TO HIS EXCELLENCY
PHILIP EARL OF CHESTERFIELD
BART. STANHOPE, OF SHELFORD
one of the LORDS of his MAJESTY
MONT 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 PALESTINE or the HOLY LAND,
SYRIA, MESOPOTAMIA, CYPRUS, and CANDIA.

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

LONDON,
Printed for the AUTHOR, by W. BOWYER.
MDCC XLV.
PREFACE.

The kind and unexpected reception which the description of Aegypt 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 Mefopotamia, 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
PREFACE.

ment of the world, as to which class I shall be ranked under, and which for ever 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 eartern 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 Monfieur 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 Lille, 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
PREFACE.

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 lift 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 acknowleded 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 ancient 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 ancient geography and history of those parts, and of Asia Minor, and Greece.

In the plate of the title, the Thracian Bosporus 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 Io 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:

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These seem to be emblems of prudence, commerce, and naval strength: Cybele sits near her, from Boiflard, 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.
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A DESCRIPTION OF

The EAST, &c.

BOOK the First.
Of PALAESTINE, or the HOLY LAND.

CHAP. I.

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

PALAESTINE 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 Lebanon, 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 Rechobam, 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 Caesar, 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.
OBSERVATIONS

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. Gabinus 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 over-running 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.

On the tenth of March, one thousand seven hundred thirty seven eight, I embarked at Damia, on board a French ship that carried the Egyptian pilgrims to Joppa, most of them being Coptis, in all about two hundred and fifty. The first land we had fight 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 is in the tribe of Dan', in the champain country of Saron, which extended from this place northward as far as Carfarea. Ancient geographers seem to have mistaken in placing Joppa near the south-east corner of the Mediterranea, which, according to the Sea charts, as every one may observe, is much farther south, and is commonly placed to the southward of Gaza, about the ancient Raphia, at the gulf of Lariffa.

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 Vesels, 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 taphits, may have been made of late years. It was here St. Peter faw that remarkable vision, by which he was forbid to call any thing common or unclean. All the other religions have their convents at the foot of the hill.
ON PALÆSTINE.

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’s, 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 Egypt is chiefly supplied; it is made of the oyl of olives and aifes. 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 Killer-Age, 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 foldiery 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 piafters, which is near one hundred and fifty pounds, and sixteen changes of raiment, which the foldiers 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 Pfephinus, 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 Journey to 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

---

4 Aeti. ix. 36.  
6 Strabo, &c.  
7 His loco ut quo ubique hodie fixa mon.  
8 Stranur in latore, in quibus Andromeda religata, Perpet quondam sit liberata parvulo.  
9 Comment. Hieronymi in Jace 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 hid 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 advisable 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 in the tribe of Ephraim, called by the Arabs Ramel, is situated in a rich plain, and issupposed to be the Arimathaea of Joseph. The monks have a notion that the house of Nicodemus flourished 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 Sepulte 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 dropy. 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.

About a league to the east north east in this plain is Lydda, where St. Peter cured Eneas of the palsy: I went to it in my return, it is said to have been destroyed by Celius in the beginning of the Jewish war, and when rebuilt it was called Diospolis. It is now only a poor village, but the stones that are seen in the modern buildings show, 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 Palefline, 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,

3

† Acts ix. 34.
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 foil, 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 anemones. 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 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 women 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 four, and brought fine oil of olives, in which they usually dip their bread, and perceiving I did not like it, they served up some four butter milk, and every meal was cloathed 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 women's apartments, unless they were introduced. Several women came to look at me, and some men. In the afternoon the Arab, putting his
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stripped 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 flood hill, 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 Gaphs, 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 path, 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 showed me at a distance in my return from Jerusalem by another road, and told me it was called Ladrour. 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 paced 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 Leca. 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.

2 Sam. xxii. 30. 1 Chron. xi. 37. It is probable that these brooks rife about mount Gaphs, which was to the south of Timnath-serah, where Josiah was buried. Joz. xxiv. 30. Jud. ii. 9.
Back of Foldout
Not Imaged
ON PALÆSTINE.

The Arab would have left me, but I made signs to him not to go, and as it rained I sought and rested myself against a tree, and slept, being much fatigued; but if he had left me, I should have run a great risk of being stripped, 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 showed me the way to the convent.

C H A P. II.

Of Jerusalem, and of Mount Sion in particular.

It is doubted by some whether Salem, mentioned in the history of Jerusalem, is Abraham, was situated where Jerusalem now stands; however, it 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 Elia, 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 southern end of a large plain that extends northwards towards Samaria, and has valleys on the other three sides, which to the east and south are very deep. The former is called the valley of Jehoshaphat, the latter the valley of Siloe and Gehinnom; the whole also seems to have been sometimes called the valley of Jehoshaphat, 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 valleys are higher than Jerusalem.

The city in its greatest extent consisted of four hills, Sion to the south and west, Moriah to the east, Acre 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 walls. Sion was entirely encompassed with one wall; mount Acre 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 hill. The four part of it is now without the walls; it is bounded to the south and west by a deep valley; to the east it was separated from mount Moriah by the valley of Millo, called by Josephus Tyropoeon, or the place of the cheesemongers. The bazaars or shops are at present in

Mount Calvary and Gibon, and the Valley of casuaries, 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 to-
wards 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.

Herod built three towers on the north side of Sion, and gave them the
names of Hippicus, Phaethus, 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
Phaethus was about the north east corner, and might be where the tower
of Furnaces flood, 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 re-
built by Herod in a stronger manner.

There were several gates to mount Sion; that of the Esenes, men-
tioned 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 fifth 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
of 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
Jehophath. 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.

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 Chriff met the three Maries, a. and then turning
to the left is the house of faint Thomas, b. near that is the beautiful
church of faint 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
for the reception of strangers; they also give an account of two fones 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 south 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 Jeholophat by the emperor Honorius. A little further is
the house of Caiaphas, to which our Saviour was carried to appear be-
fore 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 fee;
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 Siloe,
where Manasseh and Amon, kings of Judah, were buried, and it is pro-
bable this was the fixed burial place of the kings, it being the ancient
eastern eulom 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, to-
gether with several other places mentioned by Nchemiah, 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 sup-
posed, 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 con-
vent, that leads to the holy sepulchre, n. This vale extends also eall-
ward to the shops in the quarter about the hospital of saint Helena, hav-
ing mount Calvary to the north west, and mount Acra to the north
east. The first thing observable in that street of the pool 1, is the pool
m, behind the houses to the right; I descended to it by thirteen fcps, 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

1 Called the street of the Piscina, which is the Latin and Italian word for a pool.
the ruins, 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 Kidron. 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 turns, but going mostly to the east, we passed by the end of three streets of shops, extending to the south, and came by an alcove 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 fo 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
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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 Jerufalem, 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-jeuit from Aleppo, a Hamburgher arrived afterwards, and then a Ragusan, captain of a ship. Those of condition always make a present on their departure to the value of about fix 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 Egypt, 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 arose 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 expenses which they are at in all their convents, in presents to the great men, as well as in the support of their houses. At Jerufalem 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
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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 skull-cap on his head. The guardian comes to his feet 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 felt cushion, a priest kneeling on each side of him, who put the pilgrim's feet into a ciferin 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.

CHAP. III.

Of Mount Acra and Mount Moriah.

The 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 caille of Antony. But Simon the Macchabe, 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
ON PÆSTINE.

Most of the places, mentioned in our Saviour's way from the house of Pilate to Calvary, were about mount Acre, or on the borders of mount Moriah. The house of Pilate, which is the residence of the present governor, 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 flable where he was scourged; and going out of this house towards mount Calvary, the first place is the arch called Eccle homo, where it is said Pilate showed him to the people; this arch appears like an old gateway. The next place is that where the blessed virgin met Christ after he had turned to the left at 3. where he funk 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; and a little further, at the end of the street, which is to the west of the temple, the palace of the rich man. Turning to the left, up the street that leads to the Latin convent, they shew the place 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 cloathed 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 1. in the third place. At the south east corner of it is a small turret, and the tower itself is built of large stones rificated. This probably was the south 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 compliment to Mark Antony the triumvir: For this place very well agrees with the situation described by the historian, 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 Bethel, 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 Vol. II. Part I. E her
her hair. And east of that is the house of St. Ann, the mother of the bleffed virgin, where it is faid the virgin was born; it was a nurfery; and the grotto under the church is faid to be the very place of the bleffed virgin’s nativity.

Mount Moriah.

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 fon, or whether this was actually the mountain on which he was ready to obey the divine command. This hill was to the eafth 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 Jeholophat was to the eafth of it, and mount Acra to the north. Mount Moriah, which was a rock, feems 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 Jebufite, where the plague was flayed; and upon that account it was purchased by David to build an altar on. 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 eafth to weft; but there were a great number of fleps all round, by which they ascended to the plain area, on which the temple itself was built. The whole was supported by walls and buttrefs towards the valleys, efpacially over the deep valley to the eafth. First, there were several fleps up to the court of the Gentiles, which is fuppoed to have had a colonade or portico all round, and was about forty five feet broad. There was a fcecond afcent of fourteen fleps to fuch 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 firft purified according to the law. It is probable that there were other fleps up to the court of the priefts; fo that the afcent round muff have been coniderable, whereas now this hill is near on a level with the reft of the city, occasioned probably by filling up the valleys, and also by levelling the top of this hill, which feems 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 Chriftianity prevailed a church was built on this spot. It is faid, that the Jews were miraculously hindred from rebuilding the Temple, when Julian the apoflate encouraged them to it, in order to prove that text of Scripture to be falfé, “that one stone fhould not be left on another” of that Jewish temple; but the Chriftians built a church on this spot, which the Saracens, under Omar, converted into a moftue; and when Jerusalem was taken in the holy war, it was again made a place of Chriftian worship. At prefent there is a beautiful octagon moftue 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 moftue, as I took them by the eye, and confequently without scale, may be feen in the third plate. A is the plan of the moftue; 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, probably these might be porticoes leading to the church of the Chriftians. D is what they now call the golden gate, and E I take to be the beautiful gate of the temple. This moftue
A PLAN and VIEW of the MOSQUE of SOLOMONS TEMPLE.
OBSERVATIONS

prefa, and the king of Spain giving a new one, what remained of the
old roof was preferred 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 en-
trance 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 flone on which they say Chriff's body
was anointed for his burial. To the north of it are the tombs of four
kings of Jerufalem, not well known, whose bodies it is thought were
carried to Chriffendom when the Saracens took the city. 3. The sepul-
chre, over which is the building of the plan A; it is cased on the out-
side with grey marble. A view and feélion of it may be seen in the same
plate. C is the view; D the feélion; E the altar, on which the
body is supposed to have been laid; F the portico; G the flone on
which they say the angel fat. 4. Where Chriff appeared to Mary Mag-
dalene. 5. The place where he appeared to the virgin Mary. 6. Where
he ftood. 7. The chapel dedicated to this vision, belonging to the Latins.
8. The altar of the pillar, at which he was fpoured, where they faw that
column. 9. The altar of the crofs. 10. The convent of the Latins, to
which there is no entrance but by the church, and as the church is com-
monly kept locked, they receive their provifions by a window in the door.
11. The chapel of Chriff's prifon. 12. The chapel where they divided
his garments by lot; near this is the chapel of St. Longinus, who pierced
our Saviour's fide, it being the grot to which he retired on his conver-
sion. To the caft of this is the chapel of St. Helena, where the crofs
of Chriff was found, and the croffes of the malefactors in which they
flew the marble chair of St. Helena. 13. The chapel, in which is
the marble pillar whereon Chriff fat when he was crowned. 14. The
flairs to the top of mount Calvary. 15. The feparation of Mount Calvary.
A view of the two chapels may be seen at A. 12. Where he was nailed to
the crofs. 13. The place where they fay Ifaac was offered. 14. The place
of the altar of Melchifedeck. For the Greeks have a notion that Abra-
ham met him on mount Calvary. 15. The hole in which the crofs
flood, cut out of the rock. 16. The cleft in the rock, which is seen
also in the chapel of Adam below: At the caft end of that chapel
is the altar of Adam, exactly under the place where the crofs was
fixed; and the Greeks have one legend that Abraham's head
was depofited there, his body being buried in Hebron. The cleft in the
rock above is to the left, or south of the crofs, and is supposed to have
been between Chriff and the bad thief. 17. The sepulchres of Godfrey
and Baldwin kings of Jerufalem. 18. The place where Mary and John
flood to see Chriff on the crofs. 19. 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 Arimathea 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 flooded 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 fest 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, presented 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 fested 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 bason 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 the flood to see Christ crucified. The bishop went to the top of the stairs, and the twelve priests
OBSERVATIONS

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 Phephinus, which was seventy cubits high, and was at the north west corner of the city. It is more probable that this might be Saphe, 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 strick 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 showed 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. 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 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 ancient 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 arch wise, 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

Josephus De bello Jud. V. 7.  
1
ON PALÆSTINE.

one of them is adorned with a running foliage; the freeze also is beauti-
fully ornamented *. The room F, 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 D 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 niche 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 semicir-
cular 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 lily 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 G, 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.

CHAP. VI.

Of the places near the walls of JERUSALEM.

At 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 Jehoshaphat,
they shew a part of the rock a. on which, they say, St. Stephen's body
fell when he was flayed, 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:

* 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.

Mount G
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 accompanied by great showers of rain. This brook runs along the valley of Jehoshaphat and Siloe at the south west corner of the city, and then turning south, it runs to the dead sea.

Paffing 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 Mefiendiis, queen of Jerusalem, who is said by some authors to have been buried here. Below they shew the sepulchres of Anna, Joachim, and Jofeph, as well as that of the bleded 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 caft, 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 Gethefane 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 fone d. on which they say the bleffed virgin’s girdle fell at her afcenfion, and left an impreffion.

Going along the foot of mount Olivet to the south, there is a fone where the difciples flept, whilst Chriftr prayed. A little further at n. they fay he was betrayed by Judas. We came to another bridge over the brook Kedron, where it is faid Chriftr was thrown down as they were leading him to the magistrate: And beyond it, near the bed of the brook, is a fone on which they fhew the print of his feet, fuppofed to be made as they were thruffing him along.

The sepulchre of Jehofaphat is cut out of the rock at the foot of the hill to the caft, with fome 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 faid 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.

To the south weft of the sepulchre of Jehofaphat is what they call the pillar of Abfalom, h. who having no fon, and defiring 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, n. Jofephus calls it a marble pillar; but as he fays 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

ABSALOM'S PILLAR
The SEPULCHRE of ZACHARIAH.
ON PALÆSTINE.

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 2, it would be a circumstance to prove, that Jerusalem was the ancient Salem. If we suppose that this was the pillar of Abfalom, 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 Abfalom'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, that it is the pillar of Abfalom, 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 Abfalom'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 Zachariah, the son of Barachiah, whom the Jews flew 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 Sain James layed until he saw Christ after his resurrection.

Crosing the brook, we came to a fountain to the right, k. which is 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 linen; there is a decent 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 walk. It may be considered, whether this was not really the ancient 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

- Gen. xiv. 19.
- 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.

A little beyond this fountain, the shallow vale between mount Sion and Moriah begins, which is much higher than that in which Kidron 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, 1. The entrance of it is towards the city, and there is a defcent 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 Josaphus 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 sown afunder, by the order of Manafich; 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.

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 cornith; 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 showed 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 Josaphus, who says, that the whole territory abounded in trees.

At the end of this valley, which is south of the city, and runs to the west, is Nehemiah’s well, w. where the brook Kidron 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 Gehinnom, the east, was Gehinnom, or the valley of Hinnom, having antiently belonged to the sons of Hinnom ; and was part of the bounds between the tribes of Benjamin and Judah. This place became infamous on account of their offering their children here thro' the fire to Molech, the God of the Ammonites; 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.

I turned to the north into the valley of Rephaim, or Giants, in which Valley of Rephaim. David twice vanquished the Philistines; and called the place where he burnt their images Baal-perazim. 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 grots cut out of the rock, many of which have beautiful door-places; among them is the grotto where, it is said, the apostles hid themselves after our Saviour's crucifixion. A little further to the north is 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 fix 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 virtue in this earth to confume 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 grots, 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 Beer-sheba, but seems to be the lower pool of Gihon; it is generally dry, but probably it was designed to receive not only the rain

\[7\] Jof. xv. 8.  
\[8\] 2 Chron. xxviii. 3.  
\[9\] 1 Kings xxvii. 7.  
\[10\] 2 Sam. v. 18.  
\[11\] 1 Chron. xiv. 9.  
\[12\] 2 Sam. v. 20.  
\[13\] Mar. xxvii. 7, 8. Act. i. 19.

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H waters,
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.

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.

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.

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 perfon 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.
ON PÆSTINE.

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 falling about the fifth or sixth century, the Catholics wrote to Rome in relation to 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 ftood 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 concours of pilgrims. After this ceremony was over they made the first tonture 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.

3 CHAP.
OBSERVATIONS

CHAP. VII.

Of the Mount of Olives, Bethany, and Bethphage.

Mount of Olives.

The 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 Galilee, 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-Tafih (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.

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 derviche: 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 Copts have each of them an altar against the wall of the enclosure, and Christians at all times have free admission: 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 f, 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 four foundations of an ancient building, and the remains of a black and white Mosiac 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 Solomone, 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 Chriftians 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 the east the foil 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 ascention, about half a mile to Bethphage, which was a village on mount Olivet, belonging to the Bethphage, 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 removing palm-branches, and laying their garments in the way. They speak of it as a very affecting function, and those performed by the Latins, yet that Chriftians of all professions joined in the Hafanas, and seem transported with a fort of religious ecstasy.

From this place we went on to Bethany, which, if I remember, had Bethany, only two or three families in it. The first place that is shown 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 fort 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 defcent 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
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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 supposed 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 curfed.

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 kenes, 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 antient 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 defolation 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.

C H A P. VIII.

Of the Wilderness, the gene of Elisha, Jericho, and 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 Mouse, (The stone of Moses) which burns like a coal, does not consume, and has the fame 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 Adomim, that is to say, the field of blood, because, as they affirm, fre-
quaint 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 graves: Going up a hill we came to a ruined cistern, 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 fourth. 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 shewed 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 turbinate 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 was very fruitful, producing good herbs, and a great number of trees.

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

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Footnotes:
Observations

tower, which they call the house of Zachæus, and they pretend to shew a tree, on which they fay, he mounted to fee Chrift. It is well known, that Jericho was the firft city that the Israelites took after they had pass'd Jordan. Mount Nebo, on the other side of the river, was oppofite to this city, from which Mofes took a view of the Holy Land, and where he died.

We encamped about a mile to the south of Jericho, and flayed there all that day; there was a small wood to the eaft of us, where I faw the Zoecum tree; the bark of it is like that of the holy, it has very ftrong thorns, and the leaf is fomething like that of the Barbary tree; it bears a green nut; the skin or leathcr over it is thin, and the nut is ribbed, and has a thick shell, and a very small kernel; they grind the whole, and pref a oil out of it, as they do out of olives, and call it a balfram. But I take it to be the Myrobolamum mentioned by Josephus *, as growing about Jericho; efpccially as it anfvers very well to this fruit defcribed by Pliny as the produce of that part of Arabia, which was between Judea and Egypt. Some think that Chrift was crowned with this thorn. A further account of it may be feen in the chapter of plants. I did not fee here what they call the rofe 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 defert near Cairo, which appeared to be dead; it feems to be only a dwarfe shrub, fomething of the nature of heath, with a fort of buds or flowers without leaves; they grow round, and are commonly pulled up small, but are from an inch to feven or eight inches in diameter. The Opobalsamum also grew in three parts, which is commonly called the balm of Gilead, or balfram of Mecca: I mentioned before, that there is a tradition that Cleopatra removed them to Egypt, and that they might have been neglec ted there, or by fome accident deftroyed, or transplanted into Arabia Felix, the country of Mahomet.

All pilgrims are treated in the fame manner in this journey; they do not cat with the monks, but are together in a small tent, in which they are alfo annoyed by other company, fo that it is advifable for a pilgrim to carry his little tent with him. On the twenty eighth, we let out about two a clock in the morning to go to the river Jordan; we went north caft, and the Greeks foon left us to go fouth caft; for tho' of both religions propofe to go to the place where Chrift was baptized, but happen to differ in their opinions, and are three or four miles wide of each other. We paffed over the bed of a torrent, about which there was verdure and trees; we afterwards found the plain very even, without ftones or grafs, nothing growing on it, except a few dwarfe 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 ftone, and is on the brow of a defcent over the plain. It is

* Josephus De bella Jud. iv. 8.
1 Myrobolamum Troglodyta, & Thalda, & Arabica, quae Judæam ab Egypto differenti nant, commune eft, natae unguentum, ut ipfo nomine apparet. Quo firm indicans & gla dem eft arbore, Plinhoropto, quam dicimus inter herbam, famili folio. Fructus magnitud ine Avellanum sacra, Ex his in Arabia rufcens Syriaca appellatur.— Sunt quipè Æthiopicam in

preferent glandem nigram.— E diverso Arab icam versione ac remionero, & quotidnms fummona spifforem. — Urguentarii autem tantum cortices prawnint: Medici nucleos, tandentes affiffa in paucatum calida aqua. Pline, Hist. xii, 46.

+ It is called by Bonnaits, Thulfi Rofs de Hiericho dictum. Mor. Hist. Ox.
thought by some, that this was the place to which the voice came from heaven, "This is my beloved Son?" and that formerly the river Jordan 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 routed 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 Windover. 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 masses were 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. Jerome 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.

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 doublets 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 Bethfacon, which is seen also from Bethlehem. This possibly might be the strong castle of Bethufra, mentioned in the history of the Maccabees; 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 refuges 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-

\[2\text{ Mac. xi. 5.}\]
ON PALÆSTINE.

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

This lake was called Asphaltites, that is, the lake of Bitumen, on ac-The Dead
count of the pitch which is found on it. It is bounded to the west by Se.
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 south
as far as Idumea. Pliny makes it a hundred miles long, twenty five
broad in the widest part, and six where it is narrowest. Josephus af-
firms, 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
south, 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
cast, where the hills are high, though they have very little account
of that country. It is certain, that of late there have been very extra-
ordinary 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 lime pits, or pits of bitumen in
this place, which was antiently the vale of Siddim. And Jofephus states,that, on the overthrow of Sodom, this vale became the lake Al-
phalites. Strabo also states, that there was a tradition among the in-
habitants, 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 conclu-
ded from the burnt stones, the caverns, ashes, and pitch distilling from
the stones, and also from streams of hot water, which sent forth a fench
that was perceived at a great distance; And likewise from the ruins of
ancient habitations.

1 Gen. xiv. 3.  J Joseph. Antiq. i. 9.  Strabo, xvi. 764. All
Observations

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' fo 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 substanee in it, which I have been informed is the bituminous or sulphureous matter. On taffing it, my mouth was confringed as if it had been a strong allum water: I found a fort 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 flones on the side of the lake are covered with several thin coats of a white substanee, as each of them was made by a different overflowing of the lake; this I was informed confisfed of salt and bitumen. Pliny says, that no living bodies would sink in it; 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 dimenions 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 saies, the water of it is deep and heavy; that persons who went into it were born up to their navels; he saies 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 played 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 fame 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 confiderable distance is supplied with it for common ufe. It is observed that the bitumen floats on the water, and comes afhoar after windy weather; the Arabs gather it up, and it serves as pitch for all ufe, goes into the

3 Strabo xvi. 763.
composition of medicines, and is thought to have been a very great in-
gredient in the bitumen, used in embalming the bodies in Egypt, es-
pecially in filling up the head, and is one species of what is called mum-
my; it has been much used for cerecloths, and has an ill smell when burnt. It is probably 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 flone of Moses before mentioned, found about two or three leagues from the sea, which burns like a coal, and turns only to a white flone, and not to ashes, has the fame smell when burnt, as this pitch; so that it is probable a stratum of this flone 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 So-
don, 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 de-
ceived: They say the word Naafib, which we translate a pillar, properly means a heap, and that they esteem the salt of this heap as unworthy; 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 hardnes as the flone, yet it might be separted 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 Efines in-
habited no nearer to it on the west, than the air would permit them. 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 rife, on its having been observed, that at some time birds flying

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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 per-
sons 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 diffused 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.

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 after-
wards 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.

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 shown in the latter, is the place where the
blessed virgin rested under a Terebinth-tree with the babe Jefus; 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 hath 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 Baby-
lon; 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 re-
lying to the history of Elias and Elilha: The building is rustic; the
situation is very fine, commanding a view both of Bethlehem and Jeru-
alem: Near the entrance of the convent is a print on the rock, some-
thing like a human shape, which, it is said, is the impression 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 Hel, the father of Joseph, who was the husband of the blest 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 peace, in which there are a great number of small round pebbles, which have a coat of a tinfoy substance without, and are a fine white alabaster within; concerning which they have a legend, that the Virgin asking for peace, and being answered, that what she took for peace were only stones, it is said the peace were immediately turned into stone.

Bethlehem, the antient Ephrath or Ephrata, is situated on a rising ground, and is computed to be six miles from Jerufalem, 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 emperor 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 floors 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 saint Catherine; g the chapel of the Innocents; h the sepulchre of saint Eufebius, the disciple of saint Jerom; i the sepulchre of S. Paula and Eufochias; k the sepulchre of saint Jerom; l the steps to saint Catherine's chapel; m the chapel of saint Catherine; n a hole concerning which they have some traditions: In the church R, is the chapel of the Armenian Cophti, and Syrians; P the altar of circumcision; O the school of saint 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 grotos 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
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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, saint 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 wo-
men have there with those of their own sex, who go thither as pili-
grams; 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.

On the fifth, I went to see the places about Bethlehem; and first I vi-
sted the grot where, they say, the virgin Mary and Jesus were concieved
by Joseph, when they were going into Egypt; 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 saint Nicolas. We
saw also the foundation of a house, where, it is said, Joseph was warned
in a dream to fly into Egypt. 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 foun-
tain, 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 miracu-
ously 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 rique 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; 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 saint Paula built a
nunnery, and, if I mistake not, they say she died there.

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
defect 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 flones, which I suppose are heated red hot; once a

† 1 Chron. xx. 17, 18. 2 Sam. xxii. 15, 16, 17. 4 Gen. xxxvi. 21.

week
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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 their 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 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 St. Panteleon. 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 cleft cut into the rock, after the manner of the vaults of Acdlama. 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 ancient custom of feething in milk; they made also a foup 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 Labryinth, and the Arabs Elmaana (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 further, 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

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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, with great ease, lie hid there, and not be seen by him. Beyond this cave there is a spring of water that drops from the rocks.

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 Bethulaccerem, mentioned by Jeremiah as a proper place for a beacon, when the children of Benjamin were to found the trumpet in Tekoa. 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 left 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 lay, that there are remains of two aqueducts to it, one from the seceded 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 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.

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 seceded 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

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* Footnotes:*

1 Sam. xxiv. 1
2 It agrees best with the situation of this city, on considering what St. Jerom says on this passage of Jeremiah vi. 1.
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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 fix miles, and a quarter from Jerusalem, to which Solomon used frequently to go. So that the height over it has been thought to be Etham of the scripture, to which Sampson retired after he had burnt the corn of the Philistines; and it is the more probable, as it is said, that Rehoboam built Bethlehem, Etham, 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;" 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." The Talmudists 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 citadels under their houses, and the fountain of Siloe for 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 B; a little to the north of it is the stone cistern 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

* Joseph. Antiq. viii. 7.
* Judges xv. 8.
* Eccles. ii. 5, 6.

Cantic. iv. 12.
See Renan's Palæstina Illustrata, 1. i. c.

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me, comes from Hebron; a little below it there is another stream I, that rises at a fountain called Hakan, 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 lower pool. 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 fountains; 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.

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 convenience of drawing up the waters, and probably for the use of Solomon himself: The whole is arched over; at V there is a defcent 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 spout 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 so 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 Sou-
POOLS and SEAL FOUNTAIN of SOLOMON

A PLAN of ACRE, D the MOUNT of BETHULLA.
ON PALESTINE.

I.

After Kings vale, Joseph had a but' what the be forft is very' on gives the the more a; but nor P, and who became, archd the At
drank among on rib has been toion, gin, propagated they fay, came into the valley of Rephaim, and they, that it was here the angel of the Lord smote the army of Sennacherib; but as Josephus* gives an account, that he lof part of his army on the firft night of the siege of Jerusalem, by a pefilence that was tcf among them, it is more probable, that this happened in the valley of Rephaim, which is on the west fide of Jerusalem.

On the hills to the weft, we faw Botefhal, a village of Greeks, where they have a church dedicated to St. Nicolas; the Chiiftians would have propagated a notion, that no Mahometan could live there, but, fome 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 foil of this vale, as if it had fome extraordinary vertue in it. After having travelled about two miles, we passed by the fountain of the bleffed virgin, to the right, which is fo called by the Greeks, becaufe, they fay, the drank of it, but the Latins pay no devotion to this place. On the oppofite hills, there are fuch cavities in the fide of the rocks, as have given occafion to the people to fay, that the marble pillars of the church of Bethlehem were taken from this place; but it feems rather to be a soft stone, that has been worn by the weather; nor are pillars ufually hewn out in that manner.

We went a mile further, and turned to the left, into the vale of Eph- col, as they call it, becaufe, they fay, it is the place, to which the spics came, that were fent by Mozes to fearch out the land; who went to Hebron, and came to the brook of Efhol: At the end of this vale to the right, there is a gentle afcent, which, they fay, is the very spot of the vineyard, where they gathered the bunch of grapes. On the left fide of the valley, about half a mile further to the weft is, what they call, the fountain of St. Philip, where, they fay, he baptized the eunuch; and though this way does not feem to be paffable for wheel carriages, yet there is a very good road on the other fide of the valley; the water falls down the fide of the hill about feven feet; the fountain is arched over, and adorned with two Corinthian pilaffers, fuppofed to be the

C H A P. XI.

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

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the tenth, we fet out for the defert of St. John, which is com-
puted to be about fix miles north north weft from Bethlehem.
We went out of the town to the weft, and turning northwards came into a vale, which the monks call the valley of Rephaim, and they, that it was here the angel of the Lord smote the army of Sennacherib; but as Josephus* gives an account, that he lof part of his army on the firft night of the siege of Jerusalem, by a pefilence that was tcf among them, it is more probable, that this happened in the valley of Rephaim, which is on the west fide of Jerusalem.

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* 2 Kings viii. 35.  ¹ Joseph. Antiq. x. 1.  * Numb. xiii. 17.

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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 Elvaglige 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.

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 flood, in which St. John the Baptist was born; the altar of it is finely adorned with reliques. We went to visit the remarkable places in the defert, 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 blefled virgin, of which, it is said, the drunk during the three months, the hayed 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 flood; for the other before mentioned was his house in the town. Here, they say, the blefled 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 defert 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 defert; and to the north west, is a village on a high hill, called Zuba, which, some say, was Medin, where the Maccabees were born and interred; but they seem to be mistaken, as that place was in the tribe of Dan.

In this defert 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 loculfs on which St. John fed, and not the caffia fistula, which has been thewn for it, and does not grow in this country. There are, however, some, who are of opinion, that the loculfs he fed on, were those insects preferred 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 paflage; 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 visifed 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
ON PALÆSTINE.

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 defended 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 Terebinths, and, they say, it is the vale of Elah, in which David slew Goliath; but as that was between Shochoh and Azekah, 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 spake: We defended the hill the same way we came up, and going round another hill, between it and the hill of the Maccabees, we turned easterly into the little valley of Deiraf, 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 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 light 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.

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;
Observations

It is the pleafantefl spot about Jerufalem, and the Jews frequently come out here on the fabbath to divert themselves.

We came to a great number of sepulchral grots, 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 contain 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 ures for grots; 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 grots 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 Betfain; 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 cifern 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 mound: 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, Samuelle: Geographers confound this place with Rama or Arimathea, near Lydda, already described. The mosque, which is over the sepulchre of Samuel, was a church, and they will not permit Chriftians to go into it. They informed me, that there is no sepulchral grot in the mosque, but only a miiled tomb, with a covering of filk on it, in the manner the Mahometans adorn the sepulchres of their saints. The body of Samuel was carried by the emperor Areadius into Thrace. On the top of the hill, there is an open basfn funk into the rock seven or eight feet deep, which was doubtlefs 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.

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; and on the northern one, there is a village called Geb, probably the ancient Gibeon, on which the sun flood 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 Bethel 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 Bethlurick 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 Gebey: 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 doublets 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 Confu, 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 entered 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

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*Joshua x. 12.*

Vol. II. Part I. 0 Shilo,
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 Jerusalem 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 sheik Arab, with whom they had agreed, and his servant took me under their protection: We mounted on horse-back, and paffing 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 Lefa, and saw a ruin on the left hand. We ascended the hill, and went through Batheurik before mentioned, having Bedou on the right; and coming again into the road to Emmaus, we paffed through that town; going on, we had on the left Der-kaleb, and soon after Paparay on a high pointed hill beautifully improved with terraces; about a mile further, I faw Romanit to the right, on a hill, and weft of it Bethianan, and at a distance Der-obir. From the top of the hills we had an easy defcent for about three miles, when we came into a rich country, full of little hills: I faw on the left, at a great deftance, Betanafy, and paffed by a ruined church on the right, at a village called Kerfsy. Further on to the left I faw Feal, then Kerfsy-emal and Ladroun; I before fuppofed the latter to be the village of the good thief. The Arab shewed me his tents at a deftance on the left, and we paffed through a village, where the people were his friends; and as we approached Rama, I took notice of a large pool, and several cifters, and ruins about the fields, where the old city ftood, efpecially 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 fet out for Lydda, a league diftant from Rama; I obferved the plain was more fandy than it is to the caft; about half way I faw a well, and near it a small building, designed for the convenience of travellers; it being usual in these countries to have fuch places [which they call Mocotts] near their fountains and wells, for paffengers to repace in, and fhtelter themfelves from the heat of the fun. Entering the town of Lydda, I faw 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 fort of dialogue; which they do fikewise at their graves, much in the fame way as the Irifh women do on the like occafion. I faw the church of faint George, and then went on weftward towards Joppa, and joined a caravan that was going that way: We went through a fine plain,
ON PALÆSTINE.

plain, bounded by hills to the north, which probably are those of Sa-ron; at some distance we had a place called Serphon to the left, and on the right Saphira. 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.

CHAP. 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 crop 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 shore, 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 shore, which seemed to have a deep fosse cut on three sides of it; it is said to have been held by the Venetians. Apollonius, mentioned between Joppa and Cæsarea, might be about this place. It is probable the half tribe of Manaffeh 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. St. Paul was brought to that place in his way from Jerusalem to Cæsarea. At some distance the country is hilly, and covered with trees, as mentioned by Strabo. I saw a great quantity of wood lying on the sea shore, to be embarked for Egypt. 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 aboard, and put on the worst clothes he could get, left he should be stripped by the Arabs: On this, a panic 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 aboard in a small boat, and returned to the bark the next morning. We passed by caique Pelle- grino, and arrived, in the afternoon, at Acre, where I carried my letters

1 Joseph. Antiq. Jud. 2 Acts xvi. 31. 3 Strabo xvi. 758.
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 Afler, 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 Antiilibanon; 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 Nepthali from the tribe of Afler, which was never entirely possessed by the Israelites. The antient name of this city was Ake, or, as it is called in scripture, Accho; it was one of the places, out of which Afler 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, from one of the Ptolemies, kings of Egypt. And when it was in the possession of the knights of St. John of Jerusalem, it was called St. John Dacier.

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 Egypt, 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 loading. 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 St. John, who retired to this place, after they lost Jerusalem; it was re-

1 Judges i. 31.  
2 1 Maccabees v. 15.
ON PALÆSTINE.

paired and inhabited by the great Feckerdine, prince of the Druses. At the end of this building, are the remains of what seem to have been a very grand faloon, and a smaller room of the same architecture at the end of that. To the south there was a noble well-built chapel, 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 great master, there was a very large and magnificent nunery, P: 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 abbots 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 caufeway, 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 kas, which serves as a convent; and all the Europeans live
OBSERVATIONS

live in the Kane, except the English confab. 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 Egypt, 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 Aboutidj, 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; 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-Hanfan, 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.

CHAP. 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 Caesarea, 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.
ON PALÆSTINE.

computed to be about six miles distant towards the south east, and is called by the ancients, Palus Condovia. Some authors speak of the sepulchre of Memnon near it, which I have had occasion to mention before. There are ancient 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. 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 vertic of this sand, in a very extravagant manner: But Strabo mentions the sand between Ptolemais and Tyre, as proper for making glasses; 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, seems to be the torrent of Iphthahel, spoken of by St. Jeron, in explaining a passage of Joshua', 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, followed the river Kishon, which is a larger river than the Belus; and they 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 falls 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 Cesarea, to the half tribe of Manasséh; 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 Asher is said to have bordered on the half tribe of Manasséh, others think, that Issachar was on the east of Mount Carmel, and did 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 Cesarea 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. They say, this is the pleasantest part of the mountain, being beautified with many forts 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 Calamau, 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

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* Adrichomius.
* 1 Kings xviii. 19.
* 1 Kings xix. 14, 17.
* Strabo xvi. 738.
**OBSERVATIONS**

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 Porphurceon, as it is conjectured, from the purple fish found on this coast, with which they made the Tyrian die; and to have been called Hephra, 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 style; 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 sloop on the other side, where they cannot remain with safety, by reason of the shallowness of the water.

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 grotos 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 falcon, 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 calorers of the order of Saint 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 restored 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 defended 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 written 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 broken, appear to be hollow, and the inside beautifully crystallized. 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
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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 Castile Pelle-
the Franks; but the natives call it Athlete, which probably was
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 fossace cut on the east side of it, so as to make it an island,
as it probably was, before the fossace 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 choked up with sand, which is risen almost as high as the
city walls, insomuch 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 style; 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 polyection of the Christians, when they regained Pa-
lestine. 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 sheik, 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
sheik 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 Tortura.
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 St. Jerome, as nine miles from Caesarea. 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 theik of this place, I received very great civilities from him, and we dined with him in our return.

We went on towards Caesarea, and came to a river called Coradgê; probably the Kereos of Ptolemy, which he places four miles south of Dora. We afterwards passed the river Zirka, about three miles north of Caesarea; this, I suppose, is the river Crocodilon, of Pliny, which he mentions with a city of the same name, spoken of also by Strabo, as a place that was then destroyed. When I returned to Acre, I happened to ask, if there was any tradition of such a city towards Caesarea; 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 Caesarea of Palestine. 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 Egypt, 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 ancient city.

We came to Caesarea, 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 Caesarea, in honour of Augustus, and it was named Caesarea of Palestine, to distinguish it from Caesarea Philippi, or Caesarea Paneadis, which was at the rie of the river Jordan; it was made a Roman colony by Vespasian, and called the Flavian colony, from his family. The antient city extended further to the north than the present walls; for I saw a wall on the foar, which I observed to run about half a mile to the north, near to some aqueducts. A plan of Caesarea may be seen in the fifth plate, at B.

Josephus 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

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3 See Reland's Palestine, under Dora.
* Hinc rebundum ctf ad oram, atque Pho-
  Nat. v. 17.
* Strabo xvi. 758.
* Johnannis de Vitricco Historia Hierofylmi-
  tana, c. 86. Crocodili habitant in lamine Ca-
  * Legy, & Ruman.

Caesarea Palaestinae, as quoted in Reland's Pa-
  lestina, lib. iii. under Cæsarea. Breidene-
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 Drusus, 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. Cesar'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 rufticated work; but the caft side is plafiered 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 fossé: 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 Munnoque, 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 carcasses 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
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feems to have been the site of a castle in later ages, and to have had a square tower at each corner, and a foss in three sides of it. This city is remarkable in sacred writ upon several accounts; Cornelius, 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: 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; 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: And as this harbour was then become the great port of Palestine, we find the apostles embarking and landing at it.

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 thiek 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 roasted 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.

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 Caesarea. 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. Bethlehem might be situated here, which is mentioned by St. Jerome among the places of Palestine, 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 Dhouk: I saw some walls on it, within which, they told me, they kept their oxen in the ploughing season. Milheal, or Mashal, of the Levites, is mentioned in scripture to be in the tribe of Asher, and in the neighbourhood of Carmel; it is

\[\text{likewise}\]
ON PALÆSTINE.

likewise spoken of by saint 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 Jeshef, 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 flalks of the last year's cotton remaining; for here the cotton is annual; whereas in upper Egypt and in America, they cultivate the perennial cotton, which I saw in blossom about El-Fene in upper Egypt, 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 Perë; 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 carthen 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 Berroc; and west of it a mountain called Talkizson; we went up the hill by Perë; beyond it is Ethphahant; 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 Ablyene. 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 Ablyene, having low hills on each side covered with trees, chiefly the Caroubi; and a fort of oak with large whitish leaves, but I am doubtful whether it was evergreen or not; and some other trees not known in Europe.

Having travelled about three miles, we came into the fine plain of Zabulon, called Zaal-Hatour: I suppose about Perë we entered into the tribe of Zabulon, which was bounded by the river Kibon 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 Ashef; 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; and the tribe of Ashef 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 Ashef. Both this tribe, and Ashef, and Galler, 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 Efraelon, 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 Bedou; possibly the town of Zabulon might be situated on this hill.
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hill, being spoken of as a strong place; 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 Zalulon; the water is drawn by boys in leather 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; 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 fame, 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 feized 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 Sephoure.

We ascended the high hill, on which the antient city of Sephor or Sehoris 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 Diocaesarea. One of the five judicatures of Palestine was held at it; the others being at Jerufalem, 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 Sephoure, 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 Moscot, 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 Sephoure, which probably is the fountain of this name, where the kings of Jerufalem, 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 Reineh: 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

\[\text{Nazareth.} \]

1 Josephus De bello Judaico, ii. 37.  
2 Romani signifies pomegranates in Arabie.
On Palæstine.

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 ancient work, in a tolerable good taste; and over a door there is an old altar-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 flew the spot, from which, they say, the holy house of Loreto 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 adjourned, 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. 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.

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. There are two high stones at the edge of the rock, like a parapet wall, where they flew, what, they say, are the prints of Christ's hands and feet, when he refisted 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 figured.
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, flower 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 fo far, when they were leading him away, to throw him down the precipice.

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 foil, 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 south 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 Atarburion; within the outer wall, on the north side, are several deep cisterns, out of which, it is probable, the stones were dug to build the walls; and these cisterns 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 eastern side was most easy, there are cisterns cut on the outside to render the ascent 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 fortress on the top of this hill; Veipahan 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.

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

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 shewed 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. Jeron 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 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 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 relates, that Deborah and Barak gathered the army together at this mountain.

I returned from mount Tabor, going to the south through the plain of Efdraelon, 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

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1Epiph. 44. Paulus ad Marcellam.
2Jof. xix. 13, & xxi. 28.
3Josephus Antiq. v. 5.
4Joseph. xix. 12.
this might be no inconsiderable place; and perhaps it was Xalod [Xαλῶδ] mentioned by Josephus, in the great plain, as the bounds of lower Galilee to the south. Turning well, I passed near the mountain of the precipice already described, and ascending the hills near Jaffa, returned to Nazareth.

CHAP. XVII.

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

Set out from Nazareth on the twenty-second of May, and went northward to Methed, which, the Turks say, is the country of Jonah; they also shewed me a niche 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 Sepphoris; 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 conful, brought us a collation of fried eggs, lower milk, and coffee.

About two miles further is Kepher 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 Sepphoris; 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.  
* Quercifinus.

† John ii. 1.  

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they say, the disciples plucked the ears of corn, as they went thro' the fields on the sabbath day 1.

Twelve miles north north east from Nazareth, we came to the mount of Beatitudes, where our Saviour delivered his remarkable sermon 2; 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 fuppoled our Saviour was, when he spake to his disciples. To the west of it there is a cleft 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, Chrift bleffed the loaves on them, when he fed the five thousand, whom he made to fit down on the grafs 3.

The hills called Kern-el-Hutin, tho’ they appear low to the south, yet Hutin is 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 fheik buried there, whom they call Sede Ihab, who, according to tradition, (as a very learned Jew affirmed me) is Jethro, the father-in-law of Moes.

Two miles north east of Hutin, and north of the plain of Hutin, is a narrow path called Waad Hynam [The valley of doves] which is a defcent 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 feplachral grots, which probably belonged to the towns and villages near; on the north side of the hill, over the plain of Gennefareth, there is a fortrefs cut into the perpendicular rock a conffiderable height, with a great number of apartments; the ascent to

2 Mat. v.
3 From the hill Kern-el-Hutin, I had a view of the country round about; to the south west I saw Jebel Biyar, extending to Seiferh; Elmilham was mentioned to the south of it; I saw the tops of Carmel, then Jebel Turan, near the plain of Zobolon, which extends to Jehel Hutin. Beginning at the north west, and going to the north east, I saw Jebel Iermrok, about which they named to me their places, Sedainans, Elbey, Seiferh, Nah, Ramch, Mogar, Oraby, Terion, Koberdiah; and further east, on other hills, Metrom, Tobin on a hill, and Neerbly; and directly north of Hutin is Saphet; and to the east of the hill on which the city stands, Kan-Tebar and Kan Eminie were mentioned; and to the north of the sea of Tiberias I saw Jebel-aff, From mount Tabor, Ouadelmedy was pointed out to the north west; Kan-Janouf, in the middle of the plain to the north, from which that part of the plain is called Zaal-el-Rane; Kupbro and Sept were mentioned towards the north east. On the east side, north of Gilboa, they shewed Koupurak-lameh, Elkalasar, Merfah, Ouad-el-Berry, Meutor, Elhadely, Rouen, Syren, and on a hill Koukebel-Houah, and the river Jaulou was mentioned; to the north are Tlby, Tame-rah, Kouphredite-Mefir, and Naourah, near mount Hermon.

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Three miles to the eait 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 fleisch has lately built one on the hill north of it: Except- ing 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 eait 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 fe- tival. 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 Keneth was here, which was in Naphthali; 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 num- ber of confufed ruins, and I observed, that the fuburbs extended still fur- ther south. Near the present town there are ruins of a church, and fur- ther 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 Sep- poreh, 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 flone on the north fide of the town, in order to build the caffle; they found a great number of sepulchres made under ground, in which,
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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 sheik's 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 ball, or some other animal, within it; on each side of it there is a feafoon, 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. 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 fountain, 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 gros 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 kitchin. We lopped 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, plastered 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 affes, 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 direct 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 buttrefles on the inside, the sheik having a dispute with the pasha of Damascus; who after this took his brother in a skirmish, and caused him to be publicly hanged in that city; but the pacha being soon after removed, they were freed from their apprehensions on that account. They have often had disputes with the pashas 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 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 Hûtín, 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. Josèphus computes

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4 Jordaniæ annus—old prima convallium
fact occidunt, in lacum & puncta, quem plures
Genæam vocant—ancienti circumcinctum

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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 fourth 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 above mentioned town or fortress 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 pails, there being on it some marks of an ancient building.

I find the old geographers place Sennabris here, because it is mentioned by Josephus to be thirty fathoms 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 Hippus, mentioned as thirty fathoms 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 ancient Scythopolis stood; this river is called Sherriet 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 Taurar. This seems to be the river Hieromische, that ran by Gadara, which was a town seven miles and a half distant from Tiberias; it is thought to be Jarmuth of the Talmudists; and may be Jaboko, the northern bounds of the kingdom of the Amorrhites, as Arnon bounded it to the south; it consisted of the tribes of Gad and Ruben; as the countries north of

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it, which were Galaad and the kingdom of Bashan, contained the half tribe of Manasseh 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.

CHAP. 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 Genneareth on the sea; where there are considerable remains of a very indifferent cottage: This does not seem to be Magdalenum 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 Genneareth, which he describes as thirty fadia 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 disagreecable, and, if I do not mistake, is the Nabob; 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 fix 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; Capernaum. these tribes were probably divided by the brook Lemon, which having passed the vale of Lemon, that is west of the vale of Huttin, runs through the Vale of doves, and then goes through the plain of Genneareth to the south of the springs, 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 synagogues, and by the sea side: Many like wife 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; here he also restored two men to their

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fight, and cured one who was possessed of a devil; he healed likewise
the centurion's servant, only by speaking a word 2; and raised from the
dead the daughter of Jairus, the chief man of the synagogue 4. They
now commonly flew another place for Capernaum, called Telhove, at
the eastern foot of the hills which are north of the plain of Gennesareth;
where I saw ruins of a small church of white marble, with some remains
of pilasters about it; the ruins extend confidernbly to the north along the lake,
and I could plainly observe a round port for small boats, so that this,
without doubt, was the antient Tarichea, which Josephus* describes as situ-
ted under the hills like Tiberias, in which particular it very much re-
sembles it, but seems to be farther distant from Tiberias than thirty fadin;
it had its name from being the place where they chiefly falted the fifth of
the lake 7. The ruins extend along the shore 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*
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.

I enquired for Chorazin, but could find nothing like the name, ex-
cept at a village called Geraf, 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 Telacy, and
seems to be a corruption from Julias, which was the antient Bethsaida
in the Gaulonitis, and must have been about this place; there being an-
other Julias in Perea, on the east side of the lake, which before was
called Betharampta; both having their names changed to that of Julias,
in compliment to Augustus's daughter.

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 shaddy 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 Saphef, but shall give an ac-
count 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 Thelus. 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
Gefer-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

* From the Greek word ταπεινος, piteolog, or sad.
* Josephus De bello Jud. iii. 9.
* Josephus De bello Jud. iii. 9.

the
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, Baldwin, 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 Manassesh 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 fourth 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 Gefer-aterah, and it seems to have been an improvement of the Romans; but what place it could be, I cannot conjecture, unless it was Theila. 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 Sifer, 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 antients 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 floating 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, little, 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. An anciently it was the common opinion, that the Jordan rose north west of Vol. II. Part I. U Panneas,
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Panaes, afterwards called Cesarea Philippi; until Philip the tetrarch made an experiment, which proved, that it rofe out of the lake Phiala, fifteen miles to the north east of that city, and is now computed to be about four hours distant from it. This discovery was made by throwing a straw into the lake, which appeared at the place where the river comes out near Panaes: The river might also be enlarged by other springs. I cannot certainly find how far the city Panaes was from the lake Samachonitis, but it is thought to have been very near it. The site of Cæsarea Philippi is now called by the antient name Panaes: It was distinguished from Cæsarea at the sea, by the name of Philip the tetrarch, who improved this city, and called it Cæsarea in honour of Tiberius. Saint Jerom mentions a village called Dan, four miles from this place, the general opinion has been, that this is the antient Dan; and if so, it must have been Lehem; or Læch, taken by the children of Dan. The Jews say, Dan was buried at that village, and call the place Hedjœaus. The hill called Jebel-Sheik which is over this place, had antiently the name of Panium, from which the city and country was called; and the same 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; as over the valley of Libanon, and as the bounds of the country of the Hivites in mount Libanon, that extended from Baal-Hermon to Hamath, 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. 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. 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; so that it may be conjectured that Hor is the same as Hermon. But a great difficulty occurs in the comparison which the Psalmist makes to the dew of Hermon that fell on the hill of Sion: 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 dew to fall plentifully on the hill of Sion. But there is a Shilon mentioned in the tribe of Issachar, 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 Esdraelon. However, as there is no certainty, that mount Hermon in

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* Josephus De bello Judaico, iii. 9.  
* Ibid.  
* It is somewhere mentioned, if I do not mis judge, that it was a hundred miles from Cesarea Philippi to Sephuma, west of Jordan, where it falls into the lake Samachonitis.  
* Judges xix. 47.  
* Judges xvii. 17.  
* Jof. xiii. 11.  
* Jof. xii. 17.  
* Judges iii. 3.  
* See note c.  
* Rolandi Palæstina, i. 49.  
* Num. xxxv. 7, 8.  
* Psal. cxxxix. 3.  
* Judges xiv. 19.
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 Palestine. So that if any one considers this beautiful piece of eloquence of the Psalmist, and that Hermon is elsewhere actually called Sion, 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 Merom, 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 País of doves into the vale of Gennesareth, which is a rich foil. We viewed Magdolum on the lake, and then went to the round fountain, where we repose 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 valleys, one of the first of which is called Rubafy. On the top of the northern summit, we passed by Aboutbey; in the valley beneath it, is a bridge, called Gefer-Aboutbey. 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 fower 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 Akeya, there are grottos cut in several parts of the perpendicular rocks: Further on is Cey: We went to the right of a place called Adborow, and passed through a narrow vale, known by the name

\[\text{Deut. iv. 48,}\]
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of Waad Elkab; it is a gentle ascent. I saw on the left a hill, which seemed to have been improved by art into a fortres, and might be Nephtali, placed by geographers about a mile south of Saphet on the top of the hill.

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 scribe, or head priest among the Jews, a fine old man, and very learned in his way: When I came in, he was paying a grace to himself, which he finished before he spake 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 unpar- donable 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 sopa, 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 fattin, receiving the compliments of the inferior rabbi's, 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 Nephtali, in the upper parts of Galilee, beyond the road that leads to the west, having on the left the city of Saphet." The city of Nephtali 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 surrounded 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 rabbis, 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 turned
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 defended 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 confidant 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-asterah, 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 citizen 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 Holophernes, 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 Holophernes's army extended from Bethulia to Dothan; and tho' this place might antiently have been
been called Dothan, as it is at present by the Jews, yet its great di-
stance from Shechem makes it unlikely to be the place where 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 recposèd 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 ciltern of Joseph is a mosque, and a sheik's burial
place, called Sheik Abdallah. About midnight we halted and slept un-
der a tree, and at break of day pursuèd our journey: We stopped at a
village three hours from Acre, where the sheik entertained us very hand-
somely, and presentèd 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*.

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**CHAP. XX.**

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

I set out from Acre northward on the twenty-eighth of May: We passed
by Semmar, or saint Mary's, on a low hill, where there are re-
 mains 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
Mefrah, and came to Zeb, near the sea, which is thought to be Ach-
zib, in the tribe of Asher, mentioned in scripture 1, and was one of
those cities, out of which the children of Israel could not drive the an-
tient inhabitants. Saint Jerom says, it was afterwards called Ecdippa,
which is spokèn of by several authors 2, who place it indeed further
from Acre 3; it is mentioned as on a low hill over the sea; and Jope-
phus 4 seems to say, that the old name of it was Acre: There are some
ruins about this place. I observèd, that at a distance in the water there
are large flat rocks; and as it is a fort of bay, shelterèd 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 easterly there is a covered fountain,
and a ruin near it. About three miles further, there is a fountain called
Miehery: 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
Berea, which is to the easterly 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.

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*B Hadaron libri, Od. 2.
1 Jot. xx, 29.
2 Judges i. 21.
3 Phil. v. 17, it is called Acéppus; and Ec-
dippae by Josephus, Antiq. v. 22. & De bello
Jud. i. 13.
4 De floris. S. Hieron. De locis
6 Ebraicum.
7 We
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 Caesarea 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, as about eleven miles north of Ptolemais, and by St. Jerom as only nine miles. It seems also to be the white promontory of Phiny, and is known by the 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 Joppa, I crossed a rivulet called Aikmanë; 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 supposed 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 Chriftians during the holy war. We afterwards paddled over a river called Dilemet, and came to another tower called Kaphar-latchick, 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 foid, beautifully shaded with trees. Having travelled about an hour near the sea, we turned out of the road, and ascended the hill to the caft, to the village or encampment of the new kaphar, where the Arabs live, in a fort of open huts made with boughs, raised about three feet from the ground, and encompassing a square spot of

* The hills seem to be the beginning of Libanon or Antilibanon to the south. Strabo, in his 16th book, page 754, says, Libanon began near Tripoli, and Antilibanon about Sidon, probably he means at these hills which are on the south of that city, about Surepta. But Pliny makes Libanon to begin about Siédon, Nat. Hist. v, 20. Though at some further 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 caft near as far as Damascus, and probably to the north near to Hems, the ancient Ema. 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 Serry, which is near Aradus, 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 begins, seems to be Antilibanon. The valley between these mountains, and the flat country on the sea, to the west of Libanon and Antilibanon, in Cæle-Syria, properly so called; for Strabo speaks of Cæle-Syria proper, as on the sea, and particularly 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 those (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 Chryhorion, 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.
* Josephus De bello Jud. ii. 10.
* Hieronymus.
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ground; in these they lie 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 repose 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 eaves, 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 cistern on the hills called El-Kapharah; 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 Alexandrophene, 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.

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 Cæarea 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 Arados.

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, and saint Jerom's

-Joshua xxix. 28.

comment
ON PALÆSTINE.

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 flock of these parts with a considerable company of attendants who had followed 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 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 inclosed 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 Smathook, 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 is a fountain inclosed 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-Sherik, and villages on the hills of the following names, viz. Shamah, Emuran, Elalily, and a part called, Qum Shalty, which I suppose is a vale among the hills.

1 Solomon's Song, iv. 15.  
2 Ezek. xxvi. 7.  
3 Maundrel was told, that it was called Rofclayn, that is, the head of the spring.  
4 Theyflowed me here a hill, called Jebel-Sherik, and villages on the hills of the following names, viz. Shamah, Emuran, Elalily, and a part called, Qum Shalty, which I suppose is a vale among the hills.
and as it is a sandy shore, the face of every thing is altered, and the great aqueduct, in many parts, is almost buried in the land.

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; 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 expense to join it to the continent. I observed a hollow ground that crofled 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 allround, 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 refervoirs 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 c, built of hewn stone, both within and without, in the Syrian style, 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, 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 Chriftian 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 cuf tom-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 nine and a half 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; and afterwards taken and de-

\[7\] Tyre quondam insula, prævalit mari septingenta palmâ divisa, nunc vero Alexandri oppugnantis operibus continent.——Circuitus xix. mill. palmâ est, intra Palaestra inclusa.


A PLAN of the CITY and AQUEDUCTS of TYRE.
ON P A L A E S T I N E.

froyed by Nebuchadnezzar, king of Babylon, as it is computed, near seventeen hundred years after its foundation. Tyre was then on the continent, though without doubt the island was inhabited, because we find mention made of it in scripture, and elsewhere, even in the time of Solomon; but the prophecy that Tyre should be built no more, 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 refided, and it is probable went to the island on the invasion of Salmanazar. The city on the continent probably then began to be distinguished from it by the name of old Tyre, or Palæryrus; for it is said, that old Tyre and some other cities revolted from the government of the Tyrians to the kings of Assyria.

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 Olympus, 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, 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 Caanaanitish woman. And St. Paul was at Tyre when they disfavored him from going up to Jerusalem, on their apprehending what dangers would befall him.

4 Hiñh xxix. 2, 6. Ezek. xxvi. 17, xxvii. 21, xxviii. 2.
5 Jofeph. Antiq. viii. 2.
10 Acts xxii. 3, 4.

C H A P.
OBSERVATIONS

CHAP. XXI.

Of the river Casmy, of Sarepta, and Sidon.

Two 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.

Two leagues further is the river Cafmy, commonly called by travellers the Cafimir, 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 Cafmy, 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, infomuch 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. On the other side of this river, the hills approach very near to the sea, and some spacious sepulchral grots are cut in them. The city called Ornithon might be here, which is mentioned as half way between Tyre and Sidon; 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 ancient 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 Adnon, 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 ground
ON PALÆSTINE.

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 Serpent, supposed to be a corruption from the old Sarepta." There are great marks of improvements Sarepta about the hills, and at the foot of them are a great number of sepulchral holes 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 was, 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 antient Roman military 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 Sidon, 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 fresh on us, as an instance of their great plenty and abundance.

