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in Foreign
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THE ISLAMIC WORLD
IN FOREIGN
TRAVEL ACCOUNTS

41

Travels in Syria
and
the Holy Land

by
John Lewis Burckhardt

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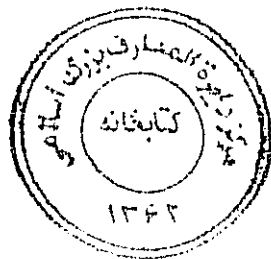
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TRAVELS
IN
SYRIA AND THE HOLY LAND;

BY THE LATE
JOHN LEWIS BURCKHARDT.

PUBLISHED BY THE ASSOCIATION FOR PROMOTING THE DISCOVERY OF
THE INTERIOR PARTS OF AFRICA.



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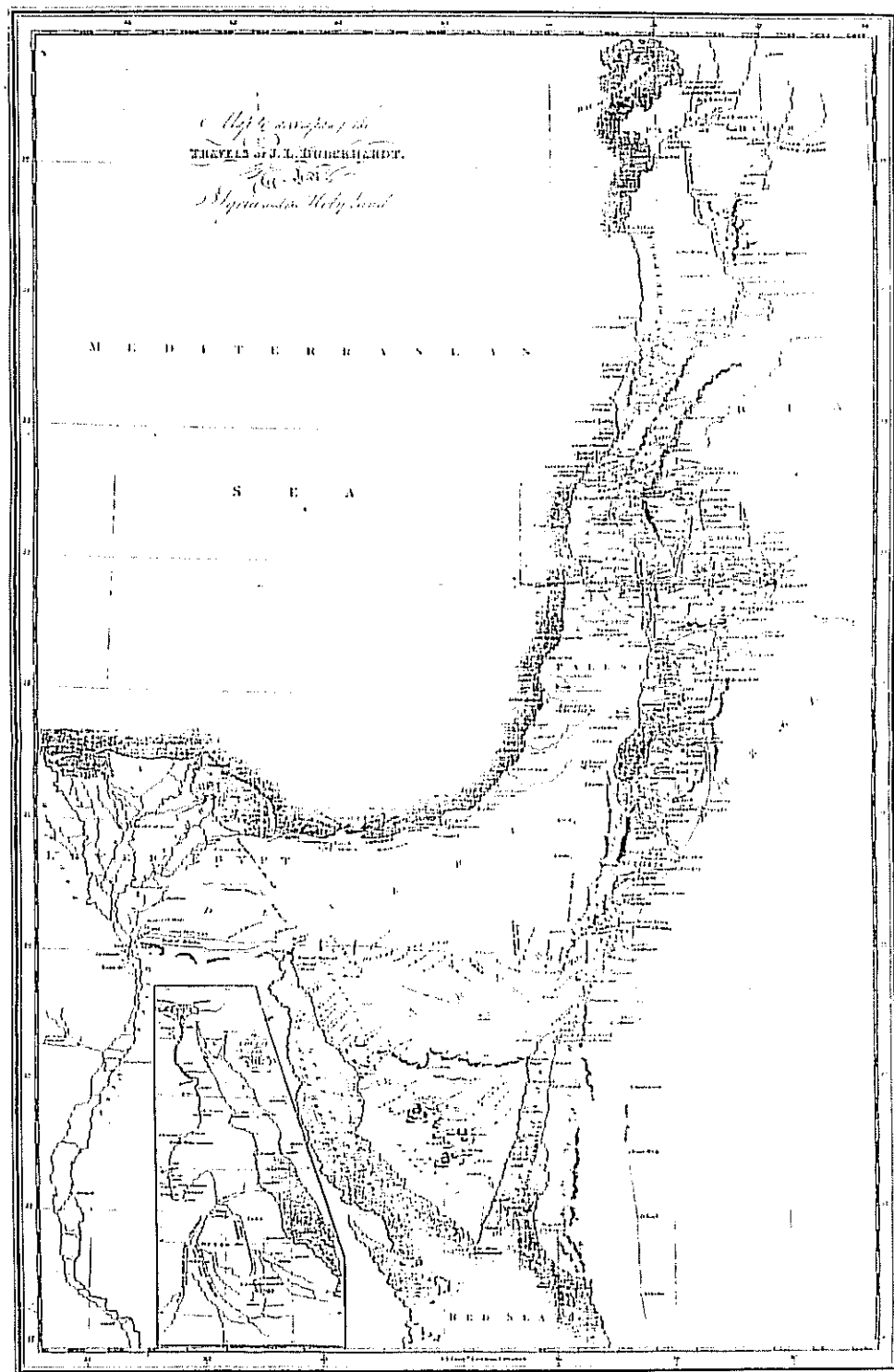
Sheikh Ibrahim. (I. I. Bushnag.)

In his Arab Bernous.

Sketched at Cairo in Feb^r 1817. by H. Salt Esq.

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PREFACE OF THE EDITOR.

IT is hoped that little apology is necessary for the publication of a volume of Travels in *Asia*, by a Society, whose sole professed object is the promotion of discoveries in the *African* continent.

The Association having had the good fortune to obtain the services of a person of Mr. Burckhardt's education and talents, resolved to spare neither time nor expense in enabling him to acquire the language and manners of an Arabian Musulman in such a degree of perfection, as should render the detection of his real character in the interior of Africa extremely difficult.

It was thought that a residence at Aleppo would afford him the most convenient means of study, while his intercourse with the natives of that city, together with his occasional tours in Syria, would supply him with a view of Arabian life and manners in every degree, from the Bedouin camp to the populous city. While thus preparing himself for the ultimate object of his mission, he was careful to direct his journeys through those parts of Syria which had been the least frequented by European travellers, and thus he had the opportunity of making some important additions to our knowledge of one of those countries of which the geography is not less interesting by its connection with ancient history, than it is imperfect, in consequence of the impediments which modern barbarism has opposed to scientific researches. After consuming near three years in Syria, Mr. Burckhardt, on his arrival in Egypt, found himself prevented from pursuing the execution of his instructions, by

a suspension of the usual commercial intercourse with the interior of Africa, and was thus, during the ensuing five years, placed under the necessity of employing his time in Egypt and the adjacent countries in the same manner as he had done in Syria. After the journeys in Egypt, Nubia, Arabia, and Mount Sinai, which have been briefly described in the Memoir prefixed to the former volume of his travels, his death at Cairo, at the moment when he was preparing for immediate departure to Fezzan, left the Association in possession of a large collection of manuscripts concerning the countries visited by their traveller in these preparatory journeys, but of nothing more than oral information as to those to which he had been particularly sent. As his journals in Nubia, and in the regions adjacent to the Astaboras, although relating only to an incidental part of his mission to Africa, were descriptive of countries coming strictly within the scope of the African Association, these, together with all his collected information on the interior of Africa, were selected for earliest publication. The present volume contains his observations in Syria and Arabia Petræa; to which has been added his tour in the Peninsula of Mount Sinai, although the latest of all his travels in date, because it is immediately connected, by its subject, with his journey through the adjacent districts of the Holy Land. There still remain manuscripts sufficient to fill two volumes; one of these will consist of his travels in Arabia, which were confined to the Hedjaz, or Holy Land of the Musulmans, the part least accessible to Christians; the fourth volume will contain very copious remarks on the Arabs on the Desert, and particularly the Wahabys.

The two principal maps annexed to the present volume have been constructed under the continued inspection of the Editor, by Mr. John Walker, junior, by whom they have been delineated and engraved.

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In the course of this process, it has been found, that our traveller's bearings by the compass are not always to be relied on. Those which were obviously incorrect, and useless for geographical purposes, have been omitted in the Journal ; some instances of the same kind, which did not occur to the Editor until the sheets were printed, are noticed in the Errata, and if a few still remain, the reader is intreated not to consider them as proofs of negligence in the formation of the maps, which have been carefully constructed from Burckhardt's materials, occasionally assisted and corrected by other extant authorities. One cannot easily decide, whether the errors in our traveller's bearings are chiefly to be attributed to the variable nature of the instrument, or to the circumstances of haste and concealment under which he was often obliged to take his observations, though it is sufficiently evident that he fell into the error, not uncommon with unexperienced travellers, of multiplying bearings to an excessive degree, instead of verifying a smaller number, and measuring intermediate angles with a pocket sextant. However his mistakes may have arisen, the consequence has been, that some parts of the general map illustrative of his journeys in Syria and the Holy Land have been constructed less from his bearings than from his distances in time, combined with those of other travellers, and checked by some known points on the coast. Hence also a smaller scale has been chosen for that map than may be formed from the same materials when a few points in the interior are determined by celestial observations. In the mean time it is hoped, that the present sketch will be sufficient to enable the reader to pursue the narrative without much difficulty, especially as the part of Syria which the traveller examined with more minuteness than any other, the Haouran, is illustrated by a map upon a larger scale, which has been composed from two delineations made by him in his two journeys in that province.

It appears unnecessary to the Editor to enter into any lengthened discussion in justification of the ancient names which he has inserted in the maps ; he thinks it sufficient to refer to the copious exposition of the evidences of Sacred Geography contained in the celebrated work of Reland. Much is still wanting to complete this most interesting geographical comparison ; and as a great part of the country visited by Burckhardt has since his time been explored by a gentleman better qualified to illustrate its antiquities by his learning ; who travelled under more favourable circumstances, and who was particularly diligent in collecting those most faithful of all geographical evidences, ancient inscriptions, it may be left to Mr. W. Bankes, to illustrate more fully the ancient geography of the Decapolis and adjoining districts, and to remove some of the difficulties arising from the ambiguity of the ancient authorities.

It will be found, perhaps, that our traveller is incorrect in supposing, that the ruins at Omkeis are those of Gamala, for the situation of Omkeis, the strength of its position, and the extent of the ruins, all favour the opinion that it was Gadara, the chief city of Peræa, the strongest place in this part of the country, and the situation of which, on a mountain over against Tiberias and Scythopolis,* corresponds precisely with that of Omkeis. But it will probably be admitted, that our traveller has rightly placed several other cities, such as Scythopolis, Hippus, Abila,† Gerasa, Amathus ;

* Polyb. l. 5. c. 71. Joseph. de Bel. Jud. l. 4. c. 8. Euseb. Onomast. in *Αἰθὰμ*. The distance of the ruins at Omkeis from the Hieromax and the hot baths seems to have been Burckhardt's objection to their being the remains of Gadara ; but this distance is justified by St. Jerom, by Eusebius, and by a writer of the 5th century. According to the two former authors the hot baths were not at Gadara, but at a place near it called Aitham, or Aimath, or Emmatha ; and the latter correctly states the distance at five miles. Reland *Palæst.* p. 302, 775.

Perhaps Gamala was at El Hosn ; Gaulanitis, of which Gamala was the chief town, will then correspond very well with Djolan.

† There were two cities of this name. Abil on the Western borders of the Haouran

and he has greatly improved our knowledge of Sacred Geography, by ascertaining many of the Hebrew sites in the once populous but now deserted region, formerly known by the names of Edom, Moab, Ammon, and the country of the Amorites.

The principal geographical discoveries of our traveller, are the nature of the country between the Dead Sea and the gulf of *Ælana*, now *Akaba*;—the extent, conformation, and detailed topography of the *Haouran*;—the site of *Apameia* on the *Orontes*, one of the most important cities of Syria under the Macedonian Greeks;—the site of *Petra*, which, under the Romans, gave the name of *Arabia Petræa* to the surrounding territory;—and the general structure of the peninsula of *Mount Sinai*; together with many new facts in its geography, one of the most important of which is the extent and form of the *Ælanitic gulf*, hitherto so imperfectly known as either to be omitted in the maps, or marked with a bifurcation at the extremity, which is now found not to exist.

M. Seetzen, in the years 1805 and 1806, had traversed a part of the *Haouran* to *Mezareib* and *Draa*, had observed the *Panæum* at the source of the *Jordan* at *Baniás*, had visited the ancient sites at *Omkeis*, *Beit-er-Ras*, *Abil*, *Djerash* and *Amman*, and had followed the route afterwards taken by *Burckhardt* through *Rabbath Moab* to *Kerek*, from whence he passed round the southern extremity of the *Dead Sea* to *Jerusalem*. The public, however, has never received any more than a very short account of these journeys, taken from the correspondence of *M. Seetzen* with *M. de Zach*, at *Saxe-Gotha*.* He was quite unsuccessful in his inquiries for *Petra*, and having taken the road which leads to *Mount Sinai*

appears to have been the *Abila* of *Lysanias*, which the Emperors *Claudius* and *Nero* gave, together with *Batanæa* and *Trachonitis*, to *Herodes Agrippa*. *Joseph. Ant. Jud.* l. 19. c. 5.—l. 20. c. 7.

* This correspondence having been communicated to the *Palestine Association*, was translated and printed by that Society in the year 1810, in a quarto of forty-seven pages.

from Hebron, he had no suspicion of the existence of the long valley known by the names of El Ghor, and El Araba.

This prolongation of the valley of the Jordan, which completes a longitudinal separation of Syria, extending for three hundred miles from the sources of that river to the eastern branch of the Red Sea, is a most important feature in the geography of the Holy Land, —indicating that the Jordan once discharged itself into the Red Sea, and confirming the truth of that great volcanic convulsion, described in the nineteenth chapter of Genesis, which interrupted the course of the river, which converted into a lake the fertile plain occupied by the cities of Adma, Zeboin, Sodom and Gomorra, and which changed all the valley to the southward of that district into a sandy desert.

The part of the valley of the Orontes, below Hamah, in which stood the Greek cities of Larissa and Apameia, has now for the first time been examined by a scientific traveller, and the large lake together with the modern name of Famia, which have so long occupied a place in the maps of Syria, may henceforth be erased.

The country of the Nabatæi, of which Petra was the chief town, is well characterized by Diodorus,* as containing some fruitful spots, but as being for the greater part, desert and waterless. With equal accuracy, the combined information of Eratosthenes,† Strabo,‡ and Pliny,§ describes Petra as falling in a line, drawn from the head of the Arabian gulf (Suez) to Babylon,—as being at the distance of three or four days from Jericho, and of four or five from Phœnicen, which was a place now called Moyeleh, on the Nabatæan coast, near the entrance of the Ælanitic gulf,—and as situated in a valley of about two miles in length surrounded with deserts, inclosed within precipices, and watered by a river. The latitude of 30° 20'

* Diod. Sic. l. 2, c. 48.

† Eratosth. ap. Strab. p. 767.

‡ Strabo, p. 779.

§ Plin. Hist. Nat. l. 6, c. 28.

ascribed by Ptolemy to Petra, agrees moreover very accurately with that which is the result of the geographical information of Burckhardt. The vestiges of opulence, and the apparent date of the architecture at Wady Mousa, are equally conformable with the remains of the history of Petra, found in Strabo,* from whom it appears that previous to the reign of Augustus, or under the latter Ptolemies, a very large portion of the commerce of Arabia and India passed through Petra to the Mediterranean: and that *armies* of camels were required to convey the merchandise from Leuce Come, on the Red Sea,† through Petra to Rhinocolura, now El Arish. But among the ancient authorities regarding Petra, none are more curious than those of Josephus, Eusebius, and Jerom, all persons well acquainted with these countries, and who agree in proving that the sepulchre of Aaron in Mount Hor, was near Petra.‡ For hence, it seems evident, that the present object of Musulman devotion, under the name of the tomb of Haroun, stands upon the same spot which has always been regarded as the burying-place of Aaron; and there remains little doubt, therefore, that the mountain to the west of Petra, is the Mount Hor of the Scriptures, Mousa being, perhaps, an Arabic corruption of Mosera, where Aaron is said to have died.§

* P. 781.

† Leuce Come, on the coast of the Nabataei, was the place from whence Ælius Gallus set out on his unsuccessful expedition into Arabia, (Strabo, *ibid.*) Its exact situation is unknown.

‡ Euseb. et Hieron. *Onomast.* in *Ωg.* Joseph. *Ant. Jud.* l. 4. c. 4.

§ Deuter. c. x. v. 6. In addition to the proofs of the site of Petra, just stated, it is worthy of remark that the distance of eighty-three Roman miles from Aila, or Ælana, to Petra, in the Table (called Theodosian or Peutinger,) when compared with the distance on the map, gives a rate of about $\frac{7}{8}$ of a Roman mile to the geographical mile in direct distance, which is not only a correct rate, but accords very accurately with that resulting from the other two routes leading from Aila in the Table, namely, from Aila to Clysma, near the modern Suez, and from Aila to Jerusalem. Szadeka, which Burckhardt visited to the south of Wady Mousa, agrees in distance and situation as well as in name with the

It would seem, from the evidence regarding Petra which may be collected in ancient history, that neither in the ages prior to the

Zadagasta of the Table, or Zedocatha of the *Notitiæ dignitatum Imperii*. See Reland *Palæst.* p. 230. Most of the other places mentioned on the three roads of the Table are noticed by Ptolemy or in the *Notitiæ*.

And here, the Editor may be permitted to add a few words on a third Roman route across these deserts, (having travelled the greater part of it three times,) namely, that from Gaza to Pelusium. In the Itinerary of Antoninus, the places, and their interjacent distances are stated as follows, Gaza, 22 M. P. Raphia, 22 M. P. Rhinocolura, 26 M. P. Ostracine, 26 M. P. Casium, 20 M. P. Pentaschœnus, 20 M. P. Pelusium. The Theodosian Table agrees with the Itinerary, but is defective in some of the names and distances; Gerrhæ, placed by the Table at 8 M. P. eastward of Pelusium, is confirmed in this situation by Strabo and Ptolemy. Strabo confirms the Itinerary in regard to Raphia, omits to notice Ostracine, and in placing Casium at three hundred stades from Pelusium, differs not much from the 40 M. P. of the Itinerary, or the ten schœnes indicated by the word Pentaschœnus, midway.

The name of Râfa is still preserved near a well in the desert, at six hours march to the southward of Gaza, where among many remains of ancient buildings, two erect granite columns are supposed by the natives to mark the division between Africa and Asia. Polybius remarks (l. 5, c. 50), that Raphia was the first town of Syria, coming from Rhinocolura, which was considered an Egyptian town. Between Raphia and the easternmost inundations of the Nile, the only two places at which there is moisture sufficient to produce a degree of vegetation useful to man, are El Arish and Kâtieh. The whole tract between these places, except where it has been encroached upon by moving sands, is a plain strongly impregnated with salt, terminating towards the sea in a lagoon or irruption of the sea anciently called Sirbonis. As the name of Kâtieh, and its distance from Tineh or Pelusium, leave no doubt of its being the ancient Casium, the only remaining question is, whether El Arish is Rhinocolura, or Ostracine? A commentary of St. Jerom, on the nineteenth chapter of Isaiah, v. 18, suggests the possibility that the modern name El Arish may be a corruption of the Hebrew Ares, which, as Jerom observes, means ὄρη γὰρ, and alludes to Ostracine. Jerom was well acquainted with this country; but as the translators of Isaiah have supposed the word not to have been Ares, and as Jerom does not state that Ares was a name used in his time, the conjecture is not of much weight. It is impossible to reconcile the want of water so severely felt at Ostracine (Joseph. de Bel. Jud. l. 4, *ad fin.* Plutarch, in M. Anton. Gregor. Naz. ep. 46.), with El Arish, where there are occasional torrents, and seldom any scarcity of well water, either there or at Messudieh, two hours westward. Ostracine, therefore, was probably near the ἰκνηγμα of the

commercial opulence of the Nabatæi, nor after they were deprived of it, was Wady Mousa the position of their principal town.

When the Macedonian Greeks first became acquainted with this part of Syria by means of the expedition which Antigonus sent against the Nabatæi, under the command of his son Demetrius, we are informed by Diodorus that these Arabs placed their old men, women, and children upon a certain rock (*ἐπὶ τινὸς πέτρας*), steep, unfortified by walls, admitting only of one access to the summit, and situated 300 stades beyond the lake Asphaltitis.* As this interval agrees with that of Kerek from the southern extremity of the Dead Sea, and is not above half the distance of Wady Mousa from the same point; and as the other parts of the description are well adapted to Kerek, while they are inapplicable to Wady Mousa, we can hardly doubt that Kerek was at that time the fortress of the Nabatæi; and that during the first ages of the intercourse of that people with the Greeks, it was known to the latter by the name Petra, so often applied by them to barbarian hill-posts.

When the effects of commerce required a situation better suited than Kerek to the collected population and increased opulence of the Nabatæi, the appellation of Petra was transferred to the new city at Wady Mousa, which place had before been known to the

lagoon Sirbonis, about mid-way between El Arish and Kátieh, on the bank described by Strabo (p. 760), which separates the Sirbonis from the sea. This maritime position of Ostracine is confirmed by the march of Titus, (Joseph. *ibid.*) Leaving the limits of the Pelusiæ territory, he moved across the desert on the first day, not to the modern Kátieh, but to the temple of Jupiter, at Mount Casium, on the sea shore, at the Cape now called Ras Kasaroun; on the second day to Ostracine; on the third to Rhinocolura; on the fourth to Raphia; on the fifth to Gaza. It will be seen by the map that these positions, as now settled, furnished exactly five convenient marches, the two longest being naturally through the desert of total privation, which lies between El Arish and Kátieh. As the modern route, instead of following the sea shore, passes to the southward of the lagoon, the site of Ostracine has not yet been explored.

