are many pieces of stones and pillars, which probably are the remains of the temple of Diana Propylæa, which was before the gate of the city; and at the north foot of the hill, on an advanced ground, there are many imperfect ruins, pieces of pillars and entablatures; and doubtless it is the spot of the temple of Ceres and Proserpine: I here saw the same sort of Doric capitals as those at Athens, except that they had only three lists in the quarter round of the capital, and probably are very ancient; a drawing of one of them may be seen at B, in the sixty-sixth plate. I saw likewise a fine Ionic capital, and one of a pilaster of the Corinthian order, which probably belonged to some later improvements of the temple. All up the east

east end of the hill are ruins, and on the top of it are many cisterns cut down into the rock in the shape of jars to receive the rain water; and to the west on a higher part of the hill are remains of a tower; there is a ruin in the plain to the south, probably of the temple of Neptune; there are also two other ruins to the east, which are not far apart, one of them might be the temple of Triptolemus, and the other the well of Callichorus, where the women used to dance and sing in honour of the supreme goddess of the place. To the west are the foundations of a gate of the city of grey marble, and a little further there is a fine trunk of a statue of a sheep with a curling fleece divided down the back; being the heast which was sacrificed to Ceres: At the temple of Ceres I saw the large bust or upper part of a statue, supposed to have been designed for that goddess; it is so large that it measured at the shoulders five feet and a half broad; there is a circular sort of ornament on the head above two feet deep, the middle part of which is adorned with foliage of oak, as mentioned by travellers, but the face is much disfigured; I saw also what I took to be an altar of grey marble, cut like a basin and sunk into the ground, it is probably of the Taurobole kind for sacrifices, in the same manner, as several others I have seen; there is a drawing of it at L, in the forty-eighth plate. The present poor village of Leffina is inhabited only by a few Greek families.

Going on to Megara, which is situated with regard to Eleusis as this is to Athens, and about the same distance, we went to the west of the long hill that divides the plain, and on the south side of it came to a spring near the sea, the water of which is not good; it has been supposed to be the well Anthenon, at which Ceres sat down to repose herself after the fatigue she had undergone in searching after Proserpine. Passing to the south over hills near the sea, we turned to the west into the plain of Megara, which extends about three leagues to the west, and may be a league wide; on the south side it has for half way those hills which were called mount Nifus, at the east end of which Megara was situated; the other part of the plain is bounded to the south by a chain of lower hills extending eastward to the sea, being a little more to the north than mount Nifus: To the south of these last hills is another plain, which is to the east of Megara, and extends about a league every way; at the east end of it is the port of Megara called Nisæa, from the founder of it, Nifus, the son of Pandion king of Megara. Megara was partly on a hill, and partly on the plain to the east, where there are remains of two towers of a gate of grey marble, on which is that curious inscription relating to the public games. The city walls appear to have been built from north to south up the hill; on which there was a famous temple of Ceres: To the south of the city are remains of a small round building cased with large pieces of grey marble, on which there are several Greek inscriptions, that are much defaced; and tho' Pausanias gives an account of a great number of public buildings at Megara, yet there are no other remains of them. They find here several medals, most of which were struck in this city. The whole bay between the Morea and Attica, had the name of Saronicus, and is now called the gulph of Engia, from the island of that name, the old Ægina: The island Colouri, the ancient Salamis, extends from the head of land towards the port of Athens

Athens to the old promontory Minoa, which is south of Megara; Ajax was king of it, who sent his troops and twelve ships to the siege of Troy. To the north of Megara about a league, are several old churches, the place being called Palaichoro, or the old village, and is supposed by some to be Rhus, mentioned by Pausanias; Euclid was of this place, and his school was kept here, his disciples being called Megarici.

We left Megara on the eighth, ascended the high hills to the south, and saw to the west under us the north east bay of the gulph of Lepanto, formerly called the bay of Corinth; and consequently we were on the Isthmus of Corinth, which is in Achaia. The little bay before-mentioned is made by a head of land, which extends to the west from the east end of the gulph, on the south side of which is the port of Argilio; Cromyon was on the other side of the Isthmus. The rocks Scironides were about this place, where a famous robber Saron attacked people in the road, and threw them down the rocks; but Theseus took this robber, and served him in the same manner, throwing him into the sea; and the poets feign that his bones became rocks; it is probable there might be another road nearer the sea, for this we went in was at least a mile distant from it. On the east side, on the top of the mountains, we came to a narrow pass, where Sciro might attack the travellers. Adrian is said to have made this way broad enough for two chariots; to the east of this was cape Minoa. We went on winding round the high hills, descended to a rivulet, and ascending again, came to a fine fountain on the hill, with three basons full of water; it is called Brifimiguisi. We at last descended to that low ground, which is properly the Isthmus; the narrowest part of it seemed to be towards the north end between a bay on each side; and it is probable that with the help of machines they drew their vessels by land across that part to Schœnus. A ridge of very low rocks run across the Isthmus, near the first entrance of it, then at a little distance appear like ruins; and further on is the canal, which was begun to be dug across it, where one sees the bank of earth that was thrown up on each side; it extends about half a mile from the west; and where they left off, I saw plainly the ground was very rocky, which doubtless made them desist from their enterprize, though it is said that the oracle at Delphi advised them against it: The persons who at different times endeavoured to make this canal were Alexander, Pitias, Demetrius, Cæsar, Caligula, Nero, and Herodes of Athens. Further to the north, about the middle of the Isthmus, runs a small stream from the east, and to the south of it is a very high steep bank, on which are remains of the wall that was built across the Isthmus by the Greek emperor Emanuel in one thousand four hundred and thirteen, and was demolished by Amurath the second in one thousand four hundred twenty-four, but rebuilt by the Venetians in one thousand four hundred and sixty-three; this wall might go to the port Cencrea; but the present port of Corinth on the western gulph, which was called Lechæum, is at a great distance from it, and on the south side of the gulph: This part was called Examilia, because it was six miles broad; and there is a village to the south east which now bears that name; notwithstanding the Isthmus is not above four English miles wide, but it is to be considered that the Greek miles were very short; at the end of this wall by the sea there are great remains of a large square castle,

castle, but I could see nothing like a theatre, which seems to have been in another place. In the road to Corinth there was a temple of Neptune, and it is said, that the theatre and the stadium built of white stone, were in the way to the temple, being on part of mount Oenius, called also the Mount of temples, from the great number there were on it; as the temples of Bacchus, Pluto, Diana, and many others: Here was also a forest of pine trees, with which the victors at the games were crowned. I suppose these public buildings were on the foot of the hills to the south, somewhere about the village Examile: It was here the famous Isthmian games were held every lustrum or five years, instituted by Theseus in honour of Palæmon, or Portunus, to which all the people of Greece resorted; and these games, without doubt, answered some end of trade; for which this place was so well situated on both seas; which made Corinth so flourishing a place.

## C H A P. XII.

## Of the MOREA in general; and of CORINTH.

**T**HE Morea was first called Argos, from the city of that name; Morea. it was afterwards called Apia, from Apis the third king of the Argives; and then Peloponnesus from Pelops king of Phrygia; and lastly the Morea, because, as it is said, the figure of it resembles the leaf of a mulberry-tree. It is computed to be about a hundred and seventy miles long, a hundred broad, and six hundred miles in circumference going round the bays: It is now governed by a pasha, and in the time of the Venetians was divided into four parts; Chiarenza, containing Achaia; Belvedere, in which was Elis and Messenia; Zaconia or Maina, which was the old Laconia and Arcadia; and lastly, Sacania, which was the country of Argos. The Morea is mountainous, but the country on the sea and in the vales, between the mountains is very rich, and produces a great quantity of corn, oil, and silk, the latter chiefly about Mithra and the country of Calabrita, through which the Alpheus runs.

From the lower part of the Isthmus there is an ascent up a steep bank Corinth. to a higher ground on which Corinth stands near the south west part of the Isthmus, a small mile to the south of the gulph of Lepanto, and to the north of the high mountains, and rather to the north west of that high hill called Acrocorinthus, on which the citadel was built. Corinth was first called Ephyra, and was built by Sisyphus, son of Æolus; it was destroyed by the Romans in the Achaic war, but was rebuilt by Julius Cæsar, and made a Roman colony; the common people now call it Cortho: At present there are very little remains to be seen in this great city. There are some ruins of walls towards the port which was called Lechaum, there having been walls on each side of the road leading to it: This port is said to have been two miles from the city, tho'

I should not have computed it to be above one. Cenchrea also, now called Keceh, was computed as eight miles distant. The antient city seems to have been on the spot of the present town, and to the west of it in the plain: Without the town to the north there are great ruins of a large building of very thick walls of brick, which might be antient baths, or the foundation of some great building; for I observed, that the rooms which are arched are very small: At the fourth west corner of the town are twelve fluted Doric pillars about five feet in diameter, and very short in proportion, resting on a square base, as I observed one of them, the bases of the others being under ground; they seem to be much older than those of Athens, and differ from them in the capital; for instead of a quarter round below the square member at top, there is a quarter of an oval; and five inches below the capital are three angular channels round the pillar, and below these the flutes begin; a drawing of it may be seen at K, in the sixty-sixth plate. If I mistake not, they are all of one stone, except that the upper part of the shaft down to the flutes is of the same stone as the capital. There are seven pillars to the south, and five to the west, counting the corner pillars twice: There is one pillar without a capital near them, which is as high as the architrave over the others. The present town is very small, and more like a village: They have an export of corn, and some oil. The castle on Acrocorinthus is kept in repair, and so strong that it stood out a siege of four months by all the Turkish army: In it is the fountain Pirene, sacred to the Muses, from which it is said Bellerophon took Pegasus whilst he was drinking; which is doubtless the reason why usually the reverse of their medals was Pegasus, and sometimes with Bellerophon on him. It is said that the city walls went to the top of this high hill, that is, probably the walls on both sides of the city were continued up to the castle: I saw no other ruins that I could make any thing of: So little is now remaining of that city, which was formerly so famous for its architecture, sculpture, and paintings.

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### C H A P. XIII.

#### Of the gulph of LEPANTO, and PATRAS.

**T**HE gulph of Lepanto, formerly called the bay of Corinth, is about four leagues wide in the broadest part, and, they say, it is a hundred miles long; but the whole length from Corinth to the castle of the Morea at the entrance of it, is computed but twenty-two hours travelling, at less than three miles an hour, so that at the most it cannot be above sixty miles. On the north side of this bay were the countries of Phocis, Locris, Ozolæ and Ætolia; Anfilio is the first port to the east, which might be Pagæ of the territory of Megara; it is situated to the south of a cape which extends to the west from the Isthmus. In the length of Phocis there are three great mountains, which stretch to the sea; the eastern one is called Livadostro, "be-  
ing

ing fouth fouth weft of Thebes; the next to the weft is Zogara, and is the old Helicon to the fouth of Livadia; and the third is Iapora, which is mount Parnaffus, and is to the north of Salone: Corinth is eight hours, probably near twenty miles both from Argos and Napoli Romania, which was Naupolia the port of Argos, and it is about double the diftance from Leondari, the antient Megalopolis, which was the capital of Arcadia.

We fet out from Corinth to Patras on the ninth, by a road which is on the fouth fide of the gulph of Patras: About four miles from Corinth there is a river, which may be the Afopus, and a mile further another, which probably is the Nemea, defcribed as near Sicyon, which was on a rifing ground to the fouth, a village called Vafilica is now on that fpot; Sicyonia was a diftinct territory from that of Corinth, but both of them were in Achaia Proper; about fix miles further there is a ruin on a high hill, which may be Ægira, faid to be a mile from the fea, and on a hill; many places are mentioned along this coaft, of which I could find no remains, only about feven miles further I faw a piece of a thick wall on the fea fhire, which appeared as if it had fallen down, where poffibly Helice might have been, faid to be overflowed by the fea; about ten miles to the eaft of the caftles, is a fmall town and port called Vortitza, which probably was Ægium, where the council of all Achaia was held; its country is faid to be watered by two rivers; the Phoenix, probably in a beautiful little plain a league to the fouth eaft of it, and the Me-

\* Ten miles north weft of Argilio is Ifola bona, where there is a good port, and it has a convent on it: Five miles from this is Ifola delli Afini, which is uninhabited and woody, it is oppofite to Dibrena; the bay in this ifland is called Diporti having two ports. Five miles to the weft is the port called Livadiotto, which is the port of Thebes, being about twelve miles diftant from it acrofs the mountains; and fixty miles from that, according to their computation, is the great bay Prefpitia, which is the port of Livadia, being about twelve miles from that city. This bay has three ports in it, Livadia to the north, Lafigiera to the weft, where there is a rivulet, and St. Cedro to the eaft; it is probable that one of thefe was the antient Mychos: Ten miles from this was the great bay of Salone, which has many ports in it, and is under mount Parnaffus: This bay was called Criffæus: Cirrha was on the weftern promontory of it, and gave name to the cape; it might be at a ruined place called Panaiea: On the oppofite promontory was Anticyra famous for hellebore; to the north of which was Medeon. Criffa was on this bay, I fuppofe at the bottom of it: And about fix miles to the north is Salone, thought to be Amphiffa in Locris. Chalæon alfo in Locris was north of Criffa; to the north of which was Delphi, now called Caffri, about eight miles weft of Salone: To the weft of this was the country of the Locri Ozolæ, of fmall extent, and no places of note in it; but it is probable, that the three following ports were in that country: Vidavi is five miles weft of the bay of Salone, which might be Oeneon; and five miles from that is Tifali, which may be Oeanthe; ten miles from his is St. Nicola, oppofite to which is the ifland of Shifonie, which is about thirty miles from

Lepanto, the antient Naupactus in Ætolia, fituated on the fide of a hill at the firft entrance of the narrow paffage out of the gulph, which is not two leagues wide; this was in the hands of the Venetians when they had the Morea. About three miles to the weft is a low point of land, the old promontory Antirithium at the entrance of the gulph on which the caftle of Romeli is fituated, which was alfo in poffeffion of the Venetians, who near this place beat the Turks in a fea fight in one thoufand five hundred and feventy-one. There is a regular tide here, which at full moon rifes about three feet in the gulph. Ætolia was bounded to the weft by the river Achelous, which probably is the river Afpero, and empties itfelf oppofite to the Curzolari iflands; to the weft of this was another river called Evenus, which may be the river Aphidare, near a cape of that name: Between thefe two rivers was Ætolia proper; Ætolia adjecta being to the eaft of the Evenus, which was part of the country of the Locri, and is the reafon why Ptolemy places Naupactus, and fome other parts under the Locri. The Achelous alfo was the bounds of Achaia the Roman province, which comprehended under it Doris, the Locri, and Opuntii, as well as Phocis, Beocia, and Attica. Between the two forementioned rivers was Pleuron near the fea, at the foot of mount Aracanthus, which may be the mountain called Galata; at the eaftern foot of which is the village Galata, and has been thought to be Calydon, which was the antient Æolis; but as this was on the river Evenus, it ought to be looked for more to the weft: Between this and Pleuron was Olenus: About twenty miles from the caftles, there is a port much frequented called Meffalongi.

ganitas, which may be the river that falls into the sea to the east of the town, and has a large bridge over it; at the west end of the town I saw a ruin of a small antient building, and in the front of an old church a fine relief of a lion seizing a horse. Four miles to the west was Rhy-pæ, said to be above the military way, and so probably was at some distance from the sea towards the mountains: Further to the west was port Erineus, probably the port of Lambirio four miles west of Vortizza. The port Panormus was opposite to Naupactus; and now there is a port called Tekeh over-against Lepanto; it is three miles to the east of the castles, which are built on the promontory called Rhyum, and also Drepanum, being a flat point, which is not a league from the opposite castle; this is called the castle of the Morea and of Patras, being about four miles to the north of the town of Patras; in the middle between them is a port called Laia.

Patras.

Patras was first called Aroe, then Patra, and being made a Roman colony by Augustus, it had the name of Colonia Augusta Aroe Patrensis, and so it is styled on the coins of the city: The reverse being a man ploughing with a yoke of oxen. It had its second name from Pater, son of Preuges, who made great improvements in the city, and there are medals with his head and name, and the same reverse as the others. Augustus sent to Patra many of those who assisted him in gaining the victory of Actium. There were several temples in this city, and one near it to Diana Triclasia, with a grove, to whom a young man and virgin were yearly sacrificed, in expiation of the crime of two young persons, who, in the time of Diana, married against the will of their parents. The city is at the south west foot of the hill of the castle, on which it is supposed the first antient city was built; it is about a quarter of a mile from the sea, and more than a mile in circumference. There are some small ruins, probably of a Circus, which on one side seem to have had the advantage of a rising ground for the seats; and across a bed of a torrent to the east of the castle are remains of two aqueducts, the southern one is built of very thick walls of brick, and is entirely destroyed, the other is standing, consisting of two tier of arches one over another. Near the sea there is a large uninhabited convent, where, they say, they have the body of St. Andrew in a stone tomb, to which they pay great devotion, and shew a little cell near the church, which is half under ground, where, they say, the Apostle lived, who converted these people to Christianity, and was martyred here at a place they pretend to shew on a raised stone work about thirty feet square, which seems to be the crown of an arch that is under ground. They have here an archbishop and twelve parish churches, to each of which there belong about eighty Christian families; and there are four other churches. There are about two hundred and fifty Turkish families, who are not the best sort of people, and the others of that profession in the Morea may be ranked with them; there are about ten families of Jews. The air of this place is exceedingly unhealthy in the summer, as it is almost all round the Morea, except that on the eastern side it is not so bad; but Patras and Corinth are most remarkable for bad air, insomuch that labourers will not live here in summer, but come from abroad, and stay during the winter months. There is a fine plain to the south of the town covered with



olive trees; the fruit of which produce only a thin oil fit for clothiers, and is sent to France. They also export silk; and from the ports near, especially in the gulph, they carry a great quantity of corn to Christendom, though it is prohibited. They have also tobacco for their own consumption, but about the gulph there is a strong fort used for snuff, and exported for that purpose. They have here many gardens of oranges, lemons, and citrons; and the town and country are well supplied with all sorts of goods by the shops which are in this city. The English consul-general of the Morea resides in this city, but the French consul lives in Modon, and has a vice-consul here. The Venetians and Dutch also have their consuls, it being a road where many ships come to anchor, especially those which trade into the gulph, and to some ports near. Patras is reckoned twenty leagues from Cephallenia, thirty from Zanth, and forty from Corfu, from which island to Otranto in Italy it is near as many more, though from the nearest point it is computed only twenty leagues, which is the short passage they make from Patras and Corfu with their row boats.

To the south of Patras, at a distance from the sea, was Pharæ, which might be at Saravalle about a league from Patras under the mountains, where there is an old castle. Further to the south was the river Pirus, which probably is the Lefca that waters the plain. To the south of this was Olenus, founded by Olenus, son of Vulcan, which is supposed to be Caminitza, about twelve miles from Patras; it is said to have been near the river Melas, which must be the river Caminitza. Beyond this there is a cape of low land, which extends a great way into the sea, making two heads, one stretching to the north west, and is called cape Baba; the other extends further to the west, and has the name of cape Chiarenza, where there is no town or village, only a custom house; this is supposed to be cape Araxus: On the south side of this cape towards the east, there is a ruined place, called by the Greeks old Achæa; this seems to be Dyme, a Roman colony, which was five miles to the north of the Larissus that must be the river Gastouch, on which there is a town of that name: This river was the bounds between Achaia and Elis, as the Alpheus was between this and Messenia, the latter is supposed to be the Orpheo, about thirty miles south of the Gastouch. The poets feign that Alpheus pursuing Arethusa, was turned into this river, Arethusa being metamorphosed into a fountain which ran underground, and broke out near Syracuse in Sicily; and that the river Alpheus pursued her unmixed through the sea, and joined her at that stream, they also add that any thing put into the Alpheus, appeared at that fountain. This is the river which Hercules is said to have turned, in order to clean the stables of Augeas, king of Elis, which held three thousand oxen, and had not been cleaned in thirty years.

They have wols, jackalls, and some linxes on the mountains of the Morea. It is computed that this country has in it about a hundred thousand Christians, seventy thousand having been sold when the Turks took it from the Venetians, who held it only twenty-five years; it then flourished more in people, being now thinly inhabited, tho' at present it has rather the advantage in a free trade, the Venetians not having per-

mitted any thing to be exported but to Venice; whereas it would rather seem to have been more politic to have given a new conquered country all the advantages of a free trade.

The part of the Morea called Maina, from a town of that name, is divided into the upper and lower, from which the inhabitants have the name of Maniots, living among those inaccessible mountains, which are the antient mount Taygetus, where they have always preserved their liberty. To each part they have a captain or head, and these are generally at war with one another, and sometimes a pretender sets up, and causes a civil war. The upper Maina is to the west of the river Eurotas; the inhabitants of this part are the more savage people, and come little abroad; those of the lower Maina to the east, extending to the gulph of Coron, and near to Calamita are more civilized, go abroad to Calamita, and pay only a small poll tax when they are caught out, but the people dare not injure them. Their country produces nothing but wood, and all their export is of the large acron, with its cup, which is sent to Italy for tanning; so they go into the neighbouring parts, and labour the land for a proportion of the produce, and will pay nothing to the grand signor. It is said that any one recommended to their captain might travel in those parts very securely.

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#### C H A P. XIV.

##### Of the island of CEPHALENIA.

**A**T Patras I embarked for Messina in Sicily on the twentieth of October, and we were obliged by contrary winds to put into the port of Argostoli on the south side of Cephalenia. This island is called by Homer Samos and Same; it is computed to be a hundred and seventy miles in circumference, and is about three or four leagues to the north of Zanth. C. Antonius returning from exile came to this island, and began to build a city; but was recalled before it was finished. Marcus Fulvius, after he had conquered the Ætolians, took this island; the city of Same sustaining a siege of four months. Cephalenia was given to the Venetians in one thousand two hundred and twenty-four; it was taken by the Turks in one thousand four hundred and seventy-nine, and retaken in one thousand four hundred and ninety-nine; it has in it about sixty villages. Samè was to the east of the island, and was destroyed by the Romans; afterwards there was a town there called Cephalenia. To the north is the port Fiscardo, and to the south a very fine harbour called Argostoli: At the further end of it is a town of the same name, which is the capital of the island. The antient city Cranium was situated about this place; to the north of it is a castle on a high hill, and a village round about it: This hill, if I mistake not, is called mount Gargaffo, on which there were some remains of a temple  
of

of Jupiter; it may be the old mount *Ænus*, where there was a temple built to Jupiter *Æneſius*: At the north west end of the harbour is the town of *Lixairi*: There is another port to the west called *Valle de Aleſſandro*. This island is governed in the ſame manner as *Zant*, by a *proveditore*, and two *conſilieri*, who ſit with him, and have votes in hearing cauſes, all three being noble *Venetians*; they have two or three *Greek ſyndics* on the part of the people, to take care that the antient laws of the island are obſerved: In theſe islands they keep the old ſtyle. In *Argoſtoli* they have three *Roman churches*, and one at the caſtle, and there are two *Roman convents* in the town: The biſhop, who is a *ſuffragan* of the archbiſhop of *Corfu*, reſides at *Zant*; they are *Greeks* in all the other parts of the island. *Cephalenia* is well peopled and improved, conſidering that it is a rocky and mountainous island: This improvement conſiſts chiefly in vineyards and currant gardens; the currant trees are a ſmall ſort of vine, they export a great quantity, and the fruit grows like grapes; they make a ſmall quantity of very rich wine of this fruit, which has its name from being the grape of *Corinth*; the beſt, which are the ſmalleſt, are of *Zanth*, but they have them about *Patras*, and all up the gulph. The ſtate of this island is very miſerable, for it is divided into two great parties under Count *Metakſas*, and the family of *Anino*, who judge in all affairs of their clients by force of arms, ſo that often the whole island is under arms, it being the great aim of each party to deſtroy the other. Another powerful family is the *Coriphani*, his anceſtor was a fugitive from *Naples*, and with which ſoever ſide he joins, that party is ſure to be the ſtronger; there are beſides theſe other families of condition, which take part on one ſide or other, and they are all deſcended from fugitives, ſo that the whole island is full of very bad people; and the *Venetian* governors find their account in theſe diviſions. A ſtory they have invented will give ſome idea of the character of theſe people, as well as ſome others: They ſay that the creator, when he made the earth, threw all the ruſh here; and that there being three notorious rogues he ſent one to this island, another to *St. Maura*, and the third to *Maina*. We came into the port of *Argoſtoli* on the twenty-ſecond, and went to the town; I deſired to be aſhoar as one performing quarantain, and with a little money I might have obtained it, on the condition of being a priſoner with any one they ſhould pleaſe to name, to whom I ſhould have been ſure of being a prey, and in whoſe houſe I muſt have remained, and could never have gone out without him, and conſequently ſhould not have been in a very agreeable ſituation; ſo I choſe to remain on board the ſhip, and we ſet ſail again on the ſeventh of November.

## CHAP. XV.

A Voyage from LEGHORN to ALEXANDRIA in  
ÆGYPT.

HAVING made some observations in my voyage from Leghorn to Alexandria, I thought it might not be disagreeable to the reader to see them in this place. On the seventh of September, one thousand seven hundred thirty seven, we sailed out of the road of Leghorn on board an English ship bound to Alexandria in Ægypt. This sea is now called the Tuscan sea, lying between Corsica, Sardinia, Sicily, and part of Italy, to the south of the republic of Genoa, the ancient Liguria.

Gorgona. We sailed about two leagues from the island of Gorgona, which is like a high rocky mountain, the cliffs of which are almost perpendicular all round, except in one place to the east, where they have a small port called Gorgona, which is the only entrance to the island, being a shelter for small fishing boats. Over this port the grand duke has a fortress with about twenty soldiers in it, who, by their situation, are capable of hindering the landing of a considerable body of men; some fishermen live at this port, who chiefly are employed in catching anchovies.

Capraia. We afterwards sailed to the east of the island of Capraia, the Capraria of Pliny. This island is about two leagues long, and one broad, being mountainous and rocky. We had a plain view of the only town in it of the same name of the island, which is situated on the high ground over the sea to the east; to the south of it is a large castle on a rock, and the town extends to the north to a small bay, on which there is a fishing village; the chief support of this island being a trade in fish, which they carry to Leghorn. There is a Franciscan convent in the town, which belongs to the province of Corsica; this island being subject to the Genoese.

Elba. We afterwards passed by the island of Elba, the Ilva of the ancients; it is about five leagues long, and three broad. Pliny says it was a hundred miles round in circumference, of which it may not fall much short, if measured round by the bays and creaks, of which there are a great number. The north part of this island, with the port of Ferraro, and a castle called Cosmopoli, belongs to the grand duke of Tuscany. The south part (except Porto Longone, which belongs to the king of Sicily, and all about it within cannon shot of the fortress) is subject to the duke of Piombino; in the territory of the latter, the iron ore is found; and they say, that having cleared the mines entirely of the ore, after leaving them about thirty years they find iron ore in them again, which perhaps gave rise to what Virgil says of it:

Ilva

Insula inexhaustis Chalybum generosa metallis.

And this also may be the reason of what Pliny affirms, that there had been more iron dug out of it in three thousand years than the whole island

island would contain: it is a very remarkable passage, "Unde per tria annorum millia plus esset ferri egestum, quam tota contineret insula." They have a vulgar notion that the iron cannot be melted here, which possibly may be owing to what Strabo says of Æthalia, which some have thought to be Elba; he affirms they could not melt the iron on the spot, but carried the ore immediately to the continent; and therefore some think there is a quality in the air which hinders the ore from melting or running; but it is more probable that they had not the conveniency of wood for their foundery in so small an island.

Three leagues to the south west of Elba we saw the flat island of *Planosa*<sup>Planosa</sup>, called by the Romans *Planasia*: The land of it is so low, that it cannot be seen further than the distance of four or five leagues. I was informed that ruins of houses and castles are seen on it from the sea, when they sail near it; that fishermen and others go there in the day-time, but that it is not inhabited for fear of the Corsairs; this island belongs to the duke of Piombino.

Four leagues south of Elba we saw the island of *Monte Christo*<sup>Monte Christo</sup>, which appears like one high mountain; it is now uninhabited, and I have many reasons to think that it is Æthalia of Strabo, which has so much puzzled the geographers; many of them having conjectured that it was Elba; but as Strabo himself was at Populonium on the promontory of Piombino, and saw all the islands of this sea from that place, we cannot suppose he could be mistaken; and in another part he mentions both *Ilva* and Æthalia, so that it cannot be Elba; he also makes Æthalia equally distant from Corsica and Populonium, that is, three hundred stadia or thirty-seven miles and a half, and *Monte Christo* answers exactly, measuring on the sea charts about twelve leagues or thirty-six miles from each. There is also no other island on that side of Corsica and Sardinia, except *Capraia*, which can be seen from Populonium; and *Monte Christo* being so near Elba, is most likely to partake of the nature of the soil of it, producing iron ore in the same manner, which might grow again in the pits; the knowledge of which may be lost by reason that the island is now uninhabited. Strabo mentions the port *Argous* in this island, which he observes (according to fabulous history) was said to be so called from *Jason's* touching there with the ship *Argos*, when he was in search of the habitation of *Circe*; *Medea*, as they say, being desirous to see that goddess.

Three leagues west of *Monte Argentato* in Italy we saw the island of *Giglio*, called by the Romans, *Idilium*, *Ægilium*, and *Iginium*; we<sup>Giglio</sup> could but just see the flat island of *Gjanuti*, four miles south west of *Giglio*, thought to be *Dianium* of Pliny, called by the Greeks *Artemisia* and *Artemita*. We had for a considerable time a sight of the island of Corsica, and a plain view of the town of *Bastia*, on the flat shoar on the east side of it. We were several days east of Sardinia; having often a sight of that island, as we were frequently becalmed, and sometimes had contrary winds; so that we did not see Sicily till the thirteenth day from the time we set sail, though the voyage in other respects was by no means unpleasant, as we had very fine weather.

We did not sail a great way from the most western of the *Liparæ*<sup>Liparæ</sup> islands, called *Ustica*, which I take to be the island *Euonymus* of Strabo; to agree with whose description of it, the old geographers in their maps

have made an island south east of the others, and called it Euonymus; because Strabo says, that it is the farthest to the left sailing from the isle of Lipara to Sicily, and that on this account it had its name: But for reasons I shall mention, I apprehend that Strabo meant it was on the left, sailing from Sicily to the isle of Lipara; for, he says, this island is farther out in the sea than any of them, which could not be properly said of an island to the south east of the others, because that would be nearer to the land both of Italy and Sicily; and if it were not for this objection, it might be an island called Volcanello, to the south east of Volcano, at a very little distance from it; which is a very small island, that has a smoking Volcano; the other Volcano, breaking out in flames. I must observe, that all the maps, especially those of the old geographers, are very false with regard to these islands; and I find the sea charts are most to be depended on for the number and situation of them; tho' I observed that De Lisle's map only is right in making two Volcano islands, one larger than the other; who, notwithstanding, if I am rightly informed, is mistaken in placing the little one to the north, which ought to be to the south east. I could not but please my self with the imagination that I was near the place, where the Romans, at the Liparæ islands, gained their first sea victory, in a most signal engagement with the Carthaginians, under the conduct of the consul Duilius; who was not only honoured for it in a solemn manner, but had a sort of triumph decreed him during his whole life, and the famous Columna Rostrata was erected to his honour, which is now to be seen in Rome with a long inscription on it, and is one of the greatest and most curious pieces of antiquity remaining; being about two thousand years old.

Ægates.

I saw capc Gallo, which is very near the port of Palermo, and sailing in with the west of Sicily, we sailed between the islands called by the ancients Ægates; though in all the maps we see particular names given them by the old geographers, yet I cannot find that the old names of these three islands are certainly known; that to the north east opposite to Trapano, from which it is ten miles distant, is now called Levanzo; south of it is the island Favagnana, which is ten miles in circumference: It is a fine fertile spot of ground, being mostly a flat, with a high hill towards the north side, on which there are three castles garrisoned by the king of Sicily; in one of which the governor resides. This place was a great refuge for the Corsairs; and they frequently came out from it, and infested the seas till Charles the fifth carried his arms into Africa. The third island, thirty miles west of Trapano, is called Maritimo; it appears like a high mountain; to the north east of it is a rocky promontory, which is a peninsula, and much lower than the rest of the island; on which there is a castle built, where they keep a garrison: The islands called Ægates are famous for a second signal victory by sea which the Romans obtained over the Carthaginians under the command of the consul Lutatius Catulus; concerning which the historian says, that after the battle the whole sea between Sicily and Sardinia was covered with the wreck and ruins of the enemies fleet; and this total defeat put an end to the first Punic war.

The mountain of Trapano is one of the first things that strikes the eye to the west of Sicily, on the top of it is a castle; and at the foot of this

this hill to the west is a flat point of land which stretches into the sea, and the city of Trapano stands there, on the spot where the antient Drepanum was situated: This is called by Virgil *Illatabilis ora*, because here Æneas lost his father Anchises, and, after his return from Carthage, he celebrated divine honours to his memory in this place. This city is remarkable for actions in the Punic wars, as well as the small island of Columbaria opposite to it. The mountain of Trapano to the west is mount Eryx, so famous for the worship of Venus, who on this account was called Venus Erycina. Virgil makes the temple of this goddess to be built by Æneas and his followers, when he was about to leave behind him the women, and infirm people to settle on the island:

Tum vicina astris Erycino in vertice sedes  
Fundatur Veneri Idaliæ.

Strabo says, that the town on the top of the hill was originally inhabited by women dedicated to the goddess by foreign nations, as well as by the Sicilians; but that in his time, it was inhabited by men, and the temple was served by priests, who lived in great poverty; the place not being then frequented: He adds that the Romans built a temple to this goddess at Rome without the Porta Collina, called the temple of Venus Erycina; so that probably, the devotion was removed to that place.

To the south of Trapano I had a plain view of the city of Marzala, built where Lilybæum stood, which was the port where they usually embarked for Carthage: The promontory and town also are often mentioned in history, especially that of the Punic wars: It is said the port was destroyed by the Romans, in order to hinder the convenient passage of the Carthaginians to and from the port, in case they should afterwards recover it; and it was entirely filled up again by Don John of Austria in one thousand five hundred and sixty-seven. Augustus brought a colony to this town. The sea coast being shoaly, it answers in that respect very well to the description of Virgil in this verse,

Et vada dura lego faxis Lilybeia cæcis.

I saw between Sicily and Africa the island of Pantelera, which was called <sup>Pantelera</sup> Cofyra by the Romans, and by Strabo Coflura; who says it was equally distant from Lilybæum, and the city of Aspis, or Clupea of the Carthaginians; it is confirmed to be that island from the name of Cofra which the inhabitants of Africa, now give it in the Arabic language: It belongs to Sicily, and is made use of as a place of banishment. To the south east of this is the island of Limosa, and a few leagues south of that, a larger island called Lampidosa, which did belong to a Christian hermit, and a Marabut or Turkish hermit, and served as a place both for Christians and Turks to take in provisions, with an agreement that neither of them should suffer from those of the different religion. The Marabut dying not long ago, the Mahometan Corsairs seized on what was in the island, and carried the Christian away captive, of which great complaint was made by the French consul, who demanded the captive.

Strabo in three places mentions the isle Ægimurus together with Cof-<sup>Ægimurus</sup> fura; in one particularly, speaking of several small islands in general as near

near Cossura and Sicily, he only mentions Ægimurus in particular, and therefore probably it was the largest of them. The three islands which are near Pantelera or Cofyra, are Semetto, Limosa, and Lampidosa; and the last being much the largest, probably it is Ægimurus. On this island, in the first Punic war, the Carthaginian fleet was shipwrecked in the consulship of Fabius Buteo.

We thought we saw cape Bona, which is the north east promontory of the great bay of Carthage. The sea to the south of Sicily was called by the ancients the Libyan or African sea, and comprehended that part of the Mediterranean, which is on the coast of Africa, from the entrance into this sea at the pillars of Hercules, or the straits of Gibraltar, to the east bounds of Cyrenaica, where the Ægyptian sea begun. This is now commonly called the sea of Barbary along the African coast, and on the side of Sicily the sea goes by the name of the channel of Malta.

When we approached Sicily I found we were sailing along the same coast by which Æneas made his voyage; and as I had a view of the cities and places on the shore, I could not but observe the justice and poetical beauties of the descriptions of the great master of the Latin Epic poetry.

As soon as we had doubled the south west point of Sicily we saw the city of Mazra, the ancient Mazara, from which one third part of Sicily is now called Valle di Mazara: Some way to the east of it was the famous city of Selinus, which was destroyed before Strabo's time. The poet makes mention of it as abounding in palm trees:

*Teque datis linquo ventis palmosa Selinus.*

We afterwards had a very plain view of the city of Xiacca on the side of a high ground. Sailing on I saw the city of Girgenti on the side of a hill, being built up to the top of it; this town is about four miles from the sea, and is the ancient city of Agrigentum, where the tyrant Phalaris resided. This city remained when most of the other towns on the south of Sicily were destroyed in the Carthaginian wars: It was first a colony of Ionians; and afterwards a colony was brought to it from the cities of Sicily by T. Manlius the prætor. Under the Greek name Acragas Virgil describes its eminent situation, as well as mentions its having been formerly famous for a fine breed of horses:

*Arduus inde Acragas ostentat maxima longe  
Mænia, magnanimùm quondam generator equorum.*

At the same time I had a plain view of mount Ætna, which now among the vulgar goes by the name of mount Gibello, and is seen almost all along the south and east coasts of Sicily: I discerned a very little smok ascending from the top of it. This mountain, so famous among the ancients, is very beautifully described by Virgil, as seen by Æneas from the coasts of the Cyclops about Catana, where Ulysses had put in not long before, and where both those heroes, according to the fictions of the poet, met with such extraordinary adventures in relation to Polyphemus. I soon afterwards saw cape Leocate at the mouth of the river Salso, the ancient Himera, near which there was a castle called Phalarium, where



where it is said the brazen bull was kept: There is also a river called Rocella, which runs into the sea to the north of Sicily, the source of which is near the fountains of Salfo, and the Rocella was formerly also called the Himera, which gave occasion to the antients to make a very extraordinary story, affirming, that these two rivers were one, and called Himera, and that part of the river run north, and the other part south, and that in some places the water was fresh, and in others salt; of which Vitruvius gives the true cause, that one part of this river, or rather one of these rivers passed through places where they dug salt; for in the middle of the island, about the source of the river Salfo, there are mines of rock salt, which probably is the reason of the modern name of this river.

Further to the east I saw a city called Terra Nova, near a river of the same name; this is supposed to be Gela, which had its name also from the river, as is mentioned by the poet:

Apparet Camarina procul, campique Geloi,  
Immanisque Gela fluvii cognomine dicta.

There is but one city more mentioned by Virgil on the south side of Sicily, which was in ruins in Strabo's time: The place where it stood is now called Camarana, the old name of the city being Camarina, a colony of the Syracusans.

We had a sight of Malta at a great distance, and at length came up with cape Passaro, the old promontory Pachynum; as it is a peninsula, and the land very low to the west of it, so it appears at a distance like an island, with a castle built on it, in order to hinder ships from going into the port, to lay in wait for other vessels. The ground off this cape is very foul, and ships cannot come to anchor there without danger of cutting their cables, so that it answers very well to the poet's description of it.

Hinc altas cautes, projectaque faxa Pachyni  
Radimus.

Over this cape we saw the high lands about Syracuse.

To the east of Sicily is that sea which was called by the antients, first the Ausonian sea, and afterwards the Sicilian sea; it extended from the straits of Sicily, now called the Faro of Messina, to the promontory of Iapygia in Italy, to the mouth of the Adriatic sea, to the bay Ambracius in Greece, and as far as Crete, having the African sea to the south: I do not find any particular name for this sea at present, but the mariners call all these seas as far as the Adriatic, by the general name of the Mediterranean, as they call the seas farther to the east the Levant.

We lost sight of Sicily on the twenty-first of September in the evening, and making a great run on the twenty-fourth in the morning we saw to the north of us the high mountains of Candia, the ancient Crete, which is remarkable, as it was the scene of so many fables of the antients.

From Crete eastward near to Cyprus it was called the Ægyptian sea, extending westward on the coast of Africa to Cyreniaca, where the African sea began.

On the twenty-seventh of September we came in sight of the coast of Africa about cape Solyman, in the kingdom of Barca, and just on the confines of Ægypt, which was that part of Marmarica about little Catathmus, where the famous temple of Jupiter Ammon was situated, to which Alexander the great travelled with so much difficulty to consult the oracle: Near it there was a famous fountain of the sun, which, they say, was cold at noon, began to grow warm at night, and was very hot about midnight. The next day we came in sight of the tower of Arabia, and the day after saw Alexandria; as we approached it we had a very agreeable prospect of the famous column, of the walls of the old city, of the country covered with palm-trees, which grow to a great height, rising up above the buildings of the city. And on the twenty-ninth we arrived in the port of Alexandria, after a very pleasant and agreeable voyage of twenty-three days.

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C H A P. XVI.

Of some ANTIQUITIES found in the East.