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

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1 Ind. Sarepta et Onchion oppida. Plini Nat. Hist. v. 17.
2 After we had passed this place, I saw on the hills to the east Eon Ebanah; we passed over a stream called Sabat Elborok, on an old bridge. Near this there is a cave on a precipice, strongly situated by nature, and called Bougo Elborok, there being a village near called Elborok. To the exit we passed over the river Nabok, and saw Colegus; we then came to the fountain Elborok, mentioned below. To the south of it is Tel Elborok; we went over the bed of the winter torrent Ezron, and afterwards that of Zabdhantine. Near this is the way to Damascus, which goes by the vil-

Vol. II. Part I.
The gardens, the rivulet, and the fishing trade must have been a prominent feature of Sidon and Tyre. It is mentioned that the city was known for its beautiful gardens, which were cultivated for the production of fish and other produce. The fishing trade was also a significant economic activity, with the city's ports being well-known for their fishing boats. The city was also famous for its glass making, which was considered one of the most advanced industries in the ancient world. This trade was significant enough to be mentioned by Strabo, who called the Sidonians the inventors of arithmetic and astronomy.

This city is now called Saida, and it is thought to be older than Tyre. The ancient texts say it was twenty-five miles distant from the city to the north, and it is computed to be sixty-six miles about west of Damascus, and a day's journey from the river Jordan. It was situated on a rising ground, defended by the sea on the north and west. The present city is mostly on the north side of the hill: The old city seems to have extended further east, as may be judged from the foundations of a thick wall that extends from the sea to the east; on the south it was probably bounded by a rivulet, the large bed of which might serve for a natural fosse; as another might, which is on the north side, if the city extended so far, as some seem to think it did, and that it stretched to the east as far as the high hill, which is about three quarters of a mile from the present town. The space between that hill and the town is now all laid out in gardens, or orchards, which appear very beautiful at a distance. On the north side of the town, there are great ruins of a fine port, the walls of which were built with very large stones, twelve feet in length, which are the thickness of the wall, and some are eleven feet broad, and five deep. The harbour is now choked up; and this, as well as some other ports on the coast, are said to have been destroyed by Feckerdine, that they might not be harbours for the Grand Signor's galleys to land forces against him. This harbour seems to be the inner port, mentioned by Strabo, for the winter; the outer one probably being to the north in the open sea between Sidon and Tyre, where the shipping ride in safety during the summer season. In a garden to the south of the town, there is a small mosque called Nebi-Sidon, where the Turks say the patriarch Zabulon was buried; though it does not appear that his bones were brought out of Egypt, but, if I mistake not, the Jews say that he was buried in Sichem. In another garden to the east is such another mosque, called by the Mahometans, Zaloufis, who pretend also that some holy person is buried there; the Europeans call it La Cananea, being, as it is said, the place where the Canaanitish woman cried out, "Blessed is the womb that bare thee, and the paps that thou hast sucked." This building has the appearance

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* OROBERAIONS

naan, the grandfon of Noah*; others fuppofe that it had its name from the fishing trade carried on here, which is called in the Syrian language Sida; Bethsida being the houfe of fishermen. It is a city of very great antiquity, being mentioned by Jacob in his prophecif speech concerning the country which his fans were to inherit*. And we have an account, that Joshua fahed the kings from the waters of Merom to the great Zidon 1, as it is called in another place*. This city was in the tribe of Apher, but the Israelites could not drive out the inhabitants of it. 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*. The Sidonians are also faid to be the inventors of arithmetic and astronomy*. This city is now called Saida, and is thought to be older than Tyre: The antiquents fay it was twenty-five miles distant from that city to the north, tho' it is not fo much*; and is computed to be firty-fix miles about west of Damascus, and a day's journey from the rife of the river Jordan: It was situated on a rifeing ground, defended by the sea on the north and west. The preffent city is moftly on the north side of the hill: The old city fems to have extended further eaf!, as may be judged from the foundations of a thick wall that extends from the sea to the eaf!; on the south it was probably bounded by a rivulet, the large bed of which might ferve for a natural fosse; as another might, which is on the north side, if the city extended fo far, as fome fect to think it did, and that it fhretched to the eaf! as far as the high hill, which is about three quarters of a mile from the preffent town. The fpase between that hill and the town is now all laid out in gardens, or orchards, which appear very beautiful at a distance. On the north side of the town, there are great ruins of a fine port, the walls of which were built with very large fones, twelve feet in length, which is the thickness of the wall, and fome are eleven feet broad, and five deep: The harbour is now choked up; and this, as well as fome other ports on the coaft, are faid to have been deftr oy ed by Feckerdine, that they might not be harbours for the Grand Signor's galleys to land forces againft him. This harbour fems to be the inner port, mentioned by Strabo*, for the winter; the outer one probably being to the north in the open sea between Sidon and Tyre, where the shipping ride in safety during the summer fefon. In a garden to the fouth of the town, there is a small mosque called Nebi-Sidon, where the Turks fay the patriarch Zabulon was buried; though it does not appear that his bones were brought out of Egypt; but, if I mistake not, the Jews fay that he was buried in Sichem. In another garden to the eaf! is such another mosque, called by the Mahometans, Zaloufis, who pretend also that fome holy person is buried there; the Europeans call it La Cananea, being, as it is faid, the place where the Canaanitifh woman cried out, "Blessed is the womb that bare thee, and the paps that thou haft sucked." This building has the appearance

* Gen. x. 15.
* Gen. xlix. 13.
1 Josh. vi. 8.
2 Joth. ix. 28.
* Judges i. 31.
* Strabo xvi. p. 725.
* Strabo xvi. p. 726.
* Strabo xvi. p. 725.
* Strabo xvi. p. 726.
ON PALÆSTINE.

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 ruficated, 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 grots cut in the rock at the foot of the hills; some of them are adorned with pilasters, and painted in a very handsome manner.
A DESCRIPTION OF
The EAST, &c.

BOOK the Second.
Of SYRIA and MESOPOTAMIA.

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

SYRIA extends northwards from Palestine to the mountains of Amanus and Taurus, having the Euphrates and Arabia Deserta 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. Palestine indeed is looked on by some as a part of Syria. Phoenicia 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 Cesarea 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 Geber; and in Phoenicia, 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 calien emperors, it came into the hands of the Saracens, from whom it was taken by the present Ottoman family, that enjoy the Turkish empire.
ON SYRIA.

I set out on the thirty first from Sidon, and passed several rivulets; and by two fountains, one called Elephor, and the other Brias. About two miles north of Sidon, we came to a considerable rivulet called Eloul, very near the hills that are to the north of this plain; which river, I conjecture, might be the bounds of the tribe of Apher, and of the Holy Land; there is a large bridge over it, of rustic work, consisting only of one arch.

We passed over the hills, which are called the mountains of the Druzes, 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; opposite to the middle of it is a village called Jec, and a mosque near the shore, with a well by it, called the well of Jonah, where, they say, the prophet Jonah was thrown out by the whale: Here I saw some broken pillars, a Corinthian capital, and ruins on each side 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, [Ἄθως] 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 Ἀθηναία, with this river. A few miles further we passed 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. We soon came to the tower of Bourge-Hele, and then passed 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 Bayrut stands, and the hills to the east: On the side of these mountains we saw three large villages that are contiguous, and are called Suketf, 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 Druzes, the other by Christians, and the third by that sect of Mahometans, called Amadei,

* We passed this part of the hill, and came to a plain between the hills about a mile over, and then to Oudel-el-Gederah, which, I believe, may be a mountain torrent; in this plain there is a village called Gederah, which is to the east of the hills, and likewise of Mahometans. 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.

Strabo, xvi. p. 756.

* Ibid. and see note b. below.
who, as I was informed, are followers of Ali. After my return from
the caft, I was informed by a considerable Maronite of great credit, that
there had been an Arabic preb among the Maronites for many years; and
by the description he gave of that place, I concluded, that it was at this
village, the 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 Edinburgh in the bottom, and higher up Elmecolees. We
passed through a large grove of olive trees, and as we approached near
Bayreut, I found the country exceedingly pleasing, being a rich foil,
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 Chriftians in befieging Bayreut, in the time of the holy war.
A finer situation cannot be imagined; it is a green fold, and ends on
the caft fold 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 weft.

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. This town was taken from
the Saracens by Baldwin, king of Jerufalem, after a vigorous siege; in
one thousand one hundred and eleven, and was retaken by Salladine 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 Chriftianity began to be publickly eftablifhed.

It is situated over the caft on a gentle rifing ground, on the north
fold 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 se-
cured by strong piers, which were destroyed by Feckerdine, as men-
tioned before; for he had possession of this city; and his successors,
the princes of the Drufes, have moft 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 caft of the port is a caftle built on two rocks in the caft, with a
bridge to it. East of this, over the fea clifts, is another caftle; and to
the caft of that, are remains of a very large one, defended with a foftice,
where I faw some broken pillars. About a furlong to the caft of this
place, I came to the old city walls on that fide. The town may be
near two miles in circumference, and is defended with a very indiffe-
cent wall, which, on the weft fide, is built of hewn stone, with fome
small square towers, and part of it may be the remains of the antient
wall. At a little diftance to the weft of the town is a fmall bay, which
opens to the north, where I faw fome figns of ruins, but I could not
judge what they were; it is poffible the theatre built by Agrippa might
be here, and he contrived fo as to have the advantage of the hill, like
those of Pofa and Frejus, and the caft may have washed it away. Some

1 In ora martiina etiamum fubjefta Libano,
flovas Magarae: Berytus colonia, qua Felix
Julia appelatur, Leontis appodium, flumen Ly-
cos, Palabibulos, flumen Adonis. Oppida,
Byblus, Beirut, Gigara, Trieris, Calamos. Plin.
Nat. Hist. v. 17.
2 See the Ecclesiastical Histories of Eutychius
and Socrates.

authors
ON SYRIA.

authors also mention an amphitheatre in this town. I copied an ancient Greek inscription over the fourth 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 flables 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 antient Roman buildings, than unfinished modern ones.

This town is under the influence of the Maronites and Drufes, 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 Drufes; and of the Maronites and Drufes.

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 antient 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.
OBSERVATIONS

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 Lycur; 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 Lycur 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 flume, which the people threw 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.

Opposite to the south end of the bridge, is an inscription in an eastern character, which seemed to be very ancient. 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 Cafttravan mountains, which extend northward near to the ancient city Byblus, now called Elba, where also the dominions of the prince of the Drusacs end, which begin near Sidon, and only include the mountains: This part, called the Cafttravan mountains, is inhabited solely by Maronite Christians; the other parts being possessed by the Drusacs and Chriftians promiscuously. The mountains of Cafttravan are part either of Lebanon or Antilibanon, according as the bounds of those mountains are fixed. The name of Lebanon is now given only to those mountains that are north east and south east of Tripoli, which stretch northwards to Laodicea Cabiöfa, near the ancient Hems or Emefa. 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 surprising to see such barren hills so well inhabited and improved; they are chiefly cultivated with

4 Strabo xvi. p. 725.

5 mulberry-
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 pathas 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 Ebele 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 Maronites 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 theik 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 widow, he became a monk, and was promoted to this dignity. The bishops have their fees 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 Egyptian; 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 perfons 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 Syriac 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 situation 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 created 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 Christian in the east.

If any account can be given of the original of the Druzes, 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. 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 repugnant; they have private places under their houses for their ceremonies of worship; and I was informed, that 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.

Some say, they are descended from the Franks, whom Godfrey of Bullogh brought with him to the holy war, and that Feckerdine pretended to be related to the house of Lorrain.
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 Ellify, 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 Derbeyndy, and were invited into the apartments allotted for strangers, where we were entertained with conserve of roses, a dram, and coffee, a young Maronite friar being with us. We went a mile eastward to the Jesuits convent at Onua, 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 Alton, where one of the great families of the Maronite fheikhs 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 Patrone: Here they entertained us with roasted eggs, soups made with kidney beans, fower 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 Afhout and Einegraté, and soon after by two high rocks, that appeared at a distance, like the ruins of some antient building. We ascended and came to Einkeen, where we found the patriarch, and the bishop of Patrone 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 Afhout, 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 with-
out any improvement. We descended to Aofla, which is situated on
a hill not a great way from the sea shore: The house of the pa-
triarch is there, with a church or chapel built to it, which is the
family burial place. We found the patriarch's brother sitting un-
der 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 resem-
blance there is between the manners and simplicity of the ancients, and
those of the easterm 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, directing the three angels to rest them-
theselves 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 basted,
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 easterm
women at this time. From Aofla we went on that evening two miles
south to Arifa, to the new-built convent of the Holy Sepulchre: It is
most pleasanly situate on a high hill, over the plain which is by the
sea shore; 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
Aofla, we went down the hill to the catholic Armenian convent, called
Elesem, which is under Aofla; it was not then finished. The bishop
shewed me the convent with great civility, and set before us an elegant
colloction of dried sweetmeats, prunellas and pignacio nuts, and we
were served with coffee and wine. We ascended up to Aofla, where I
sat under a tree, with the patriarch's two brothers and nephews, and
drank coffee; they prefled 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 Lublan. We had a gentle decent
down the hill going near Sididich and Aramolt, and came to the village
called Gafier, where there is a Capuchin convent, which was shut up,
all the monks being absent; so I repented 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 Drufes, and being chiefs of the
country, the monks here give them certificates to Rome, under the name
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 everything 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 layed all night, and went to see the convent near, where they showed me a monk who was a hundred and ten years old.

I hired a man from this place to go with me to Ebele; 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-Enan, on the south of which I saw some grottos. We passed by Ouad-Ereheny, 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 ancients said the river ran with blood on account of his death. It is probable that Palabyblos was on this river.

A little beyond the Ibrim, we came to Ebele, called by the Franks Ebele, Gibele; it is the ancient Byblus, supposed to be the country of the Giblites, mentioned in Joshua. Here, it is said, Cinyras, the father of

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* Strabo xvi. 755. and note b. p. 59. See Mme. du, At the Septuagint translation it is Baphon, 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 iv. 18, and Ezekiel xxvi. 9. tho’ the names Gib-

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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 caffle of ruficulated 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 Efhele, I flopped at a tree a little without the gates: Having heard a bad character of the inhabitants, I had procured a letter to the fheik, 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 fheik happened to caft his eyes on a pair of my pistols, which he liked, and immediately ordered his man to propose an exchange for his, which I refuèd. When I returned from viewing the town, the fheik 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 fheik intended to take my pistols by force, if I would not agree to his proposal. The fheik himfelf came foon 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 alfo in exchange; but I intimated, that if they did not return them, I would complain to the paifa of Tripoli. I departed, and they fent a man after me to offer ten dollars; two or three meffages paffed, and when we were about a mile from the town, they fent the pistols to me; for, as they knew the character of the paifa, it is probable that they apprehended, he would be glad of fuch a pretence to come and raife money on them.

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

lies, and Gehul, according to our literal tranlation from the Hebrew, would incline to think that Gabal, north of Orthofia, was meant; but as this must be Alkabile of the Jerusalem itinerary, it is very probable that Gehul 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.

*) It forms by millia to be called Holmias, in Strabo xvi. p. 755. probably it is Beunofallas 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,
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spot. The rocky cliffs on the sea side have been much worked with the tool; and I observed a fort 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 Phoenicia are supposed to be of very great antiquity.

We went on and passed by a village called Mafid; 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. 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 Theopropon, where, some say, mount Libanon began. Here those Arab and Iturcean robbers, who infested the country, had one of their strong castles, which, with many others belonging to them, were destroyed by Pompey. Between these hills we crossed the river Nar-el-Zehar on a bridge, and came to a very extraordinary rock about one hundred feet high, a hundred yards long, and twenty broad: There is a cottage on it, and it is called Empfles. 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 showed 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 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 die at Tripoli are usually buried. Beyond Enty I saw a Greek monastery near the sea, called Der-Naffour. 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.

* Strabo xvi, p. 758, and see note b, p. 89. * Strabo, ibid.

* Strabo, ibid., and see note b.
The old cities.

Tripoli, 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 joined 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 made 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 joined with a wall (which might formerly have been raised for defence along the shore) 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.

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 Toulouse. His territory extended from the river Lyceus to the river Valanía, as it was then called, being the river Eleutherus of the ancients, which falls into the sea near Aradus. In the year one thousand one hundred and seventy, the city was
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was almost destroyed by an earthquake. The Saracens took it by rap, in one thousand two hundred and eighty nine, and entirely destroyed it, but the city was afterwards rebuilt by them.

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 fourth 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 bazaars, 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 Lebanon have their convents here; the latter residing in this city only during the excessive cold weather in the winter season, when mount Lebanon is covered with snow. This is the residence of the pasha of Tripoli, from which city the whole pathalic 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 waterworks, supplied by an aqueduct that runs through it. On this aqueduct the water runs from the foot of mount Lebanon 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 antient 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

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1 See the writers on the holy war.
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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 conful 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 conful in the Turkish dress, having on a purple ferige, or gown of ceremony, but with a perriwig 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 conful sat down facing the pasha, on a stool covered with red cloth; and those of this nation, and the second dragoman seated 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 conful, and the pasha; the former speaking Arabic, and the latter Turkish. After compliments were paid, the conful made a request for justice in some case, and delivered a letter from Laticher relating to busines; sweet-meats and coffee, and afterwards shirbet were brought to all; but only the conful was perfumed and incens'd. The two dragomen of the conful killed the hem of the pasha's garment, and put it to their forehead, as soon as he was seated, when he granted the request, and when they went away. The conful demanded permission to take leave, and rising put his hand to his breast, but the pasha kept his seat. We when went to the caia, or chief minifter of the pasha; a stool was set for the conful; but he sat down on the sopha, 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 conful knelted on the sopha, 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 incens'd.

CHAP. V.

OF CANNORINE. The cedars of LIBANON, and other places between Tripoli and BAALBECK.

We set out from Tripoli 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,

* 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...
ON SYRIA.

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 Caifeeh; 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 grots 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 fences 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 whole 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 kept to distant places in skins, it receives a strong flavour from them which is disagreeable. I saw the monks in their church, flandering four and four at two square desks, chanting their hymns alternately, and leaning on crutches as some else during the long time they are obliged to be at their devotions.

From this place I went towards Cannobine, the convent where the 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 rock 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 northward into the vale of Abouali, we went over the river on a narrow bridge of six arches; saw C oursa on a hill to the right, and further south Nollei and Erkaal; going further, we saw Kephiten to the south, where there is a Greek convent, and further Kephicer, where there is a ruined castle, and a large pillar that seem'd to be built. We passed by Boukpherhoun to the left, near the road: We afterwards went by some vineyards on a hill near the foot of the mountain; When we began to ascend the mountains, I saw Argy, in the valley of Bifuth, to the left; we passed by Tauatim on the left, and Setoun on the right, the convent Antoua is on a mountain over it; further on we had Bifuth to the right, and over it Ramathil; to the north, beyond the river Goban, is mount Turibi, 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 Carnoblise, 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 feint John, on a hill to the right, and afterwards Enite, likewise to the right, and Alto on the left; we descended down the hill to Orby, opposite to which, on the right, is Toufeh; in this part there are many pines, and some cypresses. 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 Caifeeh, over which, on the point of the high mountain, is Marakkis, 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 Buni, where I observed a red earth like iron ore, and saw a single church on the right, called Aouka, and descended to Cannobine. Returning up the hill the same way, we passed by Buni, and afterwards Capouk, and Arlaig, pleasantly situated on a rock over a valley; we went near Bifuth, finely situated on a well improved hill, over the river Kalib, which below is called Abouali, the river I have mentioned before; we came to the Carmelitie convent, from which one sees the village of Sherafle to the south.

the Convent of St. Antony.
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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 dejects 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, prefixed 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 patha 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 cutward 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.

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 fort 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;
ON SYRIA.

The Chriftians of the feveral denominations near this place come here to celebrate the festival of the tranfiguration, and have built altars against feveral of the large trees, on which they administer the facrament. 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, paffing 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 fide, which is very steep, and a barren foil. I obferved that Cypræf 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 fex beyond Tripoli to the eawl, of lake Lemoun at the foot of the hill, which feems to be two or three miles in circumference, and beyond it, of that great plain, which was Cedafyria, on the eawl fide of which I faw Baalbeek.

Though all the people about Libanson drink of the snow water, yet they have not that dwelling 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 fo great a quantity of nitre as it is in the northern parts. It is obferved on mount Libanon, that in the fpring time, when the snows begin to melt, the waters of the rivers rife, 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 increafe again; the reafon of which fems to be, that when the snows firft melt, the water runs down on the surface of the frozen snow without foaking into the ground to feed the fountains; and fo the greateft 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 confequently increafes the fountains; and when the earth is almoft full of water, and of curfe does not imbibe fo much of that element as before, it then runs more plentifully into the rivers, continuing ftil 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 fixuated to the fouth of the road. We travelled to the eawl for two hours between low hills covered with wood, and came into the plain of Baalbeek, which is about eight miles broad, extends a conliderable way to the fourth, and much farther northwards, where it opens into a plain; to the north eawl of which are the deferts that extend eawlward to Palmira; and northwards to Hems, the antient Emefa. Toward the north part of this plain the river Asta rifes, which is the Orontes of the antients; it is a barren red foil, very little improved, and the crops it produces are fo poor, that it hardly anfwers the expence of tilling and watering; and they cannot
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For 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 defended into the plain to Delehamet, 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, 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. 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.

CHAP. VI.

Of BAALBECK, the antient HELIOPOLIS.

There 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 Baalkeit, 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. 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 Calefria proper. The river Ase 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-

* Zofimus, i. 48.
* Euseb. De vita Constan. iii. 55.
* The Itinerary of Antoninus, and the tables agree so exactly in a very great error, as to the distances between Baalbeck and Damasc, that this as well as other inferences, 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. It is very extraordinary that antient 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 flone 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 I, 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 flones, 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 flone, 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 have been 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 antient 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 flones, 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

* I saw one inscription in the antient Syriac language, and in the archway leading to the famous temple, in large capitals, MOSCHIDIVSI, which probably were on a triumphal arch. On a pedestal of a flone or pillar, at the grand entrance of the imperfect temple, is this inscription, EUS PIEL VI, by which it seems to be figured, that something was dedicated to the gods of Heliopolis.
leagues, 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 balustrade, which are represented entire, are only supposed; the ground being risen up to the cornith of the latter, and so it is likewise near the top of the bafes 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 pilastrs, 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-* Monfieur 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, it may be mistaken in the one as well as the other.

The break in this side is only made to show the architecture; and it was not observed whether the pillars opposite to the great pillars were fluted or not; the sight of steps also in front, and the work on each side of them, is only supposed, all being destroyed; but De la rogue 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 Maundrel’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.
A VIEW of the BACK PART of the SEMICIRCULAR TEMPLE at BAALBECK.

A View of the Great Stones in the Wall of Baalbeck.
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 south 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 supposecd, 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 arch'd 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 murderer was committed about six months before by a Greek for the fake 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 cornith 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 person on each side of it may signify the zephyr, 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 magnificent
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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
fourth 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, infor-
much that a great part of the beauty of it is destroyed; and yet the ad-
miration 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 tem-
ple, 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 sev-
teneth 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 bastions of the colonade at the front of the en-
trance. This temple stands on a higher ground than the other, the bot-
tom 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 pilaestral, 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,
and 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 di-
diameter; they are eight feet and an inch apart, so that the intercolumni-
ation is but little more than one diameter, of which, I believe, there are
few instances; what is called the Pycnothyle, which is a diameter and a
half, being the leaf 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 showed 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.

* 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.
A PLAN and VIEW of the SQUARE APARTMENTS in the
GRAND COUNTRY at HAALBECK.
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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 B B, were doublets 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 d d 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 C C, 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 flanding 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 crook one at c, 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 let in to the south. In these arcades I saw two bufs in mezzo relievo; 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 revered. All these buildings in latter 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 fortres was demolished by Fekkerdine, and mounds of unburnt brick full remain in some parts, which were put up in the breaches, and against the walls, as if they were designed to refill 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 tuns remaining with which they were fastned, but in these views they are only supposed: The ground is riven so high, that the pedestals they rested on below are seen only in one place, where the ground seems to have been dug away.
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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 Helipolis. But what is more 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 eleven very large stones, but not of so great a size: What I wanted in the measure of those 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 those 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 outside, 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 grots round it; they shew one, where, they say, that prophet really was; though it is most probable, that these grots 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 paiba; this being a small pashalic: He was at that time with the paiba, who desired to see me; on which I informed the secretary that I had a letter for the paiba, 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 in the musiti, as they call him, or rather the mulla, who is head of the cadi's in a pashalic; the cadi 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 pashia 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 caufed 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
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 moroc
in his court, a fountain of water playing into a basin in the middle of the court.
We had for supper a roasted foul stuffed, pilau, stewed meat with the
soup, a salma of cucumbers stuffed with forced meat, and a delft 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 re-
turned 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
rife 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 he 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
frequent 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 foun-
tains of the river, in order to set out the next morning for Damascus.

CHAP. VII.

Of the places in the road from Baalbeck to Damascus.

It is sixteen hours or two small days journey with a loaded caravan
from Baalbeck to Damascus; the course altogether being about east
fourth 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 appre-

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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 Damascas, 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 Charkich: We had the great plain fill to the right, which here inclined a little more to the east, where the Calravan 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 Caflny. We went an hour further to a village called Ainhour, on a rivulet of that name which runs to the south. A soldier 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 fur, snatched it from his head, and took away his gun, and to frighten him, defired one of his companions to affift 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 soldier 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 soldier 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 soldier 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 Gebelitha, 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 rivulet; we lay all night in the open air. A little further is a vil-
lage called Edaidy; the place where we lay is computed to be eight
hours from Damascus, and the same distance from Baalbeck.

On the twenty-second we set out very early, travelled near an hour
in the plain, and turning to the south east, ascended the middle ridge
of hills. To the south of them is a river which rushes through the trees
and rocks, and runs to Damascus; it is here called by the country
people the Shamaways, but it is the Bardady, which seems to have been
called the Bardines, as Stephanus mentions Damascus on that river, but
the more antient name of it is Chryforchaus, and it is probably the A-
bara of scripture, mentioned as a river of Damascus'. They say it rises
in the mountains towards Bayreut, and being divided into several streams,
they are either lost or fall into a lake three or four leagues east of Da-
mascus. We went along by the side of it; and after some time turned
northwards; the road here is cut through the rock in three places; first
for about twenty yards, the rock being near twenty feet high on each
side; then for about forty yards, the rock being fifty feet high; the third
passage is near the same length, but the rock is only about ten feet in
height. We crossed the river on a bridge, a little below which it falls
into a large basin; part of it seemed to run under ground; however, a
little below this place, the river turns again to the east, and then it is
called the Bardady.

I was informed, that about eighteen miles from Damascus somewhere
near the road, there is a village called Zebdaineh, where, according to
their tradition, Cain flew Abel. Four or five miles north of it, among
the mountains, there is a place called Nebi Shitt [prophet Seth] where,
it is said, there is a very long tomb, which they show for the sepulchre
of Seth, the son of Adam; it was not safe to go to that place. At
some distance from the road to the north is a village called Suke, where,
as I was afterwards informed, there is an inscription on a stone near
the river; to the east of this, and north of the river is Burhaliah; I saw
this place from Nebi Abel which I shall mention hereafter: I observed two
pillars with their entablature at a place called Kofehadah, on the
north side of the river, opposite to a hill called Kepher, and about half
a mile north of the village of Kepher; there are ruins about them,
particularly to the north, where I thought I saw the foundations of some
building, which might be an antient temple: There is also an old tower
near the road, called Bourge Hamane; it is beyond Kepher, on the hill
to the north east. About two miles from the bridge, and twelve from
Damascus, we saw to the right a mountain, which is very high and
steep; there is a ruined church on the top of it, the place is called Ne-
bi-Abel [Prophet Abel]; here, they say, Cain buried Abel, having car-
ried him on his back, lamenting (as the vulgar have it) and not
knowing what to do with the dead corps, till he saw a raven making a
hole in the ground to bury one of his own species, which gave him the
hint to inter his brother. I went to see this place from Damascus, and
found a most beautiful church uncovered, which stands north and
south; a plan and view of it may be seen in the twenty second plate

* This may be the same as Septany above-mentioned.
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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 cliff; and there are seven steps from the cliff 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 fame 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 Lyfania, tetrarch of Abilene; and by the last line it seems to be the devotion of a lady of the name of Euflcia. 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 Lyfania:; and probably from him this city was distinguished by the name of Abila of Lyfania, 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 Damacus, 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 fables 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 Damacus 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 Seneniah, 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, paffes
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by a village called Isaida; 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 cypresses 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.

DAMASCUS was the capital of that part of Cæle Syria, which was called Damascene. The Hebrew name of this city was Damascus, and the inhabitants now call it Demek. The Arab historians say it was built by Abraham, and that he gave it the name of the servant prefented him by Nimrod, who, they say, was called Demichak, and suppose him to be the same as Eliezer mentioned in scripture; 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 Yemen, 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. Josephus traces its beginning higher up, to Uz great grandson of Noah; 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 conquered by David, after the people of it came to the afflance of the king of Zobah on the Euphrates, whom he vanquished, and put garri-
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fons in Syria of Damascus, or Syria-Damascus; 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 flirred up Rezon against him, who reigned in Damascus, and was an enemy to Israel all the days of Solomon. From that time they were governed by their own kings, among whom was Hazael, and also Rezin, 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. 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 Omniade race, who removed to this place from Medina in the seventh century about forty years after Mahomet.

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 suburbs extend 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 bazaars, 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 antient walls of the city; for I observed in many places, towards the bottom of them, large stones of ruficated 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 holes over the gates to annoy the enemy; and there is a low wall without the fosse, defended also with semicircular towers. The east gate, called by the

* 2 Sam. vii. 3, 4, 5, 6. 1 Chron. xvii. 24, 25.
3, 4, 5, 6. 1 Kings xi. 23, 24, 25.
5, 6. 2 Kings xvi. 9.
1 Kings xix. 15. 2 Kings xi. 13.
* 2 Kings xv. 37. and xvi. 5.
1 Kings xii. 13.
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Christians The gate of St. Paul, may give one some idea of the magnificence of the antient walls of Damascus: 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 southerly, 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 Calis. 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 croq bow, such as they had in the ages before the invention of gunpowder. This castle was probably inhabited by the califs of the Ommaiade race.

As to what relates to sacred history in this city, besides what I have already mentioned, it chiefly regards the conversion of saint 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 saint Paul, for it is not in the present road to Jerusalem, 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 saint Paul, and the Christians are buried about this spot. Between this place and the city, is the tomb of a person whom they call saint 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 saint George was put to death for favouring the escape of saint Paul: About his sepulchre the Christians formerly buried, and now they ret the corps at it, to perform an office. At the east gate, as it is called by the Turks, or the gate of saint Paul formerly mentioned, 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 saint 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, saint Paul was baptized.
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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 acent 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 jet deau 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 seminary 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

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2 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.

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of some very beautiful door-cafes 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 relics 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 site 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 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 Dahir, who, they say, was king of Syria, before it was taken by Sultan Salim. 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 outside 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 charity is not a settled maintenance for the poor and sick, except for such people as have not their fences, for whom they have a particular regard; but their charity consists in giving viands to the poor once or twice a week; and sometimes in distributing medicines to the sick on

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1 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 flood, or as others, the house which he built for Gehazi and his pox-erity; it is at 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 Selman, 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 cer-
tain days to the poor.

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 have their sofa's; 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 fixed hour Arabian stories in a very graceful manner, and with much eloquence. These coffee-houses answer the end of publick houses with thofe, 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, fend to the shops for their provisions, and take their refreshments; the people from without carrying about their different sorts of sherbets, for which the place is famous.

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 with-
in the space of a league; and a seventh is derived from it towards the east

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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 Salheia; 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 De-rany: 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 Bencas, 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 cistern 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 basins 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 guefs 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
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...a poor red sail, 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 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.

The pasha of Damasus refides in this city, which, together with the country about it, pretends to have had the same privileges that Egypt enjoys at present; so that it is a difficult government: The pasha has a troop of Bosniaes, 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 their soldiers; for the pasha of Damasus conducts the caravan to Mecca that goes yearly from Damasus. 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.

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 Damasus chose a Roman catholick Greek, who was supported by the pasha; but that governor being soon displeased, 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 purles 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, Damasus, and the country about them, which is his own peculiar dioceze; being fifteen piastres for a licence to bury, and five for every marriage, which all the bishops receive in their own diocezes. It is computed that there are twenty thousand Chrisrians in Damasus, 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 catholick Greeks, who think it a sin to go to the eftablished 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 hoff, and confess them. These Greeks observe the rights and fals of the eftablished 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. Thofe of the eftablished Greek church have about thirty priets.

The Chriftians of Damafcus have a very bad charaftcr, and it is faid that they have all the vices of the Turks, only with this difference, that they are more afhamed of them; and many of them are fad examples, that they were only Chriftians in name; having turned Mahometans either to avoid a punishment, or to have an opportunity of revenging themselves on some Chriftians who had used them ill; and there are generally fix or seven infinaces of this kind every year. As the Chriftians are worfe here than in any other parts, fo also the Turks indulge thofe vices here to the higheft 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 Damafcenes are much addicted to pleafure, and love to pass their time in a lazy indolent manner: They do not want parts, and moft of them have fine black eyes, and, when children, are of a surprizing fairnefs and beauty; but by the heat, their vices, the great ufe of bagnios, and the custom of wearing their beards, they lose that comeliness when they arrive to maturity: But it is faid that their women are the moft beautiful in the world.

They take care to be supplied with snow every day from the neightbouring mountains, which is preferred in the caviaries of them; they cut it out in large pieces, and it is faid, that fixty as loads are brought to Damafcus every day, which are worth about a dollar and a half a load; they ufe it both in their wine and rinfrefcoes, which are made either of liquorice, lemons, or dried grapes; and they put the snow into the liquors, and let it difolve, which is not fo wholefome as the European manner of cooling their liquors with it. The wine about Damafcus 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 branches; one is the trade of Mecca, from which place they bring yearly with the caravan the merchandizes of Perfia and India; for when Alexandria ceafed to be the port for thofe commodities, on finding out the way by the Cape of Good Hope, it is faid that Damafcus was then the place where the Venetians settled for the Indian and Perfian trade, and being drove away on account of fome intrigues with Turkish women, the trade, they fay, went to Aleppo; and there is a well-built ftrete in the city, which is call'd the Frank-frete. From Europe they have their clothes, glaffes, and feveral small wares: The manufactures they export, are chiefly burdets of silk and cotton, either dripe or plain, and alfo plain knick's like tabbies; all these things are watered, which very much adds to their beauty; they are made alfo at Aleppo, but not in fo great perfection. This place is likewife famous for cutlery ware, which, they fay, is made of the old iron that is found in antient buildings; the fome pretend that it is a chemical preparation invented by fain't John Damafcenus; the blades made of it, appear damasked or watered, and they affirm that their cutlaffes will enter common iron, without hurting the edge; but they make the fame fort of blades alfo at Aleppo; and
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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.

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.

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 decent, they have a great command of water from the canal Jefid; so that there one fees 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.

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 show 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, fo 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 capical 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 purses; so that I found it convenient to satisfy him; a Christian, who afterwards accompanied me, said, he thought he deferred 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 Kisa, 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 expense, that, after I left Egypt, 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 Egypt.

CHAP. 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 Senafl; near the latter we reposed 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-Cacab; near the top of the hill there is a long narrow grot called Megara Mar Boulos [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 Artoudé: 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 Dehalich; 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 mucket 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 Rabufich; there is a third which runs by Baalbeck. We went over a defert 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 reposed 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 Moideblerane, and in half an hour came to Kephershoua; 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 Pege, 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 Abófolm: 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 ruined 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 doubtles this building was of that order: They call it the castle of Nimrod, and it is possible, that great hunter * 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 * mentions Babel, Erech, Accad, and Calneh, as the beginning of his kingdom; the last may possibly be Chalybon, the capital of Chalybónitis, bounding on the Palmynere, 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 Pannius 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 rinfrefcoes; 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 feized 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, passage for some time by a rivulet called Lange, 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 Mezouli divides into

- Gen. x. 9.
- Gen. x. 10.

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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 Mezou come from under ground;
we went to the division of the waters, and so along by the river. I ob-
served, that where the Toura divides from the Barrady, there is an arti-

cicial 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 Jefid. 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 Ishlady. We crossed
the plain, and came again to the Barrady at the pleasant village of Ehr-
rafy, 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 Tadm-
nor, which I shall have occasion to mention. Higher up the river is a
village called Pfamia; we stayed till the evening at Ehrrafy, and re-
turned by Dummar to Damascus.

CHAP. X.

Of the places to the north west of Damascus.

I made an excursion to the north west of Damascus to see some re-
markable 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. 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 preferred here when Titus destroyed
the temple. From one of these rooms there is a defect 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.

We went on, and passed over the stream Jefid, 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 accord-
ing 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."
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 Hebrews from the hereofarch, 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 ancient usage, which is retained also in the upper Egypt: 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 Bezzâ, 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 grot Saint Thecla, open to the south, in which they have built a small chapel; and at the east end of the grot there is another, in which the place is flown 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 contemporary with the apostles. At one corner of the grot there is a buffalo, 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 rives 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 grot, to which there is a narrow passage; they say, it rives 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

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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 grave to receive a body; these are in several stories one over another: There seem also to be some grottos cut into the cliffs, that are now inaccessible; and on the top of the mountain, about the convent of Saint 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 thrones, 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 fix 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 grottos, which are cut all down the gentle declivity of the mountain westward to a fort 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 stone neighbouring cities with this fine stone, and in cutting it might form these grottos; 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 Saint Moses, some leagues to the north, and likewise to Sidonias, and spend a fortnight or three weeks in a fort of religious revelling. Making an excursion to S. Thelma from Sidonias, 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 rent 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 Saint Thelma, 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

1 Sidonias is about four leagues from Saint Thelma; the first place in the road is Touaney; the road then goes to the left of Mischeik, and pales through Akobs, from which we saw on the hills to the right the convent of Saint Joseph; near it there is a village called Kukkoun; and at a little distance from Sidonias, is the village of Babia to the right, and Hasper to the left.
ON SYRIA.

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 Jobidin. 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 grots, the entrance to which I was also shown. 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 Sydomia, 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 abbe, whose office continues during life; he 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 falk 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 anywhere 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

\footnotesize{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 Saint Thecla and Saint Elaezer.

To the east are the small chapels of Saint Sergius and Saint Christopher, and likewise an entire chapel of Saint Peter and Saint 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 cornice, door-case, and a sort of a basement above the steps, are proofs that the architecture is ancient, it may be, before Christ; within, it is in form of a Greek cross, and there is a flair-face to the top of it. There is a Roman Greek church here, called Saint Sophia, in which are two rows of slender pillars with Corinthian capitals, which seem to have belonged to some ancient building on that spot; adjoining to it there is a long chapel, now in ruins, dedicated to Saint Elias, in which there are remains of several fresco paintings. On the high mountain to the north was the convent of Saint 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 grots 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 farts 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 Saint Seraphim (Sergius) the way to it is somewhat difficult and dangerous; they say the church is of the same kind of building as that of Saint 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 Sidonia, there is a sepulchral grot about twenty-two feet square; over the front of it there are three niches with semicircular tops, and a foliop-shell cut in the arch; the cornices 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.
ON SYRIA.

CHAP. XI.

Of the river Fege, of Abana and Pharpar, and of the aqueducts to Palmyra.

From Sidonia we travelled south to Menhe 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 port of grave cut into the rock, but not in the middle of it; the pillars 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 port of a morals 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 through an arch about twenty feet wide, as represented at L, 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 pillars 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 r. 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.

Near the river, about a mile from the rife 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 cliff 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 Carav, 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 Haffeh, 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 Haffeh 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.
ON SYRIA.

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.

CHAP. XII.

FROM DAMASCUS TO HEMS, the antient EMESA.

The 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 crosses the mountains to the north, 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 fifty 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 defended by them to drain 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.
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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 defcent 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 wholesome 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 Syrman: 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.

Kteiphe " may be Adarîs of the Tables, placed ten miles from Admederin; it is a pleasant village, encompassed with flight walls to keep out the Arabs; it is the last place in the road under the paths of Damascus: We stayed here in a very fine kane, which has a portico round it, in which there is a sphaera 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 likely 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 flapped

* 2 Sam. viii. 13.
* 2 Chron. vii. 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 Hamath.

5 This is Cœziba, in the account of the journey from Aleppo to Damascus, in which it is said that the kane was built by Siam Pasha, but I heard nothing that travellers were supplied with provisions gratis.
that we might make a closer body, and two or three of the caravan went before to observe them, that they might not surprize us; it was said, 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 saw no more of them. About half a league from Nephte is Heboud, which I did not see; I was told, that antiently it was called Ben-sila, and that there are ruins of a large church there. Having traveled two hours, we came to some hills that cross the plain, on which there is a low watch tower; these seem to be the end of a ridge of hills between the second and third chain of mountains before mentioned; for afterwards we had to the west the high mountains, which are east of the plain of Basbeck. About an hour beyond these 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 situated on a hill, on which there seemed to have been a camp; I was told, that it was called Carinthia when the Franks had possession of it. I saw in the lane some niches with angular pediments over them, which might be the remains of a church. To the north east is a hill with a watch tower on it, so that probably these towers extended to Palmyra; and I was informed, that a league west of Caraw there was a convent called Der-mar-Jacob, which is now entirely ruined; there were two or three Chirillians at Caraw who came to see me; we stayed here till night.

On the nineteenth we kept close together, being under some apprehensions of the Arabs; we went two hours along the plain, and passed by a hill with a watch-tower on it; our way afterwards was between low hills, and we came to a spring, where we expected to see the Arabs, as it was a place frequented by them; we passed by a mosque, and two or three houses called Bes: I saw here a plain coffin of polished marble, without any ornaments on it. We went about two hours and a half through the desert plain to Haffieh, computed to be eight hours from Caraw, though I think it is not so much: When I was about half way between these two places, I saw a hill directly to the east, 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 designed to have gone to that place from Haffieh, but I found that it would have been a very dangerous undertaking, and the aga of Haffieh, to whom I had letters, was not there. Haffieh is situated on the edge of a plain, which is higher than the country to the south: This plain extends away to Tadmor, or Palmyra, and is probably a part of the desert of Palmyra. I was informed by an understanding Turk at Caraw, that the aqueduct does not come to that place, but that it passed near Haffieh, where, he said, there were some signs of it; he also informed me, that they have an opinion among them, that Haffieh was no old place, and probably it was never a place of any consequence; so that the principal design of the aqueduct seems to have been to water the high country towards Palmyra. He told me, that the water was brought from Raboura, which is the place where the waters of the Barady are divided; and when I mentioned Fege to him, he informed me that one branch of the aqueduct came from that river. At Haffieh they have now only some bad water in a pond; it is a miserable place, there being only the governor's house in it, a mosque, and two or three houses enclosed.
clothed within a wall adjoining to the kane, and a few other houses built in a hollow ground, which seems to have been the basin of a pond or cistern for receiving water from the aqueduct. We stayed all day in the kane, but lay abroad; this place and Caraw are subject to the same age, independent of a path: It is possible Hasíeiah might be Deleda of the Tables, fifteen miles from Ocúrura, and ten from Laoticæce, as it agrees very well with that situation.

On the twentieth we travelled westward in the plain, and about three hours from Hasíeiah, went by an inhabited kane ¹, where the people brought provisions to sell to the caravan; about a league further the plain of Baalbeek opened to us; I saw in it, at a distance, some wood, which, they told me, were the gardens of a village called Ras, which might be Conna of the Itinerary, tho' that seems to be rather at too great a distance, if the Itinerary is right.

They say the river Afc (the old Orontes) rises about twenty miles north of Baalbeek, and runs, I suppose, as near by the north east corner of mount Libanion, a little further to the north west, where it makes a large lake called also Afc, 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 ancients; so that probably it has been made like the lake of Mantova in later times, by some fillopage of the water of the Orontes. Some say, that the Afe is also called Makloub. In this part I saw two little hills on the east side of the lake, and one on the Afe, between the lake and Hems, and several others along the river to the north. The natives seem to have retained the very ancient 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 ² speaks of Apamea as on the river Axius. And that it may not be thought a new name in history, it must be observed that Vaillant ³ in his history of Syria, has a medal of Alexander Balas, king of Syria, with the legend relating to Apamea on the Axius, ΑΠΑΜΕΩΝ ΤΟΝ ΠΡΟΣ ΤΟ ΑΞΙΟ. The river Masyas, which fell into the Orontes near Apamea, rises to the north between the hills, that are west of old Reah, which I shall have occasion to mention.

Here, I suppose, we came into upper Syria from Cælesyria, and into that part of it called Laodicea, from Laodicea ad Libanum or Laodicea Cabiofa, which probably was on the west side 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 Masyas, doubtless from the river already mentioned. Having travelled westward from Hasíeiah we here turned to the north, and, after some time, arrived at Hems.

¹ In the account of the journey to Damascus, it is called Shemif. ² Sozomeni Hist. vii. 15. ³ Vaillant Hist. Syr. pag. 261.
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CHAP. XIII.

Of Hems, Hamah, and Marrah.

Hems is the antient Emesa, 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 Cesarea on the lea, 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 fossie; 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 them1. 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 caffle, which is to the south of the present town; it is built on a high round mount, encompassed with a fossie 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 ancient historians say, that Hippocrates resided here, and went often from this city to Damascus: And the ecclesiastical writers relate that saint John Baptist's head was found here in the time of the emperor Theodorus. 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 remains 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,

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1 The people of this country seem to be called Emitani by Pliny, Nat. Hist. viii. 23. Emesa.

2 Bibliotheca Orientalis d'Herbelot, under Hems.

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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 arch room there are some
remains of fine reliefs in Flouco: Some of the people call it the sepulchre
of Caius; and Bellona says, he saw the sepulchre of Caius Cesar here;
but this cannot be, for that prince being wounded in Armenia, died at
Lamya 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 errone-
ously that he died in Syria; to 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 convenience 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 ΓΑΙΟϹ,
and I copied some other letters: It is said, there was another build-
ing 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 designed 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 misfaile,
which made him more suspicious; but I had no further need of him,
and my present prevented my paying a kaphar of fourteen piastras.

On the twenty first we set forward on our journey; I observed, that
they reap their corn in these parts, whereas about Damasus 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 Re-
floun 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 pil-
lars and capitals; and as this is half way between Hems and Hamah,
which was the old Epiphania, I concluded it to have been Arcthufa of
the Itinerary and Tables, though the distances in neither of them well
correspond: The Tables, by mistake, put these places west of the Orong-
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We travelled about twelve miles over a fort 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-fix, 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 Lodicca in Seleucus, 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, Latiche or Lodicca, 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-fix 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 matter of the country about Palmyra. The more 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, 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 Latiche, 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 Famyah 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 ancient Apamea, and Shayfar, which in that map is south of it, may be old Larifa, sixteen miles both from Epiphania and Apamea, according to the Itinerary.

The situation of Hamah is very particular in a narrow valley on the Oront. Hamah, 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 unpolluted. 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 ancient city stood, which might have its name on account of the conspicuousness of its situation; they now keep a horsec breed in this part: The west end of the hill is separated by a thread 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.

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

The situation of Apamea.

\[2\) Sam. viii. 9, 10. \ 2 Chron. viii. 4. \ Strabo, xvi. p. 757. \ Pag. 26.

\[\text{figure}\]
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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.

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 fix 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 patha, but have a particular bey or governor, to whom the city and a territory about it belong.

The chiefs or sheiks of Hamah, for 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 sultan, 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 Reftoun, we layed 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 flings, which they have always tried 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 Ktabi; 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 Trimetis; 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 Afe. We arrived at Shehoun, which is about eight hours distant from Hamah. This place, and a territory about it, is under an independent age; it might be Capparace of the Itinerary. On the twenty-fourth we proceeded on our journey, travelling between low hills, and in an hour came to Eisel 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 way. We went on and arrived at Marrah.

CHAP. 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 Maronia of Ptolemy, and the people of this place may be the Maratocupreni, mentioned by Ammianus Marcellinus, 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 it in one day. I saw all along this road from Reftoun 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 antique 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

1 Strabo, lib. xxviii. cap. 7.

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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 defirous 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 professed 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 grots, 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 ancient towns or villages to the south; in about an hour we came to Ramy, and afterwards passed by Magefia and Afhy, 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 carefully worked; the walls are built of sfigle 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 looked new, 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 crossis 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 Chris-

rians 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 solitude, not without some grandeur, and maintain a religious hospi-

tality. These sepulchres are very handsome square buildings, as repre-

sented 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 Elbarrow, which is only separated 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 imper-

fect 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 style. We returned in the evening to our tent at Reah.

On the twenty-seventh in the afternoon we set out and went three hours 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 co-

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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 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 ancient 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 fort of community; and this possibly might be the first beginning of that fort 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 ἘΝ 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 layed all day, and visited the antiquities about the place.

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 ancient capital of the district of Chalcidene, and not the ancient Berea, which, without doubt, stood where Aleppo now is, Chalcis is placed in the Itinerary twenty miles from Arra,
and eight from Berea, 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 Beryea, which may be a mistake for nineteen. The road in the Tables from Antioch to Berea, joins at Chalcis with the road of the Itinerary from Emesa to Berea; 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 face on account of robbers. Ptolemy places Chalcis twenty minutes south of Berea, 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 Kennaferin, 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 stronghold of the extensive country called Marfyas. The remains of it are about a mile south of the river of Aleppo, which is called the Caief, 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 ancient 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 fortresses 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 reverbe, ΦΑ. ΧΑΛΚΙΔΕΩΝ. From the top of this hill I saw the minaret.
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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 Egypt, 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 confidant his chancellor, dragoman, and chous or messenger, with his compliments, and we all went together to Aleppo, paying the compliment of alighting at the confidant's house, and when I had paid my respects to him I retired to the house of my friend.

CHAP. XV.

Of Aleppo.

The 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 that stream, as far as the barren deserts of Palmira, 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 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 Berea, 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 fossa 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 too little above them, that they appear low and flat, though built with great expense.

The
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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 Alep-pines are reckoned a fable people, and the Turks both merchants and others value themselves much on appearing, and being esteemed as gentlemen under the title of Cheleby. The patha of the northern part of Syria resides here, and is called the patha of Aleppo; it is a good pithalic, 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 silk; a large caravan comes from Balsora or Boira, 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 burdens 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 conful, and two houses, but their trade is
is almost entirely left. 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 order, 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 deposite 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 mozaic work. In one of the burial places, to the east of the walls of the city, they say the body of Campion Gaur is deposited, who was succeeded as sultan of Egypt 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 Egypt, 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 ancient 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.

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 feaon 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

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*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 supplaned by another governor.

C H A P. 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 Haffan, 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 Haffan-patha. 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 Beroea, and twenty from Cyrrhus. 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 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 path to 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 ancient town, and it might be Chanuma in the Tables, though it may be objected that the Tables make it twenty miles from Cyrrhus, whereas the place now called Corus, supposed to be the ancient Cyrrhus, is but ten miles west and by north from Khillis. The Itinerary makes Cyrrhus forty four miles from Beroea, and places Minniza between them, twenty miles from the latter, which confirms the opinion that it was at Arface. Cyrrhus was the ancient capital of the country called from it Cyrrheftica. Corus, is computed to be about thirty six miles north north west of Aleppo; the rivers Sabon and Ephreem run near the town*. There are

* The Ephreem, or Afrin, I imagine, fell into the lake of Aintoch, running under the bridge called Morat-Patha; 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 Laboa.

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some considerable remains of the ancient city. About a league further we passed through Ahtareen where there is an old castle; 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 Zelcheh, 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 fort 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 rives 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 rive 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 rives about an hour to the west, and runs easterly; we came to the village of Zaal-houn, where we layed 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 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,
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hills, and the valley between them, and is about three miles in circumference; 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 infensibly descends upon them, and on the covered streets which are between them; so that it surprizes any one when he imagines that he is walking on the ground, to look 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 fossée about it cut out of the rock; it is in one respect different from all these kind of castles I have seen: For within the fossée there is a covered way, the bottom of which is about the same height with the ground on the outsides of the fossée; 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 called all the way up with hewn stone, as described at Hems. They have here a considerable manufacture of coarse flanged callicoes. 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 Erzoun, or Erzeron, which is towards the rife 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 fix hours to the north, they find a fort of marble, that has been thought to resemble porphyr; 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 towards 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 Ariil, 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 repose in a grove near a spring, until about four in the evening; this place is famous for a large fort 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
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passed over mountains, and came into another valley, and going up the hills again, arrived at Jobar, where we layed 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 [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 rives at the mountain of Pieria; I was informed that this river rives about two hours from Antab, and it is probable Singa was at the rive 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 paffes mount Taurus; I could get no account of these cataracts; they are probably only some small falls of water, occasioned by rocks that crowd 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 assur'd, that, when the water is low, they fix 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.

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 Cyrrhestica, 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 fofjee 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.

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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 ancient, 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 Nafite, 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 fine 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 ruficated. 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 bahia 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, The River is here confined between hills, and is not above a furlong broad in this 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.

ON SYRIA.
O B S E R V A T I O N S

C H A P. XVII.

Of Mesopotamia in general; of Ourfa, the antient Edessa; and of Beer.

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 Gibeen, where there is a very ancient church well built of hewn stone; there is also an enclosure of high walls to the fourth 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 chose 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 fend them to the war; but when they knew 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 Negrouit, where there is an old well built church; in an hour more we passed by Kivelbourg, and descending into a narrow valley, came in an hour to Bebe-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 Goloula, 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 layed 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 sepulchre.

* Gen. xxiv. 10. Deut. xxii. 4.
ON MESOPOTAMIA.

cepulchre, with an arched entrance, and near them is a church almost entire. Here some Curdeens Ruthowins were taking care of their corn, and one of them thowed 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 fort 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 cauway 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 pashâ; he pressed me to go home with him, where I was handomely 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 Ourfa, Ruha or Ruiha. It is generally agreed to be the antient city of Edeffâ; 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 Ourcaffin, 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; Edeffâ 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 Callirrhoë: being here, distinguished this city from others by the name of Antiochia ad Callirhoen, and there are medals which were struck with this name, though, if it had not been explained by Pliny's, 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 morainy 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,

Arab. supralibris habet eppida, Edeffam, quo quondam Antiochias dicatitur, Callirhoen

A fonte nominantam; Carum elade Crahi nobiliter, 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 easterward through the city, and serve 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 of later date, as washing the walls of the town.

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 fossoe 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 flones, 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 grots cut in them for a considerable way, which are a proof that this was a very populous city in ancient 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 paish, 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 Per sia. They prepare Turky 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
ON MESOPOTAMIA.

city, the other at some distance from it; in the latter they showed me the tomb of a great saint, whom they call Ibrahim. As Ephraim Syrus was a desecner of Edesia, 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 Edesia; it gives the name of the Diarbeckier to all this country: The Tigris is navigable from Diarbeck to Mouful, said to be the antient Nineveh; from that city to Bagdad 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 Carra twenty six miles from Edesia, which is, without doubt, the town now called Haran or Heren. This place is remarkable for the entire defeat of Crassus and the Roman army, by Surena the Parthian general. The Jews say, that this Haran 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 Ruthowsins, called Kolejoli; I lay near one of their tents. On the twenty-third we travelled over a plain, came in three hours to a defcent, 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 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

1See note p. pag. 559
2Gen. xii, 31.
3Gen. xv. 7.
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Bariumpe of Ptolemy, which seems probable on comparing the latitude of that place with Edeffä.

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 fort of combustible matter of brimstone, and other things, made in a triangular form bound in a piece of cloth, and eyed 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 fort 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 short bows are about five feet long; the bow itself being almost straight. 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 flings, large enough to throw great balls of stone of a foot diameter, some of which stones I saw in the castle; there are cords tied to the flings, 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 from the Euphrates to Aleppo, Dierbeek, 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 Dierbeek; 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 fort of people. I had a letter to the aga at Beer, to desire his leave that I might fee the castle, which I went to him; and he answered, If I would come to his house, he would lend a man with me. I accordingly went, and he lent me word, that certain pretents of cloth must be made to him, his hafnadar, the cadi, and aga of the castle. I lent 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, lest a meffage after me, that I must present the cadi and hafnadar, on which I returned to the kane. In about two hours after the aga lent 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 meffage...
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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 mofolem, 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 mofolem hastening the boatmen to put off; but, contrary to their custom, I rode on horse-back 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 mofolem had sent orders that they should not carry me over, the aga had sent word that the mofolem 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 moun-
tainous or rocky, notwithstanding which it produces excellent grapes and wine, and a great number of piaficho trees, which grow wild; the country is not well watered, having in many places no other supply but rain water, which is preferred 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 foldicry, 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 Chrffians 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.
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 bank 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 Begdelee, 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 Mezema, 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 Nifbb, which has a deep channel; a small branch is brought from it, which runs further to the north. On the south side of the Nifbb 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 Gerrha of Ptolemy, and probably had its name from the worship of the Syrian god.
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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 ancient 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 mound 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 thirty fix 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 lie 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 bays and pillars which lay scattered about this place.

From these ruins of Gerrha we went an hour south of the 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 secure them better, and falls again into the river below, making a large fruitful isle, chiefly cultivated with hemp.

We travelled an hour to the Sepulchre of a sheik, called Apherar, 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 Gerrha, doubtless the same as Sura of Pliny, and Sura of the Tables, placed one hundred and two miles from Palmyra.

We went about an hour and a half to the south west over some low hills through a defert country, and came to the river Sejour; we
travelled by the side of it weftward for about half an hour to an
encampment called Sumata, belonging to Arabs, who are relations of Ma-
homet, and, as they say, descended from Sultan Ahmed of Brusa: Their thiek lives at an encampment to the east of Bamboch: 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 encamp-
ment of the thiek, which was on a stream that was carried to supply
Bambouch with water. I was conducted to the tent of the great thiek
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 complexon,
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 fee
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 Bam-
bouch, commonly called by the Franks Bamboch, and by the antients
Hierapolis, which was the Greek name that was given it by Seleucus;
it was called also Bambyece, which seems to be the Syrian name still re-
tained; and it is very remarkable, that Hierapolis in Asia minor has
much the same name, being called Pambook Calafi [The cotton castle].
The Tables make it twenty four miles distant from Zeuma on the Eu-
phrates 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: it was a city of the Cyrrellica, 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 aquedufts
of Bamboch; and, to preserve the water from being wafted, it passes
through this vale in an artificial channel or aqueduft which is built
with stone on a level with the ground. The form of the city was irre-
gular; some parts of the walls which remain entire, are nine feet thick,
and above thirty feet high; they are casd 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 coffce 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 flones 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 flone about four feet long, and three wide, on

\[\text{Cæle habet—Bambycen, quae allo nomine Hierapolis vocatur, Syri vero Magog. Dii pro-}
\text{digii Atargatis, Græci autem Decretu dicit,}
\text{colitur. Ph. Nat. Hist. v. 19.}
\]

which
ON SYRIA.

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 fify tails which joyn together, and were probably design'd to represent the Zephyrs, carrying Venus of the sea.