* Diod. Sic. l. 19. c. 95, 98

Greeks by the name of Arce (Ἀρκή), a corruption perhaps of the Hebrew Rekem.* To Wady Mousa, although of a very different aspect from Kerek, the name Petra was equally well adapted; and Kerek then became distinguished among the Greeks by its indigenous name, in the Greek form of Charax, to which the Romans added that of Omanorum, or Kerek of Ammon,† to distinguish it from another Kerek, now called Kerek el Shobak. The former Kerek was afterwards restored by the Christians to the Jewish division of Moab, to which, being south of the river Arnon, it strictly belonged, and it was then called in Greek Charagmoba, under which name we find it mentioned as one of the cities and episcopal dioceses of the third Palestine.‡

When the stream of commerce which had enriched the Nabatæi had partly reverted to its old Egyptian channel, and had partly taken the new course, which created a Palmyra in the midst of a country still more destitute of the commonest gifts of nature, then Arabia Petræa,§ Wady Mousa was gradually depopulated. Its river, however, and the intricate recesses of its rocky valleys, still attract and give security to a tribe of Arabs; but the place being defensible only by considerable numbers, and being situated in a less fertile country than Kerek, was less adapted to be the chief town of the Nabatæi, when they had returned to their natural state of divided wanderers or small agricultural communities. The Greek bishopricks of the third Palestine were obliterated by the Musulman conquest, with the sole exception of the metropolitan Petra, whose titular bishop still resides at Jerusalem, and occasionally visits Kerek, as being the only place in his province which contains

* Joseph. Antiq. Jud. l. 4, c. 4.

† Plin. Hist. Nat. l. 6, c. 28.

‡ Hierocl. Synecd.—Notit. Episc. Græc.

§ A comparison of the architecture at Wady Mousa, and at Tedmour, strengthens the opinion, that Palmyra flourished at a period later than Petra.

a Christian community. Hence Kerek has been considered the see of the bishoprick of Petra, and hence has arisen the erroneous opinion often adopted by travellers from the Christians of Jerusalem, that Kerek is the site of the ancient capital of Arabia Petræa.

The Haouran being only once mentioned in the Sacred Writings,* was probably of inconsiderable extent under the Jews, but enlarged its boundaries under the Greeks and Romans, by whom it was called Auranitis. It has been still farther increased since that time, and now includes not only Auranitis, but Ituræa also, or Ittur, of which Djedour is perhaps a corruption; together with the greater part of Basan, or Batanæa, and Trachonitis. Burckhardt seems not to have been aware of the important comment upon Trachonitis afforded by his description of the singular rocky wilderness of the Ledja, and by the inscriptions which he copied at Missemma, in that district.† It appears from these inscriptions, that Missemma was anciently the town of the Phœnesii, and the metrocomia or chief place of Trachon, the descriptions of which district by Strabo and Josephus,‡ are in exact conformity with that which Burckhardt has given us of the Ledja.

From Strabo and Ptolemy,§ we learn that Trachonitis comprehended all the uneven country extending along the eastern side of the plain of Haouran, from near Damascus to Boszra. It was in consequence of the predatory incursions of the Arabs from the secure recesses of the Ledja into the neighbouring plains, that Augustus transferred the government of Trachonitis from Zenodorus, who was accused of encouraging them, to Herod, king of Judæa.|| The two Trachones, into which Trachonitis was divided, agree with the two natural divisions of the Ledja and Djebel Haouran.

* Ezekiel, c. xlvii v. 16.

† See p. 117, 118.

‡ Strabo, 755, 756. Joseph. Antiq. Jud. l. 15, c. 13.

§ Strabo, *ibid.* Ptolemy, l. 5, c. 15.

|| Joseph. Antiq. Jud. l. 15, c. 10. De Bell. Jud. l. 1, c. 20.

Oerman, an ancient ruin at the foot of the Djebel Haouran, to the east of Boszra, appears from an inscription copied there by Burckhardt, to be the site of Philippopolis, a town founded by Philip, emperor of Rome, who was a native of Boszra.

Another ancient name is found at Hebran, in the same mountains, to the N. E. of Boszra, where an inscription records the gratitude of the tribe of *Æedeni* to a Roman veteran. The Kelb Haouran, or summit of the Djebel Haouran, appears to be the Mount *Alsadamum* of Ptolemy.*

Of the ancient towns just mentioned, Philippopolis alone is noticed in ancient history; and although the name of *Phæno* occurs as a bishoprick of Palestine, and that the adjective *Phænesius* is applied to some mines at that place (*τὰ Φαινῆσια μέταλλα*), it seems evident that these *Phænesii* were different from those of *Trachon*, and that they occupied a part of *Idumæa*, between *Petra* and the southern extremity of the Dead Sea.†

Mezareib, a village and castle on the *Hadj* route, appears to be the site of *Astaroth*, the residence of *Og*, king of *Bashan*;‡ for *Eusebius*§ places *Astaroth* at 6 miles from *Adraa* (or *Edrei*, now *Draa*), between that place and *Abila* (now *Abil*), and at 25 miles from *Bostra*, a distance very nearly confirmed by the *Theodosian Table*, which gives 24 Roman miles between those two places. It will be seen by the map, that the position of *Mezareib* conforms to all these particulars. The unfailing pool of the clearest water, which now attracts the men and cattle of all the surrounding country to *Mezareib* in summer, must have made it a place of importance in ancient times, and therefore excited the wonder of our traveller at its having preserved only some very scanty relics of antiquity.

Although Mount *Sinai*, and the deserts lying between that penin-

* Ptolem. l. 5, c. 15.

† Reland. *Palæst.* l. 3, voce *Phæno*.

‡ Deuter. c. l. v. 4. Josh. c. ix. v. 10.

§ Euseb. *Onomast.* in *Ἀσταροῦ* et *Ἀσαραῦ*.

sula and Judæa, have not, like the latter country, preserved many of the names of Holy Scripture, the new information of Burckhardt contains many facts in regard to their geography and natural history, which may be useful in tracing the progress of the Israelites from Egypt into Syria.

The bitter well of Howara, 15 hours southward of Ayoun Mousa, corresponds as well in situation as in the quality of its water, with the well of Marah, at which the Israelites arrived after passing through a desert of three days from the place near Suez where they had crossed the Red Sea.*

The Wady Gharendel, two hours beyond Howara, where are wells among date trees, seems evidently to be the station named Elim, which was next to Marah, and at which the Israelites found "twelve wells of water, and threescore and ten palm trees."† And it is remarkable, that the Wady el Sheikh, and the upper part of the Wady Feiran, the only places in the peninsula where manna is gathered from below the tamarisk trees, accord exactly with that part of the desert of Sin, in which Moses first gave his followers the sweet substance gathered in the morning, which was to serve them for bread during their long wandering;‡ for the route through Wady Taybé, Wady Feiran, and Wady el Sheikh, is the only open and easy passage to Mount Sinai from Wady Gharendel; and it requires the traveller to pass for some distance along the sea shore after leaving Gharendel, as we are informed that the Israelites actually did, on leaving Elim.§

The upper region of Sinai, which forms an irregular circle of 30 or 40 miles in diameter, possessing numerous sources of water, a temperate climate, and a soil capable of supporting animal and vegetable nature, was the part of the peninsula best adapted to

* Exodus, c. xiv. xv. Numbers, c. xxxiii.

† Exodus, c. xv. Numbers, c. xxxiii.

‡ Exodus, c. xvi

§ Numbers, c. xxxiii. v. 10, 11

the residence of near a year, during which the Israelites were numbered and received their laws.

About the beginning of May, in the fourteenth month from the time of their departure from Egypt, the children of Israel quitted the vicinity of Mount Horeb, and under the guidance of Hahab, the Midianite, brother-in-law of Moses, marched to Kadesh, a place on the frontiers of Canaan, of Edom, and of the desert of Paran or Zin.* Not long after their arrival, "at the time of the first ripe grapes," or about the beginning of August, spies were sent into every part of the cultivated country, as far north as Hamah.† The report which they brought back was no less favourable to the fertility of the land, than it was discouraging by its description of the warlike spirit and preparation of the inhabitants, and of the strength of the fortified places; and the Israelites having in consequence refused to follow their leaders into Canaan, were punished by that long wandering in the deserts lying between Egypt, Judæa, and Mount Sinai, of which the sacred historian has not left us any details, but the tradition of which is still preserved in the name of El Tyh, annexed to the whole country; both to the desert plains, and to the mountains lying between them and Mount Sinai.

In the course of their residence in the neighbourhood of Kadesh, the Israelites obtained some advantages over the neighbouring Canaanites,‡ but giving up at length all hope of penetrating by the frontier, which lies between Gaza and the Dead Sea, they turned to the eastward, with a view of making a circuit through the countries on the southern and eastern sides of the lake.§ Here however, they found the difficulty still greater; Mount Seir of Edom, which under the modern names of Djebal, Shera, and Hesma,

* Numbers, c. x. et seq. and c. 33. Deuter. c. i.

† Numbers, c. xiii. Deuter. c. i.

‡ Numbers, c. xxi.

§ Numbers, c. xx, xxi.

forms a ridge of mountains, extending from the southern extremity of the Dead Sea to the gulf of Akaba, rises abruptly from the valleys El Ghor and El Araba, and is traversed from west to east by a few narrow Wadys only, among which the Ghoeyr alone furnishes an entrance that would not be extremely difficult to a hostile force. This perhaps was the "high way," by which Moses, aware of the difficulty of forcing a passage, and endeavouring to obtain his object by negotiation, requested the Edomites to let him pass, on the condition of his leaving the fields and vineyards untouched, and of purchasing provisions and water from the inhabitants.* But Edom "refused to give Israel passage through his border," and "came out against him with much people, and with a strong hand."† The situation of the Israelites therefore, was very critical. Unable to force their way in either direction, and having enemies on three sides; (the Edomites in front, and the Canaanites, and Amalekites on their left flank and rear,) no alternative remained for them but to follow the valley El Araba southwards, towards the head of the Red Sea. At Mount Hor, which rises abruptly from that valley, "by the coast of the land of Edom,"‡ Aaron died, and was buried in the conspicuous situation, which tradition has preserved as the site of his tomb to the present day. Israel then "journeyed from Mount Hor, by the way of the Red Sea, to compass the land of Edom,"§ "through the way of the plain from Elath, and from Eziongeber," until "they turned and passed by the way of the wilderness of Moab, and arrived at the brook Zered."|| It may be supposed that they crossed the ridge to the southward of Eziongeber, about the place where Burckhardt remarked, from the opposite coast, that the mountains were lower than to the northward, and it

* Numbers, c. xx. Deuter. c. i

§ Numbers, c. xxi.

† Numbers, c. xx.

|| Deuter. c. ii.

‡ Numbers, *ibid.*

was in this part of their wandering that they suffered from the serpents, of which our traveller observed the traces of great numbers on the opposite shore of the Ælanitic gulf. The Israelites then issued into the great elevated plains which are traversed by the Egyptian and Syrian pilgrims, on the way to Mekka, after they have passed the two Akabas. Having entered these plains, Moses received the divine command, "You have compassed this mountain long enough, turn you northward."—"Ye are to pass through the coast of your brethren the children of Esau, which dwell in Seir, and they shall be afraid of you."* The same people who had successfully repelled the approach of the Israelites from the strong western frontier, was alarmed now that they had come round upon the weak side of the country. But Israel was ordered "not to meddle" with the children of Esau, but "to pass through their coast" and to "buy meat and water from them for money," in the same manner as the caravan of Mekka is now supplied by the people of the same mountains, who meet the pilgrims on the Hadj route. After traversing the wilderness on the eastern side of Moab, the Israelites at length entered that country, crossing the brook Zered in the thirty-eighth year, from their first arrival at Kadesh Barnea, "when all the generation of the men of war were wasted out from among the host."† After passing through the centre of Moab, they crossed the Arnon, entered Ammon, and were at length permitted to begin the overthrow of the possessors of the promised land, by the destruction of Sihon the Amorite, who dwelt at Heshbon.‡ The preservation of the latter name, and of those of Diban, Medaba, Aroer, Amman, together with the other geographical facts derived from the journey of Burckhardt through the countries beyond the Dead Sea, furnishes a most satisfactory illustration of the sacred historians.

* Deuter. c. ii. † Deuter. c. ii. ‡ Numbers, c. xxi. Deuter. c. ii.

It remains for the Editor only to add, that while correcting the foreign idiom of his Author, and making numerous alterations in the structure of the language, he has been as careful as possible not to injure the originality of the composition, stamped as it is with the simplicity, good sense, and candour, inseparable from the Author's character. In the Editor's wish, however, to preserve this originality, he cannot flatter himself that incorrect expressions may not sometimes have been left. In regard to the Greek inscriptions, he thinks it necessary only to remark, that although the propriety of furnishing the reader with fac-similes of all such interesting relicts of ancient history cannot in general be doubted, yet in the present instance, the trouble and expense which it would have occasioned, would hardly have been compensated by the importance of the monuments themselves, or by the degree of correctness with which they were copied by the traveller. They have therefore been printed in a type nearly resembling the Greek characters which were in use at the date of the inscriptions, and the Editor has taken the liberty of separating the words, and of supplying in the small cursive Greek character, the defective parts of the traveller's copies.

The Editor takes this opportunity of stating, that in consequence of some discoveries in African geography, which have been made known since the publication of Burckhardt's *Travels in Nubia*, he has made some alterations in the maps of the second edition of that work. The observations of Captain Lyon have proved Morzouk to be situated a degree and a half to the southward of the position formerly assigned to it, and his enquiries having at the same time confirmed the bearing and distance between Morzouk and Bornou, as reported by former travellers, a corresponding change will follow in the latitude of Bornou, as well as in the

position of the places on the route leading to those two cities from the countries of the Nile.

A journey into Nubia, by the Earl of Belmore, and his brother, the Hon. Capt. Corry, has furnished some latitudes and longitudes, serving to correct the map of *the course of the Nile, from Assouan to the confines of Dóngola*, which the Editor constructed from the journals of Burckhardt, without the assistance of any celestial observations. The error in the map as to the most distant point observed by Lord Belmore is however so small, that it has not been thought necessary to make any alteration in that map for the second edition of Burckhardt's Journey in Nubia; but the whole delineation of this part of the Nile will be corrected from the recent observations, in a new edition of the Supplement to the Editor's general Map of Egypt.

Since the Journey of Lord Belmore, Mr. Waddington and Mr. Hanbury, taking advantage of an expedition sent into Æthiopia by the Viceroy of Egypt, have prolonged the examination of the Nile four hundred miles beyond the extreme point reached by Burckhardt; and some French gentlemen have continued to follow the army as far as Sennaar. The presence of a Turkish army in that country will probably furnish greater facilities for exploring the Bahr el Abiad, or western branch of the Nile, than have ever before been presented to travellers; there is reason to hope, that the opportunity will not be neglected, and thus a survey of this celebrated river from its sources to the Mediterranean, may, perhaps, at length be made, if not for the first time, for the first time at least since the extinction of Egyptian science.

The expedition of the Pasha of Egypt has already produced some important additions to African geography. By permission of Mr. Waddington, the Editor has corrected, from that gentleman's delineation, the parts of the Nile above Mahass, for the second

edition of Burckhardt's Nubia, and from the information transmitted to England by Mr. Salt, he has been enabled to insert in the same map, the position of the ruins of an ancient city situated about 20 miles to the north-eastward of Shendy.

These ruins had already been partially seen by Bruce and Burckhardt,* and there can be little doubt that Bruce was right in supposing them to be the remains of Meroe, the capital of the great peninsula of the same name, of which the general geography appears to have been known with considerable accuracy to men of science in the Augustan age, although it had not been visited by any of the writers whose works have reached us. For, assuming† these ruins to mark the site of the city Meroe, and that the latitude and longitude of Shendy have been accurately determined by Bruce, whose instruments were good, and whose competency to the task of observation is undoubted, it will be found that Ptolemy is very nearly right in ascribing the latitude of 16.26 to the city Meroe.‡ Pliny§ is equally correct in stating that the two points of the ecliptic, in which the sun is in the zenith at Meroe, are the 18th degree of Taurus, and the 14th degree of Leo. The 5000 stades which Strabo¶ and Pliny¶¶ assert to be the distance between Meroe and Syene is correct, at a rate of between 11 and 12

* Burckhardt passed through the vestiges of what seems to have been a dependency of this city on the Nile, at seven hours to the north of Shendy, and two hours to the south of Djebail; the latter name, which is applied by Burckhardt to a large village on a range of hills, is evidently the same as the Mount Gibbainy, where Bruce observed the same ruins, which have now been more completely explored by M. Cailliaud. See *Travels in Nubia*, p. 275. Bruce's *Travels*, Vol. iv. p. 538, 4to.

† To illustrate the following observations, as well as some of the preceding, a small drawing of the course of the Nile is inserted in the margin of the map of Syria which accompanies the present volume.

‡ Ptolem. l. 4, c. 8.

§ Plin. *Hist. Nat.* l. 2, c. 73.

¶ Strabo, p. 113.

¶¶ Plin. *ibid.* We learn from another passage in Pliny, (l. 6, c. 29,) that the persons sent by Nero to explore the Nile, measured 884 miles, *by the river*, from Syene to Meroe.

stadcs to the geographical mile; if the line be taken in direct distance, as evidently appears to have been the intention of Strabo, by his thrice stating (upon the authority of Eratosthenes,) that the distance from Meroe to Alexandria was 10,000 stades.* The latitudes of Ptolemy equally accord in shewing the equidistance of Syene from Meroe and from Alexandria; the latitude of Syene being stated by him at 29-50,† and that of Alexandria at 31-0.‡ The description of the island of Meroe as being 3000 stades long, and 1000 broad, in form like a shield, and as formed by the confluence of the Astasobas, Astapus, and Astaboras,§ is perfectly applicable to the great peninsula watered on the east by the Tacazze, and on the west by the Bahr el Abiad, after receiving the Bahr el Azrek. The position of the city Meroe is shewn by Artemidorus, Ptolemy, and Pliny,|| to have been, like the ruins near Shendy, near the northern angle of the island, or the confluence of the rivers. The island between Djebail and Shendy which Bruce calls Kurgos, answers to that which Pliny describes as the port of Meroe; and finally, the distance of “15 days to a good walker,” which Artemidorus¶ places between Meroe and the sea, giving a rate of about 16 English miles a-day, in direct distance, is a correct statement of the actual distance between the ruins near Shendy and Souakin.**

* Eratosth. ap. Strab. p. 62. Strabo, p. 113, 825

† Ptolem. l. 4, c. 6.

‡ Ptolem. *ibid.*

§ Eratosth. ap. Strab. p. 786. Strab. p. 321. Diodor. Sic. l. 1, c. 33. Heliodor. *Æthiop.* l. 10, c. 5.

|| Artemid. ap. Strab. p. 771. Ptolem. l. 4, c. 8. Plin. *Hist. Nat.* l. 6, c. 29.

¶ Artemid. *ibid.*

** It is fair to remark, that there are two authorities which tend to place the city of Meroe 30 or 40 miles to the southward of the ruins near Shendy. Eratosthenes states it to have been at 700 stades, and Pliny at 70 miles above the *confluence*. But it is rare indeed to find a coincidence of many ancient authorities in a question where numbers are concerned, unless one author has borrowed from another, which is probably the case in regard to the two just quoted.

It will hardly be contested, that the modern name of Mérawe, which is found attached to a town near the ruins of an ancient city, discovered by Messrs. Waddington and Hanbury in the country of the Sheygya, is sufficient to overthrow the strong evidence just stated. It may rather be inferred, that the Greek Meroe was formed from a word signifying "city" in the ancient Æthiopic language, which has continued up to the present time, to be attached to the site of one of the chief cities on the banks of the Nile,—thus resembling in its origin many names of places in various countries, which from simple nouns expressive in the original language of objects or their qualities, such as city, mountain, river, sacred, white, blue, black, have been converted by foreigners into proper names.

The ruins near Mérawe seem to be those of Napata, the chief town of the country intermediate between Meroe and Egypt, and which was taken by the præfect Petronius, in the reign of Augustus, when it was the capital of Queen Candace;* for Pliny, on the authority of the persons sent by Nero to *explore* the river above Syene, states 524 Roman miles to have been the interval between Syene and Napata, and 360 miles to have been that between Napata and Meroe, which distances correspond more nearly than could have been expected with the real distances between Assouan, Mérawe, and Shendy, taken along the general curve of the river, without considering the windings in detail.†

The island of Argo, from its extent, its important ruins, its fertility, as well as from the similarity of name, seems to be the Gora of Juba,‡ or the Gogaudes, which the explorers of Nero reported to be situated at 133 miles below Napata.

* Ptolem. l. 4, c. 7. Strabo, p. 820. Plin. Hist. Nat. l. 6, c. 29.

† We must not, however, too confidently pronounce on *real* distances until we possess a few more positions fixed by astronomical observations.

‡ Ap. Plin. *ibid.*

In placing Napata at the ruins near Mérawe, it is necessary to abandon the evidence of Ptolemy, whose latitude of Napata is widely different from that of Mérawe; and as we also find, that he is considerably in error, in regard to the only point between Syene and Meroe, hitherto ascertained, namely, the Great Cataract, which he places 37 minutes to the north of Wady Halfa, still less can we rely upon his authority for the position of the obscurer towns.

Although the extreme northern point to which the Nile descends below Berber, before it turns to the south, is not yet accurately determined in latitude, nor the degree of southern latitude which the river reaches before it finally takes the northern course, which it continues to the Mediterranean, we cannot doubt that Eratosthenes had received a tolerably correct account of its general course from the Egyptians, notwithstanding his incorrectness in regard to the proportionate length of the great turnings of the river.

"The Nile," he says "after having flowed to the north from Meroe for the space of 2700 stades, turns to the south and south-west for 3700 stades, entering very far into Lybia, until it arrives in the latitude of Meroe; then making a new turn, it flows to the north for the space of 5300 stades, to the great Cataract, whence inclining a little eastward, it traverses 1200 stades to the small Cataract of Syene, and then 5300 stades to the sea.* The Nile receives two rivers, which descending from certain lakes surround the great island of Meroe. That which flows on the eastern side is called Astaboras, the other is the Astapus, though some say it is the Astasobas," &c.