THE bronze foot A, in the eightieth plate, was brought from the island of Mycone in the Archipelago by the Right honourable John earl of Sandwich, when his lordship made his second voyage into the east in 1739, and was returning from Ægypt. It was found at the bottom of a well, and is of the natural size of a very large foot of a statue, which must have been about eight feet high; for the foot is twelve inches long, and five broad; the sandal is of a very singular kind: The whole foot except the toes appear to have been covered with something which appears like linen; the hinder part, and those parts which the thongs of leather pass seem to have been of some metal, if ever such a sandal was really used, because it does not yield to the thongs, which come against the end of the toes; as it would be difficult to walk in that manner, so it has been conjectured, that such a sandal could never be used, and that it might be no part of a statue, but hung up as a vow on some deliverance. I brought from Asia Minor the piece of a marble foot B; it must have belonged to a Colossal statue, as it is six inches wide; the workmanship is very fine, but the great particularity of it is that it seems to represent the wooden sandal, the upper part of which is about an inch deep, and the lower part three quarters of an inch: It appears as if the ligature had been fixed on each side to the wood, that there was a covering of the foot under it from that part upwards, and that this covering was fixed to the sandal by a string which went between the toes. I bought the earthen lamp D, at Kept in upper Ægypt, which is the antient Coptus in the Thebaid; it seems to have the name of some saint on it, the letter II being under the handle; consequently it is a Christian work. I brought from Aleppo the bronze statue C, which, as well as the lamp, and the other drawings which follow, is of the size in which it is represented; it seems to have been designed as an

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A BRONZE FOOT, A. A FOOT of MARBLE, B. A BRONZE STATUE, C. A LAMP, D.







ANTIQUITIES from the EAST.

ornament, is of a rough workmanship, and is left unfinished behind, as if it was not to have been seen that way. In the eighty-first plate, A is a brass lamp brought from Salonica; it is of a good design, but from the cross it appears to be a Christian work. The brass lamp B, I bought at Aleppo; both of them have a hole in the bottom, with a socket rising up into the vase within, in order to fix them on some foot at a proper height. C is of steel, and made for a wooden handle; the back part of it appears to have been so finely polished, that probably it served for a mirror; the characters which are on the other side seem to be Phœnician. The brass figure D is a mask from Aleppo, and appears to have been fixed to something as an ornament; E likewise is from the same place, and of brass; it seems to have been a weighty ring, as the letters are not reversed for a seal; when so many bushels of rings of the slain were found after a battle, they were probably of this size. F is an extraordinary figure from Aleppo, with its hands tied behind, and there is a hole from the fundament to the poll, as well as through the body, as seen in the drawing; one would imagine that it represented some antient punishment like impaling: It is to be observed, that the cap is of the Phrygian kind. G is an intaglio, or seal bought at Bayreut in Syria, and is of a mixed coloured yellow jasper. All the others were brought from upper Ægypt; and are all amulets, except H, which is the head of a very chearful Harpocrates, and is of earthen ware. I, is a tortoise in cornelian, there is a bad design on it, which seems to represent two wrestlers: The others are all in earth, enamelled or glazed over. Such a figure as that at K, I saw in relief on an antient Ægyptian capital, represented in the first Volume.

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 CH A P. XVII.

## Of PLANTS found in the East, and some other countries.

THE seven first plates are of plants found in the Holy Land; the eighth is of Cyprus, which I did not see in any other place.

In the eighty-second plate the plant Alysson is particularly described.

- a Capsula feminalis.
- b Capsula longitudinaliter dissecta.
- c Semen.

In the eighty-sixth plate the plant *Rhamnus orientalis* of Plukenet in his *Phytographia*, seems to be what the Arabs call *Zoccom*; it is mentioned by Veslingius in the Amsterdam edition of Prosper Alpinus's natural history of Ægypt; and seems to be described by Plukenet in the flower; I have already given an account of it at the river Jordan; it answers exactly to the *Myrobalanum* of Pliny: My specimen was lost except the wood and the fruit. For a further description, see the plate.

- a *Rhamnus orientalis*, Plukenet *Phytographia*.
- b An. fructus ejusdem. *Zoccom*, Arabicè.

c Fructus

c Fructus transversaliter incisum.

d Semen.

In the seventy-eighth plate a fine specimen is engraved of a very curious plant *Tragacantha orientalis*, called in Arabic, Wolf's eggs. The flowers and seed are particularly shown.

a Flos cum calice.

b Flos dissectus.

c Capsula feminalis.

d Capsula transversaliter dissecta.

e Capsula longitudinaliter dissecta.

f Semina.

*Platanus orientalis*, in the eighty-ninth plate is described under *Cyprus*; in that plate the seed is shown.

a Capsulæ feminales.

b Semina.

I have added a catalogue of the plants I collected in the east and other parts, by the same hand as that in the first Volume. Those marked thus \* being come up in the physic garden at Chelsea, from the seeds I brought to England.

#### Plants of PALÆSTINE.

- 1 *Acer orientalis hederæ folio*, Cor. Inf.
- 2 *Alnus folio oblongo*, C. B. P.
- 3 *Alyssion incanum serpili folio minus*, C. B. P.
- 4 *Alyssion Græcum frutescens, serpili folio amplissimo*, Cor. Inf.
- 5 *Anonis spinis carens lutea minor*, Bot. Monsp.
- 6 *Anonis viscosa spinis carens, lutea major*, C. B. P.
- 7 *Aparine famia minor annua floribus, in capillamente abeuntibus*, Cor. Inf.
- 8 *Arbutus folio non ferrato*, C. B. P.
- 9 *Asparagus orientalis foliis Galii*, Cor. Inf.
- 10 *Asparagus creticus fruticosus, crassioribus & brevioribus aculeis, magno fructu*, Cor. Inf.  
Idem longioribus & tenuioribus aculeis, Cor. Inf.
- 11 *Aster orientalis conyzæ folio, flore luteo maximo*, Cor. Inf.
- 12 *Astragalus orientalis, foliis vicinæ glabris & ramis tomentosis*, Cor. Inf.
- 13 *Astragalus orientalis candidissimus & tomentosus*, Cor. Inf.
- 14 *Atriplex Græca fruticosa humifusa Halimi folio*, Cor. Inf.
- 15 *Atriplex orientalis frutescens, folio amplissimo argenteo*, Cor. Inf.
- 16 *Azederach*, Dod.
- 17 *Buxus orientalis oleæ folio*, N. D.
- 18 *Campanula pentagonia flore amplissimo Thracica*, Inf. R. H.
- 19 *Campanula orientalis maxima, floribus conglobatis in foliorum alis*, Cor. Inf.
- 20 *Capparis non spinosa, fructu majore*, C. B. P.
- \* 21 *Carduus stellatus foliis integris flore purpureo*, H. R. Par.
- 22 *Caryophyllus orientalis fruticosus, tenuissimo folio flore laciniato*, Cor. Inf.
- 23 *Cedrus folio cupressi major, fructu flavescente*, C. B. P.



ALYSSON

ALYSSUM Orientale.

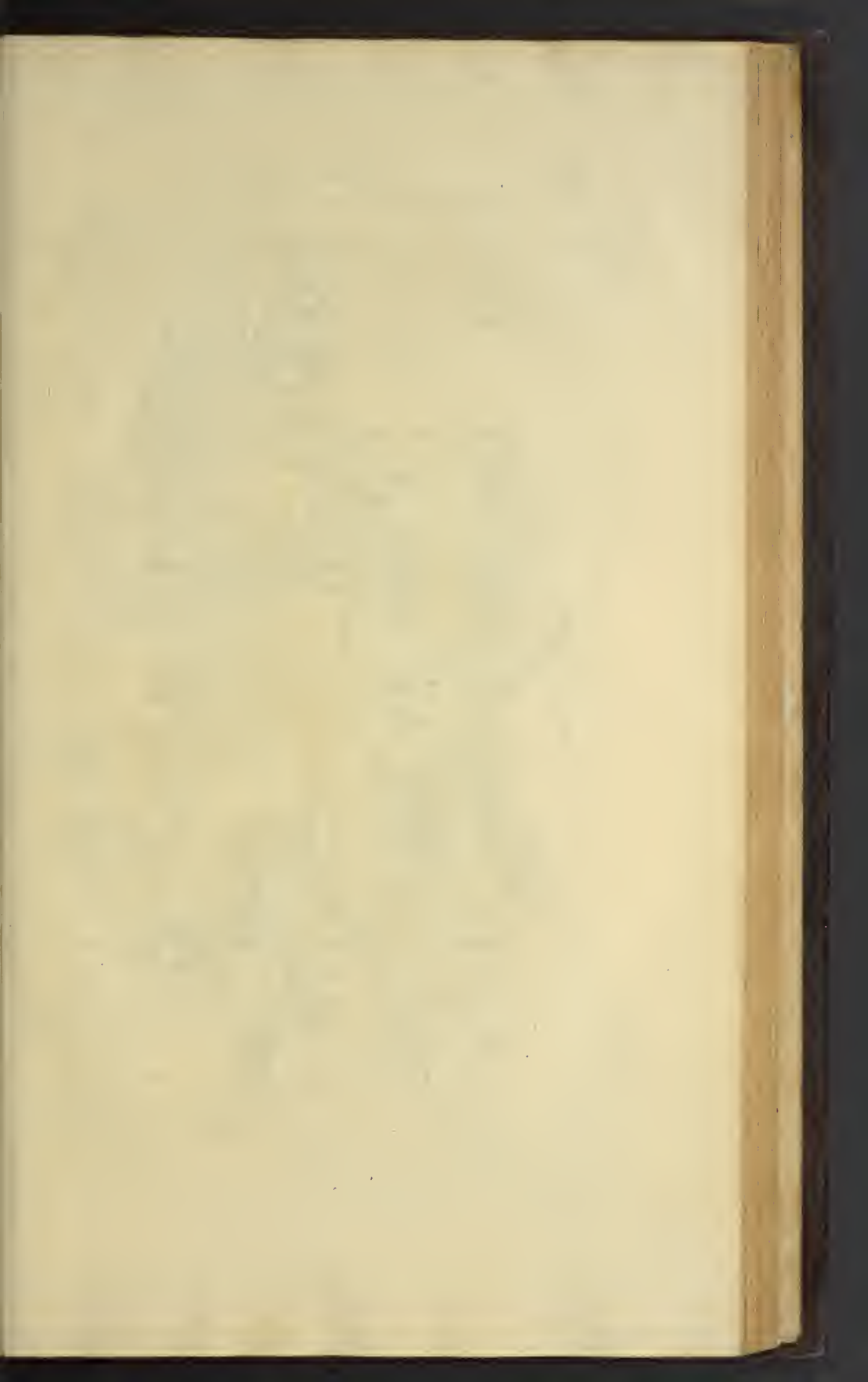
CHEAUMELEUM Orientale

CHEAUMELEUM Orientale.



G. D. f. hrel. del. s. l.





LXXXIII p. 289.

A ZADERACH.



G. D. E. Hout. del. & sc.

- 24 <sup>o</sup>Cedrus orientalis fetidissima, arbor excelsa; feu fabina orientalis foliis aculeatis, Cor. Inft.
- 25 Chamæmelum orientale absinthii folio, Cor. Inft.
- 26 Cistus ladanifera Cretica, flore purpureo, Cor. Inft.
- 27 Clematidis orientalis apii folio, flore e viridi flavescente posterius reflexo, Cor. Inft.
- 28 Clematidis orientalis latifolia, femine brevissimis pappis donato, Cor. Inft.
- 29 Clymenum Græcum flore maximo singulari, Cor. Inft.
- 30 Colutea vesicaria, C. B. P.
- 31 Cuminoïdes vulgare, Inft. R. H.
- 32 Cytissus hirsutus, J. B.
- 33 Dracunculus polyphyllus foliis lituris albicantibus obliquis notatis, Cor. Inft.
- 34 Echium orientale verbasci folio flore maximo campanulato, Cor. Inft.
- 35 Elichrysum angustissimo folio, Inft. R. H.
- 36 Elichrysum orientale glutinosum lavendulæ folio, Cor. Inft.
- 37 Elichrysum sylvestre angustifolium flore magno singulari, Inft. R. H.
- 38 Elichrysum Germanicum calyce sanguineo, Inft. R. H.
- 39 Erica orientalis, coris folio, flore globoso, Cor. Inft.
- 40 Ficus humilis, C. B.
- 41 Harmala, Dod.
- 42 Helleborus niger amplioribus foliis, Inft. R. H.
- 43 Hypericum tragum olens, Inft. R. H.
- 44 Hypericum orientale saxatilis majoranæ folio, Cor. Inft.
- 45 Jasminides jasmini nucleati foliis, Michel.
- 46 Ilex folio subrotundo subtus villosò, marginibus nucleatis.
- 47 Ifatis orientalis maritima canescens, Cor. Inft.
- 48 Ifatis orientalis Lepidii folio, Cor. Inft.
- 49 Juniperus Cretica ligno odoratissimo, κέδρος Græcorum recentiorum, Cor. Inft.
- 50 Lapathum orientale asperum folio subrotundo, fructu magno purpureo, Ribes dictum.
- 51 Lepidium humile minus incanum Alepicum, Inft. R. H.
- 52 Levisticum vulgare, Dod.
- 53 Lotus hæmorrhoidalis humilior & candidior, Inft. R. H.
- 54 Lotus Græca maritima folio glauco & velut argenteo, Cor. Inft.
- 55 Lunaria fruticosâ perennis incana leucoii folio, Cor. Inft.
- 56 Lychnis Cretica angustifolia floribus longissimis pediculis infidentibus capsulâ, pyramidatâ, Cor. Inft.
- 57 Mandragora fructu rotundo, C. B. P.
- 58 Melilotus cretica humifusa flore albo magno, Cor. Inft.
- 59 Mespilus apii folio laciniato, C. B. P.
- 60 Mespilus orientalis apii folio subtus hirsuto, fructu magno luteo, N. D.
- 61 Nigella angustifolia, flore majore simplici albo, Inft. R. H.
- 62 Osmunda foliis lunatis, Inft. R. H.
- 63 Pancratium maritimum floribus albis.
- 64 Polium erectum angustifolium.

- 65 *Polium montanum album*, C. B. P.  
 66 *Polium Smyrnæum scordii folio*, Cor. Inft.  
 67 *Polium montanum album non ferratum viride folio caule incano*,  
 Barcl. Icon.  
 68 *Polygonoides orientale Ephedræ facie*, Cor. Inft.  
 69 *Quercus latifolia magno fructu*, calyce tuberculis obfito, Cor. Inft.  
 70 *Quercus orientalis glande cylindriciformi longo pediculo infidente*,  
 Cor. Inft.  
 71 *Quercus orientalis castaneæ folio glande recondita in cupula crassa  
 & squamofa*, Cor. Inft.  
 72 *Quercus orientalis angustifolia glande minori cupula crinita*, Cor.  
 Inft.  
 73 *Quercus orientalis latifolia foliis ad costam pulchrè incisis, glande  
 maxima, cupula crinita*, Cor. Inft.  
 74 *Rhamnus Creticus amygdali folio minori*, Cor. Inft.  
 75 *Rhus folio ulmi*, C. B. P.  
 76 *Rubeola Cretica saxatilis frutescens, flore flavescente*, Cor. Inft.  
 77 *Rubus Creticus triphyllus flore parvo*, Cor. Inft.  
 78 *Ruta sylvestris minor*, C. B. P.  
 79 *Salvia Samia verbasci folio*, Cor. Inft.  
 80 *Salvia Samia frutescens, foliis longioribus incanis non crispis*, Cor.  
 Inft.  
 81 *Salvia Cretica frutescens pomifera, foliis longioribus incanis crispis*,  
 Cor. Inft.  
 82 *Smilax orientalis farmentis aculeatis excelſas arbores scandentibus,  
 foliis non spinosis*, Cor. Inft.  
 83 *Spartium tertium flore albo*, C. B. P.  
 84 *Stachys spinosa Cretica*, C. B. P.  
 85 *Symphytum Creticum echii folio angustiori longissimis villis hor-  
 rido flore croceo*, Cor. Inft.  
 86 *Symphytum Constantinopolitanum borraginis folio & facie, flore  
 albo*, Cor. Inft.  
 87 *Tamariscus Narbonensis*, Lob. Icon.  
 88 *Tamariscus orientalis foliis planis, flore purpureo*, Cor. Inft.  
 89 *Thymelea Cretica oleæ folio subtus villoſo*, Cor. Inft.  
 90 *Thymelea orientalis buxi folio subtus villoſo flore albo*, Cor. Inft.  
 91 *Thymus capitatus orientalis, capitulis & foliis longioribus*, Cor. Inft.  
 92 *Tithymalus orientalis, anacampferotis folio, flore magno cristato*,  
 Cor. Inft.  
 93 *Tithymalus Creticus characias angustifolius, villoſus & incanus*, Cor.  
 Inft.  
 94 *Tragacantha Cretica foliis minimis incanis flore majore albo*, Cor.  
 Inft.  
 95 *Tragacantha orientalis, erectior foliis, vicæ glabris & ramis to-  
 mentosis*, T. Cor.  
 96 *Trifolium bituminosum arboreum angustifolium ac sempervirens*,  
 Hort. Cath.  
 97 *Vicia orientalis multiflora incana angustissimo folio*, Cor. Inft.  
 98 *Viſnaga*, J. B.  
 99 *Xylon five Goffypium herbaceum*, J. B.

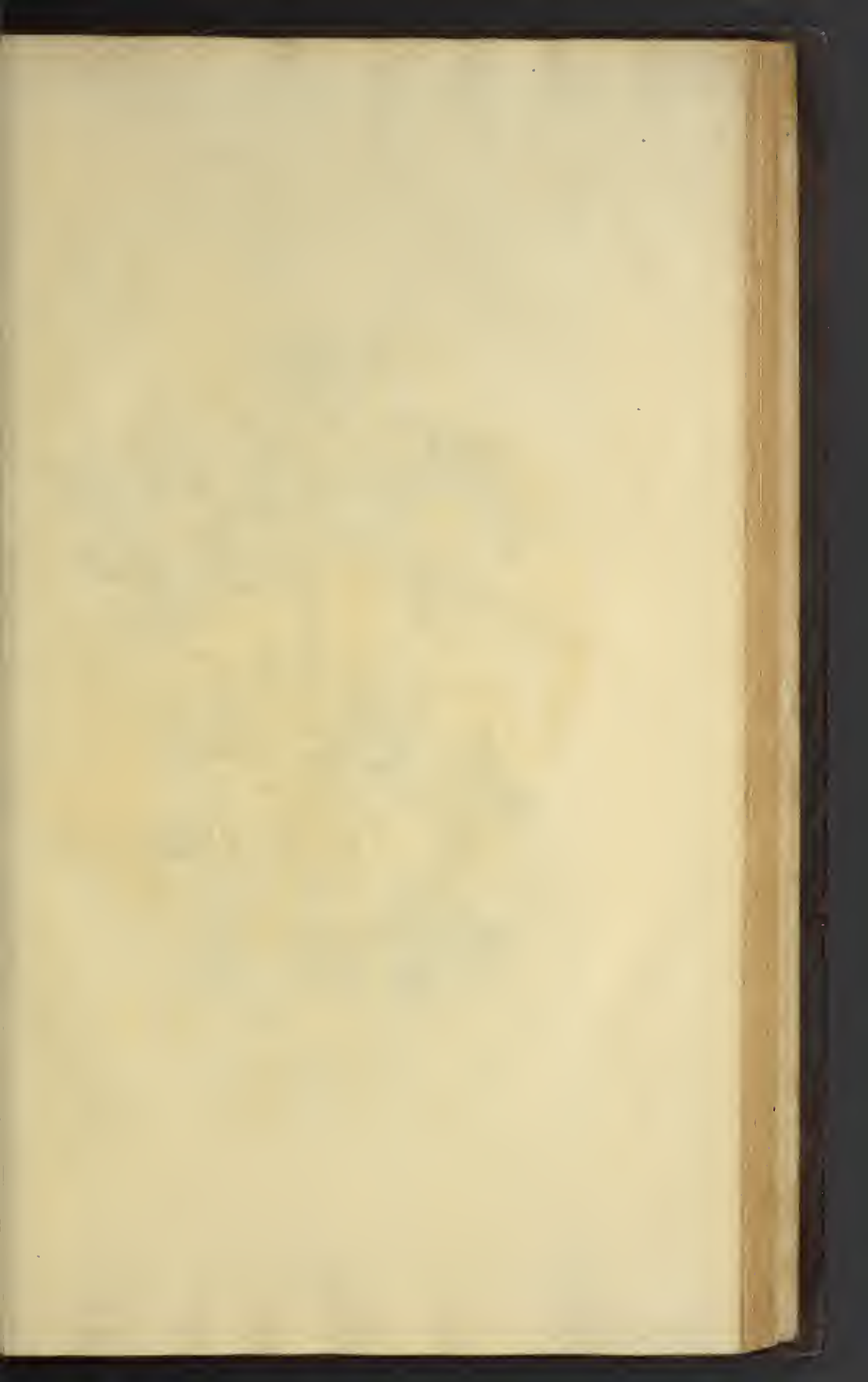
*LAPATHUM Orientale.*



G. D. Herat. del. & sc.







MESPILUS *Orientalis*.



ACER *Orientalis*

Other Plants of PALÆSTINE.

- 100 *Abutilon althææ folio villosa*, N. D.  
 101 *Acacia vera*, J. B.  
 102 *Acetosa Canopica minor*, Lippi  
 103 *Anonis flore luteo parvo*, C. B. P.  
 104 *Arum Byzantinum*, J. B.  
 105 *Asteriscus annuus foliis ad florem rigidis*, Inf. R. H.  
 106 *Atriplex Græca fruticosa humifusa halimi folio*, Cor. Inf.  
 107 *Chrysanthemum Creticum*, Cluf.  
 108 *Cistus mas major, folio rotundiore*, J. B.  
 109 *Glaucium flore luteo*, Inf. R. H.  
 \* 110 *Hyoscyamus Creticus, luteus, major*, C. B. P.  
 111 *Ilex folio agrifolii*, Inf. R. H.  
 112 *Lentiscus vulgaris*, C. B. P.  
 113 *Limonium peregrinum, foliis asplenii*, C. B. P.  
 \* 114 *Malva rosea ficus folio*, C. B. P.  
 115 *Paronychia Hispanica, nivea, polyanthos*, Cluf.  
 116 *Platanus orientalis verus*, Park. Theat.  
 117 *Polium Gnaphalodes*, Inf. R. H.  
 118 *Ptarmica orientalis Santolinæ folio*, Col. Inf.  
 119 *Rhus folio ulmi*, C. B. P.  
 120 *Rosa lutea multiplex*, C. B. P.  
 121 *Siliqua edulis*, J. B.  
 122 *Siliquastrum cast. Durant.*  
 123 *Smilax orientalis farmentis aculeatis, excelsas arbores scandentibus,*  
     *foliis non spinosis*, Cor. Inf.  
 124 *Terebinthus vulgaris*, C. B. P.  
 125 *Viscum baccis albis*, C. B. P.  
 126 *Vitex foliis angustioribus cannabis modo dispositis*, C. B. P.

Plants of SYRIA.

- 127 *Acer orientalis hederæ folio*, Cor. Inf.  
 128 *Alaternus* 1 cluf. Hisp.  
 129 *Alchimilla pubescens minor*, H. R. Par.  
 130 *Alkekengi fructu parvo verticillato*, Inf. R. H.  
 131 *Allium orientale latifolium flore magno lacteo*, Cor. Inf.  
 132 *Anagyris fœtida*, C. B. P.  
 133 *Apocynum Africanum erectum falicis folio angusto glabro fructu*  
     *villosa*, P. Bat.  
 134 *Arifarium latifolium alterum maculis albis variegatum*, Cor. Inf.  
 135 *Aristolochia clematitis*, C. B. P.  
 136 *Arum minus Nymphææ foliis esculentum*, Sloan, Cat.  
 137 *Ascyron magno flore*, C. B. P.  
 138 *Asphodelus albus*, C. B. P.  
 139 *Campanula pratensis flore conglomerato*, C. B. P.  
 140 *Capparis spinosa fructu minor folio rotundo*, C. B. P.  
 141 *Capparis non spinosa fructu majore*, C. B. P.  
 142 *Carpinus*, Dod.

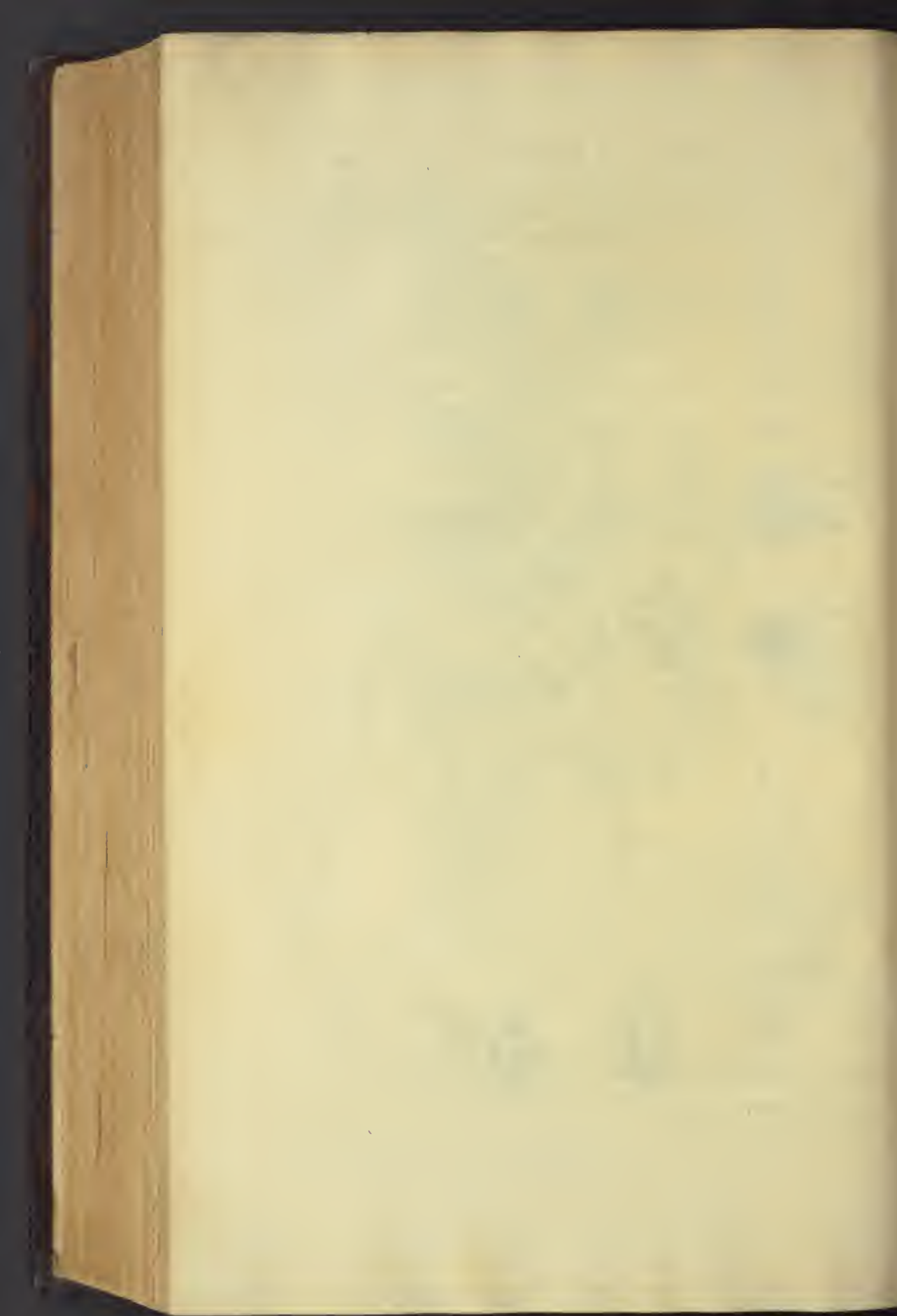
- 143 *Cataria orientalis minima lamii folio*, flore longissimo, Cor. Inft.  
 144 *Cedrus magna five Libani*, J. B.  
 145 *Ciftus ladanifera latiore folio flore albo*, Cat. Hort.  
 146 *Clematitis cærulea erecta*, C. B. P.  
 147 *Cuminoides vulgare*, Inft. R. H.  
 148 *Cytiffus orientalis latifoliis fubtus incanis*, Cor. Inft.  
 149 *Cytiffus spinofus filiquâ villosâ incanâ*, Cor. Inft.  
 150 *Cytiffus orientalis flore magno ex purpuro flavescente*.  
 151 *Delphinium flore cæruleo*, C. B. P.  
 152 *Echium orientale verbasci folio*, flore maximo campanulato,  
 Cor. Inft.  
 153 *Elæagnus orientalis angustifolius*, fructu parvo olivæ formi sub-  
 dulci, Cor. Inft.  
 \* 154 *Fabago Belgarum five Peplus Parisienfium*, Lugd. Hift.  
 155 *Fagonia Cretica spinofa*, Inft. R. H.  
 156 *Ficus fylveftris foliis magis diffectis*.  
 157 *Fœnum Græcum Siculum frutescens filiquis ornithopodii latioribus*,  
 Inft. R. H.  
 158 *Fraxinus florifera botryoides*, Mor. H. R. Blaf.  
 159 *Glycyrrhiza orientalis filiquis hirsutiffimus*, Cor. Inft.  
 160 *Harmala*, Dod.  
 161 *Helianthemum falicis folio*, Inft. R. H.  
 162 *Hypericum orientale polygoni folio*, Cor. Inft.  
 163 *Hypericum orientale fœtido fimile*, fed inodorum, Cor. Inft.  
 164 *Jacea Epidaurica candidiffima & tomentofa*, Inft. R. H.  
 \* 165 *Jacea Cretica faxatilis glafti folio flore purpurafcente*, Cor. Inft.  
 166 *Lychnis viscofa angustifolia rubra*, C. B. P.  
 167 *Marrubium album candidiffimum*, Inft. R. H.  
 168 *Mefpilus Cretica folio circinato & quafi cordiformi*, Cor. Inft.  
 169 *Molucca lavis*, Dod.  
 170 *Molucca spinofa*, Dod.  
 171 *Myrtus communis Italica baccis albis*, C. B. P.  
 172 *Muscari uva ramofa majus*, Inft. R. H.  
 173 *Nerium floribus rubefcentibus*, C. B. P.  
 174 *Padus Theophrasti*, J. B.  
 175 *Paftinaca orientalis canefcens tordylii folio*, Cor. Inft.  
 176 *Phillyrea foliis minoribus fubrotundis & ferratis*.  
 177 *Phlomis Samia herbacea Lunariæ folio*, Cor. Inft.  
 178 *Pimpinella spinofa feu fempervirens*, Mor. Umb.  
 179 *Prunus Cretica montana humifufa flore fuaverubente*, Cor. Inft.  
 180 *Quercus orientalis folio longo angufto & pulchrè finuato*.  
 181 *Rhamnus orientalis alaterni folio*, Cor. Inft.  
 181 *Rhamnus orientalis spinis uncinatis atropurpureis oleæ five li-  
 guftii folio*, cujus ad imum petiolis umbilico inarticulatur,  
 Plut. Phyt. tab. 55. f. 7. Arabicè *Zoccum*.  
 182 *Ruta chalepenfis tenuifolia florum petalis villis fcantentibus*,  
 Mor. Hift.  
 183 *Salvia pomifera Cretica*, Cluf. Hift.  
 184 *Salvia Cretica frutescens pomifera foliis longioribus incanis crispis*,  
 Cor. Inft.

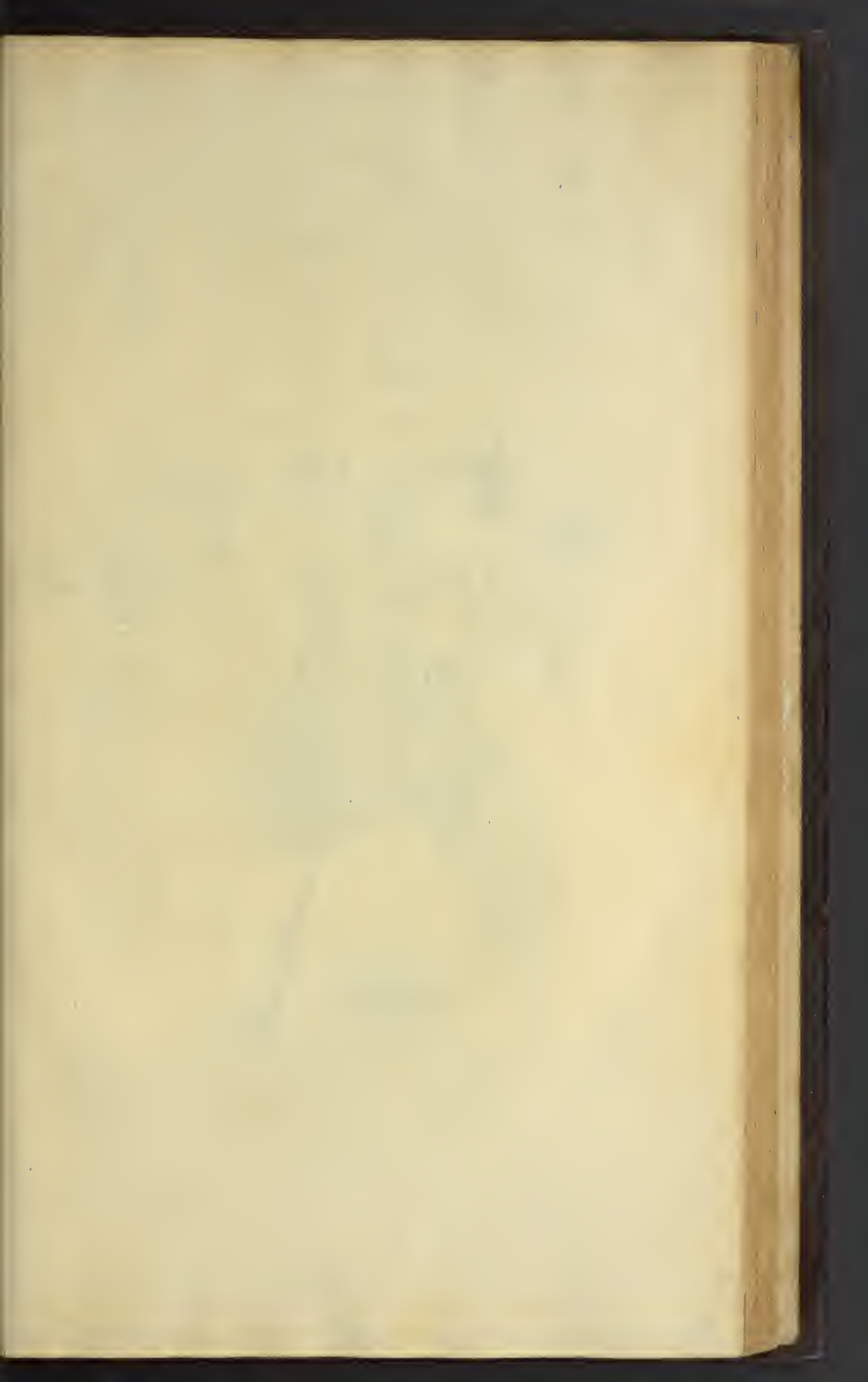
*QUERCUS Orientalis*



*R.H. A.MANUS Orientalis*

*G. D. Hert. del. sc. h.*





*QUERCUS Orientalis*



G. La Roche del. & sc.



- 185 *Selarea orientalis* verbasci folio, flore partim albo, partim flavescente, Cor. Inst.  
 186 *Sideritis orientalis* phlomidis folio, Cor. Inst.  
 187 *Sideritis* Cretica tomentosa candidissima flore luteo, Cor. Inst.  
 188 *Smyrnum* Creticum paludapii folio, Cor. Inst.  
 189 *Stœchas* purpurea, C. B. P.  
 190 *Suber latifolium* pœpetuo virens, C. B. P.  
 191 *Tamariscus* Narbonensis flore albo, C. B. P.  
 192 *Terbinthus* vulgaris, C. B. P.  
 193 *Teucrium* frutescens stœchadis Arabicæ folio & facie, Cor. Inst.  
 194 *Tithymalus* Græcus amygdali folio acutissimo & glauco, caule purpureo, Cor. Inst.  
 195 *Tithymalus orientalis* falicis folio minor, & glaber fructu verrucoso, Cor. Inst.  
 196 *Trifolium* Creticum bituminoso simile plane inodorum flore purpureo, Cor. Inst.  
 197 *Valeriana* sylvestris major, C. B. P.  
 198 *Veronica* aquatica longifolia, Inst. R. H.  
 199 *Vifnaga*, J. B.  
 200 *Vitex* foliis angustioribus cannabis modo dispositis, C. B. P.  
 201 *Xylon* five *Gossypium* herbaceum, J. B.  
 202 *Ziziphus* sylvestris, J. B.

Plants of ASIA MINOR.

- 203 *Abies* Taxifolia fructu sursum spectante, Inst. R. H.  
 204 *Cedrus* folio cupressi major fructu flavescente, C. B. P.  
 205 *Colutea orientalis* flore sanguineo luteâ maculâ notato, Cor. Inst.  
 206 *Conyza* Cretica fruticosa folio molli candidissimo & tomentoso, Cor. Inst.  
 207 *Cyclamen* hederæ folio, C. B. P.  
 208 *Lentiscus* vulgaris, C. B. P.  
 209 *Lilac* folio laciniato, Inst. R. H.  
 210 *Lupulus* mas, C. B. P.  
 211 *Parietaria* minor ocymi folio, C. B. P.  
 212 *Siliqua* edulis, C. B. P.  
 213 *Solanum* vulgare, C. B. P.  
 214 *Stœchas* purpurea, C. B. P.  
 215 *Tithymalus* tuberosa pyriformi radice, C. B. P.  
 216 *Tithymalus* Græcus helioscopius maximus, foliis eleganter crenatis, Cor. Inst.

Plants of BITHYNIA.

- 217 *Campanula* pentagonia, flore amplissimo Thracica, Inst. R. H.  
 218 *Celtis orientalis* folio ampliore fructu magno, Cor. Inst.  
 219 *Cytisus* foliis argenteis, Wheel. H.  
 220 *Euonymus* latifolius, C. B. P.

## OBSERVATIONS

- 221 *Heliotropium majus villosum* flore magno inodoro, Cor. Inf.  
 222 *Sideritis Cretica tomentosa candidissima* flore luteo, Cor. Inf.

## Plants of MESOPOTAMIA.

- 223 *Aphodelus albus non ramosus*, C. B. P.  
 224 *Cucubalus Plinii*, C. B. P.  
 225 *Cuminoides vulgare*, Inf. R. H.  
 226 *Fagonia Cretica spinosa*, Inf. R. H.  
 227 *Harmala*, Dod.  
 228 *Helianthemum falicis folio*, Inf. R. H.  
 229 *Lepidium humile arvense incanum*, Inf. R. H.  
 230 *Lunaria fruticosa perennis incana leucoii folio*, Inf. R. H.  
 231 *Mandragora fructu rotundo*, C. B. P.  
 232 *Polium erectum tenuifolium* flore albo capitulo breviori, Inf. R. H.  
 233 *Tithymalus Creticus characias angustifolius villosus & incanus*, Cor. Inf.  
 234 *Vifnaga*, J. B.

Plants of ISTRIA, CARINOLA, STIRIA, CARINTHIA,  
and CROATIA.

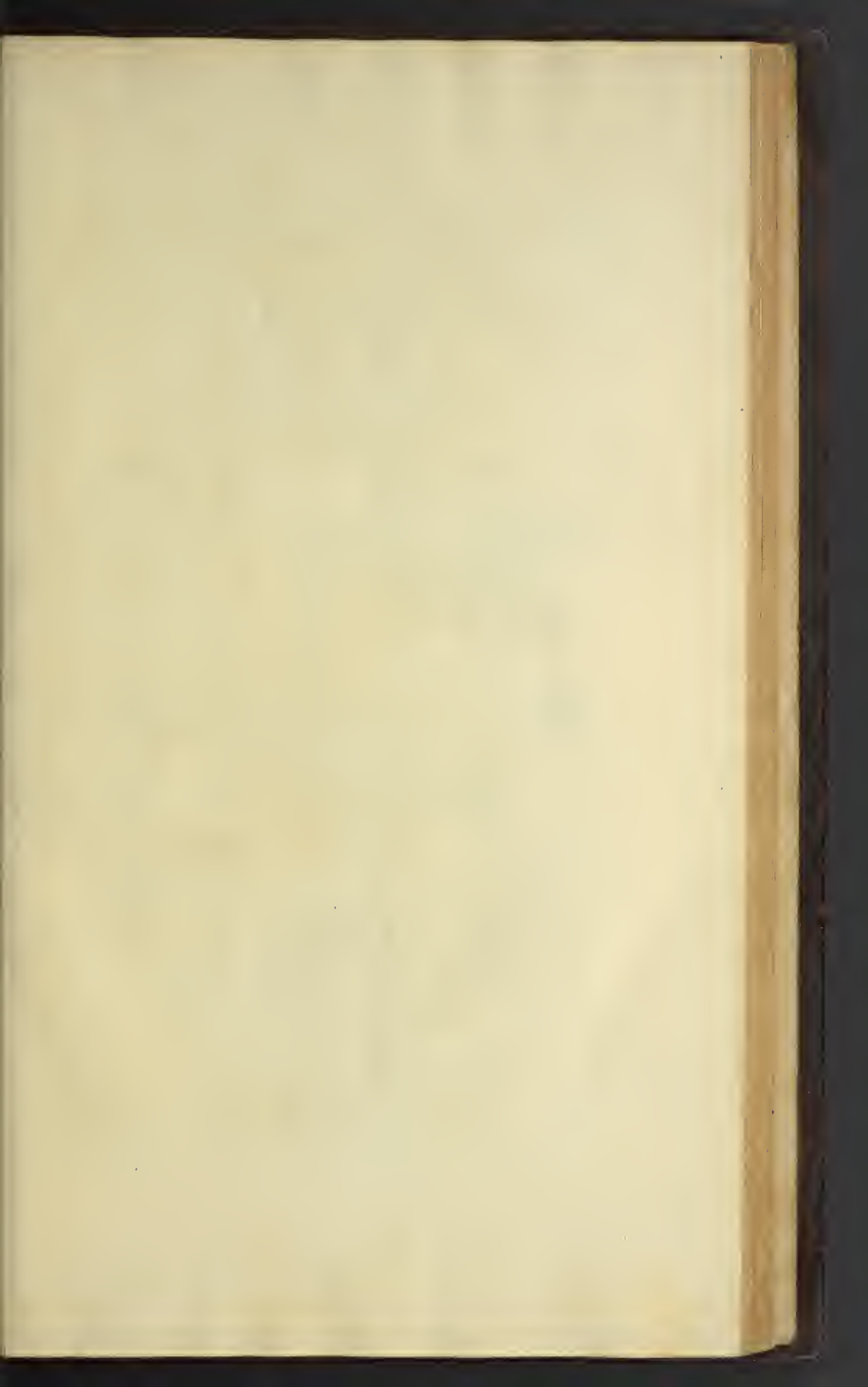
- 235 *Anonis spinosa* flore purpureo, C. B. P.  
 236 *Anonis montana præcox purpurea frutescens*, Mor. Hist.  
 237 *Astragalus sylvestris*, C. B. P.  
 238 *Astragalus purpureus perennis spicatus Pannonicus*, Mor. H.  
 239 *Balsamina lutea* sive *Noli me tangere*, C. B. P.  
 240 *Belladonna minoribus foliis & floribus*, Inf. R. H.  
 241 *Campanula Alpina folio longiori lucido*, Inf. R. H.  
 242 *Campanula maxima foliis latissimis flore cæruleo*, C. B. P.  
 243 *Chamædrys major repens*, C. B. P.  
 244 *Cistus mas folio brevior*, C. B. P.  
 245 *Cistus ladanifera Monspeliensium*, C. B. P.  
 246 *Clematidis peregrina foliis pyri incisis*, C. B. P.  
 247 *Cnicus Atractylis lutea distus*, H. L.  
 248 *Colutea vesicaria*, C. B. P.  
 249 *Cornus hortensis mas*, C. B. P.  
 250 *Crithmum* sive *Fæniculum maritimum minus*, C. B. P.  
 251 *Cyclamen autumnale folio subrotundo, lucido, molliori & crenato, basi rubra, flore niveo maximo, Syriacum, Hugnetau distum d'Chauveau, Joncq. Hort.*  
 252 *Elichrysum sylvestre angustifolium capitulis conglobatis*, Inf. R. H.  
 253 *Elichrysum sylvestre angustifolium, flore magno singulari*, Inf. R. H.  
 254 *Eryngium montanum amethystinum*, C. B. P.  
 255 *Euonymus latifolius*, C. B. P.