At the west part of the town there is a dry bason, 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 bason, and probably was design'd in order to behold with greater convenience some religious ceremonies or public sports. This may be the lake where they had fared 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 Aslertoth of the Sidonians, and Cybele of the Romans, for whole worship this place was so famous. I conjectured it to be about two hundred feet from it. 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 Gerrha; 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 well 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 crotics. 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 Shiljet, 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 north 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.
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to Khillis. Near two leagues further on the road is Jelbogly under a hill, which is a village of robbers. We went about an hour further to Aadezeh, 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 pleafant 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 venetration, and, if I mistake not, they have some antient manufcript in it, on the account of which it is much frequented by the Jews. In the hill near this town there are many ephemeres 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 buffards in this country. We travelled an hour to Beery, and an hour more by a stream called Ein Da[hab [The golden spring], and came to the deserts; and after travelling about a league we arrived at Shirbey, where we were very civilly receiv'd by the sheik, and had a grand supper serv'd; for this sheik usually goes with the Europeans to the valley of salt, but not without a proper gratification.

On the twenty seventh we travelled three hours southwards to the valley of salt, which is about twelve miles east south east of Aleppo, lying under that chain of mountains which are between Aleppo and Kennafein: This valley of salt 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 wideest; it is said to be filled by rain as well as by springs, one of which is salt, and is called the mother of the salt: In the summer time the water evaporates, which being strongly impregnated with salt from the nitrous soil, the salt remains on the ground in cakes about half an inch thick; they beat it in order to separate it from the ground, and when they have collected the finest salt 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 do the corn, and the wind carries away the dust, leaving the pure
field. There is a small village here called Gebouë, built on an eminence
which has been raised by the refuse of the field.

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 Tilhanè, and
in an hour more came to Elhaïs; an hour beyond which we passed
through Gibly, and in half an hour more came to Nerop, which is an
hour from Aleppo.

CHAPTER 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 Elard, and then by Manah in a fine valley, which is
about the same distance; in half an hour we ascended to a lofty, un-
even, 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 spaciou-
ness and magnificence of its buildings. Cardinal Baronius, in his an-
nals makes mention of St. Simon Stylites; and Evagrius says, that heSt. Simon
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-

4 Some English gentlemen in their excursions
from Aleppo, make 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; Erkis
two hours south west of Rea; Saint Simon Styl-
lites four hours to the north west of Aleppo;
Kills nine hours north of Aleppo, and north
east of Sheik Banquet; going two hours north
from Killa, they came to a bridge of three arches
over the Euphrates, and in six minutes further
north to a bridge of four arches over the Safa,
the same that is called the Sabon by Mr. Man-
rézier; they then went fifteen minutes west to the
monument mentioned at Corus by Mr. Man-
rézier; they returned to Killa, and went to Ha-
jar Yardern, or Gadjela, 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 deep 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 great wedge
into the rock about four feet high, and thirty
feet long. Europeans call it the funk village,
from an opinion of some that there was for-
mally a village swallowed up there; or, if it
is not natural, it might be a quarry for
stones, which might be drawn up by proper en-
gines, though the form of it seems to be an ob-
jection to it.
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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 Ertefy, 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 ancient reliefs at this village, particularly three victories, holding three festoons under three heads, on a marble coffin, with imperfect Greek inscriptions under them.

On the twentieth we went by a very difficult road up the high hill of Sheik Baraket, which is so called from a Turkish faint 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 flately 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 caufeway 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 caufeway and bridges were built
Back of Foldout
Not Imaged
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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 Bagdad. This road is now diffused, because it is much infested by the Curdeens; so we went further to the south, into the high road from Aleppo to Antioch. Gephyna the first place in the Tables between Antioch and Cyro, was probably at this bridge, that word signifying a bridge in Greek. The welcom hills towards mount Amanus are called Almadaghly: 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 Kerayce; 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 name 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 grots 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 deigned 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 encloiture, 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 horsemens, 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 caufeway about three hundred yards long, made with very large stones, which has obtained the name of Julian's caufeway.

We went on towards Antioch; not far from Daina we pass'd 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 Alc; 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,
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ture; and over the door of it is a defaced Greek inscription; Tefin is famous for the best oil of olives in all the country. We passed over the plain in the night, and I observed the lightning shooting horizontally in the form it is represented in Jupiter's hand, and on the reverse of the medals of the Greek kings of Syria, which I took the more notice of, as I never saw it in that manner in any other country; and, without doubt, from this they took the figure of it as it is seen on the medals.

We repose at Tefin till nine a clock at night, when we set out for Antioch in company with an aga and his retinue; in an hour and a half we passed over a large rivulet called Angoulê; in about an hour more we came into a plain, and in two hours to the Orontes. I advanced some way before the aga, and when I approached the bridge called Gefer Hadid, [The iron bridge] a Curiens rode away from it in full speed; this bridge consists of nine arches; there are two towers built to it, the gates of them are covered with iron plates, which, I suppose, is the reason why it is called the iron bridge. The Curiens never venture over this bridge, so that all the country to the south west by the sea side, which is west of the hills, is perfectly safe as far as Acres, the Arabs not daring to pass the mountains to the west. I stopped at this gate until it was day.

On the twenty first, having crossed the Orontes, we came into a plain, and went to the south west; On the east side 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 south west 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 Antigonia, 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 grots in them; there are also several fountains at the foot of the hills. I went within the walls of the old town, and flopping at a garden, sent a letter I had to a merchant under the protection of the English 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 should give an account on my return.
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CHAP. 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 Benelefi, which I shall have occasion to mention. At this river Prokemy 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 repose for a short time, and journey a small caravan. We then turned to the west between the hills; on the left is a high mountain called Alzilum; we saw also, about two miles to the north, the strong castle of Pagras on the hills; this was the ancient 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 Pangris) 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 Ahead, 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 Pagras, 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.
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The road over the hills is very dangerous by reason of the Cardeean 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 Baylan, 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 Phænus of the Jerusalem Itinerary, placed nine miles from Alexandria and eight from Pangrius. 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, and perhaps sometimes the gates of Cilicia. The second pass was near Iffus, supposed to be Baisas, probably to the south of it; this was the gates of Amanus. 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 Ægeea, from one part of Cilicia into the other, which was also called the gates of Amanus, and the gates of Taurus; and I would distinguish it from the others by the name of the gates of Taurus, or Cilicia. 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 Baisas, which is generally agreed to be the ancient Iffus in Cilicia. The Jerusalem Itinerary calls it Bains, and places it sixteen miles from Alexandria, and Ptolemy makes Iffus sixteen minutes north of that place. The bay also had the name of Ilicus from this town, which is situated towards the north east corner of the gulf. 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 bed of this torrent I suppose to have been the bounds between Cilicia and Syria with those who make all south of Iffus 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

\[ \text{Alfieri tres alius, & perunguiri sunt, quae omnia Cilicia intranda est. Q. Curtii, lib. iii. c. 4. et Ptol. v. 15.} \]

\[ \text{Strabo, xiv. 676.} \]

\[ \text{Q. Curtii, lib. iii. 8.} \]

\[ \text{Ariannus ii. 94. Polybi Frgm. xii. 3. Q. Curtii, lib. iii. 8. Ptol. v. 8.} \]

\[ \text{Strabo, xiv. p. 676.} \]

\[ \text{Cicero ad Atticam, Epist. 20.} \]
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well of the mountains in which Baia's lands, is not above a mile wide, but is it a fine spot; and the gardens about Baia 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 Egypt is in the hands of some merchants here, and from this place it is distributed to Aleppo, and all the country round about!

To the north of Baia is the famous pass into Asia Minor. The plain in which Baia's lands is about two miles long; at the south end of it there is a rising

Some English gentlemen went from Baia to Tarus; they travelled to the north west an hour and fifty minutes, and came to a water, I engage a small one; the water was perhaps by the old gate of Cilicia, and it is, I suppose, that which is described by another person as a ruined gateway: Here they lay on the left a long standway, which they thought might be an ancient work.

In an hour and twenty minutes they arrived at Kirkala, or Kurtcula, as it is called by another person; this may be Cihalkala of Ptolemy, and the same as Canavolism of the Jerusalem Journey, at this place there is a large inn. 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 gate to another plain, and in two hours they came to Myias, their court hitherto was north west; this is thought to be Mop鸠elisa, and may be the same as Manibus of the Jerusalem journey; a river runs through it called Ta-ham, or Geham, which is thought to be the Pyramus. Another person travelling this way says, that the Pyramus at Amasya is called the Chindas; that river runs into the sea to the west of Malias according to Ptolemy, and Alexander passed over it before he came to Malias, which seems to have been on the west side of that head of land, now called Cape Mallo, as Edge doublets was on the east side of it; at the place now called Aias 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 ancient 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 cattle 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 ancient 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 cattile here; the Pontus, who mentions it immediately after Perga, and the mountains of Phœna, which, he says, joined to Amatus and to Rhossis. The mountain, which is north west of Antioch, is certainly the mountain of Phœna, or which Seleucia Phœna stood; but it is possible, that this mountain might run east, and that north, as far, at least, as the gates of Amatus, and one thing must be observed in

English gentleman who was travelling in this road, when he was two hours and a half from Mifra, in the way to Corcula, few Amasya, or Amatus, about three miles to the north, which seemed to be situated like Antioch on a high rocky hill, he thought it might be Caphses at present Anazarbus, the city of Dionysia and Olympos; it was destroyed by an earthquake in the time of Justinian. The medals of this place have a river for the severity, and the city is said to have lived 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 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 Tarus; and before they entered the town, passed over the Cylus on two bridges, one a hundred paces long, the other two hundred, both of which seemed to be very ancient. This is the river on which Cestusus 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 ancient 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 teacher of human sciences.

If it is said, that mount Amatus ended at this path, which does not seem to be fixed by any author as well as by Strabo, who mentions it immediately after Perga, and the mountains of Phœna, which, he says, joined to Amatus and to Rhossis. The mountain, which is north west of Antioch, is certainly the mountain of Phœna, or which Seleucia Phœna stood; but it is possible, that this mountain might run east, and that north, as far, at least, as the gates of Amatus, and one thing must be observed in
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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 fourth end of it are some low hills, which extend four miles to the south, almost as far as Scanderone. 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 ancient 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 altar 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 Mahery 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 Ilus. 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 Scanderone, 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 Parmeno 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 mountains

favour of this supposition, that Ptolemy says, the Singas, which fall into the Euphrates, rise 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 those plains, 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 Pegae, and the Syrian gates in Piera. Between the mountain of Pieria at the sea, and mount Rhodos was mount Coryphon.

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 Baiss, and comes out from the valley between the hills, by which one passes to those frights. Censorinus mentions these two ways as passes into Cilicia, and the Jerusalem journey places Pegae in Cilicia, and Pungria 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, will northward, and then to the east, near as far as Anabb, if it be true, that the Singas rise out of this mountain: Notwithstanding this all their mountains, except that part which runs west of Scilica Piera, 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 Anabb 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.
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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 crofted 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 defire, the battle ensued, which determined the empire of the world. It is to be observed, that these rivers being choked up, the ground is become fo formidable, 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 Baia, 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, on 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 pediments 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 flint or earth, cut out like hewn flint, 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 flint 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 doublets 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 pafs, which may be the reason why it was demolished.

We went from Scanderoon to Baia on the twenty fifth; 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 shore, 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 de-
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condensed from this hill into the plain, where, I suppose, the famous battle
was fought, and went to Baia in the road already described. We took
some refreshment in the kane, and set out again for Scanderoon; they
told me, that at the east of the arch there was a village among the
mountains, called Kahib, and another south of it, called Oaxkey, which
was a nest of rogues. At the river Merkes we overtook the aga of the
independent bey of Baylane, with about fifty military men; they were
going to Arfous, as they said, to take some robbers; but I was after-
wards 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
defired me to take coffee. The aga had a Venetian slave, who was
taken fo young that he could not talk Italian; he offered to tell him to
me, tho' I apprehended he was not in earnest, and they defired I would
not go on before them. I overtook them afterwards, reposeing in another
place, and they flopped us again, but I sent my man to him to defire
him, as it was late, not to detain me; and on a promise not to lay any
thing that they were coming, they permitted us to go on, and we ar-
rived 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 shore. 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 a
moral, which is in 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. Dur-
ing the time I was here I always slept on board a ship, which they do not
judge dangerous. This air causes a fort of lingering disorder, often at-
tended with a jaundice; and if they do not change the air, they com-
monly die; it also often throws persons, when they first come, into vio-
lent 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

a Alexandria has been generally thought to be Alexandria ad filum, called in the Jerusalem
Itinerary Alexandria Scabiosa; but this place is
but eight miles from Baia, which is the old
name, whereas all the antiquaries agree in placing
it sixteen miles to the south of filum. 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 muns of brick buildings. It is possi-
ble 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,
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 those 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 morais.

CHAP. XXI.

Of mount Rhossus, and other places between Scande-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 hoar 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 hoar, 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 Farfical, 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 surest 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 hoar 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 repos'd in a fine lawn, encompass'd 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 Ithias; and Ptolemy puts it ten minutes north of Rhofius, 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 Ithias, 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
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Arsious begins a league further to the south; it is about three miles wide, and ten long, extending to Jebel Totof, the antient 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 Ifius, now called the bay of Scanderoon.

Arrian says, that Alexander having passed the freights, that is, the freights 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 the 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 fupposid 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 freights 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 passes of Syria. In three quarters of an hour we crofled 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 Anamias and Rhoffus; I should have rather thought Rhoffus a part of the mountain of Pieria, and Coryphyes another part of it, that is the high mountain between it and the city of Seleucia Pieria. The exact division of the country, according to the old geography, seems to be confulded: Plliny and Mela call it Seleucia Antiochen: The truth is, Seleucia forms to be divided into Pieria, Caffiotis, and Seleucia Proper; in the last Ptolomy places only Gephyrea, Gindarias, and Imrus, that is the plain to the north of the Orontes, extending from Imrus in the Aleppo road to the country near Seleucia Pieria on the sea. He mentions the places of Pieria, but they seem only to be fields as are inland, probably on the very mountain of Pieria, being Pana, the gates of Syria, and Pagras; the first is unknown, and the two others are on the moun-

tains. In the very beginning of his account of Sy-
ria, without putting down the particular territo-
y, he mentions Alexandria, Myriandrus, Rhoffus, the rock of Rhoffus, Seleucia Pieria, and the mouth of the Orontes; these I take to be the maritime towns of Pieria. The maritime places that follow from Ptolomy to Balbus inclusive, are mentioned only under the general de-
nomination of Syria, and seem to be the ma-
ritime places of Caffiotis, Ptolimium being a little to the south of mount Caffius. On mount Rhoffus there was a town of the same name; and I was asked, after I left those parts, that there are great rains to be seen there, and the rock of Rhoffus is mentioned in the same degree of latitude. From Ptolimium I saw a rock in the sea, at some little distance from the point of the mountain; this is thought to resemble a boat's head, which might give occasion for call-
ing this point of land Ros Canzer [The Boat's head]; and it has the same signification in other languages.
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, thun-
dered, 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 show us the way: Having passed these hills we ascended others to
some huts that belonged to a village called Eimerakefy; we repose
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
Rhojus, now called Totosë; the men I had taken with me from Scand-
deron 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 Tartus, 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 repose
all night. On the twenty ninth we ascended an hour through 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
hornbeam on this mountain in great abundance. We at length de-
cended into another valley to the south, which seemed to divide the
mountain; we went in about two hours, and came to a large rivulet
called the Oterjoë. 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 expense 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 Alchapah. 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 Ionelet;
these villages have each of them a church, and are governed by Chi-

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fians,
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Theiers, 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 smoke, 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 superstitition: They took up their lodgings with them; but one of the gentlemen, who understood Arabic, finding they were to be plundered at leaf, 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 Kepse.

CHAP. XXII.

Of KEPSE the antient Seleucia of Pieria.

KEPSE is situated about a mile from the sea, and is remarkable, as it is on the spot where the antient Seleucia Pieria 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 foil, on the south side of the mountain, very near to the south west corner of it; a plain 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.
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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 fossice; 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 fossice 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 sort 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 lefiening 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 bafon 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 joined 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 leven 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 joined 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 doubtlefs laid up in the bafon. The south side of this bafon, and the entrance to it were built strong for defence, and a wall was carried from the bafon S, about half a furlong to the south, defended by towers, for greater security. From the east end of the bafon the wall T was built along near a rivulet, that comes from the caft side of the town, and that wall was carried on to the cliff at the south east corner of the city.

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On the south 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 bason 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 caft, 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 fourth well 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 well, where I saw it run by a fort 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 bason, when it was necessary, in order to fill it; and part of it now runs into the bason, which is choked up and become a morass; and the water at present goes in two small streams into the sea, one through the channel of the bason, 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
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 Codrylus, 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 well 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 Rhousus, and so to the plain of Arfous; 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

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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 Caesius, 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 Kepse; they wear a fort 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 Kepse is often a very valuable piece of antiquity.

From this place I crofed 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.

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 bayon 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 bayon, 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 bayon two canals, winding round part of it in a circular form, one within the other, having no outlet, which seems to have been designed as places for laying up their vessels. Near a mile to the west of this bayon 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 warehoufes, 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 Caesius, 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 Benecliff, 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 enclofure, about eight paces square, the walls of which are twelve feet thick; this seems to have been a kind of
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of forts, and it might serve also for a kane, and for warehousfs. The present port is a little further to the west, 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 warehousfs for the salt that is brought to this place from Tripoli, and for the rice that is imported from Lat-\niches, and is brought to that city from Damiet in Egypt. 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 sea; but, they say, the bed of the river is shoaked near that city. In all this plain they talk Arabic, tho' on the hills on each side they speak Turkish, and the Christians, who are not Greeks, talk Armenian.

Mount Caflius is now called Jebel Ocrah [The bald mountain]; it is about two miles south 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 seems to exceed when he says it is so high, that, at the fourth watch, they saw the sun rising in the caft, and turning themselves to the west, they might see day and night at the same time; and he says moreover that it was four miles in perpendicular height. I know not what mountain Anti-Caflius could be, unless it was a summit of mount Caflius to the south, which appears but in very few places, and, I think, I saw it only from one place near Pofidium, all the other hills being very low with regard to mount Caflius.

All this country is much improved with mulberry trees for the silk worms; these parts producing great quantity of silk, and not a little tobacco, which is some of best in Syria; I went caftward from this place to Antioch. About half way there is a long high hill to the north of the river, which is called Beneclery [The thousand 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 fain Simon Stylites; the whole was encompassed with a wall built of large hewn stone, 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 square, and there were probably two chapels, a sacriffy, and chapter-houfe, to make it a square; 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 fain Simon's pillar, cut out of the rock, with two steps to the pedeftal; it is exactly on the model, and of the fame dimensions, as that near Aleppo. This hill is a rich spot of ground, and a fine situation, commanding a view of the sea, of the plain, of the river winding between the hills of Antioch, and of the lake beyond it, to mention the pleafant country which was the spot of the antient Daphne. This may be the hill Trapezon, so called in Greek from its refeemblance to a table; for Strabo, immediately after it, mentions Seleucia and Rhoifus. The Greek patriarch, about thirty years ago, endeavoured to get this beautiful place into his hands, and was well guarded with firmans from Conffanti-
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the hill I saw some few ruins, probably of hermitages and churches, and came a second time to Antioch.

CHAP. XXIII.

Of Antioch.

Antigonas, 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 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; 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; 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.

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-

\footnote{Acts xvi. 22, 39.}  \footnote{Acts xi. 26.}
Plans of Antioch and Laodicea.
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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 west. Where there is no defect, the approach is rendered difficult by a deep fosse: 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; G 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 surprising 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 the 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 Seleucus, 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 flights, so that they could go all round the city on the walls with greatest ease; and it is probable there were such flights 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 flights 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 fossees, 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

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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.

It is said that this city, which was about four miles in circumference, was built at four times, and confided 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 Antigonia; this probably was built on the high western hill B, taking in the foot of it, so as that the wall might be 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 traders, 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 Tetropolis.

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 doublets the ground has riven; 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.

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 Babilous, 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
A VIEW of the IRON GATE and some AQUEDUCTS about ANTIOCH.
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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 Laticea, which I take to be the very spot where Daphne flood: 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 flone, 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 flone 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 Nîmes 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 south 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 thofe at Fege near Damacus; 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.
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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 ancient 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.

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 waivode, and is under the pasha of Aleppo, but is appointed from Conffantinople.

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 Mofaft 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 Q, which is hewn out of the rock, being a sort of grotto open to the well; 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 south 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 fifty nine by Bibras, sultan of Egypt, 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 Chryfoltom, 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

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being chose patriarch of Constantinople, the people of Antioch would not con▪ent he should accept of it, until the emperor made it his particular requi▪t to them.

The hills of Antioch are part of them of a crumbling flone, 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.

ABOUT half a mile to the south west of Antioch, there is a road to the south up the mountains, which lead 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 easte, as it was ten miles in circuit. One of these waters might be the Caflalian 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 cypresse 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 fort 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 Caflalian fountain 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, Vol. II. Part I. D d d
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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 Kepē, which goes over the eastern side of mount Cælius, 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 Hyldata 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 Manfio 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 antient Bachiás. We ascended to the top of the hills, which stretch from the south east corner of mount Cælius, and had a view of the sea. I observed a high hill, which seemed to join mount Cælius on the south, and as I could see no other mountain so high in the neighbourhood of Cælius, I conjectured that this might be Anti-Cælius. 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-bafheeh, 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 antient city Psephisium 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.

I set out on the eleventh to the northward in search of two antient towns, Heraclea and Psephisium; we went near the sea to the west of the road to Antioch, and in about two hours and a half came to Bourges-el-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
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the end of a pier, which might be a tower to defend the port, and has given to this place the name of Meinta-Burge, 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 and 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 Canifir [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 ancient; here we repose 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 Larrica, 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 Poseidium. There is a small bay here, and on the south side of it are remains of the antient city, now called Bofteda, which was upon an advanced mound 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 fortress, 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 Elanamy; defending near a little hill I saw a very small church on it, with some buildings adjoyning, as if it had been an hermitage. We returned to Ros Canifir 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 supposèd site of the antient Heraclea, and from that place to a village of Nocires called Timphacum, and returned to Latichea.

* From this place I found Latichea lay south west and by south; Mount Caffus east north east; Kefis, or Seleucia, north east; Cape Hog north east and by north, and the point that makes the great bay of Scanderbon directly north.
CHAP. XXV.

Of Latichea the old Laodicea, and of Jebilee the antient Gabala.

Laodicea, 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 Egypt; the hills to the caft having been well cultivated with vineyards. There is a race of these 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 caft side of the old town towards the south caft corner, there is an opening X, to a hill C, which extends for a mile to the north; there was, without doubt, a caftle on this hill; D are the north walls of the town; E are the supposed walls of the northern suburb; for the peuple-chal 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 doubtlefs 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 caftle G, on an ifland, 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 flopes 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 doubtlefs the ships formerly came up to that place. To the caft of the port there is a small strand I, and caft of that a low ground K, which seems as if it had been sunk for an oblong square bacon, there being high ground round it; in this bacon it is probable the ships were laid up; it is said there are antient arches remaining at this time in some of their warefhoues, suppofed to belong to the buildings of the old port, where the ships now lie very much expofed and ftraightened for room, and when there is a high wind they often fall foul of each other; there is no quay, but a ftrand.

1 Strabo xvi. pag. 781.
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 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 in the entablature is very extraordinary, and has not a good effect; over this there is a front 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 the fifty years past, when the tobacco trade to Damiatá 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 riven 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 sixteenth 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 shore 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 shore: 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 lane for poor travellers, who lodge there without paying any thing. It is said this

* Josephus De bello Jud. i. 21.
Theater of J ebilee, the Old Gabala.
ON SYRIA.

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 calif of the Omniaades, 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 ancient theatre, a plan and view of which are represented in the twentieth 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 caft, all the theatres and amphitheatres being built against the sides of hills.

CHAP. XXVI.

Of the ancient Balanea, of the castle of Merkab, of Tortosa, and the island of Aradus.

We set out from Jubilee 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 Jubilee 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

1 Bibliothèque Orientale d'Herbelot. v. Ibrahim Ben-Valid.

2 with
with this distance, and probably it might be the spot, on which the antient Selcucia ad Belum stood.

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 defcerted; 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 fossee, by which it was separated from the hill; it was encompassed by a flight 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 refided here. At the bottom of the hill to the south is a small bay and a caftle, 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 fame 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 caftle, the walls of which are very strong. They told me that the governors of these countries refided here, before they took up their residence at the caftle of Merkeia, to which we went by a steep ascent of an hour and a half to the south eafť of Baneas.

The caftle of Merkeia 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 outfide, 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 eafť and west end there are two very large round towers, each of which encompasses a small court. They have a tradition, that this caftle was a work of the Franks, and it was certainly held by the knights of Jerusalem. The governor faid to us, "This fabric was raifed by your fathers, and we took it by the sword." To which anfwer was made, "It is true, and you fuffer fo 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 Banea were obliged to translate their fee to this place to secure themselves againft the Saracens. The church which is towards the eafť end of the caftle is well built, mostly of a black flone; it is adorned with femicircular pilaffers of the Corinthian order, which are tolerably well executed. Adjoining to the church on the eafť are some large rooms, and a private oratory, or chapel: To the weft of it there is a large faloon arched over, and supported by pillars in a very magnificent manner, which might be a refectory for the priets. Under the buildings there are great vaults, or ciéfuras, cut out of the rock to preserve the rain water, and out of thefe that black flone was hewn, with which the greateft part of the caftle is built.

Descending from Merkeia, we purfued our journey, and having travelled about seven or eight miles came to rivulet called Merkeia; there is a raised ground close to it, called Telchiate [The bank of ferpents]. About this place it is probable Mutatio Maraccas was Situated, mentioned.
ON SYRIA.

tioned in the Jerusalem Itinerary as ten miles from Balaneas. 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 Merkah from
them; there are several Maronites in these mountains. We saw a vil-
cage called Bezac, and afterwards an old tower near the sea called
Bourgè Nañib. An hour further we crossed the river Haffein, and
came into the high road near the sea, and in an hour more, arrived at
Tortofa. Some have thought this to be Orthofia, but there are great
dificulties in fixing the situation of that city.

Tortofa appears to have been built about the fifth or sixth century; Tortofa,
it is situated on the sea, and may be about three quarters of a mile in cir-
sumference. The ancient walls are of large-hewn stone, with a soffice 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 caiile,
and the present town is within the walls of it, which are strong, and
beautifully built, of very large hewn stone rufficated. They are of a furprizing
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 build-
ing 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 Tortofa. 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 doublets where it is now, be-
tween 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 antient Aradus, which is Aradus,
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 lat-
ter, and is reckoned to be about two miles from the continent; it was
computed to be seven fadias in circumference. This city is said to
have been built by some Sidonians, who were banished from their coun-
try. At first they were governed by their own kings, but afterwards
they followed the fate of Syria. However, in some diffinations 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. 752.
* Strabo ibid. Oppida, Simeya, Marathus, confrarque Aradus, septem fidariun oppidum, & infla, decemus pilatus a continentar. fadia, 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 fadias from the con-
inent.

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housës 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 posseッション 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; the son of Canaan, and grandson of Noah; and it is mentioned in several places in scripture by the name of Arpad, or Arphad. There is a very safe road for the shipping to the east of the island, where they can fix their anchors on the shore. 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 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 relics on it of a cros and crofier. 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 basins or lakes of water near the wall; on the north there are remains of two sides of a ruficated building, the walls of which are three feet thick; it seems to have been built about the same time as Tortofa: There are very few houses on the island, except in the two caiques 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 Egypt, and, when there is not a supply, they load with wood for that country.

C H A P. XXVII.

Of Antaradus, Marathus, and other places in the way to Tripoli.

E set out from Tortofa, 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

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.
ON SYRIA.

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 flour, 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-cafe 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 third 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 Egypt. 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 fossce 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 foregoing. 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 houfe, 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
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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 four steps. This seems to have been designed as a base ment for some building over a sepulchral grotto: All these sepulchral monuments were erected over the grots in which they deposited the bodies, and this might be the burial place of Aratus, 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, 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 Asë 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 Tortofa, for it could not be Mutatio Speilin, 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 Speilin 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, which was the bounds between Phœnícia and Caffiotis.

* In ora marítima—subjecta Libano.—Regio in qua Septentrionalis orientem aeribus et inter jacentibus campis Bargylus moens incipit, Pila, Hist. V. 17.

* There are difficulties in determining the situation of the river Eleutherus, which was the northern bounds of Phœnícia. For the Jerusalem Itinerary after Banas, mentions the bounds.
Cassiiotus of Selucia. About a league to the south is the river Accar, on which Orthothis might be situated, which was a maritime town of Phoenicia. I was informed that they have a name something like Orthothis 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 manio, and not that Arcas, which was an inland city of Phoenicia, situated amongst the mountains, between which this river passes: The Itinerary makes Phoenicia 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; Brutus 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 fishe, which is a fine square basin, 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 fious, and even leap up, and take it out of the hand.

**ON SYRIA.**

bounds of Cade-Syria and Phoenicia, before Mancace and Antaràus; so that one would from thence imagine, that the river Eleutherus was north of Canas. But Ptolemy, contrary to this, puts Antaràus in Cassiiotus of Selucia, and between Antaràus and Tripoli he mentions Simyra and Orthothis, with false latitudes. In the Tables Orthothis is only twelve miles from Tripoli, which is the distance the Jerusalem Itinerary places Brutus. Strabo going from north to north places Eleutherus even after Orthothis, and the Itinerary makes Phoenicia to begin south of Arcas; but Ptolemy places Orthothis, and Simyra, which is north of Orthothis, in Phoenicia; so that there is only the Jerusalem Itinerary against three other authors. And both the Itinerary and Strabo putting Eleutherus north of Arcas and Orthothis, would make one imagine it was the cold stream river, if Ptolemy's great authority did not control it; so that Nat-Oberre, 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 Tortofa 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 those parts, I conjecture that Simyra was on this river to the south, probably about the mouth of it, and Simybus near it may be some remains of the name; it is supposed to be Taxymira of Strabo, who does indeed mention it before Orthothis and Eleutherus, it being commonly his method to go from north to south; but Ptolemy's authority is to be preferred. Municio Bidillicum in the Jerusalem Itinerary might be on this river directly in the road. The Jerusalem Itinerary mentions Brutus as four miles from Arcas, and twelve from Tripoli.
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CHAP. XXVIII.

Of the natural history, government, and people of Syria.

Mountains.

There is a chain of mountains which runs almost through all Syria; it begins at mount Cassius, extends to the eait 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; Coelefyria Proper is between them, in which Baalbeek is situated; this, as well as most of the plains of Damascus northwards, are a poor fort, the latter by some are reckond to be part of Coelefyria. 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.

I have already mentioned the crytalizations on mount Carmel: At the foot of that part of Libanon, called the Caftavan mountains, between the river Kelp and Ephere, there is a white stone, on which they frequently find the imprecaions 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 sort of trees on mount Rhofius, 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 flood; the myrtle is common in all parts. The plains, from the rife of the river Jordan to Aleppo, abound with liquorice as ours do with fern; squills are also very common in many parts.

Beasts.

Wild beastes 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 hyena, jackall, the mountain antelope, the antelope of the plain, and wild boar are common. They have a fine breed of hores in this country, but most of them having been bought up for the Perfian war, the breed of them is almost loft. 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 buf tard, which is a very fty bird: I was informed by one who had his experience in Europe, that in the spring, when they perch on the trees, and
On Syria.

and flag in their manner, they are inattentive, and easily shot. They have also about Alepp 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 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 Curdi stan 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 too 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 forts, 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 fort of felt fitted to them, so as to keep out the rain; they employ themselves chiefly in making several forts of coarse carpets. The other fort of Turcomen are called Begdeles; they mount on horseback, live in tents, and neither till the land, nor graze cattle; and though they have some fort 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 ducats, 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 fort of people are Rufhwan, who in the winter begin to move with their cattle from Ezeroun towards the rife of the Euphrates in the ancient Cappadocia, and go southwards as far as Damascus, and in the summer return at their convenience with the caravan to Alepp: I travelled with some of them, and they seemed to be a good fort of people. The Chingani, who are spread almost all over the world, are in great abundance in the north of Syria, and past for Mahometans; they live under tents, and sometimes in grots under ground; they make a coarse fort of tapestry or carpet work for housings of saddles, and other uses, and when they are not far from towns, deal much in milk 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

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under the pasha and cadi, though they have a flesh 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-Aga, an office of great credit, and the other the Chingani-Aga, 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 censured such. The Nocres, who live north east of Laticha 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 feast by night, which very much resembles the antique Bacchanals; it is possible they may be the descendants of the people called Nazerini, mentioned by Pliny, as divided from the country of Apamea by the river Marfias. Another sort of people are called Jafades; 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 seat 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酿酒 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 fort of open spaha, 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

of wicker work, or bouglis, 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 Jerusalem and Nazareth 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 expense which that pasha is at every year in conducting the hajj or pilgrims to Mecca.

On the twenty-fourth of October, about ten of the clock in the Voyage to evening, we set sail from Tripoli for Cyprus, on board an English ship, 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 Ebbele, and sailed close along the shore under the Cafravan 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 afloat; 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 afloat at that town.
A DESCRIPTION of the EAST, &c.

BOOK the Third.
Of the island of CYPRUS.

CHAP. I.
Of CYPRUS in general. Of LIMESOL, AMAIUS, LARNICA, and the antient CITIUM.

The north part of the island of Cyprus is fifty miles from the Cilician shore, which agrees with the account of the antients, who making a computation by measuring round the bays of the isle, say, that it is about four hundred twenty-eight miles in circumference; but those who computed, probably by travelling round the isle by land, make it only three hundred seventy-five miles. Some say, that it was a hundred and seventy-five miles long, others 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.

Cyprus was antiently divided into many small kingdoms, and was conquered successively by the Egyptians, Phcenicians, Cyrus king of Persia, and Alexander the great; it fell to the lot of the successors the kings of Egypt, 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

\[ \text{Plin. Hist. v. 35. Strabo xiv. 632.} \quad \text{Plin. ibid.} \quad \text{Strabo.} \quad \text{Plin. ibid.} \]

Jerusalem,
ON CYPRUS.

Jerusalem; and his family continued to govern it until the year fourteen hundred twenty three, when it was taken by a sultan of Egypt, 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 Egypt, until it was taken from them in one thousand five hundred and seventy under sultan Selim, and it has ever since remained in subje[ction] to the Ottoman port.

There are two chains of mountains that run along the island, one of which begins at the easter 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.

 Limefol, where we landed, is a small town, built of unburnt brick; Limefol, 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 Egypt, 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 Limefol; it is about two leagues from the town. This is generally agreed to be Amathus, which is said to have had its name from Amathus, who built a temple here to Venus, called on this account, Venus Amathusia; it is said to have been faced 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.

* Virgil makes Venus speak to Jupiter in the words:

   *Ea Amathusa, et Cefal mihi Paphos, atque
   Cytherea,
   Idalique dominus. *Aeneid. x. 51.*
OBSERVATIONS

On the west side there is a building like an old castle, probably on the site of the ancient city, which might extend to the cast 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 *. There seems also to have been a suburb to the cast, extending to the river Antigonia.

About seven leagues to the cast north cast of this place, is a mountain called by the Greeks Oros Staveros, and by Europeans Monte Croce, it was called by the ancients Mount Olympus, and was compared by them to the human breast; it has the Greek name from 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 thirteenth we crossed the hills that make the point which is to the cast of Limefol, and having travelled two days we came to cape Malzeto; to the west of it there is a narrow vale, which is a morasly 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 Malzeto, which is computed to be nine hours from Limefol, and is directly south of the summit of Mount Croce. Palaea which is mentioned 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 rives out of mount Croce, which is called Creig Simone, and falls into the sea near this head; it is probably the river Ticlus, 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 Broniakæ, 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 sumner; but in cafe 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 feipulcre there, which is held in great veneration by the Mahometans, it being, as they say, the place where the foatter filter of Fatimah, the filter 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 ahoar on an open beach, and are drawn up to land. Tho' this place is very unhealthy, yet the Franks are fettle here, as it is very convenient on account of its situation with regard to Nicofia, where the government resides, it being only fix leagues from it.

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* Strabo xiv. 682.
+ Strabo xiv. 689.
4 Strabo, ibid.
* Strabo, ibid.
+ Strabo, ibid.
PLANS of CITIVM, and SALAMIS, in CYPRUS
ON CYPRUS.

There is a large antient church at the port, dedicated to saint Lazarus, where they faw his sepulchre; it is a small grot cut out of the rock; they fay, that this faint 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 Marseille; but the French fay, 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 fecond kingdom in Cyprus. It was famous for the birth of the great philofopher Zeno, and for the death of the renowned Athenian general Cimon, who expired at the fiege of it. Ptolemy, the fon of Lagus, destroyed this city, and removed its inhabitants to new Paphos; it was about three miles in circumferenee: There is reafon to think that in very antient times the sea washed the south walls of it, though it is now a quarter of a mile diftant. A plan of the old town may be seen in the thirty-fecond plate at A; part of the town of Larnica at A is diftinguifhed from it; B is the Marine: To the eaf of the old town there was a large bafoon at C, now almost filled up; it ferved for the fecurity of the shipping, and was defended by a strong caftle, as appears by the foundations of it at D; this muft be the inclofed port mentioned by the antients; the walls fem to have been very strong, and in the foundations there have been found many flones, with infcriptions on them, in an unintelligible charafter, which, I fuppofe, is the antient Phoenician; and if the city was ever rebuilt, after it was defroyed by Ptolemy, these flones might be put into the walls when they were repaired. These infcriptions are engraved in the thirty-third plate. They have discovered a great number of antient fepulchres in and about the city of Larnica; I faw fome built of hewn flone; in one of them I obferved the flones 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 moft perfect manner. The fathers of the Terra Santa have a large convent in this town; the capuchins alfo have a monaftery here; and the Greeks four or five very good churches. The republick of Ragufa have a confid refiding in this place, as well as the French and English.

* Strabo xiv. p. 682.
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CHAPTER II.

Of Famagusta, and the antient Salamis.

On the tenth of November we set out from Larnica on mules, under the protection of the confidant 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 Ormilia, where there are several houses and small 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 Gracia, 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 Blaeu'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 reign that the turned him into a flower. There are two ports mentioned between this and Salamis, which are Leucola and Arisinoe; a city also is mentioned with the latter, which might be where Famagusta is at present situate.

We came to a village called Merath, 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 afforded 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 muleter 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.

* Proh. v. 14.
* Strabo xiv. 682.
* Proh. v. 14.
ON CYPRUS.

The city of Famagufa is about two miles in circumference, and was 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 foosée being cut into the rock on the three sides to the land; and in that to the west there are covered ways to sally 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 fluffed skin of the brave unfortunate Bragadine was hung up at the yard of a galleys, 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 fee 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 carriage, when he went 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-
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Ings do not take up above half the space within the walls, and a great part even of these 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.

The Jews destroyed the old city of Salamis in the time of Trajan; it was afterwards called Constanitia, 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 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, 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 archi-
The antient 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 Nicofa. 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 Cofla, the founder of the present Famagusta, 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 of only 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.
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 Derate, over which there is a long bridge like a caufeway, 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, paffed over some hills of cape Chaulebermau, and crofing a river, we approached the high hills, on which there is a caftle called the hundred and one chambers. These mountains take up almoft all that narrow tracts, which feems to have been called the Olympian promontory, and probably this higheft part of the mountains was called mount Olympus, on which there was a temple to Venus, probably Venus Urania, or the caftle Venus; for there was a city in this part called Urania, which was deftroyed by Diogenes Poliorcetes, and it was not lawful for any woman to enter this temple, or fo much as look on it; all this promontory feems to have been the kingdom of Carpafia. I obferved in this part a great quantity of tafc in the hills. We arrived at a village called Patrick, where we were well received by the Greek prieft. On the thirteenth we proceeded on our journey, and began to crof the hills towards the north fide of the ifland, and came to a village called Galadia, finely fittated on a high ground. We travelled on through a very fine country abounding in wood, and paffed through Ai-Androniko, where there is a fmall fream, the fources of which never falt; this village on the fouth fide is inhabited by Turks, and on the north by Chriftians. All these places are much infected by the Maltefe corsairs. We lay in the house of the prieft of Yaloufee or Jaloufa on the north fide of the ifland, where there is an antient Greek church; we faw the coaf of Cilicia very plainly from this place. On the fourteenth we came to a ruined village, called Mafhargona, where they have a tradi- tion that fome king antiently refted; foon 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 flone, and the place is called Selenia. Having travelled about four hours, we went to the left of the antient convent of Jaloufa; there is alfo a bay here of the fame name, and as there is a place fo called near Scanderoon, which is the bay that had the antient name of Sinus Ificus in Cilicia; this, without doubt, muft be Sinus Ificus of Cyprus, which was in this part of the ifland: This is probably the fhoar of the Acheans where Teucer firft landed. We arrived at Car- paft, and went about two miles northwards to the plain and to old Carpaf, called by the antients Carpafia, the capital city of the kingdom of that name, which is now given to all the country: The ifland here is only three miles and three quarters broad. There are fome ruins at old Carpaf,
ON CYPRUS.

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 Ainphiolos; 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 Carpa- 

ian shores that Diogenes Poliorcetes landed his army. 

On the fifteenth we travelled caftward to the village of Asphrony, where there are ruins of four churches, and it seems to have been an ancient 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 ancients 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 Glides by the ancients; 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 forts 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 ancient 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 fort 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 fretching 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 caft 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 defolate condition of this part of the island is occasioned by the continual depredations of

the Maltese privaters, who land more frequently here than in any other part. From this eastern point I saw very plainly mount Caffius near Antioch, and the mountain of Rhossus, now called cape Hog, which is between Kepse 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 Seliena, 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 ancient 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 Carpaflia on the north west side; these to the south west being probably the low mountains, by which there is a narrow pass to the sea. Aphrodissium was situated near the west part of the promontory, and probably on the north 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 Famagufa. From this place we went out of the road northwards, near an hour to the mountains called Effberek; 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.

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CHAP. 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 Antiphonese; 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 Marathoulou. On the twenty-first we travelled north west to a village called Chyterea 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 Nicosia the house of the consul's broker, and was also recommended to the dragonian 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 fosse, 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 ancient 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-cafe 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 ancient church here. There is a

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great manufacture of cotton stuffs, particularly of very fine dimities, and also half fattins of a scarfe fort; they have here the best water in Cyprus, brought by an aqueduct from the mountains.

Two leagues to the north east of Nicofia, on the side of the mountain, is the rich convent of S. Chryfoftom, 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 height 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 saint John Chryfoftom advising her to build the convent below, the followed his counsel, and was cured of her leprosy; others add, that she bathed in a water there, which is still referred 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 saint Helena, is ruinous, the other is covered with a dome, and painted all over within; it is dedicated to saint John Chryfostom: Before it is a handfome porfico, from which there are three doors with fine marble doors-cases, that do not seem to be very ancient; 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 crofled the hills again to the north, and lay at a village called Chalta. On the twenty-fourth we went to a most magnificent uninhabited convent, which is almost entire, called Telabasie; it consists of a very beautiful cloifter; on one fide of it there is a magnificent refefory, on the other a fine room up one flight of stairs, which might be a library, and under it there are two very handfome apartments, one of which might be a common refefory, and the other probably ferved to receive strangers; on a third fide, is a church of a more ancient and heavy building; all the rest is of a very fine Gothic architecture, and in the cloifter they have made a cofin of a beautiful cofin of white marble adorned with bulls heads, cupids, and fefoons of exquisite workmanship.

We went about three miles to a ruined port called Gerines, which is the ancient Cerynia; the ruined walls are about half a mile in circumference, and feem to be on the foundation of the ancient walls, for I obferved on the weft fide, a large cofin cut out of the rock, and the old town might extend further east beyond the prefent square fort, which is about a quarter of a mile in circumference. Though this place is efteemed to be very strong, yet the Venetian governor, when the Turks were marching towards it, (after they had taken Nicofia) flamefully furrendered the fort, before the enemy laid fiege to it. To the weft of the town there are a great number of sepulchral grofs, and I faw fome pillars flanding, and remains of the foundations of an ancient building.
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 Selefski or Caramania, which is the ancient 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 Egypt; and they bring back bason, and a great number of passengers: They also sometimes go over to Satalia, the ancient Atalia in Pamphylia; but Selefski 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 of the ruins of the ancient Lapithos, 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 fountains of very fine water, which seem to be those of the ancient river Lapithos. I lay here at the rich convent called Acropolis.

On the twenty-fifth we went on to a bay, and saw a cape beyond it called in Blaue's map Cormachiti, which seems to be the old cape Croomon. We crossed the hills to the south, and came into the western part of the plain in which Nicofia 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 ancient city of Soli stood.

When we had crossed the hills, having travelled about six hours, we came to Morpho; they told me this place was eight leagues from Nicofia, probably the city Limenia might be situated here. We went to the magnificent convent of saint Mamma at this place, which appears to Govern of St. Mamma.

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 ancient; 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 Kingdom of bay, where I suppose, the kingdom of Egea 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 Egea, 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;
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 bason, for the shipping to lie 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 niche 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, 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 moras. This doubtless is the river mentioned by the ancients at this place: Some modern writers have placed Soli at Leca, a village about a league north of this place. The antient cape Calaminus 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 Leca; 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 cedars, 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 Acheulus of Cyprus is found in the hills about two leagues to the south east of that place.

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 Panai 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 lilage. This place is as much revered to by the Greeks, as Loretto is by the Latins, and they come to it even from Mufty. The convent belongs to the archbishop of Nicofia, and has about seventy monks.

4. Strabo xvi. 683.
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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.

CHAP. 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 Sarana 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. 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, 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 Baffa, which is situated near the place where new Paphos was first founded; 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 coffee cut out of the rock to the north of the old town, where probably they dug their fones 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

Strabo xiv. p. 682.  
Plut. v. 14.
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cistern, there being a hole in the top to draw up the water, and flairs 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 needful 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 Augustab, 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 shore, cut out into sepulchral grots; 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-cases are executed in a beautiful manner.

Half a mile to the east of this place is the new town of Baffa, where the governor resides, new Paphos being now called old Baffa, 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 Baffa, where there is a small village of the same name about a mile to the south of Baffa. 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.
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bishop of Baffa, who at that time was imprisoned by the Turks at Famagusta, by the instigation of the archbishop of Nicofia, with whom he had some difference; and I afterwards saw him at Rofetto, when he fled from this place into Egypt. 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 Baffa, 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 Ahedich where there are remains of a high Gothic aqueduct. Opposite to this place is the first small cape to the south east of Baffa, which might be the old promontory Zephyrium. In half an hour we passed by Ideme, and about the same distance we were opposite to another cape, which might be that of Aryanoe; the port of Aryanoe 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 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 ancients. We travelled over these hills to the east, and in about two hours from Coucleh came to a Turkish village called Alefour, 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 Andimo 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 Colofe. 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 Colofe there is an ancient preceptory of the

Strabo said, Prolo. v. 14.

Strabo said, Prolo. v. 14.
knight of St. John of Jerusalem, which is now in ruins; there are like-
wise 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 Phurium is men-
tioned near Curium, which might be the south east part of this great
head of land, as Drepanum 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
foal, and there is a ruinous uninhabited convent on it, called saint Ni-
cholas. 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
Limifer is situated, where I first landed in the island. As I did not meet
with any ship there bound to Egypt, I returned to Larnica, where I
found a French ship failing for Damietta, on which I embarked on the
eighth of December. We were obliged by contrary winds to put in at
Limifer, where we were detained six days, and I landed a second
time in Egypt at Damietta, on the twenty-fifth of December one thou-
sand seven hundred and thirty-eight.

1 Prot. v. 14. 2 Prot. ibid.
ON CYPRUS.

CHAP. 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, so much 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 corns. The tire hills of talc or gypse, some running in plates, and another sort in shoots, like crystal; the latter is used in many parts, especially at Larica, 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 Nicofia they have a yellowish marble, which, they say, when burnt produces a small quantity of sulphur. At a mountain towards Solea, the Asbeftus 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 Asbeftus of Muscovy. Near Baffa there is a hill that produces a stone called the Baffa diamond; it is very hard, and seems rather to exceed the Brifol 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 these iron mines is about half a day's journey east north east of Baffa; 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
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of earth used by painters, called Terra Umbra, Verde, Rossia, 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 falls 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 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 feed 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-five years, the island was abandoned in the time of Constanine, for want of water.

Vegetables. It is said that this island received its name from the cypresses trees which it is certain grow on it in very great abundance, especially on the easter promontory, and in the northern parts of the island. 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 feed, which is like the juniper; it is called in Greek Averodos, 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; and 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 Egypt. 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 Cyprus, and Lignum Rhodium, because it grows in these two islands; it is called also the rose wood, by reason of its smell; forfay it is in other parts of the Levant, and also in the isle 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 botanist 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 lick it, which they esteem a specific remedy in a fever
ON CYPRUS.

and fem to think that it has a miraculous operation. They make here Labdanum or Ladanum of a very small balsamic aromatic shrub called Ladanum, and by botanists Ciftus Ladanus, or Ciftus ladanifera; it is said that the goats feeding on it in the month of May, a juice flicks to their beards, and makes a fort of a cake, which, being taken off, they purify it, and make the Labdanum: This is in some measure true; but that fort 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 infusion 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 flubblance flicking 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 smoke 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 finelling to it. The island produces also cotton and coloquintida, and a root called Fuy, which is a fort 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 Limefol: 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 lot 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 antient 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 profled them very dry they hang them up. They have very few hories in Cyprus; they use mules both for burden and the saddle, of which they have a good breed; the poorer sort of people make use of assis. 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 Francolin, and in Greek Aftokinar, 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 to
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to be the aip, 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 venemous, but it has been cured by medicines, and by the serpent stone. I have been informed that there is an aip 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 theirilk 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 Whitsunday 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 attentively 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 Chriftendom; So that furnishing ships with provisions is one of the principal branches of the trade of this island, and they sometimes export corn to Chriftendom, though it is contrary to their laws. They send their cottons to Holland, England, Venice
ON CYPRUS.

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 cotton, 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 cocceifer; 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 Marfilles. Colocynthis is cultivated here, and esteemed better than that of Egypt, which being larger does not dry so well; it grows like the calabash. The feed is sent into England, and to Germany, being much used in the latter for embalming bodies: In Egypt 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 Marfilles; for as it is a hard weighty silk, it is much used in making gold and silver laces, and also for filling. At Nicofia 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 Nicofia some few villages of Maronites, and in the city of Nicofia a small number of Armenians, who are very poor, though they have an archbishop, and a convent in the country; the Mahometans very often marry with the Christian women, and keep the faiths 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 Egypt, and sold to the Turks. The Greeks have an archbishop of Nicofia, and three bishops of Larnica, Gerines, and Baffa; the Greeks are everywhere 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
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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
focieties, 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
curch; 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 churches through-
out 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 de-
votion, retirement, or diversion. Where a convent is well situated, the
Turks often come and stay in it, and put the convent to some expense,
and never make any return; they also serve as inns to which all people
refer; 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 under-
stand the ancient 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 Ven-
etians whilst they were among them; it is notwithstanding a sweet lan-
guage, but they speak it very fast.

Till within thirty years past Cyprus was governed by a pasha, but now
it is under a more inferior officer, called a mofolem. 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 purfes a year, each purfe being about seventy pounds sterling,
but then he has only a share of the harach, and of a tax called the no-
zoul; and I have been informed that the whole island brings in five
hundred purfes a year. There are also fees for offences, and upon ac-
count of any unnatural death; in the latter case the village pays one
purfe. The original property of all the lands is in the grand signor, who
fells them to the inhabitants and their male heirs, and in default of male
heirs, the lands revert to the grand signor, who disperses of them in like
manner: The tythe of the land, which doublefes belonged to the church,
is granted to two forts 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 fend a number of men to the war; the
others are called timariotes; under the name of Timars lands are granted
all over the Turkifh 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 Chris-
tians pay a tribute called the harach, which is universal over the Turkish
government.
empire; it is from ten to fifteen dollars a head; there is also a small duty of twenty-two timesens 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 mofolem is almost continually harafling 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 cadeliks, each having its aga or governor, and cadi or minister of justice; they consist of sixteen towns; 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.

The names of these towns are Cherkes, Episcopi, Larnica, Melforia, Famagusta, and Nicofia, Gerinet, Morfa, Letta, Sales, Baffa, Carpus, Asinoc, Asimo, or Asilim, Chri oftou, Limesfol.
A DESCRIPTION OF The EAST, &c.

BOOK the Fourth.
Of the island of CANDIA.

CHAPEL. I.
From ALEXANDRIA in AEGYPT, 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 Satulia, 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. In the evening we came up with the island called Castello Rosfo: This was, without doubt, one of the Chelidonian islands, which Strabo 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, and the present name may be a corruption from it, as I could

Strabo xiv. p. 666.  
Plin. Hist. viii. 35.  
see
fee 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 Polisci, 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 Caesarea 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 Phoenicia, 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 cast end of the island of Rhodes, where there was so great a current coming from the north east of 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 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 Lytippus; it was seventy cubits high, and the fride 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 fleet 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. Egypt is supplied with a great part of its fowel from this place, and here most of the Turkish men of war are built by the merchants of Conflantinople, 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 expense of building; by this means the grand signor has a number of ships at command, without being at any considerable
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expence before-hand; and these large ships, trading to Alexandria, are secure against the Corfairs, which was the chief design of encouraging the building of them; there were at that time seven on the flocks. They make use of oak only in the ribs, the rest being all deal.

The paphalic of Rhodes is reckoned very dishonourable, and great pensions have often been sent to it, who were designed for the bow drining. When I was there, a depofed grand vizir was on the island; but as the preffent sultan’s reign has not been bloody, so there are very few influences of any great men having been put to death by him. The French only have a conful 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 Chriftians. There is a great plenty of provifions here, tho’ it is a mountainous country, but it produces very little wine. We went a fhoo, and taking our arms with us, walked to the village of La Hania, and defired the inhabitants to fell us fome provifions, but they would give us none till their aga came to the village, whom they expected the next day, fo we returned on board the ship. On the eighteenth I carried my tent a fhoo, 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 provifions we wanted. The cafe was, if the Greeks had furnished us with any thing, before they had leave from the aga, he would have raifed money on them under a pretence that they had fold provifions to the Maltefe, and they might have forbid us coming a fhoo. We waited on the aga, and supplied ourfelves with whatever the place afforded. We fet sail on the twenty third, and having cleared the western point of Rhodes, I faw, at a conliderable distance to the north, an island called Caravi, which is probably the antient Chalcia. We then came up with the island Scarfanto, the antient Carpathus, from which this part was called the Carpathian sea; it is a high mountainous island, and is faid to be twenty five miles in circumference. I faw a bay on the eafe fide of it, very near the south eafe corner, and there is anchoring ground in it, fo that probably one of the four cities of the island was on this bay, which might be Poffidium, the only town on it mentioned by Ptolemy; probably it was on the north fide of the bay where I faw an opening, and the fea-charts make the anchoring place in that part. Having paffed this island we faw Caxo to the west of Scarfanto, which feme to be the island called by the antients Cafus. On the twenty fith we came up with the island of Candia.

\[\text{\textsuperscript{1}}\text{ Strabo x. p. 488. Plin. Hiift. 423. and v. 36.} \]
\[\text{\textsuperscript{2}}\text{ Strabo ibid.}\]
\[\text{\textsuperscript{3}}\text{ Carpathus que marit no-} \]
\[\text{\textsuperscript{4}}\text{ Ptol. viii. 2.} \]
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 Candia, an island of Europe; the old name seems to be derived from the Curetes', who were the antient inhabitants. There are various opinions concerning these people, and the occasion of their name; some say that fix of them came to Crete from mount Ida in Phrygia, and that Rhea committed her son Jupiter to their care, when the fear ed that his father Saturn would destroy him.

The island is said by Pliny to be two hundred and seventy miles long, and by Strabo 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.

Cretan was antiently governed by its own kings, among whom were Antient got 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 em perors 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 Comnenus, they vanquished the Moors, and the island was divided between them; but the sovereignty seems to have continued in the Greek emperors; for it is said to have been hold by them to the Venetians about the beginning of the sixteenth 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 palatine 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 Tartellates, probably because a certain extent of country was under the government of a cattel in it; of these there are twenty, which are named from their principal towns or villages. These four provinces seem to answer to counties, and the cattellates to hundreds. Every cattellate is governed by a cadet as to the

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2 Strabo x. 462.
4 Strabo x. p. 474.
5 In the province of Sitia are the cattellates following, Myrabello and Lalito, which are the diocetic
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administration of justice; and is under acale 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 maff, and afterwards threw a bottle of oil into the sea, made long prayers, and chanted a fort 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 maff, whilst another threw a basket of culiciau 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 Gjadorina, 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 Hermex.6

The island of Gozo is called Gafida [Γασιά] 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 diocefe of Petra; Hierapetra which is the diocefe of Fea; Sitia which is the diocefe of Sitia; In Candia, see Coqifo, and Terminos, which is the diocefe of Coqifo; Arcadia which is the diocefe of Arcadia; Pelada which is the diocefe of Cheroneso; and three more called Konouio, Bontichio, and Gortyne, which all together are called Mathres, and with the city of Candia make up the diocefe of Gortyne, belonging to the metropolitan archbishop, whose title is metropolitan of Creté, and primate of Europe. There is also a fort of independant cattle called Sitia in his diocefe, and the island of Gozo.

In the province of Retimo, is the cattle Milopotamos, the east part of which is under the patha of Candia, and the west under the patha of Retimo; this makes the diocefe of Alupotamos. Atos Barry and Amuri, which are the diocefe of Lambis, and Retimo which is the diocefe of Rithimni, formerly called Agria, from a ruined city, which was the site of it. In the province of Cania are the cities of Apocoros and Chama under the bishop of Kudonia, or Cydonia; Silino and Chilito under the bishop of Chilito, in all eleven bishoprics, excepting the diocefe of the metropolitian.

* Acts xxvii. 7.
* 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 vi-

tual; 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 shore
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 showed me the founda-
tions of a wall, which, they said, was the boundary between the territo-
ries of Sfachia and Retimo. To the west of this there is only the Ca-
stellate 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 car-
rying wood, corn, and other merchandizes. On the twelfth we set out
for Canea, and entered into a very curious passage between the moun-
tains 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 pu-
ishment 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.
O B S E R V A T I O N S

C H A P. III.

Of Canea, Dyctamnum, Cyamus, Aptera, and Cydonia.