This ambiguity, it is hardly necessary to observe, was caused by the greater magnitude of the Astasobas, or Bahr el Abiad, or White

* Ap. Strab. p. 786. The only mode of reconciling these numbers to the truth, is to suppose the three first of them to have been taken with all the windings of the stream, the two last in a direct line, and even then they cannot be very accurate.

PREFACE.

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River, which caused it to give name to the united stream after its junction with the Astapus, or Bahr el Azrek, or Blue River; and hence Pliny,* in speaking of Meroe, does not say that it was formed by the Astapus, but by the Astasobas. In fact, the Astapus forms the boundary of the island, as it was called, on the S. W. the Astasobas, or united stream, on the N. W.

* Plin. Hist. Nat. l. 5, c. 9.

WILLIAM MARTIN LEAKE,

Acting Secretary of the African Association.

ERRATA.

- Page 43, l. 1, *for* Nanais, *read* Banias.—l. 22, *for* Koncitzn, *read* Kanneytra.
 78, l. 8, 9, *for* ЄΥΡΑC, *read* ΘΥΡΑC, *gates*.
 90, l. 6, *for* ΘΥΕΤΡΑΝΟΝ, *read* ΟΥΕΤΡΑΝΟΝ, *veteran*.
 109, l. 20, *et seq.* *for* Mehadje, *read* Muhadjer.
 124, l. 27, the bearing S.E. by E. is erroneous.
 221, l. 26, *for* Bereit *read* Bereike.
 284, l. 7, *for* Djolan, the limits of Nowa, *read* Nowa, the boundary of Djolan.
 293, l. 20, *et seq.* *for* Kesk, *read* Keshk.
 346, note, *for* "in the Appendix," *read* "in a future volume."
 387, l. 20, *for* "delivered to him in sheep," *read* "delivered to him sheep."
 390, l. 16, *for* El Djebel, *read* El Djebal.
 469, l. 22. *for* April 15th, *read* April 25th.
 502, l. penult. *for* "such," *read* "each," and l. ult. *for* "western," *read* "eastern."
 592, The bearing of Mount Serbal from Mount Shomar is here N.½W. it ought to be N.N.W. for Om Shomar bore S.S.E. from Mount Serbal (p. 610), which agrees with the other observations.
 656, l. 14, *for* Ghebaib, *read* Ghebareib.
 657, 658, There must be an important error here in the enumeration of the journeys of the Hadj. The author makes only five journeys from Kalant Zerka to the Syrian Akaba; though the distance cannot be less than two hundred English miles in direct distance, which would give a rate of forty miles per day.
 658, l. 8, *for* N. W. *read* N. by W. — l. 15, *for* "empties itself into the Jordan," *read* "empties itself into the Dead Sea."

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and not 248, as on the Plate.

TRAVELS

IN

SYRIA, AND THE HOLY LAND.

JOURNAL OF A TOUR FROM DAMASCUS

IN THE

COUNTRIES OF THE LIBANUS, AND ANTI-LIBANUS.

September 22, 1810.—I LEFT Damascus at four o'clock P. M. with a small caravan destined for Tripoli; passed Salehie, and beyond it a Kubbe,* from whence I had, near sun-set, a most beautiful view of the city of Damascus and its surrounding country. From the Kubbe, the road passes along the left side of the valley in which the Barrada runs, over uneven ground, which for the greater part is barren rock. After a ride of two hours and a quarter from Salehie, we descended to the river's side, and passed the Djissr†

* Kubbe, a cupola supported by columns or walls; the sepulchre of a reputed saint.

† Djissr—Bridge.

Dumar ; on the other side of which we encamped. It is a well-built bridge, with two arches, at twenty minutes distance from the village Dumar.

September 23.—We set off before daylight, crossing the mountains, in one of whose Wadys* the Barrada winds along ; we crossed it repeatedly, and after two hours arrived at the village Eldjdide (الجديدة), built on the declivity of a hill near the source of one of the numerous rivulets that empty themselves into the Barrada. One hour and three quarters further, we descended into the Wady Barrada, near two villages, built on either side of the river, opposite to each other, called Souk Barrada.† The valley of the Barrada, up to Djissr Barrada, is full of fruit trees ; and where its breadth permits, Dhourra and wheat are sown. Half an hour further, is Husseine, a small village in the lower part of the valley. Three-quarters of an hour, El Souk ; here the Wady begins to be very narrow. A quarter of an hour beyond, turning round a steep rock, the valley presents a very wild and picturesque aspect. To the left, in the mountain, are six chambers cut in the rock ; said to be the work of Christians, to whom the greater part of the ancient structures in Syria are ascribed. The river was not fordable here ; and it would have taken me at least two hours to reach, by a circuitous route, the opposite mountains. A little way higher up is the Djissr el Souk, at the termination of the Wady ; this bridge was built last year, as appears by an Arabic inscription on the rock near it. From the bridge the road leads up the side of the mountain, and enters, after half an hour's ride, upon a plain country. The river has a pretty cascade, near which are

* Wady—Valley

† Souk (market) is an appellation often added to villages, which have periodical markets.

the remains of a bridge. The above mentioned plain is about three-quarters of an hour in breadth, and three hours in length; it is called Ard Zebdeni, or the district of Zebdeni; it is watered by the Barrada, one of whose sources is in the midst of it; and by the rivulet called Moiet* Zebdeni (ما الرديني), whose source is in the mountain, behind the village of the same name. The latter river, which empties itself into the Barrada, has, besides the source in the Ard Zebdeni, another of an equal size near Fidji, in a side branch of the Wady Barrada, half an hour from the village Hussein. The fall of the river is very rapid. We followed the plain of Zebdeni from one end to the other: it is limited on one side by the eastern part of the Anti-Libanus, called here Djebel Zebdeni. Its cultivable ground is waste till near the village of Beroudj (بروج), where I saw plantations of mulberry trees, which seemed to be well taken care of. Half an hour from Beroudj is the village of Zebdeni (زبديني), and between them the ruined Khan Benduk (the bastard Khan). Zebdeni is a considerable village; its inhabitants breed cattle, and the silk-worm, and have some dyeing houses. I had a letter for the Sheikh of Zebdeni from a Damascene; the Sheikh ordered me an Argile† and a cup of coffee, but went to supper with his household, without inviting me to join them. This being considered an insult, I left his house and went to sup with the muleteers, with whom I slept upon an open piece of ground before a ruined bath, in the midst of the village. The inhabitants of Zebdeni are three-fourths Turks, and the remainder Greek Catholics; it is a place much frequented by those passing from Damascus to the mountain.

September 24.—Left the village before day-light and crossed the Anti-Libanus, at the foot of which Zebdeni lies. This chain of

* Moiet—Water.

† Argile—A Persian pipe, in which the smoke passes through water.

mountains is, by the inhabitants of the Bekaa and the Belad* Baalbec, called Djebel† Essharki (or the eastern mountain), in opposition to Djebel el Gharbi, the western mountain, otherwise called Djebel Libnan (Libanus); but that part of it which lies nearer to Zebdeni than to the great valley, is called Djebel Zebdeni. We travelled for the greater part of the morning upon the mountain. Its rock is primitive calcareous, of a fine grain; upon the highest part I found a sandy slate: on the summit and on the eastern side of this part of the Anti-Libanus there are many spots, affording good pasturage, where a tribe of Turkmans sometimes feed their cattle. It abounds also in short oak trees (سديان), of which I saw none higher than twelve or fifteen feet. Our road lay N. W. Two hours and a half from Zebdeni we passed a spot with several wells, called Bir‡ Anhaur, or Bekai. The western declivity of the mountain, towards the district of Baalbec, is completely barren, without pasture or trees. After five hours and three quarters riding we descended into the plain, near the half-ruined village of El Kanne (القنة), and passed the river of El Kanne, whose source is at three hours distance, in the mountain. It empties itself into the Lieltani, in the plain, two hours below Kanne. I here left the caravan and took a guide to Zahle, where I meant to stay a few days. Our way lay W. b. N. across the plain; passed the village El Nahrien Haoush Hale, consisting of miserable mud cottages. The plain is almost totally uncultivated. Passed the Lieltani (ليطاني) at two hours from El Kanne. Half an hour, on the other side of it, is the village Kerak, at the foot of the Djebel Sannin; it consists of about one hundred and fifty-houses and has some gardens in the plain, which are watered by a branch of the Berdoun, or river of Zahle. Kerak is entirely inhabited by Turks; it belongs to

* Belad—District, province. † Djebel—Mountain. ‡ Bir—Well.

the dominions of the Emir of the Druses, who some years ago took it by force from the Emir of Baalbec. On the southern side of the village is a mosque, and adjoining to it a long building, on the eastern side of which are the ruins of another mosque, with a Kubbe still remaining. The long building contains, under a flat roof, the pretended tomb of Noah (قبر نبي نوح); it consists of a tomb-stone above ten feet long, three broad and two high, plastered all over; the direction of its length is S. E. and N. W. The Turks visit the grave, and pretend that Noah is really buried there. At half an hour from Kerak is the town of Zahle (زحلة), built in an inlet of the mountain, on a steep ascent, surrounded with Kerums (vineyards). The river Berdoun (بردون) here issues from a narrow valley into the plain and waters the gardens of Zahle.

September 25th.—Took a walk through the town with Sheikh Hadj Farakh. There are eight or nine hundred houses, which daily increase, by fugitives from the oppressions of the Pashas of Damascus and of the neighbouring petty tyrants. Twenty-five years ago there were only two hundred houses at Zahle: it is now one of the principal towns in the territory of the Emir Beshir. It has its markets, which are supplied from Damascus and Beirout, and are visited by the neighbouring Fellahs, and the Arabs El Naim, and El Harb, and El Faddel, part of whom pass the winter months in the Bekaa, and exchange their butter against articles of dress, and tents, and horse and camel furniture. The inhabitants, who may amount to five thousand, are all Catholic Greeks, with the exception only of four or five Turkish families. The Christians have a bishop, five churches and a monastery, the Turks have no mosque. The town belongs to the territory of the Druses, and is under the authority of the Emir Beshir, but a part of it still belongs to the family of Aamara, whose influence, formerly very

great in the Mountain, has lately been so much circumscribed by the Emir, that the latter is now absolute master of the town. The Emir receives the Miri, which is commonly the double of its original assessment (in Belad Baalbec it is the triple), and besides the Miri, he makes occasional demands upon the town at large. They had paid him forty-five purses a few weeks before my arrival. So far the Emir Beshir's government resembles perfectly that of the Osmanlys in the eastern part of Syria : but there is one great advantage which the people enjoy under his command—an almost complete exemption from all personal exactions, and the impartiality of justice, which is dealt out in the same manner to the Christian and to the Turk. It is curious, that the peace of so numerous a body should be maintained without any legal power whatsoever. There is neither Sheikh nor governor in the town ; disputes are settled by the friends of the respective parties, or if the latter are obstinate, the decision is referred to the tribunal of the Emir Beshir, at Deir el Kammar. The inhabitants, though not rich, are, in general, in independent circumstances ; each family occupies one, or at most two rooms. The houses are built of mud ; the roofs are supported by one or two wooden posts in the midst of the principal room, over which beams of pine-wood are laid across each other ; upon these are branches of oak trees, and then the earth, which forms the flat terrace of the house. In winter the deep snow would soon break through these feeble roofs, did not the inhabitants take care, every morning, to remove the snow that may have fallen during the night. The people gain their subsistence, partly by the cultivation of their vineyards and a few mulberry plantations, or of their fields in the Bekaa, and partly by their shops, by the commerce in Kouridine sheep, and their manufactures. Almost every family weaves cotton cloth, which is used as shirts by the inhabitants and

Arabs, and when dyed blue, as Kombazes, or gowns, by the men. There are more than twenty dyeing houses in Zahle, in which indigo only is employed. The Pike* of the best of this cotton cloth, a Pike and a half broad, costs fifty paras, (above 1s. 6d. English,) The cotton is brought from Belad Safad and Nablous. They likewise fabricate Abbayes, or woollen mantles. There are above one hundred horsemen in the town. In June 1810, when the Emir Beshir joined with his corps the army of Soleiman Pasha, to depose Youssef Pasha, he took from Zahle 400 men, armed with firelocks.

On the west side of the town, in the bottom of the Wady, lies the monastery of Mar Elias, inhabited by a prior and twenty monks. It has extensive grape and mulberry plantations, and on the river side a well cultivated garden, the products of which are sold to the town's people. The prior received me with great arrogance, because I did not stoop to kiss his hands, a mark of respect which the ecclesiastics of this country are accustomed to receive. The river of Zahle, or Berdoun, forms the frontier of the Bekaa, which it separates from the territory belonging to the Emir of Baalbec, called Belad Baalbec; so that whatever is northward from the bridge of the Berdoun, situated in the valley, a quarter of an hour below Zahle, belongs to Belad Baalbec; and whatever is southward, to the Bekaa. Since Soleiman Pasha has governed Damascus, the authority of the Emir Beshir has been in some measure extended over the Bekaa, but I could not inform myself of the distinct laws by which it had been regulated. The Pashas of Damascus, and the Emir Beshirs, have for many years been in continual dispute about their rights over the villages of the Bekaa.

* The Pike is a linear measure, equal to two feet English, when used for goods of home manufacture, and twenty-seven inches for foreign imported commodities.

Following up the Berdoun into the Mountain, are the villages of Atein, Heraike, and another in the vicinity of Zahle.

September 26.—On the night of the 25th to the 26th, was the Aid Essalib, or feast of the Cross, the approach of which was celebrated by repeated discharges of musquets and the lighting of numerous fires, which illuminated all the mountains around the town and the most conspicuous parts of the town itself.

I rode to Andjar (عنجر), on the eastern side of the Bekaa, in a direction south-east by south, two hours and a half good walking from Zahle. I found several encampments of the Arabs Naim and Fadel in the plain. In one hour and a quarter, passed the Liettani, near an ancient arched bridge; it had very little water: not the sixth part of the plain is cultivated here. The place called Andjar lies near the Anti-Libanus, and consists of a ruined town-wall, inclosing an oblong square of half an hour in circumference; the greater part of the wall is in ruins. It was originally about twelve feet thick, and constructed with small unhewn stones, loosely cemented and covered by larger square stones, equally ill cemented. In the enclosed space are the ruins of habitations, of which the foundations alone remain. In one of these buildings are seen the remains of two columns of white marble, one foot and a quarter in diameter. The whole seems to have been constructed in modern times. Following the Mountain to the southward of these ruins, for twenty minutes, I came to the place where the Moiet Andjar, or river of Andjar, has its source in several springs. This river had, when I saw it, more than triple the volume of water of the Liettani; but though it joins the latter in the Bekaa, near Djissr Temnin, the united stream retains the name Liettani. There are remains of ancient well-built walls round all the springs which constitute the source of the Andjar; one of the springs, in parti-

cular, which forms a small but very deep basin, has been lined to the bottom with large stones, and the wall round it has been constructed with large square stones, which have no traces of ever having been cemented together. In the wall of a mill, which has been built very near these springs, I saw a sculptured architrave. These remains appear to be much more ancient than those of Andjar, and are perhaps coeval with the buildings at Baalbec. I was told, by the people of the mill, that the water of the larger spring, in summer time, stops at certain periods and resumes its issue from under the rock, eight or ten times in a day. Further up in the mountain, above the spring, is a large cavern where the people sometimes collect saltpetre; but it is more abundant in a cavern still higher in the mountain.

Following the road northward on the chain of the Anti-Tiabanus, half an hour from these springs, I met with another copious spring; and a little higher, a third; one hour further, is a fourth, which I did not visit. Near the two former are traces of ancient walls. The waters of all these sources join in Moiet Andjar, and they are all comprised under the appellation of the Springs of Moiet Andjar (نوع ماء عنبجر). They are partly covered with rushes, and are much frequented by water fowls, and wild boars also resort to them in great numbers.

August 27th.—Being disappointed in my object of proceeding to Baalbec, I passed the day in the shop of one of the petty merchants of Zahle, and afterwards supped with him. The sales of the merchants are for the greater part upon credit; even those to the Arabs for the most trifling sums. The common interest of money is 30 per cent.

August 28th.—Set out in the afternoon for Baalbec, with a native of that place, who had been established with his family at Zahle, for several years. Passed the villages of Kerak, Abla, Temnin, Beit

Shaeme, Haoush el Raffka, Tel Hezin, and arrived, after seven hours, at Baalbec.*

The territory of Baalbec extends, as I have before mentioned, down to the Bekaa. On the eastern side it comprises the mountain of the Anti-Libanus, or Djebel Eshsharki, up to its top; and on the western side, the Libanus likewise, as far as its summits. In the plain it reaches as far as El Kaa, twelve hours from Baalbec and fourteen hours from Homs, where the Anti-Libanus terminates, and where the valley between the two mountains widens considerably, because the Anti-Libanus there takes a more eastern direction. This district is abundantly watered by rivulets; almost every village has its spring, all of which descend into the valley, where most of them lose themselves, or join the Liettani, whose source is between Zahle and Baalbec, about two hours from the latter place, near a hill called Tel Hushben. The earth is extremely fertile, but is still less cultivated than in the Bekaa. Even so late as twelve years ago, the plain, and a part of the mountain, to the distance of a league and a half round the town, were covered with grape plantations; the oppressions of the gover-

* The following are the names of villages in Belad Baalbec, between Baalbec and Zahle. *On the Libanus*, or on the declivity near its foot; Kerak, Fursul, Nieha, Nebi Eily, Temnin soka (the upper Temnin) Bidneil, Smustar, Hadaul Tareie, Nebi Ershaedi, Kefferdein Saide, Budei, Deir Akhmar, Deir Eliaout, Sulife, Btedai. *In the plain*; Abia, Temnin tahte (the lower Temnin) Ksarnabé, Beit Shaeme, Gferdebesh, Haoush el Raffka, Haoush el Nebi, Haoush Esseneid, Telhezin (with a copious spring), Medjdeloun, Haoush Barada, Haoush Tel Safie, Tel Wardin, Sergin, Ain, Ouscie, Haoush Mesreie, Bahami, Duris, Yeud. *On the Anti-Libanus*, or near its foot; Britel, Tallie, Taibe, Khoreibe, El Aoueine, Nebi Shit, Murrabun, Mouze, Kanne, Deir el Ghazal, Reia, Hushmush. All these villages are inhabited by Turks or Metawelis; Abia and Fursul are the only Christian villages. I subjoin the villages in the plain to the N. of Baalbec, belonging to the territory of Baalbec. *On the Libanus*; Nebba, Essafire, Harbate. *On the Plain*; Tunin, Shaet, Ras el Haded, Leboue, El Kaa. *Anti-Libanus*, and at its foot: Nahle, El Ain, Nebi Oteman, Fiki, Erzel, Mukra, El Ras.

nors, and their satellites have now entirely destroyed them; and the inhabitants of Baalbec, instead of eating their own grapes, which were renowned for their superior flavour, are obliged to import them from Fursul and Zahle. The government of Baalbec has been for many years in the hands of the family of Harfush, the head family of the Metaweli of Syria.* In later times, two brothers, Djahdjah and Sultan, have disputed with each other the possession of the government; more than fifteen individuals of their own family have perished in these contests, and they have dispossessed each other by turns, according to the degree of friendship or enmity which the Pashas of Damascus bore to the one or the other. During the reign of Youssef Pasha, Sultan was Emir; as soon as Soleiman was in possession of Damascus, Sultan was obliged to fly, and in August, 1810, his brother Djahdjah returned to his seat, which he had already once occupied. He pays a certain annual sum to the Pasha, and extorts double its amount from the peasant. The Emir Beshir has, since the reign of Soleiman Pasha, likewise acquired a certain influence over Baalbec, and is now entitled to the yearly sum of fifteen purses from this district. The Emir Djahdjah resides at Baalbec, and keeps there about 200 Metaweli horsemen, whom he equips and feeds out of his own purse. He is well remembered by several Europeans, especially English travellers, for his rapacity, and inhospitable behaviour.

The first object which strikes the traveller arriving from the Bekaa, is a temple† in the plain, about half an hour's walk from the town, which has received from the natives the appellation of Kubbet Duris. Volney has not described this temple. It is an

* The Metaweli are of the sect of Ali, like the Persians; they have more than 200 houses at Damascus, but they conform there to the rites of the orthodox Mohammedans.

† This temple is not seen in approaching Baalbec from Damascus.

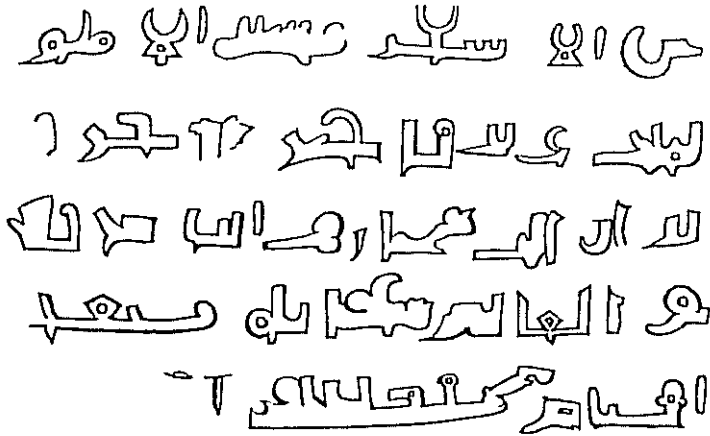
octagon building supported by eight beautiful granite columns, which are all standing. They are of an order resembling the Doric; the capitals project very little over the shaft, which has no base. Over every two pillars lies one large stone, forming the architrave, over which the cornice is still visible, very little adorned with sculpture. The roof has fallen in. On the N. W. side, between two of the columns, is an insulated niche, of calcareous stone, projecting somewhat beyond the circumference of the octagon, and rising to about two feet below the roof. The granite of the columns is particularly beautiful, the feldspath and quartz being mixed with the hornblende in large masses. The red feldspath predominates. One of the columns is distinguished from the rest by its green quartz. We could not find any traces of inscriptions.