FRAGACANTHA Orientalis.



G. D. Fieri del. & sc.





PLATANUS Orientalis.



G. D. Christ. del.

- 256 *Frangula rugosiflora* & *ampliori folio*, Inf. R. H.  
 257 *Gallium luteum*, C. B. P.  
 258 *Gallium nigro-purpureum montanum tenuifolium*, Col. Ec.  
 259 *Genista tinctoria maxima*, Auftriaca Boerh.  
 260 *Herba Paris*, C. B. P.  
 261 *Hypericum folio brevior*, C. B. P.  
 262 *Jacea caliculis argenteis minor*, Inf. R. H.  
 263 *Juniperus maxima Illyrica*, J. B.  
 264 *Kali spinosum foliis crassioribus & brevioribus*, Inf. R. H.  
 265 *Lentiscus vulgaris*, C. B. P.  
 266 *Lentiscus angustifolia Maffiliensis*, H. R. Par.  
 267 *Lilium rubrum angustifolium*, C. B. P.  
 268 *Limonium minus bellidis folio*, C. B. P.  
 269 *Lithospermum majus erectum*, C. B. P.  
 270 *Lupulus mas*, C. B. P.  
 271 *Lychnis orientalis longifolia, nervosa, purpurascens flore*, Inf. Cor.  
 272 *Lycopodium Sabinæ facie*, Flor. Jen.  
 273 *Medica orbiculata, fructu spinoso*, Inf. R. H.  
 \* 274 *Molucca spinosa*, Inf. R. H.  
 275 *Myrtus latifolia Romana*, C. B. P.  
 276 *Olea fativa*, C. B. P.  
 277 *Paliurus*, Dod.  
 278 *Polium erectum tenuifolium flore albo capitulo breviori*, Inf. R. H.  
 279 *Sambucus racemosa rubra*, C. B. P.  
 280 *Scrophularia ruta canina dicta*, C. B. P.  
 280 *Sorbus fativa*, C. B. P.  
 281 *Staphylolepis Math.*  
 282 *Thalictrum pratense angustifolium*, C. B. P.  
 283 *Tinus secundus, Clusii Hist.*  
 284 *Trifolium montanum angustissimum spicatum*, C. B. P.  
 285 *Vitex foliis angustioribus cannabis modo dispositis*, C. B. P.  
 286 *Zizyphus*, Dod.  
 287 *Zizyphus sylvestris*, C. B. P.

Plants of HUNGARY.

- 288 *Apocynum majus Syriacum rectum caule viridi flore ex albedo*, Par. B.  
 289 *Armeria prolifera*, C. B. P.  
 290 *Asclepias latifolia, flore flavescens*.  
 291 *Asphodelus albus non ramosus*, C. B. P.  
 292 *Aster montanus Hirfutus*, Lob. Icon.  
 293 *Blattaria purpurea*, C. B. P.  
 294 *Campanula nemorosa angustifolia magno flore*, Major Inf. R.  
 295 *Cerinthus quorundam minus, flavo flore*, C. B. P.  
 296 *Clematis five flammula surrecta alba*, C. B. P.

297 Cle-

- 297 Clematidis cœrulea erecta, C. B. P.  
 298 Cytisus hirsutus flore luteo purpurascente, C. B. P.  
 299 Echium vulgare, C. B. P.  
 300 Eryngium vulgare, C. B. P.  
 301 Fraxinella, Clus.  
 302 Fraxinus florifera botryoides, Mor. Hort. Reg. Blaf.  
 303 Galeopsis procerior fœtida spicata, Inst. R. H.  
 304 Genista tinctoria, C. B. P.  
 305 Gramen murorum, spica longissima, Ger. Emac.  
 306 Juncus capitulis tomentosus, C. B. P.  
 307 Liliium convallium latifolium, C. B. P.  
 308 Linum sylvestre, C. B. P.  
 309 Mayz, C. B. P.  
 310 Melisa humilis latifolia, maximo flore purpurascente, Inst. R. H.  
 311 Miliun femine albo, C. B. P.  
 \* 312 Miliun Indicum arundinaceum Sorgo nominatum, C. B. P.  
 313 Opulus Ruelii.  
 314 Orobanche major garyophyleum olens, C. B. P.  
 315 Panicum Germanicum sive panicula minori, C. B. P.  
 316 Pseudoacacia vulgaris, Inst. R. H.  
 317 Pulsatilla folio crassiore & majore flore, C. B. P.  
 318 Staphylo dendron, Math.  
 319 Tithymalus foliis pini, fortè Pityusa Dioscoridis, C. B. P.





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A

# DESCRIPTION

O F

## The *EAST*, &c.

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BOOK the Fourth

Observations on some parts of EUROPE.

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C H A P. I.

O f M E S S I N A.

FROM Cephalenia I landed at Messina, on the thirteenth of November, one thousand seven hundred and forty, passing part of that famous streight, which was called by the antients Fretum Siculum, and by the Italians at this day the Faro of Messina, from the lighthouse either at that city, or on the promontory Pelorum, and by the mariners of these parts it is called the Vere. This streight was computed to be fifteen miles long, and about a mile and a half broad in the narrowest part; the first entrance from the east, into the current which runs here, as the tide, according to the moon, is at Spartaventi, which is the old promontory Leucopetra; however, this is not properly what the antients understood to be the streight, for it is computed to be thirty miles from Messina; but probably, according to them, the entrance of the Sicilian streight was about the road which is called Fossa di S<sup>o</sup> Joanni, where it is widest, being now computed about twelve broad in the widest part; the other entrance, which is from the north, is between cape Peloro in Sicily, the old promontory Pelorum, and a cape in Calabria, called Coda del Volpe [The Fox's Tail] which seems to be the promontory Cenis of the antients, where the passage is computed only a mile and a half, which is the most that it can be at

Scylla and  
Charybdis.

the fouthern point, which makes the port of Melfina. Near the little cape, called by the Italians Il braccio di S<sup>o</sup> Rinieri, the famous whirlpool is feen, called by the antients Charybdis, which was, and is to this day, fo dangerous, that at certain times, when the tide runs ftrong there is fuch an eddy current as will fuck in fmall veffels, and is very dangerous evn to great ones. On this head of land there is a high tower with a light-houfe, and a fmall fquare fortification round it. Whatever was fucked in by this pool was carried under water by the violence of the current to the fhoar of Tauromenium, now called Taormina, about thirty miles to the fouth, which for that reafon had the name among the Greeks, of the Dunghill [*Ἡ κοπεύρα*] fo that every thing was carried by the current to that part, where the land turns to make the old cape Argennum, now called S. Aleffo, and, if I miftake not, has the name of Santa Crocc among mariners; it was here the Spanifh fleet, was feen by the Englifh, who were in Melfina in one thoufand feven hundred and eighteen, and the latter made towards the enemy, who moft of them run afhore about Catania. Reggio is about a mile further to the fouth than Melfina, from which place the fhoar fetts out to the weft to make the cape oppofite to Pellorum; and the freight being narrow at cape faint Reineri, and the Italian fhoar ftill extending further weft, is the reafon of the danger obferved by the antients of running on the rock Scylla, when they endeavoured to avoid Charybdis; for Scylla is the rock of that promontory which is oppofite to Pellorum, and is faid to be about four miles to the north of cape Ceni, which, I fuppofe, is the fouthern cape of the head of land; as Scylla feems to be the northern one; in order to pafs this freight, they always take a pilot, though the people of Italy do not efteem it fo dangerous as our failors, who avoid paffing this way as much as poffible; and yet as well as I could judge, the rock of Scylla is not further eaft than cape Saint Renieri: and if fo, there muft be much art to fteer a fhip where the current is fo ftrong, and there are two dangerous places which lie in a manner in a line from north to fouth, one being the whirlpool, and the other the rock. Cape Saint Renieri is computed about a fmall mile from the prefent city, being at the entrance into the harbour: It is faid that Orion, in the year one thoufand four hundred and thirty five of the world built a city on it, and called it Zancle, probably from Zancus, then king of Sicily. There is a filver medal of this city, or rather ftruck by the Melfanians, in memory of their mother city; with a fifh on it, which, they fay, is called Spacla, and there is this infcription on it DANKLE, and as it is in Latin characters, was probably coined after the Romans came into Sicily, which may alfo furnifh fome obfervations with regard to the orthography. In the twenty-ninth Olympiad, Anaxilaus of Melfina in Peloponnefus, and tyrant of Reggium, having called over many of his countrymen, deftroyed Zancle, and built the city of Melfana, which he called from their own city; there are medals of this place, with a head fuppofed to be that of Anaxilaus, who had been for a long time victor in the Olympic games; the reverfe of it is a chariot and horfes. Melfina recovered its liberty, and was governed as a republic. The inhabitants received the Mamertini into their city in the fourteenth Olympiad, which were either a people of Locri, or Samos, who inhofpitably murdered all the old inhabitants,

Melfina.

tants, and this new people called the city and every thing after their own name. This happened about the time of the Carthaginian wars; and there are medals with a head on one side, and a man holding a horse on the other, with their name on it, MAMEPTINΩN. This city was remarkably faithful to the Romans; and as the reward of it, was made a confederate city with them, there being but one more of that kind in Sicily, which was Tauromenium; it afterwards recovered the antient name of Messana, and has ever since followed the fate of Sicily. The present city called Messina, is situated on the sea side, and a little way up the foot of the mountain, which is to the west of it; the port is entered from the east at the north east corner, the entrance being near a quarter of a mile broad; the port stretches about half a mile to the south between the town and that land, which was the spot of the antient Zancle: The beautiful quay extends on the west side, the whole length of this basin, and appears like a small segment of a circle; the houses are four stories high, all built in the same manner, with beautiful window cases of hewn stone, and there are several entrances to the street that lead from it, with gateways like triumphal arches, and inscriptions over them; which all together make it one of the most beautiful views in the world. On the north and south side of the entrance there are two modern fortifications; that to the south consists of four great bastions, and is called saint Salvatore; it was built by Charles the fifth, on the spot where there was a convent of monks of the order of saint Basil, which was made an abbey by Roger count of Sicily. To the south east of this there is a very convenient Lazaretto on an island now divided into three parts by artificial canals, the whole being built round a large court, which is separated from the other islands by these canals; there are warchouses here, and other great conveniences for performing quarantine: To the south of this is the strong citadel fortified with double ramparts; this, and the other forts before mentioned, so command the port, that it is almost impossible to take Messina by sea; and tho' there are forts on the sides of the hill which might be easily taken by land, yet they are in such a situation, that the houses of the city must be destroyed before they can arrive at the citadel; however, being within cannon shot from the hills, the citadel may easily be demolished from them. The prince Perlinga has a curious collection of antient Camcos; as they were procured by the way of Venice, they probably belonged to the empresses of the east, for they are made up in necklaces, and other ornaments for the ladies, like those I saw afterwards at Hesse Cassel.

## C H A P. II.

## Of the places between REGGIO and NAPLES.

Reggio.

I Crossed over from Messina to Reggio, the antient Rhegium in the country of the Brutti, now called the Further Calabria. Saint Paul came to this town in his voyage from Cæsarea to Rome<sup>a</sup>; and they now shew a pillar at the church of his name, near which, they say, he preached, and have some legend concerning it. About that place they dig up many columns and antient stones; and at the north east corner of the walls there is a ruin which is said to be remains of the temple of Castor and Pollux. I observed that some part of the walls of the city were very antient, cased with hewn stone, set up an end, and laid flat alternately. Calanna to the north east of Reggio, seems to be the antient Columna, the river Cenis to be the present Cratais, and the cape which is near it, was probably the promontory Cenis.

On the eighteenth of December, we sailed from Messina ten miles to the north east to Scylla, which is a small town with a castle, inhabited by the prince of Scylla; it is situated on a small rocky promontory, which ends in a point, and there are some rocks extending from it into the sea, which are those that were so much dreaded by the antients; and when they bore off from them, they were in danger of falling into the whirlpool called Charybdis, which has been thought to be near Scylla, though, upon a strict examination, I could find no other part that answered the description but that which I have already mentioned near Messina, and is now taken for it by the people of the country.

From Scylla we set out by land for Naples, a journey which very few strangers have undertaken; we went through Bagnari, where the duke of the place resides; they have a great trade there in an export of boards and wood for hoops. We arrived at Palma, which may be Mallias of the Itinerary, and lay at a gentleman's house, where, after the eastern manner, none of the family supped with us. The trade of this place consists in oil of olives; and Seminari a place near it is famous for the sweetest sort; probably the harbour of this place was the antient port Medama. The nineteenth we went on, passing through fine olive yards, and a beautiful country to the plain, which, according to the maps, is on the bay of Gioia; the river Marro or Metauro, runs through this plain, which must be the antient Metaurus. The town of Gioia is beautifully situated on a height: Six miles further we came to Rosarno, which stands finely on a rising ground: We descended to the plain, crossed the river Mesura or Metramo, passed by S. Petro di Mileto, and afterwards a mile to the left of Mileto, which is a bishop's see. Niotere is to the west of it on the sea, which retains its antient name, and is placed by the Itinerary eighteen miles from Vibo, which is thought to be Monte Leone. Passing through the uneven country which extends to

<sup>a</sup> Acts xxviii. 13.

the west, and makes the large cape Vaticano on which Tropeia is situated. We arrived at Monte Leone, which is a town very advantageously situated on the west side of a round hill; it is thought to be the ancient inland town of Hippon, afterwards called Vibo Valentia, which was made a Roman colony; and this conjecture is the more probable, as the port which belongs to it at the distance of three miles is called Bivona, which must be the port of Hercules, as the gulph of St. Euphemia is the ancient bay of Vibo. I saw at Monte Leone some ancient inscriptions, and begun to be sensible that we were got into a very bad country for travelling, as in this large town we could only be accommodated with a miserable inn.

The road being very bad from this place to Cozenza I was advised to hire a litter, and on the twentieth we went over a large plain, extending to the bay of St. Euphemia: Under Monte Leone we crossed a rivulet called Langeto, which, I suppose, is the same as Angitola: We went in all twelve miles to Osteria Fondacero, the first post from Monte Leone, and travelled four miles further to the large river Delamata, probably the ancient Lametus, which, with another river to the east, is the bounds between the further and nether Calabria. We left St. Biagio to the right, which might be the ancient town Lametia or Clamptia; we came to the north side of the bay near cape Cartajouc, and going by the sea side arrived at Castiglione, which is a village consisting of many scattered houses, it is called thirty miles from Monte Leone, and may be Ad Turres of the Itinerary, in which it is computed to be twenty-one miles from Vibo. On the twenty first, going by the sea side we came in four miles to the river Savuto, which must be the river Sabbatum of the Itinerary; it is a deep rapid stream, so that we were obliged to hire a man to conduct us over on the horse which carried our baggage. About a fortnight after, I had an account at Naples, that the postman passing this river soon after on a greater flood, was carried with his mule into the sea, and both were lost. In three miles we came to a rivulet, probably the Turbido, and a mile further to the great torrent Oliva, travelling five miles along the vale, we crossed it very often; this may be the river Ocinarus. Coming in between the Apennine mountains, which run the whole length of Italy, we passed under Aiello, situated with its castle on a great height to the right, and ascending up the mountains, we saw La Terrata to the left on the high mountains, which may be the ancient Terina. We descended to the village of Lago in a bottom between the hills, where I was civilly received in a good private house, and sent out for every thing I wanted, there being no inn. On the twenty-second we ascended about four miles, and afterwards descended for eight to Cosenza, situated on the Crati, the ancient Crathus, <sup>Cosenza.</sup> seventeen miles from the nearest port to the west called Lucito, and forty by the road they go to the eastern sea, mostly winding by the river Crati. This town is the ancient Cosentia, which was the capital of the country of the Bruttii. I hired horses here to go towards Naples, and on the twenty-third travelled, according to their computation, forty miles along the plain, and ascended the hills to a poor town called Castra Villari, where we had no accommodations but an old empty house: This may be Capraria, or Capraras of the Itinerary, twenty-eight miles

from Cosentia. On the twenty-fourth we went on, came into the valley of St. Martin, and travelled about thirty miles, having a difficult descent to the Fiumera of Mercurio, and came to Lavria. We were now in the nether principality of the kingdom of Naples, and in the ancient Lucania; the mountains are of a good soil, well peopled, and the villages all over them are built like little towns. On the twenty-fifth we passed by a small lake not a mile in circumference, came to Rovelo Nero, and leaving the Appenine mountains, we descended into the vale of Diana, and went about ten miles in it to Salavilla. On the twenty-sixth we travelled twenty miles in an exceeding bad road to a good country inn, having passed by a place where there is a toll paid, near which the river Negro, the old Silarus (the bounds between Lucania and the country of the Picentini) runs about half a mile under the hill, and comes out again, which is marked in the map near Polla. On the twenty-seventh we passed by Duchessa, and arrived at Evoli; here I took post horses, passed thro' Salerno, the ancient Salernum, where I saw some inscriptions, and coming into Campania felix had a glorious view of Naples, and arrived at that city: Having undertaken this difficult inconvenient journey, of very little curiosity, to avoid the greater trouble of going by sea in a felucca.

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### C H A P. III.

#### Of SORRENTO, and the islands of CAPRI, PROCITA and ISCHIA.

Sorrento.

**I** Made a voyage from Naples to Sorrento, the ancient Surrentum, which is finely situated a considerable way up the side of the ancient promontory of Minerva, to the south of the bay of Naples, at the distance of about five miles from Amalfi on the other side of the cape, where, they say, they have the body of St. Andrew. The country abounds in lemon and orange gardens, and vineyards, having formerly been famous for wine. To the east of the town there is a very deep fosse, or cleft in the rock, said to be two hundred palms, of nine inches in depth. Near the archbishop's house there are several inscriptions and fine reliefs, and two ancient altars: Further to the west I observed remains of high brick arches over the fosse. We went on to the point at the cape of Sorrento, where there is a little high peninsula, on which there are remains of cisterns, and there seems to have been a castle on the spot. Up the hill further to the south there are fourteen arched cisterns about twenty feet wide, and fifty feet long, communicating with one another by arched door places, and there is an opening at the end of each of them, by which one may look into them. Going to the other end of the town we saw several cisterns behind a palace; they say there are four and thirty of them, that they are fifty palms wide, and two hundred and twenty long: There are several grottos at the Dominicans, which we had not the opportunity of seeing.

From

From this place we sailed to the island of Capri, the antient Capræ, to which Tiberius retired so dishonourably from the care of the public, and conducted himself in so shameful a manner, that he began to be a burthen to himself, as well as to mankind. The only town in the island is situated a great way up between two rocky hills, of which, and of a little plain ground between them, a considerable height from the sea, the island consists. We ascended to the top of the eastern hill, where there are very fine lofty cisterns built of brick, which are divided into several parts; and without doubt, there were other buildings over them: To the west below these there are some others. We returned down part of this hill, and ascended another summit to the north, where there are other cisterns, and below them a long ruinous arch. We then went to the north west part of the island to the place where, they say, the palace of Tiberius stood on a plain spot on the north side of the hill, at a considerable height over the sea; there remain only a few arches, and some walls of terraces; to the west there are considerable ruins, which are partly on the sea: It is a very fine situation, from which there is a view of all the coast of Naples, and of the islands of Procita and Ischia, to which I went from Baiæ. The island of Procita, the old Prochyta, is about seven miles in circumference; it belongs to the king, and is, they say, inhabited by ten thousand people: It is one of the finest spots I ever saw, being almost all improved with gardens and vineyards. At the south west part there is a wood called La Caccia, where the king's partridges are preserved; the town on the east side rises beautifully up the side of the hill to the castle, which is the king's house.

We sailed to the town of Ischia, in the island of that name, which is the antient Inarime, or Ænaria, mentioned by Homer; there is a high rock to the south east of the town; they have built a castle on it, to which there is a way by a bridge, and a curious passage cut thro' the rock. About a mile to the north of the town are some baths, which, if I mistake not, are a mixture of salt and sulphur; there are two springs, one being stronger than the other: Most part of the way to them is between black rocks, which appear as if there had been an earthquake there, and an eruption of fire. We went on to the north, and came to the Stufè [Stoves], called Castiglione, of which there are several in this island: For where there is a hot air they convey it by earthen pipes into a little grot, in which the patient sits and sweats, and these grottos they call Stufè: Further on to the left are the Stufè Cacciata. We went to a large village where there are a great number of baths which have different names, one called Dente, because it is good for the teeth; Gursitello is proper for disorders in the head; one is called Ferro; another Oro, and a third Argento, by reason that they find those particular minerals prevail in them; and there is one of them which is called Tamore. We went round towards the south west part of the island to Testacea, where there is a stove for sweating. At the Solfatara near Naples, those who are curious in natural history will observe a natural sal armoniac, which, if I mistake not, is made by the steam of a hot water which incrusts the stones laid over it with that salt, which it is said by naturalists cannot be made without animal salts that may be in the earth. The grotto on the south side of the lake of Averno, called the

## OBSERVATIONS

grot of the Sibyl, I imagine to have been a passage under the hill, as well as the grotto of St. Peter, which goes into the hill from Cumæ, and might have a passage out to the lake; though I did not see the latter, and any one who examines it may judge whether it is probable that it served for that purpose. Arco Felice, on the top of the hill, seems to have been built to defend the pass.

## CHAP. IV.

## Of mount VESUVIUS, PORTICI, BENAVENTO, and NOLA.

Mount Vesuvius.

I Went twice up to the top of mount Vesuvius; I also descended the hole, which is at the top of that summit, and may be near a mile in circumference, there being only a narrow path round, at the top of it: This hole is full of smোক, which is so thick that it reflected my shadow from the setting sun; the wind blew in such a manner when I went up the second time, that I could sometimes see down to the bottom of the hole; I conjectured that the descent is about half a quarter of a mile. At one place near the top there is a hot sand, and about three quarters of the way down a sulphureous eruption; and when I was hot in my return, I found it very difficult to breath as I passed by it; there are large stones at the bottom of this hole, and at the north west part of it, is another hole about a hundred feet in diameter; the sides of it are almost perpendicular; I could not see the bottom, not by reason of the smোক, but because it would have been dangerous to have approached near enough to it; and asking my conductors whether I could descend into it, they told me, that if I would come another day, they would bring ropes and let me down; but I did not find that any one had ever descended into it. I apprehend that this hole was made, or very much altered in the last eruption. I took some pains to observe the several streams of melted matter which run from mount Vesuvius at several eruptions; they look black like melted metal and the cinders of a forge; such a current they call in Italian Lava; I first observed them as I went round the bay by water to Capri. The first I saw comes into the sea a little to the west of Portici, which run in one thousand six hundred and thirty one, as appears by an inscription in the road to that place; the second is to the west of Torre dello Greco, which some said run thirty-five years ago; when I went by land I saw a third at Torre dello Greco, which it is said run twenty-four years ago; the fourth at la Torre, is that which run at the great eruption on the fifth of May, one thousand seven hundred and thirty seven, and continued to flow for four days; the current is forty paces broad, and six feet deep; it came to the convent and church called Madonna delli Carmi, and broke down an arch which supported a gallery, entering the church a little way, where it is now seen; they have hewn it away like a fosse round



round the buildings, that the weight of it might not hurt the walls, for here it is fifteen feet deep; it is a speckled grey stone, which receives a fine polish, but the upper part is yellow, and softer, being mixed in veins with the other; it divided at the church into two streams; one stopped at the west end of the church; the other stream, which is less, run to the south west through a vineyard, and into the road that leads to the sea, where it stopped about a furlong from the sea; the people say it is still warm, but I thought it was only the heat of the sun. They say they can get some silver out of the stone, but that it does not answer the expence; at the time of this eruption a grotto in the garden of the convent was full of smok, and a monk going into it some time afterwards dropped down dead, and, they say, his body being left there some days, did not corrupt. We returned to the boat, and saw a fifth stream to the east of La Torre, which run in one thousand six hundred and thirty-five, according to an inscription which is set up; it is a very broad stream, and is the only one of these five which runs from the north, the others running from the east to the south west.

When I went by land I saw a sixth to the east of the Camaldoli, and, if I do not mistake, it went to the sea. A seventh is half a mile further to the east, where two streams join, which ran at different times; but they told me did not go to the sea, the western one running further than the other. The eighth went to the sea, to the west of the church called La Parochi di Tre Case. A ninth, a little way to the east, did not go to the sea. The tenth divides into two parts, to the west of a large village called Bofeo, and did not run to the sea. These are the chief streams to the west and south; they say there are many others to the east and north; all of them have broke out, chiefly about the plain spot, which is half way up the hill, where I observed there was much smok.

Some time ago in digging at Portici, they found ruins under ground, and since that they have dug in search of antiquities; there are two entrances to the works, one by a well, and another from a hollow way to the west of it, by which I went into it, and saw some fresco paintings. In a court of the king's palace here, which is kept locked, I saw several fragments of statues and inscriptions, some of which were Greek. In the small theatre there are some statues of men, most of the heads of them are bald: In a room where they repair the antiquities, I saw some urns and beautiful feet of tables, some coarse mosaics and fresco paintings of boys. Many other things have been found here, which are not commonly shown, but they design to have them all drawn, engraved, and published. This is thought to be the antient Herculanium, part of which was destroyed by an earthquake\*. I saw here before the convent of the Augustinians a millary with the number six on it.

About seventeen miles from Naples in the way to Benevento, we came to the streight of Arpaia, which leads into a valley between the hills; this seems to be part of the country of the Samnites; to the north west there is another passage out of this valley, through which there is a road that leads to Capoua, which is not so narrow; this I take to be the famous Furcæ Caudinæ, to which the Romans were

\* Senecæ Quæst. Nat. vi. 1.

drawn by the Samnites, and were obliged shamefully to surrender themselves. As soon as we entered the vale, which is every way encompassed with hills, we saw Ariola on a hill to the north at the end of the vale, and another village on a height to the north east at the foot of mount Sarchio, under which we went up the hills into the territory of Benevento belonging to the Pope.

Benevento.

At the gate of the city of Benevento I saw a statue of a bull of red granite, six feet and a half long, and three feet high, which is set on a pedestal, and there is a modern inscription on it. At the archbishop's house there is a front of a marble coffin set in a wall, with a fine relief on it, in which is represented a woman sitting in a chair, and the hunting of a wild boar; there are other reliefs here; and at the cathedral there is a fine one of a boar dressed for the sacrifice, with a fillet over his body, and flowers hanging down from his ears; and below the cathedral is an obelisk of red granite, about a foot and a half square at bottom; there are hieroglyphics on it, among which are lions; a man sitting on some of them. At a Franciscan convent without the town there are several ruins, particularly an arch built of brick and stone, which from the ground seemed to be the remains of a circus; and at the mill there are ruins of a bridge, where there are some imperfect inscriptions. All travellers ought to go from Naples to Benevento to see the arch of Trajan, which for its architecture and sculpture is one of the finest remains of antiquity.

In our return we left the road to Naples, and went eight miles to Nola, which is about six miles to the east of mount Vesuvius; here Marcellus was first able to make head against Hannibal, and in this city the emperor Augustus died. There are some inscriptions about the town, and they dig up many Etruscan vases here of the finest sort; the more ordinary kind being commonly found at Capua. At the last eruption the ashes of mount Vesuvius covered the city, and when I was there I saw them on each side of the street. The whole country between this city and the mountain was covered with ashes, the trees were all blasted, a great number of them killed, and the vineyards were almost entirely destroyed.

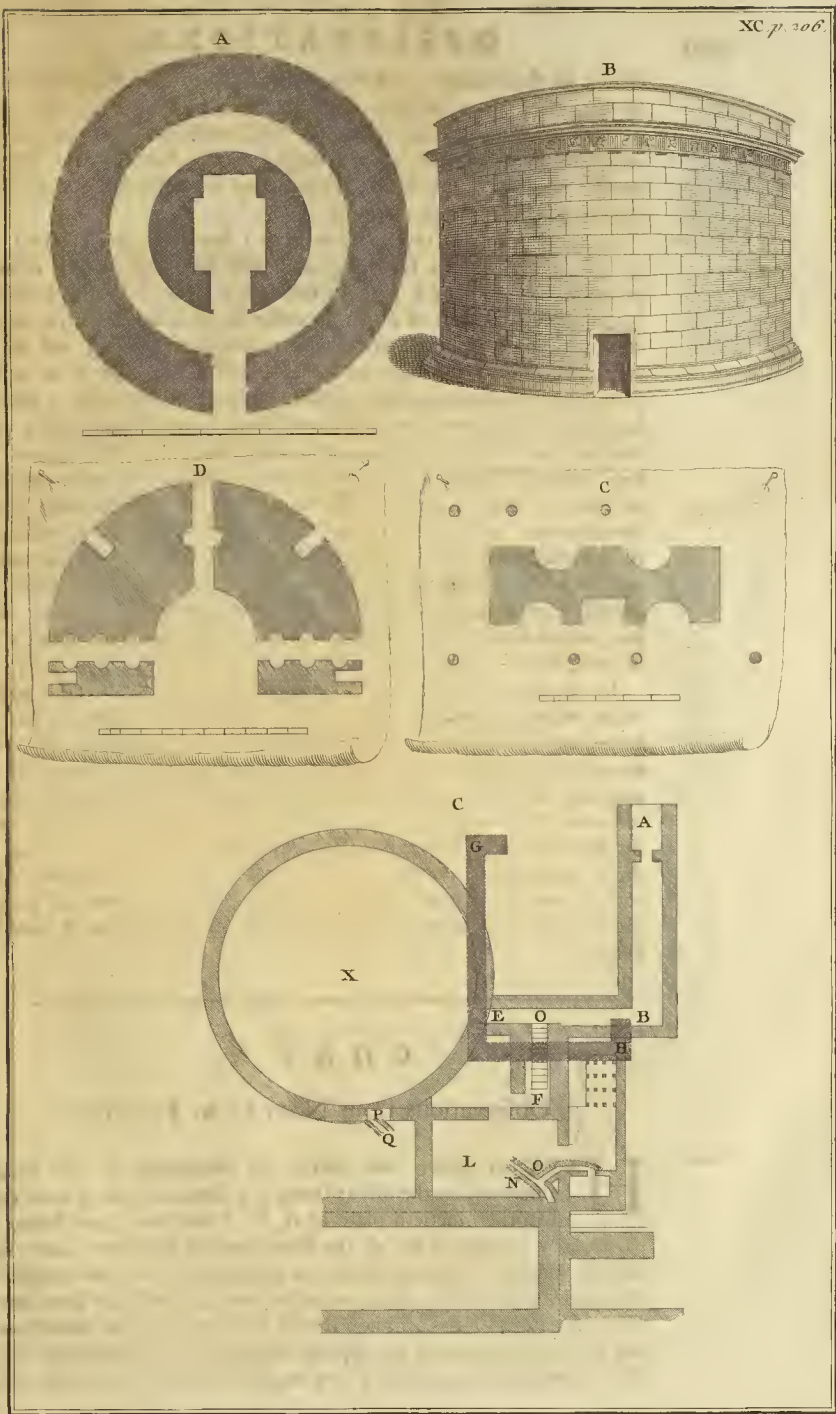
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## CHAP. V.

### Observations from NAPLES to FLORENCE.

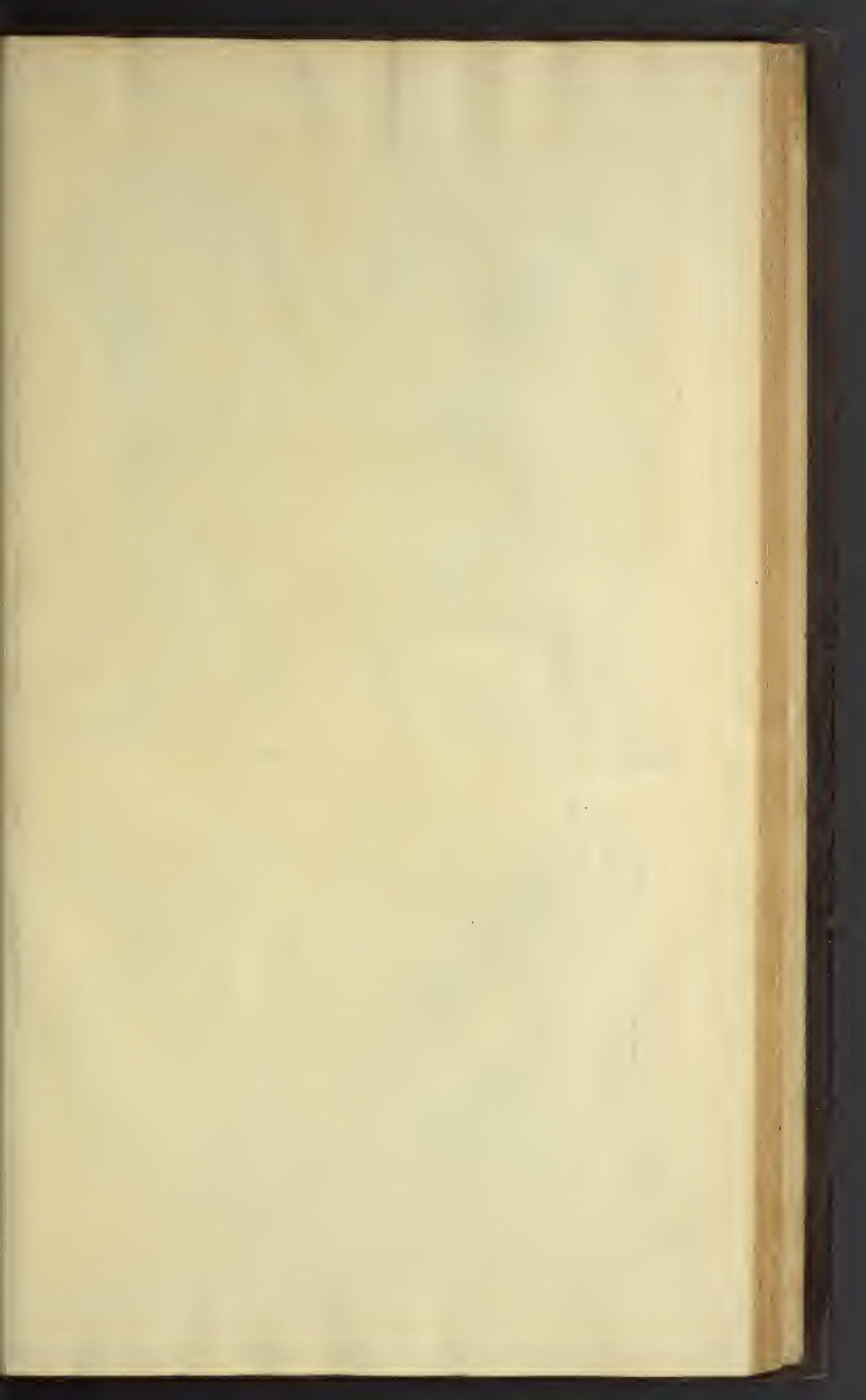
Gaeta.

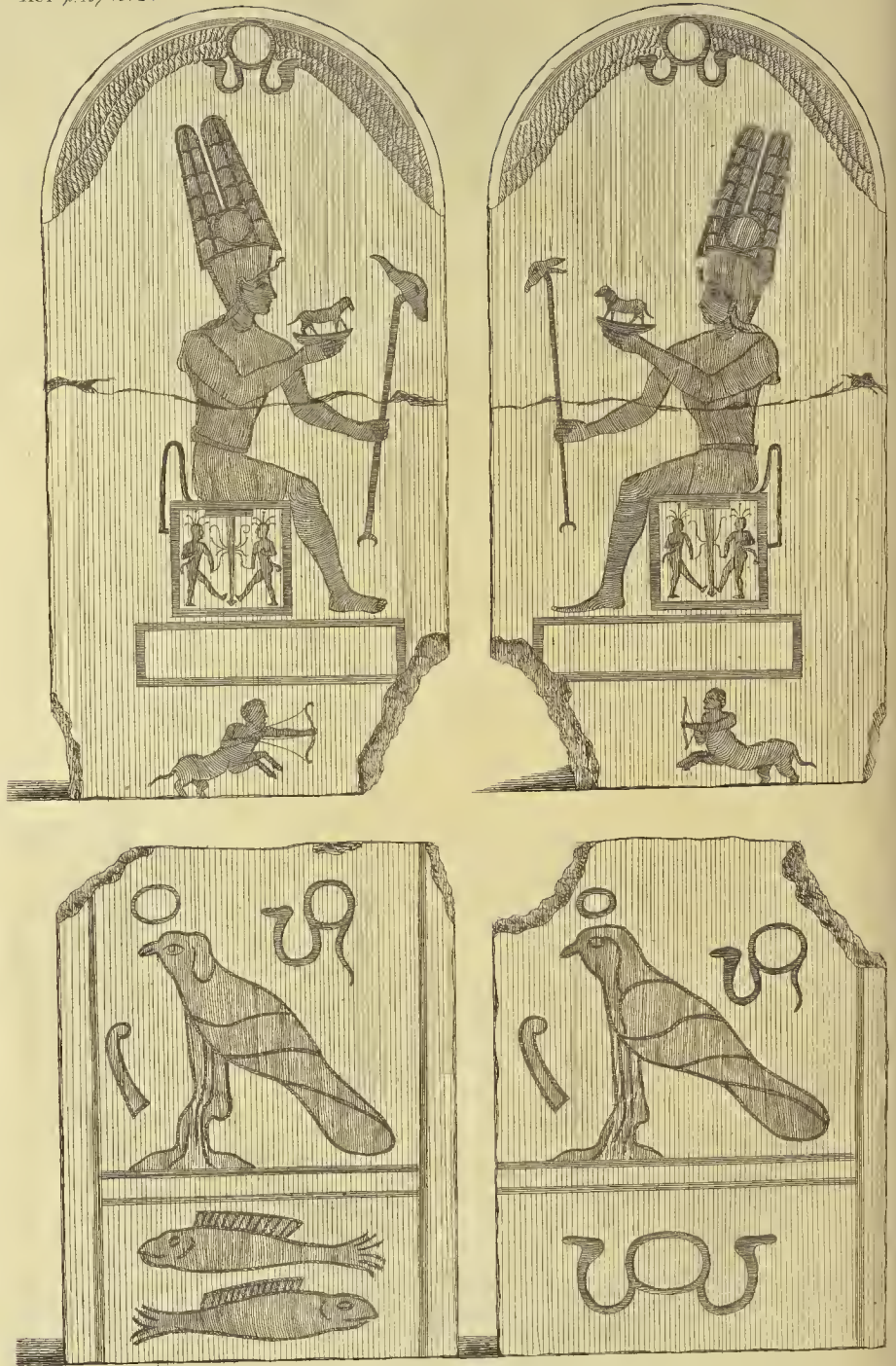
HAVING drawn and taken the dimensions of the sepulchral monument on the hill at Gaeta; a plan and view of it are engraved in the ninetyeth plate at A, B. Those who go to Rome ought particularly to enquire for all the statues which have been lately dug up at Villa Hadriani, among which the principal are the two centaurs, and the mosaic work of two partridges, which are the finest that have been seen made of natural stones. They should well examine the collections placed by the late pope in the capitol, and greatly augmented by the present, Benedict the fourteenth; they ought to buy the engravings of all the works



A PLAN and VIEW of a SEPULCHRAL MONUMENT at GAETA, PLANS of an ANTIENT BAGNIO at ROME, and of some RUINS at AUGST.