The 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 Meleza, antiently called Ciamum to the east, and cape Spada, the old promontory Phæum 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 chané, or public place for strangers, and from this the name of Caneá 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 citéren; 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 Isfouf captain pasa, in one thousand six hundred and forty fix, 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 province of Canea refides here, who is the head of the famous family of the Caperis, whose grandfather took the city of Candia; this family is the general that retook Nisa; 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 alleged 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 galleons, each manned with sixty persons, to cruise for Neapolitans, or any other enemies; they were attacked, as they lay, 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 Republic, 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 Catholics, so that many of that nation fled to Retimo; some took shelter in the English confuus, and none of them dared to appear for some time. The confus, general both of the English and French reside here, towards which all the mountains towards are called Candia and Retimo, but the English have only a droggerman at those places, who does the office of a confus. The English having very little trade this way, the confus is the only English house on the island, but the French merchants are numerous; the chief trade consists in sending oil 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 fort is red; but about Retimo they make a fine Mulcadine wine: They export raisins, figs, and almonds to many parts: English ships sometimes carry oil 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 confus and the bishop of Chilam, 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 Iazaretto, 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 defolate: About the middle between the two points, and about half a mile from the land is the high island of Saint Theodore, 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 razed; 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

Towards the north 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 Lirei. Strabo says they extended in length thirty seven miles and a half; the northern part of these mountains are called Omalis, and the southern part of those are called Siphon. From these mountains two lower ridges of hills extend to the north, which make two points, one called Cape Spada, the old promontory Placum; the others which make Cape Boro, are called the mountains of Grasmuck, and formerly it was called the promontory of Cani. These heads of land are about two leagues apart; the former seems to be that part of the white mountains, which were called Diethoona; and the great mountains running east and west might be distinguished by the name of Candia; so to the ancients divided the mountains called Lirei. To the north of their mountain there are many rocky hills that cannot be cultivated, which feet of hills the Greeks call by a general name Maday, which is the reason why a certain traveller says the mountains called Lirei are the mountains now called Madara. On the top of the mountains of Omalis there is a round valley sunk in, like the basin of a lake, and is called Omalis, 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 Homer's map is called Lago Omalis; for in winter the wind 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 make a drug that may be extracted, and that the sheep feeding on it, that precious metal gives a yellow hue to their teeth, as it is said a certain plant does in the Tiro. 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 a 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 Speleon, 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 calivers, 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.

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 Diclamnum, or Dicynna of Ptolemy, which he places in the same degree of latitude as the promontory Placum. It is probable that this place was so called from the nymph Dicynna, 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 Dicynnaus; it is said that this nymph, who was also called Britomaris, invented hunting nets, and was the companion of Diana; that Minos being in love with her, threw herself off from the rocks to avoid him; or, as Callimachus says, she threw herself into the fishing nets [Δίστενες], from which she was called Dicynna; 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 woed 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 ancient 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,

1 Strabo x. p. 471.
and has some antient 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 antient temple, I saw a fine pedistal of grey marble three feet square; it had a foot on each side, and against the middle of each filloon there was a relief of Pan flanding; the whole was finely executed; it is probable this was either an altar, or the pedistal of a statue erected to that deity in this temple, which probably was dedicated to the nymph Diéyanna; Strabo mentions the Didynnean 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 antient fandal.

We went on wellward from this place, and came to the river Nopelia 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 Nopelia; 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 Cyfamus, now called Chyfamo; it was the port of the antient city Aptera, which is about five miles distant to the south south east; the port was a small haven 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 shore, to the west of the port of Chyfamo, 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 antient Cyfamus 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 Grabufa Agria [Wild Grabusa] and by Strabo Cimarus. Cape Buzo, is the old promontory of Corey- rus; it is made by the mountains now called Grabule; 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
thousand fix hundred and ninety one, which was about a year before the
defeat of Mocenigo on this island. It is now a garrison of about a thou-
sand Turks, who were such bad neighbours that the whole promontory
is now uninhabited. Ptolemy mentions the city of Cercyrus 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 pro-
montory¹. I saw from a height the high island Sinigluse or Cenaceto,
which is the old Agilia, 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
Cnossus, came to the sea at Crefonefò, and then went east south east to
Hier.  

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) Paliocafeto; a plan of it may be seen at C, in
the thirty-fifth plate; there is a winding ascent to it: 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 fe-
micircular tower Ǝ, which seems designed as a defence to the pass; the
antient 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 must have been a place of very great strength; it is said to have
been built by Apterns king of Crete, and was ten miles from Cydonia.
I procured here a very antient bas-relief, which is represented in the
thirty-fifth plate; it is one foot nine inches long, and thirteen inches
wide; the largest figures are eleven inches long; it seems to be a sepul-
chral monument, and shews something of the antient dres. The fa-
mous trial of musick between the Muses and the Syrens, in which the
latter were vanquished, and left their wings, is said to have been in a
field at the foot of this hill ².

1 The other places mentioned by Ptolemy,
at the west end of Crete, are Phalarna, the
Phalarna of Pliny and Phalarna of Strabo,
which might be at S. Chirigliana in Homan's map,
where he makes a little bay sheltered by a rock:
The next place is Rhamnus port, which Pto-
lemy places ten miles farther south, and might
be at the mouth of Homer's river Sinari: If
in Ptolemy the degree of 34. 36. be corrected to
34. 26. then Chersonesus may be supposed to have
been four miles farther to the south, and agrees
with the situation of Kerotnis, which is on a point
of land jutting out into the sea, and doubles 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, Chersonesus is mention-
ed as the last, and consequently the most
western diocese. According to the above com-
dition, Euchorius was sixteen miles south of
this, probably in the bay which is made by cape
Crò, the old promontory Crumenop, 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.

² Polybenus was another inland city five
miles more south than Aptera, and, according
to Ptolemy, forty minutes of longitude more

 Another
An ancient bas relief of Crete.
ON CANDIA.

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 Lénes. At this and the neighbouring mountains there are churches in grots dedicated to that St. Anthony, who was the founder of the monastic life. To the west of this place there is a river called Típhi, and I suppose it might derive its name from some place near the rife of it; for among the bishops one is called Téphi, and I suppose it might derive its name from some place near the rife of it; for among the bishops one is called Téphi. About a league to the north east of Rocca is a village called Epícope, where there is a church still entire, and the bishop of Chifamó 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 marble, 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 feast, in which they say, the bishop and priest sat when the bishop performed the ceremony of washing the feet of the priests. In my return, going along by the river Platanía 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 west of Canea, there is a hill among the mountains, on which there are some ruins; I conjecture that this hill is mount Tíyirós, on which, according to Strabo,* the city of Cydonia seems to have been situated; 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 to the town on the south side; in one part there is a room, which seems too much; it was seen miles and a half from Phalasarna, and four miles and three quarters from the western sea, as I suppose it must be meant, so that probably Rhánum was its port: The Polyrrheni were to the west of the Cydonians; they had in their city a temple to Dídymany, at first they lived in villages, but when some Athenians and Laconianians came to live with them, they fortified a place of strong situation, which was called Polyrrhenia. Strabo x. p. 479.

* This church being among the hills, which they call Madara, made me conjecture that the bishopric called Maríhere might be here, the diocese of which might be to the west of Téphi, being mentioned as the last to the west, except two, and the other last but one; and the diocese called Cherfonos might be fourth of Téphi, and the third three make up the present diocese of Chifamó.

Another inland town is Lappa, nine miles from Cilâmós in the Tables, and according to Prolemy, nine miles more to the north than Artacina, if the Tables are right, the Ptolemy is mistaken in the longitude; this might be either about Spéla, to the south of Gonia convent, or it might be on the river Platanía, tho' that is rather too far from Chifamó.

† It may be interpreted that mount Tíyirós is a hill of the territory of Cydonia; there was on this hill a temple to Dídymany; For Strabo adds Cydonia is situated towards the sea ten miles from Aptera, and five from the sea, and indeed in a fresh 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 a particular 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 shows it to be no inconsiderable place.
OBSERVATIONS

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 defcent 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 castle at present, 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.

CHAP. 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 candidate with me. 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 caffle garisoned by janizaries.

1 There runs a confiderable stream on the west side of the vale of Spele; it is called Mega Potamo, which I take to be the river Matalis of Ptolemy, fifteen minutes to the east of Phoenix, which correcting the longitude of Phoenix port to 52° 10', was five minutes to the east of that port which on this conjecture, being in the same longitude as the promontory Hermia, might be a part of the cape which is to the west of the caffle of Sphacia, if not that very port itself. Strabo also mentions Phoenix Lampo; a place on this sea, on what he calls the island, or neck of land, twelve miles and a half broad. The place at this island, on the northern sea, was a village called Ampphisia, which must have been at the Siton on the bay of Sitia, where, from mount Idas, I observed the island was very narrow. This is the Phoenix in Acts xxvii. 12, where some would have wintered, when the ship in which St. Paul was embarked lefted from the Fair havens.

The next place mentioned to the east is Phaestis, about fifteen miles from the promontory Hermia, which might be Penta Piso in Homer's map; and to the east of it, I find, he puts Fenicia; Phaestis probably was at the river Romelia in Homer's map, as Tarba might be at the river Soglia, being indeed placed only about four miles to the west of it. D'Uvil's map has a place called Tarba, but he puts it on the west side of the island. Lithas the first place mentioned by Ptolemy on the south coast, fourteen miles from Tarba, and four from Crinostepo, might be at the river Staminica, much about where the castle Salmo is. Life is placed in the Tables in such a situation, probably by some mistake, that it does not agree with this place; but in D'Uvil's map the plains of Lithas are put in the north part of the island.
ON CANDIA.

Homer places Siphia at a great distance from these islands, though it is not above seven leagues to the east of them; he likewise places Gela very wrong, at the distance of two degrees of longitude to the west, though it is but twelve leagues west south west of it. De' Wit's map is the best with regard to the situation of the islands south of Candia.

Ptolemy places the river Lethaeus 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 Metropolitans runs through the village Metropoli, which is one part of the city of Gortynia, and might also be called Le-thaeus, it falls into the river called Jeropotamis; but it is more probable, that this river Lethaeus 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.

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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 Caftro Matala, and Caftro 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 flone laid over them. In searching after Lebena further to the west, I found out a place which I thought to be of greater confluence, because mentioned in holy scripture, and also honoured by the presence of St. Paul, that is the Fair havens, near unto the city of Læca; for there is another small bay about two leagues east of Matala, which is now called by the Greeks, The Good, or Fair havens, [Λημεσσός θαλάς]; it is about three miles to the south of a large convent called Parafia Egetria, but there are no ruins nor marks of any thing ancient there; however, they have a tradition that Saint Paul failed from that place; and 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 Læia, which must be Læca, 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.

1 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 south-east of Gortynia, and fifteen 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, conveniently 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 Mourellia. The Tables also place Lebena twelve miles from Gortynia, which confirms Strabo's authority, who was well acquainted with Crete. I should have thought that Leun promontory, which Ptolemy places in the same longitude as Lebena, was the point at Matala, and that both might be well corrected to 55. 40. and the river Lecteius 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- thassa 54. 16. Lebena 54. 16. Leun promon- tory 54. 40. Metallia 54. 20. Cynaractus river 54. 50. which probably is the river Lymno in Homer; but that geographer has reason for calling a point of land much farther west than Matala capis Leunda, that seems to be the point, which in falling by if we took to be four or five leagues to the west of what I found afterwards to be Matala; that Leun promontory ought to be put after Matala, with the longitude which Ptolemy gives it but minutes west of the river Cynaractus.

1 I do not find that Læia is mentioned by any authors under this name, but Strabo speaks of Praia as near the Lebena, and as twenty two miles from Gortynia; so that it is very probable that Praia and Læia were the same city, where there was a temple to Jupiter Lectius; for Ptolemy 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
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east to a small village Panalea Salus; here we found the fardard age of that cafellate, who was very civil; but a janizary that was with him, asked who we were, demanded a pfifhport, and not having one with us, he threatened to detain us, but at last permitted us to go on, and we said that night at a large convent near.

On the twentieth we went to Metropolit, at the south end of the ruins Gortynia, which was first built by Taurus king of the sea, and does not so well agree with the dis-

ance of Lifiis in the Tables, though indeed Scipio says, that the Hierapynta had destroyed Ptolemy's was a native of Ptolemy, who gave that character of the Cre-
tas, which is quoted by St. Paul. The next place mentioned by Ptolemy, after the river Ca-
tas, is the place where the Lebrosa enters more to the west, which might be at the river Coudres, where Homan has a place called Latina. The Tables place here thirty two miles from Hiera, which was the Claudianus and gives title to a bi-
shop, who resides at Hierapeti, and probably it was where Episcopus is placed in the map: Ten miles more to the west is Hierapeti, and about five miles off it Hierapeti, and five further the promontory Erythreum. About the point which we took to be this promontory a town was said, which we judged to be Hierapeti, there being a large opening between the mountains to the north of it; this cape is five miles west of Hierapeti. To the south east of that city we failed by the island Gaihoregkina, called by mariners Calderon, they are two leagues from the land, the larger is about two miles long; half a fur-

th day's sail is it the other, about half a mile in circumference; and two leagues to the east there is a point called by Homan Santì Ponta, which we judged to be eight leagues to the east of the last point, which Homan calls Lounda, and must be Ptolemy's promontory Erythreum, which he places five miles east of Hierapeti, which is the same as Hierapynta, and is called also by Ptolemy Hierapeta. Ptolemy mentions only two more places on the south of Crete, the first is Ampasa, ten miles east of Cape Erythrae-

um: This take to be a little to the east of the island Citharia, where we saw a port, and judged that there was a town, or village, opening to the west of a small point, which is what Homan calls Cape Stonach Gialo. We had a plain view of the three islands of Chtharia, the heariest is a long a extent every way: To the north of it are two very small ones. The last place on the south is the city Iramus, ten mi-

nutes more northe east, and only ten to the west of Sanitmus promontory, now called cape Salo-

more. Homan, who doubtless must have had his instructions from some Venetian charts, seems to have laid down these places very exac-
tly to the accuracy of his charts; though as to the be-

ring of the island, he flappers 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 Cavali and Fairon to the west of cape Xacro, and placing the river Xacro to the north east of it, he calls it the promontory of Xacro; east and west is to the north east he puts Panbo to Carlo, or the old city, where doubtless there are ruins of the ancient city Iramus. If cape Salorne 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 Minos eleven miles south, and thirty miles west of the cape, which probably was at Porto Schignos, and if that bay fit in a little more to the south, the fourth, 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 Trachilia, if there were not a Paliocacuro in the bay to the north west of it, which bay might be five miles more north than that in which Minos is, for the ruins of an ancient city there, are a great argument in fa-

vour of this situation: we may suppose it was in the south corner of the bay, and that Olus was between it and Chersonesus, is in the middle of that bay, as Homan makes a penin-

sula there; and the longitude and latitude of Olus, ought to be corrected thus, 55. 5. 35. 20. The last place to the east promontory Zephyrini-

num is plainly cape Stelrino. Strabo says, that from Minos of the Lychi to Hierapynta, from one sea to the other, it was only seven miles and a half; This Minos must have been another place of that name, at the bottom of the gulf of Mi-

rabello. On the north part of Crete Ptolemy's longitudes are so falk, that they are not to be regarded, for he makes but one degree and fif-

ten minutes of longitude, from the prominent Zephyirnum to Rhithynus, though it is two thirds of the island, and it is computed to be forty miles only from Retino to Candia, though, doubtless, the rails 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 Cnofilus, to the east of which was Chersonesus, the port of Lythos; which was sixteen miles from Cnofilus, and is now called Chersoneso; it is a bishop's see, where there are some ruins, and here was a temple to Beato-

maris, or Debynum. The Tables make it fifteen miles to Lichum, probably Lithos; but if a place called Tuxida, where there are ruins, four miles to the east of Candia, be Lithos, which is two hours from Chersonesus, it ought to be rather put for miles; Arcado is fifteen miles further, from that place to Blenna thirty, and to Hiera twenty, and so ends the northern rout of the Tables from Gortynia, there being another more to the south from Hiera to Gortynia, in which there are some conditions, into only being men-

tioned in it. Strabo computes Lithos to be only ten miles from the sea, and fifteen from Cno-

fus; it was one of the flourishing cities, when Cnofilus lost it privileges, before the time of Strabo; but afterwards, as he observes, Cno-

fus recovered its ancient dignity.

Crete.
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Crete. The old river before mentioned, supposed to be the river Le-thenus, is a mile and a half to the south coast 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 five miles and a quarter; but it appears to have encircled very greatly; for Ptolemy Philopater beginning to build walls round it, did not complete 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 fourth 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 coast 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 cast side of the rivulet, and at the foot of the hill, is the ancient 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 doublets either a theatre or amphitheatre, but it is almost entirely destroyed; it was paved 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 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, paved 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 pediments of marble, which
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, faced 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 pretorium, 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 Metropolianos that runs by the village of Metropolis, 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 suppos'd that Titus retired 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 Crete, 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 fine 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 Stifou Caftelli [The Jews caftle], because some Jews lived there in the time of the Venetians, or, as others say, were lent there by them: Opposite to this in the plain is the village of Caftelli, where I saw in the house of the descendants of Signor Hieronymo a relief of the head of a goat, with a feltoon 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 Aioufleka, with heads in relief over the seltoons, 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 ile, two of which he named from his country, and one in memory of his victory: The names of the cities were Mycena, Tegea, and Pergamus. I could learn nothing of these places; but I see in Dewit's map caftle Pergamo to the south east of the labyrinth, and to the north east of Matala; and about that place I see Pirgo in Homer, 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 Persians used to throw 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
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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.

CHAP. V.

OF TEMINOS, CNOSUS, 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 Teminos hill called Teminos, which gives name to a caffellate, 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 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 defent 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 caftle 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 antique 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 antique 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. A Cna fos caffellate in this province of Candia is called Cnossion from this place: The spot where the small remains of old Cnossus are, is now called Canda, 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 Enadich; The Turks bombarded Candia from this spot, being encamped on
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on the site of the antient Cnossus; it is probable this hill was part of
the antient city, and that the fortres was built on it, for the plain is
not four miles in circumference. Strabo describes this place as five
fladsia distant from the sea; between which and the city there is a rising
ground, and two little hills on it, appearing at a distanee like bur-
rows; on the eall 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, Amnifo was used as its harbour, where there was a temple to
Lucina, which possibly might be at the mouth of the river Cnorto nearer
Candia, where Homan has a place called Animos. I take the torrent
east of Cnossus to be that which is called Curnosy by this geographer. Cnossus
was also famous for its bowes and arches, and for a dextrous ufe of that
fort 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 ufe this
was intended; it is an oblong square fabric of rough ftones, but feems
to have been cafed either with hefn ftones or brick; to the north there are
fifteen arches, which are fix feet wide; there are the fame number of
arches on the fouth side, which are about eighteen feet deep, like the
arches on which the feats of theatres are built; the fpae within the build-
ing is about forty five feet wide. About a quarter of a mile to the weft of
the town there is a building near the road, which is ten feet square with-
in; the walls are fix feet thick, and cafed with brick inside and out; it
feems to have been some antient feipulchre; the people fay it is the tomb of
Caiphas, and the moft moft 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 feven times,
and at laft they built this strong fabric over it, which, they fay, pre-
vented its rising again, to which they add many other circumftances
equally ridiculous. I mention this only to fhow that the people of
Crete have now as great a genius for inventing and spreading fables, as
they had in the times of Paganifm. It is faid that feveral thousand Ve-
netians falling out to attack the Turks on the hill of Enadich, were
repulfed with a great flaughter in the valley to the weft of it, a panic
having feized them on the accidental blowing up of some gunpowder.

About four leagues to the south eall of Cnossus is mount Enakta,
which is the name of Jupiter in the modern Greek; they call him
the god of the Greeks, and fay, that the antients called him Dia.
They relate that there was a temple dedicated to him on this hill,
which was much reforted to by the heathens, and it has been faid
that Jupiter's tomb was there; they have now no tradition that his fe-
pulchre was at Cnossus, as was affirmed in the laft century; but,
they fay, 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
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among people of such genius for invention, there have not of late years been wanting, those who would fix all particulars of ancient history to certain places.

Many have thought that Heraclea, which was the port of Cnossus, Heraclea, situated where the town of Candia now stands, and I saw many sepulchral grots 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 Ptolemy in this part rather cause confusion than help to the discovery of places; others have thought Candia to be Cytæum of Ptolemy, though the former is more probable.

The town of Candia is situated in a plain country on the east side of a 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 Saffo 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 Messaphes, in which Gortynia stands, make a fort 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 Maltefe, 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 Fabianera gate on the east. The present city, which is of a semicircular fi-}
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fame 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 galleonets, though many of them have been destroyed; the port is made by two points of rocks that run out into the sea on the eaf, well, 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 eaf, at least as far as Cerronefo, but they advised me against it, as the people in those parts are very fufpicious of all Europeans, on account of their being fo frequently disturbed by the Corsairs.

CHAP. VI.

Of mount IDA, and RETIMO.

We fit out from Candia on the twenty-fourth, and travelling to the weft, went over the mount Strongyle, and laid in a lake at a village called Damartal. On the twenty-fifth we came into a pleafant country full of small hills covered with oak, olives, and the plane-tree, having vines twining round them. We travelled twelve miles to a lake and fountain called Papatebrifi, and going two miles further we faw the high hill of Val Monafifere to the right, and at the end of fix miles came to the village of Perameh, on a river of the fame name. To the fouth of this place about eight miles, there is a large pleafant village called Magariti, which seems to have given title to the bishoprick called Madagascar; South of this village about a mile, and eft of the deep valley that extends towards the fea, I faw an old river at a distance, and enquiring about it, they told me, it was a work of the ancient Greeks, and they call it now Telesteria, fo that without doubt the ancient Eleutherium or Ekaterina was ftanfed here, and Sabeina muft have been fomewhere under the mountains towards Retimo. To return to the fea, four miles further to the weft was Pantomontium; this seems to be a place about a mile north of the convent of Amfici, on the river Senvromente, which runs near the convent of Arcadi; the place is now called Aito [Aito] and they have a tradition that there was a city here, and that it was a bishoprick; they fay the old name was Agra, and that the bishop's title was Epifcopof, and probably it is the bishoprick called Aristos, or another called Aginns, both of them mentioned after the fee of Mileipoftamo. A little eft of it is a village called Epifcopi, where they fuppofe the cathedral church was. At Arcia are fome heaps of stones about the fielfs, enough to fhow that there have been fome buildings there; and on the weft there is a small church, built to the cliff of a rock, and is called Panaica Chryfopy [The Madonna of the Golden Spring].
name. Opposite to this place is a port called Afromia, where the Maltee 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 Maltee at Gozo, shewed them the way, and, it is said, had the revenge to afflit 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 reward of the pasha Cuperli, who brought me a present of a nosegay and a water melon; and when I went away he met me at his door, and served us with wine, melon and walnuts, 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 antient. About a mile further we pased by a church of Saint 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 pased by the ruined convent of Saint Antony, belonging to the monastery of Arcadi: Soon after we came to a small plain betwixt 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 caloikers, 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 caloikers 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 Upilorites; it is probable that Jupiter passed great part of his youth amongst these mountains in the manely 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 Kedros, 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 flood; 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 thyrubs or herbs; I was two hours and three quarters ascending.
ascended to the highest summit, for it has another to the west some-
what lower. I conjectured that this mountain is not so high as mount
Libanon, or the Alps. In some hollows, especialy in two which I saw,
there is snow all the year round, which is carried in summer to Retimo
for the use of the papha. On the top of the mountain there is a low
church built only of loose stones, dedicated to the Holy crofs. It
commands a glorious view of almoft the whole island; and in a clear
day, it is said they can fee many of the ifles of the Archipelago; I
faw from it the small ifles that are north of Setria. A little way up
the north fide 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 faw a flock of fheep on the highest summit of it, and I
took particular notice of the fheep fhepers laying the snow on ftones ex-
posed to the fun, 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, paffed
through the villages of Amnato, and went to the mouth of the river
Stavromene, on both fides of which there are ruins, and the place is
called Airio. We went a mile southwards to the rich convent of Arfani,
which is fubjeft only to the patriarch of Confiantinopole; it is pleafantly
fituated, and the effeit that belongs to it produces fome of the bett wines
and oil in all Candia. The abbot prefied me to dine with them, and
made a very grand entertainment; and on drinking certain healths, they
chanted fome Greek verfes; this convent lying in the road, is at a great
expence in entertaining ftrangers; 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, paffing over the river Platania, and through
a beautiful village called Chamalcoere. At Retimo I was receivd in the
houfe of the Englifh vice conful.

Retimo is fituated on the bay antiently caUed Amphimale; it is on
a peninfula that runs northward into the fea, at the north end of which
there is a high rock, frongly forthified; to the fouth of it there is a le-
vel fpot of ground, on which the town is built, defended by a wall
built across the neck of the peninfula, which on the weft fide extends
to the hill on which the caftle is built: Though the city is almoft encom-
paffed by the fea, yet they find plenty of good fresh water wherever
they dig, and a fine ftream is brought to the town from a fpring that is
near, which runs like a river from a handsome conduit made by the
Venetians; and though it is a rocky foil, and there is no morals near
it, yet, I know not for what reafon, it is accounted an unhealthy air;
the fitation is delightful; and on the eft fide, facing the fea, there
are fome very fine houfes of the Venetian architecture, with gardens be-
hind them extending to the fea fide. There is a Doric door to one of
the houfes, which may eye 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 Venetian;
the port is a small bafton to the eft, into which large boats only can
enter; but the ships anchor abroad in a good road. There are here
fome French factors for the merchants of Canea and Candia, in order
to export oil; but there are no priefts of the Latin church in the city.
ON CANDIA.

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 vizier'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 paisha in Negropont; it seems the vizier had obtained a promise from the grand vizier not to touch his title or estate, so he was ordered to the honourable pashalic of Romelia, on purpose to put him to great expenses, and about five years ago was sent to this place, where he lives in a very honourable retirement: The paisha sometimes goes to his levy, but the flation 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 kifling 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.

CHAP. 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 sixty feet wide, and, as I conjectured, was sixty or seventy feet high. A little beyond this we left the province and caffellate of Retimo, and came into the province of Canea, and the caffellate of Apokorana, which has to the south the independant caffellate of Sfachia before mentioned. Soon after the entrance into this province we came to another village called Arminio, where there is a garrifoned 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
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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 Scordiani, and empty themselves into the sea near a village called Calives: To the west is the end of those hills called Meleca, 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 remains of some ancient 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 Paliocafro. At the north end, which is the highest, there seems to have been a castle, and some walls of rudified flint 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 ancient temple.

From Paliocafro 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 Meleca, 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 disguise 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 Melēca; the old promontory of
Ciamum, which is about a league broad; the country is called Acro-
tery, and the high mountains that cross it towards the north end, from
the south east to the north west, are called Selouca. 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, con-
sisting 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 abbe>, and are dependant on the con-
vent 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 nunneries, 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
conflicts 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 remark-
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able 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 Selouca is the beautiful un-
finished 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 Selouca, we came to the convent of St. John the hermit; it
is built like a castle, with a square tower at each corner: They had be-
gun 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
fitting bear, from which it is called the Cave of the bear; at the en-
trance 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 defile
in 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 cu-
rious
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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 findernefs of the pillars, one of which is near twenty feet high, and they are transparent: As I had seen flones of this kind hewn out of a grot at mount Libanon, which were used as white marble, and appeared to be alabafter; this made me imagine that when these forts of petrifications are hard enough to receive a polish, they then become the oriental transparent alabafter, 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 fize than ordinary, and I actually found some bones in the fouter part of the rock, but not petrified; however the earth about them was almost cemented into a fone by the dropping of the water. This seems to be owing to their having depreated 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 oberved in this grotto some petrifications like those in the others. From this point of land I had a sight of Cerigo and Ceyrigo the antient Cythera, of cape Mallo, of the Morea, and the ifland of Milo: Having feen evry thing that was curious, I returned to Canea.

CHAP. VIII.

Of the natural history, people, cuftoms, and the military and eccleicaftical state of CANDIA.

The ifland of Candia is for the moft part hilly and mountainous, resembling Wales, or the territory of Genoua; the mountains are moftly either of free fone, or of marble, which is either grey or white; the hills are neareft to the fouth fide of the ifland, and consequently the northern parts of it are the moft pleafant, and beft inhabited: it abounds much in fprings and fountains, which they find even clofe by the fea fide, if they dig wells down but a few feet deep; moft of the rivers are dry in fummer, but in winter many of them are very dangerous torrents. I do not find that they have any fresh water fith except eels. The moft remarkable fea fith here are the fcarus, and the red fhelled oyfter shaped like a fcollop. The ifland does not produce any minerals, and very few natural curiosities of any fort, except in the ve-

geetable
getable kind. There are a great variety of trees in it, both of the Athe
tic and European growth. To wild beasts, I could not be informed that they have any other kinds except the goat and the hare; they have the red large partridge, which they call coturno, and a particular bird of the size of a black bird, and of a blackish 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 poma.

mids, 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 forts of snakes, one called ophi, which is spotted black and white, much of the colour of the adder; the other is the ochre, which is smaller, and, as some pretend, is the fort of viper which fa
tened to saint Paul's hand in Malta, and, as they say, was afterwards harmless; they have an animal like a lizard called jakoni, which the people apprehend to be exceedingly venomous in its bite, and some say by a fling in its tail; but having some of them caught, I saw they were the very same as the frisco or fico marin of Egypt, which are harmless there, and are sent dried to Europe from Egypt, without difmembring them, and go into the composition of the Theriac; they have also the lizard, and a fort 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, fed mostly in the towns; in the country they have generally mules and allies; 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 sandy, and in many places narrow, there are no wheel carriages in the island.

They do not compute above three hundred thousand souls in the inhabitants. The whole isand, and reckon the number of Christians to be more than double the number of Turks. The inhabitants consist partly of the ancient 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 their places were taken, and have come under French protection; or lastly, they are Turkish Mahometans brought from Conostantine, and other parts to this island, either as soldiery, or as colonies to forfeited lands.

* In trees are the cyprick, pine, evergreen, oak, willow, cornub or locust-tree, arbutus or strawberry-tree, the oak, palm, fig, olive, al
amond, wild pear, plumasus, the bay, which they call Daphne, the myric, walnut, and chestnut, inferoramus resembling maple and jipine, which is a fort of philes; they have so many different kinds of grapes, that I have heard them reckon no less than forty two sorts, they have also a very great variety of curious fruits, among them the bramble, which are not seen in other islem parts; they have many rare herbs, as cuised tea, fig, Roman sage, and wormwood, sivery, hyssop, dwarf elder and fern, which I had not seen before in all the earth, besides many others; and I few

uberoses grow wild on the sandy shores, 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 Creta, as Diclamium Creticum, Epitemum Creticum, Dianthus Creticus, and Origanum Creticum, and one meadow herb called Scoordium Creticum; this island is also famous for raunculosa roots which grow wild, full very dear, and are sent to Conostantine, and other parts.
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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 ancient 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 burdened 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 fash round it; the boors wear a black cap close to their heads, with a black silk toffel 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 muffin veil upon their heads, and bind up the hair in ribbons, and roll it round their heads, so as to make it a high dress; they dye 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.

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 defect. 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 caisas 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 defects 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 cais, or prime minister of the paths, gives an account of all duties to be levied, to the Christian secretary of the paths, who sends it to the caiss, or chief constable, and he goes round to the capitance of each village, who levies the
fum 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 Tur-
kish officer sent to every caftellate, who goes round and receives it. There 
are twenty 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-
ries, of which there are in each a certain number of different companies, or 
chambers called odas: But besides these there are a greater number of jan-
izaries called jitalukes, who belong to chambers which are in other 
parts of the empire, and are settled here as merchants or trade men, and 
yet receive their pay as janizaries; and if any one of the companies are 
ordered away, they 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 go-

governed by a fardar in every caftellate, 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 
confist of about a hundred men. The second body are the järkeys. The 
tiñdarces are another body of foot, who cannot be sent out of the place. 
The fourth are topgis or canon eers. The fifth jebgis, who have the 
care of the ammunition. The sixth fahis, 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 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 extimated; 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 sufbahee or steward to col-
lect his rents, who has all the power, and the business of the capitaneco, 
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 Chriftian family by great interest may be struck out of the list.

The archbishop is put in by the patriarch of Constantinople, and the church. 
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 impowered 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 oil, 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,
Printed for the AUTHOR, by W. Bowyer.
MDCCXLV.
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BOOK the First.
Of the GREEK islands of the ARCTIC PELAGO.

CHAP. 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 failing 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 ancient Greek name of it was Chios [Χίος]; it was first called ᾿Εταλία in very ancient times, and also Maflia, on account of the great number of maffic 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 Epheus: 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 Maffic are situated. To the west of the mountains, about the middle parts of the island, there are also some villages of Maffic, 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 mea-
ured round the bays and harbours. This island was taken by a Ge-
noese, called Simon Vignofius, and was mostly governed by the family
of the Jutfiniani from Genoa. The Turks became masters of it in
one thousand five hundred sixty-six, the Christians remaining in pos-
session of the castle till one thousand five hundred ninety-five, when the
Florentine galleys under Virginio Ursinio, 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, leav-
ing only about thirty soldiery 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
[Hierapoly]; it was antiently called Chiopeia. 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 Campos, and a narrower strip
to the north called Livadia. Within this bay there is another small one,
which being defended to the cast by ruinous piers, 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 idle 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 Palaiafiro, 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 windows, 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 with-
out the walls.

The campo, or plain of Scio to the north of this town is a very beau-
tiful country, about two leagues long, and a league broad, but it con-
sists 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
THE GREEK ISLANDS.

berrv trees for folk 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 faces 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 fourth and fourth 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 caftle in the middle, especially the villages of Maflic; 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 Minias; from it one ascends to the hills on which there are one and twenty villages of maflic, 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 maflic, 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 maflic to the grand signor, which I was informed is yearly five thousand and twenty othes 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 fathes to their turbans. At the first village there is a guard to hinder any one from entering during the season when they make maflic, unless they have an order from the aga. The maflic tree, or as it is sometimes called the lentik, 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 maflic, but not so good as the other; and of this the female, which has larger leaves, and is a brighter green, produces the best maflic; 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
Observations on

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 Flificari, 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 amuement, and also to whiten their teeth, and sweeten the breath, on which account it is much used by throfe of the grand signor's seraglio; it is also put in bread, and is said to have a very good taste; the white 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 for; 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 nowhere 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 shown 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 dimoth manufacture in this convent. They may go out when they please,
ANTIENT RELIEFS in SCIO and MYTILENE.
pleafe, as they often do, and live fome 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 fmall piece of money they will sing in their churches a form which they call a Paraclefs; fome live in the convent without ever taking the vow, or at leaft not till fuch time as there is little danger of being induced to break it. There are in this nunmary fome old women, who live on the charity of the others, and of thofe who come to it.

Going from the villages of Maflie, we came to a place called Schavia; it was formerly much inhabited by the Genouefs, moft of whom went away with the Venetians, and there remain now only a few poor Roman catholic families of Genouef 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 Carchiofe I faw over the church a very antient alt relief of our Saviour's triumphal entrance into Jerusalem; the sculpture is but indifferent. I faw feveral reliefs here, two of which are repreffentd in the thirty-feventh plate at B C; and in the plain I faw D and E over the doors of fome houses; under the latter, there is an imperfect Greek inscription.

We went northward between the mountains, and turning weft came to the large convent of Neamone, about two leagues to the weft of the city; it is fittuated on a hill in the middle of the mountains; This convent was founded, or the church built by the emperor Conflantine O-monemilos, his picture, and that of his empef Thea, are in feveral 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 efteemed one of the finest in the Archipelago, it originally feems to have had two porticos, to which a smaller has been added, and a tower that has deftroyed the beauty of the front; the door cafes are all of jasper or fine marbles, and on each side of the outer one there is a column of the fame; the eafth side of it within is wainscotted with jasper and beautiful marbles; the fexc portico is painted, and the arch is adorned with feveral figures in mofaic. In the outernost are the relics of three faints of the place kept in a red jasper chest; The church ifelf, which is the choir, is a fquare of about thirty fpeet, excepting the part within the fcreen of the high altar; the whole is adorned with pillars, and wainscotted and paved with jasper, and the mott cofty marbles; and on the dome and upper parts are represented hisfory pieces of our Saviour in mofaic, finely done for thofe times. They fhew fome reliques, much efteemed by the Greeks, as the thumb of St. John Baptist, the fcull of Timothy, a bone of St. Luke and St. George, and a piece of the crofs. The abbot is choft for two years, and no woman can enter the convent; they keep, at leaft in public, the old institution of eating no meat; there are two hundred persons in the convent, twenty-five of which are priests, fifty flavofofoi, or crofs bearers, who are thofe who have taken the ftriét vow, and ought never to eat flesh; and four or five of the Megalofofema, whose vow is fo ftriét that they can have no employ in the convent, or elfwhere; and though they ought to have no property, yet this is permitted, befcause they are obliged to pay their poll tax. They admit calovers here for a of fum
distance which he mentions of fixty fixtia seems to be a miflake for a hundred and fixty, as it is computed twenty miles. Oppofite to the mouth of this channel is Mytelene, the antient Lebos, computed to be about forty miles diftant. About a league to the west of the north eaf part of Sco, now called Laguardia, is the deep bay of Pana, which is wide at the opening, but narrower towards the end, and is fhereted by an iland called fainft Margaret: Here Strabo fays there was a grove of palms, and a temple of Apollo, the weft wall of which is still ftanding; 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 eaf; it was about feventy five feet long, and thirty-five broad, as well as I could difcover from what remains of the foundations. I faw fome 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 weft and fourth fides for boats to come up to, and feme to be the placed called Notium by Strabo, which he fays is a fine fhore, and may have received its name from its situation to the south fourth weft, that wind being called Notia: He fays, it is three hundred fixtia diftant from the city by fea, but by land only fixty, which is another miflake for a hundred and fixty, 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 iland, to the north of the city, and along the northern fhore, there are fourteen villages; it is the part called Epanameria, with the eight villages mentioned to the weft of the mountains. A rivulet called Sclevia runs into the fea about a league to the weft; its fource comes from the foot of the mountain, and runs on a bed of white marble with a reddifh eaf: This country called Naofe or Naaf, without doubt from a temple near, fome small ruins of which are now to be feen; from the belt judgment I could make, it was fifty-five feet long, and thirty-five broad; the pieces of marble which are very large, feem to have been polished, and it appears as if there had been two steps all round; there are no figns either of pillars or pilaffers. This temple Tournefort fapposes 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 obferves, Vitruvius speaks of a fountain in this iland, the waters of which make people mad; in which he was probably mifinformd, there being not fo much as any tradition that there ever was fuch a fountain. This place is opposite to port Sigri in Mytilene. We went on weftward, came to a fream, and walked along the fide of it to a poor village called Aie-Thelene, on a high hill: We went to fee a grotto on the fouth fide of the hill under it, which is more famous for a foolifh fuperfition 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 fome petrififications in it, made by the droppings of the water, there is one of thoefe pendant petrififications, from one part of which the water continually drops; they fay, that it formerly dropped from another part of the fame flone, which is now broken; there, they tell their devotees, are the teats of the Virgin Mary; that the water is milk, and that no body muft drink of it but fafting; and give the pilgrims fome little flones of the petrififications, which, they fay, are good againft a fever when boiled
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boiled in water. The water of the rivulet below never fails, and
they have small eds in it called Mungri, which is the only fresh
water fish in the island. If we suppose that faint Thelena is a corrup-
tion 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 fame name; this is the old promontory of Melano; 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 faint The-
lena sent an express to this village to give advice of our arrival, accord-
ing to their custom. Going about three leagues further to the south,
we came to Volifio, where the country of Arioua seems to begin, which
was so famous for its wines; it extended for three hundred fadia 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 Cesar used it in his triumphs; and this spot still produces very good
wine.

Volifio 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 imprifoned
in it. Volifio is about two miles from the sea, on the fide of the hill on which
the castle stands, which was defended with round towers; there is a
church in it dedicated to faint Elias. About two leagues south of this
place is the convent of Diefca, dedicated to faint John Baptift, situated
in a very retired place on the fide 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 Maffic, to the south of which there are several other
villages along the western flor. This land makes a fort of a large bay
with the land of Volifio to the north; but there is no port, and it is
much exposed to the west and south west winds. These mountains ex-
tend to the calf to mount Elias, which is the highest hill in the island,
and was antiently called Pellineus; to the west of these mountains is
the country of Volifio, full of small hills, with little fruitful vales be-
tween 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
faw Sciro, the Negropont, Andros, and Tiné. The villages of Volifio
and Perich, which is one of the villages of Maffic, are exempt from all
eccleufiaical jurisdiction, except that of the patriarch of Conftanti-
nople.

CHAP.
Of the natural history, customs, trade, and government of Scio.

A Great part of Scio consists of rocky mountains and hills, and even 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 greenest 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 evergreen oak, the pine, the wild maftic tree, and the carob, 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 Crementina, and by the Druggists it is called Terebintina, and Turpentine, and does not dry to a gum, but is preferred 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 fort of wild beast, except foxes and hares: Mules are generally used throughout the island, and they sell some of them at great prices; the humble as serves the poorer fort 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 forts of meat very dear except goat’s flesh, which they have on the mountains, but sheep are so scarce, that in the villages of Maffic, 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 fort.

Besides the original natives, there are here some noble Greek families, who retired from Constantinople, when it was taken by the Turks; they have also several Genoufe 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 peopled,
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plied, in so much 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 rite, 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.

Char. As to the genius of the people they are industrious, and sharp in acquiring, but luxurious and extravagant on the days when they have reposes from their employes: They are very dextrous in managing affairs, and one may make a conjecture of their capacities from a reason a Scioite gave me why they had so few Jews there, which was, because the people were too sharp for them. The Greeks and Roman Catholicks have a great avertion 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 dresses 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 fleeces; they wear a head dress, which is particular to the Sciotes, it is of a figured fine muslin, made so as to stand up very high, extends out far on the right side, and is called a Capafi; they are very fair and beautiful, and the men also are comely. The women are not shy, but have a certain air of affurance 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
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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 Genoucif extraction is consul both to the English and Dutch.

The chief trade of the island is an export of manufactured damask and other silks; to carry on which they import yearly from Tiné, and a place near Salonica, about twelve thousand okes, their own produce of raw silk not being sufficient. They send thes 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 Ifiga and Mycon, 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 Maffic, 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 paðba, who was generally a dis-Grace person, and the Chriftians had five deputies, two of them Romans catholics and two Greeks, who had great power, decided all civil causes between Chriftians, and could apprehend all Chriftian offenders, fend them to be judged by the cadi, 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 mofolem was sent instead of a paðba, and in the place of deputies they have only, as they have in other islands. Vicardi, I suppose a corruption of vicari; they have thefe in the fame manner as the deputies, but with lefs power, however they can remonstrate; and if the mofolem does any thing unlawfully, they can move the affair to the cadi; but if that officer and the other governor are united they can do little, however the cadi often calls them to be present at any disputes between Chriftians; and
and they are frequently made referees in many cases between them at this time; and lately they caufed a governor to be removed and punifhed; however the governor, on the leaft pretext, will fine, which is the punishment for thofe that are rich, and render themselves obnoxious. One of the Juftiniani is always one of the two Roman vicari, 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 succifors. When they had deputies the people paid no rent for their lands, and the deputies could fvey money for their public expenses; but when the deputies were laid aside, a valuation was made of all the lands, and a small rent fixed on them: The moft any one pays does not amount to above fix 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 fell the wine they have, by reafon of the difficulty of carriage, and raife what money they muft have, by their little flocks of fheep. Every village is governed by a vicari, who fometimes is the parish priet, and is appointed yearly in the fame manner; his office is much the fame as that of the head vicari, to fend offendors to the cadi, and also to levy all public taxes, or to affift in it. The cadi of the ifland is fent every seven or eight months from Conflantinople; his jurifdictifion extends to Grime on the continent; he fends his deputy about to all the villages to refide in each eight or ten days, in order to decide difputes, but principally to raife money by fines for offences.

C H A P. III.

Of the ifland of I P S A R A.

W e failed from Voliffo for Ifpafa in about five hours, which, they fay, is forty miles diftant, though I conjecture that cape Melanon is but twenty miles from the north cafe point of Ifpafa; Strabo computes it to be only fifty fhadia, though if he had faid a hundred and fifty, it would be nearer the true diftance; our boatmen looked out very sharply to fee if there were any Maltefe in the port of Ifpafa. I faw the ifland of Andros to the south, Schiro to the weft, and the cape of the Negropont, called cape Diro, which is the old promontory Cepheus, and was famous for the fhipwreck of the Greek fleet. We arrived at Ifpafa, called by Strabo, Pifra, [\(\text{P}\text{f}\text{r}\text{a}\)] who fays, it had a city of the fame name; but he is mistaken in the circumference of the ifland, for it is computed to be eighteen miles round, whereas he makes it but forty fhadia or five miles. The ifland is high and rocky on the north and cafe fides, and is about fix miles long and three broad; on the south fide there are two bays; in that to the weft is the fmall ifland of faint Demetrius, which has its name from a chapel on it, within which there is a good port to anchor; and the Corfairs fometimes 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 defcent 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 antient 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 antient 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 calycons 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 burden 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 lay 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 defcent, 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 ankle; 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 ra-

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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 cadi of Scio sends his deputy to this island in his progress to decide their disputes. They pay two puries a year to the captain pasha or lord high admiral, to whom all the islands belong which are not governed by a pasha or mofolem; so that Cyprus, Rhodes, Candia, Negropont, Scio, and Mytilene, do not belong to the admiral. In eccle-

siaftical 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 Voliffeo and Perich in Scio; his chief busines 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 saint Luke at the port. On the eve of saint 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 Scored; 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 lefifs 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 failed 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.
An ANCIENT MARBLE CHAIR at MYTHILENE.
THE GREEK ISLANDS.

CHAP. IV.

Of the island of Mytilene, the antient Lesbus.

The island of Lesbus, 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, whole decrees are seen in some inscriptions still remaining in the island. At one time some persons of greatest interest usurped a fort 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 Cultro; it is on the north side of the island towards the east end, and is only seven miles and a half from the most easterly 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 easterly 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 mole, 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 Alceus and Sappho the poets, and also Theophras 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 shore, and likewise to the

* Strabo xii. 618.
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south, 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 Catanifs, who were lords of Letthus; and it is said when the city was besieged by sultan Amurath, a lady of one of the Catanifs, fellied 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, and only a few chapels 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 Didaskales and Logiotatos [Most learned], which latter is given to most of the priests: The person here in that character had studied several years at Padua. 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 half 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 fennery 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-fourth 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 crofes 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...
THE GREEK ISLANDS.

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 rutilcated, built across the valley, as represented in the fortieh 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 flater 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 colonade leading to them from the south, the pedments 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 Argemum of Prolemv; to the east of it there is a bay, near which is a village on a hill called Manonei. I conjectured that the village Αγερία 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 land, though it seems to be much more; opposite to this cape is the deepest part of the bay of Atrimytium, in which there are a great number of islands, called now Mucconoii, and of old Hecatonnes, 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 Mucconii, in distinction from the rest, has a town of Greeks on it, and perhaps it may be the island Pordoelen of Strabo, all the others are now uninhabited; but I was informed that one of those near Mucconoii 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 Pordoelen; for there was a town in it of the same name then deferted, 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 hioar, are the ruins of a bath; and on the beach below, there is a source of hot water which seemed to have a taint 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 the high point of land, which makes the north west corner of the island.
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Island. Methymna was computed to be thirty-three miles and three quarters from Sigrum, and seven miles and a half from the floor 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 fort 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 Chriftians here, who have three churches, for it is in a manner a Turkish town. The bishop of Methymna refides 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: Terpander also was of this island, who added three fringes to the lyre, which before had only four; the Lefbusians 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 inacceffible 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 effecs, when they apprehend any danger from the Corfairs: They have also a chapel there to the Virgin Mary, and a church in the town, there being a considerable number of Chriftians 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 iflhmus, 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 Antifia, which was between Sigrum and Methymna. It is said to have been formerly an island; and some on this account conjecture that Ifis was the antient name of Lefbus; the inhabitants of this place were sent to Methymna, from which time the ruin of the antient city may be dated. We came to a large village of Turks called Telonio; there is a nunnery about two miles to the east of it, at a place called Peribole, in which they have a manufactory of fluffs made of flax and flax. About this place some accident happening to the mule on which the flave 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

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day
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 Sigri, 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 Upcelo 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 Ereftos 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 antient city of Ereftos 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 fides 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 heightin near the ferry, are remains of a wall which was built to support the hanging ground; it is likewise built of stones of five fides. 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 that in Scio; I was informed that there is a small convent to the north east of Ereftos. The antient Pyrrha 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 antient 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. This gulf must be
what Strabo calls the Pyrrhean Euripus, from its resemblance to a nar-
row strait 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 Agirus: 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 ob-
structions and scrophulous 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 Nero, or as it is called by
the sailors, Port Olivier: 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 Hera, retaining the name of the ancient city Hera,
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 Quatrotito,
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 Aissifo, 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 limetone 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
Phainias, 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


decided
decided a controversy in relation to his successor, by calling for two forts of wine, and giving the preference to the Lesbiann.

This island is governed by an officer called a Nafir, who receives all the revenues of it, which arise from a fifth part of the produce of the 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 cadì for administering justice. The soil of this island is very rich, tho' there is but little of it improved, insomuch that they have not corn sufficient for their own consumption; the people, especially the Greeks, being very flothful, 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 chaffily, 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.

CHAPTER V.

Of the Island of Tenedos.

After 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 Leucophris. 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 Sminthenian Apollo, which probably was in the fine planade 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 ef-
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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 Egypt 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 baihaw, 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.

CHAP. VI.

Of the island of Lemnos.

FROM the road of Tenedos we sailed to Lemnos; passing to the south of Imbrus, which is thirty miles from Tenedus, and is situated to the south west of the cape, that is at the entrance of the Dardanels; 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 labour to be mixed with it, that it does not answer the expense.

The high island called Samandarchi 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 Elektra, grand-daughter of Atlas, namely, Dardanus, who founded the Trojan kingdom, Jason who had Corybantes and Harmonia the wife of Cadmus. Perseus, when he was defeated by the Romans, fled to this island.

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 Odopolis and Calliope. This island is called Lemnos by the Greeks, and by the Italian mariners Statimene, from the Greek expression Eis te Lemnos, 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 flax and cotton, which they manufacture at home, making a sort of stuff of flax and flax mixed, which is much used for shirts, and is called meles, and a sort of flax like gauze, very light and transparent, called brunycuke, 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.

This
The Greek Islands.

This island is noted for the Terra Lemnia, called both by the Greeks and Turks The holy earth; it is said to have the fame natural vertue as the Terra Sigillata of Calabria, consequently it is not carried into Chriftendom; 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 horfe on the side of the hill where it is found; by which his thigh was broke; a fable which is thought to have its rife from a fuppofition that they firit practifed 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 fun rifes on the fifteenth of Auguft, which with them is the day of the afcenfion of the Virgin Mary; for this purpose the Greeks and Turks, with their magiftrates, affemble at the place, which is called Aikomo: A prieft 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 fefli 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 fend to the grand fignor, in order, as I was informed, to make the cups out of which he drinks, and the people take what they pleafe. This earth is dug on the fide of a low hill, which is to the south weft 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 furface; the earth reffembles pipe clay; there are three thick veins which are white, and two smaller that are red, the latter is moft efteemed; the people carry it home, and make it into balls, and feal it, as they have occasion, with a feal on which the Turkish name of it is cut; and when it is taken at other times, they think it has not fo great vertue.

About a league to the eaf't of Caffro, the chief town of the ifland, there are hot baths, which they call Thermé; the waters are lukewarm, and fect to run on a limefcur: I was told also, that under the caftle there is an alburne water, which I did not fee. On each fide of the port where I landed there is a falt lake; that to the north dries up in the fummer, is called Alke-Limne [The falt lake], and leaves a cake of falt, which they purifie for the ufe of the ifland; the other which they call the Mill-lake is not fo falt, and is of no ufe. 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 reafon to think I was mifinformed, and that Palaiopolis is on a head of land to the north of Cokino port, which I faw from the place where the earth is dug, and is to the weft of Ecatokephale, because travellers mention a ruined city at Cokino, as the antient Hephafta. To the south of these places, and of the road which leads to Caffro, from the port where I landed, there is a fine port called Golpho, which is near twenty miles in circumference: The entrance is fo narrow that the bay appears like a large lake; to the eaf't of it there is a town called Madrou, where there is a caftle; and to the weft of it is a large village called Sarpe.

The chief town Caffro on the weft of the ifland is about a mile in circumference, and probably the antient city Myrina was on this spot; to the weft of it there is a high rocky cape, on which there is a caftle very ftrongly fituated; 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 purfes a year. The waiwode has this island as an hereditary feud, paying about nine purfes a year for it to the captain bailiff, 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 purfes a year advantage by this island. A cadí 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.

CHAP. VII.

Of the island of Samos.

From Mytilene we went to Smyrna, and from that city to Segi- gięck, Ephesus, and Scala Noua, where we embarked for Samos. 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 extreme points of the island, were computed to be but seven fadia from that promontory, though both the one and the other cannot be much less than a league from the continent; the further to the west was called Pofidicum, 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 Carabaches, and the cape is called cape Fournos from the opposite islands; this mountain stretches through the whole island to the eait: So that Samos is hilly, and like all the other islands, is very rocky; it runs naturally into wood, of which there are all forts 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 the 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 dislike of the tyranny that reigned in it, he travelled to Egypt, 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.
THE GREEK ISLANDS.

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 port, 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 Aphia is called the boghas, that is the mouth, or freight of the passage: One of the eighteen towns, or villages of the island called Palaioeastro is in the way to it. To the north of it is the port Caunoesti, 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 Neptunus; and opposite to it is an island called by the antients Narthesis; and over against that is the northern point of the promontory Trogluion; 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 Trogluion. There is a little bay at cape Neptunus, 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-third 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 fathoms long. The port within seems to have been filled up,
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up, and the sea has left 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 caved 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 GREEK ISLANDS.

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 infults 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 ancient 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 grottos in the side of it, which were the quarters of the city. The inhabitants were at great expense 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 Imbratius; 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 wrought than the marble. As I went one day to visit these grotts 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 its temple was a very extraordinary building, both with regard to its size, and the manner of its architecture; it was built near the sea, fronting to the east;
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A plan of it may be seen in the forty second plate at A'. 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 shown: 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 AΛΚΕΙΑΗ. About half a mile to the west of the temple there is a rivulet, which is the antient Imbraius, on which, they say, Juno was born, under a white willow, and there are a great number of these 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 Baunda, where there is a red earth, of which it is supposed the ancients 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 Mylo, 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 grots 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

* 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 GREEK ISLANDS.

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 Vathi, 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 Pachalipa; 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 Carabonich [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 faboni, [soap earth] they have the fame 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 dropies: This probably is one of those white earths of Samos used by the antients in medicine. Julap and fea-mony 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 drunkenness, 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 fend 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 Carolvafi, from which they carry wine and oranges to Segigieck; there is no harbour there, but three leagues to the west is a port called Sitani.

* The reliefs A and G in the thirty-eighth plate are in Samos; F and H in Leros.
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The lands of this island belong to the mosque in Constantinople called Tophana-jameli; 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 medims a year, each medim being three farthings; the whole revenue that arises from the land amounts yearly to about twenty-two purfes. In the eighteen villages and towns of the island there are twelve hundred and sixty that pay the hashch, or poll tax, which amounts to twenty purfes more; and the Turkish governor makes about ten purfes of what they call Avanias, which are fines on deaths, and for crimes; for this is the profitable way they have of punishing, even murder; unless a Chriftian happens to kill a Turk, though the few Turks that are here stand in fear of the Chriftians.

The island is governed by a Turkish waiwode and cadí, the former having the care of the revenues, and the latter adminiflers juftice in the capital, and goes round to the villages four or five times a year for that purpofe. The aga alfo has a fervant in one of the principal villages, who is a fort of governor; they have likewise a Chriftian governor called the aga, who is a man of the greatest in teret, 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 cadí feldom do any thing of importance, unlefs he is pr.efent to give his advice. The waiwode continues in office for seven years, paying a certain yearly sum, and makes the moft of it. This is the regular government of the island; but about three years ago a troop of banditti Chriftians from the Morea and other parts, to the number of about fifty, came into the island well-armed, raiued money on all the villages, murdered feveral people, and among them the Chriftian aga; fome galleotoes were font againft them, and they were difperfed, 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 pleafed to interfere; they marry themselves by force to the richesft parties, and being difperfed through the villages do what they pleaf; and have a captain at the head of them, maintaining themselves by the money they have raiued; and this small number of men render the island very unhappy, the Turkish governors themselves flanding in awe of them, and no one has courage or refo- lution to oppofe them.

The bishop of Samos refides in Cora; there are five monaftries in the island, but no nunnery; there are only three or four priests in each of them, and a fufficient number of calyfers to till their lands.
Of the island of Patmos.

From Samos we sailed to Patmos, which is one of the islands, called by the ancients Sporades, it is in the Icarian sea, directly south of those small islands, which are between Nicarion and Samos. Patmos is computed, by the modern Greeks, to be forty miles round, tho' the ancients 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 wrote 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. Annē, 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 wrote 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 Dida/calos, who has a master under him: They teach the ancient Greek, which they call Hellenikē, physics, metaphysics, and divinity: They use the grammar of Constan tine Laikares of Constantinople, and the logic of Theophilus Corudales, both printed in Venice, and the physics and metaphysics of the latter in manuscript, and the divinity of Georgius Quarfeus 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 Comnenius; 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 caloysers 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 nunery 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.

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 purfes yearly to the captain baflaw for the island.

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 flockings 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.
A DESCRIPTION

of

The EAST, &c.

BOOK the Second.

Of ASIA MINOR.

CHAP. I.

Of ASIA MINOR, and Ionia in general; and of the city of Smyrna.

That part of Asia, which has the Euxine and Mediterranean seas, was called by the antients Asia Minor, and by the eastern 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, Phœcia, Ionia, 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 Myfias, Ζœlia, 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 Perian 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 foot-
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ing in Asia Minor; and Philærus, general of Lysimachus, laid the foundation for the kingdom of Pergamum, 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 was in the kingdom of Pergamum, 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 Maeander to the promontory Polidium, having Caria for its boundary that way. It is said that the parts near Caria, as far as Ephesus, formerly belonged to the Carions; and the northern parts, with the isles of Chios and Samos, 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 isles of Samos and Chius were among the twelve cities; the other ten were Phocæa, Chazemene, Erythra, Teos, Lebedus, Colophon, Ephesus, Priene, Miletus, and Myus.

We embarked at Mytilene, and landed at Smyrna. The Smyrneans separating themselves from their brethren the Ephesians built Smyrna on the spot, where the present city stands, and by the intereft 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 Carabourou, which extends to the north, being a high mountain, and is part of the antient mount Mimas. Over againf 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 reafon 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 Smyrnean bay was that part of the gulph which is towards the south east corner; for there were two antient 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 antient city. In this part there is a narrow plain spot between the castle and the ea; 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 leads into the east, about half a league to the north of the present city, which by the English is called Peggs 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 antient city, and the Smyrneans for four hundred years lived near it in villages, till Antigonus and Lysinmachus 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 affaifnation of Julius Cesar; 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 large hewn stone, 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 those lines might be made in the quarries from one stone to another, to show how they were to be placed in the building; indeed the walls above are built in a different manner of cutted stone, which is not so large as that this might be a later building, being in the style of the work, that was executed under the first Greek emperors.

* 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 fummit of the hill, which is to the east of the Circus, from which turning north, and going east of the Circus, it afterwards turns to the south for a little way, and to joined the south west corner of the castle; the northern wall began from the north west corner of the castle, defended 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

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colossal head, said to be that of the Amazon Smyrna; it is of fine workmanship, and the trefles particularly fine 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 gymnasion, a library, the Homerianum, which consisted of a portico, temple, and statue, dedicated to Homer: For of the seven cities which contends 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 cadis 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 faint, by which he thought to have his revenge in preventing the Christians from ever resorting to it again, which hitherto 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, being some ruins that look like the remains of such a building; and to the south end 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 passageways 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.

The

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 stage of the aqueduct are about a mile to the east of the valley, in which the Mele 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 hill; and some remains of the arch over the river; it was then probably carried along the side of the hill to the city 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

not
ASIA MINOR.