September 29th.—I took lodgings in a small room belonging to the catholic priest, who superintends a parish of twenty-five Christian families. This being near the great temple, I hastened to it in the morning, before any body was apprised of my arrival.

The work of Wood, who accompanied Dawkins to Baalbec in 1751, and the subsequent account of the place given by Volney, who visited Baalbec in 1784, render it unnecessary for me to enter into any description of these ruins. I shall only observe that Volney is incorrect in describing the rock of which the buildings are constructed as granite; it is of the primitive calcareous kind, but harder than the stone of Tedmor. There are, however, many remains of granite columns in different parts of the building.

I observed no Greek inscriptions; there were some few in Latin and in Arabic; and I copied the following Cufic inscription on the side of a stair-case, leading down into some subterranean

chambers below the small temple, which the Emir has walled up to prevent a search for hidden treasures.



Having seen, a few months before, the ruins of 'Tedmor, a comparison between these two renowned remains of antiquity naturally offered itself to my mind. The entire view of the ruins of Palmyra, when seen at a certain distance, is infinitely more striking than those of Baalbec, but there is not any one spot in the ruins of Tedmor so imposing as the interior view of the temple of Baalbec. The temple of the Sun at Tedmor is upon a grander scale than that of Baalbec, but it is choked up with Arab houses, which admit only of a view of the building in detail. The architecture of Baalbec is richer than that of Tedmor.

The walls of the ancient city may still be traced, and include a larger space than the present town ever occupied, even in its most flourishing state. Its circuit may be between three and four miles. On the E. and N. sides the gates of the modern town, formed in the ancient wall, still remain entire, especially the northern gate; it is a narrow arch, and comparatively very small. I suppose it to be of Saracen origin.

The women of Baalbec are esteemed the handsomest of the neighbouring country, and many Damascenes marry Baalbec girls. The air of Belad Baalbec and the Bekaa, however, is far from being healthy. The chain of the Libanus interrupts the course of the westerly winds, which are regular in Syria during the summer months ; and the want of these winds renders the climate extremely hot and oppressive.

September 30th.—I again visited the ruins this morning. The Emir had been apprised of my arrival by his secretary, to whom I had a letter of recommendation. He sent the secretary to ask whether I had any presents for him ; I answered in the negative, but delivered to him a letter, which the Jew bankers of the Pasha of Damascus had given me for him ; these Jews being men of great influence. He contented himself with replying that as I had no presents for him, it was not necessary that I should pay him my respects ; but he left me undisturbed in my pursuits, which was all I wanted.

Near a well, on the S. side of the town, between the temple and the mountain, I found upon a stone the following inscription ;

C . CASSIVS ARRIANVS
MONVMENTVM SIBI
-OCO SVO VIVVS
FECIT

In the afternoon I made a tour in the environs of Baalbec. At the foot of the Anti-Libanus, a quarter of an hour's walk from the town, to the south is a quarry, where the places are still visible from whence several of the large stones in the south wall of the castle were extracted ; one large block is yet remaining, cut on three sides, ready to be transported to the building, but it must be done by other hands than those of the Metaweli. Two other blocks, cut in

like manner, are standing upright at a little distance from each other; and near them, in the rock, are two small excavated tombs, with three niches in each, for the dead, in a style of workmanship similar to what I saw to the north of Aleppo, in the Turkman mountains towards Deir Samaan. In the hills, to the S. W. of the town, just behind this quarry, are several tombs, excavated in the rock, like the former, but of larger dimensions. In following the quarry towards the village of Duris, numerous natural caverns are met with in the calcareous rocks; I entered more than a dozen of them, but found no traces of art, except a few seats or steps rudely cut out. These caverns serve at present as winter habitations for the Arabs who pasture their cattle in this district. The principal quarry was a full half hour to the southward of the town.

The mountains above Baalbec are quite uncultivated and barren, except at the Ras el Ain, or sources of the river of Baalbec, where a few trees only remain. This is a delightful place, and is famous amongst the inhabitants of the adjoining districts for the salubrity of its air and water. Near the Ain, are the ruins of a church and mosque.

The ruined town of Baalbec contains about seventy Metaweli families, and twenty-five of Catholic Christians. Amidst its ruins are two handsome mosques, and a fine bath. The Emir lives in a spacious building called the Serai. The inhabitants fabricate white cotton cloth like that of Zahle; they have some dyeing houses, and had, till within a few years, some tanneries. The men are the artizans here, and not the women. The property of the people consists chiefly of cows, of which every house has ten or fifteen, besides goats and sheep. The goats are of a species not common in other parts of Syria; they have very long ears, large horns, and long hair, but not silky like that of the goats of Ana-

tolia. The breed of Baalbec mules is much esteemed, and I have seen some of them worth on the spot £30 to £35. sterling.

October 1st.—After having again visited the ruins, I engaged a man in the forenoon, to shew me the way to the source of the rivulet called Djoush (جرش). It is in a Wady in the Anti-Libanus, three quarters of an hour distant from Baalbec. The rivulet was very small, owing to the remarkable dryness of the season, and was lost in the Wady before it reached the plain; at other times it flows down to Baalbec and joins the river, which, after irrigating the gardens and fields round the town, loses itself in the plain. A little higher in the mountain than the spot where the water of the Djoush first issues from the spring, is a small perpendicular hole, through which I descended, not without some danger, about sixteen feet, into an aqueduct which conveys the water of the Djoush underground for upwards of one hundred paces. This aqueduct is six feet high and three feet and a half wide, vaulted above, and covered with a thick coat of plaister; it is in perfect preservation; the water in it was about ten inches deep. In following up this aqueduct I came to a vaulted chamber about ten feet square, built with large hewn stones, into which the water falls through another walled passage, but which I did not enter, being afraid that the water falling on all sides might extinguish the only candle that I had with me. Below this upper passage, another dark one is visible through the water as it falls down. The aqueduct continues beyond the hole through which I descended, as far as the spot where the water issues from under the earth. Above ground, at a small distance from the spring, and open towards it, is a vaulted room, built in the rock, now half filled with stones and rubbish.

Ten or twelve years ago, at the time when the plague visited

these countries and the town of Baalbec, all the Christian families quitted the town, and encamped for six weeks around these springs.

From Djoush we crossed the northern mountain of the valley, and came to Wady Nable, near the village of Nahle, situated at the foot of the mountain, and one hour and a half E. b. N. from Baalbec. There is nothing remarkable in the village, except the ruins of an ancient building, consisting at present of the foundations only, which are strongly built; it appeared to me to be of the same epoch as the ruins of Baalbec. The rivulet named Nahle rises at one hour's distance, in a narrow Wady in the mountain. The neighbourhood of Baalbec abounds in walnut trees; the nuts are exported to Zahle and the mountains, at two or two and a half piastres per thousand.

In the evening we left Baalbec, and began to cross the plain in the direction of the highest summit of Mount Libanus. We passed the village of Yeid on the left, and a little farther on, an encampment of Turkmans. During the winter, the territory of Baalbec is visited by a tribe of Turkmans called Suedie, by the Hadidein Akeidat, the Arabs Abid, whose principal seat is near Hamil, between El Kaa and Homs; and the Arabs Harb. The Suedie Turkmans remain the whole year in this district, and in the valleys of the Anti-Libanus. All these tribes pay tribute to the Emir of Baalbec, at the rate of twelve or fifteen pounds of butter for each tent, for the summer pasture. At the end of three hours march we alighted at the village Deir el Akhmar, two hours after sunset. This village stands just at the foot of the mountain; it was at this time deserted, its inhabitants having quitted it a few weeks before to escape the extortions of Djahdjah, and retired to Bshirrai. In one of the abandoned houses we found a shepherd who tended a flock belonging to the Emir; he treated us with some milk, and made a large fire, round which we lay down, and slept till day-break.

October 2d.—The tobacco of Deir el Akhmar is the finest in Syria. There is no water in the village, but at twenty minutes from it, towards the plain, is a copious well. After ascending the mountain for three hours and a half, we reached the village Ainnete: thus far the mountain is covered with low oak trees (the round-leaved, and common English kinds), and has but few steep passages. Nearly one hour from Ainnete begins a more level country, which divides the Upper from the Lower Libanus. This part was once well cultivated, but the Metaweli having driven the people to despair, the village is in consequence deserted and in ruins. A few fields are still cultivated by the inhabitants of Deir Eliaout and Btedai, who sow their seed in the autumn, and in the spring return, build a few huts, and watch the growing crop. The walnut tree abounds here.

There are three springs at Ainnete, one of which was dried up; another falls over the rock in a pretty cascade; they unite in a Wady which runs parallel with the upper mountain as far as the lake Liemoun, two hours west of Ainnete; at this time the lake was nearly dry, an extraordinary circumstance; I saw its bed a little higher up than Ainnete.

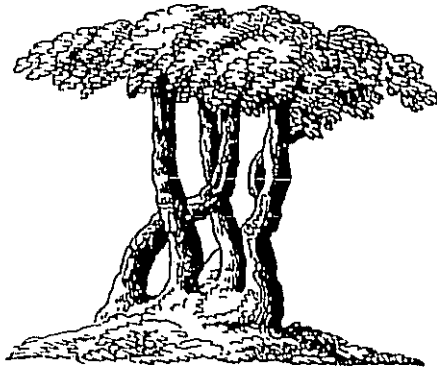
From Ainnete the ascent of the mountain is steep, and the vegetation is scanty; though it reaches to the summit. A few oaks and shrubs grow amongst the rocks. The road is practicable for loaded mules, and my horse ascended without difficulty. The honey of Ainnete, and of the whole of Libanus, is of a superior quality.

At the end of two hours and a half from Ainnete we reached the summit, from whence I enjoyed a magnificent view over the Bekaa, the Anti-Libanus, and Djebel Esssheikh, on one side, and the sea, the sea shore near Tripoli, and the deep valley of Kadisha on the other. We were not quite upon the highest summit, which lay half an hour to the right. Baalbec bore from hence S. by E,

and the summit of Djebel Esssheikh S. by W. The whole of the rock is calcareous, and the surface towards the top is so splintered by the action of the atmosphere, as to have the appearance of layers of slates. Midway from Ainnete I found a small petrified shell, and on breaking a stone which I picked up on the summit, I discovered another similar petrification within it.

Having descended for two hours, we came to a small cultivated plain. On this side, as well as on the other, the higher Libanus may be distinguished from the lower; the former presenting on both sides a steep barren ascent of two to two hours and a half; the latter a more level wooded country, for the greater part fit for cultivation. This difference of surface is observable throughout the Libanus, from the point where I crossed it, for eight hours, in a S. W. direction. The descent terminates in one of the numerous deep valleys which run towards the sea-shore.

I left my guide on the small plain, and proceeded to the right towards the Cedars, which are visible from the top of the mountain, standing half an hour from the direct line of the route to Bshirrai, at the foot of the steep declivities of the higher division of the mountain. They stand on uneven ground, and form a small wood. Of the oldest and best looking trees, I counted eleven or twelve; twenty-five very large ones; about fifty of middling size; and more than three hundred smaller and young ones. The oldest trees are distinguished by having the foliage and small branches at the



top only, and by four, five, or even seven trunks springing from one base ; the branches and foliage of the others were lower, but I saw none whose leaves touched the ground, like those in Kew Gardens. The trunks of the old trees are covered with the names of travellers and other persons, who have visited them : I saw a date of the seventeenth century. The trunks of the oldest trees seem to be quite dead ; the wood is of a gray tint ; I took off a piece of one of them ; but it was afterwards stolen, together with several specimens of minerals, which I sent from Zahle to Damascus.

At an hour and a quarter from the Cedars, and considerably below them, on the edge of a rocky descent, lies the village of Bshirrai, on the right bank of the river Kadisha (كاديشا).

October 3d.—Bshirrai consists of about one hundred and twenty houses. Its inhabitants are all Maronites, and have seven churches. At half an hour from the village is the Carmelite convent of Deir Serkis (St. Sergius,) inhabited at present by a single monk, a very worthy old man, a native of Tuscany, who has been a missionary to Egypt, India, and Persia.

Nothing can be more striking than a comparison of the fertile but uncultivated districts of Bekaa and Baalbec, with the rocky mountains, in the opposite direction, where, notwithstanding that nature seems to afford nothing for the sustenance of the inhabitants, numerous villages flourish, and every inch of ground is cultivated. Bshirrai is surrounded with fruit trees, mulberry plantations, vineyards, fields of Dhourra, and other corn, though there is scarcely a natural plain twenty feet square. The inhabitants with great industry build terraces to level the ground and prevent the earth from being swept down by the winter rains, and at the same time to retain the water requisite for the irrigation of their crops. Water is very abundant, as streams from numerous springs des-

cent on every side into the Kadisha, whose source is two hours distant from Bshirrai, in the direction of the mountain from whence I came.

Bshirrai belongs to the district of Tripoli, but is at present, with the whole of the mountains, in the hands of the Emir Beshir, or chief of the Druses. The inhabitants of the village rear the silk-worm, have excellent plantations of tobacco, and a few manufactories of cotton stuffs used by the mountaineers as shawls for girdles. Forty years ago the village was in the hands of the Metaweli, who were driven out by the Maronites.

In the morning I went to Kanobin ; after walking for two hours and a half over the upper plain, I descended the precipitous side of a collateral branch of the valley Kadisha, and continued my way to the convent, which I reached in two hours and a half. It is built on a steep precipice on the right of the valley, at half an hour's walk from the river, and appears as if suspended in the air, being supported by a high wall, built against the side of the mountain. There is a spring close to it. The church, which is excavated in the rock, and dedicated to the Virgin, is decorated with the portraits of a great number of patriarchs. During the winter, the peasants suspend their silk-worms in bags, to the portrait of some favourite saint, and implore his influence for a plenteous harvest of silk ; from this custom the convent derives a considerable income.

Kanobin is the seat of the patriarch of the Maronites, who is at the head of twelve Maronite bishops, and here in former times he generally passed the summer months, retiring in the winter to Mar Hanna ; but the vexations and insults which the patriarchs were exposed to from the Metaweli, in their excursions to and from Baalbec, induced them for many years to abandon this residence. The present patriarch is the first who for a long time has resided in

Kanobin. Though I had no letter of introduction to him, and was in the dress of a peasant, he invited me to dinner, and I met at his table his secretary, Bishop Stefano, who has been educated at Rome, and has some notions of Europe. While I was there, a rude peasant was ordained a priest. Kanobin had once a considerable library ; but it has been gradually dispersed ; and not a vestige of it now remains. The cells of the monks are, for the most part, in ruins.

Three hours distant from Kanobin, at the convent Kash-
heya, which is near the village Ehden, is a printing office, where prayer-books in the Syriac language are printed. This language is known and spoken by many Maronites, and in this district the greater part of them write Arabic in the Syriac characters. The names of the owners of the silk-worms were all written in this character in different hands, upon the bags suspended in the church.

I returned to Bshirrai by an easier road than that which I had travelled in the morning ; at the end of three quarters of an hour I regained the upper plain, from whence I proceeded for two hours by a gentle ascent, through fields and orchards, up to the village. The potatoe succeeds here very well ; a crop was growing in the garden of the Carmelite convent ; it has also been cultivated for some time past in Kesrouan. In the mountains about Kanobin tigers are said to be frequently met with ; I suppose ounces are meant.

October 4th.—I departed from Bshirrai with the intention of returning to Zahle over the higher range of the Libanus. We crossed the Kadisha, at a short distance from Bshirrai, above the place where it falls over the precipice : at one hour distant from Bshirrai, and opposite to it, we passed the village of Hosrun. The same cultivation prevails here as in the vicinity of Bshirrai ; mulberry and wal-

nut trees, and vines, are the chief productions. From Hosrun we continued our way along the foot of the highest barren part of Libanus. About two hours from its summit, the mountain affords pasturage, and is capable of cultivation, from the numerous springs which are everywhere met with. During the greater part of this day's journey I had a fine view of the sea shore between Tartous and Tripoli, and from thence downwards towards Jebail.

At three hours and a half from Hosrun, still following the foot of the upper chain of the Libanus, we entered the district of Tanurin (Ard Tanurin), so called from a village situated below in a valley. The spots in the mountain, proper for cultivation, are sown by the inhabitants of Tanurin; such as afford pasture only are visited by the Arabs El Haib. I was astonished at seeing so high in the mountain, numerous camels and Arab huts. These Arabs pass the winter months on the sea shore about Tripoli, Jebail, and Tartous. Though like the Bedouins, they have no fixed habitations, their features are not of the true Bedouin cast, and their dialect, though different from that of the peasants, is not a pure Bedouin dialect. They are tributary to the Turkish governors, and at peace with all the country people; but they have the character of having a great propensity to thieving. Their property, besides camels, consists in horses, cows, sheep, and goats. Their chief is Khuder el Aissy (خضر العيسى).

On leaving the district of Tanurin, I entered Ard Laklouk (ارض لقلوق), which I cannot describe better, than by comparing it to one of the pasturages in the Alps. It is covered with grass, and its numerous springs, together with the heavy dews which fall during the summer months, have produced a verdure of a deeper tint than any I saw in the other parts of Syria which I visited. The Arabs El Haib come up hither also, and wander about the district for five months in the year; some of them even remain here the whole

year; except that in winter they descend from the pastures, and pitch their tents round the villages of Tanurin and Akoura, which are situated in a valley, sheltered on every side by the perpendicular sides of the Upper Libanus. At Tanurin and Laklouk the winter corn was already above ground. The people water the fields for three or four days before they sow the seed.

Akoura has a bad name amongst the people of this country; its inhabitants, who are all Greek Catholics, are accused of avarice, and inhospitality. The mountaineers, when upon a journey, never think of spending a para, for their eating, drinking, or lodging. On arriving in the evening at a village, they alight at the house of some acquaintance, if they have any, which is generally the case, and say to the owner, "I am your guest," *Djay deyfak* (جاي سيفك). The host gives the traveller a supper, consisting of milk, bread, and Borgul, and if rich and liberal, feeds his mule or mare also. When the traveller has no acquaintance in the village, he alights at any house he pleases, ties up his beast, and smokes his pipe till he receives a welcome from the master of the house, who makes it a point of honour to receive him as a friend, and to give him a supper. In the morning he departs with a simple "Good bye." Such is the general custom in these parts; the inhabitants of Akoura, however, are noted for refusing to receive travellers, to whom they will neither give a supper, nor sell them provision for ready money; the consequence of which conduct is, that the Akourans, when travelling about, are obliged to conceal their origin, in order to obtain food on the road. My guide had a friend at Akoura, but he happened to be absent; we therefore alighted at another house, where we obtained with much difficulty a little barley for our horses; and we should have gone supperless to rest, had I not repaired to the Sheikh, and made him believe I was a Kourdine (my dress being somewhat like that of the Kourds) in the service of the

Pasha of Damascus, on my way to the Emir Beshir. As I spoke with confidence, the Sheikh became alarmed, and sent us a few loaves of bread, and some cheese; on my return, I found my guide in the midst of a large assembly of people, abusing them for their meanness.

The property of the inhabitants of this village consists of cows and other cattle, silkworms, and plantations of olive trees.

At Akoura Djebel Libnan terminates; and farther down towards Zahle and the Bekaa, the mountain is called Djebel Sannin (جبل سنّين). The Libanus is here more barren and wild than further to the north. The rocks are all in perfectly horizontal layers, some of which are thirty to forty yards in thickness, while others are only a few yards.

October 5th.—We left the inhospitable Akoura before day light, and reached, after one hour and three quarters, a village called Afka, situated in the bottom of a valley, near a spring, whose waters join those of Wady Akoura, and flow down towards Jebail.

The name Afka is found in the ancient geography of Syria. At *Aphaca*, according to Zosimus, was a temple of Venus, where the handsomest girls of Syria sacrificed to the goddess: it was situated near a small lake, between Heliopolis and the sea coast.* The lake Liemoun is at three hours distance from Afka. I could not hear of any remains of antiquity near Afka. All the inhabitants are Metaweli, under the government of Jebail. Near it, towards Jebail, are the Metaweli villages of Mghaiere, Meneitere, and Laese.

From Afka the road leads up a steep Wady. At half an hour from it is the spring called Ain Bahr; three quarters of an hour beyond it is a high level country, still on the western side of the summit of the mountain. This district is called Watty el Bordj

* Zosim. l. i. c. 58.

(رطى البرج), from a small ruined tower. It is three or four hours in length, and two in breadth. In the spring the Arabs Abid, Turkmans, and Kourdines, here pasture their cattle. These Kourdines bring annually into Syria from twenty to thirty thousand sheep, from the mountains of Kourdistan ; the greater part of which are consumed by Aleppo, Damascus, and the mountains, as Syria does not produce a sufficient number for its inhabitants. The Kourid sheep are larger than those of Syria, but their flesh is less esteemed. The Kourid sheep-dealers first visit with their flocks Aleppo, then Hama, Homs, and Baalbec ; and what they do not sell on the road, they bring to pasture at Watty el Bordj, whither the people of Zahle, Deir el Kammar, and other towns in the mountains repair, and buy up thousands of them, which they afterwards sell in retail to the peasants of the mountains. They buy them for ready money at twenty to thirty piastres a head, and sell them two months afterwards at thirty to forty. The mountaineers of the Druse and Maronite districts breed very few sheep, and very seldom eat animal food. On the approach of their respective great festivals, (Christmas with the Maronites, and Ramadan with the Druses) each head of a family kills one or two sheep ; during the rest of the year, he feeds his people on Borgul, with occasionally some old cow's, or goat's flesh. It is only in the largest of the mountain towns of the Druses and Maronites that flesh is brought daily to market.