A FRAGMENT of an OBELISK at ROME.





ΒΑΣΙΛΕΥΣ ΜΙΘΡΑΔΑΤΗΣ  
 ΕΥΠΑ Μ ΝΔ ΩΡΤΡΙΕΝΩΤΟΥ  
 ΓΥΜΝΑΣΙΟΥ ΕΥΠΑ ΤΟΡΙΣ ΤΑΙΣ  
 ΓΥΦΑ ΔΙΑΣΩΖΕ

An ANTIENT VASE found at ANTIUM .



works done by the late pope, and view those things, of which there is no account in the writers of Rome. Among the antiquities of the capitol there is a bronze vase, lately found in the port of Antium, which is engraved in the ninety-second plate, from a drawing sent by abbot Revillas: There is an inscription round the inside of the vase, which was traced of, as it is engraved on it, and shews exactly the circumference of the vase; according to the observations of the learned professor Ward of Gresham college this vase is supposed to have been the present of Mithridates Eupator, king of Pontus, to the Eupatoristæ of the Gymnasium of Delos; those officers are supposed to have been called so in honour of this prince, and consequently the vase was brought from Delos to Antium. The ninety-first plate shews the four sides of a fragment of red Egyptian granite in the island of the Tiber at Rome; it is before the entrance to the convent of saint Bartolomeo; and is supposed to be part of an obelisk which was erected there before the temple of Æsculapius; the fish, centaurs, and several other particulars, are remarkable in these hieroglyphics. The plan C, in the ninetyeth plate, was exactly measured by abbot Revillas; it is of a building found under the garden of the convent of saint Alexis in Rome, of which he was abbot; it is supposed to be the remains of some baths: A, B, E, is an aqueduct to it; F, O, the descent to the aqueduct; the height of the aqueduct to the top of the arch is eleven palms, and from the bottom of the stairs to the new apartments above fifteen palms: G, H, is the wall of the present library. The apartment L had in it a mosaic pavement of small pieces of marble. N, O, is a little aqueduct which comes out of the wall N, and goes under the pavement of the room L. P is an opening like a door, under which there is a small aqueduct. Q, X, is a round bagnio.

The present pope has begun to put up military stones in the road from Rome; and I saw some about Perugia which were set up above a hundred years ago. Spello the ancient Hispellum, two miles <sup>Spello.</sup> from Fuligno, in the way to Assise, is situated on a small round hill at the foot of the Appennine mountain; I observed remains of the old walls of small hewn stones which appear very neat: There are some ancient inscriptions in the town, among them is a long one of the time of Constantine: At the foot of the hill I saw remains of the ancient amphitheatre. We came into one of the finest plains in Italy, over which Assise is situated to the east, and Perugia to the west.

In the piazza at Assise, the ancient Assisum, there is an ancient portico <sup>Assise.</sup> before the church called La madonna della piazza di Minerva; it consists of six fluted Corinthian pillars, which support an angular pediment; they are ten feet five inches in circumference, and six feet six

\* It would be an addition to the tour which is commonly taken in Italy, to hire horses at Citta Castellana to go to Caprarola, Orta, Orvieto, Corcona; and then to take post horses to Arezzo, Eugubio, Perugia, Assise, Todi, Narni, and so to Loreto, and to make an excursion from Fano to Urbin. And those who would make a curious journey, and would not regard the want of accommodations, might make a tour, which I believe has not been done by any travellers, and that is to

go all along the eastern coast to Tarento, from which city there is a fine road to Naples; and they might make excursions to Canne, and to several other places remarkable in history. I have been informed, that the plain in which Rieti is situated, where Vespasian was born, is one of the most beautiful spots in the world. Volterra also is a place of great antiquity, which would afford matter to gratify the curiosity of a traveller, and is seen by very few.

inches apart: These pillars stand on pedestals, which are very particular, as the lower member of the cornice is worked in dentils; there are signs of an inscription in the frieze, the letters of which seem to have been of some metal: There are some inscriptions in the piazza. This place is famous for the birth of St. Francis and St. Clare, who are both buried here in different churches. The tomb of Euculæa queen of Cyprus is in the church where St. Francis was buried. At the foot of the hill is the first convent that was founded of the order of St. Francis; it is called Madonna Degli Angeli, where St. Francis lived and died.

Perugia.

Perugia is a fine city, and has several beautiful churches in it; the citadel was built by Paul the third to curb the city, which had been in a rebellion. There are two large piazzas, in which are the brass statues of Julius the third, and Sixtus the fifth; there is a fine old Gothic gate to the town, which is in a rustic style. In the way to Cortona we passed by the lake of Perugia, called Thrasimene by the ancients, famous for the defeat of the Romans by Hannibal. There is a narrow pass at Pessignano, and on considering the ground, and the account of this battle, the Roman army seems to have been at D, in the ninety-third plate, which is a small plain; Hannibal's troops to the east behind the hills at C, those to the west behind the mountains at A, and a detachment might be sent from behind the hill B, to guard the pass at Pessignano. They have a notion that the battle was fought at Ossaia, which is to the north west of the lake.

Lake Thrasimene.

Cortona.

At Cortona the collection of antiquities made by the academy ought to be seen: I had a view from this city of the morassy country called

Arezzo.

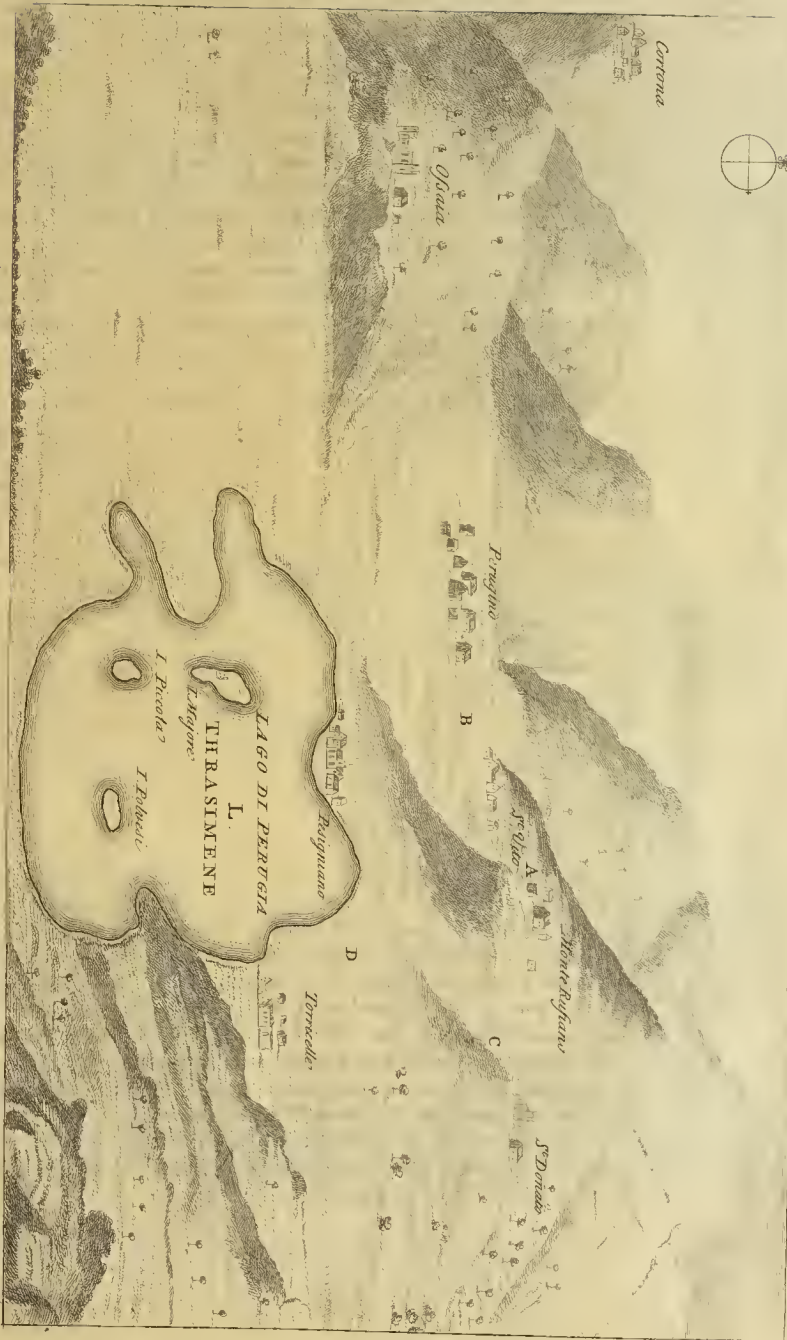
Chianapalude. At Arezzo there is a fine piazza, and some inscriptions in the portico; the windows of the cathedral church are beautifully painted; there are two pillars of porphyry at the entrance of it, and before it a statue in white marble of the grand duke Ferdinand.

Florence.

At Florence the room in the gallery is not commonly seen, in which there is a statue of the hermaphrodite sleeping, like that in the Villa Borghesi at Rome. The sitting colossal statue of mount Appennine at Pratolino, which is built of stone, and is the work of John of Bologna, is a very curious thing: If it was standing it is computed that it would be seventy feet high. Near St. Pietro à Sievo in the way to Bologna is one of the four convents of the strict order of La Trappe, where any one may see the practice of the severest rules in the monastic life; they are famous for making the best sealing wax in Italy. There are remains at Lucca of an amphitheatre; two views of which may be seen in the ninety-fourth and ninety-fifth plates, and in the town-house there is a fine relief of a curule chair. At Maffiacicoli about eight miles east of Lucca are ruins of a temple of Hercules; a view of it may be seen in the ninety-sixth plate. Going from Florence to Leghorn we passed over the river Elfa, into which a rivulet runs, called the Sena, the waters of which, they say, incrust over wood with a sort of stone. Near the Elfa I saw castle Fiorentino, which was the habitation of the ancestors of Boccace.



Coronata



A MAP of the LAKE THRASIMENE, and THE COUNTRY about It





A VIEW of an AMPHITHEATRE at LUCCA.

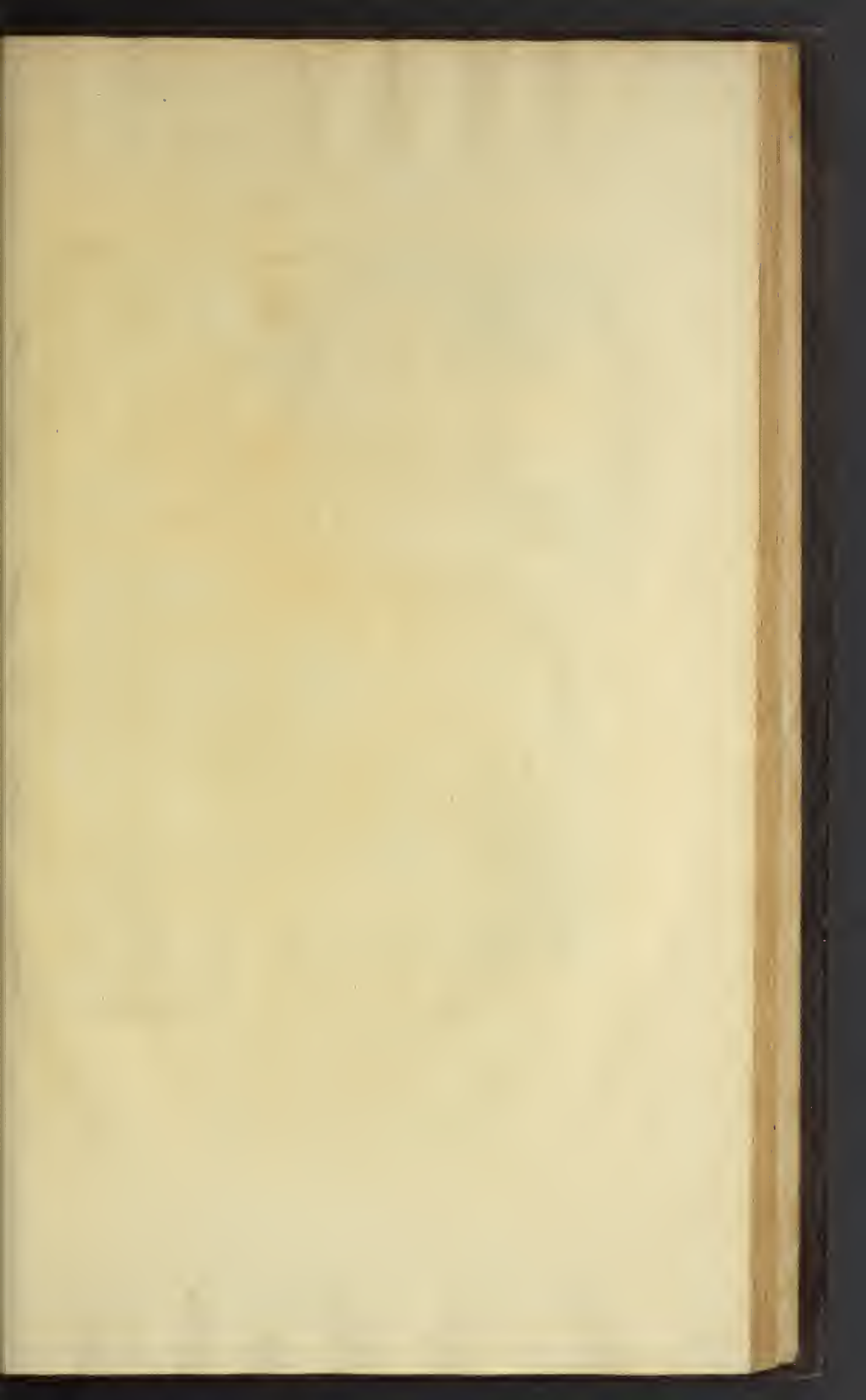




A VIEW of the other side of the AMPHITHEATRE  
at  
LUCCA.









RUINS of a TEMPLE of HERCULES at

*MASSA CIUCOLI.*

## C H A P. VI.

Observations from FLORENCE to the confines of  
GERMANY.

**I**N the way to Bologna we crossed the river Sieve, to the south east of which, towards the Arno, is the country called Casentino, which is thought to be a corruption from Clusentium, and it is supposed that this was the road Hannibal took from Clusium Novum; and seems to be the way mentioned by Strabo, as the military way from Gaul into Etruria; the other more easy and common way was by Ariminum, and through Umbria; but Hannibal found that way was well guarded; and so he took this road, and met Flaminius at the lake Thrasimene. We passed through Scarperia, famous for cutlery ware, and by the valley of Musello, noted for producing good wine and cheese. At Modena the <sup>Modena.</sup> Secchia Rapita ought to be seen on account of the history which relates to it. At Parma the theatre is esteemed the finest in the world; and in <sup>Parma.</sup> Palazzo del Giardino are fine paintings by many great hands; there is a college here for the education of the children of nobility, with excellent regulations; they come to it from Germany and all parts of Italy: The cupola of the cathedral here is painted by Corregio.

At Piacenza the statues of Alexander the first, and Ranusio the first, <sup>Piacenza,</sup> dukes of Parma, and the reliefs about them, are very beautiful. A little above the place where we crossed the Po, the Trebia falls into it; opposite to which is a plain called Campo Santo, where they have a tradition that Hannibal first defeated the Romans. Pavia, the ancient Ticinum, <sup>Pavia.</sup> is famous for its university; in the manner of living, and in the regularity of their habits, they are more like the universities of England than any I have seen; the different colleges are distinguished by the different colours of their gowns; and they take only the doctors degree, in seven years, and then leave the university; there are in all eight colleges. To the west of the Benedictine convent is a narrow valley or hollow ground, which may be the old bed of the Po, as Ticinum is mentioned on that river. The two famous lawyers Baldus and Alciatus are buried at the Franciscans; and at the Augustinians, they say, they have the body of faint Austin; the great Boetius is also buried in their church; and Leonel, duke of Clarence, son of Edward the third of England, was interred in this church in one thousand three hundred sixty eight, and afterwards removed by order of the council of Trent. Richard de la Pole, duke of Suffolk, in Henry the eighth's time, was buried here. There are also many other monuments of persons who were killed in the battle near the Carthusian convent in the way to Milan, in which Francis the first of France was taken prisoner; and near this town Didier king of Lombardy fell into the hands of Charlemagne. The fine Carthusian convent in the way to Milan is worthy of the curiosity of strangers, who should not fail to hear the echo at a country palace near that city.

I saw an execution at Milan, which was remarkable for the decency and solemnity of it; three were hanged, and two were broke on the

wheel, as they call it: In the procession first a cross was carried, then came the community of the dead, consisting of cavaliers or nobles dressed in a short muslin surplice, tied round with a girdle which had white tassels to it, over this was a white short cloak which hung behind the right arm, a large crucifix being worked on the left side of it; and they wore white hats: Then came the priests, and the criminals, who, if I do not mistake, were drawn on sledges: A stage was erected, and to the west of it a gallery; those to be hanged were brought singly on the sledges, one of the nobles holding a crucifix before the face of the criminal; whilst the offices were performing, a noble held his cloak over him, and, I suppose, that part of it which had a crucifix embroidered on it; when all was finished, he was sprinkled with holy water, and conducted up the ladder, one of the nobles first putting a cover of muslin on his face with holes in it for the eyes and mouth, the nobleman going up on another ladder, and holding the crucifix before his eyes; this being over, another was brought, and the large crucifix was placed before the person who was hanged to hide him from the eyes of the person who was to be executed; the third, who had killed a priest, had his right hand cut off; and the stump was tied up in a cloth, that it might not sprinkle the people; when they were turned off the hangman put his feet on their shoulders to press them down, and others laid hold on their legs: They then proceeded to the execution of the two youths, who would have ravished a woman with child, and murdered her; a boy about eighteen was brought first on the stage; small ropes were fixed to it, and the person to be executed was laid on his back; his legs, hands, and neck were tied down to the stage, and a cavalier held the crucifix before his eyes, till the man struck his breast with the axle of a small wheel, and immediately another cut the throat; he then turned the wheel, and with the edge struck again on the breast, then on the thighs, legs and arms, and the man cut the throat a second time, by which the head was half cut off; then the other was executed, the nobles all the time making use of some short ejaculations; when this was done they untied them, and put them on a large wheel set up on the stage on a short pole; one leg being put in between the spokes.

Lago Maggiore.

From Milan I went to Lago Maggiore, and to the Boromean islands; on the west side of the lake is Arona, where S. Charles Boromeo was born; they have erected a colossal bronze statue of him; it is made of several pieces joined together, and, they say, that it is sixty braccia high, each of three palms or twenty-seven inches; but, I suppose, the pedestal is included, which is ten feet square, and seems to be about thirty feet high. The two Boromean islands must be very delightful in summer; one is called Isola Bella, and is about half a mile in circumference; it has on it a fine palace and hanging gardens adorned with statues and water works. Two miles to the south south east is Isola Madre, rather larger than the other; the house is very indifferent; there are hanging gardens on one side, and on another an aviary and grove. The post for Geneva goes to Marguzzo on the lake, and from that place to Geneva in forty-eight hours; a journey which takes up four days at the ordinary rate of travelling.

At

At Como, on the lake of the same name, they have inscriptions to the honour of the two Plinies, who were of that city; and in the cathedral is the tomb of Jovius the famous historian. Returning to Milan we passed through Barcafina, where they say St. Peter the martyr was murdered by the hereticks. The canal of Martesana, brought from the Adda to Milan, as it is said, by that great genius Lionardo da Vinci, deserves to be taken notice of as a very curious work, as it is carried in many parts much above the natural level of the ground. Going to Lodi, we saw Lodi vecchio to the north, which is the antient Laus Pompeia: Lodi is famous for its fine earthen ware like that of Delft, and for the best Parmesan cheese. There is nothing very remarkable at Crema. We went by Pizzighitone to Cremona; at the former place Francis the first was kept prisoner by Charles the fifth till he ordered him to Genoa, to be embarked for Spain. Campi being a famous painter and architect of Cremona, has left several monuments of his genius in and about that city; and wrote also a description and history of Cremona: Sixteen miles further north is a place called Labina, where it is thought Otho's army was vanquished by Vitellius. I saw the convent of Benedetto, to the south of Mantoua, to great disadvantage, having been the head quarters of the king of Sardinia in the late wars, but it is a very magnificent building; the church, and especially the chapel and tomb of the countess Matilda, the great benefactress to the see of Rome, is very fine; it was founded by her grandfather on the spot where his palace stood. In the parish church is the statue of Venerable Bede, with this inscription under it,

VEN. BEDA GALLIS ET ANGLIS PSALT. MAR<sup>TI</sup> AUTHOR. SEC. XIII.

This country is famous for the defeat of the French and Sardinians by marshal Konigsegg, which in two or three days was followed by a defeat on the other side in the battle of Luzare, or Guastalla, occasioned, as it is said, by an engagement of one of the generals, contrary to express orders.

The inside of the old cathedral of Mantoua is of the architecture of Mantoua. Julio Romano, and very fine; there are good paintings in it by Andrea Zin; and at the church of St. Andrew there is an extraordinary bell. In the church of St. Sebastian there is a vase two feet square, and eighteen inches deep; it is used for the holy water, and seems to be very antient; on one side is a relief of a mountain cut with trees, over it FIDES, and below ΟΛΥΜΠΟΣ. There is also another antient vase, which serves for the same purpose in the church of saint Catharine, where there are some paintings of Julio Romano. There are several valuable pictures in the ducal palace; and the palace Favourita without the town is much admired for its architecture: There are in the court three or four broken statues; one is a trunk of a man in a coat of mail, finely adorned with reliefs. At the palace De Te likewise there are some antient statues; but what it is most famous for is the fresco painting of Julio Romano, and it is said there are some of the school of Raphael, though others affirm, that they were done by Julio Romano when he was young. Near the island of Te is the place where, they say, Virgil was born, and it is called Virgiliana. Mantoua, and the country about it, is governed by a council of two presidents, as many vice presidents, and four nobles, under

## OBSERVATIONS

under the governor of all the countries in Lombardy, which are subject to the house of Austria, who resides at Milan; there having been a governor here till the last peace was made.

At Villa Franca there is a wall built a considerable way from the castle to the east and fourth west, which seems to have been a military work. This country between Hoftiglia and Verona is famous for many great actions. Some are of opinion that Marius gave the decisive battle here to the Germans and Cimbri, tho' historians are not agreed about it: There is also a tradition, that Sabinus Julianus, who would have usurped the empire, was overcome and slain here by the emperor Carinus: And Odoacer king of the Heruli Tucelingi who usurped the power in Italy, and vanquished Orestes and Augustulus, was himself beat by Theodoric king of the Ostrogoths, near the river Sontius, or Lyfonzo, and rallying his forces here, was entirely defeated by Theodoric, after a battle that lasted for three days. And here Arnold duke of Bavaria, who had in a manner made himself king of Italy, and was proclaimed so by the people of Verona, was entirely defeated by Hugo Borgounone. Here also Lambert, son of Guido, king of Spoleto, was killed by Berengarius, with fourteen hundred Hungarians. And here the second Berengarius was killed and deprived of his kingdom by Rodolfus the Burgundian; so that this was the spot where they often contended for the liberty, or mastery of Italy to prevent the passage of the Po, which was always looked on as the great barrier and defence of that country.

Eight miles beyond Villa Franca is Buosfolongo, or Guffolengo, most delightfully situated over that fine valley in which Verona stands. There is a beautiful altar at the church of St. Valentine, adorned with festoons, held by cupids; those who travel this way may go to see some springs near Negarino, concerning which they have several extraordinary stories. We passed not far from Lago di Garda, said to have its name from a castle near it, in which Adeleida the wife of the emperor Lotharius was kept prisoner: The antient name of the lake was Benacus. Some say that cape Sirmione, at the fourth end of it, was the estate of the poet Catullus. At Venice, in the palace Grimani Spago, is a statue of Agrippa, which, if I mistake not, is the only one of him. I cannot find that it has been engraved before, and may be seen in the ninety-seventh plate, together with a medal of him in middle brass, which shews the resemblance; and the two arms and feet that have been added to the antient statue are marked by the lines, which shew where they join. In the same palace is that beautiful model of an antient temple in white marble, the plan, front, side, and fossit of which are engraved in the ninety-eighth plate; and the inscription on it has been published by Spon<sup>a</sup>.

## C H A P.

<sup>a</sup> I had the following observations in relation to Venice, from some gentlemen who made a considerable stay in that city.

The manuscripts left by cardinal Bessarion to the public library of saint Mark, are now in good order, and recourse may be had to them, there being a catalogue of them published in two volumes in folio, with many curious obser-

vations: And on comparing it with a catalogue annexed to the cardinal's will, it appeared that very few books were wanting. At the entrance to the library there are several antient statues, reliefs, and inscriptions, most of which were given by cardinal Grimani, and have been lately engraved in two volumes in folio by Zanetti, a relation of the librarian's.

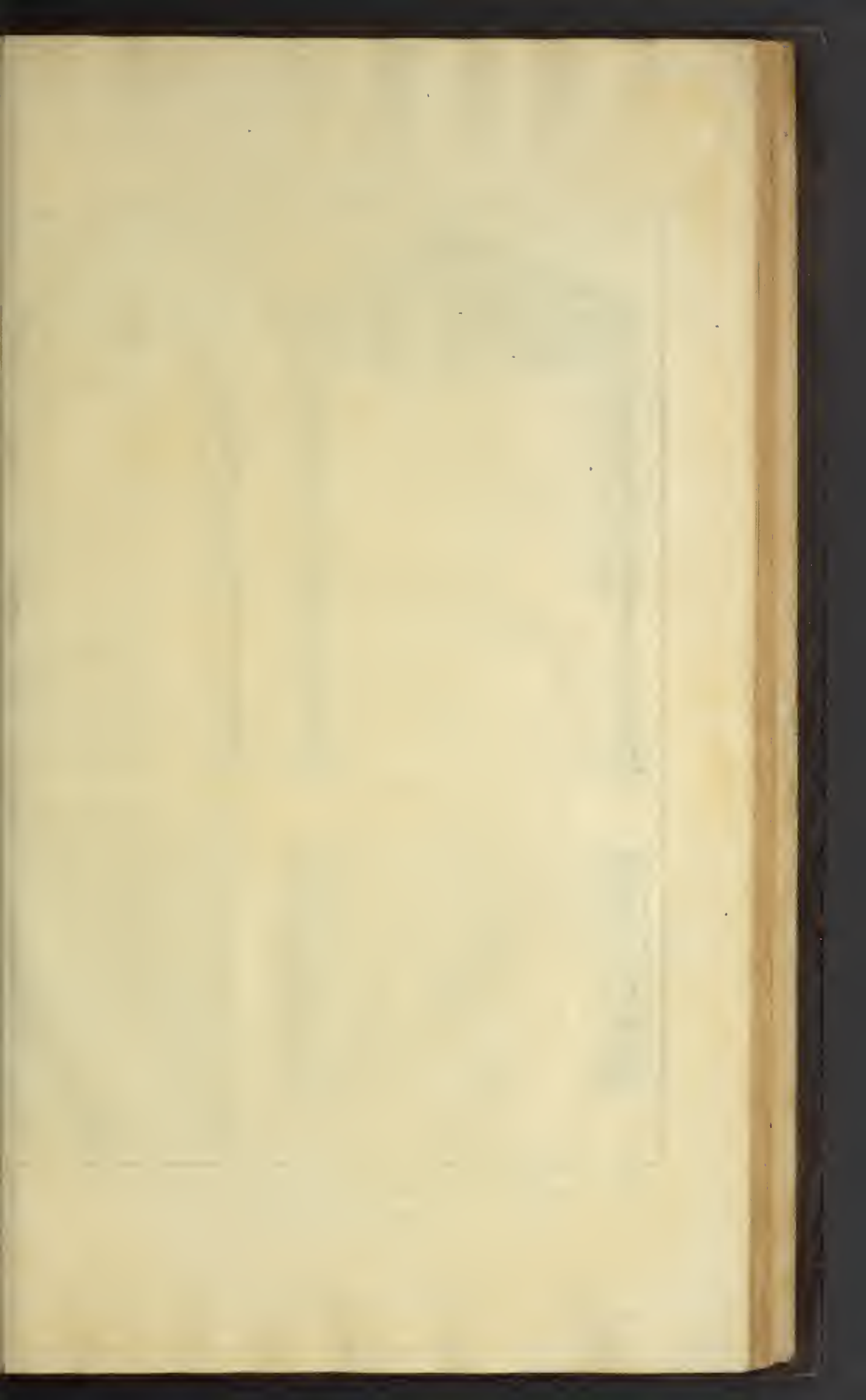
XCVII p. 212 n. 1.



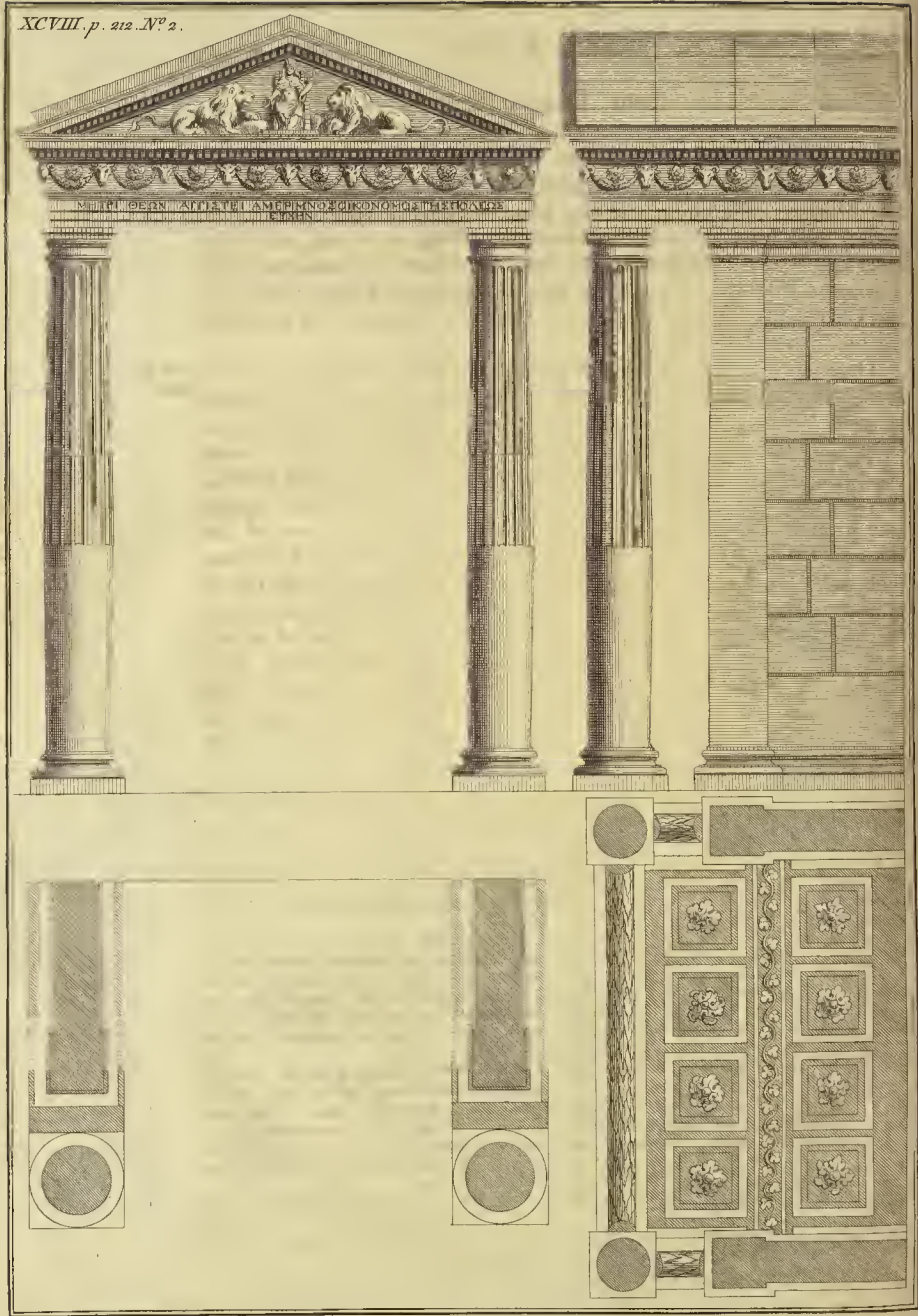
A STATUE OF AGRIPPA







XCVIII. p. 212. N<sup>o</sup> 2.



An EX VOTO in the form of a PORTICO of a TEMPLE in which it is supposed that a STATUE of CYBELE was placed .

## CHAP. VII.

## Observations from TRENT to SWISSERLAND.

IN the bishoprick of Brixen, at a place called Mauls, to the south of Stertzingen, I saw an antient inscription and a curious relief of Mithras across a bull as killing him, there being a man before him with a club lifted up, and another behind resting on a club, and some other figures. At Isfen beyond that town, there is an inscription and relief in copper, relating to the meeting between Ferdinand king of Hungary, and Charles the fifth, when he returned from Africa in one thousand five hundred and twenty,

The collection of antiquities and of curiosities both natural and artificial at the castle of Amras near Inspruck, is very large, especially for the time when it was made, but, I think, it excels all others I have seen in the curious collection of armour of coats of mail, many of them having belonged to great men. There is also a great collection of gold medals, they say they have sixteen pound weight; and three thousand cameos and intaglios, though I saw but few that were very fine; many of the antiquities were sent to this place by Charles the fifth. Inspruck has been thought to be Ænipons, though the situation of Oeting on the Inn is judged to agree better with it. They have on the mountains white hares and partridges, and one sort of the latter of the colour of woodcocks; they have also a sort of black pheasant called Spilhound or Pirghound. We saw the salt springs and salt works at Hall near Inspruck; and in the way to Saltzburg came to Rarepihel in Bavaria, where there are mines of silver, lead, and copper; and about Reichenthal there are salt springs of which they make a great quantity of salt.

The cathedral at Saltzburg is built on the model of saint Peter's at Rome. There are some good pictures of Guido Reni, and others, in

The Pisani library is open for the publick three times a week: Within the great room is a second where there is a great collection of prohibited books; a license from Alexander the eighth, being hung up for reading them in this place; and the heads of Luther and Calvin in relief are in that apartment. In this palace the famous collection of medagions is kept which belonged to the Coreri family; they were published without any explanation of them; and it is said, that father Alberto Mazzoleni, a learned Benedictine of Bergamo, has lately published observations upon them.

The library of signor Soranzo, a noble Venetian, is a curious collection of books; among them the manuscripts of monsieur Trevesani, late bishop of Verona, who is daily increasing his collection; and when his library is in order, he designs to let the learned world have the use of it.

In the palace Grimani Spago there are many noble antiquities; those in saint Mark's library were brought from a room in this palace, where there are some still remaining, particularly altars, busts, and very fine marble vases.

The collection of medals of the Theopoli family are well known to the learned world, by the catalogue which has been lately published of them.

The collection of statues and busts of Monsieur Trevisani, late bishop of Verona, belong to his nephew signor Suares, and were offered to be sold for 6000 sequins; many of them are very curious, and the bishop had about fifty of them engraved, very few copies of which are got abroad.

The collection belonging to the family of Capello is worth seeing, and it is said that the person who possessed them about ten years ago, was ready to oblige the curious with any of them; he had a great collection of the Roman silver medals, well preserved, with many rare ones among them.

The library and drawings belonging to Mr. Smith, the English consul, and the cameos and medals of signor Zanetti, ought to be seen by all strangers.

the archbishop's palace, and a very fine antient bronze statue, the right hand of which is in a pointing posture. The castle here is very strongly built on a rocky hill, and is not commonly seen by strangers. At the archbishop's country palace of Helbrun the gardens are famous for the canals, grottos, and water works. Kleifham is another country palace belonging to him. The salt mines at Hall are very curious, and ought to be seen by all strangers. This country of Saltzburg is famous for fine marbles.

Munich.

Munich is a place visited by most of the strangers who go into Germany; the elector's palace in the town was finely furnished; there are many curious antiquities, and several good modern busts in the gallery: The small chapel is lined with a composition, which is an imitation of the pietre comeffe of Florence; it is perfectly singular, and very beautiful. The palaces of Schleifham and Nimsleberg are very fine; the gardens of the latter, and the buildings about them exceed any in Germany. There is a very particular charity in Munich, which is a nunnery that is open for teaching poor girls, and serves also for boarders; it was founded by Mary Ward of Yorkshire about a hundred and thirty years ago, and they have flourished so much that there are seven more houses of them in different towns.

Augsburg.

Freising, a sovereign bishopric, may be the antient Fruxinum. At Augsburg there are some antient inscriptions at the Benedictine abby of saint Ulric: This place is remarkable for its fountains, for a secret gate, for workers in silver, and in several other arts.

Anspach.

In the way from Ulm to Anspach we passed through Schawningen, where the margrave has a fine palace of Italian architecture, and very beautiful improvements about it. We went to Anspach in a pleasant road, planted like an avenue, with four rows of trees: This city is in a valley between hills which are beautifully improved. The palace of the margrave is a grand new building of very good architecture. In these parts some rivers rise very near one another, which fall into the Danube and the Main; and it was proposed by opening a communication between them to unite the navigation of the Rhine and the Danube. The arsenal for the artillery at Nurenberg is esteemed the largest in Germany:

Nurenberg.

They have also a fine fountain which was never set up; it consists of a colossal statue of Neptune in bronze, adorned with several other figures. In the house of a patrician here of the name of Piller there is a very fine collection of paintings, all capital pieces of Palma, Titian, Bassano, and Vandike. They are here great artists, especially in works of silver; and there is a custom in this city and at Augsburg of fixing a looking glass, in such a manner over the door, on the outside of the window of the upper room, as to see in it the persons who come to the door, and so to admit them, or deny themselves as they think proper.

Christian Erlang.

At Christian Erlang there is a fine palace of the margrave of Bareith, who sometimes resides there: This town consists chiefly of French refugees, who have established several manufactures in the town. We went by Pommerfelden where there is a most magnificent new palace of the Shonbrun family. The emperor Henry the second founded the bishopric and cathedral of Bamberg; he and his empress lie buried there; and her statue is on the right hand, because, as the vulgar say, she

Bamberg.

died

died a virgin: He founded also the Benedictine abbey. In the treasury of the cathedral they shew their crowns, which are very particular; they have also many other things which belonged to these princes. It is commonly said if an emperor is chosen who has no dominions, that the bishop of Bamberg is obliged to give up his palace to him. We passed through Kala in the principality of Altenberg, which belongs to the duke of Sax Gotha, opposite to it is a fort of that prince called Leichtenberg, situated on the high hills; and must be a pleasant place in summer.

Iena is a famous Lutheran university, there are two thousand four Iena: hundred students in it, three parts of which study divinity, one the law, and the other two physic: Many of them come from Livonia, Poland, Silesia, and Hungary, it being a cheaper university than Hall or Leipzig. Many of them retain here the old custom of going in boots; they live in private houses; but there are a hundred and fifty who eat gratis at the college, and, I suppose, are the poor students. I went to see the house of the great astronomer Vogelius. Erfurt belongs to the elector Erfurt. of Mentz; the inhabitants are half Roman and half Lutheran, with equal privileges, so are the professors of the university, tho' the greater part of the eight hundred students are Lutherans; there is a Scottish priory here dependant on the abbey of that nation at Ratisbon.

The whole principality of Gotha is an open corn country and Gotha: well improved; there are many villages all over it. The city of Gotha is on the river Leina, on the north and south sides of an eminence, on which the duke's palace is most delightfully situated. The library, the great collection of natural and artificial curiosities, and the medals are well worthy of the curiosity of a stranger, and no one can go away without being charmed with the great politeness of the ducal family. This great collection is the more extraordinary, as it was begun, and almost all got together by the late duke Frederic the second: Some of the medals are published in one volume in folio. The country palace and gardens called Fredericstatt just without the city, and the grotesque room at the end of the latter, are very beautiful. At Creutzburg, in the territory of Eisenach, there are both salt springs and salt works.

At Hesse Cassel the models of the last prince are very curious, being Hesse Cassel. not only of houses but of towns, and all in a good taste. A small part of his designs are finished here; that is, a very fine green house and a bath, which within is most exquisitely adorned with very fine reliefs in white marble. Among the collection of curiosities there are several fine cameos which belonged to the Palæologi, the Greek empresses of the east; the chief of them are set in a gold enamelled pectoral like a stomacher, and there are others which make a necklace; they were bought, by the late prince, of a noble Venetian. We went four miles westward to Watercassn to view part of a grand design which I had seen in the model, and is probably the finest artificial cascade in the world: On the top of the hill there is a very grand open building on arches, in a rustic style, on which there is a pyramid, and on the top of that a bronze colossal statue of Hercules, thirty feet high; the head and trunk of it consist of about five pieces, each of which were cast singly; they say it weighs a hundred and eighty centners, each consisting of a hundred

and eight pounds; it was made by a common worker in copper who was then alive. From this building there is an artificial cascade down the hill; from the bottom of which up to the statue there are eight hundred and forty-four steps; on two or three terraces below the building there are statues, water-works, jett-d'eau, and basons of water, then there is a steep piece of rock work; thro' which the water runs down in three streams, and there is a sheet of water on each side, which has four breaks; below this is the grand cascade, which consists of a fall in the middle about twenty feet wide, with one on each side six feet broad, and steps down, on each side of the whole, eight feet wide; it is divided into four parts by three oval basons, there being about ten breaks of the water made by deep steps between each of them, and there is a larger bason at bottom, with a gallery round, adorned with statues; it was designed to be carried down much further to the palace, which was to be built at the foot of the hill; and it is a very fine sight to see the waters play.