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 kanes, which are built round courts, and being covered with cupolas, make a very hand-some appearance; they have also beautiful beliekeons, or shops, which are arched over: The upper parts of their houses are built with unburnt brick, in frames of wood plastered over: Tho' 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 warehoufe are below, and the dwelling house above: One side of the garden they have a long wooden gallery covered over, which leads from the dwelling house to a fort 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 fouls in Smyrna; of these there are four or eight thousand Greeks, two thousand Armenians, and five or fix 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 Francifcan monastery an apollojical vicar of that order always resides. Both the Armenians and Greeks have their archbishop, who, if I mistake not, has only the bishopric of Phocca 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.

or 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 being iron 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 round, though the wall is built much higher, in many places where the wall was broke, could fee no sign of the pipes, not even at top, which I therefore concluded run molly along in ground, except where the ground is low; yet in all parts the wall is built high: a few also many pieces of earthen pipes, and mix in the wall three of four feet above the round, 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 hill is built so thick at the paffeage of the road in battlements on each side, and also some were to it further to the cafl, one would be inclined to think that it was designed as some of defence against the incursions of enemies, or the south of this there is another aqueduct over the vale just under the cafl, it is now built, with three rows of arches, one over another; towards the bottom of it there are remains of an old ruffled wall, after the manner of the city walls, which flew that an ancient aqueduct had been there: A little to the south of this there is a place which they call the Homerun, and say, that the temple of Homer was there, tho' there is no sign of any ancient 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 Segguc, 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 cafl hill about a mile from the cafl itself; this wall extended to the opposite hill, and was without doubt built to defend the pass.
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It is 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 vali-dé or sultanés mother. A waïwode, who has the more honourable title of mofolem, has the care of the revenues; but the cadil is the principal governor here, in whom the chief power resides, there being no pasha 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 railed 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 forfee round on the hill, and to build a flight 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 fled terrified, that they fled in huts in their gardens and yards almost all the summer; and many retired altogether from their houses, both for safety and convenience.

The trade of Smyrna for its export to Chrisland, 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 Angouara, with which our camlets, prunclos and buttons are made; they export likewise a great quantity of ratrins 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 dricer 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 Egypt, where the great people always use the English manufactures, because they are the best. They import glass from Venice, and manufactured filks from other parts of Italy; they have also also another export to Italy from Vourla Segugieck, and some other small ports, of what they call Valanea, which is a large acorn; 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 the south east of Smyrna there is a fine plain, and on the north side of it is a pleasant village called Buja, 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 antient 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 antient 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 antient sepulchres; the plainest of the consuls 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 stones 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 fort of a brown baltard 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 in the antient Egyptian buildings, and these also, like the others, are covered with long stones: One of the former not 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 Hadcelar, in which likewise some Europeans have their country-houses. At the Turkish burial place of the latter there are several stones of antient 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 antient villages in these places, which had their temples to their Sylvan, or country gods. These two plains, with part of the neighbouring hills, were probably the territory of the Smyrnaens.
Of Vourla the antient Clazomene, Segicieck, 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 caffle 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 Minas of the antients, often mentioned by the poets, which Strabo says was between Clazomene and Erythra, 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 Ithmus 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 Erythraeans; 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 Kelfman, 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 Ithmus, 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 saint John, about a quarter of a mile from the land; it is half a mile in circumference; there are remains of a broad caufeway 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 Perians, and joined it to the continent by the caufeway; 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 mofque and a custom-house.

The town of Vourla is a league to the north north eafi of the port, and is situated on two rising grounds, on one of which the Christiains live, of whom there are about five hundred houses, the Turks inhabit the other part of the town; the Christiains have two churches, and the archbishop of Ephefus has a tolerable house here, and resides for two or three months in the year at this place, which is in his diocefe. Strabo mentions a steep place at the beginning of the Ithmus, which was the division between the Erythraeans 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 Efthmus, 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 Neriflé, 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 Kiriulin, 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 ancient baths; the waters are very hot at the sources; they have no particular taste, but by a red seethe on the stones, and by a yellow fume 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 Erithrea, Strabo mentions a village called Cybeia, and the promontory of Melaina, which is probably that to the north of the great bay opposite to Scio, at the bottom of which Erithrea stood; the place now has the same name, and is famous for giving birth to the Erithrean Sibyl: I was informed that there are some marks there of the ancient city. Between Teos and Erithrea, rather nearer to the former, the small town of Efæ was situated: Mount Corycus was near Erithrea, which Strabo describes as a mountain stretching itself from north to south; under this mountain to the south of Erithrea was the port Cafyltes, probably that which is now called Gefmé, between which and Scio there is a great intercourse; then followed the...
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port of Erishe, 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 Sevrihisar. About half way in this road there is a Turkish burial place; there is one also at Erecui, another at a ruined village called Guzelhisar, and one near the town of Sevrihisar, 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 Curles of the Tecians, and this place may possibly have its name from having been part of the territory of Ere. At Guzelhisar there are also several famous inscriptions relating to the alliances of the Tecians. Antient 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 Ithmus, 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.

Sevrihisar. Sevrihisar is a large country town, situated on three heights, there are very few Chriftians in it: I saw several imperfect inscriptions and fragments of antiquity about it. The town of Segigeck is a league to the south west of it; it is built within a caffle, about half a mile in circumference, and has a very fine secure harbour. 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

* There are four islands called Hippi before Erishe. 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 Halieocia, probably towards the south part of the promontory Argosum, which was the north west point of that promontory, which is now called cape Carabournou, that was fifty, or rather a hundred and fifty fathoms from cape Poilidion in the isle of Chius.

* 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 Cherehida, mentioned by Strabo as north of Teos, who would not easily be understood in this passage, by one who has not seen the situation of this port of Teos, which has the sea to the south and south east; for the ruins of the antient Teos extend about a mile eastward to its port, which was at the north wall corner of the bay that made the Ithmus to the north of which bay Sevrihisar is situated. This Ithmus of the great promontory seems to have been called Chalcedon, probably from the antient inhabitants of it, and to have belonged to the Erisheans, Tecians, and Clazomeneans, who were distinguished on this Ithmus by the name of Chaleidians. I traced the wall of Teos from its port along the north side of it up two small entrances, 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 Segigeck; so that Teos had the sea to the south and south east from 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.
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 to-
wards 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 gal-
lery, probably to shelter the people from the weather. It is very pro-
able that from the top of this wall the covering of the theatre was
fretted, 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 cap-
tals remain, and most beautiful pieces of entablature, richly adorned
with sculpture in the highest style. 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
facing at one corner some seats made in the theatrical manner like fleps,
which seemed to be part of a small circle, I imagined it might be an
odeum, or some other place for a small auditorium; 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 foun-
dations of an oblong square building, which probably was erected after
the ancient 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 cased 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 pro-
per for a circus, and having been 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
nautachium; 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 choked up; but as there is a small rivulet
which runs into it, by the help of floodgates, it might have been made
a very
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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 slips; 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 _Loco_ 1111, as if it were to show 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, showed me everything in that neighbourhood, and went with me on the fourth to Seviribus, where we could not meet with any accommodations; and so we came on to Seggeck, 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. Myonneus 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 Aphis or Arceneus, which I take to be the long island about the middle of this bay, which stretches to the south, and is now called Carabafh [The black Saith] from some imaginary resemblance: Some sedulous people of Teos having fled to Ephesus, were sent by Attalus to Myonneus, 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 Cayle, but it was fifteen miles if they failed 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 islet 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 superstitious.

4

CHAP.
Embarked on the ninth at Segigieck on board an open boat for Scala 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 bazaars 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 faint 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 governor. The town is under an aga subject to the pasha of Guzelhisar. This place is a mart that supplies all the neighbouring countries, and Samos with rice, coffee, flax and hemp imported from Egypt, coarse woollen cloth from Salonica, cotton and callicoes 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 Egypt. 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 Alafonuk, to the north east of the ancient city of Ephesus, where I lodged in a kane, which served also for a stable, there being ophases 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 Guzelhisar. The prophecy in the Revelation, that the candlestick should be taken from this place is so literally ful-

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filled,
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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 eafth 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 eafth corner of the great plain is the entrance to that narrow vale between the hills through which the Cayfler 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 Mas-
ander, that the Turks call it, The little Mandras. Whether the mouth of the river is any way obftrufted, 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 foftes are filled up, by which the waters were drained off, whatever is the reafon of it, a great part of the plain, especially to the south of the river, is a morafs, and hardly paffa-
able after great rains. On the west fide of the plain I saw fofte lakes mentioned by the antients, one of which was called Selenuflia, that belonged to the temple of Diana, but was taken from it by the kings, I fuppofe, of Pergamus, and refufed again by the Romans. These lakes brought in a great revenue, doublefs by the fift they produced; at one of them was the temple of the king, faid to be the work of Aga-
memon, and I obferved a high ground to the north of the river to-
wards the lakes, which seemed to have had fome building on it, that possibly might be this temple. To the north west of the lakes mount Galefus ftratches away to Colophon: Where the plain begins to widen into a circular form, there is a hill on each fide; that to the north of the Cayfler, 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 Prifon, and afterwards of Lepre; it has two fums-
tits a and b, as repreffented in the forty-fifth plate; there is a hollow
ground between them c; part of the eafth wall of the city was on the higheft fummit of the hill at d, and was carried along the south fide of the hill at e, it crofted the vale in three places at f, was built at g up the fide of mount Corifus, 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 eafth at k, it crofted a little hill at l, on which is the tower m, called the prifon of St. Paul, which is a building with Gothic arches; from that tower it descends to the lake P, which is to the weft of the temple of Diana O. This fa-
amous temple is about a furlong to the weft of the firit mentioned hill of Lepre, the wall then turns north at p; going by the lake to the weft of the temple, and turning to the eafth at q, it is carried along upon a little eminence, and fo paffes 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 fe-
tuation of Ephesus when it was in its glory. The part of the town K, at the foot of mount Corifus, was called Alpera: The whole compa
A P L I V of Ephesus, and of a Building in that City.
PLANS of BUILDINGS at EPHESUS.
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 once. The Leleges and Carians first built a city here, probably on mount Lepre; these being almost discoiffed 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 z, and also on the side of mount Corisius. The part behind mount Lepre was called Opisplepria, and the quarter between the hills was that which was inhabited by the Smyrneans, and was called in distinction from other parts, the city of Smyrna. The Smyrneans separating themselves from the Ephesians, settled where Smyrna now is. In the time of Croesus, the Ephesians left this higher situation, and came down to the plain, about the temple of Diana. Lydamachus, one of the generals of Alexander the great, built the present walls, called the city Arinne from his wife, and was obliged to make use of a stratagem to bring the citizens back to the more advantageous high situation, by flooding privately the publick 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 very 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 Aiafaluok is situated at w; on the hill x there is a Turkish cistern; 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 a very large marble coffin, with an imperfect inscription on it, and I ad reason to think that they had also grots cut into the rock for depositing their bodies; there are several arches all round the hill, on which 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 foot of the hill; and on the low ground between the hill and the village of Aiafaluok, 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 z, at the south east corner of the hill, was the Gymnasium, which seems to have been in such a state, where formerly there was a building, probably of the same nature, called the Athenaeum; there are great and magnificent remains of it; the spot near this was called the Hypauleum, 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 structure; the outer walls are of brick and stone, there being four or five stories 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, which
which in the outer wall were continued all round, and there is within a colonnade on each side. From the front of this building at A there is an entrance to a flately 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 paved 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 joined 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 Gymnadium.

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 ancient 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 to bow street, which is something more than two fathoms, 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 port, into which they could bring all those fine marbles, that were
REMAINS of ANTIENT THEATERS.
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 flarifaces, 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 flats from the bottom. The outside wall was of large ruificated hewn stone, and, what is very particular, towards the end of the Circus, there is a wall B, 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 there were carceres from which the courfers 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 spectaters, 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 turn'd 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 cornith 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 he 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 north or right.

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the serpent. To the north of the Circus there are remains of a very large and magnificent building, 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 tamps there, or some other buildings, the ruins of which have raised the ground, especially on the side of the Circus, and I saw several pedestrals 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 grandest 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 baton 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 Marcellis, and doubtless was used for sacrifices, though they have a tradition that St. John baptized in it. This vafe 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 baton, and going along to the west of mount Lepre, we came to the remains of a very considerable building at L, moffly 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, in which there is some water; this might antiently serve for a bath. Further south at I, is the great theatre facing to the west, and hallowed 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; a section down the middle is represented at E; and another at D, at the end of the seats, which is taken as it

1 Thse ought to have been reversd.
A THEATER AT EPHESUS.
A PLAN of the TEMPLE OF DIANA at EPHESUS.
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 colonade 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 Corifus, 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 colonade 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 fourth, 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 colonade 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 defcent; 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; F 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 morass ground, made the expense of such a foundation so necessary, on which, it is said, as much was bestowed as on the fabrick above ground; it is probable
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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 Aiasalouk: I saw also a fine entablature; and on one of the columns in the mosque there is a most beautiful composit 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 incrusted 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 Aiasalouk 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, shews 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 cattle-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
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 from, he mentions Ortygia as near the sea, where there was a fine grove, through which the rivulet Cenechrius 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 Cenechrius. 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 Sollnius, 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 lay, the Cureta flood, 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 ancient, 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 ancient. Croffing 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 suppose, 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 Aiafalou 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 ancient Panonium, where the meeting of the twelve cities of Ionia was held, and a solemn sacrifice performed to Neptune Heliconius, in which the people of Priene preided; it was at the foot of mount Mycale, to the north of which was mount Paestus 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 Priene, the native place of Sappho, one of the seven wise men. The country at the foot of mount Mycale, which was nearest to Samos, belonged to that island, and so did the city Neapolis, by an exchange with the Ephesians for Maramfelium.
OF GUZELHISSAR, the antient MAGNESIA, on the MAENDER.

AFTER our return from Ephesus we went to Samos, I stayed there some time 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 join to mount Sapfon, which is opposite to Samos. These mountains must be the antient Paethyes, mentioned as stretching from the territory of Ephesus to mount Mycale, to which the mountains Mesogis joyned, being those which run from east to west on the north side of the Meander, as mount Latmus does on the south of it. We lay the first night in a coffee-house at Jermanfeik, which is nine hours from Scala Nuova. Having paffed the mountains, we came into the fine plains of the Maender: This river rises in Phrygia at the mountains of the Celleni, and runs into the sea at Priene. 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 Meander to all such fort of windings.

Guzelhissar [The Fair Castle] is the antient Magnesia on the Meander, which Strabo describes as on a plain spot, 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 Meander, and is described as nearer to the river Lethauz; which probably is a large stream about two miles to the west, that runs between the mountains Mesogis, and I suppose, rises at mount Paethyes, as it is described. The situation of this place is very delightful, commanding a view of the fine plain of the Meander, 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

1 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 cypresses 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 Maeander, which were of a mixed race, and not properly Ionian, being composed of Lydians, Carians, and Greeks, for anciently 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 definitions 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 Thessaly. Magnesia, probably a city still older, which might be in another situation, was destroyed by the Therese of Cimbria, and was afterwards possessed by the Milesians. There was a flight 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, hallowed 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 Didyma; 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 stones; 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
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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; and in the Maffimi palace at Rome, there are two modern pillars of the same figure as thefe of Magnesia. On the north fide 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 fourth, probably to three other arches of the fame kind; to the well of thefe, at fome diftance 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 fide of the hill, in the way to the prefent town, there are fome walls which appear to have belonged to a very magnificent building of great extent; and I observed among them fome pieces of pillars of verd antique; and at this place, and in another part of the town I faw the capital of a square pilaster, which is of a particular kind, as represented at C. On one fide of this building there are two or three rooms; a plan of the building may be seen at D, in the fifty-firft plate. In the fide of the hill there are many sepulchral grofts to the caft. The prefent city is to the weft of the fream I have mentioned before; it extends up the fide of the hill to the north, and is encompassed with very flight walls; it has a large suburb to the fouth, and another to the caft: The other fide of the rivulet is inhabited moftly by Chriftians; the Greeks and Armenians have their churches there, and the latter a bishop, who, I fuppofe, is archbishop of Ephesius. The town is not lefs than four miles in compafs, and the streets broader, and better laid out than commonly are seen in Turkish cities. There are alfo many Jews here, and it is a place of great trade, efpecially for cotton, and cotton yarn, which are fent to Smyrna, and exported to Europe: They have alfo manufactures of coarse callicoes; and their merchants are generally rich; it is likewife a mart for all fuch things as are imported from Europe, Egypt, and other parts, for the use of the country, for ffty six miles caftward, near as far as thofe parts that are supplied from Satalia, and other fouthern ports. There are alfo feveral great families of Turks who live here, many of them are Beys, a title they give to fons of paffas; thofe have their eftates about the city. The paffa of this country refides here; fo that altogether it is one of the moft confiderable places in Asia.

* These drawings were procured by the learned and accurate abbot Revillas of Rome.
PLANS OF BUILDINGS at MAGNESIA and ARARHISSAR
OVAL CAPITALS at ROME.
ASIA MINOR.

CHAP. V.

Of Caria in general, and of the antient Alabanda.

From Guzelhiflar I crossed the Meander 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 Meander 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 Guzelhiflar, and some others that run into it overflowing, make the country a morasses for a mile from the Meander. There is a large causeway across this low ground, and even that is overflowed in winter. The banks of the Meander are sloping, and they cross it on a fort of a boat, like a fledge in shape of a half ounce, the sides of it not being above a foot high: They tie vine booths 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 confiderable stream, falls into the Meander 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 Lagcna, turns to the north a little before it falls into the Meander. 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 Salaflar, to a miserable kane, no better than a flable, 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 Carpouley; it has in it five or fix villages, and is governed by an aha under the vantage of Smyrna, as it belongs to the valadea or sultanefs mother. The aha was not there, so I delivered my letter to his deputy at the village of Demerje.

On the south of this little plain there are ruins of an antient city, Alabanda, 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, Mlafa 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;
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 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 casle, 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 stone; 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 and
A THEATER and SEPULCHRES, at ALABANDA in CARIA.
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 wolves, 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 laid all night, and made large fires to defend ourselves against the wild beasts, as well as the cold, and I reprobed 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 Mylae flood, which is now called Melas to by the Greeks, and Milies 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 Mandalec, about two hours or four miles from Melas; that place is more infested with scorpions than any other in these parts, infomuch that several die every summer by the stings of this animal; the sea at Joran, the antient Jaffus, is five or six miles to the east of Mandalec. 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.

MELASSO, the antient Mylae, is situated at the foot of a high mountain about the middle of the south side of the plain of Caria. Strabo seems to be mistaken in saying, that Phyfrus was the nearest sea port to Mylae, for Melas is twenty-four miles from Marmora, about which place Phyfrus must have been situated; whereas

* Arinomous, quoted by Strabo, makes Phyfrus one hundred and fifty miles from Tralles; and it must have been about Marmora, where they now embark for Rhodes, Phyfrus 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 Phyfrus by Alabanda and Lagena, by which must be understood the entrance into the territories of those cities, and not the cities themselves, because Lagena, either at Akeena, or China, was much to the east of Alabanda; so that there seems to be some great error, probably in the manuscript, in making Lagena to be above a hundred miles from Phyfrus, and above fifty from Tralles, for it is not above twenty miles from the latter, or fifty from Phyfrus, so that the number of miles computed by Strabo seem to be double of what they really are.

Cassideh,
Observations on

Caffideh, which is at present the port of Melaffo, 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 Melaffo is the antient Mileteus which was at Palat, near the mouth of the Maeander. I could not trace the city walls of Mylae, 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 Mylae, dedicated to Jupiter Ologus; the other of Carian Jupiter in common to the Carians, Lydians, and Mylians. That to Jupiter Ologus, 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 Manander; 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 praetorium, 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 paves 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 some
A GATE at MYLASA.
The TEMPLE of AUGUSTUS and ROME at MYLASA.
one 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 columns; 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 Melasfo 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-sixth 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 base, the cornish of which is only to be seen; there is also a port of pilasters above it that ranges round like a frieze, and has three faces like a architrave, as it appears at A; every particular pillar has likewise a plinth, and the base is fluted, as mentioned above. The frieze is adorned with tripods, 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 cals, 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 they 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 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 base, 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 fitting 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 roof 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 Guzelhisar; two thirds of the...
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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 Tauric obeis 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 Ephesus, 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 Marfailles, 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 Marfailes 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 Carus 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 pavilion, 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 foot long loaded with fruit, which looked like peaches; on one side was a medusa's head, and there seemed to have been one between every foot long. As to the temple of Jupiter Labrandenus, it was sixty stadia from the city, on the hills towards Alabunda, and there was a paved way to it; this might be on a hill which I saw in the way to Elkibislar; the top of it is encompassed with a ruined wall, and is about that distance from Melasa 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 cistern 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 flat 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 Mylae was in very ancient times, either here, or on the opposite hill before mentioned, and so to account for a quotation in Strabo, that Mylae 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 fangiye, who is not a pasha, and so has only the title of aga. The country produces the best tobacco in Turkey, except that of Latins, 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 inns upon account of merchandise. 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 Guzelhissar, who recommended me to him; but he gave me leave to see every thing, and promised me a letter to Paitihin. A Greek priest, to whom I was recommended, was of no service to me, being afraid to lend 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 Paitihin.

CHAP. IX.

Of Eskihiissar, the antient Stratonicea, of Lagena, and Alinda.

Set out on the twentieth of February for Eskihiissar, 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.

Eskihiissar 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 Chrifaoreus, 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 an avenue to the temple; and on each side of the gate there was a semicircular alcove niche, 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;
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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 commonwealth, 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 afford 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 prefer 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 cadis, 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 fequin 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 he 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 had 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 not
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 conternation, left they should fend after us, and injure us some way or other. But the aga could not have flopped us, without bringing himself into trouble, for the guide and horses were of another pathale, so he could not meddle with them; I was no subject, and the flave was my property; and if he had flopped the janizary, a detachment would have been sent by the janizier aga at Guzelhisfâr to have delivered him, and would have levied damages and expences on the village.

We defcended from Ekihissar. Oppofite to it towards the north on the other fide of the vale, in which the China runs, there is a village called Aharer; and to the right on another fide of the plain at about a league diftance, is the village of Bopeck. They go to market from Ekihissar to Golyfik, which is about fix hours. Mulla, where the wofa of the country refides, is about fifteen hours from Ekihissar.

We went a league to the north, and afterwards about two leagues to the weft, and afcended 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 feem to be a very antient place, nor do they find medals in that part. The name however would infline one to conjecture that it might be Lagenæ in the territory of Strato-

nica. We were here conducted to a house built by a public fpirited Turk for the reception of strangers, where he conveniently prepares lodgings and provifions for all comers: He feemed to be a good man, and was there to receive us; he fuppered and fpent the evening with us; and on our going away the next morning, the twenty-fecond, he feemed much pleas'd when I exprreffed my gratitude, and told him, I fhould be glad to fhow him the fame hospitality in England.

We went about two leagues north to the river Paieflu, which runs into the China, and afcended the hills to the weft for three leagues, to one of the villages called Akhouich; we went on a league to the weft between low rocky hills, by the fide of a rivulet, which we paffed on a bridge, and faw the remains of an old aqueducr acrofs the river, conflifiting of one arch; which feems to have conveyed the water from a rivulet that runs from the hills. We came into a very fine plain, and afcended it, travelling northwards two miles to the village of China, China, which is fitted near the eft end of the plain, and to the fouth of the river China. I lodged here in the coffee-house; and when the people knew my bufnefs, they informed me of the antiquities of the place, and half the village accompanied me up the hill, laughing and jeffing with much good humour; and afterwards many of them came and faw with me in the coffee-houfe. The top of the hill had been fortified, and I faw there two or three sepulchral grots; I obferved also a ciftern built above ground in two oblong square compartments, and cafed....
with brick. As there are so many antiquities, I should rather take this to be Lagene, where there was a temple to Hecate, in which there were yearly very considerable meetings; and it is very probable that the old name of the China was Lagena, that the town and country had its name from it; and that when Lagene is mentioned in the way from Phryeus to Tralles, the country is meant and not the town.

From China, we crossed over to the south side of the plain, and came to the ruins of an ancient city called Arabihifar, 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 reflored all Caria to her. The city was on two high hills; from one of them the caleern 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 fort 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 Melasfo, and returned to Guzelhifar the same way we came; I was here recommended to a Scioyte, a physician settled in this city, who assisted me in every thing which lay in his power, and conducted me to the prefect or governor, to whom I had a letter, who treated me with much civility, and offered to send a man with me to Sultanhifar and Naflay.

* The supplement to Quintus Curtius, Strabo xiv. p. 657. and Ptol. v. 2.
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CHAPTER X.

Of Tralles and Nysa in Caria.

I set out on the twenty-eighth of February from Guzelhisar, and went ten miles eastward to a village called Sultanhisar; near which on a height at the foot of the mountain the antient town of Tralles 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 Nafir. Nafir by the Turks, which must have its name from the antient city Nyia, that was at some distance between the hills to the north. I saw in the way between Sultanhisar 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 Mefogis 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 Nyia or Nyia, said to have been inhabited by people of Lacedemonian 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 Maflaura was probably near the
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the city; for there is one now which is at the entrance in between the hills, called Maftaura, and these ruins, from the village near, are called Maftaur-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 Nyfians. Strabo says, there was a place called Limon, thirty stadia from Nyfa, going across mount Megolis to the north, where the Nyfians, 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 Asius, mentioned by Homer. Strabo is very particular concerning these parts, having studied here under Menecrates. Some say faint Gregory Nyfelenus, brother of faint Basil, was bishop of this place; I know not what authority, for the place of which he was bishop was Nyfa, probably the city of that name on the western bounds of Cappadocia; and the people of this place writ themselves Nyfians [Νυσίοι] and not Nyfienians.

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 Naflee 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 Naflee-Bazar, as the other is called Naflee-Boiuke [Great Naflee]; there are three or four hundred Armenians, and about thirty Greeks, who live in the kanes, and are merchants.

CHAP. XI.

Of Antioch on the Maeander, and Aphrodisias in Caria.

I set out from Naflee on the second of March, and went about four miles south to the Maeander: The river being neither large nor deep in this part, has only a flight wooden bridge over it. About a mile to the south of the Maeander, directly opposite to Naflee, there is a ruined place called Arpas-kalefi, which probably is either Colefinia 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 Ianihere, on which there are ruins of the walls of a town, and
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and a great number of arches under ground; I take this place to be
antioch on the river Meander, which is mentioned as fourth 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,

which the country on the other side of the Meander still abounds as

it as Guzelhisar. The rivulet which runs from the valley to the east,

probably the Ornus mentioned by Pliny, as washing this town. This

place is remarkable of late, as it was the spot on which the famous

bel Soley Bey Ogle was cut off in the year one thousand seven hun-

red 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 Boftaneees, and is so defended by

the deep beds of mountain torrents that Soley Bey could not make him-

self master of it; There are some Christians in the town. Turning to the

left, 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

Isteira, towards the east end of it: This place is situated on the spot of

the antient Aphrodias. The walls are about two miles in compass, of

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 magni-

cent; 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

de, and of some arches at each end of it, on which the seats were pro-
bably built. The very summit of the hill seems to have been a strong

tower, and some public buildings near, appear to have been en-

closed with a very strong wall, cased with small hewn stone, which

might be designed for the greater security of their gods, and their treas-

ures. To the north west of this hill are remains of a building, which

take to have been a temple built to Aphrodias or Venus, from which this

place might have its name; and I collected from an inscription, that there

was a goddes particularly worshipped here. This temple is built some-

ding 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

orinthian order. About a furlong to the north east, there are ruins of

another most magnificent temple, which I conjectured was dedicated to

acchus, from an inscription there mentioning a priest of Bacchus, and

om a relief of a tyger, and a vine, which I saw among the ruins: The

alls 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

dolts of white marble, which are almost entire; there are nineteen on

each side, four feet in diameter, and about five feet apart, each consisiting 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

one there was a colonade of Corinthian pillars of grey marble, one

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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 colonnade 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 colonnades 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 supposing 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 Melaffo. A furlong to the north west there is a Circus, which is semicircular at both ends; it is entirely 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 fort 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 style, and are set in the wall near the top, have on one side two feet 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 city, and another makes mention of the Paralipomenes, 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 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 wor-
shippers of Bacchus. It is probable they formerly had some staple com-
modity here, and that they bestowed great expecnces 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 inhabi-
tants 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 fet out on the seventeenth on my
return to Naflee; the first night I was generously entertained by a Turk
at a village called Chiplic, and arrived the next day at Naflee.
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which are built of unburnt brick and boards. There are about forty
Armenians here, who live mostly in a kane together; there are also fe-
veral Greeks. The country near the town is much cultivated with vine-
yards, they make raisins of the grapes, and a sort of syrup like treacle,
which they call Becnifs, and it serves on all occasions instead of fugar.
There was a temple of the month Carus between Laodicea and Carura,
and a famous school for the study of phyic, which might be at this
place, where I saw some flones which had marks on them of the an-
tient workmanship. To the south and eaf of Denizley there are very
high mountains covered with fnow called Daf-Baba [The father of
mountains], they run eafthward from the neighbourhoud of Geyra, and
turning to the north, bound part of the eaf end of this plain; they then
extend again towards the eaf, and from that corner a chain of low hills
runs to the west, and joins other hills, which extend to the high moun-
tains further to the west than Denizley; among these low hills, a league
direfly south of Denizley is Etikhifir, the old Laodicea on the Lycus,
one of the feven churches, which is frequently mentioned in the Revela-
tions, and by St. Paul in his epifile to the Coloflians, whole city was
near unto it. These high mountains are the antient 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 Meander, and,
I fuppofe, were all comprehended under the name of mount Latmus.

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 diftinguifh'd by the name of
this river, from others of the fame name, by the title of Laodicea on the
Lycus. To the eaf there is a small rivulet that may be the Afopus,
which is faid to fall into the Lycus at this place: To the west there is an-
other small fream, which is probably the Caprus; for Pliny fays, that it
was wafh'd by these two rivers; the latter appears to have been a confid-
erable fream from four large piers of a bridge, built of hewn flones,
which are now to the eaf of the river, fo that probably its course has
been diverted another way by earthquakes. The top of the hill, on
which Laodicena flourifh, is somewhat uneven, entirely uninhabited, and
appears like a green field, except where there are remains of antient
buildings. It was at firft an inconfiderable city, and began to flourifh
after the time of the Roman conquests in thofe parts; and notwithstanding
its miferable defolation, there are remains in it of very great build-
ings.

The eafen part of the hill is lower than the reft, and towards the north
eaf 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
feems to have been a tower to defend the entrance; and in order to
strengthen the place on this fide a fecound wall was built acrofs: At the
weft end there feems to have been another entrance between two
heights: The north weft corner is the higheft part of the hill, and there
are foundations of walls, which probably were thofe of a fortrefs, as it is
the frongest situation in the whole city. Further eaf between this
building and the theatre, I fuppofe there was another entrance, as there
was
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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 paved 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 sign of a wall, except at each end; it is fifty feet wide, and a hundred and thirty 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 rote: 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 pears 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 be free from 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 defcents down from the top, which are two feet wide, and the uppermost are about fifty-five feet apart; those defcents 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 Vol. II. Part II.

these
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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 defcents, 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 defcent 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 bastment was richly adorned with reliefs: From this there extended on each side, in a straight 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 vext 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 Cipolinio kind. Below the church to the south are remains of many stone coffins, where it is to be supposed they deposited their dead.

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 crofing 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 incrusted 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 incrufation 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 Nafhe to this place, and some of them are black and white like the Ethiopian sheep.

CHAP.
OPPOSITE to Laodicea, about a league to the north of the river Lycus, are the remains of Hierapolis, mentioned by saint 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 Alacahahar, 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 Maeander; 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 Maeander 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 Oftraven, 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 Catakekaumené, reckoned to be a part of Myia, or Mæonia, it was a sandy burnt soil, producing only vines; it is supposed to have suffered by Vulcansos, 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 of 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 semicircular 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 pedstals; 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.

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 riven, that there are but few to be seen at present: The theatre is not entirely hallowed 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.

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 falt 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 ancients that these waters were excellent for dyeing, 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 in-crusted
crusted with a petrification of these waters, which might be used in dye-
ing. The water now runs in channels about three feet wide, which
are incrusted on each side to the thickness of about half a foot. The
side of the hill, where the water runs, is covered with a white incrusta-
tion, 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 appear-
ing like the solid rock; and I observed towards the brow of the hill
some hollow parts, where the rain water has settled, round which there
are partitions of a white sulphurous incrustation, probably occasioned by
the motion of the water in windy weather; and in some parts there are
little heaps, which appear like white flint, but are solid stone. In
one part, where the water runs down the hill, it forms a most beautiful
hanging petrification like rock work; the side of the hills below appearing
as white as snow; and possibly they might call this place Pambouk-Kaleli
[The cotton castle], from the resemblance of its whiteness to that of cotto-
on. There are ruins of walls, and a colonade round the baion of wa-
ter, and remains of porticos, and other buildings about it: And to
the north of the water there is an oblong square building, which feems
to have had an open colonade to the baion; it is built in a very particu-
lar manner, as if it was designed for the reception of statues, and is
without doubt the temple of Apollo mentioned by Photius, as built near
the lake or baion. To the south of the waters there are great remains
of most magnificent baths, consisting of a large court, with a portico
of square pillars at each end: These pillars, and some others which I
saw, are very curious; they resemble the Jallo Antico, or that of
tauna, and seem to be a natural composition 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 enclosed by this curious petrification. The rooms for the baths to the
south of this area are very spacious, and covered with arches. Another
great curiosity here was what they called Plutonium, a cave, out of
which a vapour exhaled, that was mortal to animals, like that at Pier-
mount, and, I suppose, for the same reason, the waters here being of the
same nature. They promised to shew me this place, but brought me to
a deep hole full of water near the baion, which was more strongly impreg-
nated with the mineral, but it had no manner of effect on a bird which I
put on the water. They say the water is exceedingly deep, and that for-
merly it was noxious. If it agreed with the situation described by Strabo,
I should have thought that this was the cavern, and that it had been filled
with water, by a spring breaking into it; but as he describes it under the
brow of the hill, in a square enclosure of about half an acre, it might
be a place to the south west of the baths, where, below the brow of the
hill there is a high wall, which runs from the hill to the south, and
then turns to the west, the water having been diverted to it, probably on
purpose to cement the building, which looks like the natural rock, tho'
when I was on the spot, as this did not occur to me, so I did not exa-
mine into the truth of it; and if it was here, it is probable the hole is
either filled up, or that such a vapour does not at present proceed from
it, as it is a thing that is not known.
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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 Chriftians, on which I produced my firman, which, according to custom, was carried to the cadi, who faid, if I would pay him a sum, amounting to about as much as the harach, I fhould not be obliged to pay that tax, and, on my refufal, he gave orders that I fhould not be furnished with horses to go on; upon this I applied to the ağa, who did me juftice, and was fo generous as not to accept of a prefent which I lent to him as mark of my gratitude.

C H A P. XIV.

Of COLOSE, APAMEA, CIBOTUS, and SYNADDA, in Great Phrygia.

From 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 paffed over the Lycus there is an antient well built tower, called Accan; it is of white marble, and was doubtlefs built out of some antient ruin. I faw a head of a ftatue in the walls, a relief of Medufa's head, and another ftone with a relief on it of two dragons. Mount Cadmus turns here to the ealf, and runs fo far about fix miles; at the northern foot of it there is a rock with a caftle on it, which with a village below it, has the name of Konous. This was the strong hold of Soley Bey, where he generally refided, and had eleven cannon for his defence: It is thought to be Colofe, mentioned as near Laodicea; to the inhabitants of which city faint Paul's epiffle to the Coloffians is addreffed. All over the plain there are small channels made for the water to pafs, which are now dry, but they are incrufted like thofe of Pambouk; they are on a high ground over the vale, which extends to the hills: This high ground in one place makes a femicircle over the valley, and the bed of a river, which runs in it; across this spot there is a row of ftones fet 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 ftones like thefe, fet up an end at them, and some little pillars crowned with pyramids, I conjectured that fuch tombs were likewife under thefe, which might be made in a line in this regular manner. To the south of thefe and of the rivulet there is a high square piece of ground, which feems to have been regularly laid out for a fortification, the banks all round being like a hanging ground; and there is an afcent to it on the north fide, over which there is a raised work; it is a plain spot, on which there are no ruins, and the people speak
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The cliffs of it as an unfinished fortress; which, if Colosse was near, might be designed 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 Themisonium 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 Meander, which are from two to three leagues wide, and above twenty miles long; the Meander runs along on the west side of them for about twelve miles, and goes in between the hills, going as I suppose, about four miles, 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 Meander 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 Meander 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 Meander rises from a hill of the Celene, where, according to Livy, there was a strong fort. Metropolis seems to have been between this place and Apamea. Going over the Meander, where it crosses the large plain, we lay at a village on the north side of it, and having travelled twelve miles, came to a town called Ihechle 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 rife of a river, which must be the ancient river Marfys, now called Ochicufe, and consequently this must be Apamea Gibortus. A more delightful scene cannot be imagined than the rife 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 Meander. The place is so pleasant that the poets say, the nymphs, taken with the beauty of it, settled on the rock over the rife of this river. Here also they
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they fix the famous contention in the art of music between Apollo and Marsyas. These fables Strabo seems to place at the rife of the Meander; and Quintus Curtius also describes the rife of the Meander, 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 Celene was here on the hill, and Apamea on the plain, and being a place of great trade, the suburbs of it might extend far as the Meander; and some authors might chuse to distinguish it as being on the Meander, which was a noted river; and when that river is said to rise at Celene, it must be underfoot of the mountain of that name, though Strabo seems to place the town Celene at the rife of it, which, by a small correction, may be underfoot, that Celene was somewhere on that mountain. There are many difficulties in relation to the account, which different authors give of the rife 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 fountain, which by others are called a lake over the head of the Meander; so that we are to suppose that the Meander rises at the lake, and that another stream is left 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 ancient 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 Celene 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 rife of it, because he says immediately after, the Marsyas rises at the city, runs through it and the suburbs, and falls into the Meander; 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 Celenus by Celena. This river produces great plenty of large cray fish and fine carp of an extraordinary size, both which are sold at such low prices, that the common people eat them as the cheapest food: There are no Christrians in the town except a few Armenians, and two or three Greeks who
The plain between Ihecleh and the river of the Meander is bounded to the north and south by high hills; in this plain there is a river that falls into the Meander, called Bouarbaflia, which probably is the river Orgas, that is said to have fallen into the Meander above the Marfias; and Apollonias 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 fountains of ancient buildings in the Mahometan burial places. I make this conjecture from the order in which Strabo mentions the places to the south of the Meander going from west to east. Ihecleh is about fifty miles from Satalia in Pamphilia, the old Attalia.

To the east of the river of the Meander is that part of great Phrygia, called Phrygia Parioruus from the mountains of that name, which run across from east to west: On the north side of them was Philomelium, which I have 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 part; these places are on the borders of Lycaonia and Ifauria.

On the twentieth we set out with the caravan from Ihecleh, crossed the mountains to the north, and came into a large plain; towards the north-east corner of it is Sandacle; 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 Pariorus. I conjecture that Synnada might be situated in this plain of Sandacle, though it is rather too large for that which Strabo describes, as only sixty furlongs, or eight miles probably in length. There are not the least marks of any antiquities at Sandacle, 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 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 chalybeate 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 white kind. We stayed that night at Sandacle, 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 flood; but I could not be informed of any antiquities about it. It was very cold frothy 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 flesh, 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 Carahiffar towards the south well corner of the plain.

CHAP. XX.

Of Carahissar the antient Prymnesia, and some other places in Great Phrygia.

Carahissar is distinguished among the Turks by the name of Apioium Carahiffar, on account of the great quantities of apioium or opium, which is made here. I had great satisfaction in finding by an inscription that Carahiffar 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 fortres; the rock is a sort of haffard brown granite; it is of a black hue, from which the town is called Carahiffar [The black castle]; it is fo 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 Oufhak, three days journey from Carahiffar, and at Goula two days journey further, and about a place called Goirdas twenty miles to the south west of Goula, and towards Akhef, the old Thyatira; but further east they make mostly that
fort, which are called Turkmen 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 harash 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 defire 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. Whilft 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.

Achthinler or Oxfather, 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.*

We

*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 Cañina, where there are several Greek inscriptions; thirteen miles further is Teleros, and thirty-three miles beyond that is Assiscio, from which it is twenty-seven miles to Baylane, and forty-seven further to Balas, though the left computation seems to be rather too great; it is seven miles to Curcsch, 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 Cyprin. 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-Dogi. The way is very rocky, and there are several narrow passages in; over one of them there is a forset called Uchack or Haverent, conjectured to be Fort Davara mentioned by Tacitus; it is about a mile from Ramadam-Oghi, 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 Caraca [The black water], supposed to be the Cydmas; here is conjectured Cyen had his camp mentioned by Xenophon: The road crosses the river, and leads to a large village called Osista, twenty-four miles from Ramadam Oghi. 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 Erzamla, 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 Osista. The soil of the plain is flat, and there is a very fair 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 Kizis, and thirty-three to Cognia, the ancient Iconium, which is about three miles from a part of mount Taurus, called Gujar-Dogi. Cognia is situated on the small river Mismus, which is left in the garden, and does not extend as far as Carchemish, supposed to be Baib Traegelin, 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 imperishable Greek inscription, and twelve miles further to another ruined place called Curfinsos, 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 Latins, conjectured to be Lusitica Consukhia, where there are a great number of Greek inscriptions; passing by a town called Arcas, thirty-three miles further, there is a large town called Ulipon; beyond it is a considerable stream, which pours down from the mountain, and soon afterwards makes a lake twenty miles in circumference, called Chiar-
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 grots, 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 flapped the entrance of their vaults or grots. Near it there are very large Mahometan burial places, in which there are many stones with reliefs in the manner, a great number of broken pillars, and other pieces of marble. This place is called Efki-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 place the country is uneven for twenty-four miles to Efki-bahar; about half way there are stone ruins, and Greek inscriptions at a place called Angora, which was conjectured to be Angora of Pargya. Efki-Bahar is a large city at the foot of a rocky mountain, probably Sipylos; a river runs near it, which was conjectured to be the river Hermus, and if so, this must be the beginning of the plain Hyrcania. There is a delightful road for twenty-four miles through a pleasant wood called Savannes, and by many springs to a small town of the name of Segurah, the road in the height of the 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 Vazier Han, on a river called Socher Yedemensi, which runs between rocky hills: The road is mountainious, but affords a great variety of beautiful views, and at the end of eleven miles is Lofflay, situated on the river Gatipo, the antient Galaus, which falls into the Segurah; there is large bridge over it. From this place the road is bad for three miles, but afterwards it pallas for nine miles through a most agreeable country, full of delightful groves in the valley of Hinc, till it comes to Linn the antient Nicora. From this place to the bay of Nicomenia 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 Gavath or Godeo, which was supposed to be the antient Lybybar, where Hannibal ended his days, and was buried; from this place, it was computed to be thirty-five miles to Scenar, from which town they cross over to Constantiopolis.
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 Carahiffar, 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 Conflantine. 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 Serviliiflar, situated at the north east side of the plain, at the foot of a long rocky hill of a basalt grey granite. There are ruins of a fortress on the hill over the town, and in the Armenian burial place are several ancient sepulchral stones, many having two sets 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 Ptolomy, might be Abroftola. This town is governed by a mofolem sent by the kifler-agha, 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 ancient 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.

* In this inscription I found the word Amo-ri-nor, so that probably Amorium was in those parts; and this plain might be the country of Amorium mentioned by Strabo. I conjecture that those ancient monuments 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 Jdmut, where I was informed there are antiquities. According to the Tables Avoftola was eleven miles east of Amuro, which agrees with the order in Ptolomy, 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.
OBSERVATIONS ON

CHAP. XVI.

Of Galatia in general; and of Angora, the antient Ancyra, in Galatia.

We set 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 Sevriliflar. The river Sacari is the old Sagaris or Sangarius, which at this place is very small, not being far from its rise.

We here entered into Galatia from great Phrygia, this river being the bounds between them as well as between Galatia and Phrygia Minor, or Epieletus, and also between Bithynia and the Mariandyni. We came into the fourth part of Galatia, which was inhabited by the Tectosages, the eastern part, being the seat of the Trocmi, and the western, of the Tolilbobogii, 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-Gracia, 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 tetrarchies consisted of three hundred persons, as may be supposed a hundred of each tribe, who met at Drynameton, 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 float 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 diffressed 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 is called Angara by the Turks, and by the common people Engurek; it is the antient Ancyra, which was the castle or fortress of
ASIA MINOR.

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 ancient 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 fourth of one of the largest of these hills, which is furthest to the south; on the summit of which there is a large cistern; the city also extends a little to the north west of the hill, and stretches on the north side to another 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 there are many inscriptions of Angora: The walls extend further north, and up the middle of a small high hill called Orta Daug, from which they come down to the small river Tabuhanah, 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 cistern, 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 cistern itself is like a small town, and is well inhabited both by Christians and Turks. The river which runs by the cistern, together with another rivulet called the Afsh, 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 Sury; 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 horse-riders, 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 asthmatic constitutions, but pernicious to the fanguine, 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 ancient 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 some handsome stone buildings 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
in London; they have about twelve large mosques with minarets, and several minarets, 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 Hadje-Biram, which belongs to a college for Mahometan sophists: It is an oblong square building of white marble, about ninety feet long, and fifty breadth; it stands north and south; the walls are three feet three inches thick, and the flones 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 portico; 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*, 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 vermillion: 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 flameeked 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 lips, 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 flone work about ten feet above the ground: That work probably was cased with marble, which might have an inscription on it, and be adorned with reliefs; the shaft is about

* De tribus voluminibus, uno, mandana de fu que ante mausoleum flatterentur. Sueton. Oda- neae fui complexus est : altero, indicem rerum in suis 101
fugitiam ; quam vellet indicari ænes tabulis.
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 paterae, with leaves on each side of them, the work above this somewhat resembling a Tuscan capital: The flyle 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 Angora from Parthia, there being an inscription to his honour in the cistyle 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 patha 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 Venzone in Friuli, but rather more fair and entire. They suppose that these are of the twelve children, who were martyred when saint Clemens Angyro a suffered. The Armenians have a large convent a small mile to the north of the city; here their archbishop of Angora 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; Θαυατικής 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 alabaster 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 heretics, 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 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, in- much 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 Sevrishisser: 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 ringslets; 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 born without washing about the month of May, and the wool sells for two dollars an oke; the common style of yarn is from two and a half to fix 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 cloathes. 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 fix 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 funk, and that the greatest export now is to France, and next to Holland; what is exported being from three to fix 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*.

CHAP.

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 Ionium 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 Xyfi, in which there are only four or five cloysers. About twelve miles near Angora is the salt lake, now called Cadoun-Touler, 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, it suppos'd is incrusted 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 incriss 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 waizede, and did belong to the Hellenic mother,

Cenares 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 Petrich, then calling Cuckdauge [The fpide mountain], which may be mount Magabi, infcesten miles it brings to Cangcilitch, two miles from which there is a ruined convent or church called Tetzach, and at the door of it there are two statues of lions: Half an hour further is a bridge over the Kindermack, 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 Cama, and at the end of eight more, is the city Kirfaer, situated in a valley. Sixteen miles further is a large village called Hulde. Beria, where there is a kame, with a charitable foundation to give food to all persons and their beasts who travel that way. Twenty-four miles further is Rusun-Hagilech, where there are no houses, but some groves inhabited by about two hundred families. Ten miles further is Akorn Kalfy, which is a castle on a high hill over the river; on the side 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 kamets-Koun [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
ASIA MINOR.

CHAPTER XVII.

Of some places in Galatia, and Paphlagonia, in the road to Constantinople.

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, Amasia, and Tocia to Constantinople.

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Here also, they say, there are some antiquities. Thirty miles further is Osmanijeck, which, if I mistake not, is at the passage of the Halys: Twenty-four miles further is Malatia, which must be in Galatia Pontus. Here also, they say, there are some signs of antiquity, but what place it was I cannot conceive, unless it might be Vania of the Tables. Sixteen miles further is Amasia, which retains its old name, and is on the river Codruck, the ancient Iris; this is the birth place of Strabo; here are likewise some ruins. Tocat is forty miles further, which I should take to be Nocefares; 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 eall of Tocat there is a great convent called Pithera, 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 wafes; Eight miles eall of this place is Gunnerack, where, they say, there are some ruins: Twenty-four miles from it is Siws, the foot of a path, which might be Schaffopolis, there being some remains of antiquity about it: it is only four or five days journey from Malatia on the Paphlagonia. 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 Perfa. From Angora to Siws, where Dionysius the Cynic was born, it is near four days journey, about forty-four miles; no caravans go there 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 Alas, 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 Sugaris; if it was not a place that
OBSERVATIONS ON

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 fide 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 Kiffje-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, in which I saw that the first entrance gives some pain; they are called Sha-Hamam; among many other virtues, they have performed wonderful cures in the dropsey; 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 Clefieni [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 antient 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 Halye 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 before-mentioned; this may be Anadynta of the Tables, and is the residence of the pasha of this country. Eight miles from this mountain we passed over the small river Cherkes, which runs near the

that is very delinate of water, or, if there were any antiquities there, I should have thought it was Pelleius, concerning the situation of which place I could get no information, though it was so famous a city near the Siguris; but as it was in the road of the Tables from Nicea to Amasia, which was in Great Phrygia; it ought to be looked for farther to the south; it may be the place where we paffed that river to Angora; It was a city of great trade, and famous for the worship of the mother of the gods, called here Angidetra, who is the famous Cybele; it was adorned with a temple, and porticoes by the kings of the race of Attalus. There was a frame here of this great goddess, which they pretended 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 first Punic war, as an 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 terrae Italia bellum instaurat, et in huius mundi quaerit pace...” Liv. xxiv. 10. Juliusopulus, the old Gordian, is situated farther to the north on the river Segus; 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 Beybeyaz is Sarik; a river runs by it and to the west of this river the Angora goes degenerate. About forty-six miles farther, at a village called Guray, is the passage over the Segus, which runs a great way to the west near to this place, and then turning north, falls into the Euphrates. 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 farther is Bilint, the ancient Proomeia, which is thirty-six miles from Scutari. Bouris is about the same distance from Angora as Constantinople.
ASIA MINOR.
own, and c.ime into the great road to Conftantinople, and about fix
urther to a larger ftrcam called Gerede Su, which runs eaft, and, I fup-

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I'ound nothing except a fmall enclofure near the waiwode's houfe, about
iihirty feet long, and twenty wide ; in the middle of the further fide
here is a ftone fet up an end like the top of an antient ftone coffin, and
•ic on each fide of it, as if it had been defigned as a place for a ftatue;
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iiuall river near it to the north eaft, which may be the BilLxus, near
he mouth of which was Tios on the Euxine fea ; Philetjcrus was of that
ity, from whom the kings of Pergamus defcended.
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/own, and fent to Angora, for they do not fpin it in thefe parts.
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lace is about firty-four miles from the Euxine fea, the neareft place on
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it being Eliy, which may be Heraclea; this river paffes by two places, Mangeri and Dourleck: Cinlata is mentioned in Paphlagonia under
mount Olgastrys, it was used as a fortres by Mithridates Cuibes, and may
be Anadynata of the Tables; it is not known where any of these antient
places were.

CHAP. XVIII.

Of BORLA, NICOMEDIA, and some other places in
Bithynia; and of the PRINCES ISLANDS.

THAT part of Bithynia inhabited by the Mariandyni and Cau-
cones was between the rivers Parthenius and Hippius. On the
fourth we travelled sixteen miles through a very pleafant coun-
try, 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 obferved 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 pleafant
woody country, and near a lake, which is about four miles in circum-
ference, called Chagah-Guel; this lake abounds in a fort of fish that
are looked on as unwholefom.

Borla is towards the weft end of a fine vale, which is about a league
broad, and four leagues long; it is a most beautiful spot, much re-
sembling the country about Padoua, and the low mountains on each fide
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 weft
fide of a hill, on which there are fome little remains of the walls of the
antient town, which was fSituated much like Old Sarum. There are alfo
about the town, and in the road to it, feveral fpeluncal infcriptions cut on
flones, which are like round peoffals, about two feet in diameter, and
four feet high. It is probable this was the antient Bithynium, after-
wards 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 fream runs through the vale to the north
caft, which, I fuppofe, is the old Elatas, near the mouth of which was
the city Heraclea. On the sixth we went eighteen miles further, thro'
pleafant woods, mostly of hornbeam and beaft: The country being al-
most entirely uninhabited, we came to a river, running in a deep bed,
which is called Lanne, and I take it to be the river Hippius; when we
had croffed it, we paffed thro’ a village called Lasjah, with many houfes
and canes in it, build chiefly for the convenience of travellers. I faw
here a great deal of hemp, and a round altar adored with fe-
foons, and conjecture that Prufa on the Hippius was fitted here, fup-
pofed by fome to be the antient city Hippe, and that it received a new
name from being rebuilt or enlarged by Prufus king of Bithynia. Near
this
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 lelech. It is probable the Marizandyni 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 Marizandyni 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 by the river Aesepus from Myfia, to the west by the Propontis, and to the north by the Lucine 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 Handaké 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 country I ever beheld; it is about three leagues broad: There are large corn 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: Dufeprololimium 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, inomuch 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 linen fash, 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 LAEtau of the Tables, which is but twenty-six miles from Nicomedia, though this place is but sixteen; I saw there some bones that were of antiquite work. We went on near the lake through this delightful country, which exceeds
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ceeds any that I have seen; the soil is very rich, and there are no flones 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 Imit, which is the antient Nicomedes, laid 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 Nicomedes flourished. 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 build 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 kanes: 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, yet I think it cannot exceed fifty, measuring round by the coast, 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 salters 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. Barbha 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 Nicomedes. 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 Constantinople; 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
Asia Minor.

A, 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 our rows of pillars, fix 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 let 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 his 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 Imit to I Decius, the antient Nicea, by way of Sabanjah before mentioned, which 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 Nicea. The gulph of Imit was antiently called Aftacenus and Olbius, and the head of land to the south of it was called the promontory of Neptune. The bay of Imit is about thirty miles long. Pronectus is mentioned on it as a place of great trade opposite to Nicomedia, which might be where Boitis Scale now is, directly opposite to Imit. Drepae 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 anything about Acoron, where it is said Constantine died when he was going to the river Jordan to be baptized, only that here is a place of that name about fourteen miles to the north east of Imit. Arrianus the historian was of Nicomedia; and near this bay lived the famous prince Tekely or Thokoly at a country-house, which he called, The Field of flowers: He was buried in the Armenian cemetery at Imit, and there is a Latin epitaph on his tomb.

We left Imit on the eleventh, and went out of the road three miles to the north to an allum water, which is called Oxuehu; 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 not 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 dyentery.

Ten miles from Imit in the road to Constantinople there is a very small village on the sea, called Corfa; 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 Aftacenus, from which the bay had its name. On the twelfth we went six miles to a little port called Maholom, 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 Gebech, situated on a height about a league from the sea. It is thought that the antient Libyfia was about this place; but as I saw no marks of antiquity, I concluded it was nearer the sea:

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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 described the Romans, who were sent to take him. About a league to the south east of Gebefh, on the highest ground in those parts, there is a small mount, which commands a view of the whole country, and there are some cypres-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 Panticlo of Antonine's Itinerary, fifteen miles from Chaledon, and twenty-four from Libyfia, 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 Imit, and are inhabited by the Greeks.

I failed 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 Imit, and about a league from the continent; it is called by the Turks Boiuk Addah, [The Great Island] and by the Greeks Principe; 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 Chaledon, 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 felling wine (brought from the continent, and the island Alonia) to the people of Constatinople, 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 fort 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
ASIA MINOR.

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 Anderovertho, which is near a mile in circumference, and serves for pasture. We sailed half a mile to the island of Halki, [Χάλκη] called by the Turks Eibci; it is directly south of a village on the continent called Maltebe or Maltapé. This island is about four miles in circumference, and consists of two hills; at the after foot of the northern hill is the small town, consisting mostly of avenus 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 conveniences for receiving strangers; and there is a remarkable Latin inscription at the well. We went southward to the delightful convent called Panasica, which is situated between the two summits of the southern hill, where Saw Pallius, the deposed patriarch of Constantinople, whom I had met at Famagutta 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 his 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 Cadieni, a small town or village on the west side of the promontory, on which the antient Chalcedon stood.

CHAP. XIX.

Of Chalcedon, Scutari, the Euxine Sea, and some places on it.

The promontory on which the antient Chalcedon stood is a very 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 Butropii; as the point opposite to the east, where there is a light house, was called the promontory Heraeum; 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 Constantipole. There are no remains of this antient city, all being destroyed, and
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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 Chryfopolis. Over the north part of this bay is the feraglio of Scutari, where the grand signor commonly paffes 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 cypress 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 is called by the Turks Scudar, and is supposed to be the antient Chryfopolis; the south part of it is opposite to the point of the feraglio, 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 semi-circle 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 wala-deca mosque here, though not large, is very fine, and built in a good taste, and beautifully adorned. The Persian ambaffador 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 minifter very wisely avoided giving umbrage without any reason; though the Persians have a much greater regard for the Franks than the Turks, and accofted 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.

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
ASIA MINOR.

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 seraglions and kiosks, or summer houses, many of them built by viziers, and other great persons; all whose estates are feized 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 Rumelli Hifari [The castle of Romelia], and Anatole Hifari [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, frangled, 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 disjointed 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 five 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 Urus, which was five miles from the port of Daphne, 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 Jafon returning from Celectos sacrificed here to the twelve gods, and probably in particular to Jupiter Urus, or Jupiter that gives favourable winds; In the temple of Jupiter Urus 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 Chiffiul, and the original inscription has been since brought to England, and is now in D. Mead’s most curious collection of antiquities. Opposite to Boyucderry there is a hill on the Asia side, where they pretend to have shewn 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

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fourty-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 Afoph, 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 supposd 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, whilest other places in the same latitude suffer much from the heat.

CHAP. XXI.

Of the DARDANELS, I L I U M , and OLD TROY.

WHEN I left Constantinople, I went to Adrianople, Rodoflo, Gallipoli, and some other places in Thrace; and on the twenty fourth of July embarked at Gallipoli, and failed to the Dardanels on the Asia side; it is called twelve leagues, but is no more than twelve miles, being so far by land from Lamfæc 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 Dardanels, as well as the caitles about the middle of it; the Turks give it the name of Begas [The mouth or entrance]. The entrance to the Dardanels is now to be computed from the Asia light-house, about a league without Lamfæc, 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 Seftus to Abydus only seven stadia; they also computed it a hundred and seventy stadia from Lampfaenum to Abydus, seventy from that place to Dardanus, the distance from which to Rhæteum is not mentioned, which may be twenty, but from

Rhæteum
The distance between Dardanus and Rhaetum; so that it is probable they measured by the bays on the sea. The land on each side the Silestere is mostly hilly, especially to the west. About three leagues from Gallipoli the passage is wide, and the land looking into the south, it appears like a large bay; then follows the narrow strait, which is about a league in length; at the south end of it are the Dardanian castles, near the middle of the Dardanel passage; they have been thought by some to be on the site of Seftus 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 for 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 Acafas, which at present is the habitation of a Dervife, and may be some remains of Seftus; 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; or 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 passage, 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 Dardanels on the Asia side, we are to conclude that Sancumna, 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 fierce 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 Bologris Hisar [The castles of the entrance]; but that to the east is called Natoli Bokhihar [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 shore; 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 troubles 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 luce, which, they say, was a decoration antiently 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 andfail-cloth; and they make here a fort 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 halfe, and did not appear to be of any great antiquity. A French consul resides at the castle of the Dardanels, and a droggerman for the English and Dutch, who is a Jew. The other castle, called Rumeli Fethiil, [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 fail cloth.