There are no springs or water in the Watty el Bordj ; but the melting of the snow in the spring affords drink for men and cattle, and snow water is often found during the greater part of the summer in some funnel-shaped holes formed in the ground by the snow. At the time I passed no water was any where to be found. In many places the snow remains throughout the year ; but this year none was left, not even on the summits of the moun-

tain, except in a few spots on the northern declivity of the Libanus towards the district of Akkar. Watty el Bordj affords excellent pasturage ; in many spots it is overgrown with trees, mostly oaks, and the barbery is also very frequent. We started partridges at every step. Our route lay generally S. W. by S.

Four hours from Ain Bahr, we entered the mountain, a part of which is considered to belong to Kesrouan. It is completely stony and rocky, and I found some calcareous spath. I shall here remark that the whole of the mountain from Zahle to Belad Akkar is by the country people comprehended under the general name of Djurd Baalbec, Djurd meaning, in the northern Arabic dialect, a rocky mountain.

Crossing this part of the mountain Sannin for two hours, we came to a spring called Ain Naena, from whence another road leads down north-eastwards, into the territory of Baalbec. This route is much frequented by the people of Kesrouan, who bring this way the iron ore of Shouair, to the Mesbek or smelting furnaces at Nebae el Mauradj, two hours from hence to the north-east, Shouair, which is at least ten hours distance, affording no fuel for smelting. The iron ore is carried upon mules and asses, one day's journey and a half to the Mesbek, where the mountain abounds in oak. From Aine Naena we gradually descended, and in three hours reached Zahle.

October 6th.—At Zahle I found the Catholic bishop, who was absent on his episcopal tour during my first visit to this place. He is distinguished from his countrymen by the politeness of his manners, the liberality of his sentiments, his general information, and his desire of knowledge, though at a very advanced age. I had letters for him ; and he recommended himself particularly to me by being the friend of Mr. Browne, the African traveller, who had lived with him a fortnight, and had visited

Baalbec in his company. His diocese comprises the whole Christian community in the Bekaa, and the adjoining villages of the mountain. He is, with five other bishops, under the orders of the Patriarch at Mekhalis, and there are, besides, seven monasteries under this diocese in Syria. The Bishop's revenue arises from a yearly personal tax of half a piastre upon all the male adults in his diocese. He lives in a truly patriarchal manner, dressing in a simple black gown, and black Abbaye, and carries in his hand a long oaken stick, as an episcopal staff. He is adored by his parishioners, though they reproach him with a want of fervour in his intercourse with other Christian sects ; by which they mean fanaticism, which is a striking feature in the character of the Christians not only of the mountain, but also of the principal Syrian towns, and of the open country. This bigotry is not directed so much against the Mohammedans, as against their Christian brethren, whose creed at all differs from their own.

It need hardly be mentioned here, that many of those sects which tore Europe to pieces in the earlier ages of Christianity, still exist in these countries : Greeks, Catholics, Maronites, Syriacs, Chaldeans, and Jacobites, all have their respective parishes and churches. Unable to effect any thing against the religion of their haughty rulers the Turks, they turn the only weapons they possess, scandal and intrigue, with fury against each other, and each sect is mad enough to believe that its church would flourish on the ruins of those of their heretic brethren. The principal hatred subsists between the Catholics and the Greeks ; of the latter, many thousands have been converted to Catholicism, so that in the northern parts of Syria all Catholics, the Maronites excepted, were formerly of the Greek church : this is the case in Aleppo, Damascus, and in all the intermediate country ; communities of original Latin Christians being found only around Jerusalem and Nablous. The Greeks

of course see with indignation the proselytism of their brethren, which is daily gaining ground, and avenge themselves upon the apostates with the most furious hatred. Nor are the Greek and original Latin Christians backward in cherishing similar feelings; and scenes most disgraceful to Christianity are frequently the consequence. In those parts where no Greeks live, as in the mountains of Libanus, the different sects of Catholics turn their hatred against each other, and the Maronites fight with the converted Greek Catholics, or the Latins, as they do at Aleppo with the followers of the Greek church. This system of intolerance, at which the Turkish governors smile, because they are constantly gainers by it, is carried so far that, in many places, the passing Catholic is obliged to practise the Greek rites, in order to escape the effects of the fanaticism of the inhabitants. On my way from Zahle to Banias, we stopped one night at Hasbeya and another at Rasheya el Fukhar; at both of which places my guide went to the Greek church, and prayed according to its forms; in passing through Zahle, as he informed me, the Greeks found it equally necessary to conform with the rites of the Latin Catholics. The intrigues carried on at Jerusalem between the Greek and Latin monks contribute to increase these disputes, which would have long ago led to a Christian civil war in these countries, did not the iron rod of the Turkish government repress their religious fury.

The vineyards are estimated at the exact number of vines they contain, and each vine, if of good quality, is worth one piastre. The Miri or land tax of every hundred (مائة) vines is ten paras. For many years past a double Miri has been levied upon Zahle.

October 7th.—Remained at Zahle, and enjoyed the instructive conversation of the Bishop Basilios.

October 8th.—I went to see the ruined temple called Heusn Nieha, two hours from Zahle, in the Djebel Sannin, and half an hour

from the village of Fursul. These remains stand in a Wady, surrounded by barren rocks, having a spring near them to the eastward. The temple faced the west. A grand flight of steps, twelve paces broad, with a column three feet and a half in diameter at each end of the lower step, formed the approach to a spacious pronaos, in which are remains of columns : here a door six paces in width opens into the cella, the fallen roof of which now covers the floor, and the side walls to half their original height only remain. This chamber is thirty-five paces in length by fifteen in breadth. On each of the side walls stood six pilasters of a bad Ionic order. At the extremity of the chamber are steps leading to a platform, where the statue of the deity may, perhaps, have stood : the whole space is here filled up with fragments of columns and walls. The square stones used in the construction of the walls are in general about four or five cubic feet each, but I saw some twelve feet long, four feet high, and four feet in breadth. On the right side of the entrance door is a staircase in the wall, leading to the top of the building, and much resembling in its mode of construction the staircase in the principal temple of Baalbec. The remains of the capitals of columns betray a very corrupt taste, being badly sculptured, and without any elegance either in design or execution ; and the temple seems to have been built in the latest times of paganism, and was perhaps subsequently repaired, and converted into a church. The stone with which it has been built is more decayed than that in the ruins at Baalbec, being here more exposed to the inclemency of the weather. No inscriptions were any where visible. Around the temple are some ruins of ancient and others of more modern habitations.

Above Fursul is a plain called Habis, in which are a number of grottos excavated in the rock, apparently tombs ; but I did not visit them.

October 9th.—I was disappointed in my intention of proceeding, and passed the day in calling at several shops in the town, and conversing with the merchants and Arab traders.

October 10th.—I set out for Hasbeya, accompanied by the same guide with whom I had made the mountain tour. We crossed the Bekaa nearly in the direction of Andjar.* The generality of the inhabitants of the Bekaa are Turks ; one fifth, perhaps, are Catholic Christians. There are no Metaweli. The land is somewhat better cultivated than that of Belad Baalbec, but still five-sixths of the soil is left in pasture for the Arabs. The Fellahs (peasant cultivators) are ruined by the exorbitant demands of the proprietors of the soil, who are, for the greater part, noble families of Damascus, or of the Druse mountains. The usual produce of the harvest is tenfold, and in fruitful years it is often twenty fold.

After two hours and three quarters brisk walking of our horses, we passed Medjdel to our right, near which, on the road, lies a piece of a large column of a calcareous and flinty breccia. Half an hour beyond Medjdel, we reached a spring called Ain Essouire. Above it in the hills which branch out of the Anti-Libanus, or

* The following are the villages in the Bekaa, and at the foot of the western mountain, which from Zahle southward takes the name of Djebel Riehan ; namely, Saad-Náyel (سعدنايل), Talabaya (تعلبايا), Djetye (جتيه), Bouarish (بوارش), Mekse (مكسه), Kab Elias (قب لياس), Mezraat (مزرعت), Bemherye (بهمريه), Aamyk (عميق), Deir Tenhadish (دير تلحديش), Keferya (كفريا), Khereyt Kena (خريت كنا), Beit Far (بيت فار), Ain Zebde (عين زبد), Segbin (سغبين), Deir el Djouze (دير الجوزة), Bab Mara (باب مارع), Aitenyt (عيتيت), El Kergoue (القرغوه), El Medjdel (المجدل), Belhysz (بلهيس), Lala (لالا), Meshgara (مشغرة), Sahhar Wyhhar (سحر ويحر), Shedite, Nebi Zaour, Baaloul (بالول), Bedjat (بجعت), Djub Djenin (جبجنين), Tel Danoub (تل دنوب), El Khyare (الخيار), El Djezyre (الجزيرة), El Estabbel (الاستبل), El Merdj (المرج), Tel el Akhdar (تل الاخضر), Taanayl (تعنايل), Ber Elias (بر لياس), Deir Zeinoun (دير زينون).

Djurd Essharki, into the Bekaa, is the village Nebi Israi, and to the left, in the Anti-Libanus, is the Druse village of Souire. A little farther on we passed Hamara, a village on the Anti-Libanus. At one hour from Ain Essouire, is Sultan Yakoub, with the tomb of a saint, a place of holy resort of the Turks. Below it lies the Ain Sultan Yakoub. Half an hour farther is Nebae el Feludj, a spring. Our road lay S. by W. At the end of three hours and a half from Ain Essouire, we reached the village El Embeite, on the top of a hill, opposite to Djebel Essheikh. The route to this place, from Medjdel, lay through a valley of the Anti-Libanus, which, farther on, towards El Heimte, loses itself in the mountains comprised under the name of Djebel Essheikh. The summit of this mountain, which bears west from Damascus, is probably the highest in Syria, for snow was still lying upon it. The mountain belongs to the district of the Emir of the Druses, commanding at Rasheia, a Druse village at one hour and a half from El Heimte. We slept at El Heimte, in the house of the Druse Sheikh, and the Khatib, or Turkish priest of the village, gave us a plentiful supper. The Druses in this district affect to adhere strictly to the religious precepts of the 'Turks. The greater part of the inhabitants of El Heimte are Druses belonging to Rasheia. Near it are the villages of Biri and Refit.

October 11th.—We set out at day-break, and at the end of an hour passed on the left the Druse villages Deneibe and Mimis, and at two hours Sefa on our right, also a Druse village. Our road lay over an uneven plain, cultivated only in spots. After three hours and a half, we came to Ain Efdjur, direction S. W. by W.; from thence in two hours and a half we reached the Djissr-Moiet-Hasbeya, or bridge of the river of Hasbeya, whose source is hard by; the road lying the whole way over rocky ground little susceptible of culture. From the Djissr we turned up a steep Wady E. b. S. and arrived, in about three quarters of an hour, at Hasbeya, situated

on the top of a mountain of no great height. I had letters from the Greek patriarch of Damascus to the Greek bishop of Hasbeya, in whose house, four years ago, Dr. Seetzen spent a week, having been prevented from proceeding by violent snow and rain. The bishop happened to be absent on my arrival, and I therefore took up my lodging in the house of a poor Greek priest, with whose behaviour towards me I had every reason to be satisfied.

October 12th.—The village or town of Hasbeya may contain seven hundred houses ; half of which belong to Druse families ; the other half are inhabited by Christians, principally Greeks, though there are also Catholics and Maronites here. There are only forty Turkish families, and twenty Enzairie. The inhabitants make cotton cloth for shirts and gowns, and have a few dyeing houses. The principal production of their fields is olives. The chief of the village is an Emir of the Druses, who is dependent both on the Pasha of Damascus and the Emir Beshir. He lives in a well-built Serai, which in time of war might serve as a castle. The following villages belong to the territory of Hasbeya : Ain Sharafe, El Kefeir, Ain Annia, Shoueia, Ain Tinte, El Kankabe, El Heberie, Rasheyat el Fukhar, Ferdis, Khereibe, El Merie, Shiba, Banias, Ain Fid, Zoura, Ain Kamed Banias, Djoubeta, Fershouba, Kefaer Hamam, El Waeshdal, El Zouye.

The neighbourhood of Hasbeya is interesting to the mineralogist. I was told by the priest that a metal was found near it, of which nobody knew the name, nor made any use. Having procured a labourer, I found after digging in the Wady a few hundred paces to the E. of the village, several small pieces of a metallic substance, which I took to be a native amalgam of mercury. According to the description given me, cinnabar is also found here, but we could discover no specimen of it after half an hour's digging. The ground all around, and the spring near the village, are

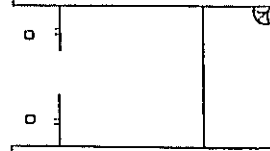
strongly impregnated with iron; the rock is sandstone, of a dark red colour. The other mineral curiosities are, a number of wells of bitumen Judaicum, in the Wady at one hour below the village on the west side, after recrossing the bridge; they are situated upon the declivity of a chalky hill; the bitumen is found in large veins at about twenty feet below the surface. The pits are from six to twelve feet in diameter; the workmen descend by a rope and wheel, and in hewing out the bitumen, they leave columns of that substance at different intervals, as a support to the earth above; pieces of several Rotolas in weight each* are brought up. There are upwards of twenty-five of these pits or wells, but the greater part of them are abandoned and overgrown with shrubs. I saw only one, that appeared to have been recently worked; they work only during the summer months. The bitumen is called Hommar, and the wells, Biar el Hommar (بيار الحمار). The Emir possesses the monopoly of the bitumen; he alone works the pits, and sells the produce to the merchants of Damascus, Beirout, and Aleppo. It was now at thirty-three paras the Rotola, or about two-pence-halfpenny the pound.

I left Hasbeya on the same day, and continued to descend the valley on the side of the river. Half an hour from the bridge, I arrived at Souk el Khan. In the hills to the right is the village Kankabe. Souk el Khan is a large ruined Khan, where the inhabitants, to the distance of one day's journey round, assemble every Tuesday to hold a market. In the summer they exhibit their merchandize in the open air; but in the winter they make use of some large rooms, still remaining within the Khan. The road to Banias leads along the valley, parallel with the course of the river; but as I had heard of some ruins in the mountain, at a village called Hereibe, to the east of the route, I turned in that direction, and reached the

* The Rotola is about five pounds.

village in two hours after quitting Hasbeya. Between Souk el Khan and Hereibe lies the village Ferdous. Hereibe is considerably higher than the river. All this neighbourhood is planted with olive-trees ; and olives, from hence to Damascus, are the most common food of the inhabitants, who put them into salt, but they do not thereby entirely remove the bitter taste. At Aleppo and Damascus, olives destined for the table are immersed for a fortnight in water, in which are dissolved one proportion of chalk and two proportions of alkali ; this takes away all bitterness, but the fruit is at the same time deprived of a part of its flavour.

On the west side of the village of Hereibe stands a ruined temple, quite insulated ; it is twenty paces in length, and thirteen in breadth ; the entrance is towards the west, and it had a vestibule in front with two columns. On each side of the entrance are two niches



one above the other, the upper one has small pilasters, the lower one is ornamented on the top by a shell, like the niches in the temple at Baalbec. The door-way, which has no decoration whatever, opens into a room ten paces square, in which no columns, sculpture, or ornaments of any kind are visible ; three of the walls only are standing. At the back of this chamber is a smaller, four paces and a half in breadth, by ten in length, in one corner of which is a half-ruined staircase, leading to the top of the building ; in this smaller room are four pilasters in the four angles ; under the large room are two spacious vaults. On the outside of the temple, at the east corners, are badly wrought pilasters of the Ionic order. The roof has fallen in, and fills up the interior. The stone employed is of the same quality as that used at Heusn Nieha and Baalbec.

From Hereibe I came to the spring Ain Ferkhan in one hour ; and from thence, in three quarters of an hour, to the village Rashey-

at-el-Fukhar, over mountainous ground. The village stands on a mountain which commands a beautiful view of the lake Houle, its plain, and the interjacent country. It contains about one hundred houses, three-fourths of which are inhabited by Turks and the remainder by Greeks. The inhabitants live by the manufacture of earthen pots, which they sell to the distance of four or five days journey around, especially in the Haouran and Djolan; they mould them in very elegant shapes, and paint them with a red-earth: almost every house has its pottery, and the ovens in which the pots are baked are common to all. The Houle bears from Rasheyat-el-Fukhar, between S. by E. and S. E. by S. Kalaat el Shkif, on the top of the mountain, towards Acre, E. by N. and Banias, though not visible, S.

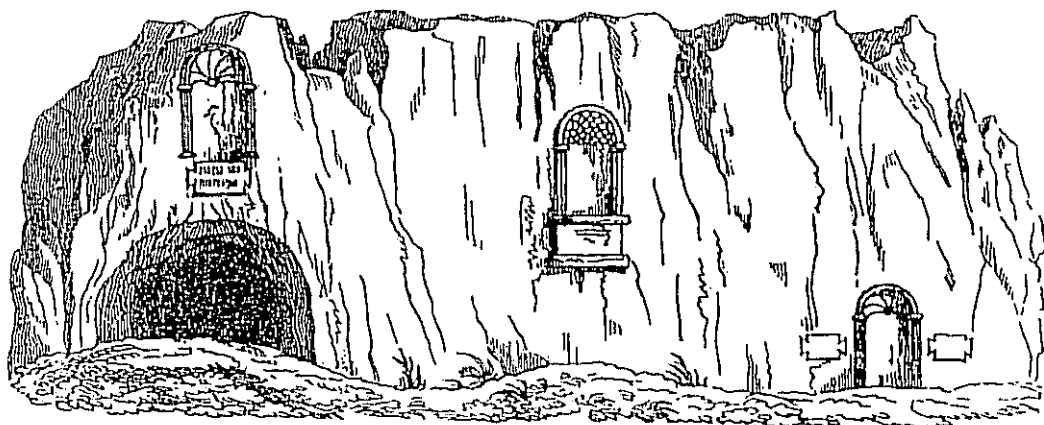
October 13th.—We set out in a rainy morning from Rasheyat-el-Fukhar. I was told that in the mountain to the E. one hour and a half, were considerable ruins. The mountains of Hasbeya, or the chain of the Djebel Esssheikh, divide, at five hours N. from the lake, into two branches. The western, a little farther to the south, takes the name of Djebel Safat, the eastern joins the Djebel Heish and its continuations, towards Banias. Between the two lie the lake of the Houle and the Ard el Houle, the latter from three to four hours in breadth. We descended from Rasheyat-el-Fukhar into the plain, in which we continued till we reached Banias, at the end of four hours, thoroughly drenched by a heavy shower of rain. We alighted at the Menzel or Medhaafe; this is a sort of Khan found in almost every village through which there is a frequented route. Strangers sleep in the Medhaafe, and the Sheikh of the village generally sends them their dinner or supper; for this he does not accept of any present, at least not of such as common travellers can offer; but it is customary to give something to the servant or watchman (Natur) who brings the meal, and takes care that

nothing is stolen from the strangers' baggage. The district of Banias is classic ground ; it is the ancient *Cæsarea Philippi* ; the lake Houle is the *Lacus Samachonitis*.

My money being almost expended, I had no time to lose in gratifying my curiosity in the environs of Banias. Immediately after my arrival I took a man of the village to shew me the way to the ruined castle of Banias, which bears E. by S. from it. It stands on the top of a mountain, which forms part of the mountain of Heish, at an hour and a quarter from Banias ; it is now in complete ruins, but was once a very strong fortress. Its whole circumference is twenty-five minutes. It is surrounded by a wall ten feet thick, flanked with numerous round towers, built with equal blocks of stone, each about two feet square. The keep or citadel seems to have been on the highest summit, on the eastern side, where the walls are stronger than on the lower, or western side. The view from hence over the Houle and a part of its lake, the Djebel Safad, and the barren Heish, is magnificent. On the western side, within the precincts of the castle, are ruins of many private habitations. At both the western corners runs a succession of dark strongly built low apartments, like cells, vaulted, and with small narrow loop holes, as if for musquetry. On this side also is a well more than twenty feet square, walled in, with a vaulted roof at least twenty-five feet high ; the well was, even in this dry season, full of water : there are three others in the castle. There are many apartments and recesses in the castle, which could only be exactly described by a plan of the whole building. It seems to have been erected during the period of the crusades, and must certainly have been a very strong hold to those who possessed it. I saw no inscriptions, though I was afterwards told that there are several both in Arabic and in Frank (Greek or Latin). The castle has but one gate, on the south side. I could discover no traces

of a road or paved way leading up the mountain to it. The valley at its S. E. foot is called Wady Kyb, that on its western side Wady el Kashabe, and on the other side of the latter, Wady el Asal. In winter time the shepherds of the Felahs of the Heish, who encamp upon the mountain, pass the night in the castle with their cattle.

Banias is situated at the foot of the Heish, in the plain, which in the immediate vicinity of Banias is not called Ard Houle, but Ard Banias. It contains about one hundred and fifty houses, inhabited mostly by Turks: there are also Greeks, Druses, and Enzairie. It belongs to Hasbeya, whose Emir nominates the Sheikh. On the N. E. side of the village is the source of the river of Banias, which empties itself into the Jordan at the distance of an hour and a half, in the plain below. Over the source is a perpendicular rock, in which several niches have been cut to receive statues.