Wurtzburg. At Wurtzburg the bishop, who is of the Shonburn family, is building a most magnificent palace, in which there is a chapel exquisitely fine; there is a Scotch benedictine abbey in this city. We embarked on the Main, and went by Lohr belonging to Mentz, near it there is a manufacture of crown glass, which they make eight feet long, and five wide, and, if I mistake not, to the value of fourteen hundred florins each piece.

Wertheim. We came to the Lutheran town, and state of Wertheim, which is governed by its counts; I saw in their vault the bodies of two of the counts, and a child, the skin of which is uncorrupted, as at Bremen. The country both above and below produces not only what is called Francken wine, but also Rhenish, and likewise some that is sold for Moselle. We

Shaffenburg. stopped at Shaffenburg on the north side of the river, belonging to the elector of Mentz; it is very pleasantly situated on a height; there is a palace here built round a court by an elector of Mentz in one thousand

Dettingen. six hundred and six. We afterwards passed by Dettingen, remarkable for the battle fought there in one thousand seven hundred and forty three. Hainau is a neat Calvinist town belonging to Hesse, and is much inhabited by French refugees; the prince's palace of Hessestat is very pleasantly situated on the river: Hochst is near Mentz, about which the best Hoek wine is produced.

Mentz. What they call the tower of Drusus in the castle of Mentz, seems to be a Roman work; the walls of it are very thick, the basement is about fifteen paces square, and fifteen feet high; the building above is round; the whole appears to have been cased with hewn stone, which is now taken away; so that what is left is of rough stone, except that at certain distances there are large hewn stones in order to bind the building. The palace at Heidelberg has been in ruins ever since it was destroyed by the French; and the great tun is empty, which is exceeded by that at Koningstein, near Dresden; there are some antient reliefs and inscriptions here. The front of the cathedral at Strasburg, and especially the spire, are stupendous master pieces of Gothic architecture.

## C H A P. VIII.

Observations on SWISSERLAND, SAVOY, FRANÇHE COMTE,  
ALSACE, and LORRAIN.

AT Basil many things are shewn in the library in relation to <sup>Basil.</sup> Erasmus, and his tomb is in the church, as well as those of the learned Buxtorfs. The outside of some houses here are painted by Holbein, and his famous dance of death is still to be seen, which has been often repaired. They have a custom of hanging up in the arsenal the instruments with which persons have killed themselves, with an inscription on them, as a perpetual mark of infamy. The famous council was held in the library, in which there was a pope chosen. The family of Feche in this city have a collection of medals and other curiosities.

At the church of St. Urfus, in Solothurn, there are two pillars with <sup>Solothurn.</sup> an inscription, which makes mention of their antiquity; and in a charnel-house near Morat, are the bones of the Burgundians who died in the famous battle in one thousand four hundred and seventy-six. At Wisleberg, or Avanche, there are some ruins of the antient <sup>Avanche.</sup> Avantium, which was a colony sent by Vespasian; I saw part of a circular wall, probably the ruins of an amphitheatre; there are also some remains of the old walls of the city and of a gateway. Milden, or Moudon, has <sup>Moudon.</sup> been thought to be the antient Minnodunum, and I found it confirmed by an inscription lately dug up. At Lausanne there was a great crack <sup>Lausanne.</sup> made in the church by an earthquake, and twenty years afterwards another earthquake closed it again.

There are mineral waters at St. Prex, as well as at Prangen; and there are mines at the latter. Nyon is thought by some to have been <sup>Nyon.</sup> Colonia <sup>Colonia</sup> Equestris, though others place it at Geneva, and some at Lausanne; I <sup>Equestris.</sup> saw ruins here, and a high square tower, which seemed to be antient. From Geneva I went to the Glacieres in Savoy, an account of which has been lately published. Travelling to the south of the lake of Geneva, we went to the Carthusian convent of Ripaille, where the anti-pope <sup>Ripaille.</sup> Felix, of the house of Savoy, retired, after he was deposed. We crossed the Rhine from Savoy into the country of Vaux: At Bexveux near Aigle in that country, there are very curious salt springs, and salt works; <sup>Salt works.</sup> one of the passages to the springs is four thousand five hundred and sixty feet long; there is also a sulphureous spring, and the air sometimes is very unwholesome; to remedy which, a great wheel blows two pair of large bellows, in order to purify the air. <sup>Vevay.</sup> Vevay is most delightfully situated on the lake; Ludlow, one of the judges of king Charles the first, and Broughton, are buried in the church; it seems to be intimated in the epitaph of the latter, that he read the king's sentence. We went to the baths of Waterfowl, near Zug, which are of an allom <sup>Waterfowl.</sup> water. At Zurich I waited on the professor Bodmar, who had studied <sup>Zurich.</sup> the English language on purpose to translate Milton into High Dutch,

Winterthur. which he was then employed about. At the small town of Winterthur they have a library, a good collection of medals, and some other curiosities; and they have a bath of mineral waters. Altn-Winterthur. Altn-Winterthur is the antient Vitodurum; it was a Roman station, and it is said that there are some ruins at it, among which they find medals, and there is an old road from it which leads to Frawenfeld. Pfin. Pfin, beyond this place, is said to be Ad Fines, which was fortified by the Romans against the Germans, and had its name from being on the bounds between the Rhetii and Helvetii. Reichenu. In the island of Reichnau, near Constance, they say there was a statue of Aleman, the idol of the antient Alemanni, which the emperor Maximilian carried to Inspruck in one thousand five hundred and ten, and, if I do not mistake, is in the castle of Amras: The emperor Charles le Gros is buried in the abbey there. Shaffhoufe. At Shaffhoufe the bed of the Rhine is rocky, infomuch that at the town there are some small falls of three or four feet, but the famous fall of the Rhine is about two miles lower, at Lauffen; there are two falls of four or five feet, which are above the great one; at this there are two rocks covered with shrubs and trees, which divide the river into three parts; it falls with a great noise, and dashing against the rocks below, the spray rises like a cloud as high as the rocks above; the fall of water makes great waves in the river, which roll to the shoar, and the water is covered with froth for a considerable way; the fall is said to be a hundred or a hundred and twenty feet, but I did not think that it was half so high. We embarked below it, and found the river at first very rapid, infomuch that we came to Rhynaw in twenty minutes, which is computed to be a league; we Kaisarstool. landed at Kaisarstool, supposed to be Forum Tiberii. Several of the Wettingen. counts of Hapsberg are buried at the Bernandine convent of Wettingen near Baden. Wyndich, the old Vindonissa, on the high ground at the confluence of the Har and Reufs, is one of the finest situations I have seen: Many antiquities have been found here; and there are some at the church. Kunigsfeld. A little to the south of Wyndich is Kunigsfeld, where there was a convent of Franciscans, and a nunnery of Clares, founded on the spot where Albert king of the Romans was assassinated; it was a charity of his wife and daughter, the latter being queen of Hungary. Seventeen princes and princesses of that family were afterwards buried in a vault there: In the chancel are the portraits of the archduke Leopold, and of the twenty-seven nobles, who were all slain in the battle of Sempack, in one thousand three hundred and eighty; to the south of the church are the apartments where the queen lived. On a hill not far from this place, Hapsberg. and near Bruck, is the castle of Hapsberg, belonging to the counts of that name, from whom the present house of Austria is descended: They say Alteberg. Alteberg, which is on the river and nearer Bruck, is the place where the family originally lived, but there are very little marks of the antient buildings; it is probable that Hapsberg was their castle to which they retired in time of danger, and it is a very fine summer situation, commanding a glorious view of a most beautiful country. At the foot of this hill are the baths of Shinzenach, with good accommodations for Bathsof Shinzenach. strangers; they are a warm sulphureous water, which is bitter to the taste, are purging when drunk; and they heat them for bathing. Re- Fall of Coblentz. turning to the Rhine at Zurlack, we came to the fall of Coblentz, where



where the water is so rapid, that it is very disagreeable to go down in a boat; and when the waters are low, a ridge of rocks appear across, there being only room in the middle for two small boats, and they can cross over on a board. Some say, that this is Coblentz, or Confluentia, which was the quarters of the Roman cohorts: There are some iron mines below Waldshut. At Lauffenberg there is a gentle fall for about a quarter of a mile, but large boats can descend. At Augst, the old Augusta Rauracorum, are some ruins; the Rhine being shallow there, the Germans used to endeavour to make incursions this way; it is said that there was a bridge made over it afterwards, and that some ruins of it have been seen: This place is supposed to have been built by the Romans, to hinder their incursions. I saw here the remains of a building C, in the ninetieth plate, which seems to have been only a portico round a solid wall that has niches in it for statues. The building called the nine towers, D, in the same plate, was doubtless a theatre; it was cased with small hewn stone; to the east of it is a building, which is called the city wall, but I take it to have been part of the citadel.

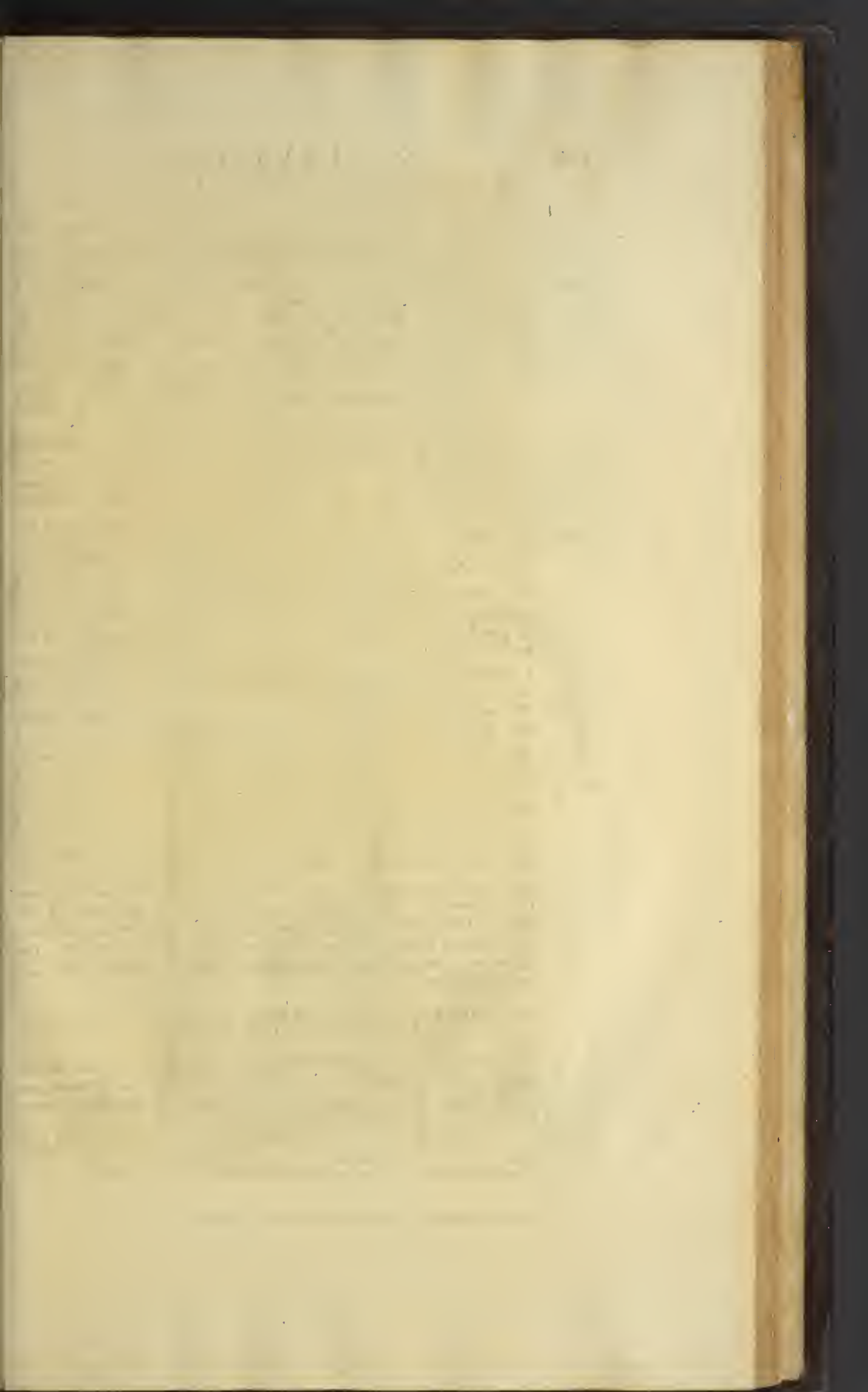
At Chatenoy beyond Belfort are iron mines, and the ore being in round pebbles, it is called Kidney-ore; there is of the same sort about Montbeliard, which, with its territory, belongs to the duke of Wirtemberg; this place had a citadel, which was destroyed by the French: They are Lutherans here, and a good sort of people; and have a set of very laborious and learned clergy, who keep a press employed in printing books for the use of the people. We went about four miles to the south of Montbeliard to Mandeuire on the river Doux, where there are great ruins of some ancient place, which seems to have been a Roman town, and may be Equestris mentioned by Ptolemy, as a city of the Sequani, on a supposition that it was a different place from that which belonged to the Helvetii, which was near Geneva, according to the Itinerary and Tables; for Ptolemy places it to the north of Avanticum, whereas the other was much to the south; this was probably destroyed in the middle ages: There is a raised road near the river, which went from this place to Besançon. In the way to that city near Baume, I saw in the month of June an extraordinary grotto called Glaciere, by reason that it always has ice in it; this grotto is in a wood, and the mouth of it opens to the north: After descending about two hundred feet we came to the mouth of the grotto, and still descending, arrived at the bottom which is covered with ice, and may be about fifty paces long, and thirty-five broad, and at least sixty feet high; there are several cones of ice which rise up in it, and are made by the droppings of the water, and two great icicles hang from the top: I could not find that the water was salt. At Besançon, the ancient Vesontio of the Sequani, there is an entire triumphal arch, very highly ornamented, but not in the best taste; it is said to have been erected to the emperor Aurelian, though I could not think it to be a building of so late a date; a full account of it may be seen in Dr. Chifflet's Vesontio; it consists of two stories of the Composite order; in the lower one the capitals are composed of three rows of leaves, the highest being like those of the palm tree. The situation of Dole agrees with Didattium of Ptolemy.

Going

- Going towards Colmar from Montbeliard I saw iron mines near Rott of the same kind of kidney ore as I have mentioned before. At Cernay they brought me to drink the mineral waters of Sultzbach two leagues off; they seemed to be of the nature of those of Piermont, and to be very good, and that place is much frequented on account of them. The sovereign council, or court of judicature of all Alsace, resides at Colmar, which is in a very fine country, abounding in wine, with which they supply Strasburg and part of Swisserland. I went a mile to the east to Horburg, said to be the ancient Argentuaria, where there was a famous inscription to Apollo, which has been taken away, and a modern one is left in the place of it; on one side Ensisheim seems to be Stabula, and Kems Cambetefa; and on the other side Benfeld, or Erfurti, might be Elcebum.
- At Myleho in Lorrain there are silver mines which produce also lead and copper. Beyond Neufville I saw a village called Baccarach, which is finely situated on a low hill, being within the walls of some old town, probably of the middle ages; and further on I observed at a distance the salt houses of Lore, where, I suppose, they have salt springs. I saw king Stanislaus at Luneville; he delights in building and gardens, and has erected a pavilion for himself in his gardens, and little houses near it for his first great officers, with little gardens to them. The church at the town of St. Nicholas is to be esteemed among the finest Gothic buildings. Nancy has falsely been thought to be the ancient Nesium: A grand palace has been begun there by the dukes of Lorrain, and was never finished. Half a league from the town king Stanislaus has made a calvary with stations to it, and some gardens; and built a very plain house near the site of the grand palace of the dukes, which has been pulled down.
- We passed over the Moselle on a fine bridge at Pontamousson, which may be the ancient Scarpona; it is in the dutchy of Bar. At Jouy I saw the remains of the famous aqueduct of Metz, which was built across the river, and is of stone cased with brick; the cornish from which the arches spring are of white marble. Metz is the Divodurum of the Mediomatrici: The cathedral is a beautiful Gothic building; and there is a very curious piece of antiquity in it which serves for a font; it is an ancient coffin of one piece of porphyry, which is about twelve feet long, five wide, and three deep; there are on each side two rings in relief, and towards the bottom a head, which seemed to have had long ears. In the church of the Benedictines of St. Arnau is the tomb of the emperor Lewis, son of Charlemagne; it is of the Doric order, and there is a relief of a battle and procession, on a coffin of white marble; the sculpture is but indifferent, and probably was of those times; the following inscription is on it.

D. LVDOVICO PIO. D. CAROLI MAGNI FIL. GALLIAR.  
REGI IMPERATORIQUE ROM.

St. Clement of the Benedictines, the canterus or barracks for the soldiers, and the hospital for the sick and invalids among them, are worth seeing; they are supplied here with sea coal, brought by water from the country about Sar Louis,





A SEPULCHRAL MONUMENT at *IGEL* near *TREVES*.

## C H A P. IX.

## Of some parts of GERMANY and FLANDERS.

AT the village of Igel, which is on the Moselle, about two leagues above Treves, there is a very curious and magnificent piece of antiquity, which was probably a sepulchral monument; a plan and view of it to the north may be seen in the ninety-ninth plate. From the drawing any one may judge that this building is ornamented in the richest manner; and the whole work is all very well executed. I could see no entrance to this monument, but the people say there is one, which, I suppose, is under ground, and that it is lined with copper, adorned with figures.

The city of Treves, the old Augusta Trevirorum, has been miserably destroyed by wars, and is but thinly inhabited: To the north west of it is Apollo's hill, and that of Mars to the west, and on a hill to the north north west there is a small building, which they call the house of St. Hieronymus.

Going down the Rhine from Mentz we passed by Bingen, the ancient Bingen. Bingium, a Roman fortress; and afterwards by Erlach, where I Erlach. have been since informed are the tombs of the counts of Nassau, and that there is a magnificent monument over them. Beyond Baccarach, opposite to Caub, is a castle on an island called Pfaltz-Graff, which, they say, is the antient house of the elector Palatine's family. We passed by Boppart, thought without any reason to be Baudobrica, which I should rather think to have been at Berncastle on the Moselle, and that they went to it from Treves, it may be by water, and then by Land to Salisso, which might be Agerthal, and so to Bingium, and Magontiacum, or Mentz. In the country of Wied; opposite to Andernach, they make that blue and white stoneware, which is sent all over Europe. The elector of Cologne has a palace at Bonne the antient Bonna, in which he usually resides, and an unfinished palace near the town;

<sup>a</sup> It is raised on a pedestal or basement a, which is on two plinths; the corner one being two feet deep, and the upper three, both setting in six inches; the die of the pedestal consists of two tier of stone, and is about five feet deep; it was adorned with reliefs, those to the east and north are defaced; on the west side there is a loaded carr drawn by two horses, with a man on the further side of each horse; they seem to have a thyrsus in their hands. To the north a person sits with a book in his hand, there being another behind him; and on one side of him two sit at a table, and two stand to the east of it; this also is much defaced. In the die of the pedestal at b, to the east and west, the reliefs are almost entirely defaced, and much ruined to the south; but I could discern a person sitting, with one standing on each side, that to the east holding the person who sits by the hand. In the frieze c, to the west, are eight

persons in procession; to the east is a person sitting, and a boy standing at a round table, another likewise at a table, and two persons standing; the frieze to the south is divided into two parts by three pilasters; in the middle compartment one sits at a table, and two at each end; to the west there is a table, and other utensils, and two persons standing; to the east one as at a stove, and two as walking off towards the middle. At d, to the east, a woman sits near a bed, on which there is a man, a person standing at the feet of the bed; to the west there is a man in a carr drawn by beasts, which seem to have horns; to the south are two persons, and there was a third in the middle, probably sitting. In the pediments e, the reliefs are all defaced, except to the south, in which there are three figures; the middle one, which is naked, seemed to resemble Hercules.

## OBSERVATIONS

in the former there is a fine piece of shell work, in which birds and other animals are represented in a curious manner; it is the work of Monf. Poitrich, who adorned a chapel in the same manner as Falcoufe, two leagues from Bonne, which is said to be a most beautiful performance.

Cologn.

At Cologn, the antient Colonia Agrippina, there are some capitals of a modern invention in the Jesuit's church, which succeed better than any I have seen that differ from the antients. St. Gereon is said to be built by the empress Helena, and it something resembles the Greek architecture of that age. At the town house I saw several arrows and old bows, such as I had seen at Beer on the Euphrates; there are some Roman inscriptions in the arsenal, and a fine stone coffin: There is also a mummy in a coffin hewn out of wood, in shape of a mummy, all being very much after the Ægyptian manner, except that there is no mask on the face, and it is wrapped up in garments, very much like those of the priests; it was found at St. Gereon.

Juliers.

In the duchy of Juliers they have a stone coal, and a manufacture, both of fine woollen, and also of linen, which has the name of Julic linen from this country. In the way to Juliers we passed thro' Bergen, thought to be Tiberiacum, as Juliers is the antient Juliacum.

Aix la Chapelle.

Aix la Chapelle, the antient Aquisgranum, had its present name from an old chapel in the middle of the town, which is ruined. The octagon church, in which Charlemagne was buried, is somewhat in the Greek style of the middle ages; a choir, and other additions, having been made to it of Gothic workmanship. The body of Charlemagne was deposited in a vault directly under the middle of the dome; it was set in his imperial robes in a chair, which we saw; it is of pieces of white marble joined together, and was covered with gold; they say the royal mantle he sat in is that in which the emperors are now crowned; the crown is now kept at Nurenberg; he had in his hand the gospel, which they now shew in the sarcophagus; his figure, as he was thus placed in his tomb, is represented in alt-relief on the side of this gospel in silver gilt; the crown divides into two parts at top, as the imperial crown is represented; they say the leaves of the gospel are of papyrus, but they seemed to me to be of very fine vellum; it is the Latin gospel wrote in a square letter. They shew the cutlass that was hung to his side, on the scabbard of which are ornaments of silver gilt; they have likewise what they call his horn, which is of an elephant's tooth, and, if I mistake not, was likewise about him. The body of the emperor is now under the high altar. The gold that was on the chair was made use of to adorn the pulpit and high altar; the former is in a semicircular form, and covered with gold, inlaid with steel; the ornaments of it are beautiful, and there are about it several precious stones, cameos, and intaglios, and particularly a large oval sardonix, which is five or six inches long, and three broad, and, as I conjectured, near two in thickness. The part over the altar is covered with massive gold, adorned with reliefs in twenty-four compartments of sacred history, but not of the best workmanship. We were then shewn the fine coffin of white marble, on which there is an alt relief of the rape of Proserpine; it is kept locked in a niche, in which there is a bust to the middle of Charlemagne: This relief is executed in the highest taste: Charon's long-boat seems to be the scene of the

whole,

whole, who sits rowing in it: Towards the head of the boat is a chariot drawn by four horses, represented with great force and fire; there is a cupid behind Pluto; a person in armour is behind Proserpine, both as to hinder her from going away, and from looking back; he also has a cupid behind him; last of all there is a chariot of Furies, drawn by two dragons with wings, as driving over the women of Proserpine, with their baskets of fruits and flowers. In the sacristy they have several very curious cameos, one is of cornelian, with the heads of an emperor and empress; he has a large beard; the empress has a diadem placed round her hair in a very particular manner, I thought it might be Severus Alexander; another consists of near half the body, being an oval Sardonyx three inches and a half long, and three inches broad, the face is young, with a crown of lawrel, the Roman eagle cut in it, which, if I do not mistake, is held by the emperor; I conjectured it might be Augustus, or some of his family. Before the door of the church on one side, is what seems to be the pine-apple in bronze, and on the other a curious statue of an animal in bronze. Otho the third is said to be buried in this church, probably under a tomb of black marble which is in the middle of the choir. The basin in the emperor's bath is kept locked; a cake of sulphur settles round it, which is esteemed the best in the world for medicine, is stronger than that of the Solfatara near Naples, and sells very dear.

There are some mines between Aix la Chapelle and Limburg, particularly of lapis calaminaris, and I was informed that there is a lead-mine near Aix la Chapelle of a red ore, and that there are some sulphur works near Chaud-Fountain, between Liege and Spaa. The quarry at Maestricht is, I believe, the finest in the world. They have good stone coal about Namur, and a black fat earth, which they make up into cakes, it is called Terrehoule, and they use it chiefly for making lime. King Dagobert is buried in the abbey of saint Amand, between Condè and Tournay. Cassel is situated on a hill from which there is one of the <sup>Cassel.</sup> most extensive prospects over Flanders; and it is said that they can see sixty cities or towns; they have a view of the ocean, and in a clear day can see England.



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A

# DESCRIPTION

O F

## The *EAST*, &c.

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BOOK the Fifth.

Observations on GERMANY, BOHEMIA,  
HUNGARY, ISTRIA, and some parts  
of ITALY.

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C H A P. I.

Of the circle of WESTPHALIA.

**W**E left England in May one thousand seven hundred thirty-six; and travelled thro' Flanders, the United Provinces, and the Duchy of Cleves, and entering into the Circle of Westphalia, came to Benthem, where a very large improvement has been made in the wood, in which there is a mineral water. In the road towards Osnaburg, in the county of Lingen, which belongs to the king of Prussia, there is a salt spring, and great salt works; they told me they observe that the spring fails when the south wind blows, and flows most plentifully when the wind is easterly; there are also coal mines in this country.

Osnaburg. At Osnaburg there is a grand palace built by Ernest Augustus, duke of Brunswick and Lunenburg, who married the princess Sophia; the prince their son, the late duke of York, and bishop of Osnaburg, died here; and his memory is adored by all the people, as he was a prince of great humanity and courtesy, lived like a father among his subjects, and was



entirely beloved by them : In this town house they shew the room where the famous treaty of Westphalia was held. In the way to Munster we passed through Lingen, at the foot of the hill on which Tecklenberg stands, thought to be the antient Tecelia. Ferdinand, bishop of Paderborn, writ an account of his diocese, and endeavoured to fix to certain places many remarkable things in relation to antient history, where he has set up inscriptions, which are printed in that account. The river rises at Paderborn in a very extraordinary manner, coming out in a great stream of water : I was informed that there are four rivers about two leagues to the east of the town, which go under ground and are lost ; possibly some of them may rise again at this place. The mineral waters of Melbrun are very famous in this country ; one of them, they say, kills any birds that drink of it ; they die in convulsions, and their lungs are found much contracted, but if they give them salt in time, they recover ; and a little vinegar perfects the cure.

There are two or three places we did not see in these parts ; one is Hervorden, a protestant nunnery, of which the princess Elizabeth was abbess, who was esteemed as a miracle of her sex ; some of her Latin letters are seen among Descartes's epistles : She was daughter of the king of Bohemia, and sister to the princess Sophia, duchess of Brunswick. To the west of this place is Engern, the antient Angaria, capital of the Angari, or Angrivarii, where the tomb of Witikind is seen, who was king of the Saxons ; he was born and resided about Minden, and from him the Saxon family is descended.

A little before the entrance of Piermont there is a salt spring and works. We put a duck into the Piermont spring, which immediately began to shake its head, and then it dropped into the water, and being drawn out dead, the blood appeared very black ; flies, which approach too near, fall into it, and I saw many of them dead on the water ; and a young man bathing here some years ago, was so affected, that they had great difficulty to recover him. Digging down in a quarry near the town about twenty years ago, they perceived a noxious vapour, which became so strong, that they turned an arch over it, and made several steps down to it ; the vapour is sometimes so strong, that if people hold their heads over this descent, which may be about fifteen feet down, they are obliged immediately to retire ; we snapped a pistol four feet from the ground, and it would not go off, but fired when it was held higher ; a candle went out before we could bring it opposite to the door ; a fowl appeared as dead in less than half a minute, but recovered ; we tried it even to a minute and a half, and carrying it away for dead, notwithstanding it recovered. I observed that the vapour had turned the sides of the door-case yellow for about three feet in height ; after we had fired into it two or three times the vapour was not offensive ; it is strongest in the morning and evening, and the poor people sit in it about noon in a chair, in order to sweat, but some have been almost overcome with it. The town of Hamelen is on the Weser, and belongs to the elector of Hanover ; it is well fortified, and famous for the locks which were made by king George the second, on which account there was a medal struck : By this great work, which was done by cutting away the rock in many places, the Weser is made navigable up from Minden to this place.

## C H A P. II.

## Of the circle of LOWER SAXONY.

Hanover.

**H**ANOVER is thought to be the antient Lephana of Ptolemy. In a saloon of the palace there are pictures of all the great men of the ducal family, of which four have been emperors; there are also some apartments richly adorned with antient silver furniture of chased work. Many relicks are preserved in the chapel of the palace, which were brought from Jerusalem by Charles the Lyon, duke of Brunswick; and in the treasury is a very extraordinary piece of silver ore, which is two feet long, about a foot and a half broad, and weighs ninety pounds; it cost the king sixteen hundred and thirty-five crowns, and twenty gros; it was dug out of the mine of Andersberg in Hartz-forest, and great part of it is pure silver. In the chancellery or secretary's office, there is a large library filled with a very good collection of books and several valuable manuscripts. The king's stables are grand, and there are in them the finest sets of coach horses of different colours that I ever saw. Almost every thing is on the same footing here as if the king was present, the same officers, public tables, and diversions, being kept up for the benefit of the subjects. The gardens of Herenhausen are deservedly admired; the jet d'eau is the finest in the world, the waters being forced to it by machines which are well known, and are the invention of Mr. Holland; the water is brought from a river which is lower than the basin; it commonly rises eighty feet, and by playing another pipe, it throws the water a hundred and twenty feet high; the pipe in the basin seems to be eleven inches in diameter, round which the water rises in a circle an inch and a half in thickness, and appears like a solid body of water of eleven inches diameter. The sylvan theatre is very beautiful, which, and the walks near it, have on some occasions, been illuminated with five thousand lamps. It was one of the most beautiful fights in the world to see a ball here at night, and a grand entertainment in the drawing-room at the palace, which is two hundred and fifty feet long and fifty broad, and is adorned in a beautiful manner with paintings and busts.

Hildesheim.

In the cathedral at Hildesheim the statue of the Virgin Mary is on a very particular pillar brought from Westphalia; they say the Germans used to put the statue of their god Iomergal on it. At Saltzderfurt beyond Hildesheim there are salt springs, which by boiling the water produce a great quantity of salt. We omitted at Marieburg in the road to Lampfring to enquire for a mountain near it, which, they say, abounds in pieces of marble, that smells like burnt horn when it is broken, and has a mixture of black earth in it. To the south east of Hildesheim is the English Benedictine abbey of Lampfring, governed by a mitred abbot, who is building a new monastery.

Hartz forest.

We went to Hartz-forest, thought to be part of the antient Hercynian wood. At Wildeman there are copper, lead, and silver mines, which belong to the elector of Hanover, and the duke of Wolfenbuttle,

as well as those of Cellerfeld; and at the latter they have likewise a mint in common. A little further there is a small town called Clau-<sup>Clausthal.</sup>sthal, about which there are a great number of silver mines belonging to the elector of Hanover: I went down six hundred feet into some of them; thirteen of the mines produce great profit; and in Hartz-forrest the mines bring in thirty thousand pounds to the king clear of all expences. At Clausthal they commonly coin nine or ten thousand crowns, or dollars a week; and they coin yearly about thirty-six pound weight of gold into ducats, which is produced by the mine at Ramelsberg. The miners before they go down to their work have prayers every morning read by one of them at a house near the mine: The business they are employed about soon wastes the flesh; and when they are turned of thirty they begin to look thin, and are much subject to plurifics and palsies; the former frequently carry them off, and the latter disable them. From Clausthal we went to Andersberg where there are great number of mines, some of which are very rich: We passed in sight of Altenaw, at which place there are five mines and a foundery; and went by a mineral water, which seemed to be impregnated with iron. There are mines in several other places, some of which are of iron and copper: But the most curious of all is that of Ramelsberg near Goslar, of which<sup>Ramelsberg.</sup> the king and the duke of Wolfenbuttle have equal shares. The emperor Otho the first opened this mine in nine hundred sixty eight; it is one rock of ore, every piece of which has in it sulphur, lead, copper, silver, and gold; the mine is a thousand feet deep, the first descent being by wells, then there is a gentle descent by narrow passages to large grottos, or vaults, out of which they have taken the ore for several hundred years, and the extent of them is between three and four thousand feet. When they go out of the mine they make fires against the rock in order to loosen it; and when the grottos are high they build solid walls almost to the top, and make fires on them: When they go out they light the fires, where they have worked away all the ore that was loosened, and stay out eight hours, always remaining in the mines sixteen hours, and work thirteen of them; sometimes it happens that pieces of the rock fall down and kill the workmen. The fire has two other effects, it keeps the water from coming in any great quantity into the mine; and drying up the vitriol water as it hangs on the rock, it makes the vitriol, which is of several colours: At the first going in one perceives the most stifling and disagreeable heat, occasioned by the smoak of the sulphur and vitriol, which must be very noxious, and we could not stay in some places above three or four minutes; the labourers work almost naked. There is one thing so extraordinary in this mine, that if it was not well known by naturalists, and if there were not the same in Hungary, and, as I have been lately informed, in the south of France, I should not venture to relate it: That is, there is a vitriol-water, under the droppings of which they put old iron, and in about thirteen weeks the vitriol washes off the particles of iron in a sort of mud into a trough; the vitriol water leaves behind it the particles of copper, and a hundred and ten pound weight of iron makes near the same weight of mud, which produces about ninety pound weight of copper; but what is more extraordinary, in one place the form of the  
iron

iron is preserved, and the copper particles of the vitriol are left behind, so as to make it a solid piece of copper; and in the cabinets in Germany it is a common thing to shew a copper horse shoe, which has been made in this manner from iron, and I have pieces by me, in which this change is almost perfected.

*Wolfenbuttel.* The library at Wolfenbuttel is a fine oval room, with galleries round it one over another. In the arsenal there is a large pillar of black granite or porphyry, much resembling that at Wilton. At the country palace, called Saltzdall, which is near, there are several curious things to be seen.

*Brunswick.* There are many great princes of the Brunswick family buried in the cathedral at Brunswick: They have here the largest bronze mortar in Europe, which weighs eighteen thousand pound, is ten feet six inches long, two feet seven inches in the bore, and five inches thick, that is, three feet five inches in diameter; it throws a ball of seven hundred and thirty pound and a half, with fifty pounds of powder; and it carries three thousand three hundred paces.

The country between Zell and Ferden consists of barren heaths, they cut down the heath and strew it every day over the places where they keep their cattle, in order to manure the land; they have also a great number of hives on shelves in little enclosures; the bees live on the heath flower, and the people make a great profit of the honey and wax.

*Bremen.* Bremen is thought to be the ancient Fabiranum. In the vault of the great church, there are eight bodies in coffins, which in part remain uncorrupted; they were opened accidentally about forty years ago, and found in that manner; the skin seems to be hard, and the flesh under is dried to powder, which is thought to be the effect of the air of this vault. Near Butchude we saw an ancient monument called Willenwein, consisting of a stone eight feet long, three broad and thick, lying about three feet above the ground on three stones, and there are several barrows near it.

*Lunenburg.* Lunenburg is thought to be the ancient Marionis of Ptolemy. In the church there was an altar piece of gold, embossed in several compartments of history pieces, and adorned with precious stones, but the greatest part of it has been stolen away. There are great salt works here at the salt springs in the town, which are very strong. They have a tradition in the country, that the first Saxons who settled in England came from Ultzen above Lunenburg on the river Ilmenau. In the way from Lawenburg to Hamburg, near a village called Hamwar, I observed on little heights several ancient monuments made of stone set up an end; one particularly, had five or six round it at some distance; it was thirty feet long, and nine feet wide, there being nine stones on each side between two and three feet high, about eighteen inches broad, and so far apart; at each end the stones are about six feet apart, and a stone lies crosswise between them at the south end; on this stone, and on the stone on each side of it, there is a large convex stone eight feet long, six broad, and very thick; towards the other end there is a stone not quite so large laid across, and there is one stone on each side between that and the end of the enclosure; there is another at a little distance to the south which is ten feet broad, and between fifty and sixty long; it has two stones across at each end on the ground, but there is no stone laid

laid on them; the stones are mostly a grey sort of granite; and they carry them to North Holland in order to defend the piles of their dykes against the force of the sea.

In the duchy of Holstein, towards Keil, we saw several monuments of Holstein. this kind, and trees were planted round some of them; they are in a valley between two hills, which made me conjecture, that it had been the spot of some battle, and that they erected these monuments over the great men who fell in it. Those who come this way ought to see the delightful situation of Ploen, on a rising ground between the lakes. Ploen. Lubeck is thought to be Treva of Ptolemy, which seems the more probable, as the present name of the river on which it stands is Travè; the old name of it was Chalurus, and it is supposed to be the bounds between the Saxons to the north, and the Angli to the south. In a church here there are some verses relating to a stag, which had a collar put on his neck by Charlemagne, and, as they say, was taken four hundred years after his time.

The duchy of Mecklenburg is a very pleasant open corn country; it Mecklen- is diversified by several rising grounds, with large timber trees and firs burg. scattered all over the country, and several small groves; and there are little lakes between the heights, which supply such a quantity of fish, that the people in a manner live on it, and cultivate all their ground for corn to be sent to Sweden. We went near Gadesbuche to see the field Gadesbuche. of battle between the Danes, and the Swedes headed by Charles the twelfth and Steinbock in one thousand seven hundred and twelve, in which the Danes were defeated. The water of the bay of Rostock is not salt, and there is so little salt in the sea water at Wismar, that I could not perceive it, tho' they say at the latter it is not fit for use; the freshness of the water is occasioned by the great number of rivers which fall into the Baltick in these parts.

### CH A P. III.

#### Of the circle of UPPER SAXONY.

THE publick buildings of Stralsund were miserably destroyed by Stralsund. the siege; we were curious to be informed of every thing relating to that siege, and to Charles the twelfth; and went into the isle life of Ru- of Rugen, to see the field of battle between the Swedes, and the Danes gen. and Prussians, in which the Swedes were entirely routed. I was informed that at the north point of the island are ruins of the strong town of Arcona, where Stechenbecher the famous pirate resided; the town Arcona. having been destroyed in eleven hundred and sixty eight, by Woldemar king of Denmark.

The packet goes from Stralsund to Sweden, a voyage of about twenty-eight leagues, but in the winter season, when those seas are frozen, crosses by the Sound. Monsieur Westphal, librarian and professor

- Gripfwald. in the univerfity of Gripfwald, which is to the fouth of Stralfund, fhewed us feveral urns of different fizes, made like earthen jars ; they were full of burnt bones ; they found alfo in them fwords bent in fuch a manner, as to be put into the urns, alfo heads of pikes, whettstones for their arms, and round ftones, fuppofed to be ufed for flinging ; there were no letters found on any thing, and he faid, that he had near three hundred of them dug up ; they were firft difcovered in ploughing the land at Levenhagen about a league to the fouth of Gripfwald, and were not found in a vault, but in the earth clofe to one another ; a large monument of ftones being near, where they dug and found but one urn ; he was of opinion that they were the tombs of the Vandals. In an ifland of the Oder oppofite to Wolgafte there are remains of one of the moft magnificent old caftles I ever faw, in which the dukes of Wolgafte refided ; they talk much of a ftatue being found in a vault of a young woman with fcythes inftead of arms, with which criminals, who were let down, were cut in two.
- Penemander. We croffed to the ifland of Ufedom to fee the fort of Penemander, which was fo bravely defended by Col. Dylep, who died fighting after it was taken, in obedience to that extraordinary letter of Charles the twelfth, which is faid to have been found in his pocket.
- Poland. Going a little way into Poland, we made enquiries concerning the Plica Polonica, which is not frequent in this part of Poland ; the common people only are fubject to it. In this diforder the hair twifts and mats together, and it cannot be combed ; it is attended with a fmarting pain, and fometimes with a fwelling of the head, but there is no danger if they let it alone, and it goes off in time : If they cut the hair, it generally makes them blind, or mad, or they die ; and they very rarely recover : The vulgar have a notion that it is caufed by witchcraft ; and they informed me that there were ten old women had been lately burnt together for witchcraft in this part of the country.
- Marquifate of Brandenburg. In Brandenburg we paffed by fome eftates of the knights of St. John of Jerufalem of the Lutheran religion, who at the reformation withdrew with fix commanderies from the grand mafter, and chofe one of their own ; who at this time was prince Charles, nephew of the firft king of Pruffia. I enquired at Franckfort on Oder about a petrifying water, and the Oſteacolla, and was informed, that there is only fome quality in the water which does harden wood in fome degree ; but a phyfician of Berlin affured me, that no Oſteacolla is found here, and that the waters do not petrify.
- Frankfort. The new city of Berlin, the palaces, the immense treafures of plate, the library, the chamber of fciences, the arsenal, and feveral other things, are worthy of the curiofity of a ftranger, and all travellers are well acquainted with them. The famous Puffendorff is buried in the church of St. Nicholas, and has this epitaph over him :

DN1 SAMVELIS LIB. BARON DE PVFFENDORFF, CONSIL. INTIMI  
SERENISS. ELECT. BRAND. OSSA HEIC RECVBANT ANIMA COELO  
RECEPTA, FAMA PER TOTVM ORBEM VOLITAT. NATVS IS 8 JAN.  
1632. MORTVVS 26 Oct. 1694.