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 Berberi, which I take to be the promontory Dardanium of the ancients; 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 Sylia and Mithridates met, and made a treaty of peace; some say, that Ganymede was taken from this cape; others from Harpagus, on the confines of Cyzicus and Paphlagonia; 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 cliff, where probably was Ophryniun, and the grove of Hec tor, mentioned near Dardanus, as well as the lake Penteus; for I observed that way some water, which makes it a fort of a morassily 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 Rheteum must have been, which was situated on a hill: I concluded that it was near a Christian village called Telmele, and more commonly Jaur-Kala, 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 Telmele. The Asiantium, where the sepulchre and statue of Ajax were, is mentioned as near Rheteum on the shore; and I observed at the declent to the plain of

* A quintal is one hundred and ten rotoli of one hundred and forty-four drams.
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 Hellepont, it is about two miles broad and four long, from the conflux of the Sinois 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 Sinois and Scamander; two chains of hills end on the north side of the plain, one between the Sinois 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 Hellepont there are fultens; and in the plain near the sea, one fultens 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 smal rivulet in the summer, ho' 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 Icnecchahere, which is at the entrance of the Hellepont: The ancient Sigeum 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 Icnecchahere [The new city] or more commonly Jaucui; 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 ftick, 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 dener on the hill, is a large barrow, and east of it a lea, 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 fort for the sultan, and the lea 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 sepulcre 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 fort 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

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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 rides in each of
the four castles; there are a hundred and thirty men belonging to this,
who follow their trades and employ.

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 ra-
ther hollow grounds; on that next the cape, was Sigean, about a mile
in compass; on the second there is no village, but to the south cast 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] in
habited by Chriftians; To the south east of this there is a fourth, which
extends to the north east towards the conflux of the two rivers. Ascend-
ing this height towards the north east end of it, I came to a village call-
ed Bujeck, where there are great heaps of ruins, many broken pillars and
pieces of marble; and at the burial place of Bolcui, 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 Ilion, 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 Lyfma-
chus. 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 the two rivers. On the north east end of this
rising ground, or hill, on which Ilion stood, there is a barrow, which
might be the tomb of Aiyctes, said to be five fbadia from old Ilion 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 Sigean were formerly called Sigia; for Strabo says, that
was the name of the place where Ilion was built, by order of Alexander,
after he had gained that signal victory on the Granicus. Achaeum was
adjoining to it, that is, its territory bounded on that of Ilion, and the
town might be where Jenecui is now situated, and its port, towards Sig-
eum, was twelve fbadia from Ilion; Adjoining to this was Larifla, which
might be between Ilion and the sea; and allo Colone, which probably
was in the valley towards Eskifhambole, which is supposed to have been
Alexandria, or Troas. On my return, going further e aft, I travelled by
the Scamander, some miles before it joins with the Simois, where it is
called Goftah-fu, as it afterwards has the name of Mandras-fu. 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 Troy, in which the Lycians were encamped: This river fell into
the Scamander at the temple of Thymbrian Apollo, mentioned as fifty
ladia from Ilium. Under the height of the supposed ancient 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 Elkiupjee at the foot of mount Ida, where I was recom-
mended to the agora. 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 go-

geror: 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 Mount Ida,
scape Leucus 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
mount seems to be that part which is directly east of the place where the
Ilionis and Scamander meet; this probably is that part of it called Co-
ylus, which is computed to be about thirteen or fourteen miles from
the supposed Scepsis: The ancients say, that it was a hundred and
twenty stadia, or fifteen miles from that place: The rivers Scamander,
the Grauus, and Aegeus rise out of mount Cotylus, their sources not
being above three or four miles apart; the Scamander is said to rise at
Elkiupje 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 Eolian city called Gargara. To the south of the mines
there is a long rocky mountain called Chigur; on the top of it are ruins
of an ancient city, particularly of the wall, which are ten feet thick, and
built of large grey stone without cement; they are about three miles in
circumference, and there are six gates to the city. I take this place
to be Scepsis, and Elkiupje, 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 fifty stadia from new Scepsis, to which the inhabi-
tants removing, the old place afterwards had the name of Pa-
facepsis. 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 Aristocle's library
and manuscripts were preferred 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 agora would not advise me by any means
to go to that place, which is now called Elkiatambotis, or to any of the
places in the neighbourhood, because the paucha 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

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the castles by another way: We however ventured to go about two
miles to the west, to a high rocky hill, like a sugar loaf, called Kis-Ka-
lefi [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 Urukes, who are a poor fort 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 Enaj, a little
below which the rivulet Emaichaë falls into the Scamander; this seems
to be the river Andrius which rose in the country called Carafena, and
fell into the Scamander: The path was here with his people, in order
to clear the country of rogués, and I saw on the outside of the town
two of them on flakes 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 Dardanelles, 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 king-
don) was the district or principality of Cebrenia to the north of the
Scamander, probably extending to the great height of mount Ida before-
mentioned.

CHAP. XXI.

OF TROAS.

AFTER I had been at Bourfa and Nice, I returned to the Darda-
nells, and went by Tenedus to Efktifambole, supposed to be
Alexandria or Troas, built by Antigonus, and called Antigonia;
and afterwards improved by Lykimachus, 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 fort of a deep
bed
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 cornithes at the springs of them are very richly adorned with sculpture; and it is probable that the whole was cased with white marble: The peasants call this Bahuke Serai [The palace of honey], because they lay, 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 Kifla-serai [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 crook, 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 the rest 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 belt stones and marbles to Constantinople, to be employed in public buildings; and, they say, he was led to it by a renegade, 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-su; on the west side of this stream there are many hot sulphurous salt springs, which seemed to have also something of chalybeate 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 ancient, and several arches of them remain, with the walls built of black and white stone set in a pane. Some have thought this to be Larissa. At one of the baths I saw a colossal statue of a woman of white marble; the head was broken off, but the drapery is very fine, and one of her hands appears to have been covered by the vault. 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 Sigean 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 Ayfetes, appeared like a wife 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.
Chap. XXII.

Of Lampacius, and the islands of the Propontis.

After I returned to the Dardanels, I set out northwards by land, on the thirty-first of July, towards Lampacius. Between that city and Abydus some places are named by Homer which were not known by the ancient geographers; one of them is Ariiba, the residence of Asias, which was on the river Selceus: About two hours, or four miles to the north of the castle, there is a river called Mussacui-Chaie, which may be the old Selceus, and the village of Mussacui, which is a little higher on it, the antient Ariiba. Near four miles further is a larger river called Borgas-Chaie, which may be the river PaCiis mentioned by the poet. On the side of the hills, over the plain tho' which it runs, there is a very pleafant village called Borgas, in one part of which there rife a great number of fine fprings, infomuch that it is called the thousand fountains.

Lampacus firft called Pitufa on the Asia shoar, near oppofite to Lampacus, Gallipoli, is about a mile further to the south than that city; this place was given to Themis tofe to furnish him with wine. Several great men among the antients were natives of Lampacius; and Epicurus lived here for fome time, and enjoyed the company of the learned men of this city. There is a little current on the fourth side of the prefent small town, which is fittuated on a height, and on the plain near the sea; the antient city seems to have extended up the rifing ground further to the eaf; I faw 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 fo freely about this place, as the plague was there at that time. About a mile to the north of the town there is a pleafant village called Shardack, from which there is a great export of all forts of melons, and other fruits to Conflantinople; and this being directly oppofite to Gallipoli, it is the place from which they cros over; a boat going every morning early, and returning before noon. Mount Rhea was five miles from Lamnacus, 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 firt of Auguft in the evening I embarked to go to the ifland of Marmora. Between Lampacius and Parium was a city called Pafus, and a river of the fame name; when this city was defroyed the people went to Lampacius. Fourteen miles eafth north eafth is a village called Kimere, and a small river in a bay on the weft fide of that cape, on which, I fuppofe, Parium and Priapus were fittuated. Kimere is near the north weft 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 Pafus, with the river of the fame name: Returning
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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 Lampacus: That city was built by the Milesians, Erithraians, and the people of the isle of Paros: It flourished much under the kings of Pergamum, 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 Dardanum. Between Priapus and the Ælepus 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 Ælepus, 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 Terker Chia, and must be the Granicus. This river ran thro' the country of Adrales, and had on it a city, long ago destroyed, called Sidena, and a territory of the same name. The Ælepus after having run about seventy miles falls here into the sea. Strabo mentions that towards its rife, on the left side of it, was Polichna a walled city, Palaecepsis, and Alazonium; and on the right between Polichna and Palaecepsis, Neone, where there were silver mines. The river Carefus falls into the Ælepus, rising at Maluns between Palaecepsis and Achaeanum, which is opposite to Tenedus: From this river the country was called Carafaina, to which the country of Dardania extended. The Ælepus run through the country of Zelia, which was ten miles from the mouth of it, extend- ing 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 Tirbonus, and a village called Memnon; concerning which places nothing is known, by reason that the country is frequented by a bad set of people, and no caravans pass that way.

On the third at noon, we arrived at an island to the south of Mar- morns, which is called in Turkish Ampedes, and by the Greeks Aphia; 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 Turks.

There was a place called Pyra in that part of the Parians district, which went under the name of Pyra, over it was mount Pyraces, so called from being covered with pines; it was between Parium and Priapus, near a place called Limus 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 Adrales, from king Adraulus, 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, Adra, and Dian; but where any of these places were, is unknown, it not being feasible 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 the city which the cape makes with the land to the north east; it has its name from that famous worship, which was in vogue in all these parts, as far as Lampacus. The deity, the son of Bacchus and Nymphas, according to their fables, being born in Lampacus. This city had a port, and some say that it was built by the Milesians at the same time as Abydos, others that it was founded by the people of Cy- zicus.
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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 Cutali, which is not so large, 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, Protos-Ierai [Πρωτοιεραί], as are most of the small islands, both in the Propontis and Archipelago; and it is those persons, or one of them, that commonly rent the island, in case it is not taken by a Turk, who comes and refides 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 fall between them, in order to be under the shelter of that island.

On the fourth we failed two leagues to the island of Marmora. The ancients mentioned the old and new Proconnefus on the sea going from Priapos to Parium: The new Proconnefus 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 fort 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 Egyptian. 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 Car-boys. This island is let for five purfes 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 failed about three leagues southward to the island Alonia, which 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 Aphthia 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 purfes a year: I take it to be the old Proconnefus, 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 Proconnefus [Ὁ Προκοννέσου];
and I found he thought that no other island went by the name of Proconnesus but Marmora.

CHAP. XXIII.

Of Artacui and Cyzicus.

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 anciently fortified; between this and the land to the south there is a narrow passage B, into one of the ports of the ancient 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 ancient 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 pastis 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 ancient 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 Saint 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 ancient 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 westem port to the cape 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 ancient Artae, a colony from Miletus. Strabo xiv. p. 655.
A map of Cyzicus and the Lake Abellionte.

And a view of Bursa.
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 lighthouse being a moraia, except two large sandy banks on each side made by the sea. At the north eaft part of the eaftem bank E, there is a height, which seems to have been an island in the ancient 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 wholesome laws, such as those of Rhodes, Marseille, and Carthage. This people was fo strong that they fantasied with great bravery the siege of Mithridates, who had a hundred and fifty thousand foot, besides horie, and four hundred ships, obliging him to leave the place: The hill on the opposite continent was called Adraefea. The city was partly in the plain, and partly on the side of mount Ursus, 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 to lay up their ships and galleys in. There are still remains of the walls of the city; those to the south, it is to be supposed, went clofe along by the lighthouse, 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: 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 finest arched passages under-ground on which it was built, tho' many of them are destroy'd; 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 destroy'd 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 strait between the hills, where there is a building on each side K; it seems to have consist'd of very high arches, which at first made me suppose that it was an aqueduct, but the city walls being below there, 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
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people call it the Princefles 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 caved with a baftard 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 Pefcenius 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 Calomimo; 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 Monafiere, 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 Conflantinople.

CHAP. 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 Omacui [The village of Omar], and saw at a good distance to the south well the lake called Magrias-Guel, which, for reasons hereafter mentioned, I suppose to be the lake Dalcylis. 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 brads, it had on it the head of the empress Lucilla ΛΕΥΣΗΑΣ ΜΗΔΗΛΗΣ, the reverse is Paris with a helmet, on the top of which is the head of an elderly man, and round it ΜΕΛΑΙΟΧΙΚΕΤΤΗΣ; Strabo writes it ΜΗΛΑΙΟΧΙΚΕΤΤΗΣ; from which one may conclude that the antients pronounced the dipthong in the present Greeks, that is only the last vowel in the dipthong, and that Strabo wrote it according to pronunciation,

that
that a moras 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 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 ancient river Rhynacus, that was the boundary between Myphia and Bithynia, it runs through a large plain, and is croffed in the way from Boura 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 Bethicus, 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, there near it there was an island of that name, and mentions cape Melane, 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 Priapous: But as to the island Artace, I find on inquiry there is no island near Calolimno, except that of Monalfer 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 filk; 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 Boura, and in all this filk country. The filk 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 Marseilles. 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, thee 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 for 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; but 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 Loupata, which a little way to the east comes out of the lake Abelliontë, and falls into the Rhynacus. 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 Abelliontë, from which...
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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 Boura; 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 Boura; so that any villages would be ruined by Turkish travellers, who choose to live on a village at no expense, rather than go to a town that is near. There is reason to conjecture, that this is the lake Apollonias, 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 Rhyn- dacus, I should rather take Mehullitch to be Apollonia mentioned by Strabo, though it is a league from the lake; indeed I found no antiques there, except two or three sepulchral reliefs and inscriptions; but I heard that there were some antiques 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 flowed on, of which Strabo might not be apprised.

It is said, that the country between the Ælepus and Rhynadacus was inhabited by the Doliones; and from that river eastward by the Myg- doneis, as far as the territory of Myrka, that is, Apamea Myrka, now called Montagna, which is twelve miles to the south of Boura. There are three lakes mentioned in their parts, Dascylitis, Miletopolis, and Apolloniatis. In the road from Panormo to Mehullitch, I saw a large lake called Magriass-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 Dascylum; and the Doliones extending from the Ælepus to the Rhynadacus, and to this lake, it must be underfooted 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 ob- served 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 Miletopolis, and the ruin a remain of the antient Miletopolis; for Strabo says, that above the lake Dascylitis were two other lakes, Miletopolis and Apolloniatis: He says also, that the lake Dascylitis belonged partly to Cyzicus, and partly to the Byzantines, and that the territory of the Cyzicienes extended to the lake Miletopolis and Apolloniatis; from all which one may conclude that the lake Miletopolis 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 Boura, 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
rich unimproved country on the north side of the lake, till we came opposite to Abelliontê on the island; and lay in the open fields. We went on a little after midnight six hours to Bourfa, the ancient Prufa, where the kings of Bithynia usually refided, which is about twenty-four miles from Mehullitch. This city was built by that Prufus, king of Bithynia, who waged war with Creus 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-eight by Orkan fon of Ottoman, the second emperor of the Turks, who made it the capital of his empire; but when Constantinople was taken by Mahomet the second, in one thousand four hundred and fifty three, that city became the capital of the Turkifh empire. Bourfa is moft pleafantly fituated on the foot of mount Olympus over a plain, which is about four leagues long, and a league wide, having thofe 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. The city and fuburbs 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 fuburbs are on heights on each fide, but chiefly to the caft, there being a very small part of the city on the plain to the north: The fuburb where the Greeks live is to the west of the caftle; there are about fix hundred families of them with their metropolitan, and three churches. The town is divided from the eastern fuburb by a deep channel or vale A, over which there are several bridges; one of them with fhips on each fide, is ninety paces long and fifteen feet broad; the vale being planted with mulberry trees, makes the fìtuation of the houses that are on it very delightful; a small fream runs through it, which swells to a torrent after rains: To the eafth of this is the fuburb, where the Armenians live with their archbishop, of whom there are about eight hundred families, and they have one church. It is faid they have three hundred parifhes 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 bezeftans, all which are covered with lead; thofe and the agreeable mixture of trees, together with the fine plain beneath, cultivated with mulberry-trees, altogether makes the prospect from the mountain moft delightful. The caftle, as I obferved, is walled round, which I take to be the antient city Prufa; it is near a mile in circumference; I faw one part of the wall remaining, built after the antient manner, with one tier of stone laid flat, and another fet up an end, alternately; I faw 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 fignior's feraglio, which was burnt down fome 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 caftle, which is cased with fine marbles, and paved with Mobafic work;

A See Bibliothèque orientale D'Herbelet, at the word Barfis.
* This is taken from Tournefort's view of it in order to fill up the plate.
OBSERVATIONS ON

to the west of it there is a sepulchre covered with a cupola, where, they say, sultan Otman 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 janizier aga, who refides in it.

They make in the city a great variety all forts of fattens, mostly striped, which are used for the under short garments of the Turkih habit; they make also a great quantity of meles, of flax and Silk used chiefly for shirts, and a fort of gaufe called brunjake, 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.

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 cattle like a small rivulet, where the Turks fit in the shade, and where every thing is fold 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-Muflapha 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.

I had a letter to the janizier 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 horfemen 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 Keïfch 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 Orisks were decamping; the next part was also steep, and covered with several forts of fir, one of which is a very particular kind; the cones of it, like the cedar point upwards; a turpentine drops from the fruit of this fort, which they call mattle, and fells 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.

4 It is what the botanists call, Abies Taxifolia, fuitus furfur foetans. Inst. 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.

CHAP. 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 Chioflec; 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 Ouikomah. To the east is a small town, if I mistake not it is Chioflec, where they make velvet for cushions used on the fophas 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 Lenichahere, in which there is a great lake extending from the town of Lenichahere 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. Lenichahere 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 Caftarea, called also Smyrdiane, which in Prolemys order of places, is put between Nicea 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 Ifnick, 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 Aescanian, 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 Antigonia; afterwards it had the name given it of Nicca, from the wife of Lyfimachus; a plan of it may be seen in the sixteenth 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 relics of Medusa's heads, with victories over them: On one side there is a fine mezzo relievos 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 fuch 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 Conftantine; the cathedral or feat, and the semicircular steps at the end, are common in antient 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 fort 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 lain 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 antient sepulchre; it was probably moved to this place, and not cut out of the rock on that spot, undies
A PLAN of NICE and some BUILDINGS in it, and a MAP of the LAKE.
A TRIANGULAR OBELISK near NICE.
A S I A M I N O R.

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 1; 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 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 Thesaic 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 Bouria, 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 flagmates 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 Imiot or Nicomedia, and twenty-four from another port in that bay further to the west, called Debrendit, where they commonly go to embark for Constantinople.

On the twenty-first, we set out and travelled on the north side of the Obelisk, lake, and in about four hours came to an obelisk, about a mile to the north of it; the people call it Beth-Taf [The five stones] because it confits 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 Philicus, the son of C. Cassius Asclepiodotus lived eighty-three years.

We travelled on between the hills and the lake, lay at a village called Jeranité, 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 Basaric; 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 river Acanius runs; it is finely improved with all sorts of fruit-trees and vineyards; the hills on each side being also under vines.

We came to Gemblie 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 even 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 Acanius; and here the poets place the story of Hylas, the waiting boy of Hercules, in relation to his being conveyed away by the nymphs.

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 shore; 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, silt, petrol, 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 west 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 Apaneia from his wife; it was afterwards called Apaneia Myrlea, and Apaneia of Bithynia: The antient city was built by Myrles, who was of Colophon, and I suppose head of the colony from that place; it was afterwards made a Roman colony, and was doubled a confidentable 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 embarked
ASIA MINOR.

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 mentioned, 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 touched at Rodosto in the way to Gallipoli, where the plague had begun to rage, and I lodged there all night in a coffee-house; we went the next day to Gallipoli; where I immediately embarked for the Dardanels, when I was informed that the plague had also broke out in that city. From the Dardanels we passed by Tenedus, saw the ruins of Troas, embarked for Lemnos, and went from that island to mount Athos; of which I shall give an account in the following book.
A DESCRIPTION OF

The EAST, &c.

BOOK the Third.
Of THRACE and GREECE.

CHAP. I.

Of Thrace in general; and of Constantinople.

THrace was bounded to the west by mount Hemus, and the river Naftus, 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; Hemimontana, to the west at mount Hemus, 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 lay it is to the west of Adrianople: As mount Hemus 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
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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 pay 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, inomuch 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 on the land to be seven thousand seven hundred paces long; it has on that side two walls built with square towers, and a foftice 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 fignor's Freglio 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 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 fifth 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 fourth 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 milled 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
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which is to the north of the seventh hill. The bazetians or shops of
each 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 wa-
ter 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 eyes projecting six or seven feet, the soffits of them are 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.

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 Ahmed, Solima-
nea, or the mosque of Sultan Seliman; Sultan Mahomet, and Sultan Se-
lim; they are all built, as most of the mosques are, with a court before
them, that has a porico 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 ile 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 St. Sophia; all these buildings are covered
with cupolas, and some parts only with one of a sphere; the latter
are mostly built against the bafe 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 crofs 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
Waladet mosque, and Sultan Bajazet; all of them having in them, and
the courts belonging to them, many fine pillars, especially of verd ant-
tique: 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 mufti. I was curious to see such of the
mosques as I could find had formerly been churches, and among them
particularly
Back of Foldout
Not Imaged
ON THRACE.

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 femicircle 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 doubled done in order to strengthen those piers, the building having visibly given way at the south 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 fragllos 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 faint Sophia are mentioned as taken out of a temple of the fun built by Valerian, and sent by Maris, a Roman widow, to the emperor Justinian; 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 mosaics is all destroyed, except a very little at the east end; so that all the top is whitewashed: 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 sophtis 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 fourth 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 premises 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 sopa 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 faint 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 aisles by seven verd antique pillars, six feet two inches in circumference; I took particular notice that they are of the composit order: Over these there are as many more pillars of the Ionic order, and probably of the same ma-

* See a letter of Plutarch, secretary of Justinian, in Godinii.
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terials, but according to the Turkish tale they are whitened; 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 porticoes, 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 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 crofes cut on it, and probably it is the only one of this fort 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 bagnino 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 Anatæus 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 Collaum near Pantichium 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 Blacherna, at a place where there is now a holy water, which is held 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
ON THRACE.

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 pension 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 twinned serpents on which there stood a Tripos, 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, beingingular 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 reeded 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 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 those 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 Kifh-Tafh [The Virgin stone or pillar.] it is a very fine pillar of grey granite of the Corinthian order, with
with a well proportioned pedeftrial which had steps round it; the shaft alone seems to be about twenty-five feet high; and this pillar, especially the pedeftrial, is very ill represented by some travellers: It is suppos'd that the incription was made in brauf, 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 feraglio, 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 Turkifh building; so that the base and pedeftrials only remain; the base, and the column consisted of several tiers of fingle stones of the fame breadth as the base and column, and were laid one over the other, out of which the stairs were cut within; but the pedeftrial has two stones in each tier fo nicely joined, that a very curious perfon has affirmed that there was but one in each tier.

The feraglio and public audiences of the grand fignor have been fully described; I saw part of the ceremony of an audience of the grand vizier, and was habited in the caftan, but I could not enter into the audience room to see the monarch, becaufe the number of perffons permitted to go in with the ambaffador was fmall: A divan is always held before fuch an audience, at which the ambaffador is present, and the grand fignor is at a lattice window over the feat of the grand vizier, but is not feen, though by fome signal it is known that he is there; and when the bufines of the divan, as a court of ifteftice, is done, (which is chiefly reading petitions of poor people, who are brought one by one into the presence of the grand vizier), then floors are fet before the vizier, the two cadiliskiers, the fecretary, and fecretary, who are always present; and about feven in the morning the dinner was brought on feveral fmall plates placed on large dishes, and put before them on the floors, without their moving from the place where they did the public bufines; the fmall plates were very often changed; the ambaffador eating with the grand vizier, and thofe who go to audience with him, with the fecretary, and fecretary; the cadiliskiers being people of the law, are too holy to eat with infidels: After this the grand fignor's firman is read, which orders that the ambaffador fhould be introduced. The vizier holds the ordinary divans four times a week in the grand fignor's feraglio, and on the other days he has a divan in his own house.

Two rivers fall into the bay of Conflantinople, about a league to the weft of the city; the northern river is the antient Lyca; the southern one was called Hydraulis. There were many houses of pleafure and gardens of the great men near the banks of thefe rivers, and on the rifing ground; but in that rebellion, which fet the prefent grand fignor on the throne, the mob requefted it of him, that they might be permitted to defroy thofe houses where the great people spent their time in luxury and idlenefs, negleeting the public affairs; and their petition not being refusd, they levelled every thing to the ground; fo that now they have their country-houses along the canal in the way to the Black Sea. On the northern river the grand fignor has a pleafant feraglio called Sfadabat; the river is in fuch a manner confined as to make a fine canal to it, which is about feventeen hundred paces long.
ON THRACE.

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 goats, 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 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 enagado; 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 displeased with the Franks (except that the soldiery would gladly have continued the war against the emperor) they had just made a very honourable peace for themselves with that monarch, and a very disadvantageous one with the Muscovites whom they dreaded is 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 ending for him when the mosques were shut: And indeed to speak truly of the Turks, they are a very tractable people when they are well fed, 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.
Of Galata, Pera, the aqueducts, and some other places near Constantinople.

Galata 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 Topjec-bashaw of Tophana, and Galata is governed by a waiwode. Pera and Galata are the thirteenth region which was called Sicena. The Trinitarians, two fort 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 minifter 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 drogmen 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 expense of the king, are sent to different courts 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, and
ON THRACE.

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 defined for the education of the icheoglans for the serraglio 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 fly 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 chooses out of them such as he pleases about twenty years old, who are made his icheoglans; 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 [Topca], It is go-Tophana, covered by the Topcsee-Bahsh [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 Funduca, 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 Arsenal, arsenal or dock called Caffim-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 Capitan, as I was informed, is twelve feet longer than the Royal Sovereign, being a hundred and eighty fix feet long, and forty fix 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 fleet 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 fails 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 exercize 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 namafghah, or praying place on it, where I was informed they circumcise the grand signor's children;
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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 Saint Sophia serves for that purpose at this time: The most ancient 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 rustic 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 defcent 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 Hydraulus; the water of this river is flapped 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 basin, 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 basin, and so does the water of the long aqueduct, and from that basin 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.
ON THRACE.

After 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 declivity, 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 nautical 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 expense 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 Boyucuderry, 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 fort 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 feraglio was called Cape Metope. Behickthaf was laid to have been formerly called Iason from his touching there; at that place there was a grove of cypresses trees, and a temple of Apollo. At Ortaeu 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 Behickthaf when they are ready to sail, because it is difficult to go out of the port with a strong north wind. The cape of Cruxiefme was in the middle ages called Afofaton. The bay which had the name of Scala was at Arnaucui; below it is the cape of Efties; further there is a large bay, on which Bactefu is situated:

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The cape on which the castle stands, and where the bridge is suppos'd to have been was called cape Mercury. The beft port of the Bosphorus was at the river Ornouflera, it is called Sarantacopera, and by Dionyfius Byzantinus, Leoflenion. Under Tharapia is the rock Catargo: Here is a small river, and the port Pharmains, which is faid to be fo called, because Medea touching at this place opened her box of drugs there. The bay of Bolyuedery was called Sinus Saronicus from an altar there to Sar-ron of Megara; the point of this bay to the north was called Amilton and Tripition by the Greeks. The convent of Mayro-Molo higher up was deftroyed, because it was a place of debauchery for sailors and other inferior people. As to the Cynæan rock on the Europe fide; 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 fome to have been its pedefral; it is about three feet in diameter, and has round it four feet loons 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 fome authors, I fuppofe, is SEBASTVS, which is cut on the fone in Roman characters, much better than the other, and very near to the base of the pedefral: This is more juftly thought to be an altar to Apollo, which the Romans placed on this rock; the holes from both above and below, it seems as if fome other fones were fixed to it, which would rather incline one to conclude that it was the pedefral of a pillar. On the continent near this island is the light house of Europe, which is a high tower. Going along the coaft of the Euxine sea in Thrace towards the weft, the firft 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 fide, and sacrificed to the twelve gods: It is poſsible this place put in the Tables was on the weft fide of that broad cape, which is about two leagues to the weft of the cape at the entrance of the Bosphorus, where I faw a fquare tower on the height with fome antient flones in it. I obferved here in the fea cliffs a layer of earth about three feet thick, which appears like planks of timber burnt to a coal. About eighteen miles to the weft of this tower was Philea, or Phrygia on the Palus Phileatina; this place is about the fame diftance also from Belgrade: What is called the lake is a fort of gulph that winds into the land, and there are fome rivulets that run into it; as well as I could learn there is a bank of land before the mouth of it, which is covered with water in winter, and when the wind blows frong from the north; there is now a small port on the outside of it. The town was on a peninfula at the eaftr end of the gulph, on very high ground to the weft and north, having a gentle defcent to the south: On the eaftr fide 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 filthyng, this town, which is not a mile in circumference, would have been very finely situated for trade. Halmedyfius or Salmedyfius is faid to have been forty miles further; they informed me of a port twenty miles off, which, if I miftake nor, is called Aiade, it is well attended, and probably is the antient Halme- dyfius, though there seems to be a miftake in the diftance. 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, Swedifh, 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 aquedæt.

ON THRACE.

CHAP. III.

Of Selivree, and Adrianople.

I 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 ancient road to Adrianople went, though it is now diffused, 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 Bathenus of Prolem. 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 Athara of Prolemys falls. Ten miles further is a village on the sea called Camourgat; and near a league beyond it there is a small town called Pevatofo, situated on a rocky eminence over the sea. Twelve miles beyond this we arrived at Selivree the Selymbria of Prolem, 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 pike 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 subdivided by being a great thorough fare. I passed the day at Selivree in the lane, and in seeing the antiquities, and set forward in the evening; going
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We came to a small town called Kehiclee, which might be Melantias of the Itinerary, said to be at the river Athyras. We lay in the fields about a mile further, and on the ninth travelled five miles to Chourley, which seems to be Izbrallon 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 Heraclea. 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 ancient 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 Heraclea, and four from Rodote; we found 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 Burtudizum. We went eight miles further, and lay in the open air; on the eleventh we travelled four miles to Hapla, which is eight from Adrianople, and seems to be Oftudizum.

Adrianople was first called Oreftes, 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 Philopopolis by floats, and must be the Heber above the confluence, 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 Eton, 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 lanes 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

* The port at the mouth of the river Athyras was called Navale Melantiacum. This place was in the road to Constantia from Heraclea, and was twenty-nine miles from the former, probably by a short way across the country: Between it and Heraclea was Conophorion, which is said to be between Selymbria and the river Athyras; but as Heraclea is but fourteen miles from Selymbria, the distances of these two places from Heraclea is much too great. Conophorion ought to be corrected to fourteen, and Melantiacum to thirteen. largeff
large; may write 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 Meritcheh, 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 Con-
stantinople. The Boflangee-bahaw 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
Boflangee-bahaw at Constantinople. On the hill to the west of the se-
raglio 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 janiter aga; it is a place of great trade,
supplying all the country with goods brought by land from Constanti-
ople; 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 Greeks 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
infatuation 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 ambassadour extraordinary from the
emperor on the conclusion of the peace.
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CHAP. IV.

Of Demotica, Rodosto, and Gallipoli.

We left Adrianople on the seventeenth, travelled southwards, and passed through a village called Aberci, where there is a large kame 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 ancient 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 of his followers, who were given to gallantry, were obliged to be very secret in those affairs, the king having always very remarkable for the strictest chastity; droggersmen 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 Heraclia. 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 Nicea, 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 Ou-zoun-Kupri [The long bridge], a town so called from a bridge built across the plain, and over the small river Erganch 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 Jeribil, which seems to be a corruption from Hierapolis; this possibly might be Apris, where the roads from Trajanopolis to Heraclia 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 foil, 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 ancients, who say Thrace is a barren country, except near the sea, were very much mistaken. Rodosto is the old Bifantium, afterwards called Rhedeftus,
Rhedeufus, and in the itinerary Refiton; 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 Ragotzki refided 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 confult at Adrianople to pay him, and at last threatened me with the mequine, 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 Gallipoli, on the twenty-first. This is the antient Callipolis, finely situated at the northern entrance of the Hellefspons on rising grounds, and on the south side of them, so that it makes no appearance coming to it from the north. Lampinaeus is on the other side in Afa, 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 gallies, 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 Ilianos, which makes the peninsula; one in the middle called Lyfimachia, which is thought to be a large village on the height called Boulayere; it was built by Lyfimachus, who destroyed Cardia, and was afterwards demolished by the Thracians, and rebuilt by Antiochus: The third town was Paetyl to the east which might be either in a shallow bay rather to the south east and by east of Boulayere, 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 Macrion-
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Macrontychon [The long wall]. Going to the south, a little north of the narrow passage, where, I suppose, Seftus and Abydus 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 Aegos, where the Athenians lost their liberty, being defeated by the Lacedemonians, and that the rather, because, by the best information that I could get, there is a rivulet there as there was at Aegos, which went by the same name, and was to the south of the supposed Seftus, 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 Cucus [Κοῦς], which might have its name from the great hollow or bay; and it is described as south of Seftus. At this port the Athenians beat the Lacedemonians by sea, and erected a trophy at Cynofera, or the tomb of Hecuba, which I suppose to have been the present European castle, commonly thought to be Seftus, 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. Cynofera 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 Malthus, 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 Proteuslaus is mentioned near it, as well as a small temple to him.

CHAP. 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 Macedonla, 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 Contella 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 Torones. The northern cape of this promontory is called cape Laura, and is the promontory
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monastery 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 Convent.
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 eftates 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 goutenous or abbot, till
another brings in a greater. They pay a certain price for their lands, and
aboftangi refides 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 refecdy, wear
the hood on their heads, and a long black cloak; and a perfon from a pul-
pit reads some book in the vulgar Greek all the time they eat. In
every convent they have many chapels adjoining to their rooms, prob-
able fitted up by particular persons, out of their devotion to some
fain; 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: Thesep houses which
are on their eftates at a distance from the convents they call Metokia.
Besides their lay caloys, they have also hired servants to labour, called
Men of the world [Kepmany]. They have no manner of learning among
them, nor do they so much as teach the antient 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 polite; Iveron and Vatopede are the
most beautiful both in their building and situation on the water; the
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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 Neophythus, archbishop of Naupactus and Larra refixed; he had resigned his archbishopship 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 ancient 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 Iverone, 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, refreshed much to stay, and saw an old bishop of Leamos who had resigned, and an archimandrite of Mucfovy, 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 Philipip 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 bishoprics, 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 Pantocrator, 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 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 saint Simenus, built by Pelkena 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 convent Caflamone to 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.
hollow of the hill; there are some hermits also near the convent of
saint 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 saint 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
op 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 Zeropotamou,
where, in the front of the church, there is a curious old relief of saint
Demetrios in verd antique; and in the walls of the convent I saw two
intoned heads. We went a mile and a half to the poor convent of
Rusikon, which is to the east of Zenopho; 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 calo-
yers, who have their shops, and sell such things as there is a demand for;
the only artificers they have are those that make cutlery ware and beads, and
carve reliefs very curiously in wood, either on croffes or in history pieces;
and here they have a market every Saturday, when the people at the
liftness of three or four days journey bring in corn, and other provi-
sions; all they send out from their mountain being those trinkets they
make, and walnuts, chestnuts, common nuts, and some black cattle which
they buy, and sell when they are fit for the market; they are also sup-
plied 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 in-
deependent lives.
Most of the monks on this mountain are what they call Stavrophori,
from a crofs they wear under their caps worked on a piece of cloth,
which is called Stavromene, to which also they tie a very small crofs
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 rate in the monastic life called
by them the monks of the Megaloskima, 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 re-
nunciation
Of Thessalonica, and the places in the way to it.

From this country of men, into which none of the fair sex are permitted to enter, we set forward by land for Salonica on the fourteenth, with a little caravan, and went northwards to the gulph of Contefia, our journey afterwards being mostly to the west. We came to the isthmus, or neck of land, by which this land is joined to the country to the west; the whole length of Monte Santo being about thirty miles: At the north eait extremity of it there is a small cape which extends into the gulph to the north, and, I suppose, is the promontory Acrathos. On the north side of the bay they showed us a port called Efborus, which may be Contefia of the maps, and possibly 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 sea-cards, being the bay of Contefia. At the west end of this bay I was shown another port called Efiro, where, they say, 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 sea at this gulph; it is made to have two mouths, one of which might fall into this south part of the gulph, the other into the north part. To the north eait of the Strymon was the country called Macedonia adiecta, inhabited by the Edones; it extended to the Neftus, and was a part of Thrace conquered by king Philip, and added to Macedonia. To the south of that country I saw Thaissus, a large island, 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 island are many graves and coffins cut out of the rock; it is forty miles from Lemnos, and opposite to Cavalla and the Neftus. The part of Macedonia from mount Athos to the peninsula of Pallene, or Phlegra, was called Chalicidice.

We soon came into an improved country inhabited by Christians, and lay at Paiaiocori. On the sixteenth we proceeded on our journey, and having gone about half way, I saw at some distance to the north a long narrow lake called Bazarakus, where there is a lake in Dewitt's map, which, according to that, empties itself into the Singiric bay. We lay at Ravanah; and on the seventeenth, about ten miles from Salonica, we defended into a fine plain, in which runs a small stream that must be the river Chabrius; there is a salt pool near the sea, which, I suppose,
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poe, 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 Pheius, and the other mountains near Larissa. In this plain, and near it were many places very famous in ancient history. The county 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 Bottiaea, in which Pella was situated, where the kings of Macedon reigned, from Philip the father of Alexander the great, down to Pericès, and where Alexander the great was born. To the south of the river Axius in Emathia was Edessa or Æge, fifty-nine miles from Thessalonica, in the Roman road; Diocle-ianopolis and Pella being between these places. In Æge the kings of Macedon reigned before they removed to Pella, and it continued to be their burial place. Between the Lydias and the Aiacon was the country called Pieria, in which Methone; at the siege of this city king Philip lost his eye; here also was Pydna, near which the Romans vanquished Pericès, and put an end to the kingdom of Macedon. To the west of these places was Berrhoea, 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 Dios, where Alexander set up the bronze statues made by Lyppus 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 Aia Minor, have the names of places in these parts, which were doubled 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 doubled fond of giving the Greek names of their own native country, to these strange places they went to inhabit, as of mount Olympus, Pieria, Magnesia, Heraclea; Berrhoea, and many others.

Thessalonica is said to have its name from its foundresses Thessalonica, daughter of Alexander the great; The present walls, which seem mostly to 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 all 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

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in the perfection of the sculpture, and coiffures of the work, it seems to rival any arch that remains; it consisted of three arches built of brick and faced 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 compass it. One member of the cornishe 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 consists 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 deftroyed; 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 firstpublicly 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 thece the wall is not, I suppose, so thick by twelve feet, and over every one of these apartments there is an arched niche. The cupola is adorned with mosaics, 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 THESSALONICA.
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 shewed 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 Pantaleemon, which is but small; before it there is a sort of fuggentor 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, inasmuch 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 Latiche. A pasha and janizier 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 Berrha; and four days from Volo, the old Pagafus on the bay Pagaficus, now called the gulf of Volo,
THE road from Salonica to Larissa 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 Offa in Thessaly, in that part of it which was called Pelagion; 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 ancients by the name of Pagaeus. 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 rives 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 baftinados; 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 beeasy, 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 Offa, 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 Offa 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 Larissa 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 Offa, though others speak of them as at the mouth of the Peneus. Xerxes failed with his army from
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 Larifia there is a descent on every side to a very
level ground, which in some parts is moraflly, and probably is the basin
of that lake which overflowing, together with the Peneus, caufed the
Deucalion flood. To the weft was Cynocephales, where T. Quintius
Flaminius vanquifhed king Philip in a very great battle. Larifia still
retains its antient name, and is fituated on the Peneus, which runs on
the weft and north fides of it; to the weft there is a large flone bridge
of ten arches over the river: A small rivulet, which is dry in the fam-
mer, runs into the Peneus near the bridge, and probably pafted through
the weft part of the old city. Larifia is faid to be thirty miles from the
sea, but it is not more than eighteen; It was for some time the re-fi-
dence of Philip king of Macedon: Before the battle of Pharifalia, Scipio
and his legion were quartered here; and after his defeat Pompey
came to this city, and going to the fea, embarked on board a merchant
ship. There are no fort of remains of antientity in this place, not fo
much as the walls, except fome pieces of marble about the Turkifh bu-
ricular places. The prefent 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 fince the Chrifians had pofteffion of this
country, and, I fuppofe, is the only one in all Turkey: A paflia refides
here, and they compute fifteen thoufand Turkifh houses, fifteen hun-
dred Greek, and about three hundred Jewifh families. The people both
Turks and Greeks have a bad character, and it is dangerous travelling
near the city, except on the fide of the port of Claritza; it is a great
road from Janina three days to the weft, from Albania the antient Epi-
rus, and from many other parts to go to the port, in order to embark
for Conftantinople, Smyrna, and Salonica: They have only one Greek
church here, and their metropofital. Twenty-four miles to the south
east of Larifia is Volo, faid to be Pagafs, where the poets fay the fhip
Argos was built; and near it is Aphire, from which place, they fay, the
Argonauts failed: The fouth eafit corner of this land is the old promon-
tory Sepias, where five hundred fail of Xerxes's fleet were shipwrecked
in a ftrorm.

We fet out from Larifia on the twenty-third on fofh horfes, which are
to be had in many parts of Turkey, and one travels on them with great
fecurity, as the paflhas commonly difpatch their people this way; and to
it is fuppofed that thofe who travel in this manner belong to the great
men, who would find out the roguers if they gave their people any dis-
urbance. When travellers have an order in their firman for horfes
they pay only ten aperis an hour for each horfe, otherwife they agree as
they can. From Larifia we went southwards over uneaven downs, and
defended into a very fine plain about twenty miles long from eaf to
weft, and almost a league broad at the eaf end, widening to the weft;
which, without doubt, is the plain of Pharifalia; there is a small town to
the south of the plain called Catadia, over it is a ruined place on a
hill, which feems to be Pharifalus, being about thirty miles from Volo, Pears.

the old Pagafs, as Pharifalus is faid to have been; a small river runs

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through the plain to the west, which must be the antient Enipeus that fell into the Apidanus, and so both ran together into the Peneus. To the north east of the supposed Pharafalus 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 Pharafalus. 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 Pharafalus near Pharafalus, 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 Pharafalus and of the Pharafal 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 want 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 Pharafalus, is a hill, on which probably Metropolis was situate, 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 foldiers of Pompey had poisselled 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 poisselled 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 situate near the bay, called by the antients Malliacus: The road is over rich hills, which extend to the east, and make the head of that land, that is between the bays Pagafæus and Malliacus, and is the antient country of Thebalda, 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 pilfaries they were made men; but Strabo mentions their industry like that of a pilfrire [μισθων] in cultivating their land, as a more probable derivation of that name. Puffing these hills I saw to the west a long narrow lake called Davecleb, of which I can find no account; but possibly the river Apidanus may rise out of it.
Z E I T O U N is situated on the south side of a hill at the foot of the high mountains, and on another hill to the south, inhabited 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 Maliax, 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 hree 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 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 everything was attended with the utmost care 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 the entrance to a great plain: Probably at the end of this plain there may
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may be a narrow pass between the mountains to another plain, which seems to have extended to Epirus, and to the bay Ambraciensis 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 lift 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 cornith. The river Sperchius is a considerable stream: Sperchia is mentioned in such a manner by Ptolemy as to show that it was not at the mouth of the Sperchius, but to the north of it, probably where Ledea 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, doublets the ancient Echinus.

To the south of the Sperchius, and of the bay was the country of Locri Epichnemidii, the Opuntii being to the east of it: Our road was between the sea and the high mountains; these mountains are called Coumaits, and are doublets the old mount Oeta, so that I began to look for the famous passag[e called Thermopyla, 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 Therma, and gave the name to this freight of Thermopyla, 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 pass is mentioned on the sea, in case it lead to the same road in which we went across the mountains, the sea must have left, and left the passag[e wider, though possibly it was a way round the cape by the sea side, where there might be some narrow passes. After going about fix 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 fulphureous substance; The river Bongrius runs into the sea from between these hills, which is probably the stream that is so often praised in this road. The whole country of the Epichnemidii is full of high mountains. Near the entrance of the bay of Maliacus is the north west corner of the island Negropont, the old Euboa; it is a very high point of land: The Greeks call this island Egripus, from the chief town the ancient Chalaeis, opposite to old Aulis, which now has that name, being on the Eupirus 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 path and janitor stands 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
ON GREECE.

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 Chalke, 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 Artemium 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 Eubea to the north, which is now called Lebada, and is the promontory Ceneaum. I observed also a small island, which may be Myonncis.

About ten miles from Zeitoun, we passed by Molo, and a little further had Andra to the left; we then went southwards between the high hills, often crossing a stream, which, I suppose, is the ancient Boagridus, 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 summits, and is called ΙIaiakora; we came to a poor hamlet called Ergies, 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 cleft called Kithoniety, near which they say there are ruins of an old town called Paliocastro, 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 easterly 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 Taphos 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 Datis, on the side of the hills to the north. This vale I judged to be part of Beotia; in it is a village called Turcocoro, 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 easterly, 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 Chersonea, 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.
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Livadia is the antient Libadía; it is about twenty miles from Caltri 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 Chriftians and Turks; the former have three churches; and there is a castle on the summit of the western hill.

CHAP. IX.

Of the lake Copias, Thebes, Phyle, and some places in Attica.

FROM Livadia I set out to the eait for Thèbes, which is in the road to Athens, and soon came near the antient lake Copias, now called the Valtó of Topólia, that is, the marsh or fen of Topólia, which is a village on the north side towards the north eait corner of it; and as the lake took its name from Copyas, which is said also to be on the north side of it, it seems probable that Topólia is the old Copyas; 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, Chaipou; 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 Cephius runs; in this battle Agefílaus beat the Athenians and Borotsians; and at Thèbes I was told, that Granitza, two hours to the southern Libethrius was near Coronea, on which were the statues of the Mufes, and this might be the hill between the two plains, or that to the north of the Cephius: At the north eait corner of the lake was Medecon, and near it on the eait side Onchaflus,
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 Citheron is probably that
mountain we had to the left, which extended to the mountains of Me-
gara. 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 sum-
mer 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 ap-
ppeared 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 Cephisus, 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 mora-
flly grounds had such influence on the air of Boetia, as to affect the intel-
lectual faculties of the inhabitants of this country, in somewhat that a Boe-
tian genius for dullness became a proverb of reproach.

We arrived at Thebes about twenty-four miles from Livadia: This Thebe,
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 if-
self afterwards; it produced many great men, as Pindar, Epaminondas,
Pelopidas, Hercules, and Bacchus; it is said to be situated on the river
Ifmenus, 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 pre-
sent town is situated, which is about a mile in circumference; it is suppos-
ed 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 situat-
ed; there is nothing to be seen of the ruins of it, except some little re-
 mains of the city, or cufle wall to the west, near a large square tower,
by which it appears that the walls were cased with grey marble both in-
side 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, pass-
ing over the valley to the hill on some modern arches. They lay 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 waived 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-
fix miles both from the ancient 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 de-

red 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 Pletaia, but that place was near the road from Athens to Me-
gara.

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 Oxia,
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 defcent on the other side, to which Thrasybulus 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 Panaiea,
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 Eleusis; but north
of mount Hymettus it extends to the east to the sea towards Porto Rafii,
which is near the promontory Sunium, and to the north towards Maras-
thon, where Miltiades defeated the Persians.

CHAP. X.

Of Athens.

To the west of mount Hymettus, which was famous for its honey
and fine marble, there is a range of lower hills; 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 TEMPLE at ATHENS.
length, and one in breadth; this hill was the antient 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; as the antient 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 Anchesimus 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 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 antient 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 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 expense; 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 antient manner of laying the stone so often mentioned; it has only a cornish 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

1 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.
2 The gate of Nineve, or Nicro.
3 Barabaram, from which they threw down condemned persons.
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 Stororos.
9 The way to the Pirææum.
10 The way to Municia, or Municia, and to the port Municia.
11 The temple of Mars, and of the goddess Eumæacranus.
12 The fountain Eumæacranus according to Fanelli.
13 The temple of the Mercury.
14 The temple of Diana.
15 The foot of the hill St. George, called Anchesimus.

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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 ancient 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 cornith and triglyphs at I.

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 expense 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-sixth plate. The fluted pillars are very large in proportion to their height, and being without base or pedastal, 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 Falotelli, 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 side.

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[Image of Temple of Minerva]
The TEMPLE of MINERVA at ATHENS.
ON GREECE.

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 fitting, two clothed, a woman as in a posture of walking, all without heads, and two bodies in the middle; one standing, and Adrian fitting 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 fitting fallen down, two men fitting, 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 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 freize, 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 base reliefs in the freize, 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 pieces to the north of the temple of Minerva in the Acropolis of Athens, is a temple D, which is supposed to be the Erechtheion; a plan and view of it may be seen in the fifty-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 base reliefs of flowers; the cusion 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 cornith 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 fix more such statues to the other temple, they might be the nine Muses, and the three Graces, unless they might be the daughters of Erechtheus, 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 south 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 riven 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 south east corner, there is a grotto cut into the rock at F, about twenty feet wide, and twenty-six feet 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 Crenē, daughter of Erechtheus; but that is described as a little below the Propyleum, 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 Propyleum.

Further
The THEATRE at ATHENS and a VIEW of AREOPAGUS.
A SEPULCHRAL MONUMENT on the MUSEUM at ATHENS.
A GROTTO at ATHENS.
A TEMPLE at ATHENS.
ON GREECE.

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 Acarnanis, when Eumenes 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 combat 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 Areopagus H; it is Acropagus directly south of the temple of Theseus, and has its name from the trial of Mars there on account of the murder of Hallirrhothus; 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 fort 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 Areopagus is the high hill called the Mus-Museum, feum V, from the poet Museus, 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

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T t
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is an oblong square niche, in which there is a statue fitting, and under it this inscription ΒΑΣΙΛΕΩΣ ΑΝΤΙΟΧΟΣ ΒΑΣΙΛΕΩΣ ΑΛΛΟΥ, supposed to be the anecdot of the person represented fitting in a larger niche 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 ΦΙΛΟΠΑΠΙΟΣ ΕΠΙΦΑΝΟΥΣ ΗΣΑ.ETY. ; it is also supposed, that to the west there was another niche and statue of some other anecdot 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 the other inscription is imperfect, yet it may be gathered from it that he was a conful, and preferred to the prætorian order by Trajan: Probably this inscription is the same as that mentioned by Paufanias only under the name of a Syrian; who might some way or other derive his pedigree from the kings of Syria the name of Antiochus.

At some little distance to the east on the plain there is a fountain, which may be Enneascrunus; and further east are the remains of the city of Adrian, 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 flounces in the shaft, each about three feet deep, as in the plan E; by measuring their distances, I could see that there were fix rows, and about twenty pillars in each, which make in all a hundred and twenty; and Paufanias says, there were a hundred and twenty pillars of Phrygian marble in that temple, which was built to Jupiter Panellenus, 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.
PLANS and VIEWS of the TEMPLE of CERES and of the REMAINS of an AQUEDUCT at ATHENS.
ON GREECE.

To the south of this part of the city, near the bed of the Illisius, there is a standing water, and two ruined conduits, which they call the fountain Calillirhoe, and on the height, on the other side of the Illisius, are remains of a beautiful small temple I., which is almost entire, and was the temple of Ceres Chloe; a plan and view of it may be seen in the twenty-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 Illisius, 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 Ciren, 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 feet 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 conquerors 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 Anchefmus O., called St. George, from a church on it of that name; what is commonly taken for Anchefmus, 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 easterly 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 Illisius; 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,
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 Aegopolis 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 Cyrrheus; 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-first; 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 tale: 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 deities 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 ΚΑΡΘΙΑΣ, 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 ΒΟΡΕΙΑ, or the north wind, which has a shell in its hand to show the power and dominion of the sea at that time: ΕΙΡΩΝ, the north west, is pouring water out of a vase, being a rainy wind: ΕΦΕΣΙΑ, the west, has a lap full of flowers, being a wind that reigns part of February and March: ΝΟΤΣ, the south; this and the following are hid by the houfs built against them; it probably may have later flowers, as ΑΡ, the south west may have early fruits: ΕΡΩΣ, the south east, hold its garment as if it were windy; and ΑΙΦΛΑΙΝΕΙΣ, 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.
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 Olympus at Athens.
The TEMPLE of THESEUS at 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 Olympus; which was a very ancient 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 cabbins 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 semi-circular 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 pronao to the west are four inches above the bottom of the others, and it had such a portico to the eafe, for at that distance I saw there had been a wall; the Greeks having, I suppose, destroyed the eafe end to make the semi-circular place for the altar. In the front between the trignals are mezzo relieves of single combats, being the actions of Theseus; and from the corner on each side are four such relieves; and in the front within there are fine relieves on the architrave, which is continued from the front of the portico or pronao to the side pillars; to the west are the battles of the Lapithe and the Centaurs; to the eafe are perpons fitting 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 promonory, and the Pyraeum 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 arfenal at Venice. The foundations of a wall are seen from the Pyraeum to Athens, which probably is that called Macrotyle, which was built in fo much haft 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 handsom 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.

Vol. II. Part II.  U u  C H A P.
OBSERVATIONS

CHAP. XI. OBR. THE MEGARIC AND ISTHMUS OF CORINTH.

Of Eleusis, Megara, and the Isthmus of Corinth.

We set out on the fourth of September for Eleusis, 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 entrance 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 mountains which is near it; this may be some remains of a temple of Ceres; Proserpine, Minerva and Apollo, which is mentioned in this part by Pausanias. Palling 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 field like to the right; which, without doubt, is some remains of the channels called Heri, from which a falt water ran into the sea; insomuch that some were of opinion that the stream came from the Euripus of Eubea. These were the bounds between the territories of the Athenians and Eleusiniacs. The Cephissus ran through the Eleusinian territories, and is said to have overflowed Eleusis, so that it must be on this side of the hills, that 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 the parts relating to Ceres, Proserpine, and Triptolemus, as Eleusis it said to be the scene of their story. To the north east, in the way to Boeotia was Platea, 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, Plato carried Proserpine to his infernal regions; for it is mentioned as near the Cephissus. We turned to the south into the plain of Eleusis, 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 caft within a mile of the sea, and on the south side is not half a mile from it; at the caft end of this hill the ancient Eleusis was situated, about a mile before we came to it, I saw the ruins of a small temple to the caft, which might be that which was built at the thrashing 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 Propylae, 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 saw some of their Doric capitals as those at Athens, except that they had only three lifts in the quarter round of the capital, and probably are very antient; 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 caft
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 Callirrhoe, 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 heaf which was sacrificed to Ceres: At the temple of Ceres is the large bust or upper part of a statue, supposed to have been deified for that goddess; it is so large that it measured at the shoulders five feet and a half broad; there is a circular fort of ornament on the head above two feet deep, the middle part of which is adorned with foliages of oak, as mentioned by travellers, but the face is much defaced; I saw also what I took to be an altar of grey marble, cut like a hainset 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 Leimga is inhabited only by a few Greek families.

Going on to Megara, which is situated with regard to Klenus as this is to Athens, and about the same distance, we went to the well 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 Anthedon, at which Ceres sat down to repose herself after the fatigue she had undergone in searching for Proserpine. Puffing 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 Nifius, 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 Nifius: 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 Nisea, from the founder of it Mount Nifius, the son of Pandion King of Megara. Megara was partly on a hill, and partly on the plain to the caft, 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' Pauly 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 gulf of Engla, from the island of that name, the old Egina. The island Colonus, the ancient Salamis, extends from the head of land towards the port of Athens.
Athens to the old promontory Minos, which is south of Megara; Apha-
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 suppos'd 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 north,
and faw to the west under us the north east bay of the gulph of Leptan-
to, formerly called the bay of Corinth; and consequently we were on
the Isthmus of Corinth, which is in Achaea. The little bay before-men-
tioned 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 Argilios;
Gromyos 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 Minos. 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 basins
full of water; it is called Bifismiguis. We at last descended to that low
ground, which is properly the Isthmus; the narrowest part of if 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 Scenmus. 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
fees 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
enterprise, though it is said that the oracle at Delphi advised them against it: The persons who at several times endeavoured to make this
canal were Alexander, Pitias, Demetrius, Cesar, 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 Emmanuel 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 Liscrum, is at a great distance from it, and on the
south side of the gulph: This part was called Examilis, 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,
ON GREECE.

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 foreft 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 Ithmian games were held every lustrum or five years, instituted by Theseus in honour of Palesmon, 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.

CHAP. XII.

Of the Morea in general; and of Corinth.

The 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 fix hundred miles in circumference going round the bays: It is now governed by a paña, and in the time of the Venetians was divided into four parts; Chirencza, containing Achaia; Belvedere, in which was Elis and Mefena; Zaconia or Maina, which was the old Laonia 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 flilk, the latter chiefly about Midhra and the country of Calabrita, through which the Alpecus runs.

From the lower part of the Isthmus there is an ascent up a steep bank to a higher ground on which Corinth stands near the south west part of the Isthmus, a small mile to the south of the gulf 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 Eolus; it was destroyed by the Romans in the Achaic war, but was rebuilt by Julius Caesar, and made a Roman colony; the common people now call it Coritho: 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 Lechzum, 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'
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I should not have computed it to be above one. Cenchrea also, now called Keerch, 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 south west corner of the town are twelve fluted Doric pillars about five feet in diameter, and very short in proportion, refting on a square base, as I observed one of them, the bales 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 there 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 fourth, 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 Pegafus whilst he was drinking; which is doubtles the reason why usually the reverse of their medals was Pegafus, 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 caffle: I saw no other ruins that I could make any thing of: So little is now remaining of that city, which was formerly fo famous for its architecture, sculpture, and paintings.

CHAP. XIII.

Of the gulph of Lepanto, and Patras.