The largest niche is above a spacious cavern, under which the river rises. This niche is six feet broad and as much in depth, and has a smaller niche in the bottom of it. Immediately above it, in the

perpendicular face of the rock, is another niche, adorned with pilasters, supporting a shell ornament like that of Hereibe.

There are two other niches near these, and twenty paces farther two more nearly buried in the ground at the foot of the rock. Each of these niches had an inscription annexed to it, but I could not decipher any thing except the following characters above one of the niches which are nearly covered with earth.

«ΠΕΡ σΩΤΗΡΙΑΣ ΤΩΝ ΚΥΡΙΩΝ

ΑΥΤΟΚΡΑΤΟΡΩΝ

.... ΑΝΟΣ ΙΕΡΕΥΣ ΘΕΟΥ ΠΑΝΟΣ ΤΗΝ

... ΚΥΡΙΑΙ ... ΕΟΙΚΑΙ ΤΟΝ . ΤΝΤΗΥΠΑΤΤΟΥ . . ΙΑΝ

... ΟΘΙ . ΙΠ . . . ΡΕΔΘ . ΙΟΥΠΠ . . . ΝΤΑ . . . ΥΤΘΟ . . .

In the middle niche of the three, which are represented in the engraving, the base of the statue is still visible.*

Upon the top of the rock, to the left of the niches, is a mosque dedicated to Nebi Khouder, called by the Christians Mar Georgius, which is a place of devotion for Mohammedan strangers passing this way. Round the source of the river are a number of hewn stones. The stream flows on the north side of the village; where is a well built bridge and some remains of the ancient town, the principal part of which seems, however, to have been on the opposite side of the river, where the ruins extend for a

* Baniás, Πανεάς, or Cæsareia Philippi, was the Dan of the Jews. The name PANEAS was derived from the worship of Pan. The niche in the cavern probably contained a statue of Pan, and the other niches similar dedications to the same or other deities. The cavern and Πανίον, or sanctuary of Pan, are described by Josephus, from whom it appears also that the fountain was considered the source of the Jordan, and at the same time the outlet of a small lake called Phiala, which was situated 120 stades from Cæsareia towards Trachonitis, or the north-east. The whole mountain had the name of Paneium. The hewn stones round the spring may have belonged, perhaps, to the temple of Augustus, built here by Herod. Joseph. de Bel. Jud. l. 1, c. 16. Antiq. Jud. l. 3, c. 10,—l. 15, c. 10. Euseb. Hist. Eccl. l. 12, c. 17. The inscription appears to have been annexed to a dedication by a priest of Pan, who had prefixed the usual *pro salute* for the reigning Emperors. *Ed.*

quarter of an hour from the bridge. No walls remain, but great quantities of stones and architectural fragments are scattered about. I saw also an entire column, of small dimensions. In the village itself, on the left side of the river, lies a granite column of a light gray colour, one foot and a half in diameter.

October 15th.—It being Ramazan, we remained under a large tree before the Menzel, smoking and conversing till very late. The researches which Mr. Seetzen made here four years ago were the principal topic; he continued his tour from hence towards the lake of Tabaria, and the eastern borders of the Dead Sea. The Christians believe that he was sent by the Yellow King (Melek el Aszfar, a title which they give the Emperor of Russia) to examine the country preparatory to an invasion, to deliver it from the Turkish yoke. The Turks, on the contrary, believe, that, like all strangers who enquire after inscriptions, he was in search of treasure. When questioned on this subject at Baalbec, I answered, “The treasures of this country are not beneath the earth; they come from God, and are on the surface of the earth. Work your fields and sow them; and you will find the greatest treasure in an abundant harvest.” “By your life (a common oath) truth comes from your lips,” (وحياتك الحق في تمك* Wuhiyatak, el hak fi tummak) was the reply.

On the south side of the village are the ruins of a strong castle, which, from its appearance and mode of construction, may be conjectured to be of the same age as the castle upon the mountain. It is surrounded by a broad ditch, and had a wall within the ditch. Several of its towers are still standing. A very solid bridge, which crosses the winter torrent, Wady el Kyd, leads to the entrance of the castle, over which is an Arabic inscription; but for want of a ladder, I could make out nothing of it but the date “600 and . . . years (. . . ست مائت و . . .),” taking the era of the Hedjra,

* تمك is a common word used in Syria for فمك, which signifies “thy mouth.”

it coincides with the epoch of the crusades. There are five or six granite columns built into the walls of the gateway.

I went to see the ruins of the ancient city of Bostra, of which the people spoke much, adding that Mousa (the name assumed by Mr. Seetzen) had offered thirty piastres to any one who would accompany him to the place, but that nobody had ventured, through fear of the Arabs. I found a good natured fellow, who for three piastres undertook to lead me to the spot. Bostra must not be confounded with Boszra, in the Haouran; both places are mentioned in the Books of Moses. The way to the ruins lies for an hour and a half in the road by which I came from Rasheyat-el-Fukhar, it then ascends for three quarters of an hour a steep mountain to the right, on the top of which is the city; it is divided into two parts, the largest being upon the very summit, the smaller at ten minutes walk lower down, and resembling a suburb to the upper part. Traces are still visible of a paved way that had connected the two divisions. There is scarcely any thing in the ruins worth notice; they consist of the foundations of private habitations, built of moderate sized square stones. The lower city is about twelve minutes walk in circumference; a part of the four walls of one building only remains entire; in the midst of the ruins was a well, at this time dried up. The circuit of the upper city may be about twenty minutes; in it are the remains of several buildings. In the highest part is a heap of wrought stones of larger dimensions than the rest, which seem to indicate that some public building had once stood on the spot. There are several fragments of columns of one foot and of one foot and a half in diameter. In two different places a short column was standing in the centre of a round paved area of about ten feet in diameter. There is likewise a deep well, walled in, but now dry.

The country around these ruins is very capable of cultivation.

Near the lower city are groups of olive trees. Pieces of feldspath of various colours are scattered about in great quantities upon the chalky rock of this mountain. I found in going up a species of locust with six very long legs, and a slender body of about four inches in length. My guide told me that this insect was called * صَلِّيَ عَلَى نَبِيٍّ Salli ál-nabi, i. e. "pray to the Prophet."

I descended the mountain in the direction towards the source of the Jordan, and passed, at the foot of it, the miserable village of Kerwaya. Behind the mountain of Bostra is another, still higher, called Djebel Meroura Djoubba. At one hour E. from Keraye, in the Houle, is the tomb of a Turkish Sheikh, with a few houses near it, called Kubbet el Arbai-in w-el-Ghadjar (قبة الأربعين والنجار)

The greater part of the fertile plain of the Houle is uncultivated; the Arabs El Faddel, El Naim, and the Turkmans pasture their cattle here. It is watered by the river of Hasbeya, the Jordan, and the river of Banias, besides several rivulets which descend from the mountains on its eastern side. The source of the Jordan, or as it is here called, Dhan (ذنان), is at an hour and a quarter N. E. from Banias. It is in the plain, near a hill called Tel-el-Kadi. There are two springs near each other, one smaller than the other, whose waters unite immediately below. Both sources are on level ground, amongst rocks of tufwacke. The larger source immediately forms a river twelve or fifteen yards across, which rushes rapidly over a stony bed into the lower plain. There are no ruins of any kind near the springs; but the hill over them seems to have been built upon, though nothing now is visible. At a quarter of an hour to the N. of the spring are ruins of ancient habitations, built of the black tufwacke, the principal rock found in the plain. The few houses at present inhabited on that spot are called Enkeil.

* This is the abbreviation of — صَلِّيَ عَلَى النَّبِيِّ .

I was told that the ancient name of the river of Banais was Djour, which added to the name of Dhan, made Jourdan; the more correct etymology is probably Or Dhan, in Hebrew the river of Dhan. Lower down, between the Houle and the lake Tabaria, it is called Orden by the inhabitants; to the southward of the lake of Tabaria it bears the name of Sherya, till it falls into the Dead Sea.

October 15th.—My guide returned to Zahle. It was my intention to take a view of the lake and its eastern borders; but a tumour, which threatened to prevent both riding and walking, obliged me to proceed immediately to Damascus. I had reason to congratulate myself on the determination, for if I had staid a day longer, I should have been compelled to await my recovery at some village on the road. Add to this, I had only the value of four shillings left, after paying my guide: this alone, however, should not have prevented me from proceeding, as I knew that two days were sufficient to enable me to gratify my curiosity, and a guide would have thought himself well paid at two shillings a day; as to the other expenses, travelling in the manner of the country people rendered money quite unnecessary.

There are two roads from Banias to Damascus: the one lies through the villages of Koneitza and Sasa; the other is more northerly; I took the latter, though the former is most frequented, being the route followed by all the pilgrims from Damascus and Aleppo to Jerusalem; but it is less secure for a small caravan, owing to the incursions of the Arabs. The country which I had visited to the westward is perfectly secure to the stranger: I might have safely travelled it alone unarmed, and without a guide. The route through the district of the Houle and Banias, and from thence to Damascus, on the contrary, is very dangerous: the Arabs, as well as the Felahs, are often known to attack unprotected strangers, and

a small body of men was stripped at Koneitza during my stay at Banias.

As soon as I declared my wish to return to Damascus, I was advised by several people present to take a guard of armed men with me, but knowing that this was merely a pretext to extort money without at all ensuring my safety, I declined the proposal, and said I should wait for a Kafflé. It fortunately happened that the Sheikh of the village had business at Damascus, and we were glad of each other's company. We set out in the afternoon, accompanied by the Sheikh's servant. The direction of the route is E. b. S. up the mountain of the Heish, behind the castle of Banias. We passed several huts of Felahs, who live here the whole summer, and retire in winter to their villages. They make cheese for the Damascus market. At the end of an hour and a half we came to Ain el Hazouri, a spring, with the tomb of Sheikh Othman el Hazouri just over it; to the north of it one hour are the ruins of a city called Hazouri. The mountain here is overgrown with oaks, but contains good pasturage; I was told that in the Wady Kastebe, near the castle, there are oak trees more than sixty feet high. One hour more brought us to the village of Djoubeta, where we remained during the night at the house of some friends of the Sheikh of Banias. This village belongs to Hasbeya; it is inhabited by about fifty Turkish and ten Greek families; they subsist chiefly by the cultivation of olives, and by the rearing of cattle. I was well treated at the house where we alighted, and also at that of the Sheikh of the village, where I went to drink a cup of coffee. It being Ramadan, we passed the greater part of the night in conversation and smoking; the company grew merry, and knowing that I was curious about ruined places, began to enumerate all the villages and ruins in

the neighbourhood, of which I subjoin the names.* The neighbouring mountains of the Heish abound in tigers (نمور nimoura); their skins are much esteemed by the Arab Sheikhs as saddle cloths. There are also bears, wolves, and stags; the wild boar is met with in all the mountains which I visited in my tour.

October 16th.—The friends of the Sheikh of Baniyas having dissuaded him from proceeding, on account of the dangers of the road, his servant and myself set out early in the morning. In three quarters of an hour we reached the village of Medjel, inhabited by Druses, with four or five Christian families. The Druses who inhabit the country near Damascus are very punctual in observing the rites of the Mohammedan religion, and fast, or at least pretend to do so, during the Ramadan. In their own country, some profess Christianity, others Mohammedism. The chief, the Emir Beshir, keeps a Latin confessor in his house; yet all of them, when they visit Damascus, go to the mosque. Medjel is situated on a small plain high up in the mountain; half an hour further on is a spring; and at one hour and a quarter beyond, is a spacious plain. The mountain here is in most places capable of cultivation. In one hour more we reached the top. The oak tree is very frequent here as well as the bear's plum (خوخ الدب Khoukh eddeb), the berries of which afford a very refreshing nourishment to the traveller. The rock is partly calcareous, and partly of a porous tufa, but softer than that which I saw in the Houle. At one hour and a quarter farther is the Beit el Djanne (the House of Paradise), in a narrow Wady, at a

* The ruins of Dara, Bokatha, Baseisa, Alouba, Afkerdouva, Hauratha (this was described as being of great extent, with many walls and arches still remaining,) Enzouby, Haurit, Kleile, Emteile, Mesherefe, Zar, Katloube in the Wady Asal, Kseire, Kafoua, Beit el Bereh. The villages of Kfershouba, Maonyre in the district Kereimat, Ain el Kikan, Mezahlak, Merj el Rahel, Sheba, Zeneble, Zor or Afid, Merdj Zaa. In the Houle, Amerie, Nebi Djahutha, Sheheil.

spot where the valley widens a little. On its western side are several sepulchral caves hewn in the chalky rock. Another quarter of an hour brought us to the Ain Beit el Djanne, a copious spring, with a mill near it; and from thence, in half an hour, we reached the plain on the eastern side of the mountain. Our route now lay N. E. by E. ; to the right was the open country adjoining the Haouran, to the left the chain of the Heish, at the foot of which we continued to travel for the remainder of the day. The villages on the eastern declivity of the Heish, between Beit el Djanne and Kferhauar are, Hyna, Um Esshara, Dourboul, Oerna, and Kalaat el Djendel.

At three hours and a half from the point where the Wady Beit el Djanne terminates in the plain is the village Kferhauar. Before we entered it I saw to the left of the road a tomb which attracted my attention by its size. I was told that it was the Kaber Nimroud (the tomb of Nimrod) ; it consists of a heap of stones about twenty feet in length, two feet high, and three feet broad, with a large stone at both extremities, similar to the tombs in Turkish cemeteries. This is probably the Kalaat Nimroud laid down in maps, to the south of Damascus ; at least I never heard of any Kalaat Nimroud in that direction.

To the right of our road, one hour and a half from Kferhauar, lay Sasa, and near it Ghaptata. Half an hour farther from Kferhauar we alighted at the village Beitima. On a slight eminence near Kferhauar stands a small tower, and there is another of the same size behind Beitima. The principal article of culture here is cotton : the crop was just ripe, and the inhabitants were occupied in collecting it. There are Druses at Kferhauar as well as at Beitima ; at the latter village I passed an uncomfortable rainy night, in the court-yard of a Felah's house.

October 17th.—We continued to follow the Djebel Heish (which

however takes a more northern direction than the Damascus road) for four hours, when we came to Katana, a considerable village, with good houses, and spacious gardens; the river, whose source is close to the village, empties itself into the Merdj of Damascus.

Three hours from Katana, passing over the district called Ard el Lauan, we came to Kfersousa. Beyond Katana begins the Djebel el Djoushe, which continues as far as the Djebel Salehie, near Damascus, uniting, on its western side, the lower ridge of mountains of the Djebel Essheikh. Kfersousa lies just within the limits of the gardens of the Merdj of Damascus. In one hour beyond it I re-entered Damascus, greatly fatigued, having suffered great pain.

After returning to Damascus from my tour in the Haouran, I was desirous to see the ruins of Rahle and Bourkoush, in the Djebel Essheikh, which I had heard mentioned by several people of Rasheya during my stay at Shohba. On the 12th of December, I took a man with me, and rode to Katana, by a route different from that through the Ard el Lauan, by which I travelled from Katana to Damascus in October. It passes in a more southerly direction through the villages of Deir raye (دير رايه), one hour beyond Bonabet Ullah; and another hour Djedeide; one hour and a quarter from Djedeide is Artous (عرتوس), in which are many Druse families; in an hour from Artous we reached Katana. This is a very pleasant road, through well cultivated fields and olive groves. I here saw nurseries of apricot trees, which are transplanted into the gardens at Damascus. To the south of Artous three quarters of an hour, is the village of Kankab, situated upon a hill; below it is the village of Djoun, opposite to which,

and near the village Sahnaya, lies the Megarat Mar Polous, or St. Paul's cavern, where the Apostle is related to have hidden himself from the pursuit of his enemies at Damascus. The monks of Terra Santa, who have a convent at Damascus, had formerly a chapel at Sahnaya, where one of their fraternity resided ; but the Roman Catholic Christians of the village having become followers of the Greek church, the former abandoned their establishment. To the N. E. of Djedeide, and half an hour from it, is the village Maddharnie.

Katana is one of the chief villages in the neighbourhood of Damascus ; it contains about one hundred and eighty Turkish families, and four or five of Christians. The Sheikh, to whom the village belongs, is of a very rich Damascus family, a descendant of a Santon, whose tomb is shewn in the mosque of the village. Adjoining to the tomb is a hole in the rocky ground, over which an apartment has been built for the reception of maniacs ; they are put down into the hole, and a stone is placed over its mouth ; here they remain for three or four days, after which, as the Turks pretend, they regain their senses. The Christians say that the Santon was a Patriarch of Damascus, who left his flock, and turned hermit, and that he gained great reputation amongst the Turks, because whenever he prostrated himself before the Deity, his sheep imitated his example. Katana has a bath, and near it the Sheikh has a good house. The villagers cultivate mulberry trees to feed their silk worms, and some cotton, besides corn. The day after my arrival I engaged two men to shew me the way to the ruins. We began to cross the lower branches of the Djebel Essheikh, at the foot of which Katana is situated, and after an hour and a quarter came to Bir Karme, likewise called El Redhouan, a spring in a narrow valley. We rode over mountainous ground in the road to Rasheya, passed another well of

spring water, and at the end of four hours reached Rahle, a miserable Druse village, half an hour to the right of the road from Katana to Rasheia. The ruins are to the north of the village, in the narrow valley of Rahle, and consist principally of a ruined temple, built of large square stones, of the same calcareous rock used in the buildings of Baalbec: little else remains than the foundations, which are twenty paces in breadth, and thirty in length; within the area of the temple are the foundations of a circular building. Many fragments of columns are lying about, and a few extremely well formed capitals of the Ionic order. Upon two larger stones lying near the gate, which probably formed the architrave, is the figure of a bird with expanded wings, not inferior in execution to the bird over the architrave of the great temple at Baalbec; its head is bro-

ken off; in its claws is something of the annexed form, bearing no resem-

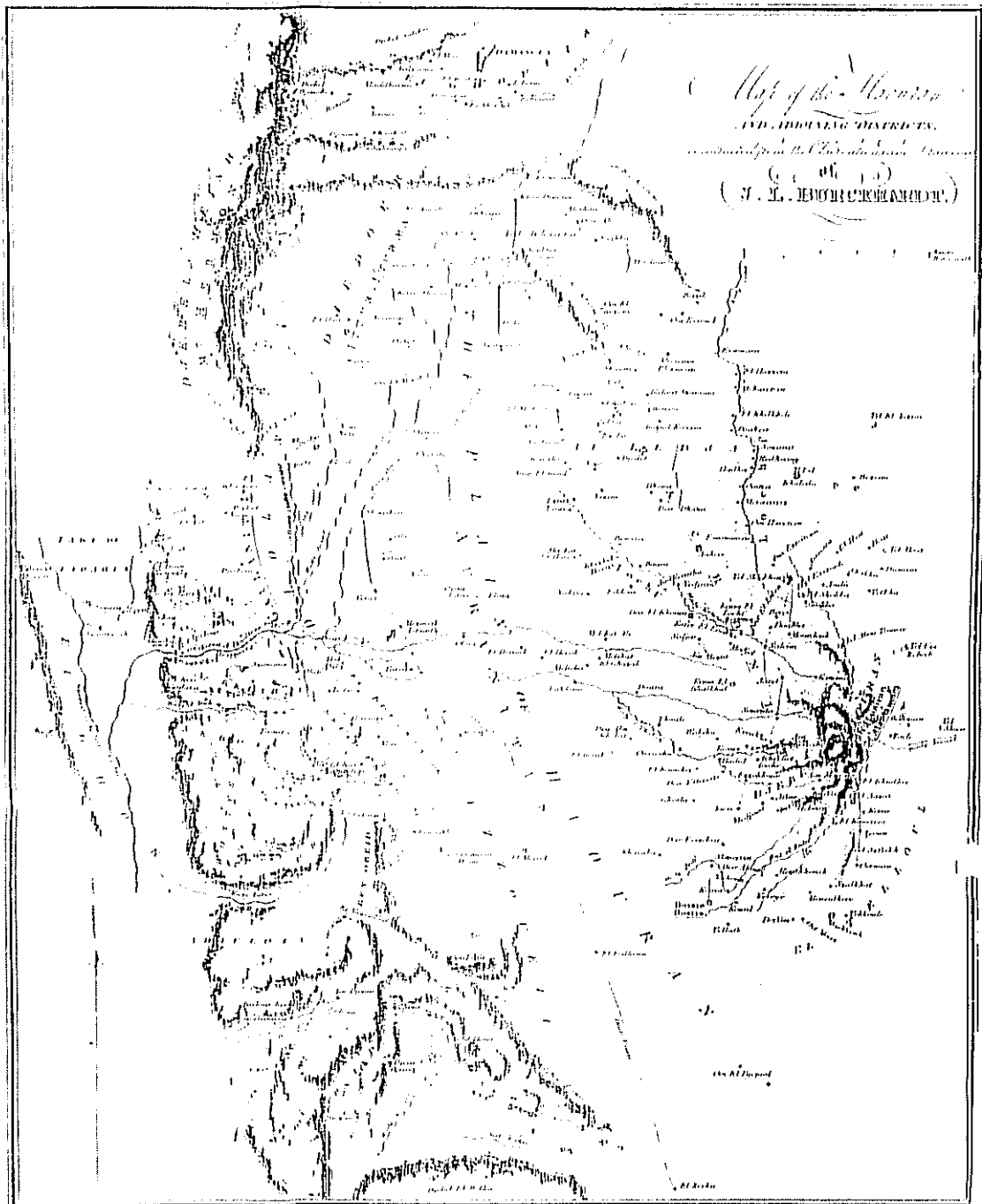


blance to the usual figure of the thunderbolt. On the exterior wall, on the south side of the temple, is a large head, apparently of a female, three feet and a half high, and two feet and a half broad, sculptured upon one of the large square stones which form the wall: its features are perfectly regular, and are enclosed by thick locks of hair, terminating in thin tresses under the chin. This head seems never to have belonged to a whole length figure, as the stone on which it is sculptured touches the ground. Near the ruins is a deep well. A few hundred paces to the south, upon an eminence, are the ruins of another edifice, of which there remain the foundations of the walls, and a great quantity of broken columns of small size. Around these edifices are the remains of numerous private habitations; a short column is found standing in most of them, in the centre of the foundations of the building. In the neighbouring rocks about a dozen small cells are excavated, in some of which are cavities for bodies. I found no inscriptions.