They had here a particular manner of recruiting the army ; a certain number

number of parishes were named to supply such a company, and the officers could engage particular persons at any time, even from the cradle; and if they did not answer in size, they might follow any other employment: The king also commanded any of the sons of the nobility and gentry into the service whenever he pleased; and when inferior officers have deserted, which sometimes has happened, they had a custom to hang them in effigie in the public squares, some of which we saw. The glass manufacture which was at Potsdam is removed to Rispen, for the convenience of fuel; the glass is the best in the world; they cut it very finely, and make curious devices on it, insomuch that large drinking glasses have been made, which have sold for a hundred, and even a hundred and fifty pounds, and what is for common use sells very dear; they also make it very well in imitation of garnet. We saw at Potsdam <sup>Potsdam.</sup> one of the king's grenadiers, Kirkland, of the county of Longford in Ireland, he was twenty-seven years old, was seven feet three inches high, and the calf of his leg was one foot eight inches in circumference; he was well set and strong, and every way in proportion. The Longobardi, who invaded Italy, and gave the name of Lombardy to the north part of it, are thought to have been the ancient inhabitants of the country about the marquise of Brandenburg.

Luther and Melancthon are buried at Wittenberg, and they shew <sup>Wittenberg.</sup> many things there in relation to the former, and the house of doctor Faustus near the town, concerning whom they have a great number of stories. There are copper mines near Mansfeldt and Eisleben, the ore is <sup>Mansfeldt.</sup> a black slate, which often has the figures of fish in it, and they get some silver out of the copper. The palace of the counts is built with a dendrite stone, full of the figures of trees. Luther was born at Eisleben, <sup>Eisleben.</sup> and many things are shewn there in relation to him. There is a salt stream runs from the mines into the lake of Eisleben, the waters of which are also salt, and there are several vegetables in it like sea weeds; but it abounds in carp and other fresh water fish.

At Hall there are some of the saltest springs in Germany, of the water <sup>Hall.</sup> of which they make a great quantity of salt. This is a famous university, and the orphanotroph here is a very particular foundation for grammar learning and philosophy; it was begun by professor Frank in one thousand six hundred and ninety-seven for orphans, but by degrees enlarged itself. There are a hundred and eleven poor children entirely maintained and instructed in it; and besides these there dine every day in the refectory a hundred students in divinity, two hundred and forty-eight other students, who must give in their names in the morning, and twenty-four servants of the house; forty orphan girls are also maintained here. They have two hundred and eighty boarders, children of little fortune, who pay a very small sum for their diet and lodging, and have their dining room by themselves. Another part is what they call the pedagogue, which is for noblemen and gentlemen; there are six youths in each room, with a master over them; of these there are two tables, and two prices for their diet. The whole society rises at five, prayers are said in their rooms till six; they have an hour, from nine for breakfast, and from eleven, from one, from six, and from eight for exercise or amusement, from twelve for dinner, from seven for supper, and from nine  
for

## OBSERVATIONS

for prayers; and at ten they go to repose; three times a week they walk out into the country with their masters for two hours. They are taught Latin, Greek and Hebrew, and attend the public schools for philosophy. The orphans and the second society exercise themselves at leisure hours in sawing wood; those of the pedagogue have several fine amusements, as gardening, turning, drawing, painting, anatomy, and botany, experimental philosophy, the practical parts of astronomy, grinding glasses, and making telescopes, and other instruments for the improvement of natural knowledge, and also music, making up a concert twice a week; every diversion being directed to some end; they entertain themselves within their bounds, but cannot go any where abroad. They spend their Sundays altogether in reading and devotion; and the last year they are invited to attend lectures on the Scripture, and to perfect themselves in the Greek and Hebrew languages; and when they have gone through their philosophy entirely, they go out into the university, take lodgings, and attend the school of the profession they are to study: In a word, this is one of the finest established societies for education I ever saw: In this place, and in the university, they compute two thousand students. We here had the pleasure to converse with Mr. John-Philip Barratière; and as he was a prodigy of a youth, I thought it would not be disagreeable to give a full account of him, as I took it down at that time. He was born at Swoback, four leagues to the west of Nuremberg, on the nineteenth of January, one thousand seven hundred and twenty-one; his father was born at Romans in Dauphine, and was at that time minister of the French reformed church at Hall; his mother was a native of Challons-sur-Marne in Champagne. French was his mother tongue, and as soon as he could speak his father taught him Latin, and soon afterwards Greek, in which he made great progress, always delighting in reading even at that age; at six he began to learn Hebrew, and afterwards the Rabbinical language, Chaldee, Syriac and Arabic, and having mastered these, he undertook the study of history, especially that of the church, and among other historians he read Josephus, Tillemont, most of the Greek and Roman historians, and all the Classics, and afterwards several of the fathers of the church; he studied philosophy, criticism, divinity; and at eleven years old was a great master in all the abovementioned languages and parts of learning; and it is remarkable that he never read any one grammar; he had no master but his father, and read so fast that he had gone through a large folio in twelve days, and had such a memory, that it all came to his mind as any thing occurred to recall it, inso much that he hardly ever read any history twice, and took no pleasure in it, nothing that he had read seeming new to him, but if at any time accidentally he looked into a history a second time, all came to his mind as he went along. He had always slept much, going to bed at eight, and rising at nine; but all his other time was employed in reading; sometimes for his health he took a walk alone with a book in his hand, taking no great pleasure in going abroad, or in any sort of diversion. Mathematicks was his favourite study, in which and astronomy he had made great progress when he was in his eleventh year; and he was much pleased with the study of history and philosophy. At eleven years old he began to translate out of Hebrew into French Rabbi Benjamin's travels, which he published



published in eighteen sheets in duodecimo, to which he added about eight dissertations historical and philological of about twenty-four sheets; he was only a month in translating it, though he did not allow above two hours a day for it; in another month he made most of the notes; in a third the eight dissertations; all which was done in the two last months of his eleventh year, and the first of his twelfth, tho' the book was not published till one thousand seven hundred and thirty-four; and the dissertations are esteemed to be very well wrote. At thirteen years old he began to answer in Latin what Crellius the Socinian had writ on the beginning of the first chapter of St. John's gospel, under this title, "Initium Evangelii Sancti Johannis apostoli ex antiquitate ecclesiastica refutatum, indidemque nova ratione illustratum;" it is thirty-four sheets in duodecimo, in Latin, shewing a great judgment, a knowledge of the Hebrew tongue, of the Scriptures, and of the Fathers, and is writ with much spirit and religious zeal; and the Latin in which it is writ was as familiar to him as his mother tongue; the title of this book is, Anti-Artemonius, printed at Nuremburg in one thousand seven hundred and thirty-five; he writ the preface to it the last day of his fourteenth year. About the spring of one thousand seven hundred and thirty-five his father being called to be minister of the French church at Stetin, and passing through Hall with his son, the child conversing with the professors of that university, they were surprized at his learning and knowledge, and took care to have the king informed of it, who ordered him to be brought to that university, and made his father minister of the French church in the town. Here he began to study philosophy, read Wolf's system, Malebranch, Cartesius, and Sir Isaac Newton; having gone thro' that of Antony Le Grand, in Swoback; he studied also algebra, mathematics, and astronomy; but he seemed to look upon algebra as a dry study; astronomy and antient history being the studies he most delighted in. When he came to Hall he was not entirely master of High Dutch; but when we saw him he was very perfect in it, and had studied English a little, having read part of Milton and some of Pope's works, with which he was much pleased, as well as with English plays. He understood Italian likewise, but had not applied much to it. After he came to Hall he studied the history of all the Roman emperors; and had read about a hundred books after he came to this place. The king had directed him to the study of the law, which, tho' not very agreeable to him, yet he had made a great proficiency in it, and sent a treatise of the law of nature three quarters of a year before to be revised by the fellows of the royal society at Berlin, of which he was a member. Most of these things we had from his own mouth, and heard him turn the oriental languages into Latin very readily, and were charmed with his conversation, which was full of knowledge and learning. After this, in the eighteenth year of his age, he published in Latin a chronological enquiry concerning the succession of the bishops of Rome, with four dissertations, two of which related to the apostolical constitutions, another concerning the writings of Dionysius, falsely called the Areopagite, and the fourth, of the years of Agrippa the younger, king of Judæa; all looked on to be works of great learning. He was of a moderate stature for his age, had a comely sensible countenance, good

and seventy hogheads, which, they say, is above eighty hogheads more than the tun of Heidelberg.

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C H A P. IV.

Of B O H E M I A.

WHEN we came on the other side of the hills in Bohemia we had a very fine and extraordinary prospect of that country. We could not go to Teplitz by reason of the badness of the road, and the snow; that place is famous for its warm baths, and for the quarries of chalc, in which they find a great quantity of mundike. Bohemia was antiently inhabited by the Boii, and afterwards by the Marcomanni. The situation of Prague, thought to be the antient Marobuduum, is deserved esteemed as one of the finest in the world: The antient town was probably where the old city is, and it may be was first of all on the height at Visschrad, where the first dukes of Bohemia had their castle, on which a church was built in one thousand and eighty-eight by king Wratislaus. The cathedral is famous not only for being the burial place of the kings of Bohemia, but of the two patrons of the country Wenceslaus, and St. John Neopomucenus: The chapel of the former is lined within with all sorts of Bohemian jaspers of fine colours, in many of which there is a mixture of amethysts and agates, but they are put together in a very irregular manner: The shrine of the latter is very much adorned with statues, and other decorations of silver. The kings of Bohemia are crowned in this church by the archbishop, and the queens by the abbess of St. George. John of Hufs was the parish priest of the church of St. Gallus; and here they shew his chalices and pulpit; and have several manuscripts of his people, and of those of Wickcliffe. The Jesuits college is one of the largest in Europe; and the Irish Franciscans have a monastery, in which there are about seventy members. The famous Tycho Brahe is buried in the church of Teyna; he attended the court of Rodolph the second, and was a great favourite of that emperor: On a stone against a pillar of the church there is a relief of him in a coat of mail, his left hand on his sword, and his right on a globe; there is a chain about his neck, with a medal on it, and round the stone is this inscription.

ANNO DOMINI 1603 DIE 24 OCTOBRIŒ OBIT ILLVSTRIS ET GENEROSVS TYCHO BRAHE DNS IN KNVDSTRVP SACRÆ CAESARÆE MAJESTATIS CONSILIARIVS CVIVS OSSA HIC REQVIESCVNT.

Over this there is another monument of marble, with a long epitaph on it. There is a famous university at Prague; they say it consists of six thousand students, and that formerly there have been no less than thirty thousand. In the court of the royal palace there is an excellent equestrian statue of St. George in bronze, which was made in one thousand three hundred and thirty-three. The mathematical house in the garden,

den, though it is not without faults, yet altogether it may be looked on as a fine piece of architecture : If I do not mistake, it was either built for Tycho Bache, or applied to his use. Count Lobkowitz has a beautiful palace here of very good architecture, as are those of the counts Webua and Colowrat, of the archbishops, and Norbertins, but most of the others are in a bad taste. The counts Gallasti and Straka have very grand palaces ; but that which exceeds them all as to its magnificence is the palace of prince Tschemen ; the stair case and a suite of rooms in it are very grand ; one bed-chamber is entirely hung and furnished with cloth of gold, adorned with silk Indian work.

The bridge of Prague over the Mulda is one of the finest in Europe ; <sup>Bridge.</sup> it was begun by the emperor Charles the fourth in one thousand three hundred and fifty-seven, and was not finished till one thousand five hundred and two ; it is fifteen hundred and eighty feet long, and thirty feet four inches broad ; there are seventeen arches, and the whole is built of hewn stone : Over every pier they have put the statue of a saint on each side.

Near the city they have begun to build a magnificent hospital for in- <sup>Hospital.</sup>valids on a private benefaction, and have near finished two courts of thirteen, which they say are designed. A league to the north of Prague there is a palace of good architecture called Troya, belonging to the counts of Pelting. At Wessenberg, or the white mountain, we saw the spot where the Imperialists under Ferdinand the second obtained a complete victory over Frederick the elector Palatine, who married the daughter of James the first of England, by which he lost both the kingdom of Bohemia and his palatinate, after he had been crowned in Prague ; and the conquerors built a church on the spot. Near this place is the park of Eynstern, in which there is a very curious fabric, which from its figure is called the star building ; it consists of three stories, and of six points ; and there are six rooms in the shape of a lozenge, with a passage between each of them, and a round apartment in the middle. The ceilings of the rooms of the ground floor are adorned with compartments of history reliefs, exactly after the Roman taste ; the middle story is without any ornament ; and there is only one room in the highest, in which the history of this battle, and some others, is painted on the ceiling in several compartments. It is thought that the city of Prague is exceeded by no other cities <sup>Nobility of Prague.</sup> in Europe, but Rome, London, and Paris, both in the riches and grandeur of the nobility ; they all travel and live in every respect in a manner becoming their rank, and so agreeably among themselves, that few of the heads of families care to accept of any employment which will oblige them to leave the city.

At Carlsbad there are two springs, one rises in the bed of the river, <sup>Carlsbad.</sup> which is very hot ; and where it runs, there is a sediment, which, near the source, becomes a stone which polishes, and is as beautiful as the finest jaspers ; this probably is occasioned by the particles of stones and minerals which are brought by the waters. Digging lately for foundations of buildings, they found a rock of a soft kind of white stone, in which there was a great quantity of round white stones cemented together, exactly like dried pease, and some like eggs, both consisting of several fine coats one over another : In the baths they find a sediment

on the top of the water about as thick as a wafer, which, when it is dry, becomes a fine powder: This mineral water is said to be a composition of chalk, red bolus or mountain earth, nitre, allum, vitriol, iron, and a volatile spirit of sulphur. The mill-spring at some distance from this is of the same nature, but not so hot, nor so strong of the minerals as the other; it is used for bathing on the spot, and both for bathing and drinking by persons of warm and weak constitutions; the other waters being proper for the cold and robust; these waters in general are good for all obstructions, particularly for the gravel and barrenness. There is a spring half a mile from the town, which they call the sour spring; it is a chalybeat water, and I thought it was near as strong as the Spaw; they drink it with wine, and it is laxative. Two leagues from Slackenwald there is a spring of the same nature, which is more esteemed, and is brought to Carlsbad to be drunk with wine; the prince of Baden has a palace and fine gardens at that place. The course of drinking the waters, bathing and sweating, is very severe and disagreeable. The nobility of the neighbouring countries frequent this place much, especially those of Bohemia and Saxony; and the great Czar Peter was here three times to drink them. They have a manufacture of pins and cutlery ware, swords, and fire arms; and they are famous for making handles of knives of steel inlaid with gold and silver; they have also a great manufacture of pewter vessels of the ore of Slackenwald, which is much esteemed; the ore is of a crumbling kind; they have also tin mines at Shonfield and Lauterback; and at Crazlitz, six miles distant, they have a foundery for making brass.

Five leagues from Carlsbad in the way to Egra, we saw a chalybeat spring, at a village called Hammersberg, which is not so strong as the spaw; and further on we met with another mineral water. At Shonbach, very near to the borders of Saxony, there are mines of cinnabar, out of which they extract cinnabar and quick-silver. A league to the north of Egra there is a famous mineral water of the nature of Piermont; it is used both for drinking and bathing, and there is another near it of the same kind; but not being clear, it is used only for bathing. Some think that Egra is the antient Usbium, though others place it at Besenbeug on the Danube opposite to Ips.

Bohemia is governed by a burgrave (who is a sort of viceroy) in conjunction with the council at Prague. All the nobility keep their lands in their own hands, having stewards to take care of their estates; the boors are vassals, and go with the land, and, excepting their lives, seem to be entirely in the power of their lords; they cannot marry or make a will without their consent; they have a great aversion to their masters, of which their sovereigns make a proper advantage, and they may upon any occasion be threatened that freedom will be given to their vassals. They are famous in Bohemia for making glass, which is thick and strong, and almost as good as the English; and, I suppose, they make some in great perfection; for the best of it is ground in figures at Breslaw; and I saw a glass, the cutting of which alone cost twenty pounds. The kingdom of Bohemia abounds in natural curiosities; besides those I have mentioned, there are mines of silver mixed with copper at Kutenberg to the west of Prague, in which there is a crystal that is thought

to be Flores cupri, they find likewise both white and yellow mundic, and formerly they had antimony there. At Joachamfdale, six leagues to the north of Carlsbad, there are silver mines, and at that place they have what they call Medulla faxi, a sort of earth which polishes like marble; I omitted to inform myself whether it is not that soft marble of which vases are made, and is commonly called Serpentine. Near this place are the mountains of Garnate, which contain in them some silver, as well as iron; the garnates of Bohemia are esteemed among the best that are found. This country abounds also in precious stones, particularly the amethyst, opal, and topaz; they have likewise very fine crystals; and those of a yellow cast, are frequently sold for topazes.

## C H A P. V.

## The circle of B A V A R I A.

**W**E entered into the upper Palatinate of Bavaria near Egra, and saw a very beautiful Cistercian abbey at Waldsassen. We came into lower Bavaria, and to Ratisbon on the Danube; that river <sup>Danube.</sup> is called the Ister by Appian, from the confluence of the Save, and by Strabo, from the cataract near Axiopolis. We here entered into the ancient Vindelicia, so called from the rivers Vindc and Lycus, which unite <sup>Vindelicia.</sup> below Augsburg. When the Romans conquered this country and Rhætia, they made it one province under the name of the latter, and called the people of the former Rhæti Vindelici.

Ratisbon was called Reginum, from the river of that name which <sup>Ratisbon.</sup> falls into the Danube; near it was Castra Reginensia; it was the capital of the Boii who settled in these countries, when they were drove out of Bohemia: It is thought also to have been called Augusta Tiberii, and that Tiberius planted a colony here. This place was the station of the third Italic legion, and was therefore called Quartanorum Colonia: There is a Scotch abbey in this city: The bridge of Ratisbon is esteemed the finest on the Danube; it consists of fifteen arches, is about three hundred and fifty yards long, and eight yards broad.

We embarked on the Danube for Vienna; that voyage may be performed in a very short time, for they go with two oars about a league and a half in an hour; they draw large boats up the Danube loaded with goods, which are near a month in their passage.

Four leagues below Ratisbon there is a village called Auburg, which <sup>Auburg.</sup> agrees with the situation of Augustana Castra. Straubing is thought to <sup>Straubing.</sup> be Serviodunum: The windows of the collegiate church are finely painted, and the drawings better than usual in a work of that nature: We saw Osterhoven, which is thought to be Petrensia Castra, and at Kinzen they place Quintiana. Passaw, the ancient Batava Castra, is on <sup>Passaw.</sup> the Inn, the Ænus of the antients, to the east of which is Noricum, a country formerly famous for iron, and the swords made of it were much esteemed; Boiodurum was on the other side of the Inn: Great devotion

is paid to a Madonna at Passaw : There is in this city a colossal head of a statue of stone set in a wall near the cathedral, which we were informed was the head of a statue in the old cathedral, probably of St. Christopher, though they have many stories in relation to it. The river Iltz falls into the Danube opposite to Passaw ; it is famous for pearl, which are found in large muscles, and though many of them have a blackish cast, yet the best fort come very near the oriental pearls. The water of this river is thought to be very wholesom, and good in scrophulous disorders ; it is of a blackish colour ; the Inn is of a pale green, and the Danube yellow ; so that one sees the different colours for some time after they run in one channel.

## C H A P. VI.

### Of upper and lower A U S T R I A.

Lintz.

**L**INTZ is certainly Lentia ; and it is said that a Roman road has been found leading towards it from Saltzburg, and that a miliary was dug up in the road. Lintz is a beautiful town: The archduke of Austria has a palace here, and the knights of the Teutonic order a commandery or priory. They are famous in this city for making barrels of guns, and have a great publick manufacture of woollen stuffs and silk. Enns is Anafus of the middle ages on the river of that name, now called also Enns: At Lorch, half a mile to the south of the walls of this town, there are some remains of the ancient Lauriacum, called also Aureliana Lauriacensis ; the second legion was stationed here, and at Lentia : The Roman emperors when they came on this side the Alps, at first resided in Sirmium, and afterwards removed to this place. The cohors pratoria was also certainly here, probably at the time, when it was the residence of the emperors. This city was destroyed by the Hunns in five hundred and seventy ; and in seven hundred and thirty seven, it was entirely erased, nothing being left but the cathedral. From the north west corner of the old city there are signs of a fosse, which extends to the church of St. Laurence at Lorch, and takes in a large compass ; this may be the remains of the ancient walls, for they find many medals about these ruins, which are chiefly the Roman silver, and others of the lower empire ; and we saw a man looking for them in new ploughed ground : There is a relief at the church, and one in the town of Enns: We saw here the lines which were drawn from Enns against the Turks\*. Near Greyn there are

Enns.

Lorch.

\* Aichaw near Lintz, is said by some to be Jovidum : Erlack is thought to be Elegium. Lacus, or rather Locus Felicis, is conjectured to be Ober-Wels, which I suppose is Nider Wall-See in Homan's map: Ips is Ad pontem Ibis, and several medals are found about Feh-larn, which is supposed to be Arlape, and Melch to be Namarc. It is to be observed that Sta-

nacum might be at Neykirchen, between Aichaw and Passaw, as Lefferding may be Ovilabim. Trafmar is conjectured to be Trigifanum, Pixendorf Pirumtortum ; and the abbot of Ketwind thought that Czeizelmaer was the most likely place to be Comagena, which is two leagues from the Danube, and not on it, as some maps place it.

several rocks in the bed of the Danube, which make it very rough, in-  
 somuch that it is a sort of a cataract, and below it are several whirlpools.  
 On the hill above Melck there is one of the most magnificent abbeys  
 in Europe, belonging to the Benedictines; and the church, with regard  
 to the statues, carving, and gilding, makes a most rich and splendid ap-  
 pearance. They have found four bas-reliefs in and about the abbey,  
 which are set into the walls of the church; one is of Romulus and  
 Remus sucking the wolf; and another is sepulchral; they find also some  
 medals here, and more at Pecklarn. We passed by the castle of Diern-  
 stain, where, they say, Richard of England was kept prisoner for about  
 eighteen months. They find medals on the banks of the river about Stein.  
 Two miles to the south east of Maubern is the rich Benedictine abbey of  
 Gotweich, commonly called Ketwind. The present abbot Godfrey Be-<sup>Gotweich.</sup>  
 felius is a prelate of great humanity and extraordinary knowledge, espe-  
 cially in polite literature; he has published a chronicon of the abbey,  
 with a map of Germany of the middle ages, and a specimen of the  
 manner of writing manuscripts in different times: He has a great  
 collection of medals, and of every thing that is curious, particularly  
 figures of flowers and animals in stones, found near Wurtzburg, more  
 curious than any I ever saw: Many medals have been found on this hill,  
 and also three inscriptions; some are of opinion that it is part of Mount  
 Commagenus. At Cloyster Newburg we came to those hills which di-  
 vided Noricum from upper Panonia; on the east side of them is  
 a place called Calenberg, and over it a ruined castle, which was the pa-  
 lace of residence of the antient dukes of Austria, when they removed  
 from Melck. This place is thought by some to be Cetius, according to  
 the Tables, or it might be at Cloyster Newburg; for it is suspected that  
 the Itinerary is falsified in relation to the distance of this place.

I shall not attempt a description of Vienna; we made some excu-  
 sions from it to several places. Baden is thought to be the antient <sup>Baden.</sup>  
 Aquæ, famous for its waters, which are used only for bathing. The  
 archdukes have a palace at Nieustat, to which the emperor Maximilian  
 the first frequently retired; he had a hermitage there, and is buried in the  
 church. The counts Senni, Frangipani, and Ragotzki were imprisoned  
 here, the last escaped out of prison, the two others were beheaded, and  
 their monument is seen here. Mansdorf to the south of Petronel is  
 thought to be Mutenum of the Itinerary; others with very little reason  
 have conjectured that it was at Musa: There is a spring here of warm  
 water impregnated with sulphur, and used for bathing.

The antient Carnuntum, capital of upper Panonia, seems to have <sup>Carnuntum.</sup>  
 been on the site of Petronel, Altenburg, and Haymburg; it  
 was a very antient city. The consul Licinius besieged it in vain in  
 the first year of the war against Perseus king of Macedon, which  
 was a hundred and seventy-one years before Christ: In the tenth  
 year of Christ, Tiberius brought it under the Roman yoke; the four-  
 teenth double legion was stationed here, and the Roman fleet for the  
 Danube; it was also the residence of the Roman præfect: A colony  
 was brought to it, it was made a municipium; and the emperor Aurelius  
 spent much of his time in this city. Altenburg and Petronel are two poor

villages, not a league distant, and about half way between them I saw marks of the old walls to the east, which seemed to have been about a mile in circumference, the suburbs probably extending a great way on both sides, as may be concluded from the bricks and ruins which are seen over the fields, especially in the park, and near the river, where many medals are found; all these parts were probably fortified in the time of the Romans. Towards Steinabrun we saw an old road pointing to the south, which probably was the way in the Itinerary to Scarabantia, Sabaria, and Pætovio; between this road and Steinabrun there is a spot which seems to have been a camp. It is thought by some that Carnuntum, built by the Panonians, was about Haymburg, that of the Roman colony at Petronel, the palace and baths at Altenburg, and that all these were contiguous, and made one town. About a quarter of a league to the south of the ruins, which are to the west of

Petronel. Petronel, there are remains of an arch in the middle of the fields; two views of it may be seen in the hundredth plate; the lower part is built of rough stone, the upper has a mixture of brick in it; the whole seems to have been cased with hewn stone; it is remarkable that there are many stones in it which appear to have belonged to ancient buildings, so that probably it was erected in haste; the arch is about twenty feet wide and ten deep, and the piers are twelve feet broad; the crown of the arch is about twenty-four feet from the ground, which has risen considerably; the building over the piers is about sixteen feet high; and it plainly appears that there was another arch joined to it, so as to make four arches in all, like the forum of Janus at Rome; but as it is so far from the river as not to be convenient for trade, and out of the town, it is more reasonable to think that it was a triumphal arch of the nature of that at Laodicea in Syria, in the twenty-eighth plate; and probably it was erected to the honour of Tiberius, as we are informed by Dion Cassius, that a triumph was decreed him, and two triumphal arches in Panonia: About half a mile to the south west of this arch are remains of a building, which I thought might have been an amphitheatre. There are some ancient inscriptions at Petronel; one at count Traun's palace makes mention of a portico; there are two reliefs on the stone; one is a Mercury with his emblems, the caduceus, purse, and a cock; the other seemed to be Vertumnus, with a wheat sheaf in one hand, a hammer in the other, and a dog near him. Another inscription is seen at the archduke's palace at Altenburg, and two at a stone-cutter's: There is a well here of mineral water used for bathing, in which sulphur seems to prevail. The most curious inscription is that in the town-house at Haymburg, by which it was discovered that Carnuntum was a municipium; there are two reliefs on the stone, one seems to be a person representing the city with a turreted crown, a patera in the right hand, and a cornucopia in the left, as the other relief has likewise, and a rudder of a ship on a globe in the right. To the east of Haymburg there is a hill, on which there seems to have been an encampment, and much barbarous silver coin has been found there, with a head on one side and a horse on the other. They have here a great manufacture of snuff made of tobacco brought from about Debreokfin in Hungary; they make also some cloth. In one thousand six hundred and eighty-three the Tartars

came





VIEWS of the ARCH at PETRONEL.



came here, and most inhumanly murdered most of the inhabitants, who had taken refuge in the castle.

Returning to Vienna, we saw about twelve miles from Petronel, some signs of an old enclosure about a mile from Vishmund; this probably was *Æquinoctium*, as Manfworth seems to be *Ala Nova*, and may be the same place as Villagai, of the Tables. Sweekat is noted for a manufacture of printed cottons or calicoes, and for the meeting of the emperor Leopold and John king of Poland, after the latter had raised the siege of Vienna, and chased the Turks out of Germany; in memory of which an obelisk is erected with an inscription on it. The emperor has a palace at Eberdorf, in which there is a picture of the Hausom fish caught in the Danube, seventeen feet long, and weighed eight hundred and eighty seven pounds; they are commonly caught below Buda, and are very good.

At New Gebaw, Rudolph the second enclosed the camp of Solyman the Magnificent after the Turkish manner, with walls and turrets, and made a garden in the middle of it. To the west of it there are signs of an entrenchment, probably part of the Turkish camp; and to the north is a most magnificent banqueting house, built by the same emperor; it consists of apartments and galleries, all in a fine taste, with terraces down to the gardens on the river, commanding a glorious view of the Danube and country round; but all this noble building is in a ruinous condition.

## CHAP. VII.

Of some places in HUNGARY, near VIENNA; and from  
PRESBURG to BUDA.

WE made an excursion from Vienna to the south east, to see some antient places in Hungary. From Newstat we went to Oedenburg, thought to be *Julia Scarabantia* in the country called the deserts of the Boii. At Haska, a league to the east of Oedenburg, we saw an inscription on a stone coffin with these letters on it, M.SCARB. which seem to imply, that it was a municipium. There are several reliefs and inscriptions at Oedenburg, and they find many medals, and other antiquities. The Itineraries mention several ways, with different distances from this place to Vindebona, which have puzzled modern writers: Without entering into the dispute, I shall only observe, that we may very well account for three different roads to any place. The shortest only for horses, a summer road for carriages, and a longer round by the hills in winter, when the low grounds are not passable; and I have had experience in several places of a winter and summer road for carriages; and it is very common in all parts to have a short bridle road.

We

Scharpin. We went to Scharpin, where some would fix Scarabantia, but there are no sort of antiquities there; it had been a large town, and was  
 Stenemanger burnt by the Turks. Stenemanger is, without doubt, Colonia Claudia Sabaria, tho' some, on account of the name, would place it at Sarwar, where no antiquities are found; it is said that the præfect of Panonia resided here; and Aurelius Victor affirms, that Septimius Severus was proclaimed emperor at this place; but Spartian says it was at Carnuntum. We saw at Steinemanger several pieces of granite pillars: It is probable that Domitian was a benefactor to this town, for there are two inscriptions to him, with the name of Domitian erased, as it was from all his inscriptions by an order of the senate: There are several other inscriptions, and some curious reliefs about the town. They have a story, which seems to be without any foundation, that Ovid was buried here. It is said, that St. Martin was born at this town in three hundred and thirty-five, his father having been a tribune under Constantine the great.

Newfidlersee. The Newfidlersee is the antient lake Peifo, the water of which was let out into the Danube by the emperor Galerius, that is, he probably cut a canal from it to the Rabnitz, which rises in the morassy ground to the east of it; the water is salt, is sometimes very low; and there are but few fish in it; the soil here is impregnated with nitre, and they make great quantities of salt petre at Newfidel: At this lake Hunnimundus, king of Savia, was entirely defeated by Theodimir, brother of Walamir, king of the Goths. At Wolf near the lake there is a sulphureous water which is heated and used for bathing; and there are iron mines at  
 Wolf. Eifenstatt which have not been lately worked, as it turns to better account to employ their hands in the vineyards: Prince Esterhazi has a most magnificent palace here. This town was given to the emperor Frederick the third by Mathias Corvinus king of Hungary, as a pledge for the Hungarian crown, which the emperor delivered to him; as an inscription imports which is seen in the palace.

When we departed from Vienna we went to the north of the Danube into Hungary, and crossed over those hills, which are thought to be the end of mount Carpatæ, that separated this country and Dacia from Sarmatia. When Buda was taken by the Turks, Presburg was made the capital of Hungary, and the regalia are kept in it; this place having never been taken by the Turks.

Going eastward on the south side of the Danube we passed through  
 Cariburg. Cariburg, thought to be Gerulata, and we saw signs of an old enclosure, part of which has been washed away by the Danube; and we observed about it foundations of old buildings of Roman brick. Altenburg is thought to be Ad Flexum, and two or three inscriptions have been found at Witelburg, half a league to the east of it. Near a farm house, called Baratfoldaye, we saw a bank like the foundation of a wall; it seems to have been about a hundred paces square, three sides of it remaining. We observed several Roman bricks in some earth lately thrown up, and they told us that they often found medals there; it is two Hungarian miles both from Rahab and Altenburg, and we concluded that it was Quadrata; which has not been observed by any writer.

Rahab

Rahab is the antient Arrabo; it was taken by the Turks in one thousand five hundred ninety-four, and retaken by stratagem four years after. Several inscriptions have been found here, but now there is only one to be seen, and a relief in the north wall of the cathedral: We saw also a relief and inscription at a village called Ais<sup>a</sup>. The citadel of Comorra<sup>Comorra</sup> was never taken, there are three stone coffins in it, and several inscriptions about the town brought from Zeny. It has been commonly<sup>Zeny</sup> thought that Bregetio was at Gran; but on considering the distances, and from the inscriptions found at Zeny a league below Comorra, we discovered that this was the site of Bregetio<sup>Bregetio</sup>. About half a mile to the west of Zeny we came to a spot enclosed with a slight fosse, where there are some marks of old buildings; and not so far beyond Zeny to the east there is such another ruin; and between this and the site of the ancient town are some imperfect remains, which from the ground, we judged to have been a theatre or amphitheatre. Round the old town there are signs of a double fosse, extending six hundred and forty paces from east to west, and seven hundred and fifty from north to south; these are joined by two other fosses on the north side, which extend about two hundred paces to the river. A little lower on the other side of the river there is such another enclosure about a hundred and thirty paces square, with an entrance on each side, and fosses drawn from it to the river in the same manner: This seems to have been for the defence of that side of the river, and is now called Leanywar. On both sides we found many Roman bricks, but all the inscriptions have been carried away chiefly to two churches, which are about a league to the east, at a place called Futusy; they are in a kind of a peninsula, where the small river Dotis falls into the Danube: To the south west of the church, which is furthest to the east, we saw an inscription, in which the first legion is mentioned that was quartered at Bregetio, and observing a large stone at the east end of the church, we employed men to dig it out, and found an inscription on it, in which, as well as in the other, mention is made of the third Thracian legion. We saw in the same church two or three other imperfect inscriptions on an altar, and some reliefs. At the village of Zeny we found the top of a stone coffin; and there is a stone at the door of the Calvinist church, on which we saw part of an inscription, but could not prevail on the boors to dig it up; we were informed also that there was an inscription a league to the south of the village.

We went four leagues a little way to the south east of the road to Gran, to a small town called Dotis, which from some antiquities found there is thought to be an antient place, and agrees best with the situation of Floriana: At the corner of the church there is a square pillar divided into compartments three feet long, with a relief in each, as I suppose, of a heathen god, with their emblems, though I could only distinguish Juno with the peacock. In the castle there is a relief of Hercules encountering the lion, and a large marble coffin in a private

<sup>a</sup> Bana is two leagues to the south of Rahab, where, they say, there are mines, and it may be Ad mures, or Ad muros. It is said, that her son Valentinian in a village or house near Bregetio; the expression is, "In Villa muro cincta," which might be Ad muros. Lower Panonia was the country to the east of Arrabo.

yard ; on each side of an inscription on it is a Cupid resting upon an extinguished torch ; it appears to have been the tomb of the wife of a physician in ordinary to the first legion Adjutrix, and that she was a lady of Forum Hadriani in Lower Germany, which is thought to have been Voorburg, opposite to Ryfwick, within a league of the Hague. The castle here was in possession of the Turks, who built a modern fortification round it, and blew up all, when they left it, in one thousand five hundred and sixty-five. They have quarries here of a red coarse marble, as well as in the neighbouring mountains, and some baths are mentioned near this place which we did not see.

Almas.

From Dotis we went four leagues northwards under the hills, passing very near the two churches of Futusy, and came to Almas, which is near four leagues from Comorra, and about three short leagues from old Bregetio ; here probably was Azaos, which the Itinerary places between Bregetio and Lacus Felicis, and may be the same as Lepavist of the Tables, placed six miles from Bregetio ; but no antiquities are found there. Half a league beyond this is Nefmid, the first post from Comorra, two long Hungarian miles distant. We went two miles further by the Danube mostly under the hills, at one place where we were obliged to go up the hill on account of the overflowing of the river, and came to Neudorf. A quarter of a league to the north west of the town is a hill over the river, which commands a very fine prospect, and might therefore be called *Locus Felicis*, of which *Lacus Felicis* of the Itinerary is probably a corruption ; and there is such another mistake as to *Walsee* on the Danube in Germany, which is exactly such another fine situation. This place in the Itinerary is eighteen miles from Bregetio, which does not very much disagree with the distance, as it is not seven leagues from Zeny ; Neudorf, which is further, being but four miles off Hungary from Comorra : But what confirmed us in the opinion is a place called *Gardellaca* of the Tables, thirteen miles from Lepavist, which we thought must be Almas, and so the whole distance from Bregetio in the Tables is nineteen miles, which agrees better than the Itinerary ; the name also is another reason, as it was probably a place to guard the passage of the Danube, for which it is very proper, and at present there stands a wheel on it as a sign that boats must pay toll there. But what puts it out of all dispute are the Roman inscriptions found here, two of which are at the church of a Franciscan hermit on the hill, a third on an altar set into the wall, and another in the pedestal of a statue erected on the hill out of devotion ; and in the church-yard of Neudorf we saw a piece of an altar, and another old stone, with some letters on them : This hill was fortified by those who were in the rebellion of Hungary ; and they were all cut to pieces here. We saw about the ruins of the fort several Roman bricks, and in other parts foundations of thick walls, which seemed to be Roman.

Gran.

We arrived at Gran, and though the kings of Hungary formerly resided there, yet now it has more the appearance of a very large village than of a city ; and as they have no trade for all the people are employed in husbandry : It is the metropolitan see of the province of Upper Hungary, as Coloczia is of the lower : And the archbishop of Gran, who resides at Presburg, is primate of all Hungary. The castle is very strongly

strongly situated; which was taken by Solyman the second in one thousand five hundred and forty-two; and was soon retaken; but sultan Achmet possessed himself of it in one thousand six hundred and eighty-three. The armies of the emperor and king of Poland beat the Turks at the castle of Barcan on the other side of the river, and took the city and castle of Gran after it had been in the possession of the Turks eighty years. The Turks besieged it again in one thousand six hundred and eighty five; but the siege was raised by the dukes of Lorrain and Bavaria, who gave the Turks battle in the plain not far from the city, through which the road passes from Comorra to Buda, and defeated sixty thousand of them, who fled over the hills to Buda, leaving their baggage in the camp. The battle was to the north of a chapel where the Christians were buried; and this defeat made the Turks sue for peace. Stephen the third was buried somewhere in this city, and Bela the fourth was interred in one of the parish churches. St. Stephen king of Hungary was born here, and it is said was christened in a chapel near the cathedral, which probably was the old baptistry. The cathedral within the castle is in ruins, but the west door remains entire, which is a fine Gothic piece of architecture, of marble of different colours, adorned with figures of saints, made of large pieces of marble inlaid and marked out with lines: Over the door is king Bela, with the figure of the church in his hand, and the archbishop near him; that king, if I do not mistake, being founder of the cathedral. There is a chapel adjoining to the church of fine architecture, and lined with red marble; it was built by cardinal Bacocz in one thousand five hundred and seven. Some authors mention baths at this place, of which I could get no account. We passed over the spot of the famous battle, and by the chapel where the Christians were buried, and came into the high road to Buda; as we went on we had mount Pilis to the north of us, at the east foot of which there are ruins of a large monastery. We came to a village called Czaba; Czaba. a little beyond the parish church there is another ruined church in the road, where they sometime ago dug up two inscriptions, which are now at the parish church, and probably others might be found by turning up the stones. Crumeros, it may be the same as Lufimari, might be here, and be a fort to guard the pass to the mountain. In one of the inscriptions the fourth legion is mentioned, which was probably quartered here.

Beyond the village of Worefwar we left the road in order to go directly east to St. Andrè on the Danube. We came to a cross opposite to a ruined church to the north, and found an ancient military set up against it, and tho' the names of the emperors were much defaced, yet from the pedigree we concluded, that the names of Marcus Aurelius, Antoninus, and Lucius Verus were on it; at the bottom are these letters, A. B. A. C. M. P. the purport of the letters must have been so many miles from Acincum or Buda, but the number is not to be seen. We passed through two Rascian villages, Sobantza and Pomafz; to the east of the latter there are very great ruins of a castle entirely destroyed. We came to the small town of St. Andrè, chiefly inhabited by Rascians, who have several churches; the Walachians also have two, and the Germans one: As there was no inn, we were accommodated with a public

public house of the town, where we had not so much as a bed; we went to market, and got our provisions dressed at one of their little wine houses. Opposite to this town there is a large island near two leagues broad, extending from Visegrad almost as far as Buda.

Visegrad.

We went four leagues northward to Visegrad, passing through Bogdani, opposite to which we saw a small town called Vatz on the east side of the Danube: On a hill over Visegrad there is a ruinous castle very strongly situated: The regalia of Hungary were kept in it till the Turks invaded this country, and then it was often taken and retaken by both armies. Some of the kings of Hungary resided here, and particularly Matthias Corvinus. Charles king of Naples being declared king of Hungary, and wounded in his head, was brought to this castle under pretence of curing his wounds, and was strangled in it.

## C H A P. VIII.

Of BUDA, some other parts of HUNGARY; and of CROATIA.

Buda.