The 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 caffle 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, Ozolae and Aetolia; Anfilio is the first port to the eaf, which might be Page of the territory of Megara; it is situated to the south of a cape which extends to the west, from the Ithmus. In the length of Phocis there are three great mountains, which stretch to the sea; the eastern one is called Livadofiro, fe-
The two most famous cities in Greece are Corinth and 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, described as near Sicyon, which was on a rising ground to the south, a village called Basilica is now on that spot; Sicyonia was a distinct territory from that of Corinth, but both of them were in Achaia Proper; about six miles further there is a ruin on a high hill, which may be Agira, said to be a mile from the sea, and on a hill; many places are mentioned along this coast, of which I could find no remains, only about seven miles further I saw a piece of a thick wall on the sea shore, which appeared as if it had fallen down, where possibly Helice might have been, said to be overflowed by the sea; about ten miles to the east of the cattles, is a small town and port called Vortitza, which probably was Agium, where the council of all Achaia was held; its country is said to be watered by two rivers; the Phoenix, probably in a beautiful little plain a league to the south east of it, and the Me-

Ten miles north west of Argigio is Ithaca bona, where there is a good port, and it has a convent on it; Five miles from this is Ithaca dei Afri, which is uninhabited and woody, it is opposite to Dibren; the bay in this island is called Dipponi having two ports. Five miles to the west in the port called Livadiotis, which is the port of Thebes, being about twelve miles distant from it, across the mountains, and forty miles from that, according to their computation, is the great bay Prepsis, which is the port of Livadia, being about twelve miles from this city. This bay has three ports in it, Livadia to the north, Lafigiera to the west, where there is a rivulet, and St. Cedro to the east; it is probable that one of these was the ancient Mychos; Ten miles from this was the great bay of Salonis, which has many ports in it, and is under mount Parafnus: This bay was called Ciriha; Ciriha was on the western promontory of it, and gave name to the cape; it might be a bay of a similar place called Panni: On the opposite promontory was Anticyra famous for her bellies; to the north of which was Medom. Ciriha was on this bay, I suppose at the bottom of it; and about six miles to the north is Salona, thought to be Amphilis in Lucius. Chalareon also in Lucius was north of Ciriha; to the north of which was Delphi, now called Cafri, about eight miles west of Salona: To the west of this was the country of the Luceri Odes, of small extent, and no places of note in it; but it is probable, that the three following ports were in that country: Vila-ri is five miles west of the bay of Salona, which might be Ornom; and five miles from that is Ciriha, which may be Oceania; ten miles from his is St. Nicol, opposite to which is the island of Shiffarte, which is about thirty miles from Lepanto, the ancient Naupactus in Aetolia, situated on the side of a hill at the first entrance of the narrow passage 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 west is a low point of land, the old promontory Aristarchus at the entrance of the gulph on which the cape of Rethmi is situated, which was also in possession of the Venetians, who near this place built the Turks in a sea fight in one thousand five hundred and forty-one. There is a regular tide here, which at full moon rises about three feet in the gulph. Aetolia was bounded to the west by the river Achelous, which probably is the river Afiper, and empties itself opposite to the Curtisari islands; to the west of this was another river called Evenus, which may be the river Aphi- dare, near a cape of that name: Between these two rivers was Aetolia proper; Aetolia adjecta being to the east of the Evenus, which was part of the country of the Locri, and is the reason why Pellemy places Naupactus, and some other ports under the Locri. The Achelous also was the bounds of Aetolia and the Roman province, which comprhended under it Doris, the Locri, and Opeanis, as well as Pella, Beroia, and Atica. Between the two aforementioned rivers was Plan near the sea, at the foot of mount Aurinthus, which may be the mountain called Galata at the eastern foot of which is the village Galata, and has been thought to be Galata, which was the ancient Aetol, but as this was on the river Evenus, it ought not to be looked for more to the west; Between this and Pleron was Oetenes: About twenty miles from the cattles, there is a port much frequented called Mefalangi.
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 ancient building, and in the front of an old church a fine relief of a lion feizing a horse. Four miles to the west was Rhyma, 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 caffle; this is called the caffle 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 Lain.

Patras was first called Aroe, then Patra, and being made a Roman colony by Augustus, it had the name of Colonita Augulta Aroe Patrensis, and so it is flyled 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 Preugenes, who made great improvements in the city, and there are medals with his head and name, and the fame 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 Tricia, 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 caffle, on which it is sup- posed the first ancient 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 caffle are remains of two aqueducts, the southern one is built of very thick walls of brick, and is entirely destroyed, the other is standing, confisting of two tiers 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 Chrislian families; and there are four other churches. There are about two hundred and fifty Turkish families, who are not the least part of the 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, inasmuch 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
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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 gulf, they carry a great quantity of corn to Christendom, though it is prohibited. They have also tobacco for their own consumption, but about the gulf there is a strong fort used for fruitt, 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 gulf, and to some ports near. Patras is reckoned twenty leagues from Cephalenia, 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 Phaxe, 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 Achaia; this seems to be Dyme, a Roman colony, which was five miles to the north of the Laritius that must be the river Gaftouneh, 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 Gaftouneh. The poets feign that Alpheus purifying Arethusa, was turned into this river; Arethusa being metamorphosed into a fountain which ran under ground, and broke out near Syracuse in Sicily; and that the river Alpheus purified 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 flables of Augus, king of Elis, which held three thousand oxen, and had not been cleaned in thirty years.

They have wolves, jackalls, and some limes on the mountains of the Morea. It is computed that this country has in it about a hundred thousand Christians, seventy thousand having been fold 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-

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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 ancient mount Taygetus, where they have always preferred their liberty. To each part they have a captain or head, and there 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 gulf 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 acorn, 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.

CHAP. XIV.

Of the island of CEPHALENIA.

At 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 freguas 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 Eotians, 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. Same 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 Ficaldo, 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 Cnium 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 Zeus, where there was a temple built to Jupiter Ammonius: At the north west end of the harbour is the town of Lixari: There is another port to the west called Valle de Alessandro. This island is governed in the same manner as Zant, by a provost, and two consiliers, 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 the 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 Zant, 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 Metakfas, 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 foreever 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 rubbish 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 defired to be aboard as one performing quarantine, 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 whole 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 seventeenth of November.
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 Egypt. 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.

We failed 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.

We afterwards failed 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.

We afterwards failed by the island of Elba, the Ilva of the antients; 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 Ferrara, and a castle called Cofinopoli, 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 lays of it:

Ilva

Infusa inexhaustis Chalybum generosae 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.
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Ifland would contain: it is a very remarkable passage, "Unde per tria annorum millia plus effet ferri egeftum, quam tota contineret infula." 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 convenience of wood for their foundery in so small an ifland.

Three leagues to the south weft of Elba we saw the flat ifland of Pla-Panofa, called by the Romans Planafia: The land of it is fo 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 fall near it; that fishermen and others go there in the day-time, but that it is not inhabited for fear of the Corsairs; this ifland belongs to the duke of Piombino.

Four leagues south of Elba we saw the ifland of Monte Chrifto, 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 fo 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 iflands of this sea from that place, we cannot suppose he could be mistaken; and in another part he mentions both Ilva and Æthalia, fo that it cannot be Elba; he also makes Æthalia equally distant from Corfica and Populonium, that is, three hundred fadia or thirty-seven miles and a half, and Monte Chrifto answers exactly, measuring on the sea charts about twelve leagues or thirty-six miles from each. There is also no other ifland on that fide of Corfica and Sardinia, except Capraia, which can be seen from Populonium; and Monte Chrifto being fo near Elba, is moft likely to partake of the nature of the foil of it, producing iron ore in the fame manner, which might grow again in the pits; the knowledge of which may be loft by reason that the ifland is now uninhabited. Strabo mentions the port Argus in this ifland, which he observes (according to fabulous history) was faid to be fo called from Jafon's touching there with the ship Argos, when he was in fearch of the habitation of Circe; Medea, as they fay, being defirous to fee that goddefs.

Three leagues weft of Monte Argentato in Italy we faw the ifland of Giglio, called by the Romans, Idilia, Ægilium, and Iginium; we could but just fee the flat ifland of Graniti, four miles south weft of Giglio, thought to be Dianium of Pliny, called by the Greeks Artemida and Artemis. We had for a confiderable time a fight of the ifland of Corfica, and a plain view of the town of Bafia, on the flat fhor on the cafs fide of it. We were feveral days eft of Sardinia; having often a fight of that ifland, as we were frequently becalmed, and sometimes had contrary winds; fo that we did not fee Sicily till the thirteenth day from the time we fet fail, though the voyage in other repects was by no means unpleafant, as we had very fine weather.

We did not fail a great way from the moft weftern of the Lipara iflands, called Ulica, which I take to be the ifland Euonymus of Strabo; to agree with whole description of it, the old geographers in their maps

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have made an island south east of the others, and called it Euonymus; because Strabo says, that it is the farthest to the left falling 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, falling 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 myself with the imagination that I was near the place, where the Romans, at the Lipara islands, gained their first sea victory, in a most signal engagement with the Carthaginians, under the conduct of the confuls Duilius; who was not only honoured for it in a solemn manner, but had a fort of triumph decreed him during his whole life, and the famous Columna Rosstra 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.

I saw cape Gallo, which is very near the port of Palermo, and falling in with the west of Sicily, we sailed between the islands called by the ancients Egates; 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 Egates are famous for a second signal victory by sea which the Romans obtained over the Carthaginians under the command of the confuls 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 Drepunum was situated: This is called by Virgil Illustabilis on, because here Aeneas left 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 Aeneas and his followers, when he was about to leave behind him the women, and infirm people to settle on the island:

Tum vicina altis Erycino in vertice sedes
Fundatur Veneri Idalica.

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 Lilybaenum 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 Auffria in one thousand five hundred and sixty-seven. Augustus brought a colony to this town. The sea coast being hilly, it answers in that respect very well to the description of Virgil in this verse,

Et vada dura lego faxis Lilybœa cæcis.

I saw between Sicily and Africa the island of Pantelleria, which was called Pantæla by the Romans, and by Strabo Cofura; who says it was equally distant from Lilybaenum, and the city of Aphis, or Clopea 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 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 Lampido, 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 provisors, with an agreement that neither of them should suffer from those of the different religion. The Marabut dying not long ago, the Mahometan Corsairs feized on what was in the island, and carried the Christian away captive, of which great complaint was made by the French consuls, who demanded the captive.

Strabo in three places mentions the isle Egimurus together with Cofura; in one particularly, speaking of several small islands in general as
near Coffura and Sicily, he only mentions Eginurus in particular, and therefore probably it was the largest of them. The three islands which are near Panteleria or Coffura, are Semetco, Limofa, and Lampidofa; and the last being much the largest, probably it is Eginurus. On this island, in the first Punic war, the Carthaginian fleet was shipwrecked in the conflagration of Fabius Butco.

We thought we saw cape Bona, which is the north coast promontory of the great bay of Carthage. The sea to the south of Sicily was called by the antients 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 frights of Gibraltar, to the coast bounds of Cyrenaica, where the Egyptian 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 Aeneas 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 matter of the Latin Epic poetry.

As soon as we had doubled the south west point of Sicily we saw the city of Mazara, the antient 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 palmos Selinus.

We afterwards had a very plain view of the city of Xineca 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 antient city of Agrigentum, where the tyrant Phalaris refided. 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 praetor. 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 oftentat maxima longe
Mænia, magnanimum 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 smoke ascending from the top of it. This mountain, so famous among the antients, is very beautifully described by Virgil, as seen by Aeneas 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 Locate at the mouth of the river Salfo, the antient Himera, near which there was a castle called Phalarium, where
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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 fountain of Salso, 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 Salso, 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:

Apparat Camarina procul, campiique Geloi, Immamifique 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 Paffaro, 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 alas 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 fritkights 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 Ambacius 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 left 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 antient 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 Egyptian sea, extending westward on the coast of Africa to Cyreniaca, where the African sea began.

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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 Egypt, which was that part of Marmarica about little Cabathimus, 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.

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 coast in 1739, and was returning from Egypt. 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 Egypt, 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...
A BRONZE FOOT. A. A FOOT OF MARBLE. B. A BRONZE STATUE. C. A LAMP. D.
ANTiquITIES from the East.
IN 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 plain 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 Bayreuth in Syria, and is of a mixed coloured yellow Jasper. All the others were brought from upper Egypt; and are all amulets, except H, which is the head of a very careful 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 Egyptian capital, represented in the first Volume.

CHAP. 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 Alyssum is particularly described.

a Capulis feminalis.
b Capulis longitudinaliter diffusa.
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 Egypt; 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, Arabicæ.

c Fructus
OBSERVATIONS

c Fructus transferfaliter 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 feed are particularly shown.

a Flos cum calice.
b Flos diffusus.
c Capfula feminalis.
d Capfula transferfaliter diffusae.
e Capfula longitudinaleiter diffusae.
f Semina.

Platanus orientalis, in the eighty-ninth plate is described under Cyprus; in that plate the feed is shown.

a Capfula 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. Thofe marked thus * being come up in the physic garden at Chelsea, from the feeds I brought to England.

Plants of PALÆSTINE.

1 Acer orientalis hedera folio, Cor. Infl.
2 Alnus folio oblongo, C. B. P.
3 Alyfion incanum férpili folio minus, C. B. P.
4 Alyfion Graecum fructifcus, férpili folio amplissimo, Cor. Infl.
5 Anonis spinis carens lutea minor, Bot. Monp.
6 Anonis vicifolia spinis carens, lutea major, C. B. P.
7 Aparine famia minor annua floribus, in capillamente abeuntibus, Cor. Infl.
8 Arbutus folio non ferrato, C. B. P.
9 Afparagus orientalis foliis Galiis, Cor. Infl.
10 Afparagus creticus fruticofus, crafloribus & breviribus aculeis, magni fructu, Cor. Infl.

Idem longioribus & tenuioribus aculeis, Cor. Infl.
11 After orientalis conyza folio, floro luteo maximo, Cor. Infl.
12 Aftragalus orientalis, foliis vicie glabris & ramis tomentofis, Cor.
Infl.
13 Aftragalus orientalis candidifimus & tomentofus, Cor. Infl.
14 Atriplex Graeca fruticofa humifula Halimi folio, Cor. Infl.
15 Atriplex orientalis frutefcent, folio amplissimo argenteo, Cor. Infl.
16 Azedechach, Dod.
17 Buxus orientalis olen folio, N. D.
18 Campanula pentagonia floro amplissimo Thracica, Infl. R. H.
19 Campanula orientalis maxima, floribus conglobatis in foliorum alis, Cor. Infl.
20 Capparis non spinosæ, fructu majore, C. B. P.

* 21 Carduus stellatus foliis integris floro purpureo, H. R. Par.
22 Caryophyllus orientalis fruticofus, tenuiflimo floro flacefcento, Cor. Infl.
23 Cedrus folio cupreifli major, fructu flacefcente, C. B. P.

24 Ce-
IN THE EAST.

14 Cedrus orientalis feredissima, arbor excelsa; feu fabina orientalis folis aculeatis, Cor. Inft.
15 Chamaemelum orientale abunthii folio, Cor. Inft.
16 Cifitus Iadanifera Cretica, flore purpureo, Cor. Inft.
17 Clematis orientalis apii folio, flore e viridi flavescente pofterius reflexo, Cor. Inft.
18 Clematis orientalis latifolia, femine breviflimis pappis donato, Cor. Inft.
19 Clymenum Graecum flore maximo singulari, Cor. Inft.
20 Cuminoides vulgare, Inft. R. H.
21 Cytisus viridifolius, J. B.
22 Dracunculus polyphyllus foliis lituris albicantibus obliquis notatis. Cor. Inft.
23 Echium orientale verbasci folio flore maximo campanulato. Cor. Inft.
24 Elichrysum angustifolium, Inft. R. H.
25 Elichrysum orientale ghrinofum lavandulum folio, Cor. Inft.
26 Elichrysum fylvester anguf ili fium folio flore magno fingulari, Inft. R. H.
27 Elichrysum Germanicum calyce fanguineo, Inft. R. H.
28 Elichrysum Germanicum calyce fanguineo, Inft. R. H.
29 Elichrysum Germanicum calyce fanguineo, Inft. R. H.
30 Elichrysum Germanicum calyce fanguineo, Inft. R. H.
31 Elichrysum Germanicum calyce fanguineo, Inft. R. H.
32 Elichrysum Germanicum calyce fanguineo, Inft. R. H.
33 Elichrysum Germanicum calyce fanguineo, Inft. R. H.
34 Elichrysum Germanicum calyce fanguineo, Inft. R. H.
35 Elichrysum Germanicum calyce fanguineo, Inft. R. H.
36 Elichrysum Germanicum calyce fanguineo, Inft. R. H.
37 Elichrysum Germanicum calyce fanguineo, Inft. R. H.
38 Elichrysum Germanicum calyce fanguineo, Inft. R. H.
39 Elichrysum Germanicum calyce fanguineo, Inft. R. H.
40 Elichrysum Germanicum calyce fanguineo, Inft. R. H.
41 Elichrysum Germanicum calyce fanguineo, Inft. R. H.
42 Elichrysum Germanicum calyce fanguineo, Inft. R. H.
43 Elichrysum Germanicum calyce fanguineo, Inft. R. H.
44 Elichrysum Germanicum calyce fanguineo, Inft. R. H.
45 Elichrysum Germanicum calyce fanguineo, Inft. R. H.
46 Elichrysum Germanicum calyce fanguineo, Inft. R. H.
47 Elichrysum Germanicum calyce fanguineo, Inft. R. H.
48 Elichrysum Germanicum calyce fanguineo, Inft. R. H.
49 Elichrysum Germanicum calyce fanguineo, Inft. R. H.
50 Elichrysum Germanicum calyce fanguineo, Inft. R. H.
51 Elichrysum Germanicum calyce fanguineo, Inst. R. H.
52 Elichrysum Germanicum calyce fanguineo, Inft. R. H.
53 Elichrysum Germanicum calyce fanguineo, Inft. R. H.
54 Elichrysum Germanicum calyce fanguineo, Inft. R. H.
55 Elichrysum Germanicum calyce fanguineo, Inst. R. H.
56 Elichrysum Germanicum calyce fanguineo, Inft. R. H.
57 Elichrysum Germanicum calyce fanguineo, Inft. R. H.
58 Elichrysum Germanicum calyce fanguineo, Inft. R. H.
59 Elichrysum Germanicum calyce fanguineo, Inft. R. H.
60 Elichrysum Germanicum calyce fanguineo, Inft. R. H.
61 Elichrysum Germanicum calyce fanguineo, Inst. R. H.
62 Elichrysum Germanicum calyce fanguineo, Inst. R. H.
63 Elichrysum Germanicum calyce fanguineo, Inst. R. H.
64 Elichrysum Germanicum calyce fanguineo, Inst. R. H.
65 Elichrysum Germanicum calyce fanguineo, Inst. R. H.
OBSERVATIONES

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 Ephedra facie, Cor. Inft.
69 Quercus latifolia magno fructu, calyce tuberculis obtusis, Cor. Inft.
70 Quercus orientalis glande cylindris longo pediculo insidiente, Cor. Inft.
71 Quercus orientalis caftanea folio glande recondita in cupula crassa & squamofa, Cor. Inft.
72 Quercus orientalis anguifolius glande minori cupula crinita, Cor. Inft.
73 Quercus orientalis latifolia foliis ad costam pulchre incisis, glande maxima, cupula crinita, Cor. Inft.
74 Rhamnus Creticus amygdali folio minori, Cor. Inft.
75 Rhus folio ulmi, C. B. P.
76 Rubiola 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 verbaei folio, Cor. Inft.
80 Salvia Samia frutescens, foliis longioribus incanis non crispis, Cor. Inft.
81 Salvia Cretica frutescens pomifera, foliis longioribus incanis crisphis, Cor. Inft.
82 Smilax orientalis latifolia foliis ad costam pulchræ incisis, glande maxima, cupula crinita, 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 horrido 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 olæ 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, anaecampferotis folio, flore magno criptato, Cor. Inft.
93 Tithymalus Creticus characias angustifolius, villoso & incanis, Cor. Inft.
94 Tragacantha Cretica foliis minimis incanis flore majore albo, Cor. Inft.
95 Tragacantha orientalis, crenatior folii, vicie glabris & ramis tomentosis, T. Cor.
96 Trifolium bituminosum arboreum anguifolium ac tempervires, Hort. Cath.
97 Vicia orientalis multiflora incana anguifolium folio, Cor. Inft.
98 Víñaga, J. B.
99 Xylon five Gossypium herbaeum, J. B.
IN THE EAST.

Other Plants of PALESTINE.

100 Abutilon althaea folio villosa, N. D.
101 Acacia vera, J. B.
102 Acetofa Canopica minor, Lippi
103 Anonis flore luteo parvo, C. B. P.
104 Arum Byzantinum, J. B.
105 Atriplex Græca fruticosa humifusa ħalimi folio, Cor. Infl.
107 Chrysanthenum Creticum, Clus.
108 Ciftus mas major, folio rotundiore, J. B.
109 Glaucius flore luteo, Infl. R. H.
110 Hyoscyamus Creticus, luteus, major, C. B. P.
111 Ilex folio agrifolii, Infl. R. H.
112 Lentiscus vulgaris, C. B. P.
113 Limonium peregrinum, foliis asplenii, C. B. P.
114 Malva folia ulmi, C. B. P.
115 Paronychia Hispanica, nivea, polyanthos, Clus.
116 Platanus orientalis verus, Park. Theat.
117 Polium Gnaphalodes, Infl. R. H.
118 Prunus orientalis Saunders folio, Cor. Infl.
119 Rhus foliâ ulmi, C. B. P.
120 Rosa lutea multiplex, C. B. P.
121 Silique edulis, J. B.
122 Siliquastrum cult. Durant.
123 Smilax orientalis farmentis aculeatis, excelsas arbores scandentibus, foliis non spinosis, Cor. Infl.
124 Terebinthus vulgaris, C. B. P.
125 Viscum baecis albis, C. B. P.
126 Vitex foliis anguilloribus cannabis modo dispositis, C. B. P.

Plants of SYRIA.

117 Acer orientalis hederae folio, Cor. Infl.
118 Alaternus Infl. Hif.
119 Alchimilla pubescens minor, H. R. Par.
120 Alkengii fructu parvo verticillato, Infl. R. H.
121 Allium orientale latifolium flore magno læteo, Cor. Infl.
122 Anagyris setida, C. B. P.
123 Apocynum Africanae crectum filicis folio angusto glabro fructu villosa, P. Bat.
124 Arifarium latifolium alterum maculis albis variegatum, Cor. Infl.
125 Arifolochia clematidis, C. B. P.
126 Arum minus Nymphæa foliis eculentum, Sloan, Cat.
127 Alyceon magno flore, C. B. P.
128 Aphisodulæ albus, C. B. P.
129 Campanula praetexta flore conglomerato, C. B. P.
130 Capparis spinosæ fructu minor folio rotundo, C. B. P.
131 Capparis non spinosa fructu major, C. B. P.
132 Carpinus, Dod.
OBSERVATIONS

143 Cataria orientalis minima lamii folio, flore longifimo, Cor. Inft.
144 Cedrus magna five Libani, J. B.
145 Ciflus ladanifera latiore folio flore albo, Cat. Hort.
146 Clematitis carulea crefta, C. B. P.
147 Cuminoides vulgare, Inf. R. H.
148 Cytiflus orientalis latifolii subus incanis, Cor. Inf.
149 Cytiflus spinofo subif vuifolâ incanâ, Cor. Inf.
150 Cytiflus orientalis flore magnfo ex purpurâ fluæcènte.
151 Delphinium flore caruleo, C. B. P.
152 Echium orientale verbficí folio, flore maximo campanulato,
Cor. Inf.
153 Elæagnus orientalis anguififolius, fruçu parvo olivie forni sub-
dulci, Cor. Inf.
* 154 Fabago Belgarum five Peplus Parisiensium, Lugd. Hift.
155 Fagonia Cretica spinoa, Inf. R. H.
156 Ficus fylvefris folis magis diffeâts.
157 Fœnum Grecicum Sicularum frutèfæns pilëquis ornithopodii lâtoribus,
Inf. R. H.
158 Fraxinus folifera botryoides, Mor. H. R. Blaf.
159 Glycyrrhiza orientalis pilëquis hirfutififimis, Cor. Inf.
160 Harana, Dod.
161 Helianthemum falicis folio, Inf. R. H.
162 Hypericum orientale polygoni folio, Cor. Inf.
163 Hypericum orientale fætido fìmîle, fèd inodorum, Cor. Inf.
164 Jaece Epidaurica candidififima & tomentofa, Inf. R. H.
* 165 Jaece Cretica fætatis glafti folio flore purpuríscente, Cor. Inf.
166 Lychnis viæfoâ anguififolia rubra, C. B. P.
167 Marrubium album candidififimum, Inf. R. H.
168 Melipus Cretica folio circínato & quæ cordififormi, Cor. Inf.
169 Molucca lavis, Dod.
170 Molucca spinoa, Dod.
171 Myrus communis Italicà baccis albis, C. B. P.
172 Muscarì uva ramofo majus, Inf. R. H.
173 Nerium floribus rubefcentibus, C. B. P.
174 Padus Theophrasti, J. B.
175 Paffifaca orientalis canefçens tordylif folio, Cor. Inf.
176 Phillyrea folis minoribus subrotundis & ferratis.
177 Phlomis Samia herbacea Lunariae folio, Cor. Inf.
178 Pimpinella spinoa feu fëmpervirens, Mor. Umb.
179 Prunus Cretica montana humifæ à flore fluæerubente, Cor. Inf.
180 Quercus orientalis folio longo anguifuto & pulchre finuato.
181 Rhamnus orientalis alaterni folio, Cor. Inf.
182 Rhamnus orientalis spinis incinatis atropurpureis oleæ five li-
guifii folio, cujus ad immum petolis umbilico inarticulatur,
183 Ruta chalepenês tenuifolia florium petalis villis scatentibus,
Mor. Hift.
184 Salvia pomifera Cretica, Cluf. Hift.
185 Salvia Cretica frutefœns pomifera folis longioribus incanis cripiçis,
Cor. Inf.
186 Selarea
QUERCUS Orientalis

R. J. A. M. U. S. Orientalis
QUERCUS orientalis
IN THE EAST.

185 Selarea orientalis verbaefi folio, flore partim albo, partim flavefcente, Cor. Inf.
186 Siduritis orientalis phlomidis folio, Cor. Inf.
187 Siduritis Cretica tomentofa candidiffima flore luteo, Cor. Inf.
188 Smyrnium Creticum paludapif folio, Cor. Inf.
189 Steeunas purpurea, C. B. P.
190 Suber latifolium perfpetuo virens, C. B. P.
191 Tamaricus Narbonenis flore albo, C. B. P.
192 Terebinthus vulgaris, C. B. P.
193 Teucrium frutefcens fœcaeadis Arabiæ folio & facie, Cor. Inf.
194 Tithymalus Graecus amygdali folio acutifimo & glauco, caule purpureo, Cor. Inf.
195 Tithymalus orientalis fæcis folio minor, & glaber fructu verruco, Cor. Inf.
196 Trifolium Creticum bituminofo similis plane inodorum flore purpureo, Cor. Inf.
197 Valeriana sylvestris major, C. B. P.
198 Veronica aquatica longifolia, Inf. R. H.
199 Vifnaga, J. B.
200 Vitex folis anguifloribus cannabis modo difpofitis, C. B. P.
201 Xylon five Goffypium herbaceum, J. B.
202 Ziziphus sylvestris, J. B.

Plants of Asia Minor.

203 Abies Taxifolia fructu furfur foetante, Inf. R. H.
204 Cedrus folio cupreif major fructu flavefcente, C. B. P.
205 Colutea orientalis flore langoquco luteâ macula notato, Cor. Inf.
206 Conyza Cretica fruticofa folio mollis candidiffimo & tomentofo, Cor. Inf.
207 Cyclamen hederae folio, C. B. P.
208 Levisticus vulgaris, C. B. P.
209 Lilac folio lacinato, Inf. 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 Steeunas purpurea, C. B. P.
215 Tithymalus tuberofo pyriforai radice, C. B. P.
216 Tithymalus Graecus heliocopius maximus, folis elegantar crenatis, Cor. Inf.

Plants of Bithynia.

217 Campanula pentagonia, flore amplifimo Thracica, Inf. R. H.
218 Celtis orientalis folio amphio florentu magno, Cor. Inf.
219 Cyfifus foliis argenteis, Wheel. H.
220 Euonymus latifolius, C. B. P.

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OBSERVATIONS

111 Heliotropium majus villosum flore magno inodoro, Cor. Infl.
112 Sideritis Cretica tomentosa candidissima flore luteo, Cor. Infl.

Plants of MESOPOTAMIA.

113 Afphodelus albus non ramosus, C. B. P.
114 Cucubalus Plini, C. B. P.
115 Cuminoides vulgare, Infl. R. H.
116 Fagonia Cretica spinosa, Infl. R. H.
117 Harmala, Dod.
118 Helianthemum frutescens, Infl. R. H.
119 Lepidium humile arvense incanum, Infl. R. H.
120 Lunaria fruticosa perennis incana leucofolia, Infl. R. H.
121 Mandragora fruticosa rotundata, C. B. P.
122 Polium eretum tenuifolium flore albo capitulo breviori, Infl. R. H.
123 Tithymalus Creticus characias angustifolius villosus & incanus, Cor. Infl.
234 Vifnaga, J. B.

Plants of ISTRIA, CARINOLA, STIRIA, CARINTHIA, and CROATIA.

235 Anonis spinosa florae purpureae, C. B. P.
236 Anonis montana praecox purpurea fruticosa, Mor. Hift.
237 Aftragalus sylvestris, C. B. P.
238 Aftragalus purpureus perennis spicatus Pannonicus, Mor. H.
239 Balfimina lutea five Noli me tangere, C. B. P.
240 Belladona minoribus foliis & floribus, Infl. R. H.
241 Campanula Alpina folio longiori lucido, Infl. R. H.
242 Campanula maxima foliis latifolis flore caeruleo, C. B. P.
243 Chamaedrys major repens, C. B. P.
244 Ciftus mas folio breviori, C. B. P.
245 Ciftus ladaniferus Monspeliencus, C. B. P.
246 Clematitis peregrina foliis pyri incisis, C. B. P.
247 Cnicus Astraedylis lutea diéius, H. L.
248 Colutea vesticaria, C. B. P.
249 Cornus hortensis mas, C. B. P.
250 Crithmum sive Funiculum maritimum minus, C. B. P.
251 Cyclamen autumnale folio subrotundo, lucido, mollis & crenato, bafi rubra, flore niveo maximo, Syrácum, Hugnetau d'Chauveau, Jonceq, Hort.
252 Elichrysum sylvestre angustifolium capitulis conglobatis, Infl. R. H.
253 Elichrysum sylvestre angustifolium, flore magno singulare, Infl. R. H.
254 Eryngium montanum amethystinum, C. B. P.
255 Euonymus latifolius, C. B. P.

256 Fran-
Plants of Hungary.
O B S E R V A T I O N S, &c.

297 Clematititis caerulea erecta, C. B. P.
298 Cytifus hirsutus flore luteo purpureascence, C. B. P.
299 Echium vulgare, C. B. P.
300 Eryngium vulgare, C. B. P.
301 Fraxincella, Cluf.
303 Galeopsis procerior fextida spicata, Infl. R. H.
304 Genifla tinctoria, C. B. P.
305 Gramen murorum, fipica longifima, Ger. Emac.
306 Jucneus capitulis tomentosis, C. B. P.
307 Lilium convallium latifolium, C. B. P.
308 Linum sylveftrc, C. B. P.
309 Mayz, C. B. P.
310 Melifa humilis latifolia, maximo flore purpureascence, Infl. R. H.
311 Milium femine albo, C. B. P.
312 Milium Indicum arundinaceum Sorgo nominatum, C. B. P.
313 Opulus Ruelii.
314 Orobanche major garyophyleum olens, C B. P.
315 Panicum Germanicum fve panicula minori, C. B. P.
316 Pfeudoacacia vulgaris, Infl. R. H.
317 Pulifatilla folio craffiore & majore flore, C. B. P.
318 Staphylodendron, Math.
319 Tithymalus folis pinii, fortè Pityüfa Diofcoridis, C. B. P.
A DESCRIPTION OF

The EAST, &c.

BOOK the Fourth

Observations on some parts of Europe.

CHAP. I.

Of MESSINA.

FROM Cephallenia I landed at Messina, on the thirteenth of November, one thousand seven hundred and forty, passing part of that famous freight, 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 Verc. This freight 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 freight, for it is computed to be thirty miles from Messina; but probably, according to them, the entrance of the Sicilian freight was about the road which is called Fossa di St. 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
the southern point, which makes the port of Messina. Near the little cape, called by the Italians II bracio di S. Rinieri, the famous whirlpool is seen, called by the antients Charybdis, which was, and is to this day, so dangerous, that at certain times, when the tide runs strong there is such an eddy current as will suck in small vessels, and is very dangerous even to great ones. On this head of land there is a high tower with a light-house, and a small square fortification round it. Whatever was fucked in by this pool was carried under water by the violence of the current to the foar of Tauroménium, now called Taormina, about thirty miles to the south, which for that reason had the name among the Greeks, of the Dunghill [H merops] so that every thing was carried by the current to that part, where the land turns to make the old cape Argennium, now called S. Aleffe, and, if I mistake not, has the name of Santa Croce among mariners; it was here the Spanish fleet, was seen by the English, who were in Messina in one thousand seven hundred and eighteen, and the latter made towards the enemy, who most of them run abore about Catania. Reggio is about a mile further to the south than Messina, from which place the foar lets out to the weft to make the cape opposite to Pellorum; and the fright being narrow at cape Saint Reineri, and the Italian foar still extending further weft, is the reason of the danger observed 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 opposite to Pellorum, and is said to be about four miles to the north of cape Ceni, which, I suppose, is the southern cape of the head of land; as Scylla seems to be the northern one; in order to pass this fright, they always take a pilot, though the people of Italy do not esteem it so dangerous as our sailors, who avoid paffing this way as much as possible; and yet as we could judge, the rock of Scylla is not further caft than cape Saint Reineri: and if so, there must be much art to steer a ship where the current is so strong, and there are two dangerous places which lie in a manner in a line from north to south, one being the whirlpool, and the other the rock. Cape Saint Reineri is computed about a small mile from the present city, being at the entrance into the harbour: It is said that Orion, in the year one thousand 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 silver medall of this city, or rather fruck by the Messanians, in memory of their mother city; with a fish on it, which, they say, is called Spala, and there is this incription on it DANKLE, and as it is in Latin characters, was probably coined after the Romans came into Sicily, which may also furnish some observations with regard to the orthography. In the twenty-ninth Olympiad, Anaxilus of Messana in Peloponnesus, and tyrant of Reggium, having called over many of his countrymen, destroyed Zancle, and built the city of Messana, which he called from their own city; there are medals of this place, with a head supposed to be that of Anaxilus, who had been for a long time victor in the Olympic games; the reverse of it is a chariot and horses, Messina recovered its liberty, and was governed as a republic. The inhabitants received the Mamertines into their city in the fourteenth Olympiad, which were either a people of Locri, or Samos, who inhospitably murdered all the old inhabi-
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, MAMEPN-TINN. 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 Messina, and has ever since followed the fate of Sicily. The present city called Messina, is situated on the sea fide, and a little way up the foot of the mountain, which is to the west of it; the port is entered from the eaf at the north eaf corner, the entrance being near a quarter of a mile broad; the port {tretches about half a mile to the south between the town and that land, which was the fpot of the antient Zancle: The beautiful quay extends on the west fide, 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 fame manner, with beautiful window cafes of hewn fone, and there are feveral entrances to the street that lead from it, with gateways like triumphal archeis, and infcriptions over them; which all together make it one of the moft beautiful views in the world. On the north and south fide of the entrance there are two modern fortifications; that to the south consists of four great baftions, and is called faint Salvadore; it was built by Charles the fifth, on the fpot where there was a convent of monks of the order of faint Basil, which was made an abbey by Roger Count of Sicily. To the south eaf of this there is a very convenient Lazaretto on an ifland now divided into three parts by artificial canals, the whole being built round a large court, which is separated from the other iflands by these canals; there are warehousfs here, and other great conveniences for performing quarantine: To the south of this is the flrong citadel fortified with double ramparts; this, and the other forts before mentioned, do command the port, that it is almost impossible to take Messina by sea; and tho' there are forts on the fides of the hill which might be eafily taken by land, yet they are in fuch a situation, that the houses of the city muft be deftroyed before they can arrive at the citadel; however, being within cannon {hot from the hills, the citadel may eafily be demolished from them. The prince Perlinga has a curious collection of antient Cameos; as they were procured by the way of Venice, they probably belonged to the emperors of the eaf, for they are made up in necklaces, and other ornaments for the ladies, like those I faw afterwards at Heffe Cafiles.
CHAPTER II.

Of the places between Reggio and Naples.

I

crofled over from Messina to Reggio, the antient Rhegium in the
the country of the Bruttii, now called the Further Calabria. Saint Paul
came to this town in his voyage from Caifarea to Rome; and they
now flew a pillar at the church of his name, near which, they fay, he
preached, and have fonfe legend concerning it. About that place they
dig up many columns and antient flopes; and at the north cast cornor
of the walls there is a ruin which is faid to be remains of the temple
of Caphor and Pollux. I obferved that fome part of the walls of the
city were very antient, caved with hewn ftones, fet up an end, and laid
flat alternately. Calanna to the north cast of Reggio, feems to be the
antient Columna, the river Genis to be the prcfent Gntaia, and the cape
which is near it, was probably the pronomonty Genis.

On the eighteenth of December, we failed from Messina ten miles to
the north eaf t to Scylla, which is a small town with a caftle, inhabited
by the prince of Scylla; it is fittuated on a small rocky pronomonty,
which ends in a point, and there are fome rocks extending from it
into the fea, which are thofe that were fo much dreaded by the an-
tients; 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 anfwered the defcription but that which I have already men-
tioned near Messina, and is now taken for it by the people of the
country.

From Scylla we fet out by land for Naples, a journey which very
few strangers have undertaken; we went through Bagunari, where the
duke of the place refides; they have a great trade there in an export of
boards and wood for hoops. We arrived at Palma, which may be Mal-
lius of the Itinerary, and lay at a gentleman's house, where, after the
eaf tern manner, none of the family fuppedit with us. The trade of this
place confifts in oil of olives; and Seminari a place near it is famous for
the fweeteft fort; probably the harbour of this place was the antient
port Medana. The nineteenth we went on, paffing through fine olive
yards, and a beautiful country to the plain, which, according to the maps,
is on the bay of Gfia; the river Marro or Metauro, runs through this
plain, which must be the antient Metaurus. The town of Gfia is beau-
tifully fittuated on a height; Six miles further we came to Rofaro, which
flands finely on a rising ground: We defended to the plain, crofled the
river Meffura or Metzamo, paifed by S. Petro di Mileto, and afterwards
a mile to the left of Mileto, which is a bishop's fee. Nocere is
to the weft of it on the fea, which retains its antient name, and is
placed by the Itinerary eighteen miles from Vibo, which is thought to
be Monte Leone. Paffing through the uneven country which extends to

* Acts xxvii. 15.
ON ITALY.

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 Laneto, which, I suppose, is the same as Angitola: We went in all twelve miles to Ofeteria Fondacero, the first post from Monte Leone, and travelled four miles further to the large river Dalmata, 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 Clampilta; we came to the north side of the bay near cape Cartajoue, and going by the sea side arrived at Caftiglione, 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 Cofenza, situated on the Crati, the ancient Crathus, 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 Cofentia, 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 Caparria, or Caparas of the Itinerary, twenty-eight miles from

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from Cofentia. 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 antient Lucania; the mountains are of a good foil, 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 Duchefa, and arrived at Evoli; here I took poll horses, passed thro' Salerno, the antient 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.

CHAP. III.

Of Sorrento, and the islands of Capri, Procita and Ischia.

I

Made a voyage from Naples to Sorrento, the antient Surrentum, which is finely situated a considerable way up the fide of the antient promontory of Minerva, to the south of the bay of Naples, at the distance of about five miles from Amalfi on the other fide of the cape, where, they fay, 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 foffa, 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 antient altars: Further to the west I observed remains of high brick arches over the foffa. We went on to the point at the cape of Sorrento, where there is a little high peninsula, on which there are remains of cifterns, and there seems to have been a castle on the spot. Up the hill further to the south there are fourteen arched cifterns 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 cifterns behind a palace; they fay 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 failed to the island of Capri, the antient Caprea, to which Capri
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 easterhill, 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 Procida and Iechia, to which we went from Baiae. The island of Procida, the old Prochyta, is rocks.

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 pastimes are preferred; the town on the east side rises beautifully up the side of the hill to the castle, which is the king’s house.

We failed to the town of Iechia, in the island of that name, which is Ischia, the antient Inarione, 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 Stufe [Stovet], called Cafiglione, 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 Stufe: Further on to the left are the Stufe, Cafiglione. 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; Gorigello 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 Téftraca, where there is a love for sweating. At the Solfatara near Naples, those who are curious in natural history will observe a natural fal aromatique, 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 is laid by natural falls cannot be made without animal falls that may be in the earth. The grotto on the south side of the lake of Averno, called the
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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 fmoak, 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 breathe 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 fmoak, 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 five 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 fix feet deep; it came to the convent and church called Madonna deli 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 foice 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 polih, but the upper part is yellow, and softer, being mixed in veins with the other; it divided at the church into two streams; one flopped at the west end of the church; the other stream, which is left, run to the south west through a vineyard, and into the road that leads to the sea, where it flopped about a furlong from the sea; the people say it is full 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 expense; at the time of this eruption a grotto in the garden of the convent was full of smoke, 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 east, to the west of the church called La Parochi di Tre Cafii. 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 smoke.

Some time ago in digging at Portici, they found ruins under ground, Portici 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 known, but they design to have them all drawn, engraved, and published. This is thought to be the ancient Herculanum, part of which was destroyed by an earthquake. I saw here before the convent of the Augustinians a millitary with the number fix on it.

About seventeen miles from Naples in the way to Benevento, we came to the sight 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 Capua, which is not so narrow; this I take to be the famous Furca Caudina, to which the Romans were


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At 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 bear draped 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.

CHAP. V.

Observations from Naples to Florence.

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 ninth 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 increased by the present, Benedict the fourteenth; they ought to buy the engravings of all the
A PLAN and VIEW of a SEPULCHRAL MONUMENT at GAETA, PLANS of an ANTIENT BAGNIO at ROME, and of some RUINS at AUGUST.
A FRAGMENT of an OBELISK at ROME.
An ancient 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 Re-
villas: 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 Greatham college this vase is supposed to have been the pre-

cent of Mithridates Eupator, king of Pontus, to the Eupatorifhe of the
Gymnium 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 sup-
poed to be part of an obelisk which was erected there before the temple
of AEsculapius; the fish, centaurs, and several other particulars, are re-
markable in these hieroglyphics. The plan C, in the ninetyieth 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
able; 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 pave-
ment 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 bagno.

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 antient Hilpoculum, two miles Spello,
from Poligno, in the way to Afflfe, 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 antient
inscriptions in the town, among them is a long one of the time of Con-
stantine: At the foot of the hill I saw remains of the antient amphi-
theatre. We came into one of the finest plains in Italy, over which
Afflfe is situated to the east, and Perugia to the west.

In the piazza at Afflfe, the antient Afflum, there is an antient por-
tico before the church called La madonna della piazza di Minerva; it
consists of six fluted Corinthian pillars, which support an angular pedi-
ment; they are ten feet five inches in circumference, and six feet fix

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* It would be an addition to the tour which is commonly taken in Italy, to hire horses at Citta Castellaris to go to Caprarola, Orta, Orvieto, Cor-
gona; and then to take post horses to Arzo, Ena-
gobio, Perugia, Afflfe, Todi, Narni, and to LoRen-
zo, and to make an excursion from Fano to Urbis.
And those who would make a curious journey, and would not regard the want of accommoda-
tions, 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 Taranto, from
which city there is a fine road to Naples; and
they might make excursions to Carne; and to
several other places remarkable in history. I
have been informed, that the plain in which
Rieti is situated, where Veiphian was born, is
one of the most beautiful spots in the world.
Volturno 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
Inches apart: Thefe pillars stand on pedeflals, which are very particu-
lar, as the lower member of the cornith is worked in denticis; there
are signs of an inscription in the frieze, the letters of which fem to have
been of fome metal: There are fome 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 Eucalux 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 feveral beautiful churches in it; the
firitel 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 brafs statues of
Julius the third, and Sixtus the fifth; there is a fine old Gothic gate to the
town, which is in a ruflfic style. In the way to Cortona we paffed by the
lake of Perugia, called Trasimene by the ancients, famous for the de-
feat of the Romans by Hannibal. There is a narrow path at Perignano,
and on considering the ground, and the account of this battle, the Ro-
am army seems to have been at D, in the ninety-third plate, which is a small
plain; Hannibal’s troops to the eafi efh of the hills at C, thofe to the eafi
behind the mountains at A, and a detachment might be fent from behind
the hill B, to guard the path at Pefignano. They have a notion that
the battle was fought at Offia, which is to the north weft of the lake.

Cortona.

At Cortona the collection of antiquities made by the academy ought
to be fen; I had a view from this city of the morfly country called
Chianapalude. At Arezzo there is a fine piazza, and fome 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 befor3 it a statue
in white marble of the grand duke Ferdinand. At Florence the room in
the gallery is not commonly fen, in which there is a statue of the herma-
phrodite fleeping, like that in the Villa Borgheti at Rome. The fitting
colofial 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 fand-
ing it is computed that it would be feventy feet high. Near St. Pietro a Sievo
in the way to Bologna is one of the four convents of the ftriect order of La
Trappe, where any one may fee the practice of the fervest rules in the
monafic life; they are famous for making the belt fealing wax in Italy.
There are remains at Lucca of an amphitheatre; two views of which
may be fen in the ninety-fourth and ninety-fifth plates, and in the
town-house there is a fine relief of a curule chair. At Massacculoli
about eight miles eafi of Lucca are ruins of a temple of Hercules; a view
of it may be fen is in the ninety-fifth plate. Going from Florence to
Leghorn we paffed over the river Elfa, into which a rivulet runs, called
the Sena, the waters of which, they fay, incrufed over wood with a fort
of stone. Near the Elfa I faw castle Fiorentino, which was the habi-
tation of the antefors of Boccaee.
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.
ON ITALY.

CHAP. VI.

Observations from Florence to the confines of Germany.

In the way to Bologna we crossed the river Sieve, to the south east of which, towards the Arno, is the country called Cafentino, which is thought to be a corruption from Clufentinum, and it is suppos'd that this was the road Hannibal took from Cluflum 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 Thrasimeu. We paffed through Scarperia, famous for cutlery ware, and by the valley of Mufello, noted for producing good wine and cheese. At Modena the Modern 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 Parma, 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 Ranucio the first, Piacents, dukes of Parma, and the reliefs about them, are very beautiful. A little above the place where we crofled the Po, the Trebía 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 antient Ticinum, Paria, 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 Benediftine 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 Saint 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 Vol. II. Part II. wheel,
wheel, as they call it: in the procession first a crost 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 toffles 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 fledges: A flag was erected, and to the west of it a gallery; those to be hanged were brought singly on the fledges, one of the nobles holding a crucifix before the face of the criminal; whilst the officers 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 flag; 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 flag, 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 flag on a short pole; one leg being put in between the spokes.

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 Ifoja 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 east is Ifoja Maggiore, 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 Maguzzo 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 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 Iovius the famous historian. Returning to Milan we passed through Bircatina, where they say St. Peter the martyr was murdered by the heretics. The canal of Martefana, 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 Lodi; and Pompelia: Lodi is famous for its fine carthen ware like that of Delft, and for the beautiful Parmesan cheek. 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 Benedicto, 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 benefactors 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. AUTH. SEC. XIII.

This country is famous for the defeat of the French and Sardinians by marshal Konigseg, which in two or three days was followed by a defeat on the other side in the battle of Luzare, or Guaffalla, 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 Mantua, 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 ancient; on one side is a relief of a mountain cut with trees, over it FIDES, and below OATMIOE. There is also another antique vase, which serves for the same purpose in the church of Saint Catharine, where there are fine 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 male, finely adorned with reliefs. At the palace De Te likewise there are some ancient statues; but what it is most famous for is the fresco painting of Julio Romano, and it is said that 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 Virgiliiana. Mantoua, and the country about it, is governed by a council of two presidents, as many vice presidents, and four nobles, under
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under the governor of all the countries in Lombardy, which are subject
to the house of Austria, who refides 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 south 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 Cimbris, 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 Tuclingi 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 Ly-
fonzo, and rallying his forces here, was entirely defeated by Theodo-
ric, 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 pro-
claimed so by the people of Verona, was entirely defeated by Hugo
Borgouonne. Here also Lambert, son of Guido, king of Spoletto, was
killed by Berengarius, with fourteen hundred Hungarians. And here
the second Berengarius was killed and deprived of his kingdom by Ro-
dolhus the Burgundian; so that this was the spot where they often con-
tended 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 Buoffolongo, or Guisfolengo, most
delightfully situated over that fine valley in which Verona stands. There
is a beautiful altar at the church of St. Valentine, adorned with feftoons,
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 Lake 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 ancient name of the lake was Benacus. Some say
that cape Sirmione, at the south end of it, was the estate of the poet
Catullus. At Venice, in the palace Grimani Spago, is a statue of A-
grippa, 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
ancient 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 profile of which are engraven in the
ninety-eighth plate; and the inscription on it has been published by
Spon:*

C H A P.

* 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 Beffaron to
the public library of saint Mark, are now in
good order, and recours 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 cata-
logue annexed to the cardinal's will, it appeared
that very few books were wanting. At the en-
trance to the library there are several antient
flutes, reliefs, and inscriptions, most of which
were given by cardinal Grimani, and have been
laterly engraved in two volumes in folio by Ze-
etti, a relation of the librarian's.
A STATUE OF AGRIPPA
An EX VOTO in the form of a PORTICO of a TEMPLE in which it is supposed that a STATUE of CYBELE was placed.
ON GERMANY.

CHAP. VII.

Observations from Trent to Switzerland.

In the bishoprick of Brixen, at a place called Mauls, to the south of Sterzingen, 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 refting on a club, and some other figures. At Ielen beyond that town, there is an incription 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 Ambras near Inpruck, 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 intaglions, though I saw but few that were very fine; many of the antiquities were sent to this place by Charles the fifth. Inpruck has been thought to be Enipons, 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 fort of the latter of the colour of woodcocks; they have also a fort of black phænart called Spilhound or Piringhound. We saw the salt springs and salt works at Hall near Inpruck; and in the way to Salzburg came to Rarephiel 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 Salzburg is built on the model of Saint Peter's at Rome. There are some good pictures of Guido Reni, and others, in

The Pfifari 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 licence from Alexander the eighths being hung up for reading them in this place; and the head of Luther and Calvin in relief are in that apartment. In this palace the famous collection of medals is kept which belonged to the Corei family; they were published without any explanation of them; and it is said, that father Alberto Mazzoleni, a learned Beneficiaire of Bergamo, has lately published observations upon them.

The library of Signor Scacchi, a noble Venetian, is a curious collection of books among them the manuscripts of monsieur Trevilien, late bishop of Venona, 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 last 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.

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OBSERVATIONS

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. Kleinham 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 comeite of Florence; it is perfectly singular, and very beautiful. The palaces of Schleiham and Nimfleberg 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 nursery 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. Freising, a sovereign bishopric, may be the antient Fraxinum. At Augsburg there are some antient inscriptions at the Benedictine abbey of Saint Ulric: This place is remarkable for its fountains, for a secret gate, for workers in silver, and in several other arts.

In the way from Ulm to Anfach we passed through Schawningen, where the margrave has a fine palace of Italian architecture, and very beautiful improvements about it. We went to Anfach 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 Nurenb erg is esteemed the largest in Germany: 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, Baffano, 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.

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 manufactories 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 died
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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 Leichtenburg, situated on the high hills; and must be a pleasant place in summer.

Iena is a famous Lutheran university, there are two thousand four hundred students in it, three parts of which study divinity, one the law, and the other two phyfic: Many of them come from Livonia, Poland, Sileia, 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 Mezent; 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 Scotch priory here dependant on the abbey of that nation at Ratisbon.

The whole principality of Gotha is an open corn country and Gates 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 situat'd. 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 Fredericiault just without the city, and the grotesque room at the end of the latter, are very beautiful. At Creutzburg, in the territory of Eifenach, there are both falt springs and salt works.

At Heife Caffel the models of the last prince are very curious, being 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 Paleologus, the Greek emperors 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 Watercafn 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 confit of about five pieces, each of which were cast singly; they say it weighs a hundred and eighty centners, each confiting 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, jet-d'eaux, and basins 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 basins, there being about ten breaks of the water made by deep steps between each of them, and there is a larger basin 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.

**Wurtzbug.** At Wurtzburg the bishop, who is of the Schönborn 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 is a manufacture of crown glasses, 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, andflate 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 Rhine wine, and likewise some that is sold for Mofelle. We stopped at Shauffenburg 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 six hundred and fix hundred and fix. 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 Heidelberg is very pleasantly situated on the river: Hochuß is near Mentz, about which the best Hock wine is produced.

**Shauffenburg.**

**Dettingen.**

**Mentz.** What they call the tower of Druus 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 spire is empty, which is exceeded by that at Koningstein, near Dresden; there are some ancient reliefs and inscriptions here. The front of the cathedral at Strauburg, and especially the spire, are stupendous master pieces of Gothic architecture.
Observations on Switzerland, Savoy, Franche Comte, Alsace, and Lorrain.

At Basul many things are shewn in the library in relation to Erasmus, and his tomb is in the church, as well as those of the learned Buxtortis. The outside of some houses here are painted by Holbein, and his famous dance of death is still to be seen, which has 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 Fecho in this city have a collection of medals and other curiosities.

At the church of St. Ursus, in Solothurn, there are two pillars with 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 Willeisberg, or Avenche, there are some ruins of the antient Avan-Avanche, which was a colony sent by Vefpafian; 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 Mondon, has been thought to be the antient Minnodunum, and I found it confirmed by an inscription lately dug up. At Laufanne there was a great crack in the church, 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 Colonii, Equeftris, though others place it at Geneva, and some at Laufanne; I saw ruins here, and a high square tower, which seemed to be antient.

From Geneva I went to the Glaciers 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 Felix, of the house of Savoy, retired, after he was deposed. We crossed the Rhine from Savoy into the country of Vaux: At Bexceux near Aigle in that country, there are very curious salt springs, and salt works; 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 pairs of large bellows, in order to purify the air. 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 Waterfyl, near Zug, which are of an allom water. At Zurich I waited on the professor Bodmar, who had studied the English language on purpose to translate Milton into High Dutch,
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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 curios-
ities; and they have a bath of mineral waters. 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 Frauenfeld. Pfä, 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 Hettit and Helveti-
tii. In the island of Reichenauf, near Constance, they say there was a sta-
tue of Aleman, the idol of the antient Alemanii, which the emperor
Maximilian carried to Inprueck 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. At Shauffhausen 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 Laufen; there are two falls of four or five feet, which
are above the great one: at this there are two rocks covered with thrubs and
trees, which divide the river into three parts; it falls with a great noise,
and dashing against the rocks below, the sprey 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 con-
fiderable 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 Ryhnaw in twenty minutes, which is computed to be a league; we
landed at Kaufarfool, suppos'd to be Forum Tiberii. Several of the
counts of Hapfberg are buried at the Bernardine convent of Wettignen
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. 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 arch duke Leopold, and of the
twenty-seven nobles, who were all slain in the battle of Scippac, 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,
and near Bruck, is the castle of Hapfberg, belonging to the counts of
that name, from whom the present house of Austria is descendent: They
say 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 Hapfberg was their castle to which they
retired in time of danger, and it is a very fine summer situation, com-
manding a glorious view of a most beautiful country. At the foot of
this hill are the baths of Shinzenach, with good accommodations for
strangers; they are a warm fulphureous water, which is bitter to the
taste, are purging when drunk; and they heat them for bathing. Re-
turning to the Rhine at Zurlack, we came to the fall of Coblenz,
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 crof over on a board. Some fay, that this is Coblenz, or Confluentia, which was the quarters of the Roman cohorts: There are fome iron mines below Waldfhut. At Lauffenberg there is a gentle fall for about a quarter of a mile, but large boats can defend. At Augft, the old Augusta Augft. Rauracorum, are fome ruins; the Rhine being fhallow there, the Germans used to endeavour to make incursions this way; it is faid that there was a bridge made over it afterwards, and that fome ruins of it have been fecn. This place is fuppofed to have been built by the Romans, to hinder their incursions. I faw here the remains of a building C, in the ninetieth plate, which fems to have been only a portico round a folid wall that has niches in it for statues. The building called the nine towers, D, in the fame plate, was doublea a theatre; it was cafed with fmall hewn flone, to the ceft 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 Chatenoy. round pebbles, there is of the fame fort about Montbeliard, which, with its territory, belongs to the duke of Wirtenburg; this place had a citadel, which was deftroyed by the French: They are Lutherans here, and a good fort of people; and have a fet of very laborious and learned clergy, who keep a prefs employed in printing books for the ufe of the people. We went about four miles to the south of Montbeliard to Mandeure on the river Doux, where there are great ruins of fome antient place, which fems to have been a Roman town, and may be Equeftris mentioned by Ptolemy, as a city of the Sequani, on a fuppofition that it was a different place from that which belonged to the Helvetii, which was near Genefa, according to the Itinerary and Tables; for Ptolemy places it to the north of Avanticum, whereas the other was much to the fouth; this was probably deftroyed in the middle ages: There is a railed road near the river, which went from this place to Befanfon. In the way to that city near Bajme, I faw in the month of June an extraordinary grotto called Glaciere, by reafon that it always has ice in it; this grotto is in a wood, and the mouth of it opens to the north: After defending about two hundred feet we came to the mouth of the grotto, and ftil1 defending, arrived at the bottom which is covered with ice, and may be about fifty paces long, and thirty-five broad, and at leaft sixty feet high; there are feveral cones of ice which rife up in it,—and are made by the drop-ings of the water, and two great icicles hang from the top: I could not find that the water was falt. At Befanfon, the antient Velonio of the Sequani, there is an entire triumphal arch, very highly ornamented, but not in the beft taste; it is faid to have been erected to the emperor Aurelian, though I could not think it to be a building of fo late a date; a full account of it may be seen in Dr. Chiflet’s Velonio; it confifts of two stories of the Composite order; in the lower one the capitals are composed of three rows of leaves, the highest being like thofe of the palm tree. The fipation of Dole agrees with Didaticium of Ptolemy. Dole.

Going
Observations

Going towards Colmar from Montbeliard I saw iron mines near Rott of the same kind of kidney ore as I have mentioned before. At Germay they brought me to drink the mineral waters of Sulzbach two leagues off; they seemed to be of the nature of thofe 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 Switzerland. I went a mile to the east to Horburg, said to be the antient 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 Einfihem seems to be Stabula, and Kems Cambetefa; and on the other side Benfild, or Erfuri, might be Elcebum.

At Mylebo 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 falt houses of Lore, where, I fuppofe, they have falt springs. I faw king Staniflaus at Lunéville; he delights in building and gardens, and has erected a pavilion for himfelf in his gardens, and little houses near it for his fift 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 falfely been thought to be the antient Nafium: A grand palace has been begun there by the dukes of Lorrain, and was never fihisht. Half a league from the town king Staniflaus has made a calvary with stations to it, and fome gardens; and built a very plain house near the fite of the grand palace of the dukes, which has been pulled down. We paffed over the Mofelle on a fine bridge at Poutamoufion, which may be the antient Scarpona; it is in the duchy of Bar. At Joui I saw the remains of the famous aqueduct of Metz, which was built across the river, and is of fome caded with brick; the cornith from which the arches spring are of white marble. Metz is the Divodurum of the Mediormici: 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 antient cofin of one piece of porphyry, which is about twelve feet long, five wide, and three deep; there are on each fide two rings in relief, and towards the bottom a head, which feemed to have had long ears. In the church of the Benediftines of St. Arnau is the tomb of the emperor Lewis, fon of Charlemagne; it is of the Doric order, and there is a relief of a battle and preception, on a cofin of white marble; the sculpture is but indifferent, and probably was of thofe times; the following inscription is on it.