S. W. from Rahle, one hour and a half, are the ruins of the castle of Bourkush (بركش). We passed the spring called Ain Ward (the rose spring), near a plain in the midst of the mountains called Merdj Bourkush. The ruins stand upon a mountain, which appeared to me to be one of the highest of the lower chain of the Djebel Essherk. At the foot of the steep ascent leading up to the castle, on the N. W. side, is a copious spring, and another to the W. midway in the ascent. These ruins consist of the outer walls of the castle, built with large stones, some of which are eight feet long, and five broad. A part only of the walls are standing. In the interior are several apartments which have more the appearance of dungeons than of habitations. The rock, upon which the whole structure is erected, has been levelled so as to form an area within, round which ran a wall; a part of this wall is formed by the solid rock, upwards of eight feet high, and as many broad, the rock having been cut down on both sides.

To the E. of this castle are the ruins of a temple built much in the same style as that of Rahle, but of somewhat smaller dimensions, and constructed of smaller stones. The architrave of the door is supported by two Corinthian pilasters. A few Druse families reside at Bourkush, who cultivate the plain below. On the S. E. side of the ascent to the castle are small caverns cut in the rock. From this point Katana bore S. E.

We returned from Bourkush to Katana by Ain Embery, a rivulet whose source is hard by in the Wady, with some ruined habitations near it. The distance from Bourkush to Katana is two hours and a half brisk walking of a horse. The summit of the mountain was covered with snow. I heard of several other ruins, but had no time to visit them. There are several villages of Enzairie in the mountain. On the third day from my departure I returned to Damascus.



JOURNAL
OF AN
EXCURSION INTO THE HAOURAN

IN THE AUTUMN AND WINTER OF 1810.

November 8th.—ON returning from the preceding tour, I was detained at Damascus for more than a fortnight by indisposition. As soon as I had recovered my health I began to prepare for a journey into the plain of the Haouran, and the mountains of the Druses of the Haouran, a country which, as well from the reports of natives, as from what I heard that Mr. Seetzen had said of it, on his return from visiting a part of it four years ago, I had reason to think was in many respects highly interesting. I requested of the Pasha the favour of a Bouyourdi, or general passport to his officers in the Haouran, which he readily granted, and on receiving it I found that I was recommended in very strong terms. Knowing that there were many Christians, chiefly of the Greek church, I thought it might be equally useful to procure from the Greek Patriarch of Damascus, with whom I was well acquainted, a letter to his flock in the Haouran. On communicating my wishes, he caused a circular letter to be written to all the priests, which I found of greater

greater weight among the Greeks than the Bouyourdi was among the Turks.

Being thus furnished with what I considered most necessary, I assumed the dress of the Haouran people, with a Keffie, and a large sheep-skin over my shoulders: in my saddle bag I put one spare shirt, one pound of coffee beans, two pounds of tobacco, and a day's provender of barley for my horse. I then joined a few Felahs of Ezra, of one of whom I hired an ass, though I had nothing to load it with but my small saddle-bag; but I knew this to be the best method of recommending myself to the protection of my fellow travellers; as the owner of the ass necessarily becomes the companion and protector of him who hires it. Had I offered to pay him before setting out merely for his company on the way, he would have asked triple the sum I gave him, without my deriving the smallest advantage from this increase, while he would have considered my conduct as extraordinary and suspicious. In my girdle I had eighty piastres, (about £4. sterling) and a few more in my pocket, together with a watch, a compass, a journal book, a pencil, a knife, and a tobacco purse. The coffee I knew would be very acceptable in the houses where I might alight; and throughout the journey I was enabled to treat all the company present with coffee.

My companions intending to leave Damascus very early the next morning, I quitted my lodgings in the evening, and went with them to sleep in a small Khan in the suburb of Damascus, at which the Haouaerne, or people of Haouran, generally alight.

November 9th.—We departed through this gate of the Meidhan, three hours before sun-rise, and took the road by which the Hadj annually commences its laborious journey; this gate is called Bab Ullah, the Gate of God, but might with more propriety be named Bab-el-Maut, the Gate of Death; for scarcely a third ever

returns of those whom a devout adherence to their religion, or the hope of gain impel to this journey. The approach to Damascus on this side is very grand : being formed by a road above one hundred and fifty paces broad, which is bordered on each side by a grove of olive trees, and continues in a straight line for upwards of an hour. A quarter of an hour from Bab Ullah, to the left, stands a mosque with a Kiosk, called Kubbet el Hadj, where the Pasha who conducts the Hadj passes the first night of his journey, which is invariably the fifteenth of the month Shauwal. On the other side of the road, and opposite to it, lies the village El Kadem (the foot), where Mohammed is said to have stopped, without entering Damascus, when coming from Mekka. Half an hour farther is a bridge over a small rivulet : to the left are the villages Zebeine and Zebeinat ; to the right the village Deir raye. In another half hour we came to a slight ascent, called Mefakhar ; at its foot is a bridge over the rivulet El Berde ; to the right is the village El Sherafie : to the left, parallel with the road, extends a stony district called War-ed-djamous (وعر الجاموس) the Buffaloes War, War being an appellation given to all stony soils whether upon plains or mountains. Here the ground is very uneven ; in traversing it we passed the Megharat el Haramie (مغارة الحرمية) or Thief's Cavern, the nightly refuge of disorderly persons. On the other side of the War is a descent called Ard Shoket el Haik, which leads into the plain, and in half an hour to the village El Kessoue ; distant from Damascus three hours and a quarter in a S. E. direction. El Kessoue is a considerable village, situated on the river Aawadj (اعرج), or the crooked, which flows from the neighbourhood of Hasbeya, and waters the plain of Djolan ; in front of the village a well paved bridge crosses the river, on each side of which, to the W. and E. appears a chain of low mountains ; those to the east are called Djebel Manai (جبل مانع), and contain large caverns ; the

summits of the two chains nearest the village are called by a collective name *Mettall el Kessoue* (مَطَلّ القسوة). I stopped for half an hour at Kessoue, at a coffee house by the road side. The village has a small castle, or fortified building, over the bridge.

From Kessoue a slight ascent leads up to a vast plain, called *Ard Khiara*, from a village named *Khiara*. In three quarters of an hour from Kessoue we reached *Khan Danoun*, a ruined building. Here, or at Kessoue, the pilgrim caravan passes the second night. Near *Khan Danoun*, a rivulet flows to the left. This *Khan*, which is now in ruins, was built in the usual style of all the large *Khans* in this country: consisting of an open square, surrounded with arcades, beneath which are small apartments for the accommodation of travellers; the beasts occupy the open square in the centre. From *Khan Danoun* the road continues over the plain, where few cultivated spots appear, for two hours and a quarter; we then reached a *Tel*, or high hill, the highest summit of the *Djebel Khiara*, a low mountain chain which commences here, and runs in a direction parallel with the *Djebel Manai* for about twenty miles. The mountains *Khiara* and *Manai* are sometimes comprised under the name of *Djebel Kessoue*, and so I find them laid down in *D'Anville's* map. The summit of *Djebel Khiara* is called *Soubbet Faraoun*. From thence begins a stony district, which extends to the village *Ghabarib* (غبارب), one hour and a quarter from the *Soubbet*. Upon a hill to the W. of the road, stands a small building crowned with a cupola, to which the Turks resort, from a persuasion that the prayers there offered up are peculiarly acceptable to the deity. This building is called *Meziar Eliasha* (مزار اليشع), or the *Meziar of Elisha*. The *Hadj* route has been paved in several places for the distance of a hundred yards or more, in order to facilitate the passage of the pilgrims in years when the *Hadj* takes place during the rainy season.

Ghabarib has a ruined castle, and on the side of the road is a Birket or reservoir, with a copious spring. These cisterns are met with at every station on the Hadj route as far as Mekka ; some of them are filled by rain water ; others by small streams, which if they were not thus collected into one body would be absorbed in the earth, and could not possibly afford water for the thousands of camels which pass, nor for the filling of the water-skins.

At one hour beyond Ghabarib is the village Didy, to the left of the road : one hour from Didy, Es-szanamein (الصنمين), the Two Idols ; the bearing of the road from Kessoue is S. b. E.* Szanamein is a considerable village, with several ancient buildings and towers ; but as my companions were unwilling to stop, I could not examine them closely. I expected to revisit them on my return to Damascus, but I subsequently preferred taking the route of the Loehf. I was informed afterwards that many Greek inscriptions are to be found at Szanamein.

From Szanamein the Hadj route continues in the same direction as before to Tifar and Mezerib ; we left it and took a route more easterly. That which we had hitherto travelled being the high road from the Haouran to Damascus, is perfectly secure, and we met with numerous parties of peasants going to and from the city ; but we had scarcely passed Szanamein when we were apprised by some Felahs that a troop of Arabs Serdie had been for several days past plundering the passengers and villages in the neighbourhood. Afraid of being surprised, my companions halted and sewed their purses up in a camel's pack saddle ; I followed their example. I was informed that these flying parties of Arabs very rarely drive away the cattle of the Haouran people, but are satisfied with stripping them of cash, or any new piece of dress

* The variation of the compass is not computed in any of the bearings of this journal.



which they may have purchased at Damascus, always however giving them a piece of old clothing of the same kind in return. The country from Szanamein to one hour's distance along our road is stony, and is thence called War Szanamein. After passing it, we met some other Haouran people, whose reports concerning the Arabs so terrified my companions, that they resolved to give up their intention of reaching Ezra the same day, and proceeded to seek shelter in a neighbouring village, there to wait for fresh news. We turned off a little to our left, and alighted at a village called Tebne (تَبْنَة), distant one hour and a half from Szanamein. We left our beasts in the court-yard of our host's house, and went to sup with the Sheikh, a Druse, at whose house strangers are freely admitted to partake of a plate of Burgoul. Tebne stands upon a low hill, on the limits of the stony district called the Ledja, of which I shall have occasion to speak hereafter. The village has no water but what it derives from its cisterns, which were at this time nearly dry. It consists wholly of ancient habitations, built of stone, of a kind which I shall describe in speaking of Ezra.

November 10th.—We quitted Tebne early in the morning, and passing the villages Medjidel (مَجِيدَل), Mehadjer (مَهْدَجَر), Shekara (شَكَارَة), and Keratha (كَرَاثَة), all on the left of the route, arrived, at the end of three hours and a quarter, at Ezra (اَزْرَع). Here commences the plain of the Haouran, which is interrupted by numerous insulated hills, on the declivities, or at the foot of which, most of the villages of the Haouran are seated. From Tebne the soil begins to be better cultivated, yet many parts of it are overgrown with weeds. On a hill opposite Manhadjje, on the west side of the road, stands a Turkish Meziar, called Mekdad. In approaching Ezra we met a troop of about eighty of the Pasha's cavalry; they had, the preceding night, surprised the above-

mentioned party of Arabs Serdie in the village of Walgha, and had killed Aerar, their chief, and six others, whose heads they were carrying with them in a sack. They had also taken thirty-one mares, of which the greater number were of the best Arabian breeds. Afraid of being pursued by the friends of the slain they were hastening back to Damascus, where, as I afterwards heard, the Pasha presented them with the captured mares, and distributed eight purses, or about £200. amongst them.

On reaching Ezra I went to the house of the Greek priest of the village, whom I had already seen at the Patriarch's at Damascus, and with whom I had partly concerted my tour in the Haouran. He had been the conductor of M. Seetzen, and seemed to be very ready to attend me also, for a trifling daily allowance, which he stipulated. Ezra is one of the principal villages of the Haouran; it contains about one hundred and fifty Turkish and Druse families, and about fifty of Greek Christians. It lies within the precincts of the Ledja, at half an hour from the arable ground: it has no spring water, but numerous cisterns. Its inhabitants make cotton stuffs, and a great number of millstones, the blocks for forming which, are brought from the interior of the Ledja; the stones are exported from hence, as well as from other villages in the Loehf, over the greater part of Syria, as far as Aleppo and Jerusalem. They vary in price, according to their size, from fifteen to sixty piastres, and are preferred to all others on account of the hardness of the stone, which is the black tufa rock spread over the whole of the Haouran, and the only species met with in this country.

Ezra was once a flourishing city; its ruins are between three and four miles in circumference. The present inhabitants continue to live in the ancient buildings, which, in consequence of the strength and solidity of their walls, are for the greater part in complete pre-


servation. They are built of stone, as are all the houses of the villages in the Haouran and Djebel Haouran from Ghabarib to Boszra, as well as of those in the desert beyond the latter. In general each dwelling has a small entrance leading into a court-yard, round which are the apartments ; of these the doors are usually very low. The interior of the rooms is constructed of large square stones ; across the centre is a single arch, generally between two and three feet in breadth, which supports the roof ; this arch springs from very low pilasters on each side of the room, and in some instances rises immediately from the floor : upon the arch is laid the roof, consisting of stone slabs one foot broad, two inches thick, and about half the length of the room, one end resting upon short projecting stones in the walls, and the other upon the top of the arch. The slabs are in general laid close to each other ; but in some houses I observed that the roof was formed of two layers, the one next the arch having small intervals between each slab, and a second layer of similar dimensions was laid close together at right angles with the first. The rooms are seldom higher than nine or ten feet, and have no other opening than a low door, with sometimes a small window over it. In many places I saw two or three of these arched chambers one above the other, forming so many stories. This substantial mode of building prevails also in most of the ancient public edifices remaining in the Haouran, except that in the latter the arch, instead of springing from the walls or floor, rests upon two short columns. During the whole of my tour, I saw but one or two arches whose curve was lofty ; the generality of them, including those in the public buildings, are oppressively low. To complete the durability of these structures, most of the doors were anciently of stone, and of these many are still remaining ; sometimes they are of one piece and sometimes they are folding doors ; they turn upon hinges worked out of the stone, and are about four

inches thick, and seldom higher than about four feet, though I met with some upwards of nine feet in height.

I remained at Ezra, in the priest's house, this and the following day, occupied in examining the antiquities of the village. The most considerable ruins stand to the S. E. of the present habitations; but few of the buildings on that side have resisted the destructive hand of time. The walls, however, of most of them yet remain, and there are the remains of a range of houses which, to judge from their size and solidity, seem to have been palaces. The Ezra people have given them the appellation of Seraye Malek el Aszfar, or the Palace of the Yellow King, a term given over all Syria, as I have observed in another place, to the Emperor of Russia. The aspect of these ruins, and of the surrounding rocky country of the Ledja, is far from being pleasing: the Ledja presents a level tract covered with heaps of black stones, and small irregular shaped rocks, without a single agreeable object for the eye to repose upon. On the west and north sides of the village are several public edifices, temples, churches, &c. The church of St. Elias (ماراليس), in which the Greeks celebrate divine service, is a round building, of which the roof is fallen in, and only the outer wall standing. On its S. side is a vestibule supported by three arches, the entrance to which is through a short arched dark passage. Over the entrance is the following inscription:

..... ΕΞ ΙΔΙΩΝ ΝΑΟΝ ΗΛΙΣ ΠΡΟΦ ΣΠΔΗ
 ΙΩΑΝΝΣ ΜΕΘΟΔΙΣ ΔΙΔΙΚ.....
 ΕΚΤΙΣΑ Κ ΕΠΙ ΔΑΡΣ ΘΕΟΦ ΕΠΙΣΚΟΠΟΥ ..
 ΔΟΜΩΝΟC ΜΑΛ.

Over a small side gate I observed the following words:

Ο ΑΓΙΟΣ  ΗΛΙΑC

On the arch of the entrance alley,

ΠΡΟΦ ΓΕΩΡΓΙΩ ΙΩΑΝ

ΝΩ ΠΡΩΤ.*

On the outer wall, on the north side of the rotunda ;

† ΠΙΣΤΙ ΔΙΕΔΡΑΜΕΝ † ΘΕΟΔΟΣΙΟΣ ΠΡΟΤΕ

ΠΣΔΗΚΤΡΙΟΙΠΙΕΙ Γ ΡΘΩΝΑΝΑΠΟΛΟΗ

ΠΡΟΦΗΤΩ ΗΛΙΑ ΟΝ Α . . ΛΟΙ . ΕΝΔΡΑΝΟΙΕΙ

On the south side of the village stands an edifice, dedicated to St. Georgius, or El Khouder (الخضر), as the Mohammedans, and sometimes the Christians, call that Saint. It is a square building of about eighty-five feet the side, with a semicircular projection on the E. side ; the roof is vaulted, and is supported by eight square columns which stand in a circle in the centre of the square, and are united to one another by arches. They are about two feet thick, and sixteen high, with a single groove on each side. Between the columns and the nearest part of the wall is a space of twelve feet. The niche on the east side contains the altar. The vaulted roof is of modern construction. The building had two entrances ; of which the southern is entirely walled up ; the western also is closed at the top, leaving a space below for a stone door of six feet high, over which is a broad stone with the following inscription upon it :

ΘΕΟΥ ΓΕΓΟΝΕΝ ΟΙΚΟΣ ΤΩΝ ΔΑΙΜΟΝΩΝ ΚΑΤΑΓΩΓΙΟΝ·

ΦΩΣ ΕΩΤΗΡΙΟΝ ΕΛΑΜΨΕΝ ΟΠΟΥ ΣΚΟΤΟΣ ΕΚΑΛΥΠΤΕΝ·

ΟΠΟΥ ΘΥΣΙΑ ΕΙΔΩΛΩΝ ΝΥΝ ΧΟΡΟΙ ΑΓΓΕΛΩΝ·

ΟΠΟΥ ΘΕΟΣ ΠΑΡΩΡΓΙΖΕΤΟ ΝΥΝ ΘΕΟΣ ΕΞΕΥΜΕΝΙΖΕΤΑΙ ·

ΑΝΗΡ ΤΙΣ ΦΙΛΟΧΡΙΣΤΟΣ Ο ΠΡΩΤΕΥΩΝ ΙΩΑΝΝΗΝΣ ΔΙΟΜΗΔΕΩΣ

ΥΙΟΣ

ΕΞ ΙΔΙΩΝ ΔΗΡΟΝ ΘΕΩ ΠΡΟΕΗΝΕΓΚΕΝ ΑΞΙΟΘΕΑΤΟΝ ΚΤΙΣΜΑ

ΙΔΕΥΣΑΣ ΕΝ ΤΟΥΤΩ ΤΟΥ ΚΑΛΛΙΝΙΚΟΥ ΑΓΙΟΥ ΜΑΡΤΥΡΟΣ

ΓΕΩΡΓΙΟΥ

* πρωτεύοντος.

ΤΟ ΤΙΜΙΟΝ ΛΕΥΦΑΝΟΝ, ΤΟΥ ΦΑΝΕΝΤΟΣ ΑΤΤΩ ΙΩΑΝΝΗ
ΟΥ ΚΑΘ' ΥΠΝΟΝ ΑΛΛΑ ΦΑΝΕΡΩΣ ΕΝ ΕΤΙ Θ' ΕΤΟΥΣ ΤΙ*

Before the temple is a small paved yard, now used as the exclusive burial ground of the Greek priests of Ezra.

In the midst of the present inhabited part of the village stand the ruins of another large edifice; it was formerly applied to Christian worship, and subsequently converted into a mosque: but it has long since been abandoned. It consists of a quadrangle, with two vaulted colonnades at the northern and southern ends, each consisting of a double row of five columns. In the middle of the area stood a parallel double range of columns of a larger size, forming a colonnade across the middle of the building; the columns are of the Doric order, and about sixteen feet high. The side arcades are still standing to half their height; those of the middle area are lying about in fragments; the E. and W. walls of the building are also in ruins. Over the entrance gate are three inscribed tablets, only one of which, built upside down in the wall, is legible; it is as follows:

ΑΤ ΓΕΝΕCΙΝ ΕΔΕΙΜΑ ΓΗΗΜΑ ΦΑΕΙΝΟΝ
ΑΙΝ' ΙΑΣ . ΟΙΔΡΗΣ ΚΥΔΟΣ ΕΧ . . . ΠΡΑ Τ . . Ε
ΤΠΟΣΔΕΠΕΛΗΙΑΠ ΝΑΟΝ ΑΦΘΙΤΟΝ ΟΥΤΙΝΟΣ . ΤΩ
ΑΥΤΟΚΑCΙΓΝΗΤΩΝ ΧΕΙΡΑΣ ΟΡΕΞΑΜΕΝΟΣ
ΤΟΥΝΕΚΑ ΟΕΩΝΕΝΕCΘΑΑΠΟΡΟΙ ΘΕΟΣ ΕΙΔΕ ΤΙCΑΙΝΗC
. . . ΠΙΟ . . . ΗΓΩΕΤΕΧΕΙΑΓΕΑΤ . ΔΕ ΛΟΤΩ

Over an inner gate I saw an inscription, much defaced, which seemed to be in Syrian characters.

Adjoining this building stands a square tower, about fifty feet high; its base is somewhat broader than its top. I frequently saw

* A.D. 410. This was the third year of the Emperor Theodosius the younger, in whose reign the final decrees were issued against the Pagan worship. It appears from the inscription that the building upon which it is written was an ancient temple, converted into a church of St. George. *Editor.*

similar structures in the Druse villages; and in Szannamein are two of the same form as the above: they all have windows near the summit; in some, there is one window on each side, in others there are two, as in this at Ezra. They have generally several stories of vaulted chambers, with a staircase to ascend into them.