**B**UDA has suffered very much in the wars; there are two well built Turkish mosques remaining in the town. The fortress was taken and burnt by Soliman the magnificent in one thousand five hundred and twenty-six, and retaken the next year. Soliman took it again in one thousand five hundred and twenty-nine; the Christians often attempted in vain to get possession of it, till the duke of Lorraine took it by storm in one thousand six hundred and eighty; and in one thousand seven hundred and twenty-three it was blown up by a magazine of powder which was fired by lightning; and now there remains but very little of the palace of the kings of Hungary, which was built by that encourager of arts and sciences Matthias Corvinus, who had here a valuable library, which has been since dispersed. Old Buda, to the north of the present city, is certainly the ancient Acincum or Aquincum, and there are a great number of reliefs and inscriptions about it, in which the second legion Adjutrix is mentioned, which was quartered at Acincum; many of them are in the house of the counts of Schetsin. We saw to the north of old Buda some sign of the city walls, and remains of an amphitheatre, as we concluded from the manner in which the ground lay. The water was brought to the old city about a league by an aqueduct which is a solid wall, that in some places was strengthened by arches turned in it; this aqueduct has accidentally received an additional strength by the water running thro' it, which in several places has formed great rocks of petrifications against it, which I have seen in several other aqueducts. There are many ruins to the north of old Buda; but we could form no judgment as to the nature of the buildings. In the Rascian suburb there is a fragment of a fine statue sitting in long robes, the upper part of it being broken off. Buda is famous for its hot baths, which are said



said to be a composition of gold, iron, calmi, sulphur, several salts, allum, and some other minerals; there are five baths of different qualities, and one of them makes a petrification, something like that of Carlsbad.

Pesth, which is probably *Tranfacincum*, is opposite to Buda, and is <sup>Pesth.</sup> a pleasant new town; some inscriptions, and pieces of granite pillars remain in it; on the river to the north of the town there is a ruin, which looks something like the end of a bridge; but as it is not probable that a bridge should be built at this place, both by reason of the difficulty of it, and because there is no account of such a bridge, it may be rather concluded to be the remains of a tower to defend the pass of the river. The chief support of Pesth are the two great courts of Hungary held here for civil disputes.

We set out from Buda for Stool-Weissenberg; a league to the south of the city those hills end, which go round part of the plain that is to the south of Buda; this part is called *Promontorium*, and *Marfil* makes a Roman work there; when we went to it we found several Roman bricks about the fields, and there might be a fort here to defend the pass: There are several quarries of free stone under the hill; and farther on we saw the remains of a Turkish paved way; those who are skilled in the antiquities of Hungary, say, that *Attila* and the first kings of the *Hunns* resided somewhere in that large plain, which is to the east of Buda, either at *Yasberin* or about it. Two Hungarian miles from Buda, at a house of baron *Banitzky*, which is called *Martinweiser*, we saw a relief of *Hercules* killing the *Hydra*; another of a sepulchral kind; and a third which seemed to be an altar, with two reliefs on it, one being a person holding a *simpulum*; these were all brought from Buda. We travelled over rich downs through an unimproved country, very thinly inhabited, the nobility having a great number of oxen on their estates, which they sell mostly in Germany, and send some of them even as far as Italy. The sheep here have twisted horns something like the antelopes.

We arrived at Stool-Weissenburg; the air of this place is very bad, being <sup>Stool-Weissenburg.</sup> situated in a great morass, which continues a considerable way on each side of the river *Sarwitz* as far as *Symontornya*, a place famous for wines, which are sold for *Tokai*, as well as those of *Eperies* and *Cafchaw*, which are near *Tokai*. As many inscriptions and reliefs have been found here, so it is conjectured to have been some antient town in the road from *Sirmium*, either to *Lauriacum* or *Carnuntum*; if the former, it agrees best with the distances of *Valco*; if the latter, which seems more probable, it answers the situation of *Cimbrianæ*; they say the kings of Hungary formerly resided here for some time, and had their burial place in the town, and that at first it consisted only of the palace and the collegiate church, in which the kings were buried: This building from the little that remains of it, appears to have been a magnificent structure; but the Turks destroyed it, and the bodies of the kings could never be found; part of their monuments, with the reliefs in red marble, are seen in the town wall, where most of the inscriptions are placed: The Turks took it in one thousand five hundred and forty-three; the emperor *Matthias* retook it in one thousand six hundred and one; but the next year

it was taken by the Turks again, who held it till one thousand six hundred and eighty-eight; and in one thousand seven hundred and three the emperor ordered the fortifications to be demolished. There is a Turkish mosque and a fountain remaining in the town, and some ruins of their bagnios.

In the way to Vefprin we had the morafs to the fouth eaft of us, which feemed to extend towards the lake Balaton, and if fo, probably the river Sarvitz rifes out of the lake, whereas the maps make both the morafs and the river to come from the north weft. We paffed by the village and caftle of Palota, which held out fome time againft the Turks. I faw fraxinella growing wild in the fields in thefe parts. Vefprin is fituated on a rock about half a mile in circumference, there being a large fuburb round it: It was taken and retaken in the firft Turkish war; but in the laft, the Turks did not get poffeffion of it. There is a beautiful cathedral here, and a chapel under it, to which they fay St. Emerick duke of Hungary ufed often to refort.

In the way to the lake Balaton, about a league from Vefprin, we faw them digging for ftone, where there had been an antient building; I obferved fome Roman brick, and that the walls were very folid; probably it had been a fort to defend the paffage this way. There is great plenty of coarfe fifh in the lake Balaton, which they catch in great abundance when the lake is froze over, by breaking holes, and letting down their nets: On the fide of the lake there is a very fpirituos mineral, which they drink; it taftes much like that of Piermont, and is laxative; they warm it likewise, and put it in tubs for bathing; they fay fal nitre prevails in it, and I obferved a very thick coat fticking to the veffels in which they boil the water. It is an extraordinary fight to fee the peafants coming here every morning in waggons, to drink or bathe; fome of the fick having their beds in the waggons. We croffed over the weft end of the lake in a ferry boat: The river Sala falls into it there, which paffes thro' the country of Salawar. Our carriage was conveyed over on a wooden floor laid on four boats, each of which were cut out of one piece of wood.

We travelled through the woods, and obferved feveral ruinous churches, where there formerly had been villages, the country having been laid wafte by the wars. The people here are moftly Calvinifts; fome being Romans and Lutherans. There is no manner of accommodation in thefe parts, except a very poor public houfe in the villages; and we commonly ftopped every day in the woods to refrefh ourfelves and our horfes. We came to Canifha, which was formerly fortified, and taken by the Turks in one thousand fix hundred; it was frequently befieged, but was not retaken till the time of Leopold, who demolished both the town and fortifications, and now it is only like a large village.

We went over the Drave into Croatia, and croffing the old bed of the Drave, we came again into Hungary to Le Grad: Near forty years ago the Drave changed its channel, and Le Grad is between the old bed of the Drave and the prefent channel; a fmall ftream now runs in the old bed, and falls into the Drave a quarter of a league below Le Grad; fo that it makes an ifland about a league and a quarter in circum-

circumference. Le Grad is like a large village, though there are five <sup>Le Grad.</sup> hundred houses in it, above a hundred of which are inhabited by Lutherans; but the people will not permit their ministers to come among them. We were at a village called Stridona, where St. Jerom was <sup>Stridona.</sup> born, and they have built a chapel, which, they say, is on the spot; and his history is painted in it. The grounds for their opinion is, that he says he was born at Stridona on the confines of Dalmatia and Panonia: But as Panonia extended much further, the place of St. Jerom's birth is thought to be rather at Zerín in Croatia; and some have conjectured that it was at Sdregna in Istria.

Czakathurn may be Alicanum, as it is in the post road from Pettaw to <sup>Czakathurn.</sup> Stenemanger, the antient Sabaria; and there is a fine stone here with a Roman inscription on it, and some reliefs; among them is Romulus and Remus sucking the wolf, and a Capricorn with the tail of a fish. We left Hungary, and went into the kingdom of Croatia.

The duke of Lorrain, as we were informed, was the first viceroy of <sup>State of Hungary.</sup> Hungary; the palatine before being the second person in the kingdom, and generalissimo by his office; he is elected by the states of the greater and lesser nobility, and of the clergy, and by the deputies of the towns; and presides in their assemblies. The Roman religion is established in Hungary; the Lutherans, Calvinists, and Greek Rascians are tolerated, and where there are no Romans they have the parish church, tho' the ministers have not the tithes; but they enjoy them in Transylvania. The Lutheran ministers are mostly bred in the university of Saxony, and the Calvinists in Transylvania near Alba Julia. There are a great number of Rascians in Hungary who are of the Greek church, to which the Chingeners unite themselves, who are like gipsies, and have the same qualities; but they have a trade in making cutlery ware, and pitch their tents at the skirts of the towns; they are not permitted in Germany.

The air and climate of Hungary is looked on as very unwholsom, <sup>Natural History.</sup> especially to strangers, occasioned by the nitre which is in the air; and when it is hot by day, the nights are cold, and they have great dews, so that it is very dangerous to be abroad at night, unless they are well cloathed. Their wines have a fine flavour, but are heady, and are thought to cause the stone and gravel. The soil is very fruitful, and many parts run so much into wood that they bark the trees in order to kill them, and when they are rotten set them on fire: And at a distance from towns, there is such a plenty of wood and pasturage that it is looked on to be in common to travellers, and they have a right to what they can use. The mountains of Hungary, especially to the north west, abound very much in minerals of gold, silver, copper, iron, lead, antimony, and cinnabar; the chief are to the north of Gran, at Neufoll, Altsoll, Kremnitz, and Schemnitz; to the north east of the last they have mines of salt, which they use all over Hungary, and some of it is so fine that they make toys of it, which appear like transparent alabaster.

They say that the hawson fish in the Danube has been taken twenty-one feet in length; they come up from the Buxine sea in the spring as far as Buda to spawn. We were informed of a very particular manner of catching

catching them, by encompassing them with a net, and men go into the water, tickle them on the belly, and so get them ahoar; and they must not perceive the net before they are in shallow water; because they are so very strong, especially in their tails, that if they strike they certainly kill; it is a very fine fish, and eats like a turbot.

Croatia.

The kingdom of Croatia is one of the five which were dependant on Hungary, the other four being Dalmatia, Slavonia, Servia, and Bosnia: We went to Warasdin, which is a little way from the river, and is slightly fortified; there is nothing remarkable in the town. Croatia is governed by a ban, or viceroy, under the sovereign of Hungary; they pay no taxes, nor will they submit to any, but send men to the war, and, if I do not mistake, they pay them: At that time they sent sixteen thousand, and the nobility go into the war as officers or volunteers. The people are brave soldiers; and as they have always enjoyed their liberties, so they have ever been faithful to their sovereign. It is these people, if I have not been misinformed, who in time of war send one half of their men into the field one year, the others remaining at home to cultivate their lands, who go to the war the next year. They speak Slavonic, which is an oriental tongue, and of great use in the north east parts of the world, for, they say, it is spoken in different dialects as far as China, and may be looked on as a mother language; it is said that the Hungarian is not derived from it, but from the Hebrew and other eastern languages; the Hunns, being the antient Scythians, who without doubt originally came from the countries to the south east.

## C H A P. IX.

## O F S T I R I A.

Stiria.

**S**TIRIA is called Steir Marck, that is, Stiria, on the bounds of Germany; for marck signifies the bounds; and the countries on the bounds were called Margravates, and the governors Margraves, which seems to be much the same office as that of the Duces Limitanei of the Roman empire, who presided over the countries and provinces which were on the bounds; so these countries seem to have been granted by the emperors to great men with the title of Margraves, that is, grass or counts of the boundary, on condition that they defended the bounds of the empire.

Pettaw.

Pettaw, is the antient Petovia, which was situated on the hill of the castle, and on the high grounds to the north of it. When the Romans besieged this city under Augustus, a great number of the country came to their assistance; but Augustus led his army against them, prevented their entering into the city, and received a wound in his knee by a stone. This city was made a Roman colony, and there are many inscriptions about the town; particularly at the church of Saint Martin, a mile out of the town; a mile further at Einsfield, at the house

house of count Saur. About half a league out of the town, in the garden of baron Cramp, there is a coffin of white alabaster, which has some ornaments on it that seemed to be of the middle ages. There are several reliefs in the castle, and a very extraordinary one in the town; it consists of the story of Orpheus, and some other subjects, and is published by Montfaucon; the stone is of white alabaster sixteen feet long and six wide.

At the castle of the bishop of Seccau above Leibnitz, there are several inscriptions and reliefs, supposed to have been dug up near, probably in the valley below. And it appears from an inscription in the castle of Gratz, that in the time of the emperor Maximilian, a glass full of ashes, bones, and a Roman medal were found at Leibnitz, and placed in that palace; on the whole it is to be concluded, that Muroela was somewhere near Leibnitz. We came into the great road from Trieste to Vienna, and arrived at the flourishing and beautiful city of Gratz, the capital of Stiria, supposed to have been first built by the Vindi or Sclavi, on the hill of the castle, about five hundred and ninety years after they had conquered Panonia Carnium, and Noricum; but when Charlemagne drove them out and made the Arab the bounds of Germany, they built Windisch Gratz, or Gratz of the Vindi; and this place being inhabited by Bavarians, was called Bavarian Gratz.

The marquises of Stiria had resided at Styre, and were made dukes by Frederick Barbarossa. On the death of Ottocarus that family was extinct, and the duchy of Stiria came to Leopold the virtuous, father-in-law of Ottocarus, and marquis of Austria, who first resided at Gratz. From Charles of Gratz, son of Ferdinand the first, the Austrian family are lineally descended, that is, from his son Ferdinand the second; this is called the Gratz line; for Maximilian the second, being eldest son of Ferdinand the first, was succeeded by his eldest son Rudolph the second, and he by his younger brother Matthias, in whom the line from Maximilian the second was extinct, and then came in the line from the younger son of Ferdinand the first, that is Charles of Gratz, who being dead at the time of the decease of Matthias his eldest son, Ferdinand the second succeeded to the empire.

There are a great number of inscriptions in the palace of the archduke of Austria, and also about the town; so that it is probable that Carrodunum was near this place. We went a league to the church of Strangany, which is on a hill, where we saw an inscription and some reliefs, and there were other inscriptions which have been removed, so that probably the antient city was there, for it is an old mother church, and there are several others dependant on it.

We entered in between the mountains Cetius, which divided Noricum from Pannonia, and travelled northwards to Rettlestein, opposite to a high mountain of that name, towards the top of which, they say, there is a grotto two miles long, and that what are called dragons bones are found in it, which probably are bones of animals carried in by beasts of prey; for we could not cross the river to go to it. Pruck is in the road from Venice and Trieste to Vienna. We went from this place to Maria Zell, where there is an image of the Virgin Mary, to which they pay great devotion; the treasury is rich in diamond rings, and cameos, and in statues and vases

of gold and silver, some of which are adorned with precious stones. In this road there are great iron works for making iron into bars, which is brought from the mines of Eisenarts, to the west; these, and the mines in the archbishoprick of Salzburg, without doubt are those which produced the iron of Nonicum, so famous among the antients. The common people in the mountainous parts of Stiria are very much troubled with swelled necks, occasioned by drinking the snow-water.

Seccau.

Seccau is the see of the only bishopric in Stiria; in the cathedral there is a chapel wainscoted with marble, and very richly adorned by Charles of Gratz, as a monument for his family, there being a vault under it, in which their bodies lie; from this place we went into Carinthia.

The county of Cilley is now looked on as a part of Stiria; it was governed by its own counts for three hundred years to the latter end of the fifteenth century, when it came to the house of Austria; and the states of it meet at Gratz, with those of Stiria.

County of

We went into that county from Laubach in Carniola; after travelling five miles we crossed the Save, which by an error in the Tables is made nine miles from Emona; five miles from this place we passed the Trifnitz. Trajaniburg, or Trajan's hill, is a village in this road at the foot of a hill, five German miles from Laubach; we found here three antient inscriptions; and this must be the Mansio, called Hadrante or Adriante; these places are in Carniola.

Cilley.

We came into the county of Cilley, and saw a grotto at Frantz, where there are some curious petrifications; but we could not find that it had any communication with the rivulet below it: This place was probably Ad medias: Upellis was also sixteen miles from Cilley this way; and a village called Cuple seems to retain something of that name.

Cilley.

Cilley is the old Cileia, which we found by an inscription was called Claudia Cileia; so that probably Claudius brought a colony to this town. We saw several heads with bulls or rams horns; which made us conjecture that Jupiter Ammon was worshipped here; there are several antiquities and inscriptions in and about the town, especially at the churches of St. Maximilian, and St. Andrew, as likewise of Okanick in the road to Vienna, and at a castle called Ober-Cilley. The counts of Austria has a palace here, which was the habitation of those counts.

I conjecture that Houndmark was Ad pontem mentioned in the Tables between Ovilabis and Petovio; and that Newmark is not Novesta, as some have conjectured, of which I shall have occasion to say more.

About this place, Mutatio Ad quatuordecimo of the Jerusalem Itinerary seems to have been, and Ad decimo of the Tables.

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CHAP. X  
OF CARINTHIA.

FROM Seccau in Stiria we went to Freifach in Carinthia, which seems to be Noreia, though it has been taken for other places; but this conjecture is confirmed by Strabo's testimony, that Noreia had veins of iron, and rivers with sands of gold: For there are iron mines half a league from the town, and there were mines of gold and silver in the hills to the east, which probably are exhausted, as they are not worked at present: There are several inscriptions and reliefs about the town. I observed a hill near the town of a grey coarse marble of the Cipolino kind, of which all their hewn stone work is made here.

At Gurck, which is a bishop's see, we saw an ancient stone, with a defaced inscription, and a relief of a person holding a vase; some conjecture, with very little foundation, that this place was Graviacis: At St. Veit we saw a basin of a fountain nine feet in diameter, which they say, was dug out near the mill at Solfeld, and there is a small brass Gothic statue on it, which they affirm to have been found also at Solfeld; there are likewise several Roman reliefs and inscriptions here, all brought from that place.

We set out for Solfeld, the ancient Solva or Flavium Solvense, supposed to be a Roman colony, which might be planted by Vespasian, and probably was a municipium; some are of opinion, that Attila destroyed this town, which does not appear, and as Odoacer ordered all the Romans to go out of Noricum, it is very natural to suppose that their towns should afterwards run to ruin; it is called Maria Sol from a church in the town; in which the font seems to be an ancient vase: The old town was on the plain, and on the side of the hills; and probably extended from Arndorf church a league to a pit called Lindwurm-Gruben: To the left it stretches to the river, and to the right up the hill to Rotzendorf church, and to Telsbach wood.

From Maria-Sol we went down into the plain, where there is a curious piece of antiquity, which is now called Kaifarfool; a large stone six feet long, and five broad is set up an end, on the west side a stone is put up against it; between this and the great stone there are two small ones, on one of which there is some part of a Roman inscription: The seat on the other side is a stone laid on an old Gothic capital, with a stone on each side of it for the arms to rest on; towards the top of the great stone on that side is cut RVDOLPHVS DVX, who was the first peaceable possessor of Carinthia. Aeneas Sylvius gives a

In the way we found inscriptions at all the following places: At the churches of Unter-Milback, St. Donatus, St. Michael, and Pruner's Cross, at St. Anthony, and the mill, where there are ruins of some ancient building. In a field to the south of the cross they say there was a temple of the sun, but I saw nothing but old Roman bricks scattered over the fields: On the hill over the mill we observed the ruins of some building, and going a quarter of a league to the east passed by the house of a nobleman near Meiselburg, and came to the churches of Poffaw and Rotzendorf, and from that place to Telsbach, the palace of count Grobenich.

very

very long account of an extraordinary ceremony performed here on investing the duke in his dominions. We went up the hill to the west to the palace of Tonfonberg; where they shew many things in relation to Maximilian the first, and have an opinion that he was born there, tho' Newstat was the place of his nativity. We saw here several reliefs and inscriptions.

Clagenfurt.

Clagenfurt is one of the most agreeable towns I have seen, it is well built, and streams of water run through all the streets<sup>4</sup>: There are no coins found here, and very few Roman antiquities to be seen in the town. A colossal statue lies in the street, the head of which is broke off; it has to the left what I took to be the Roman fasces; there is also a relief very ill executed of Hercules and a Centaur, his name being on it. We heard of an inscription in the town which we could not find; there were others formerly here, and we saw a relief, and copied an inscription at a ruined church on a hill called Spittalberg, half a league to the north west. In the square there is a fountain fifty-five feet long, and over it is the statue of a dragon thirty-two feet in length, which is the arms of the town; it is made of a green sort of free stone which is in this country, and before it is a colossal statue of Hercules, with his club lifted up, as aiming at the monster. We travelled on the north side of the Wurtsee, or lake, the waters of which are unwholesom, cause pains in the bowels, and are laxative; they have plenty of trout, barbel, and cray-fish in it. We saw on a hill the palace of Landskroon, where some Roman medals had lately been dug up. Two leagues to the north west is the Ossiakerlake: Many walnut-trees grow on both these lakes; of the nut of them they make an oil for painting; and the poor people eat the nut with bread after the oil is pressed out. Ossiaker nuts are mentioned by some authors under the name of Tribulus aquaticus, and that they make bread of them; on enquiry I found there is an aquatic plant here, which bears a nut or berry, of which they make a sort of bread that is unwholesom, and frequently causes fevers.

Wurtsee.

Ossiaker lake.

Villach.

Villach is thought by some to be Julium Carnium, which cannot be; it is forty Italian miles from Volkmark, supposed to be Virunum; and as Graviacis was forty-one miles from that city, it is probable it was at this place. We were told that there were some ruins near the town between the Drave and the Guil, but we could not find any. Inscriptions have been published which were copied about this place, and we met with several in the way to Spittal, which is eight leagues to the west, particularly at St. Ann's church half a league from the town, at Hillerberg, Viftritz, at the church of St. Paternion, and at a palace on the hill belonging to a Venetian; Minuno might be about the last of these places. St. Peter Hulft is on a single hill over the Drave, and is supposed to be Teurnia, which is spoken of by Pliny among the towns of Noricum at a distance from the Danube; and Gruter has an inscription, in which the Duumvir of Teurnia is mentioned; it was called Tiburnia in the middle ages, was a bishop's see, and the metropolis

St. Peter Hulft.

Teurnia.

<sup>4</sup> Cellanus thinks it was Claudia or Claudivium; but I rather conjecture that it was Belindro, in the way from Varuno to Juvavia, though the distances do not well agree; that road seems to have gone along by the Drave, which is now the high road from Saltzburg,

and to have left that river somewhere near Clagenfurt; and we were informed that there are remains of a Roman way over the vale of Heyden, about half a league to the east of Clagenfurt.



of Noricum; there are some inscriptions here, and part of a stone coffin, and there is an account of one found here full of the horns of several sorts of beasts. We saw a relief of St. Peter and St. Paul, of a bishop with his pastoral, and another figure near it. We observed foundations of walls round the top of the hill, and others within them, but the stones have been almost all carried away.

We returned to Villach, and travelled southward. A league from the town we passed by two warm baths at a place called Warmbad; they are of sulphur, lime-stone, and some other minerals, and being too laxative they are not drunk, but are used for bathing, and are good against knots in the joints, for strengthening the limbs after dislocation, and several other disorders.

We went in between the mountains, antiently called Alpes Noricæ; the south parts having the name of Alpes Carnicæ. There are two antient reliefs at the church of Arnoldstein, one is a sort of crocodile with the tail twisted, the other is a bust of a man and woman in mezzo-relievo; the former has a roll in his hand, and the dress is very particular.

CHAPTER XI.

Of the county of GORITIA, and the duchy of CARNIOLA.

THE county of Goritia was formerly governed by its counts, and afterwards became subject to the dukes of Carniola. The antient town of Goritia seems to have been on the site of the castle where the old counts lived; I was told there is a head of an antient statue in it, which we did not see. We were shewn the tomb of the last count of Goritia; the cap or crown on his arms is something like the Phrygian tiara. We were at Comorns where seven or eight of the patriarchs of Aquileia resided in time of war; probably in a castle on the top of the hill, of which there are some small ruins.

We came to Haydenshafft, which is in the road from Vienna to Venice, the nearer way being that by Villach, but it is not the post road. The county of Goritia produces very excellent wine. The country people talk Forlan, a corruption of Italian, French, and Sclavonic; but all people of condition, and those in the town, speak Italian.

From Haydenshafft we came into Carniola, it was part of the country of the Carni; and because the Windi or Sclavi came and settled in under and middle Carniola, for that reason it is called Windisch Marck;

<sup>2</sup> The name of this village signifies Heathens, and it is called Idecufina in Italian; so that the name, and also the coins, as well as other antiquities which have been found here, give reason to think that it was an antient place, and probably the Mutatio, called Castra in the Je-

rusalem Journey; the Alpes Julicæ being mentioned next after it; and from this place the old road went to Ober Laubach over the mountain, till a new road was lately made, which is fourteen miles further round.

and what they call the Windisch language is a dialect of the Sclavonic, which is talked all over this country. We came to the valley in which the river Vipao, the ancient Frigidus, runs, at which Theodosius gained a signal victory over Eugenius. Ad Frigidum annem secms to be a place in the Itinerary in the way from Aquileia to Emona; the new road from Venice to Vienna goes along this valley and by Goritia, leaving the high road from Vienna to Trieste at Prewalt, six leagues from Trieste. We crossed into the old road on the mountains which leads to Laubach, and after travelling two leagues we gained the top of the Alpes Carnicæ, or Juliæ, and coming to a pass where there is an inn, we left the high road to go to Hydria by a very difficult way, in order to see the mine of quicksilver, which has been worked above two hundred years, and is esteemed the richest in Europe; the mine is about eight hundred feet deep, and they were on a great work of turning arches through all the passages, and making stone steps in many parts in order to descend. The ore consists of a black soft slate, mixed with a black clay, in which one sees the quicksilver in small globules; they pound the stone, and wash it as well as the clay, and it is so rich that a hundred pound of the richest cinnabar ore produces fifty pounds of quicksilver: There are particles of the pure native virgin quicksilver in the rivulet, which runs through the village, and the poor people collect it clandestinely, though it is strictly prohibited.

Hydria.

Laubach.

We went by Ober-Laubach to the city of Laubach the ancient Emona. The town to the south of the river is the old town, which extended to the north side also, where the old walls at present enclose a small part of the town to the north: And as the church of St. Peter is on the north side, and half a mile out of the town, which is the old parish church, so they suppose the town antiently extended that way. There are several inscriptions in the city, and one a mile out of town at a church called Sifra. This city is said to have been built by the Argonauts, after they had brought their vessel up the Ister. The steep hill on which the castle is built is covered in a most beautiful manner with trees, and probably was the site of the first town.

Ober-Laubach.

River Laubach.

We returned to Ober-Laubach, the ancient Nauportum, on the river Laubach, which is the Nauportus of the antients. Pliny says, that the river received its name from the Argonauts bringing their ship to this place. Tacitus mentions Nauportum as a town like a municipium, and we met with an inscription here. About a mile from Ober-Laubach the river comes out from under the hills in three large streams: In order to explain the nature of this river, it must be understood, that in the south parts of Camiola there are several rivers which are lost under ground, the nearest to this is a stream called the Untz, which goes under ground, and is supposed to come out here. The river Poig, in the mountains of Carfo, to the north of Trieste, which in Homan's map appears in three streams that unite and seem to go under ground, is said to enter a grotto at a place called Postoina, and going under ground for five English miles it comes out at a grotto not far from Planina, and near a castle called Kleinhaufel, where it is called the Untz; and after having received another stream which comes from the Czirnickersee, it runs about three English miles, and goes again under ground

ground at Eibenschufs; three miles further it comes out again near the Carthusian monastery at Freudenthall, and is still called the Untz; it runs near three miles further, and is lost again; and in two miles comes out near Ober Laubach, and is called the Laubach; the sources and course of all these streams are very curious, and deserve to be visited by travellers.

From Ober Laubach we went to the village of Planina, and struck out of the road five English miles to the east to the Czirnicker-see, or <sup>Czirnicker-</sup> <sup>see.</sup> lake, which is a great natural curiosity; it must be near twenty miles in circumference, and commonly empties itself about the month of July, if it is not a wet season, and then the ground is sown, and soon appears under corn; seven or eight rivulets run into it, and there are two great outlets at the west end of the lake: The basin of the lake is a gentle slope on each side of a deep channel which is called the stream, in which there are about twelve holes; and there are others on the south side of the lake, by some of which the water rises or falls: The water sinks in dry weather, and upon great frosts; and when the lake begins to fall, after two months dry weather, it is reduced to the channel, and in fourteen days more part of the channel begins to be dry, and the waters fall below the top of the highest hole, and then in fifteen days more the whole channel is dry; it commonly begins to go out in June, and generally returns in September; but this depends on the weather; for in a very dry year it has emptied three times in one year, and about thirty years ago the water had not gone out in seven years. There are seven principal holes out of which they have observed that the waters run regularly. The ground being highest to the north west the water runs out first by the holes which are on that side: These holes are known by certain names; Vodonos, the highest hole, and likewise the largest and deepest is emptied in an hour after the water begins to fall; in an hour after that, Retia begins to run out, and the water leaves it in about the same time. Sixty hours afterwards the hole called Kreutz begins to empty, and is about two hours in running out. The third day after, Reschetto begins to run out, and is dry in two hours and a half. On the third day after this Koten, runs out in four hours; these two last are in the southern part of the sea. On the third day after, Leuischa begins to empty, and is dry in six hours. When the water begins to retire within the channel a rock called Ribeskakamen appears, and gives notice to the fishermen to prepare their nets for the first hole, and as soon as it begins to empty they put their nets into the hole, and catch the fish, which would otherwise be carried under ground, and some of the fishermen go a great way down into these holes after the fish. Many of these little fish also go into the holes, from which there are no subterraneous passages; and these are caught by the women. If a year or two passes, and the lake does not empty itself, it abounds very much in fish, but not so much if the water goes out every year. The fish of this lake are jack, tench, a sort of eel, and a few large cray fish, one of which we saw nine inches long; and they informed us that there were some of them larger: The fishery belongs to the Carthusian monastery near; but when the water goes out, the people obtain leave to fish for a small sum. If the lake empties itself early, they plough and sow French wheat round  
the

edges of it, and the inner parts become fine meadow, in which many uncommon plants grow, that are esteemed good for cattle: And as reeds come up in some parts of the lake, and are a shelter for game; so they have plenty of hares, woodcocks, and snipes. When the rains begin, the waters return by the holes very fast; if it empties in the summer, it remains dry about two months; if in the spring, a month; and in the winter about ten days. The channel is filled in twenty-four hours, and the whole lake in about a week: Sometimes it returns early, and overflows what they have sown. In the winter there are on it great plenty of swans, wild ducks, and geese; and what they affirm as a great wonder is really true, that in a few days one may see on the same spot water fowl, fish, corn, grass, cattle, and all sorts of game and fowl. There are four holes in the side of the lake where the banks are high, from which when it thunders they hear a great noise like a drum, and from two of them, at those times, a great quantity of water-fowl, particularly baldcoots are thrown out, the latter being blind, and most of their feathers are off; for retiring to these holes probably when the water falls, they are then forced out, and their feathers are torn off against the rocks, and having been in the dark, and being stunned, they cannot see when they first come out, and are easily caught or shot. We saw one of the holes, which is at the bottom of the rock, and only large enough for a man to creep in at; there is always water in it, and it was then full. Two of these holes at the west end of the lake are the ordinary subterraneous outlets of it; the streams of which unite under ground, and run for about two miles, and come out in a small meadow, every way encompassed with wood; it runs about half a mile further, and then passes under a most extraordinary natural bridge of the rock, which is two hundred feet from the ground, and a hundred and twenty feet thick, the passage being a hundred feet above the water, and as many wide: a hundred yards further the stream enters the grotto of S. Kan-zian, which is two hundred feet high, and a hundred wide; at the end of this, it runs through a narrower passage for three miles, comes out near Planina, and unites with the Untz, which I have already mentioned: There was so much water in this passage that we could not go into it; but when the lake is dry, they can walk in it; and there are a great number of fine petrifications in this passage. I mentioned before, the opinion concerning the passage of the waters, which run to the Laubach; but I think it is very probable that the Poig, and several other streams to the east, which are higher than the lake, go under ground, and having communication with the holes in the lake, consequently must fill the basin of it, and when they fail, this body of water must necessarily fall. In Homan's map such rivers are laid down about Gottschee, Weixelberg, Guttenfelds, and Sneebery.

Grottos.

We went from Planina five miles to Luek, to see a grotto, which is very curious; the entrance is romantick, being at a perpendicular rock, three hundred feet high; about half way up there is a large cavity, in which there is a castle built, with a passage to it by the rock. From the side of the hill a little below it, there is a small entrance to the grotto, and there is a large cavity towards the bottom, which lessens at the lower end, so as to be only big enough to receive a small rivulet. The grotto is  
from

from ten to fifty feet high, and from five to fifteen paces broad; most part of the grotto is dry, but in some places the water drops, and makes beautiful petrifications, many of which are very curious, resembling the ancient Gothic canopies. We returned to the high road at Postoina, where we saw a very curious grotto; it is not half a mile long, nor very high; what is much to be observed, a river passes through it, which is supposed to be the Poig I have mentioned; and there is a natural stone bridge over it, which seems partly to have been formed by the droppings of the water; and the whole grotto abounds in stalactites. We went two miles from this village to see the grotto called St. Maria Magdalena, which, as to its petrifications, is the finest I ever saw, the whole being encrusted with the most beautiful natural grotesque works, and in the greatest variety that can be imagined. From Postoina we crossed the desolate mountains of Carso to Trieste.

Trieste was the Roman colony of Tergeste: Several inscriptions and <sup>Trieste</sup> antiquities have been found here, among them is a triumphal arch, adorned on each side with several Corinthian pilasters, and a sort of Attic story; the ground is risen up very high about it; this arch is engraved in Della Croce's history of Trieste. At the tower of the cathedral there are four fluted Corinthian pillars, which seem to be part of a portico of a temple; the entablature of them has been moved; the frieze is adorned with helmets, shields, and other sorts of armour. In the tower there is a colossal head of Augustus, and in the walls of the cathedral two fine reliefs of the battle of the Amazons, and on another stone are several heads of a family of the name of Barbius. Within the present town walls are remains of a theatre which was of stone and brick; and at the port are ruins of a mole built by the Romans, several hundred paces into the sea.

Ten miles to the east of Trieste, between the mountains of Carso, <sup>Aqueduct</sup> are remains of an aqueduct on which the waters run from a fountain to Trieste, the channel is mostly cut along the side of the mountains four feet six inches wide, and lined with brick, so as to contract it to one foot ten inches, and the whole was arched over. At the castle of St. Servolo there is a descent to a very curious grotto, which abounds in petrifications.

Profecchio is situated on an eminence over the sea, seven miles to <sup>Profecchio</sup> the west of Trieste, and must be the castle Pucinum of Pliny, mentioned also by Ptolemy. Pliny says, that Livia attributed her great age to drinking the wine of Pucinum, of which their vineyards produced very little; and now this place is famous for an excellent muscadine wine.

We came to the river Timao, which is the Timavus, that was so famous <sup>The Timavus</sup> among the ancients. It is a river which affords some poetical thoughts; and it suited better for the poets in the story of Antenor, to place it near Padoua; so that any one who looks for it according to their descriptions, would be very wide of it. The ancient geographers and writers of natural history, mention it as rising a great way off, and going twenty miles under ground; and it does rise in the mountains of Carso, to the north east of Trieste, where it is called the Recca; it likewise passes under the mountains about the distance they mention, and comes out here in seven

mouths, which at different times may be more or less; they say it sometimes comes out with a great noise, on which account this place is called St. Joanni Della Trumba [St. John of the Trumpet]; so that the mouths mentioned by the poets, and the noise it makes are to be interpreted of its coming out from the mountain; it afterwards runs in three streams of fresh water, though the antients speak of some of them as being salt, and at length they unite and fall into the sea. There was a temple of Diomedes near it, at which they yearly sacrificed a white horse to Neptune, the port and grove being near it. We saw a Mosaic pavement close to the springs, and in making the road they lately discovered foundations of walls, and at present there is a grove of trees near the place. The air of this country is very bad, supposed to be occasioned by the noxious vapours of the waters, which are not fit for drinking. In the mountains a little above the place where the waters of the Timavus come out, there are three deep pits, two of which have water in them; but they are all so steep that it would be dangerous to venture down, in order to see what communications they may have. There is a small island at the mouth of the Timavus called Belforte; it is almost washed away by the sea, and is very near being covered over at high water. The antients mention hot waters here as rising and falling with the tide.

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## CH A P. XII.

### OF ISTRIA.

Muglia.

Capod'Istria.

**W**E hired a boat at Trieste, in order to visit such places in Istria as are on the sea. At Muglia we saw some stones, with ancient work on them, and one inscription. Capo d'Istria is situated on an island, joined to the continent by a bridge and causeway, and the water is not above three feet deep between the island and the continent when the tide is out: It is the ancient Ægida, called in the middle ages Justinopolis; but it is agreed that the inscription was forged which was said to be there, and mentioned the city as built by Justinus; it is however said that the emperor Justinus did build a fortress here: We found no antiquities in this place except one vase, with a short inscription on it.

Pirano.

Umago.

Citta Nuova.

In the church of Pirano the font is an ancient vase; with a relief on it of a cupid on a dolphin: They conjecture that the town was built after the time of Attila. We saw an inscription at Umago, which may be Nerigum of the Itinerary, as it agrees very near with the distances of twenty-eight miles from Trieste, and eighteen from Parentium. The air of Citta Nuova being very bad, it is in a most desolate condition; we saw some inscriptions there; it may be an ancient place, and possibly Mutila or Favena mentioned by Livy. The see of Laubach being at one time translated to this place, the bishops are still called in Latin bishops

bishops of Emona ; but the authors of Istria would fix Emona about this place, and call the river *Quiete* the antient *Nauportus*, and say that the ruins of the old city are four miles higher up on the north side of the *Quiete*, which we went to see, and found the ruins of an old town or castle, that appeared plainly to be of the middle ages. *Cluver* conjectures this to be *Salvo* of the *Tables*, tho' it cannot be, as it is placed between *Parentium* and *Pola*.

*Parento*, the antient *Parentium*, was famous for a temple of *Neptune* ; *Parento*. the foundations and basement of which are seen at the west end of the town, and it seems to have been fifty feet broad ; there is a curious inscription in the square relating to it, and there are remains of the moles in the sea mentioned in that inscription, consisting of very large stones. It is said that *Otho* emperor of Germany built the cathedral, with the materials of it, in which there are curious *Mosaic* works ; and that which represents tridents and dolphins may be part of the pavement of the antient temple : We saw some altars on the sea shoar, the inscriptions of which had been defaced by the weather. Opposite to *Parento* is the island of *St. Nicholas*, covered with olive-trees, it belongs to the *Benedictines* of *St. George* in *Venice*. *Orsera* and its territory belongs to the bishop of *Parento* ; the pope having the title of sovereign of it. *Orsera*.

*Rovigno* is a very populous town, and they have a great trade in wine and oil : Opposite to it is the pleasant island of *St. Andrew*, covered with wood, and there is a *Benedictine* convent in it. Sailing towards *Pola* we saw the little town of *Perdoli*, inhabited by *Greeks* from *Perdoli*. *Candia*, settled here by the *Venetians* when that island was taken by the *Turks*. There are some islands, before the port of *Pola*, one of which, *St. Nicola* is near five miles in circumference ; it is covered with shrubs, and inhabited only by the men who work in the quarries of a coarse marble, which is sent to *Venice* : The island *Brioni* near it is also famous for its quarries : There are some islands in the bay, in one of which we saw a very antient *Greek* church, and in that which is called *Scoglio Grande* there are ruins of a castle, and some stones which seemed to be the remains of an antient temple. *St. Nicola*.

*Pola* retains its antient name ; it was called *Julia Pietas*, and is said to have been built by the *Colchians*, who were afraid to return to king *Æetes* when they could not find the *Argonauts* : This city was made a *Roman* colony, probably in the time of *Augustus* ; it was first destroyed by *Attila*, and afterwards by the *Venetians*, so that now it is a very poor place ; but in relation to its antiquities it is to be regarded among the greatest. The amphitheatre is to be esteemed as one of the finest in the world ; and on the outside it is the most perfect remaining ; for there are not so much as any ruins of the inside, except a very few remains of some walls, which must have been the foundation of the wood work ; for the ground not being raised by any ruins, it is concluded that the seats must have been of wood ; it is built of very large hewn stone, fastened together with cramps of iron. There is a descent in the amphitheatre to a passage under ground three feet high, and eighteen inches broad, in which there are several turnings ; but it seemed to point chiefly towards the sea, and was doubtless designed to carry off the water

water from the plain: This building has been particularly described and designed by the marquis Maffei. The temple of Augustus and Rome, a plan and view of which may be seen in the hundred and first plate, is near the sea, and has been made use of as a dwelling house. Near it is one end of another temple, which is so much like it, that probably it was built to answer it; a view of it may be seen in the hundred and second plate. The sepulchral arch in the hundred and third plate is very near the walls at the south end of the town; by the inscription it appears to have been built by a lady of the family of the Sergli: This arch is very much adorned with sculpture, especially with vines, on each side of the entrances; and within on the arch itself, with roses in square compartments, and an eagle with a serpent in the middle. There are remains of a Roman cold bath near the theatre; it is a femicircle twenty-six feet in diameter, has four steps round it, and a spring of very clear water rises in it; on the south east side of the town in the side of a hill, are remains of a theatre called Zadro, which was almost entire two hundred years ago, and there is a design of it in Serlio; it was destroyed by an engineer to build a fort on the hill: This fortress was a very neat one, built of the fine hewn stone of the theatre, but as it would be of no use, they closed up the entrance. There are some very fine cornishes of white marble near it, which probably belonged to the theatre. We copied the inscription mentioned by Mr. Spon, which does not seem to imply that Pola was a republic, but only a Roman city governed by its own laws and magistrates, and that their republica or public-weal had erected such an altar. Pola is now a very poor town, and the air is reckoned unwholesome; the cathedral and other churches, appear to have been built out of the ruins of the ancient city. There are remains of a round pharos or light-house on the bay two miles to the west of the town; it is called the tower of Orlando, is built of brick, and, without doubt, is a Roman work.