D. LVDOVICO PIO. D. CAROLI MAGNII FIL. GALLIAR. REGI IMPERATORIQVE ROM.

St. Clement of the Benediftines, the canferus or barraces for the soldiers, and the hospital for the fick and invalids among them, are worth feeing; they are supplied here with fia coal, brought by water from the country about Sir Louis.
A SEPULCHRAL MONUMENT at ISEL near TREVES.
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 Treviorum, has been miserably left 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 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 Bingium, a Roman fortress; and afterwards by Erlach, where Tell was born, we 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 Pfalz-Graff, which they say, is the ancient house of the elector Palatine’s family. We passed by Boppard, 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 Salisfo, which might be Agerthal, and so to Bingium, and Magnetiacum, or Mentz. In the country of Wied, opposite to Andernach, they make that blue and white stone ware, which is sent all over Europe. The elector of Cologne has a palace at Bonne the ancient Bonna, Bonne, in which he usually resides, and an unfinished palace near the town;

* It is raised on a pedestal or basement, which is on two pillars, the corner one being two feet deep, and the upper three, both fitting in five inches; the size of the pedestal consists of two tiers of these, 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 cart drawn by two horses, with a man on the further side of each horse, they seem to have a chrys 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 fit 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 trece 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 face to the south is divided into two parts by three pillars; in the middle compartment one sits at a table, and two at each end; to the west there is a table, and other pillars, and two persons standing; to the east one as at a throne, 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 cart drawn by beasts, which seem to have horses; 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, seems to resemble Hercules.
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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 Mons. Poitrith, who adorned a chapel in the same manner at Falcouf, two leagues from Bonne, which is said to be a most beautiful performance.

At Cologn, the antient Colonie 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 Egyptian manner, except that there is no mail on the face, and it is wrapped up in garments, very much like those of the priests; it was found at St. Gereon.

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 Julie linen from this country. In the way to Juliers we passed thro' Bergen, thought to be Tiberiacum, as Juliers is the antient Julicum.

Aix la Chapelle, the antient Aquifgranum, 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 fat 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 sacristy; 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 cutlās 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 silver; the ornaments of it are beautiful, and there are about it several precious stones, cameos, and intaglios, and particularly a large oval firdonyx, 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 belf 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 built 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 fits 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 sacrifice 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 laurel, 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 laid 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 Spa. The quarry at Macombre is, I believe, the finest in the world. They have good stone coal about Namur, and a black 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 Condé and Tournay. Caffé is situated on a hill from which there is one of the most extensive prospects over Flanders; and it is said that they can see fifty cities or towns; they have a view of the ocean, and in a clear day can see England.
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A DESCRIPTION OF
The EAST, &c.

BOOK the Fifth.
Observations on Germany, Bohemia, Hungary, Istria, and some parts of Italy.

CHAP. I.
Of the circle of Westphalia.

We 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 Bentheim, 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.

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 courtsey, lived like a father among his subjects, and was entirely
ON GERMANY.

entirely beloved by them: In this town house they shewed the room where the famous treaty of Weilphalia was held. In the way to Munfter we passed through Lingen, at the foot of the hill on which Tecklenberg stands, thought to be the antient Tecelia. Ferdinand, bishop of Paderborn, born, writ an account of his diocfe, 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 rifes 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 rife again at this place. The mineral waters of Melbrun are very famous in this country; one of them, they Melbrun, say, kills any birds that drink of it; they die in convulsions, and their lungs are found much contracted, but if they give them falt in time, they recover; and a little vinegar perfects the cure.

There are two or three places we did not fee in these parts; one is Hervorden, a profeculant nurmerry, of which the princes Elizabeth was the abbeff, who was efteemed as a miracle of her fex; fome of her Latin letters are feen among Defcartes's epiffles: She was daughter of the king of Bohemia, and fitter to the princes Sophia, duchefs of Brunfick. To the west of this place is Engern, the antient Angaréia, capital of the Angari, or Angrivarii, where the tomb of Witkind is feen, who was king of the Saxons; he was born and refided about Minden, and from him the Saxon family is descendent.

A little before the entrance of Piermont there is a falt spring and falt Piermont-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 faw many of them dead on the water; and a young man bathing here three years ago, was fo 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 fo strong, that they turned an arch over it, and made several fteps down to it; the vapour is fometimes fo strong, that if people hold their heads over this defcent, which may be about fifteen feet down, they are obliged immediately to retire; we fpamed a pilfod 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 five days and a half than one 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 fides of the door-cafe 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 fit in it about noon in a chair, in order to sweat, but some have been almost overcome with it. The town of Ha-Hanelen is on the Wefer, 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 Wefer is made navigable up from Minden to this place.

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CHAP. II.

Of the circle of LOWER SAXONY.

Hanover. Hanover is thought to be the antient Lephan of Ptolemy. In a faloon 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 chafed work. Many relics are preferred 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-foresl, and great part of it is pure silver. In the chancellary 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 flow 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 illumined with five thousand lamps. It was one of the most beautiful sights 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 Salszderfurt beyond Hildesheim there are salt springs, which by boiling the water produce a great quantity of salt. We omitted at Marienburg in the road to Lampfiring 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 Lampfiring, governed by a mitred abbott, who is building a new monastery.

Hartz-foresl. We went to Hartz-foresl, thought to be part of the antient Hercynian wood. At Wolfenbuttel there are copper, lead, and silver mines, which belong to the elector of Hanover, and the duke of Wolfenbuttle.
as well as those of Cellerfield; and at the latter they have likewise a mint in common. A little further there is a small town called Claußthal, 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 expenses. At Claußthal they commonly coin nine or ten thousand crowns, or dollars a week; and they coin yearly about thirty-fix 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 waxes the flesh; and when they are turned of thirty they begin to look thin, and are much subject to plagues and palines; the former frequently carry them off, and the latter disable them. From Claußthal 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 Goflar, of which the king and the duke of Wolfenbuttle have equal shares. The emperor Otto 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 defect being by wells, then there is a gentle defect by narrow passages to large grottoes, 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 grottoes 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 fifteen 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 fumes 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 fame 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 fort 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
OBSERVATIONS

Iron is preferred, 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 show 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.

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 Saltzdaill, which is near, there are several curious things to be seen.

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 fix 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 Zeill and Ferden consists of barren heaths; they cut down the heath and threw 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 hedges in little enclosures; the bees live on the heath flower, and the people make a great profit of the honey and wax.

Bremen is thought to be the antient Fabiranium. 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 Butenhude we saw an antient monument called Wilenfwein, consisting of a flone eight feet long, three broad and thick, lying about three feet above the ground on three flones, and there are several barrows near it.

Lunenburg is thought to be the antient Marionis of Ptolemy. In the church there was an altar piece of gold, embossed in several compartments of history pieces, and adorned with precious flones, 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 Utzen above Lunenburg on the river Ilmenau. In the way from Lunenburg to Hamburg, near a village called Hamwar, I observed on little heights several antient monuments made of flone 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 flones on each side between two and three feet high, about eighteen inches broad, and so far apart; at each end the flones are about fix feet apart, and a flone lies crosswise between them at the south end; on this flone, and on the flone on each side of it, there is a large convex flone eight feet long, fix broad, and very thick; towards the other end there is a flone not quite so large laid across, and there is one flone 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 flones across at each end on the ground, but there is no flone 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 верves relating to a flag, 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 is diversified by several rising grounds, with large timber trees and great 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 Gadcsbuche to see the field 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 freeness of the water is occasioned by the great number of rivers which fall into the Baltick in these parts.

C H 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 little island of Rugen, to see the field of battle between the Swedes, and the Danes 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 refided; the town Arcona. having been destroyed in eleven hundred and fifty 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, crotles by the Sound. Montfieur Weilphal, librarian and professor Vol. II. Part II.
in the university of Grieffwald, which is to the south of Stralfund, shewed us several urns of different sizes, made like earthen jars; they were full of burnt bones; they found also in them swords bent in such a manner, as to be put into the urns, also heads of pikes, whetstones for their arms, and round stones, supposed to be used for flinging; there were no letters found on any thing, and he said, that he had near three hundred of them dug up; they were first discovered in ploughing the land at Levenhagen about a league to the south of Grieffwald, and were not found in a vault, but in the earth close to one another; a large monument of stones being near, where they dug and found but one urn; he was of opinion that they were the tombs of the Vandals. In an island of the Oder opposite to Wolgast there are remains of one of the most magnificent old castles I ever saw, in which the dukes of Wolgast resided; they talk much of a statue being found in a vault of a young woman with sceptres instead of arms, with which criminals, who were let down, were cut in two.

We crossed to the island of Usedom to see the fort of Penemunder, which was so bravely defended by Col. Dyloé, who died fighting after it was taken, in obedience to that extraordinary letter of Charles the twelfth, which is said to have been found in his pocket.

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 subject to it. In this disorder the hair twists and mats together, and it cannot be combed; it is attended with a smarting pain, and sometimes with a swelling 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 caused 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.

In Brandenburg we passed by some cisterns of the knights of St. John of Jerusalem of the Lutheran religion, who at the reformation withdrew with six commanderies from the grand master, and chose one of their own; who at this time was prince Charles, nephew of the first king of Prussia. I enquired at Franckfort on Oder about a petrifying water, and the Ottoacolla, and was informed, that there is only some quality in the water which does harden wood in some degree; but a physician of Berlin assured me, that no Ottoacolla is found here, and that the waters do not petrify.

The new city of Berlin, the palaces, the immense treasures of plate, the library, the chamber of sciences, the arsenal, and several other things, are worthy of the curiosity of a stranger, and all travellers are well acquainted with them. The famous Füstenloff is buried in the church of St. Nicholas, and has this epitaph over him:


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 gentility into the service whenever he pleased; and when inferior officers have deferred, 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 Kippen, for the convenience of fuel; the glass is the best in the world; they cut it very finely, and make curious devices on it; in which 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 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 fed 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 antient inhabitants of the country about the marquisate of Brandenburg.

Luther and Melancthon are buried at Wittenburg, and they shew Wittenburg many things there in relation to the former, and the house of doctor Fauftus near the town, concerning whom they have a great number of stories. There are copper mines near Mansfeldt and Eisleben, the ore is Mansfield, 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 den- drite stone, full of the figures of trees. Luther was born at Eisleben, Eisleben, 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 salt springs in Germany, of the water salm, 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 those 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
for prayers; and at ten they go to rest; 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 anywhere 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 Barratier; and as he was a prodigy of a youth, I thought it would not be disfigurable to give a full account of him, as I took it down at that time. He was born at Stovebeck, 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 Chartons-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 Churchmen, 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 anything occurred to recall it, insomuch 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. Mathematics 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 Sancli Johannis apostoli ex antiquitate ecclesiastica
"rectitum, indicemque 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 Nuremberg 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 Stentin, and
passing through Hall with his son, the child conversing with the pro-
fessors of that university, they were surpriz'd at his learning and know-
ledge, 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 fiveem, Malebranch, Cartesius, and Sir Isaac Newton; hav-
ing gone thro' that of Antony Le Grand, in Swoback; he studied also
algebra, mathematics, and astronomy; but he seemsd to look upon al-
gebra as a dry study; astronomy and ancient 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 agree-
able to him, yet he had made a great proficiency in it, and sent a trea-
tise 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 chrono-
logical 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 Dionythus, falsely called the Arcopagi-
gite, 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 mo-
derate stature for his age, had a comely sensible countenance, good

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and seventy hogheads, which, they say, is above eighty hogheads more
than the tun of Heidelberg.

O B S E R V A T I O N S

CHAP. IV.

Of BOHEMIA.

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 chalke, in which they find a great quantity of mundike. Bohemia was
anciently inhabited by the Boii, and afterwards by the Marcomanni.
The situation of Prague, thought to be the antient Marobudum, is de-
ferred 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 Vifcharda, where the first dukes of Bohemia had their ca-
fle, on which a church was built in one thousand and eighty-eight by
king Wratilaus. The cathedral is famous not only for being the bu-
rial place of the kings of Bohemia, but of the two patrons of the coun-
try 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
gether 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 abbé of St. George. John of Huf was the parish priest
of the church of St. Gallus; and here they shew his chalices and pul-
pit; and have several manuscripts of his people, and of those of Wickclifie.
The Jefuits college is one of the largift in Europe; and the Irish Fran-
cifans have a monastery, in which there are about seventy members.
The famous Tycho Brahe is buried in the church of Teyna; he attend-
ed 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 OCTOBRI OBIT ILLVSTRIS ET GENE-
ROVS TYCHO BRAHE D. & IN KNVDSTRVS SACRAE CAESARIAE
MAJESTATIS CONSILIARIVS CVJVS OSSA HIC REQUIESCUNT.

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 fix thou-
sand students, and that formerly there have been no less than thirty
thousand. In the court of the royal palace there is an excellent eque-
trian statue of St. George in bronze, which was made in one thousand
three hundred and thirty-three. The mathematical house in the gar-
den,
ON GERMANY.

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 beau-
tiful palace here of very good architecture, as are those of the counts
Wehna and Collowrat, of the archbishops, and Norbertins, but most of
the others are in a bad taste. The counts Gallafi and Straka have very
grand palaces; but that which exceeds them all as to its magnificence is
the palace of prince Tichemen; 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; Bridge.
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 statues of
faints on each side.

Near the city they have begun to build a magnificent hospital for in-
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 Weffenberg, or the white mountain, we saw the
spot where the Imperialists under Ferdinand the second obtained a com-
plete 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 patrimonial, after he had been crowned in Prague; and
the conquerors built a church on the spot. Near this place is the park
of Eynsbern, in which there is a very curious fabric, which from its
figure is called the fcar building; it consists of three stories, and of fix
points; and there are fix 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 hi-
story reliefs, exactly after the Roman tafe; 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 compart-
ments. It is thought that the city of Prague is exceeded by no other cities
in Europe, but Rome, London, and Paris, both in the riches and gran-
deur 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 Carlfbad there are two springs, one rises in the bed of the river, Carlfbad.
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 miner-
als which are brought by the waters. Digging lately for founda-
tions 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 togeth-
er, exactly like dried pease, and some like eggs, both consisting of
everal fine coats one over another: In the baths they find a sediment

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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; their 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 four-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 Sluckenwald 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 Sluckenwald, which is much esteemed; the ore is of a crumbling kind; they have also tin mines at Shonfeld and Lauterbach; and at Grazlitz, six miles distant, they have a foundery for making brafs.

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 Shonbacht, very near to the borders of Saxony, there are mines of cinnabar, out of which they extract cinnabar and quicksilver. A league to the north of Egra there is a famous mineral water of the nature of Piemont; 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 ancient Ubiurn, though others place it at Befenbrug on the Danube opposite to Ips.

Bohemia is governed by a burggrave (who is a sort of viceroy) in conjunction with the council at Prague. All the nobility keep their lands in their own hands, having rewards 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 glasses, 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
to be Flores cupri, they find likewise both white and yellow mundic, and formerly they had antimony there. At Joachamisdale, fix 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 Garnet, which contain in them some silver, as well as iron; the garnets 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.

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CHAPTER V.

The circle of Bavaria.

We entered into the upper Palatinate of Bavaria near Egra, and saw a very beautiful Cistercian abbey at Waldlaßen. We came into lower Bavaria, and to Ratisbon on the Danube; that river, as called the Iper 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 Vind and Lycus, which unite Vindelicia, below Augsburg. When the Romans conquered this country and Rhaetia, they made it one province under the name of the latter, and called the people of the former Rhœti Vindelici.

Ratisbon was called Reginum, from the river of that name which falls into the Danube; near it was Castra Regiænæ; 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 agrees with the situation of Augufana Castra. Straubing is thought to have been Serviodunum: The windows of the collegiate church are finely painted, and the drawings better than usual in a work of that nature: We saw Olfershoven, which is thought to be Petrenfia Castra, and at Kinzen they place Quintiana. Paflau, the antient Batavia Castra, is on Paffau, the Inn, the Æus of the antients, to the eft 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 Passau: 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 Ilitz falls into the Danube opposite to Passau; it is famous for pearl, which are found in large masses, and though many of them have a blackish cast, yet the better come very near the oriental pearls. The water of this river is thought to be very wholesome, and good in ferophulous 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.

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C H A P. VI.

Of upper and lower Austria.

Lintz is certainly Lentia; and it is said that a Roman road has been found leading towards it from Salzburg, and that a military 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 Anatus 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 Lauriscum, 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 Huns in five hundred and seventy; and in seven hundred and thirty seven, it was entirely destroyed, 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

* Aohaw near Lintz, is said by some to be Jovisana: Erleck is thought to be Eleigmum. Lucus, or rather Lucas Felicis, is conjectured to be Ober-Wels, which I suppose is Neder Wall-See in Holstein's map: Ips is Ad ponens IIis, and several medals are found about Fechen, which is supposed to be Arlpe, and Melich to be Namaco. It is to be observed that Sirmium might be at Novacchia, between Achaw and Passau, as Leffenui may be Oslium, Traunau is conjectured to be Triphium, Passaw Pannorumium, and the hill of Ketwind thought that Caracalla was the most likely place to be Conagenia, which is two leagues from the Danube, and not on its name maps place it.
ON GERMANY.

several rocks in the bed of the Danube, which make it very rough, in- 
formuch that it is a fort of a cataract, and below it are several whirlpools. 
On the hill above Melk there is one of the most magnificent abbies 
in Europe, belonging to the Benedicites; and the church, with regard 
to the statues, carving, and gilding, makes a most rich and splendid ap-
pearance. They have found four bas relief in and about the abbey, 
which are set into the walls of the church; one is of Romulus and 
Remus fucking the wolf; and another is sepulchral; they find also some 
medals here, and more at Pocklam. We paused by the castle of Diern-
stein, where, they say, Richard of England was kept prisoner for about 
half fifteen months. They found medals on the banks of the river about Stein. 
Two miles to the south east of Maubern is the rich Benedicite abbey of 
Gotweich, commonly called Ketwind. The present abbot Godfried Be-

delius is a prelate of great humanity and extraordinary knowledge, es-
pécially 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 
Maymagus. At Cloyfter 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 Cloyfter 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 excursions 
from it to several places. Baden is thought to be the antient 
Aqua, famous for its waters, which are used only for bathing. The 
arheidukes have a palace at Nicuflt, to which the emperor Maximilian 
the first frequently retired; he had a hermitage there, and is buried in the 
church. The counts Semni, Frankipani, and Ragotzioni were imprisoned 
here, the latter 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 Mut: There is a spring here of warm 
water impregnated with sulphur, and used for bathing. 
The antient Carnum, capital of upper Panonia, seems to have been 
on the site of Petronel, Altenburg, and Haynburg; it 
was a very antient city. The conful Licinius besieged it in vain in 
the first year of the war against Peres king of Macedon, which 
was a hundred and seventy-one years before Christ: In the tenth 
year of Christ, Tibersius 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 praefect: 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 
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vil-
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 Scrabantia, Sibaria, and Fasovio; 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, 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 fourth 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 wheathead 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 Debrecin in Hungary; they make also some cloth. In one thousand six hundred and eighty-three the Tartars
VIEWS of the ARCH at PETRONEL.
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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 Vilhmun; this probably was Æquinoctium, as Manfworth seems to be Ala Nova, and may be the same place as Villagai, of the Tables. Sweckat is noted for a manufacture of printed cottons or callicoes, 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 Eberflord, in which there is a picture of the Haufom fiirth 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 coast, to see some antient places in Hungary. From Newflat we went to Oedenburg, thought to be Julia Scarabantia in the country called the deserts of the Boii. At Hafka, a league to the east of Oedenburg, we saw an inscription on a stone coffin with these letters on it, MSCARB, 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
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We went to Scharpin, where some would fix Scababonta, but there are no fort of antiquities there; it had been a large town, and was burnt by the Turks. Steinehanger 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 prefect of Panonia resided here; and Aurelius Victor affirms, that Septimius Severus was proclaimed emperor at this place; but Sartian says it was at Carnuntum. We saw at Steinehanger 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 relics about the town. They have a lofty, 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 Constatine the great.

The Newfeldersee is the ancient Lake Peise, 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 moraify 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 Theodomir, 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 Eifenflatt which have not been lately worked, as it turns to better account to employ their hands in the vineyards: Prince Efterhazi has a most magnificent palace here. This town was given to the emperor Frederick the third by Mathias Corinicus 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 Carpates, that separated this country and Dacia from Sarmatia. When Buda was taken by the Turks, Freiburg 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 Carlbarg, 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 Wieselburg, 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. The citadel of Comorra was never taken, there are three stone coffins in it, and several inscriptions about the town brought from Zeny. It has been commonly 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. About half a mile to the west of Zeny we came to a spot enclosed with a flight fosée, 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 antient 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 fosée, extending fix hundred and forty paces from east to west, and seven hundred and fifty from north to south; these are joined by two other fosées 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 fosées 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 Lanywar. 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 Futufy; 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 farthest 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 Galvinift 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 caille there is a relief of Hercules encountering the lion, and a large marble coffin in a private

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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 Adiutrix, and that she was a lady of Forum Hadriani in Lower Germany, which is thought to have been Voorburg, opposite to Ryfwijk, 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.

From Dotti we went four leagues northwards under the hills, passing very near the two churches of Futufy, and came to Almas, which is near four leagues from Comorra, and about three short leagues from old Bregetio; here probably was Azno, which the Itinerary places between Bregetio and Laurus Felicius, and may be the same as Lepavilf of the Tables, placed six miles from Bregetio; but no antiquities are found there. Half a league beyond this is Nefmd, the first post from Comorra, two long Hungarian miles distant. We went two miles further by the Danube molly 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 Felicius, of which Laurus Felicius of the Itinerary is probably a corruption; and there is such another mistake as to Walfee 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 Gardellala of the Tables, thirteen miles from Lepavilf, 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.

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 to 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
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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 five hundred and eighty-five; but the siege was raised by the dukes of Lorraine 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 baptistery. 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 Bacoff 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 foot of which there are ruins of a large monastery. We came to a village called 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 Lufmari, 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 Woroswar we left the road in order to go directly east to St. Andre on the Danube. We came to a crois 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 Acinicus or Buda, but the number is not to be seen. We passed through two Racinian villages, Sibantza and Pomasz; to the east of the latter there are very great ruins of a castle entirely destroyed. We came to the small town of St. Andre, chiefly inhabited by Racinians, who have several churches; the Walachians also have two, and the Germans one: As there was no inn, we were accommodated with a public
Observations

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 Visegrád almost as far as Buda.

We went four leagues northward to Visegrád, passing through Bogdáni, opposite to which we saw a small town called Vatz on the east side of the Danube: On a hill over Visegrád 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 strangulated in it.

Chapter VIII.

Of Buda, some other parts of Hungary; and of Croatia.

Buda has suffered very much in the wars; there are two well built Turkish mosques remaining in the town. The fortresses was taken and burnt by Soliman the magnificent in one thousand five hundred and twenty-nine, 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 Acinicum or Aquincum, and there are a great number of relics and inscriptions about it, in which the second legation Adjutrix is mentioned, which was quartered at Acinicum; many of them are in the house of the counts of Schettin. 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, alum, and some other minerals; there are five baths of different qualities, and one of them makes a petrification, something like that of Carlsbad.

Pefth, which is probably Transacincum, is opposite to Buda, and is 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 pais of the river. The chief support of Pefth are the two great courts of Hungary, held here for civil disputes.

We set out from Buda for Stool-Weiflenberg; 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 Marfili 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 pais: 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 refided 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 Martinweifer, 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-Weiflenburg; the air of this place is very bad, being situated in a great morass, which continues a considerable way on each side of the river Sarwitz as far as Symontorny, a place famous for wines, which are sold for Tokai, as well as those of Eperies and Carlschaw, which are near Tokai. As many inscriptions and reliefs have been found here, so it is conjectured to have been some ancient town in the road from Sirmion, 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 Cimbrians; 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 fix 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 south east of us, which seemed to extend towards the lake Balaton; and if so, probably the river Sarvitz rises out of the lake, whereas the maps make both the morafs and the river to come from the north west. We passed by the village and castle of Palota, which held out some time against the Turks.

I saw fraxinella growing wild in the fields in these parts. Vefprin is situated on a rock about half a mile in circumference, there being a large suburb round it: It was taken and retaken in the first Turkish war; but in the last, the Turks did not get possession of it. There is a beautiful cathedral here, and a chapel under it, to which they say St. Emerick duke of Hungary used often to resort.

In the way to the lake Balaton, about a league from Vefprin, we saw them digging for stone, where there had been an ancient building; I observed some Roman brick, and that the walls were very solid; probably it had been a fort to defend the passage this way. There is great plenty of coarse fish 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 side of the lake there is a very spirituous mineral, which they drink; it tastes much like that of Piermont, and is laxative; they warm it likewise, and put it in tubs for bathing; they say sal nitre prevails in it, and I observed a very thick coat flicking to the vessels in which they boil the water. It is an extraordinary sight to see the peafants coming here every morning in waggons, to drink or bathe; some of the fick having their beds in the waggons. We crossed the well end of the lake in a ferry boat: The river Salwa falls into it there, which passes 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 observed several ruined churches, where there formerly had been villages, the country having been laid waste by the war. The people here are mostly Calvinists; some being Romans and Lutherans. There is no manner of accommodation in these parts, except a very poor public house in the villages; and we commonly stopped every day in the woods to refresh ourselves and our horses. We came to Canisha, which was formerly fortified, and taken by the Turks in one thousand fix hundred; it was frequently besieged, 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 crossing 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 present channel; a small stream now runs in the old bed, and falls into the Drave a quarter of a league below Le Grad; so that it makes an island about a league and a quarter in circum-
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Le Grad is like a large village, though there are five 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 born, and they have built a chapel, which, they say, is on the spot; and this history is painted in it. The grounds for their opinion, 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 Zarin in Croatia; and some have conjectured that it was at Sderga in Ifria.

Czakathurn may be Alicantum, as it is in the post road from Pettaw to Stonemanger, the antient Sabrina; and there is a fine stone here with a Roman inscription on it, and some relics; among them is Romulus and Remus tucking 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 Hungary; the palatine before being the second perfon in the kingdom, and generalifmo by his office; he is elected by the fates of the greater and leffer nobility, and of the clergy, and by the deputies of the towns; and prefides in their aflembles. The Roman religion is established in Hungary; the Lutherans, Calvinifts, and Greek Rafeians 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 Calvinifts in Transylvania near Alba JulIa. There are a great number of Rafeians in Hungary who are of the Greek church, to which the Chingeners unite themfelves, who are like gipfies, and have the fame 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 unwholfofm, 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, fo that it is very dangerous to be abroad at night, unlefs they are well cloathed. Their wines have a fine flavour, but are heavy, and are thought to caufe the stone and gravel. The foil is very fruitful, and many parts run fo much into wood that they bark the trees in order to kill them, and when they are rotten let them on fire. And at a dilance from towns, there is much a plentiful wood and pallurage 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 weft, abound very much in minerals of gold, silver, copper, iron, lead, antimony, and cinnamon; the chief are to the north of Gran, at Neufoll, Alfholl, Kremititz, and Scheinmitz; to the north eaf of the last they have mines of salt, which they use all over Hungary, and some of it is of fome fize, that they make toys of it, which appear like transparent alabaster.

They fay that the hawfn fish in the Danube has been taken twenty-two 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 aloof; 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.

The kingdom of Croatia is one of the five which were dependent on Hungary, the other four being Dalmatia, Slavonia, Servia, and Bosnia. We went to Warnažin, 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.

Of S t i r i a.

S t i r i a is called Steir Marek, that is, Stiria, on the bounds of Germany; for Marek 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, counts or counts of the boundary, on condition that they defended the bounds of the empire.

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 Krasfield, 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 Gratz. Vindi or Schi, 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 Styrc, and were made dukes by Frederick Barbarofo. 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 Rettlelein, 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, 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 Eifenarts, to the west; these, and the mines in the archbishopric of Salzburg, without doubt are those which produced the iron of Novacum, so famous among the antiquaries. The common people in the mountainous parts of Styria are very much troubled with swelled necks, occasioned by drinking the snow-water.

Secessa is the see of the only bishopric in Styria; in the cathedral there is a chapel wainscoted with marble, and very richly adorned by Charles of Graz, 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 Styria; 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 Graz, with those of Styria.

We went into that county from Laubach in Carniola; after travelling five miles we crossed the Saven, which by an error in the Tables is made nine miles from Emma; five miles from this place we passed the Trinitz. 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 ancient inscriptions; and this must be the Manfio, called Hadranite or Adrienne; these places are in Carniola.

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 mediana: Upellis was also sixteen miles from Cilley, this way; and a village called Cupel seems to retain something of that name. Cilley is the old Cilicia, which we found by an inscription was called Claudia Cilicia; 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 Olanick in the road to Vienna, and at a castle called Ober-Cilley, The counts of Cilley are buried in the church of the Minorets and the archduke of Austria has a palace here, which was the habitation of those counts.

I conjecture that Heilibruck was Ad pons, about this place, Munzing Ad gurth಼, according to the Tables between Oblihüs and Nomencl, is not of the Jerusalem itinerary seems to have been, and Nomencl and Ad domo of the Tables not here; of some have conjectured, of which I shall have occasion to say more.

CHAP.

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FROM Secacu in Stina we went to Freifach in Carinthia, which
seems to be Noraia, though it has been taken for other places;
but this conjecture is confirmed by Strabo's testimony, that Noraia
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 cult, 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 Gippolino kind, of which all their hewn stone work is made here.

At Gurck, which is a bishop's seat, we saw an ancient stone, with a Gurck
defaced inscription, and a relief of a person, holding a vase, some conception,
with very little foundation, that this place was Grayacies. 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 of Flavium Solvende, supposed to be a Roman colony, which might be planted by Vercassian,
and probably was a municipium; some are of opinion, that Attila, de-
stroyed this town, which does not appear, and, as Odorec ordered
all the Romans to go out of Noricum, it is very natural to suppose
that their town should afterwards run to ruin; it is called Maria Sol
from a church in the town; in which the feom, seems to be an ant-
ient vale. The old town was on the plain, and on the side of the
hills; and, probably, extended from Amzdorf, church a league to a
pit called, Lindwurm-Graben; To the left it stretches to the river,
and to the right up, the hill to Rotzendorf church, and to Telfach
wood.

From Maria Sol we went down into the plain, where, there is a cur-
ous piece of antiquity, which is now called, Kaffartool, a large
stone five feet long, and five broad, set up an end, on the well, 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 in-
scription. The feet on the other side, stone is 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 placeable possessor of Carinthia. Zeno Sylvius gives a

In the way we found inscriptions at all the following places: At the churches of Unter-
Miltach, St. Daniel, St. Michael, and Pomm-
ary Church, at St. Anthony, and "the hill," where there are ruins of some ancient building.
In a field on the south of the track 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 left, we had by the house of a laborer near Menfilding, and came to the churches
of Pottov and Rotzendorf, and from that place to
Telfach, the palace of count Glostenich, who

very
very long account of an extraordinary ceremony performed here on investiture of 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' Newfleft was the place of his nativity. We saw here several relics 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: 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 fort 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 Wurtrée, or lake, the waters of which are wholesome, cause pains in the bowels, and are laxative; they have plenty of trout, barbel, and crayfish in it. We saw on a hill the palace of Landseroon, where some Roman medals had lately been dug up. Two leagues to the north west is the Offlakerlake: Many walnut-trees grow on both the 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. Offlaker 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 unwholesome, and frequently causes fevers.

Villach. Villach is thought by some to be Julium Carnium, which cannot be; it is forty Italian miles from Volmark, supposed to be Virunum; and as Graviacus 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. Anna's church half a league from the town, at Hillerberg, Vifritz, at the church of St. Peterinfeld, and at a palace on the hill belonging to a Venetian; Minuno might be about the half of these places. St. Peter Hulft is on a fingle 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

4 Cælinus thinks it was Claudia or Claudivium, but I rather conjecture that it was Beliandro, in the way from Varuno to Juvarvia, though the distances do not well agree; that these towns have gone along by the Drave, which is now the high road from Salzburg, 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 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 dilocation, and several other disorders.

We went in between the mountains, antiently called Alpes Noricae; the south part having the name of Alpes Carnicae. There are two antient relics at the church of Arnoldstein, one is a fort of crocodile with the tail twilled, the other is a bust of a man and woman in mezzo relief; the former has a roll in his hand, and the dress is very particular.

CHAP. XI.

Of the county of Goritiae, and the duchy of Carniola.

The county of Goritiae was formerly governed by its counts, and afterwards became subject to the dukes of Carniola. The antient town of Goritiae 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 shown the tomb of the last count of Goritiae; the cap or crown on his arms is something like the Phrygian tira. We were at Comorns where seven or eight of the patriarchs of Aquileia refided in time of war, probably in a castle on the top of the hill, of which there are some small ruins.

We came to Haydenhaft, 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 Goritiae produces very excellent wine. The country people talk Forlah, a corruption of Italian, French, and Slavonic; but all people of condition, and those in the town, speak Italian.

From Haydenhaft we came into Carniola, it was part of the country of Carni; and because the Windi or Slavi came and settled in under and middle Carniola, for that reason it is called Windisch Mark;
and what they call the Windisch language is a dialect of the Slavonic, which is talked all over this country. We came to the valley in which the river Vipso, the ancient Frigidus, runs, at which Thedulos gained a signal victory over Eugenius. Ad Frigidum annem seems to be a place in the Itinerary in the way from Aquileia to Eriona; the new road from Venice to Vienna goes along this valley and by Gorizia, leaving the high road from Vienna to Trieste at Prevart, 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 Carnicas, or Julian, 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 defend. The ore consists of a black soft stone, 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.

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 Sifira. This city is said to have been built by the Argonauts, after they had brought their veflel up the Roter. 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.

We returned to Ober-Laubach, the ancient Nauporum, on the river Laubach, which is the Naupa of the antients. Pliny says, that the river received its name from the Argonauts bringing their veflel to this place. Tacitus mentions Nauporum 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 left 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 Poifona, and going under ground for five English miles it comes out at a grotto not far from Plana, and near a castle called Kleinhaufen, where it is called the Untz; and after having received another stream which comes from the Czirknicklerfe, it runs about three English miles, and goes again under ground.
ground at Eibenfchof; three miles further it comes out again near the
Cathohan monaftery at Freudenthal, and is still called the Untz; it
runs near three miles further, and is loft again; and in two miles comes
out near Ober Laubach, and is called the Laubach; the fources and
courfe of all thefe streams are very curious, and deferve to be visited
by travellers.

From Ober Laubach we went to the village of Planina, and anftruck
out of the road five Englith miles to the eaf: to the Czirnicken-fea, or
Czirnicker- 

lake, which is a great natural cuftoiy; it muft be near twenty miles
in circumference, and commonly empties itfelf about the month of July,
if it is not a wet feafon, and then the ground is fown, and foon appears
under corn; feven or eight rivulets run into it, and there are two great
outlets at the west end of the lake: The bafoon of the lake is a gentle
slope on each fide of a deep channel which is called the freeam, in which
there are about twelve holes; and there are others on the fourth fide of the
lake, by fome of which the water rifes or falls: The water finks in dry
weather, and upon great frofts; 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 be-
low the top of the higheft hole, and then in fifteen days more the
whole channel is dry; it commonly begins to go out in June, and gen-
early 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 feven
principal holes out of which they have obferved that the waters run
regularly. The ground being higheft to the north west the water runs
out firft by the holes which are on that fide: These holes are known
by certain names; Vodonos, the higheft hole, and likewife the largest
and deepelt is emptied in an hour after the water begins to fall; in an
hour after that, Reita begins to run out, and the water leaves it in about the
fame time. Sixty hours afterwards the hole called Kreutz begins to empty,
and is about two hours in running out. The third day after, Reicheteo
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; thefe two laft are in the
fouthern part of the fea. On the third day after, Leuiticha begins to
empty, and is dry in fix hours. When the water begins to retire within
the channel a rock called Ribeflakamen appears, and gives notice to the
fishermen to prepare their nets for the firft hole, and as soon as it be-
gins to empty they put their nets into the hole, and catch the fish,
which would otherwife be carried under ground, and fome of the fisher-
men go a great way down into thefe holes after the fish. Many of thefe
little fish also go into the holes, from which there are no fubterraneous
passages; and thefe are caught by the women. If a year or two paffes, and
the lake does not empty itfelf, it abounds very much in fish, but not fo
much if the water goes out every year. The fish of this lake are jack,
trench, a fort of eel, and a few large cray fish, one of which we faw
nine inches long; and they informed us that there were fome of them
larger: The fishery belongs to the Cathohan monaftery near; but
when the water goes out, the people obtain leave to fish for a small fum.
If the lake empties itfelf 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 foun. 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, grals, 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 flun, they cannot see when they first come out, and are easily caught or shot. We saw one of these 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 well 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 farther the stream enters the grotto of S. Kanzian, 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 Heman's map such rivers are laid down about Gottschee, Weixelberg, Guttenfelds, and Sneeberry.

We went from Planina five miles to Luck, to see a grotto, which is very curious; the entrance is romantic, being at a perpendicular rock, three hundred feet high; about half way up there is a large cavity, in which there is a cave 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 leaves at the lower end, so as to be only big enough to receive a small rivulet. The grotto is
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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 Pofioina, 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 paffes through it, which is supposed to be the Pois 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 Magdalen, 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 Pofioina we crossed the defolate mountains of Carlo to Trifte.

Trifte was the Roman colony of Tergeste; Several inscriptions and Trifte antiques have been found here, among them is a triumphal arch, adorned on each fide with several Corinthian pilasters, and a firt of Attic flor; the ground is rinen up very high about it; this arch is engraved in Delia Croce's history of Trifte. 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 firi is adorned with helmets, shields, and other farts of armour. In the tower there is a cofifull head of Augustus, and in the walls of the cathedral two fine reliefs of the battle of the Amazons, and on another fone are several heads of a family of the name of Barbius. Within the precent 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 Trifte, between the mountains of Carlo, are remains of an aqueduct on which the waters run from a fountain to Trifte, the channel is mostly cut along the fide 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 caftle of St. Servolo there is a defcent to a very curious grotto, which abounds in petrifications.

Probecca is situated on an eminence over the sea, seven miles to Probecca, the weft of Trifte, and must be the caftle Pucinum of Pliny, mentioned also by Ptolemey. 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 mulcandine wine.

We came to the river Timao, which is the Timavus, that was so famous among the antients. It is a river which affords some poetical thoughts; and it suited better for the poets in the fory of Antenor, to place it near Padova; so that any one who looks for it according to their defcriptions, would be very wide of it. The antient geographers and writers of natural history, mention it as rifen a great way off, and going twenty miles under ground; and it does rife in the mountains of Carlo, to the north falt of Trifte, where it is called the Recca; it likewise paffes under the mountains about the distance they mention, and comes out here in seven mouths,
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 Trumpa [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, supposèd 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.

CHAP. XII.

Of Istria.

We hired a boat at Trieste, in order to visit such places in Istria as are on the sea. At Mugla we saw some stones, with antient 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 antient Egidia, 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.

In the church of Pirano the font is an antient 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 Cita Nuova being very bad, it is in a most desolate condition; we saw some inscriptions there; it may be an antient place, and possibly Mutila or Pavena mentioned by Livy. The sea of Laubuch being at one time translated to this place, the bishops are still called in Latin bishops.
ON GERMANY.

bishops of Emona; but the authors of Itapia 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 Parenzio and Pola.

Parenzio, the antient Parentium, was famous for a temple of Neptune; Parenzio, the foundations and bafement 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 mole in the sea mentioned in that inscription, consisting of very large flones. It is said that Otho emperor of Germany built the cathedral, with the materials of it, in which there are curious Mofaic 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 shore, the inscriptions of which had been defaced by the weather. Oppofite to Parenzio is the island of St. Nicholas, covered with olive-trees, it belongs to the Be-Island of St. Nicholas. nidines of St. George in Venice. Otrera and its territory belongs to the bishop of Parenzio; the pope having the title of sovereign of it.

Rovigno is a very populous town, and they have a great trade in wine and oil: Oppofite to it is the pleasant island of St. Andrew, covered with wood, and there is a Benediction convent in it. Sailing towards Pola we saw the little town of Perdoli, inhabited by Greeks from Perdoli 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.

Pola retains its antient name; it was called Julia Pictas, and is faid to have been built by the Colchians, who were afraid to return to king Aetes when they could not find the Argonauts: This city was made a Roman colony,probably in the time of Augustus; it was fift destroyed by Attila, and afterwards by the Venetians, fo 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 defect in the amphitheatre to a passagie 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 from the plain: This building has been particularly described and
design'd 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 ap-
pears to have been built by a lady of the family of the Sergii: 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
semicircle twenty-six feet in diameter, has four steps round it, and
a spring of very clear water rifes in it; on the south eatt 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 de-
sign of it in Serio; 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. Spen, which does not seem to imply that Pola was a repub-
lie, but only a Roman city governed by its own laws and magistrates,
and that their republica or public-well had erected such an altar. Pola
is now a very poor town, and the air is reckoned unwholesome; the ca-
thedral and other churches, appear to have been built out of the ruins of
the antient 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.

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 rifes 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 eatt part of it,
and is thought to come from a lake two miles higher, called Lago Do-
bardo: A small rivulet called S. Antonio, falls into this river; it rifes
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, be-
cause
The TEMPLE of ROME and AUGUSTUS at POLA.
A TEMPLE IN POLA.
A SEPULCHRAL ARCH at POLA.
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 houfes,
which go by the fame name; this probably was the private place behind
the hill where the camp of the Istrians was, and it may be from this
obfure place they croffed over in the night, and marched behind the
two hills to the eft of the high hill, where the Romans were, and at-
tacked them before it was light, without being feen by them from their
camp, the entrenchment being on the fide of the hill next the sea; this
hill is about a mile and a half from the sea, which is near enough to
juftify the expreffion of the historian, that it was over the sea. We
croffed the Lyfonzo into the county of Gradiſea, belonging to Autfria;
in the houfe of baron Delfin there are fome infcriptions and antiquities
chiefly brought from Aquileia. We came again into the Venetian terri-
tory. The fortifications of Palma are very beautiful, and the town is
finely laid out, but it is not finifhed. In the way from Palma to Aqui-
leia, we faw fome infcriptions 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 infcriptions and antiquities at all of them. Terzo probably
was at the third mile from Aquileia. Asfoon as we paffe over the river
Terzo, we faw foundations to the left, and soon came to a wall joining to
it, which extends to Aquileia, and was an aqueduf built with arches,
which are filled with a petrifaction made by the dropping of the water;
the wall is feven 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
antient road from Aquileia to Concordia was by this aqueduf, crof-
fed the marshes, and the river Arifa, the antient Alfa, on a bridge now
called Ponte D'Olando, about five miles from Aquileia, of which there are
fome remains, the road and bridge being mentioned in a curious in-
cription, which we copied at the nunfery; the name of the emperor,
probably Domitian, being eraced. We croffed feveral fmall streams on
bridges of large hewn flone of Roman work, and obferved fome ruins
at the church of St. Stephen, and an infcription at a houfe near it: We
arrived at Aquileia, a city very famous in antient hisfory, being built by
the Romans as a defence againft the barbarians; it was made a Latin co-
lonv in the year five hundred and feventy of Rome; and three thoufand
foot had each fifty acres of land allotted to them, the centurions a hun-
dred, and the equites a hundred and fifty, which is computed to take
up a fquare of fifteen miles. They afterwards had the privileges of Ro-
man citizens, and were incribed into the Vefenian tribe. The empe-
rors frequently refided here, efpecially when they were in war with the
Germans. The bravery of the ladies of this place is remarkable when
they were beleagued by Maximinus; for they cut off their hair in order
to make ftrings to their bows; and the army obferving the resolution of

Vol. II. Part II. X x x the
the besieged, cut off Maximinius's head, and submitted to the senate. The city was entirely razed by Attila in the year four hundred and fifty-three: it was afterwards rebuilt by Nares, 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. Maria Belligna, where we saw the foundations of a large building, and five beautiful pillars of Egyptian 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 call part on the river that falls into the Natlio. There are several inscriptions about Aquileia, particularly at the convents 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. Jerome 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 Ultria: 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 Cividal 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 Guaro; we saw Concordia a mile below, it is 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 Pontebia 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 baptistry. In the way to Udine we saw an inscription at Spitalieno, another at Gemona, and some relics at the latter. We came to Tricesimo, supposed to be at thirtieth stone or mile both from Aquileia and Julium Carinicum; it was called Ad Tricesimum in the Tables; we saw an inscription in this
castle. Julium Carnicum is thought to be Zulfo, 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 was destroyed; and some are of opinion that Attila was the founder of it. Paul the cremitite 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 Cividal di Friuli we passed the bed of the Torre, the antient Turris, which below unites with the Nativo; all the water of it in the Summer is conveyed in two streams to Udine. Cividal 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 Scaiptan 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 Ursus. 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, Gorgo, and some places in Italy.

The 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. Cosimo, or Gorgo, to see an antient church. The town of Grado is near of the fame extent as the island: Tho' the cathedral is not very antient, yet the Mosaic pavement in it appears to be so, being near twelve hundred years old, and there
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.

From Grado we went to the island of Corle, 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 Pilani 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, showed 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 Iltria, Dalmatia, Corfu, Zant, and Cephalenia. In the way from Venice to Trevi at Altino, we visited the spot of the antient Altinum, destroyed by Attila; we could see only two inscriptions, and some stones scattered over the fields. We saw at Baffano many pictures of the father and four sons, the famous painters of that place. At Feltri, the antient 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 Egypt.

A D E-
DESCRIPTION

of

The EAST, &c.

BOOK the Sixth.

GEOGRAPHICAL OBSERVATIONS.

CHAP. 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 Monseur 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 inferred 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 Saffolo is the same as cape St. Sebastien, 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
I have corrected in the map, and in that road Sis may be the same as Anawafy. Tocia also seems to be Ticua. I find that I took the island of St. Andrew near Cyzicus for Caloliorno, and did not see that island; the weather being bad when we made the voyage to Rodoflo from Montagna: But the map of the Propontis places it opposite to the Rhynacus, and consequently it agrees with the situation of the island Besbieus of the ancients.

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 Aehia, except that the Morea, as to the shape of the land and the rivers is chiefly according to Sanfon; 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 Jacomo Guftaldo, 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 Confantinople 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 Millindaris 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 five 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 Enfehe, probably the old Acontifma, twenty-one miles from Philippi; and Napolis was between Philippi and Acontifma. The next place in the present road is Caramoufago twenty-three miles, which might be about the isle 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 Leaus Sen- toris. Eighteen miles further is a village of Bulgarians, which exactly answers to the distance of Impara or Pyrosaliates, afterwards called Maximopolis: Twenty-four miles further is Ofskehe, 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 Rodoflo 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 Cypiala is in it, which doubtless is the present Upela, 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 Traja-
OBSERVATIONS.

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 Meritcheh, are such as I apprehended at Adrianople; but I see others make the Tounfah run from the north, the Meritcheh by Philippopoli, and the Ardah from the west; and it is most probable that the Meritcheh should pass by Philippopoli. Lenegia near the Naftus 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. Palaiocafiro 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 Caesar 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 APMA; from which it is conjectured to have been struck in this island.

As in Sanfion's map of the Morea many antient 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 Afopus.

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 antient places; they will however soon 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 letting the antient geography in a better light.

CHAP.
GEOGRAPHICAL

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 sea, 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 sea, contain the whole tour I have made.

SICILY.
Messa.
Nov. 13. 1740.

ITALY.
K. of Naples.
Reggio.
Scylla.
Bagnari.
Palma.
Rofarino.
Monte Leone.
Cafiglione.
Lago.
Cofenza.
Lauria.
Rovelo Nero.
Evoli.
Salerno.
Nocera.
L'Annociata.
Naples.
Sorrento.
Capri.
Iachia.
Procita.
Baic.
Cume.
Puzzolli.
Portici.
Nola.
Benevento.
Averfa.
Capoua.
Fondi.
Gaeta.

Ecclesiastical State.
Pavia.
Lodi.
Crema.
Pizzighettone.
Cremona.
Bozzolo.
Gorio.
Villa Franca.
Buffolengo.
Chiuse.

TUSCANY.
Cortona.
Arezzo.
Florence.
Fiorenzola.

Ecclesiastical State.
Bologna.
Duchy of Modena.
Modena.
Reggio.

AUSTRIAN TERR.
Parma.
Piacenza.
Marignano.
Milan.
Lago major.
Arno.
Como.
Baracina.

GERMANY.
Trent.
Roveredo.
Trent.
Salern.
Bolzano.

TIROL.
Claussen.
Brixen.
Schtzingen.
Mattray.
Infpruck.
Hall.

SCHANTZ.
Ratberg.

BAYARIA.
Reichenthal.
Hall.
Saltzberg.
Altemarkt.
Waffenberg.
Munich.
Schleisheim.

Freising.
Pruck.
Augsburg.
Burgaw.
Ulm.
Nordingen.
Oettingen.
Anspach.
Nutemberg.
Christian Erlang.
Bamburg.

Upper Saxony.
Coburg.
Saalfied.
Rudelhat.
Uhlfiadt.
Orlamunda.
Kala.
Jena.
Weimar.
Erfurt.
Gotha.
Eifenach.
Creutzburg.

Upper Rhine.
Leichtenau.
Caffel.
Hirshfeld.
Fuld.
Hamelberg.
Franconia.
Wurtzburg.
Lohr.
OBSERVATIONS.

LOWER PALATINE OF THE RHINE.

Shaffenburg.
Hainau.
Overback.
Mentz.
Openheim.
Woens.
Manheim.
Heidelberg.

Alsace.

Strasburg.
Kehl.
Marchelleheim.
Hunningen.

Swisserland.
Basil.
Leitفtful.
Walbourg.
Soloturn.
Arberg.
Morat.
Avanche.
Payerne.
Moudon.
Lausanne.
Morges.
S. Prex.
Role.
Nyon.
Gex.
Geneva.

SAVOY.

Bonnevill.
Clufe.
Salanche.
Chamoigny.
Ancy.
Thonon.
St. Gingou.

Swisserland.
Aigle.
Villeneuf.
Vevay.
Fribourgh.

VOL. II. Part II.

Morat.
Neufchatel.
Arberg.
Berne.
Lucern.
Zug.
Zurich.
Winterthur.
Frawenfeld.
Constance.
Stein.
Schaflhouse.
Eglisau.
Kaiserstool.
Baden.
Bruck.
Zurzach.
Waldhut.
Laufenberg.
Rhinfelden.
Augst.
Basil.

ALSACE.

Altweil.
Belfort.
Montbelliard.

Franche Comte.

Clerval.
Baume.
Belfonc.

Cernay.
Ruffach.
Hobur.
Colmar.
Guemaur.
Schleitfi.

Lorrain.

St. Marieux.
Mines.
S. Dicz.
Neuville.
Al Israel.
St. Nicolas.
Nancy.

Duchy of Bar.

Pont Mousfon.

Metz.
Thionville.
Kunigsmarken.
Syrk.

GERMANY.

D. of Luxembourg.
Reme.
Grave Macheren.

Circle of Lower Rhine.
Treves.
Guemingham.
Creutznach.
Ingelheim.
Mentz.
Bingen.
St. Goar.
Coblentz.
Andernah.
Bonn.
Cologn.
Berwen.
Juliers.
Aix la Chapelle.

Holland.
Maejtricht.

LIEGE.

Liege.
Spaw.

Limburg.

Flanders.

Namur.
Beneden.
Mons.
Valenciennes.
Cambray.

Douay.
St. Amand.
Tourney.
Lille.
Ypres.
Beaumont.
Steinberg.
Cassel.

St. Omer.
Calais.

LONDON.

Aug. 30. 1741.

Zzz

FRANCE.

Calais.
Boulogne.
Montreuil.
Abbeville.
Amiens.

Clermont.
Chantilly.
St. Denis.

Vincennes.

Paris.
St. Cloud.
St. Germain.
Marly.
Verailles.

Fontainebleau.

Sens.
Auxerre.
Dijon.

Chalons.

Macon.

Ville Franche.

Lyons.

Vienne.

Valence.

Viviers.

St. Esprit.

Ville Neuve.

Avignon.

Nimes.

Montpelier.

Arles.

Salon.

Aix.

Marfeilles.

Touloun.

Frejus.

Antibes.

ITALY.

Piemont.

Oneglia.

Genous.

Albenga.

Louano.

Finale.

Savonne.
GEOGRAPHICAL

Savonna.  
Utri.  
Sefri.  
St. Pietro di Arna.  
Genoua.  
Leghorn.  
Pisa.  
Lucca.  
Pistoia.  
Poggio Chiano.  
Florence.  
Pratolino.  
Ficile.  
S. Caissano.  
Pongibonzi.  
Sienna.  
Rodis coffani.  

ECCLESIASTICAL STATE.  
Aquapendente.  
Bolena.  
Monte Fiascone.  
Viterbo.  
Ronciglione.  
Rome.  
Porto.  
Offia.  
Citta della Vigna.  
Nemi.  
La Rieca.  
Genzano.  
Albano.  
Caffel Gandolfo.  
Marino.  
Grotta Ferrata.  
Freccati.  
Tusculum.  
Palefrima.  
Tivoli.  
Civita Caffellana.  
Palerium.  
Caprarola.  
Otricoli.  
Narni.  
Terni.  
Spoleto.  
Fuligno.  
Tolentino.  

Macerata.  
Recanati.  
Loretto.  
Ancona.  
Sinigalia.  
Fano.  
Pefaro.  
S. Marino.  
Rimini.  
Cervia.  
Ravenna.  
Faenza.  
Imola.  
Bologna.  
Fort Urbano.  
DUCY OF MODENA.  
Modena.  
ECCLESIASTICAL STATE.  
Ferrara.  
VENETIAN.  
Rovigo.  
Monte Felice.  
Arqua.  
Abano.  
Padova.  
Fusina.  
Venice.  
Lido.  
Murano.  
Veniza.  
Verona.  
Peschiera.  
Defenzano.  
Breclia.  
Palazzolo.  
MILANESE.  
Milan.  
Novara.  
PIEMONTE.  
Vercelli.  
Turin.  
Avegliana.  
Sula.  
SAVOY.  
Modané.  
S. Andre.  
S. John Mornienn.  
Mont Melian.  

Chambery.  
Font Beavoirin.  

FRANCE.  
Burgoin.  
Lyons.  
Ville Fraanche.  
Macon.  
Tourn.  
Chalon.  
Chaigny.  
Beaune.  
Nuys.  
Dijon.  
Langres.  
Chamont.  
Joinville.  
S. Dizier.  
Vitry.  
Chalona.  
Rheims.  
Laon.  
La Fere.  
Ham.  
Peronne.  
Arras.  
Bethune.  
Aire.  
S. Omer.  
Calais.  

LONDON,  
July 1. 1734.  

LONDON,  
May 20. 1736.  

ARCOIS.  
Calais.  
FRENCH FLANDERS.  
Graveline.  
Dunkirk.  
FLANDERS.  
Furnes.  
Newport.  
Offend.  
Gand.  
Bruges.  
Alof.  
BRABANT.  
Brusselis.  

Lovan.  
Mechlin.  
Liere.  
Antwerp.  
Breda.  

HOLLAND.  
Dort.  
Rotterdam.  
Tergow.  
Delft.  
Hague.  
Loidun.  
Shevelling.  
Leyden.  
Katwyck opzее.  
Roombourg.  
Haerlem.  
Amsterdam.  
Monnikedam.  
Edam.  
Purnereren.  
Hoorn.  
Enseyfen.  
Medenblick.  
Alcmari.  
Beverwick.  
Maarfen.  
Batterstein.  
Utrecht.  
Duerfede.  
Rhenen.  
Nimeguen.  

DUCHY OF CLEVES.  
Crannenberg.  
Cleves.  
Emerick.  

HOLLAND.  
Schentzian.  
Arnhem.  
Dieren.  
Zutphen.  
Loo.  
Deventer.  

GER-
OBSERVATIONS.

GERMANY

CIRCLE OF WESTPHALIA.
Benheim.
Rheine.
Ofnaburg.
Munfter.
Paderborn.
Pierrmont.
Hamalen.

CIRCLE OF LOWER SAXONY.
Electorate of Hanover.
Hanover.
Hildesheim.
Lampriring.
Zellefeld.
Clauflhall.
Andersberg.
Duchy of Brunswick.
Gozlar.
Wolfenbuttle.
Salzdall.
Brunswick.
Electorate of Hanover.
Zell.
Ferdon.
Delenhorft.
Bremen.
Buxchude.
Haborough.
Lunenburgh.
Lawenburgh.
Hamburg.
Duchy of Holstein.
Altena.
Bratenfede.
New Munfter.
Kicil.
Preetzé.
Ploen.

Bishoprick of Lubeck.
Lubeck.
Electorate of Hanover.
Ratzberg.
Duchy of Mecklenberg.
Gadebuche.
Swerin.
Wismar.
Gutfrow.
Roslock.
Rynitz.

CIRCLE OF UPPER SAXONY.
Pomerania.
Damgard.
Stralund.
Ile of Rügen.
Gruswald.
Wolgaff.
Ile of Ufledom.
Pememunder.
Anclam.
Ukerund.
Stettin.
Peritz.
Brandenburg.
Soldin.
Landsberg.

POLAND.
Tribeche.
Schewrin.
Blafé.
Brandenburg.
Sternberg.
Reppen.
Frankfurt.
Berlín.
Charlottenberg.
Potsdam.
Brandenburg.
Wittenburg.
Anhalt.
Dessau.

Zerbf.
Magdeburg.
Barnberg.
County of Mansfield.
Mansfield.
Eileben.
Hall.
Electorate of Saxony.
Mersberg.
Leipfick.
Altranfled.
Hubertsbourge.
Meifen.
Dresden.
Moritzberg.
Pillnitz.
Koningstein.

BOHEMIA.
Budyn.
Welburn.
Prague.
Carlsbad.
Shonbach.
Egra.

UPPER PATINATE OF BAVARIA.
Ratisbon.
Straubing.
Deckenbort.
Vilhoven.
Pafflaw.

CIRCLE OF AUSTRIA.
Achaw.
Altenhauym.
Linz.
Eins.
Ips.
Melf.
Stein.
Mautern.
Gotweich.

Calenber.
Cloyfter Neuburg.
Vienna.
Shoenbrun.
Maurbach.
Laxenburg.
Baden.
Neyflatt.

HUngARY.
Oedingburg.
Scarpin.
Stencmanger.
Guntz.
Locashoufe.
Ekenmart.
Wold.
Schadendorf.
Eifenflatt.
Manersdorf.

ANSTRIA.
Bruck.
Haynburg.
Altenberg.
Petronel.
Vifhundm.
Swechat.
Eberflord.
New Gebaw.
Ekerfau.
Schlosloff.

HUngARY.
Presburg.
Carlburg.
Altenberg.
Raab.
Comorrea.
Dots.
Necudor.
Gran.
Wordsmar.
S. André.
Vifegrav.
Buda.
Pefth.
Stool Weifenberg
Vefprin.

Lake
Lake Balaton.  
Toploca.  
Canilha.  
Le Grad.  

CROATIA.  
Waradzin.  
S. Peter Hult.  
Arnoldstein.  
Tarvis.  
Ponseba Imperiale.  

HUNGARY.  
Strigona.  
Czakathurn.  

GERMANY.  
S. Peter Hult.  
Leibnitz.  
Prowenlitten.  
Pruck.  
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Venzone.  
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OBSERVATIONS.

C H A P. III.

Conclusion, with reflections on travelling, on customs and manners, and the great change of things.

When I first resolved 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 ingenuous, 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.

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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 antient 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.

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