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### C H A P. XIII.

#### Of FRIULI, and some other parts of ITALY.

**A** Little beyond the Timavus, already described, we crossed over the river S. Joanni into that part of Italy called Friuli, which is subject to the Venetians; that river rises in Lago di Pietra Rossa; and after it has run about a mile from the castle, it goes under a hill for half a mile, and comes out again near two miles from the sea, and is there navigable. The water comes into the lake at the north east part of it, and is thought to come from a lake two miles higher, called Lago Dobardo: A small rivulet called S. Antonio, falls into this river; it rises to the south of Monte Falcone, not far from the sea; near it are the hot sulphureous baths of Monte Falcone, the tide coming into them by a communication under ground. We went to Lago di Petra Rossa, because



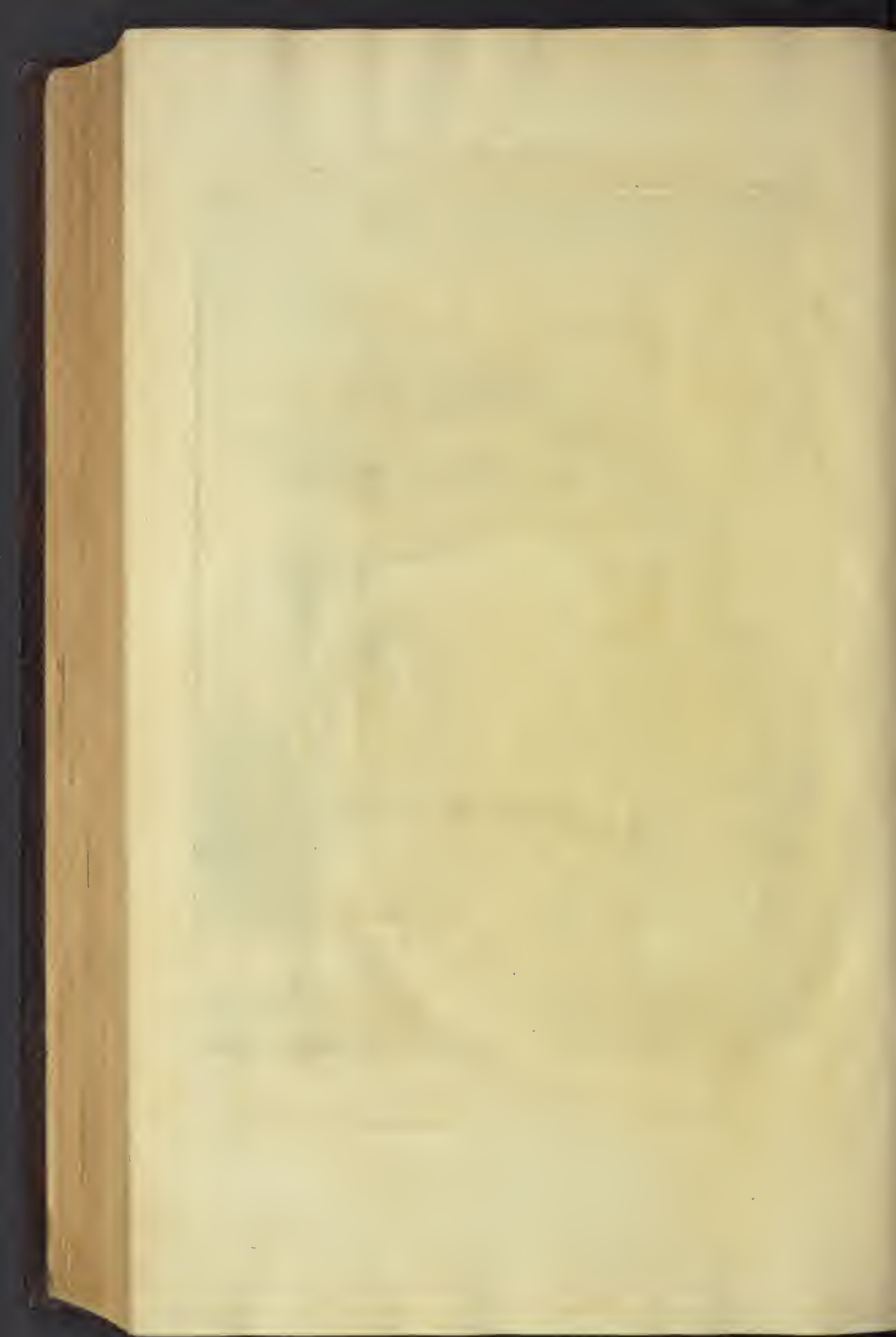


The TEMPLE of ROME and AUGUSTUS at POLA .





A TEMPLE at POLA.





MEMORANDUM

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cause it is thought to be the lake Timavus, mentioned by Livy, where the Romans encamped when they went against the Istrians: On a high hill to the south of it are signs of an entrenchment, which probably is the spot of the encampment; the hills to the north are called Vallone; and below the lake, at the foot of these mountains, are some houses, which go by the same name; this probably was the private place behind the hill where the camp of the Istrians was, and it may be from this obscure place they crossed over in the night, and marched behind the two hills to the east of the high hill, where the Romans were, and attacked them before it was light, without being seen by them from their camp, the entrenchment being on the side of the hill next the sea; this hill is about a mile and a half from the sea, which is near enough to justify the expression of the historian, that it was over the sea. We crossed the Lyfonzo into the county of Gradisca, belonging to Austria; in the house of baron Delfin there are some inscriptions and antiquities chiefly brought from Aquileia. We came again into the Venetian territory. The fortifications of Palma are very beautiful, and the town is finely laid out, but it is not finished. In the way from Palma to Aquileia, we saw some inscriptions and antiquities at Deal, Campolongo, Villa Michaelis, and Villa Vicentina, where we took up our quarters, went every day to Aquileia, and returned at night, in order to avoid the bad air of that place; the next day we went to Cervignan, St. Martin's, and Mureis; and found inscriptions and antiquities at all of them. Terzo probably was at the third mile from Aquileia. As soon as we passed over the river Terzo, we saw foundations to the left, and soon came to a wall joining to it, which extends to Aquileia, and was an aqueduct built with arches, which are filled with a petrification made by the dropping of the water; the wall is seven feet thick, and it is about ten feet high, but seems to have been higher; we could make no discovery from what place the water was brought, though probably it was from the river at Terzo. The ancient road from Aquileia to Concordia was by this aqueduct, crossed the marshes, and the river Arisa, the ancient Alfa, on a bridge now called Ponte D'Orlando, about five miles from Aquileia, of which there are some remains, the road and bridge being mentioned in a curious inscription, which we copied at the nunnery; the name of the emperor, probably Domitian, being erased. We crossed several small streams on bridges of large hewn stone of Roman work, and observed some ruins at the church of St. Stephen, and an inscription at a house near it: We arrived at Aquileia, a city very famous in ancient history, being built by the Romans as a defence against the barbarians; it was made a Latin colony in the year five hundred and seventy of Rome; and three thousand foot had each fifty acres of land allotted to them, the centurions a hundred, and the equites a hundred and fifty, which is computed to take up a square of sixteen miles. They afterwards had the privileges of Roman citizens, and were inscribed into the Velenian tribe. The emperors frequently resided here, especially when they were in war with the Germans. The bravery of the ladies of this place is remarkable when they were besieged by Maximinus; for they cut off their hair in order to make strings to their bows; and the army observing the resolution of

the besieged, cut off Maximian's head, and submitted to the senate. The city was entirely erased by Attila in the year four hundred and fifty-three: It was afterwards rebuilt by Narfes, but has never since flourished. We found some inscriptions, which make mention of Belenus, under which name the Aquileians, as well as the inhabitants of the western parts of Gaul worshipped Apollo. It is thought that one of his temples was at St. Marja Bellignè, where we saw the foundations of a large building, and six beautiful pillars of Ægyptian granite. The old walls of Aquileia, built by some of the patriarchs are mostly standing, and are about two miles in circumference; the present town, or rather village, is at the south east part on the river that falls into the Natifo. There are several inscriptions about Aquileia, particularly at the convent of the nuns, who in summer live at Udine; and also in the house of the learned canon Bertoli of this church, who has published, with great labour, the antiquities and inscriptions of Aquileia. In the cathedral there is a small chapel, in which they say St. Jerom was baptized; and there is a little round building in the church, in which they kept the holy oil that was antiently distributed from this church all over the patriarchate. In the antient church of St. Felix there is a very antient and fine Mosaic pavement, with the name on it of some of the persons who contributed to the expence. When Aquileia was destroyed by Attila the patriarchs begun first to reside at Grado, which in a synod was made the metropolis of Venice and Istria: They obtained great territories and privileges, which were lost in course of time. Afterwards the Lombards set up another patriarch, he and his successors, as well as I could be informed, residing at Cormons, and Civald Friuli; but this affair was settled by the pope in a council held at Mantoua. The patriarchs came again to Aquileia, went to Udine, afterwards to Venice, and then came to Udine again; and Venice was erected into a patriarchate. Some time ago they obtained a privilege of naming their successor, which the archduke of Austria not allowing, but requiring that he should be acknowledged by him, and do homage to the emperor, as Aquileia belongs to Austria, on this account the revenues of the church in the dominions of Austria were seized on. The patriarch cannot now come to Aquileia; and the canons being put in by the Venetians, the archduke of Austria requires that they should be nobles, and chuse the patriarch, and for this reason has seized likewise on their revenues; so that the church of Aquileia is in a very miserable condition.

From Aquileia we went to the islands, and afterwards up the river Limene the antient Romatinus to Porto Gruaro; we saw Concordia a mile below it, where there are no remains of that city, which was a famous Roman colony, except a few antient stones and inscriptions. We at first came into Friuli by Ponteba Veneta, and went to Venzone, where some bodies have been lately dug up uncorrupted, like those of Bremen, and are seen in a room under the baptistery. In the way to Udine we saw an inscription at Spitaletto, another at Gemona, and some reliefs at the latter. We came to Tricesimo, supposed to be at thirtieth stone or mile both from Aquileia and Julium Carnicum; it was called Ad Tricesimum in the Tables; we saw an inscription in the castle.



castle. Julium Carnicum is thought to be Zulio, which is in between the mountains, in the country now called Cargnia, where, they say, ruins have been found.

Udine is a very beautiful town, thought to be built when Aquileia<sup>Udine.</sup> was destroyed; and some are of opinion that Attila was the founder of it. Paul the eremite was born here. There are several antiquities and inscriptions at the palace of count Gorgi, particularly a great number of urns, and among them a large one of glass; they were almost all found about Aquileia; and at the church of the nuns of St. Clare there is a very remarkable antient head of marble: The patriarch of Aquileia resides here, and has a seminary and library at his palace. The town-house is a grand Gothic building, and opposite to it there is a very beautiful Ionic portico of the architecture of Palladio. In the way to Cividale di Friuli we passed the bed of the Torre, the antient Turrus, which below unites with the Natiso; all the water of it in the summer is conveyed in two streams to Udine. Cividale di Friuli is certainly Forum Julii; it was destroyed by Theodoric, and was afterwards rebuilt. The dukes of Friuli formerly resided here, and the patriarchs of Aquileia also for sometime. We found inscriptions here, some of which make mention of the Scaptian tribe, to which it is supposed this colony belonged. Cornelius Gallus the poet, and favourite of Augustus, was a native of this place, and so was Paul the deacon of Aquileia. In the collegiate church, among other valuable manuscripts, there is a very curious one of the four gospels in Latin, written in large square letters; and if it is not of the sixth century, as they say, yet it must be very old; it belonged to the dukes of Friuli, and several of their names are writ in it, particularly those of Anselmus, Peter, and Urfus. At the Dominicans they have the history of Paul the deacon, which is thought to be writ in his own time. There is an extraordinary ceremony at the collegiate church on the day of Epiphany, in token of the antient temporal sovereignty of the patriarch here: A deacon, after the gospel is read, puts on a helmet of wood, and goes to the priest who celebrates with a naked broad sword in his hand, and waves it before him.

#### C H A P. XIV.

#### Of the islands of GRADO, CORGLE, and some places in ITALY.

**T**HE land between Aquileia and Grado is what they call lagune, or marshes, covered by water when the tide is in. In the way to Grado we went to the island of S. Cosmo, or Gorgo, to see an antient church. The town of Grado is near of the same extent as the island: Tho' the cathedral is not very antient, yet the Mosaic pavement<sup>Grado.</sup> in it appears to be so, being near twelve hundred years old, and there  
are

are several inscriptions on it in Latin, and one in Greek of those who contributed to it, according to the vows they made, as it is expressed in the inscriptions.

Corgle.

From Grado we went to the island of Corgle, where there are some antiquities; it is a bishop's see. Among the islands of Venice, in Torcello the cathedral is a very curious old building, and it is said to have been founded in six hundred ninety-seven. At Venice we saw the Pisani library, and the collection of signor Apostolo Zeno, poet, and, if I mistake not, historiographer of the late emperor; he has a very curious collection of antiquities, and especially of medals; and signor Marc Antonio Diedo, a noble Venetian, with great politeness, shewed us himself his collection of antiquities; he has a great number of Greek medals, many of which are not published; this collection was made when he was admiral in the Levant, and governor in Istria, Dalmatia, Corfu, Zant, and Cephalenia. In the way from Venice to Treviso at Altino, we visited the spot of the ancient Altinum, destroyed by Attila; we could see only two inscriptions, and some stones scattered over the fields. We saw at Bassano many pictures of the father and four sons, the famous painters of that place. At Feltri, the ancient Feltria, we saw only one inscription, and three at Belluno, and a marble coffin finely adorned with reliefs; there is a beautiful tower at the cathedral, and the inside of that church is the design of Palladio. The Piave here is very shallow and rapid, they go down that river on floats eight miles an hour with the stream. We arrived at Trent, and from that place I went by Mantoua to Leghorn, and embarked for Alexandria in Ægypt.



## DESCRIPTION

OF

The *EAST*, &c.

BOOK the Sixth.

GEOGRAPHICAL OBSERVATIONS.

## C H A P. I.

Remarks in relation to the antient GEOGRAPHY.

AS I mentioned in the Preface, I have followed the sea charts published by the order of Monsieur Maurepas, as to the shape of the land, and the towns on the sea. The antient names are in Roman characters, and the modern in Italic; and where the name of a town is only in Roman letters, it is the modern as well as the antient name. Except that in Syria, and it may be in some other parts, I have inserted some places according to the distances in the Itineraries, which are signified by the figures between them, though modern names are not known; but for the rest I have put in no antient names, where there is not reason to conjecture that the antient places might be where modern names are now seen in the maps, except those of ports, capes, rivers or lakes, which may be certainly determined by their situation.

In Candia, cape Saffoso is the same as cape St. Sebastian, which was probably the old promontory Dion, and cape Croce is to the west of it; so that I was mistaken in confounding those two capes.

As to the map of Asia Minor, I found reason to think that I was mistaken concerning my conjecture, in the road from Aleppo to Constantinople, in relation to the river Hermus and Ancyra in Phrygia, which

I have corrected in the map, and in that road Sis may be the same as Anawasy. Tocia also seems to be Tieuu. I find that I took the island of St. Andrew near Cyzicus for Calolimno, and did not see that island; the weather being bad when we made the voyage to Rodosto from Montagna: But the map of the Propontis places it opposite to the Rhyndacus, and consequently it agrees with the situation of the island Besbius of the antients.

In the map of Thrace and Greece I have chiefly followed Homan's map of the course of the Danube and of Greece, and that of Achaia, except that the Morea, as to the shape of the land and the rivers is chiefly according to Sanson; but for the names of the inland places and their situations, except on the west side, I have very much followed a map of modern Greece, printed at Venice by Giacomo Gustaldo, which seems to contain the modern names of places, probably from the observations which had been made in his time.

With regard to places on the Propontis, both in this map and in that of Asia Minor, I have given them according to my own observations, whereas the map of the Propontis is exactly taken from Le Bonne's. The rout from Salonica to Constantinople was to have been a note, and I have inserted it here: It is most of it in the Roman road called Via Egnatia, which led to Constantinople from the two most frequented places of landing from Italy, Dyrrachium and Apollonia, it passed through Thessalonica and Millisurgis twenty miles from it, which was probably about Kifely, twenty-six miles from Salonica, in the way to Constantinople; it then went through Apollonia seventeen miles further, somewhere about Orphano, which is nineteen miles distant; here St. Paul was in his way from Amphipolis to Thessalonica: It after passed through Philippi thirty-two miles further, the ruins of which are now known; St. Paul wrote his epistle to the inhabitants of this place; it is about six miles to the north of Cavalla; the present road passing thro' Cavalla, twenty-three miles from Orphano, from which it is twenty-two miles to Carab Ensheh, probably the old Acontisma, twenty-one miles from Philippi; and Neapolis was between Philippi and Acontisma. The next place in the present road is Caraoulago twenty-three miles, which might be about the stable of Diomedes, placed forty miles from it, and Topiro between them, only eighteen miles: This probably is at the lake, which in the sea-chart is called Lago, and I suppose to be Lacus Stentoris. Eighteen miles further is a village of Bulgarians, which exactly answers to the distance of Impara or Pyrsoalis, afterwards called Maximianopolis: Twenty-four miles further is Ofikneh, which might be about Trajanopolis, placed indeed fifty-seven miles off, and Bricize between them, twenty miles; this, as well as the other distances which follow in the Itinerary, being much too great. The next place in the modern road is Develia twenty-two miles, which one would imagine to be nearer Rodosto than Apris was, which is placed twenty-six miles from it, whereas Develia is only thirteen. It is put down eighty miles from Trajanople to Apris; but this plainly is not a direct road, as Cypsala is in it, which doubtless is the present Ypsela, and must have been much to the south of Trajanople, and is about sixteen miles north of the mouth of the river Heber. There was another road went from Trajanople

nople to Heraclea, on which I have made some observations in another place.

On considering better the situation of Plotinopolis and Trajanople; it is probable that the former was at Ouzoun-Kupri, and Trajanople further to the east, it may be at Jeribol.

The account I have given of the rivers Ardah, Tounfah, and Meritchch, are such as I apprehended at Adrianople; but I see others make the Tounfah run from the north, the Meritchch by Philippopoli, and the Ardah from the west; and it is most probable that the Meritchch should pass by Philippopoli. Ienegia near the Næstus retains in the Turkish language something of the name of Neapolis, and agrees with the situation of it. St. Paul sailed from Troas to Samothrace, and the next day to Neapolis, and travelled from that place to Philippi, Acts xvi. 11, 12. Stratonice probably was situated on the bay to the south west of mount Athos; Stephanus says, that it was near Caria, probably the town of mount Athos, now called Cares. Palaiocastro could not be Thronium, which was on the Boagrius, not far from the sea. The island Fornica is probably the ancient Pharmacusa where Attalus was killed, and Julius Cæsar was taken by the pirates. I have a medal in brass which has a head with a beard on one side, and a bull like the Urus on the other, and these letters ΦΑΡΜΑ; from which it is conjectured to have been struck in this island.

As in Sanfon's map of the Morea many ancient places are put down, which seem to be only from conjecture, founded on the description of the antients, I have therefore very rarely regarded them, but have chose to make a conjecture in putting them at places where modern names are given. I find that to the west of Corinth the first river was the Nemea; and the second the Asopus.

On the whole, with regard to these maps I have endeavoured to make them as correct as I could; but there must be many mistakes as to the conjectures in relation to ancient places; they will however shew for the most part that those places were somewhere in these situations. And if what I have done puts any one on considering this subject more exactly, I shall be extremely pleased to be corrected, and to be in any sense the cause of setting the ancient geography in a better light.

## C H A P. II.

## An ITINERARY in EUROPE.

AS many places which were visited are not mentioned in the observations on Europe, it was thought that it might be agreeable to the reader to see the rout that was taken after I landed from the east, to which I have for the same reason prefixed the other before I went into the Levant, the observations of which are the subject of the last book. I have likewise added another through France and Italy in 1733 and 1734, as all together, with the description of the east, contain the whole tour I have made.

SICILY.	ECCLESIASTICAL	Pavia.	Freising.
Messina.	STATE.	Lodi.	Pruck.
Nov. 13. 1740.	Veletri.	Crema.	SWABIA.
	Marino.	Pizzighettone.	Augsburg.
ITALY.	Rome.	Crcmona.	Burgaw.
K. of NAPLES.	Citta Castellana.	Bozzolo.	Ulm.
Reggio.	Otricoli.	Goito.	Nordingen.
Scylla.	Narni.	VENETIAN TER.	Oetingen.
Bagnari.	Terni.	Villa Franca.	FRANCONIA.
Palma.	Spoletto.	Buffolongo.	Anspach.
Rosarno.	Fuligno.	Chiufa.	Nurenberg.
Monte Leone.	Spello.		Christian Erlang.
Castiglione.	Affise.	GERMANY.	Bamberg.
Lago.	Perugia.	TRENT.	UPPER SAXONY.
Cofenza.	TUSCANY.	Roveredo.	Coburg.
Lauvria.	Cortona.	Trent.	Saalfeld.
Rovelo Nero.	Arezzo.	Salorn.	Rudelftat.
Evoli.	Florence.	Bolzano.	Uhlfad.
Salerno.	Fiorenzola.	TIROL.	Orlamunda.
Nocera.	ECCLESIASTICAL	Clauffen.	Kala.
L'Annonciata.	STATE.	Brixen.	Jena.
Naples.	Bologna.	Stertzingen.	Weimar.
Sorrento.	DUCHY OF MO-	Matray.	Erfurt.
Capri.	DENA.	Inspruck.	Gotha.
Ichia.	Modena.	Hall.	Eisenach.
Procita.	Reggio.	Schantz.	Creutzburg.
Baic.	AUSTRIAN TER.	Ratnberg.	UPPER RHINE.
Cume.	Parma.	BAVARIA.	Leichtenau.
Puzzouli.	Piacenza.	Reichenthal.	Cassel.
Portici.	Marignano.	Hall.	Hirschfeld.
Nola.	Milan.	Saltzberg.	Fuld.
Benevento.	Lago majore.	Altenmarkt.	Hamelberg.
Aversa.	Arona.	Wasserberg.	FRANCONIA.
Capoua.	Como.	Munich.	Wurtzburg.
Fondi.	Barcafina.	Schleisham.	Lohr.
Gacta.			LOWER

## OBSERVATIONS.

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LOWER PALATINATE OF THE RHINE.	Morat.	Metz.	LONDON,
Shaffenburg.	Neufchatel.	Thionville.	Aug. 30. 1733.
Hainau.	Arberg.	Kunigsmarken.	FRANCE.
Overback.	Berne.	Syrk.	Calais.
Mentz.	Lucern.	GERMANY.	Boulogne.
Openheim.	Zug.	D. OF LUXENBURG.	Montrevil.
Worms.	Zurich.	Remie.	Abbeville.
Manheim.	Winterthur.	Grave Macheren.	Amiens.
Heidelberg.	Frawenfeld.	CIRCLE OF LOWER RHINE.	Clermont.
Spies.	Constance.	Treves.	Chantilly.
Philipsberg.	Stein.	Guemingen.	St. Denis.
Germeinsheim.	Schafhoufe.	Creutznach.	Vincennes.
ALSACE.	Eglifau.	Ingelheim.	Paris.
Strasbourg.	Kaiferfool.	Mentz.	St. Cloud.
Kehl.	Baden.	Bingen.	St. Germain.
Marchelfheim.	Bruck.	St. Goar.	Marly.
Huningen.	Zurlach.	Coblentz.	Verfailles.
SWISSERLAND.	Waldshut.	Andernah.	Meudon.
Bafil.	Lauffenberg.	Bonn.	Fontainbleau.
Leichftal.	Rhinfelden.	Cologn.	Sens.
Walbourg.	Augft.	Bergen.	Auxerre.
Soloturn.	Bafil.	Juliers.	Dijon.
Arberg.	ALSACE.	Aix la Chapelle.	Chalons:
Morat.	Altkirk.	HOLLAND.	Macon.
Avanche.	Befort.	Macfricht.	Ville Franche.
Payerne.	Montbelliard.	LIEGE.	Lyon.
Moudon.	FRANCHE COMTE.	Liege.	Vienne.
Laufanne.	Clerval.	Spaw.	Valence.
Morges.	Baume.	LIMBURG.	Viviers.
S. Prex.	Befançon.	FLANDERS.	St. Esprit.
Rolec.	ALSACE.	Namur.	Ville Neuve.
Nyon.	Cernai.	Benche.	Avignon.
Gex.	Rufack.	Mons.	Nifmes.
Geneva.	Hoburg.	Valenciennes.	Montpelier.
SAVOY.	Colmar.	Cambray.	Arles.
Bonnevill.	Guemar.	Douay.	Salon.
Clufe.	Schleiftat.	St. Amand.	Aix.
Salanche.	LORRAIN.	Tournay.	Marfeilles.
Chamoigny.	St. Marieaux.	Lifle.	Touloun.
Anecy.	Mincs.	Ypres.	Frejus.
Thonon.	S. Diey.	Beaumint.	Antibes.
Evian.	Neufville.	Steinberg.	ITALY.
St. Gingou.	Ai Ifrael.	Caffel.	PIEMONTE.
SWISSERLAND.	St. Nicolas.	St. Omer.	Oneglia.
Aigle.	Nancy.	Calais.	GENOUÈSE.
Villencuf.	DUCHY OF BAR.	LONDON,	Albenga.
Vevay.	Pont Mouffon.	Aug. 30. 1741.	Louano.
Fribourg.	Ioui.	Z z z	Finale.
VOL. II. Part II.			Savonne

## GEOGRAPHICAL

Savonna.	Macerata.	Chamberry.	Lovain.
Utri.	Recanati.	Pont Beauvoisin.	Mechlin.
Seftri.	Loretto.		Liere.
St. Pietro di Ar-	Ancona.	FRANCE.	Antwerp.
na.	Sinigalia.	Burgoign.	Breda.
Genoua.	Fano.	Lyons.	
TUSCANY.	Pefaro.	Ville Franche.	HOLLAND.
Leghorn.	S. Marino.	Macon.	Dort.
Pifa.	Rimini.	Tornus.	Rotterdam.
Lucca.	Cervia.	Chalons.	Tergow.
Pistoia.	Ravenna.	Chaigny.	Delft.
Poggio Chiano.	Faenza.	Beaume.	Hague.
Florence.	Imola.	Nuys.	Lofdun.
Pratolino.	Bologna.	Dijon.	Sehevelling.
Fiele.	Fort Urbano.	Langres.	Leyden.
S. Caffiano.	DUCHY OF MO-	Chaumont.	Katwyck opzee.
Pongibonzi.	DENA.	Joinville.	Roomberg.
Sienna.	Modena.	S. Dizier.	Haerlem.
Redi coffani.	ECCLESIASTICAL	Vitry.	Amsterdam.
ECCLESIASTICAL	STATE.	Chalons.	Monnikedam.
STATE.	Ferrara.	Rheims.	Edam.
Aquapendente.	VENETIAN.	Laon.	Purneren.
Bolsena.	Rovigo.	La Fere.	Hoorn.
Monte Fiascone.	Monte Felice.	Ham.	Encheyfen.
Viterbo.	Arquia.	Peronne.	Medenblick.
Ronciglione.	Abano.	Arras.	Alcmar.
Rome.	Padoua.	Bethune.	Beverwick.
Porto.	Fufina.	Aire.	Maarfen.
Oftia.	Venice.	S. Omer.	Batterstein.
Citta della Vigna.	Lido.	Calais.	Utrecht.
Nemi.	Murano.	LONDON,	Duerftede.
La Ricca.	Vicenza.	July 1. 1734.	Rhnen.
Genzano.	Verona.	LONDON,	Nimeguen.
Albano.	Pefchiera.	May 20. 1736.	
Caftel Gandolfo.	Defenzano.	ARTOIS.	DUCHY OF
Marino.	Brefcia.	Calais.	CLEVES.
Grotta Ferrata.	Palazzolo.	FRENCH FLAN-	Cranenberg.
Frefcati.	MILANESE.	DERS.	Cleves.
Tufculum.	Milan.	Graveline.	Emerick.
Paleftrina.	Novara.	Dunkirk.	
Tivoli.	PIEMONTE.	FLANDERS.	HOLLAND.
Civita Caftellana.	Vercelli.	Furnes.	Schentzscans.
Falerium.	Turin.	Newport.	Arnheim.
Caprarola.	Aveglia.	Oftend.	Dieren.
Otricoli.	Sufa.	Gand.	Zutphen.
Narni.	SAVOY.	Bruges.	Loo.
Terni.	Modanè.	Aloft.	Deventer.
Spoleto.	S. Andre.	BRABANT.	
Fuligno.	S. John Morienne.	Bruffells.	
Tolentino.	Mont Melian.		



OBSERVATIONS.

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GERMANY

CIRCLE OF WESTPHALIA.

Benheim.  
Rheinè.  
Ofnaburg.  
Munfter.  
Paderdorn.  
Piermont.  
Hamalen.

CIRCLE OF LOWER SAXONY.

ELECTORATE OF HANOVER.

Hanover.  
Hildesheim.  
Lampspring.  
Zellerfeld.  
Clauſthall.  
Andersberg.  
DUCHY OF BRUNSWICK.

Gozar.  
Wolfenbuttle.  
Saltzdall.  
Brunſwick.  
ELECTORATE OF HANOVER.

Zell.

Ferden.  
Delmenhorſt.  
Bremen.  
Buxtehude.  
Harborough.  
Lunebourg.  
Lawenbourg.  
Hamburg.  
DUCHY OF HOLSTEIN.

Altena.  
Brameſtede.  
New Munſter.  
Kicll.  
Preetzè.  
Ploen.

BISHOPRICK OF LUBECK.  
Lubeck.

ELECTORATE OF HANOVER.

Ratzberg.

DUCHY OF MECKLENBERG.

Gadebuche.  
Swerin.  
Wiſmar.  
Guſtrow.  
Roſtock.  
Ribnitz.

CIRCLE OF UPPER SAXONY.

POMERANIA.

Damgard.  
Stralfund.  
Iſle of Rugen.  
Grifpſwald.  
Wolgaf.  
Iſle of Uſedom.  
Penemunder.  
Anclam.  
Ukermunde.  
Stettin.  
Peritz.

BRANDENBURG.

Soldin.

Landsberg.

POLAND.

Tribeche.  
Schewrin.  
Blafè.  
BRANDENBURG.  
Sternberg.  
Reppen.  
Frankfurt.  
Berlin.  
Charlottenberg.  
Potſdam.  
Brandenburg.  
Wittenburg.  
Anhalt.  
Deſſau.

Zerbſt.  
Magdeburg.  
Bernberg.

COUNTY OF MANSFIELD.

Mansfield.

Eiſleben.  
Hall.

ELECTORATE OF SAXONY.

Mersberg.  
Leipſick.  
Altranſtad.  
Hubertsbourg.  
Meiſſen.  
Dreſden.  
Moritzberg.  
Pillnitz.  
Koningſtein.

BOHEMIA.

Budyn.  
Welburn.  
Prague.  
Carlsbad.  
Shonbach.  
Egra.

UPPER PALATINATE OF BAVARIA.

Ratisbon.  
Straubing.  
Deckenborf.  
Villhoven.  
Paſſaw.

CIRCLE OF AUSTRIA.

Aſchaw.  
Altenſhaym.  
Lintz.  
Enns.  
Ips.  
Melk.  
Stein.  
Mautern.  
Gotweich.

Calenberg.  
Cloyſter Neuburg  
Vienna.  
Shoenbrun.  
Maurbach.  
Laxenburg.  
Baden.  
Neyſtatt.

HUNGARY.

Oedingburg.  
Scarpin.  
Stencmanger.  
Guntz.  
Locahouſe.  
Ekenmart.  
Wolf.  
Schadendorf.  
Eiſenſtatt.  
Manersdorf.

AUSTRIA.

Bruck.  
Haynburg.  
Altenberg.  
Petronel.  
Viſchmund.  
Swechat.  
Eberſdorf.  
New Gebaw.  
Ekerſau.  
Schloſhoff.

HUNGARY.

Presburg.  
Carlbürg.  
Altenberg.  
Raab.  
Comorra.  
Dotis.  
Neudorf.  
Gran.  
Woreſmar.  
S. Andrè.  
Viſegrad.  
Buda.  
Peſth.  
Stool Weiſſenberg  
Veſprin.

Lake

Lake Balaton.	Solfeld.		Isle Mazorbo.
Toplocza.	Clagenfurt.		— Francesco del
Canifha.	Villach.	ISTRIA.	Deferto.
Le Grad.	S. Paternion.	Muglia.	— New Laza-
	Spittal.	Capo d'Istria.	retto.
	S. Peter Hulft.	Isola.	— Lido.
CROATIA.	Arnoldstein.	Pirano.	— La Gratia.
Warafdin.	Tarvis.	Umago.	— S. Clemente.
STIRIA.	Ponteba Imperi-	Citta Nuova.	— S. Spirito.
Pettau.	ale.	Parenzo.	— Palegia.
Fridau.		Isle of S. Nicola.	— Malocomo.
		Orfira.	— S. Servolo.
		Rovigno.	— S. Nicola di
HUNGARY.	ITALY.	Pola.	Lido.
Strigona.	FRIULI.	CARNIOLA.	Altino.
Czakathurn.	Ponteba Veneta.	Trieste.	Treviso.
	Venzone.	S. Servolo.	Bassano.
	Gemona.	Profecio.	Primolano.
GERMANY.	Artegno.	Duino.	Feltri.
STIRIA.	Triccfimo.		Belluno.
Luttenberg.	Udine.	ITALY.	
Racklesberg.	Civald di Friuli.	FRIULI.	GERMANY.
Muregg.		Monfalcone.	Trent.
Leibnitz.	GERMANY.	Gradisca.	Roveredo.
Gratz.	COUNTY OF GO-	Palma.	
Frowenleitten.	RITIA.	Aquileia.	ITALY.
Pruck.	Cormons.	Isle of S. Cosmo.	Buffolongo.
Kapfenberg.	Goritia.	Isle of Grado.	Villa Franca.
Maria Zell.	CARNIOLA.	Isle of Corgle.	Mantoua.
Loiben.	Hydria.	Concordia.	S. Benedetto.
Seccau.	Ober Laubach.	Porto Gruaro.	Mirandola.
Knittlefield.	Laubach.	VENETIAN.	Buon Porto.
Judenburg.	Ciley.	Venice.	Modena.
Newmark.	Returned to	Isle Murano.	Bologna.
	Ober Laubach.	— S. Christo-	Fiorenzola.
CARINTHIA.	Planina.	pher.	Florence.
Freifach.	Czirnicz.	— S. Michael.	Leghorn.
Strasberg.	Leuk.	— Burano.	
Gurk.	Postaina.	— Torcello.	
St. Veit.	Trieste.		

## C H A P. III.

Conclusion, with reflections on travelling, on customs and manners, and the great change of things.

**W**HEN I first resolv'd on travelling into the east, as I foresaw that it would be a journey attended with great danger and difficulty, it was very natural to propose to make my observations as extensive as I could, particularly with regard to antiquity, natural history, customs, and manners: For there are different ends of travelling; which is of great use for young persons in order to learn the modern languages, especially if they are to be concerned in public affairs; they also go through their exercises, and not only gratify their curiosity, but by seeing different countries, often acquire a taste for antiquity, for architecture, sculpture, and painting; and it may be for the history of those countries they pass thro'. Some, who turn their travels to the greatest advantage, endeavour to mix with the people of the country, and with all strangers, in order to make proper observations on customs and manners; get over the prejudices of education, of being bigotted to their own, and learn to conform to such as are either innocent or convenient in the several countries they visit; and by making proper reflections on national virtues and vices both at home and abroad, they imitate and improve the one, avoid and root out the other; and, when they return, introduce such useful customs, as are suited to our climate and dispositions.

From observing the many inconveniences which attend different sorts of government and manners, they learn to value their own, which is a real happiness; and whatever they have suffered abroad, makes them enjoy with greater pleasure that liberty, ease, and affluence which falls to their share when they are settled in their own country. In this manner they improve their minds, which otherwise will receive but little advantage from travelling, and may be rather impaired; there being in reality no great difference in the countries themselves; and rambling makes little alteration in the mind, unless proper care be taken to improve it by the observations that are made.

There is use also in seeing the works of nature and art, in admiring the power and wisdom of the Creator, who has made such a wonderful variety of things, and given so much invention and ingenuity to mankind for the use and ornament of life.

A knowledge of antiquity and geography is of great service with regard to history, and adds an infinite pleasure to the study of it. A taste for architecture has had effects very much to the honour of our country: Painting and sculpture are such embellishments as are not without their use, circulate the money of the great among the ingenious, and from them to the lower rank of people, and encourage arts and sciences: A picture or a statue too may be a moral or political lecture, as well as a poem.

The great revolution of things, which they observe in the several countries they pass through, may also afford matter for useful reflection. When they see the changes which have been made in governments, they may consider if there is not reason to think that they are the effects either of their virtue or immorality. When they observe countries laid waste and uninhabited, and famous cities, like the ancient Babylon, destroyed and become the habitation of wild beasts, they may be sensible, that public vices are the natural causes and forerunners of the downfall of empires. And when they see great states and cities, which have risen up in their stead from a low beginning, it may lead them to the consideration of those virtues, which contributed to their rise, not without a view to that power which directs the motions of the universe. And if they are convinced that the extraordinary revolutions of great empires have certainly been foretold, and have come to pass accordingly; this may be a sure proof, that they are neither the effect of chance, nor even of natural causes alone, but must be wisely directed by that being who has this foreknowledge; which cannot be done without an influence of every thing from the least to the greatest, by that hand which wonderfully protects them in all dangers, and brings them home in safety to a sweet enjoyment of their experience in agreeable and useful reflections.

F I N I S.



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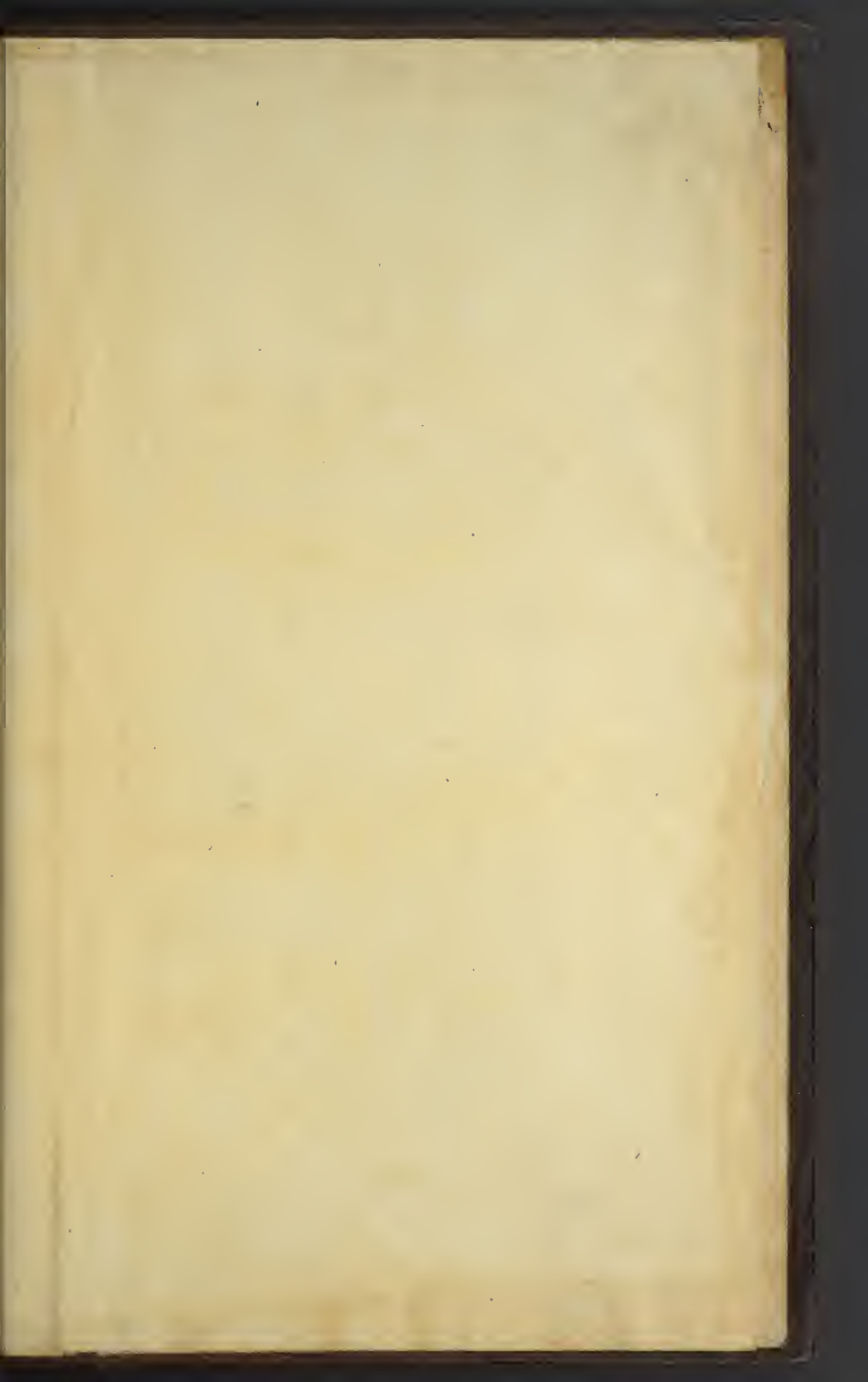
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