To the E. of the village is the gateway of another public building, the interior of which has been converted into private dwellings; this building is in a better style than those above described, and has some trifling sculptured ornaments on its gate. On the wall on the right side of the gate is this inscription.

. ΗΒΡΙΑΙΟΣ ΚΕΥ
ΤΗΝΑΡΙΟC Ο ΘΕ
ΜΕΛΙΩΔΕC
ΠΑΛΛΑΔΙΟC ΕΧΟ
ΛΑΕΤΙΚΟC ΕΥΝ
ΤΙΟΙC Ο ΤΕΛΙΩ
ΕΑC ΚΑΙ ΕΥΤΑ
ΔΙΠΛΑ

There are many private habitations, principally at the S. end of the town, with inscriptions over the doors; most of which are illegible. The following I found in different parts of the village, on stones lying on the ground, or built into the walls of houses.

Over the entrance of a sepulchral apartment,

1.
ΓΕΡΟΝΤΙΟΥ
ΨΥΧΗ
CΩΖΕCΘΩ

2.
ΕΠΟΙΗΣΕΝ
ΤΗΝ CΤΗΛΗΝ
ΙΔΙΑΙC ΑΥΤΟΥ
ΔΑΠΑΝΑΙC
ΚΑ ΚΛΑΥΔΙ
ΑΝΟCΟΤΕ . Τ
ΟΓΟΦΑΝΟΥ
LEGI PEX LEG III

Κ

3.
ΕΤΤΥ
ΧΙ
ΣΑCCAIΕ

4.
ΠΑΤΡΩΝ
ΠΕΡΙ . ΗΜΑCΟΥ

5.

.
.....ΙΧΑC ΕΤΟC ΘΑΔΟ
ΥΖΑΓΟΥ ΟΙΚΟΔΟΜΗΣΕ
ΤΟ ΜΝΗΜΕΙΟΝ ΕΚ ΤΩΝ ΕΙΔΙΩΝ.*

I observed a great difference in the characters in which all the above inscriptions were engraved. That of S. Georgius is the best written.

In the evening I went to water my horse with the priest's cattle at the spring of Geratha, one hour distant from Ezra, N. by E. I met there a number of shepherds with their flocks ; the rule is, that the first who arrives at the well, waters his cattle before the others ; several were therefore obliged to wait till after sunset. There are always some stone basins round the wells, out of which the camels drink, the water being drawn up by leathern buckets, and poured into them : disputes frequently happen on these occasions. The well has a broad staircase leading down to it ; just by it lies a stone with an inscription, of which I could make out only the following letters

ΟΝΑΙΝΟΥ
ΕΤΩΝ

This well is called Rauad.

November 12th.—I left Ezra with the Greek priest, to visit the villages towards the mountain of the Haouran. I had agreed to pay him by the day, but I soon had reason to repent of this arrangement. In order to protract my journey, and augment the number of days,

* *ιδίων*

he loaded his horse with all his church furniture, and at almost every village where we alighted he fitted up a room, and said mass ; I was, in consequence, seldom able to leave my night's quarters before mid-day, and as the days were now short our day's journey was not more than four or five hours. His description of me to the natives varied with circumstances ; sometimes I was a Greek lay brother, sent to him by the Patriarch, a deception which could not be detected by my dress, as the priesthood is not distinguished by any particular dress, unless it be the blue turban, which they generally wear ; sometimes he described me as a physician who was in search of herbs ; and occasionally he owned that my real object was to examine the country. Our road lay S. E. upon the borders of the stony district called Ledja ; and at the end of two hours we passed the village of Bousser (بوسر) on our left, which is principally inhabited by Druses ; it lies in the War, and contains the Turkish place of pilgrimage, called Meziar Eliashaa. Near it, to the S. is the small village Kherbet Hariri. In one hour we passed Baara, a village under the control of the Sheikh of Ezra ; and at half an hour farther to our right, the village Eddour (الدر). The Wady Kanouat, a torrent which takes its rise in the mountain, passes Baara, where it turns several mills in the winter season ; towards the end of May it is generally dried up. At one hour from Baara is the Ain Keratha, or Geratha, according to Bedouin and Haouran pronunciation (تراته). At the foot of a hill in the War are several wells ; this hill is covered with the ruins of the ancient city of Keratha, of which the foundations only remain : there had been such a scarcity of water this year, that the people of Bousser were obliged to fetch it from these wells. A quarter of an hour E. of them is the village Nedjran (نجران), in the Ledja, in which are several ancient buildings inhabited by Druses. In the Ledja, in the neighbourhood of Keratha,

are many spots of arable ground. Upon a low hill, in our route, at an hour and a quarter from the Ain or well, is Deir el Khouat (دير الخوات), i. e. the Brothers' Monastery, a heap of ruins. From thence we travelled to the south-eastward for three quarters of an hour, to the village Sedjen (سجن), where we alighted, at the house of the only Christian family remaining among the Druses of the place. Sedjen is built, like all these ancient towns, entirely of the black stone peculiar to these mountains.

November 13th.—We left Sedjen about noon; and in half an hour came to the spring Mezra (مزراع), the water of which is conducted near to Sedjen by an ancient canal, which empties itself in the summer time into a large pond; in the winter the stream is joined by a number of small torrents, which descend from the Djebel Haouran between Kanouat and Soueida; it empties itself farther to the west into the Wady Kanouat. Above the spring is a ruined castle, and near it several other large buildings, of which the walls only are standing; the castle was most probably built to protect the water. There is a tradition that Tamerlane filled up the well; and a similar story is repeated in many parts of the Haouran: it is said that he threw quicksilver into the springs, which prevented the water from rising to the surface; and that the water collecting under ground from several sources near Mezerib, at length burst forth, and formed the copious spring at that place, called Bushe. From Mezra to Medjel we travelled E. N. E. one hour. It rained the whole day. On arriving at Medjel I alighted to copy some inscriptions, when the Druse Sheikh immediately sent for me, to know what I was about. It is a general opinion with these people that inscriptions indicate hidden treasure; and that by reading or copying them a knowledge is obtained where the treasure lies. I often combated this opinion with success, by simply asking them,

whether, if they chose to hide their money under ground, they would be so imprudent as to inform strangers where it lay? The opinion, however, is too strongly rooted in the minds of many of the country people, to yield to argument; and this was the case with the Sheikh of Medjel. Having asked me very rudely what business I had, I presented to him the Pasha's Bouyourdi; but of twenty people present no one could read it; and when I had read it to them, they refused to believe that it was genuine. While coffee was roasting I left the room, finished copying some inscriptions, and rode off in a torrent of rain. On the left side of a vaulted gate-way leading into a room in which are three receptacles for the dead is this inscription:

Η ΕΠΟΡΕΪ Η ΜΕΛΑΤΗ ΛΕΧΟΣ ΑΝΕΡΟΣ ΑΝΤΙΟΧΟΥ
 ΟΣ ΠΟΤ ΕΝΙ ΕΤΡΑΤΗ ΚΛΕΟΣ ΕΙΛΕΤΟΤΑ ΓΔΕΙΚΑΤΕ . ΘΕ
 Μ . . ΙΝΟΣ ΕΤΔΑΙΜΩΝ ΚΑΙ ΓΑΙΑΝΟΣ ΔΥΟ ΠΑΙΔΕΣ
 ΕΚΤΙΕ^{αν} ΑΝΤΙΟΧΟΠΙΚΑ . Α . . ΛΑΤΗΝΑΕΠ . . ΑΣΑΙΣ
 ΙΣΤΑΕΛΑΝ ΟΦΡΑ ΠΕΛΟΠΙΝΤΟ ΦΙΛΩ ΠΑΡΑ ΠΑΤΡΙ ΒΑ

And opposite to it, on the right side of the gate-way, in large characters,

ΠΑΡΑΓΕ ΓΑΗΗΗ
 ΦΘΟΝΕ

Over the eastern church, or mosque gate,

ΜΑΞΙΜΟΣ ΕΔΙΜΑΤΟ ΤΩΔ ΕΝ ΧΟΡΩ
 ΑΥΤΩ ΚΑΙ ΑΓΑΡΜ . ΑΛΟΧΩΟΤ . .
 ΚΟΝΧΗΝ ΠΡΟΤΤΑΡΟΙΘΕΝ ΕΧΩΝ ΣΩΡΩΝ
 ΕΝΘΑ ΔΕ ΓΗΡΑ ΣΘΕΜΕΝΟ ΣΑΙΩΝΙΟ ΣΑΝ
 ΕΣΘΛΗΣ ΕΚ ΣΤΡΑΤΗΣ ΕΚ ΓΕΟΠΟΝΗΣ
 ΔΟΥΧΙΚΟΣ ΤΗΝΤΑΞΕΠΕΤΕΙ
 ΚΕ ΣΤΕΦΑΝΟΝ ΝΙΚΗΣ ΝΟΙΦΙΣΑΤΟ ΜΑΞ

ΟΥΤΟΣ ΚΕΝΤΗΝΑΡΙΟΣ

On the northern church gate,

ΠΕ ΟΣΟΥΡΟΥ
ΤΩΝ ΙΔΩΝ ΚΑΜΑ
ΤΩΝ ΤΟ ΜΝΗΜΙΟΝ
ΕΠΟΙΗΣΕΝ

On two stones built into the wall of a house on the side of the road,
beyond the village,

ΑΥΤΟΙΣ ΟΥΤΕΡΑ
ΝΟΣ ΑΜΑ ΒΕΡΝΙΚΙΑ
ΝΩ ΚΑΙ ΖΑΒΔΩ ΚΑΙ
ΜΑΞΙΜΩ ΥΙΟΙΣ ΑΥΤΟΥ
ΤΟ ΜΝΗΜΙΟΝ ΕΚΤΗ
ΣΕΝ ΕΞ ΙΔΙΩΝ ΚΑΜΑ
ΤΩΝ ΤΩΔ ΕΝΙ ΧΩΡΩ

ΑΓΑΘΗ ΤΥΧΗ ΣΙΛΟΥΙΩΣ ΚΑΙ ΑΝΤΙΟ
ΧΟΣ ΙΝΑΧΟΣ ΚΑΙ ΑΜΕΡΟΣ ΤΙΣΙΣ ΧΡΙΣΤΙΚΟΥ
ΕΞ ΙΔΙΩΝ ΚΑΜΑΤΩΝ ΤΟΔΕ ΤΟ ΜΝΗΜΑ
ΕΚΤΙΣΑΝ ΟΥΤΕΡΑ ΑΥΤΩΝ ΜΗΕ . Ο
. ΤΟΥ ΜΝΗΜΑΤΟΣ ΕΙΔΕ ΣΤΜΒΗ
. ΑΥΤΩΝ ΤΗΣ ΑΠΟΣΚΕ

There are two other buildings in the town, which I suppose to have been sepulchral. In one of them is a long inscription, but the rain had made it illegible. We rode on for three quarters of an hour farther to the village Kafer el Loehha (قصر الحيا), situated in the Wady Kanouat, on the borders of the Ledja. I here passed a comfortable evening, in the company of some Druses, who conversed freely with me, on their relations with their own Sheikhs, and with the surrounding Arabs.

November 14th.—The principal building of Kafer el Loehha is

a church, whose roof is supported by three arches, which, like those in the private dwellings, spring from the floor of the building. Upon a stone lying near it I read ΤΟΙΚΡΑΤΟΥ. Not far from the church, on its west side, is another large edifice, with a rotunda, and a paved terrace before it. Over the gateway, which is half buried, is the following inscription :

ΥΠΕΡ ΨΥΧΗΣ ΚΑΙ ΝΕΙΚΗΣ ΚΑΙ ΑΙΩΝΙΟΥ ΔΙΑΜΟΝΗΣ των κυριων
ΗΜΩΝ

.....
..... ΠΟΜΠΩΝΙΟΥ ΙΟΥΔΙΑΝΟΥ ΠΡΕΣ ΕΒΑΝΤΙΣΤΡ* ΥΠΑΤΕΙΑΣ
ΑΦΡΙΚΑΝΟΥ . ΟΙ ΚΩΜΗΤΑΙ ΕΚΤΙΣΑΝ ΕΞ ΙΔΙΩΝ ΤΩΙΚΟΙΝΩΚΑΙ ΕΚ
φιλοτιμίας τῶν ὑποτεταγμένων ονομάτων
ΣΤΡΑΤΗΓΕΙΑΣ ΟΥΛΑ ΚΑΤΡΙΑΝΟΥ ΙΟΥΝ ΒΑΚΚΕ ΟΥΕΤΡ . . ΦΛΑΟΥ-
ΙΟΥ ΟΥΔΑΠΙΟΥ ΟΥΕΤΡΥΙΟΥ ΧΟΥ Α ΡΟΥΦΕΙΝΟΣ ΟΥΕΡ

✕ΥΜ

From Kafer el Loehha we rode N. forty minutes, to a village called Rima el Loehf, (ريما العلف), inhabited by only three or four Druse families. At the entrance of the village stands a building eight feet square and about twenty feet high, with a flat roof, and three receptacles for the dead ; it has no windows ; at its four corners are pilasters. Over the door is this inscription :

ΚΕΛΕΤΕΙΝΩΠΙΝΥΤΩΕΕΔΙΜΑΤΟ†ΤΩΔ ΕΝΙ ΧΩΡΩ
ΑΥΤΩ ΚΑΙ ΤΕΚΕΕΣΣΙ ΦΙΛΗ Τ ΑΛΟΧΩ ΕΠΟΙΗΣΕΝ
ΝΗΟΝ ΠΛΟΥΤΗΙ ΚΑΙ ΕΠΕΝΗ‡ ΦΕΡΣΕΦΟΝΕΙΗ
ΕΣΘΛΗΣ ΕΚ ΣΤΡΑΤΙΗΣ ΝΥΝ ΔΟΥΔΕΝΟΣ ΕΙΜΙ ΤΑ . Ο
ΟΥΤΩ ΚΑΙ ΜΕΙΝΕΜΙ ΠΟΛΥΝ ΧΡΟΝΟΝ ΙΔ ΑΡΑ ΠΕΔΑΣ§
ΔΕΞΑΙΜΗΝ ΓΗΡΑΣΚΟΝΤΑΣ ΕΥΔΑΙΜΟΝΑΣ ΤΕΚΝΩΣΑΝΤΑΣ
The walls of this apartment are hollow, as appears by several

* πρεσβέιτου Σεβάστων, ἀντιστρατήγου.

† Κελέτεινος πινυτός με εἶδε/ματο.

‡ ἐπαίη.

§ . . μείναιμι . . . ἥδ' ἄρα παιδάς. Ed.

holes which have been made in them, in search of hidden treasure. Beneath it is a subterraneous apartment, in which is a double row of receptacles for the dead, three in each row, one above the other; each receptacle is two feet high, and five feet and a half long. The door is so low as hardly to allow a person to creep in.

I copied the following from a stone in an adjoining wall:

ΜΑΡΤΕΙΝΟC ΚΑΙ ΚΑCΣΙΟC ΚΑΙ ΑΜΕΡΟC

ΤΙΟΙ ΔΡΑCΟΥ ΤΟ ΜΝΗΜΕ . . .

This village has two Birkets, or reservoirs for water, which are filled in winter time by a branch of the Wady Kanouat; they were completely dried up this summer, a circumstance which rarely happens. Near both the Birkets are remains of strong walls. Upon an insulated hill three quarters of an hour S. E. from Rima, is Deir el Leben (ديرالبن), i. e. Monastery of Milk; Rima is on the limits of the Ledja; Deir in the plain between it and the mountain Haouran. The Deir consists of the ruins of a square building seventy paces long, with small cells, each of which has a door; it contained also several larger apartments, of which the arches only remain. The roof of the whole building has fallen in. Over the door of one of the cells I read the following inscription:

ΔΙΟC ΑΝΙΚΗΤΟΥ ΗΛΙΟΥ ΘΕΟΥ ΑΥΜΟΥ

ΕΚΤΙCΘΗ ΤΟ ΠΕΡΙΒΟΛΟΝ* ΤΗΣ ΑΥΛΗΣ

ΔΑ ΚΑCΣΙΟΥ ΜΑΛΙΧΑΘΟΥ ΚΩΜ ΡΕΙΜΕΑC†

ΚΑΙ ΠΑΤΛΟΥ ΜΑΞΙΜΙΝΟΥ ΚΩΜΗΣ ΜΑΡ

ΔΟΧΩΝ ΠΙCΤΩΝ

Half an hour E. of Deir el Leben lies a ruined, uninhabited village upon a 'Tel, called Doubba (دوبّا); it has a Birket and a

* περιβόλαιον.

† Hence it appears that Rima has preserved its ancient name. *Ed.*

spring. To the N. E. of it is the inhabited Druse village Bereike (بريكة). We advanced half an hour E., to the village Mourdouk (مردق), on the declivity of the Djebel Haouran; it has a spring, from whence the Druses of Rima and Bereike obtain their daily supply of water. From the spring we proceeded to the eastward on the side of the mountain. At our feet extended the Ledja from between N. E. b. N. where it terminates, near Tel Beidhan, to N. W. by N. its furthest western point, on the Haouran side. Between the mountain and the Ledja is an intermediate plain of about one hour in breadth, and for the greater part uncultivated. Before us lay three insulated hills, called Tel Shiehhan, Tel Es-szoub, which is the highest, and 'Tel Shohba; they are distant from each other half an hour, the second in the middle. One hour and a half to the S. E. of Tel Shohba is one of the projecting summits of the mountain called Tel Abou Tomeir.

From Mourdouk our road lay for an hour and a half over stony ground, to Shohba (شعبة), the seat of the principal Druse Sheikhs, and containing also some Turkish and Christian families. It lies near the foot of Tel Shohba, between the latter and the mountain; it was formerly one of the chief cities in these districts, as is attested by its remaining town walls, and the loftiness of its public edifices. The walls may be traced all round the city, and are perfect in many places; there are eight gates, with a paved causeway leading from each into the town. Each gate is formed of two arches, with a post in the centre. The eastern gate seems to have been the principal one, and the street into which it opens leads in a straight line through the town; like the other streets facing the gates, it is paved with oblong flat stones, laid obliquely across it with great regularity. Following this street through a heap of ruined habitations on each side of it, where are many fragments of columns, I came to a place where four massy cubical structures

formed a sort of square, through which the street runs; they are built with square stones, are twelve feet long by nine high, and, as appears by one of them, which is partly broken down, are quit solid, the centre being filled up with stones. Farther on to the right, upon a terrace, stand five Corinthian columns, two feet and a quarter in diameter, all quite entire. After passing these columns I came to the principal building in this part of the town; it is in the form of a crescent, fronting towards the east, without any exterior ornaments, but with several niches in the front. I did not venture to enter it, as I had a bad opinion of its present possessor, the chief of Shohba, who some years ago compelled M. Seetzen to turn back from hence towards Soueida. I remained unknown to the Druses during my stay at Shohba. Before the above mentioned building is a deep and large reservoir, lined with small stones. To the right of it stands another large edifice of a square shape, built of massy stones, with a spacious gate; its interior consists of a double range of vaults, one above the other, of which the lower one is choaked up as high as the capitals of the columns which support the arches. I found the following inscription upon an arch in the upper story :

... Π ... ΑΤΑΙΟΥ ΑΣΜΑΘΟΥ
 ΙΟΥΡΟΣ ΓΑΥΤΟΥ
 ΟΙΚΟΔΟΜΗΘΗ* Ο ΒΩ
 ΜΟΣ

Beyond and to the left of this last mentioned building, in the same street, is a vaulted passage with several niches on both sides of it, and dark apartments, destined probably for the reception of the bodies of the governors of the city. Farther on are the remaining walls of a large building. Upon two stones, close to each other, and projecting from the wall, I read the following inscriptions :

* ἀνικοδομήθη. *Ed.*

On the first,

..... ΥΠΡΕΙΣ
 ... ΤΕΞΟΧΩ . .
 ΕΠΑΡΧΟΥ ΜΕΣΟΠΟΤΑΜΙΑΣ
 ΡΟΝ Η ΠΟΛΙΣ
 ΔΙΑ ΙΟΥΛΙΟΥ ΜΑΛ
 ΧΟΥ ΒΟΥΛΕΥΤΟΥ

On the second,

ΤΕΞ Α ΤΟΥ
 ΕΠΑΡΧΟΥ ΜΕΣΟΠΟ
 ΤΑΜΙΑΣ ΤΙΟΝ ΚΑΚΚΙ
 ΟΣ ΤΕΙΜΟΘΕΟΣ ΑΠ
 Ο : ΦΠΕΤΕΙΤΟΡΤΟ
 Ν · ΑΩΡΟΝΗΧ

To the west of the five Corinthian columns stands a small building, which has been converted into a mosque ; it contains two columns about ten inches in diameter, and eight feet in height, of the same kind of fine grained gray granite, of which I had seen several columns at Banias in the Syrian mountains.

To the south of the crescent formed building, and its adjoining edifice, stands the principal curiosity of Shohba, a theatre, in good preservation. It is built on a sloping site, and the semicircle is enclosed by a wall nearly ten feet in thickness, in which are nine vaulted entrances into the interior. Between the wall and the seats runs a double row of vaulted chambers one over the other. Of these the upper chambers are boxes, opening towards the seats, and communicating behind with a passage which separates them from the outer wall. The lower chambers open into each other, those at the extremities of the semi-circle excepted, which have openings towards the area of the theatre. The entrance into the area is by three gates, one larger, with a smaller on either side ;

on each side of the two latter are niches for statues. The diameter of the area, near the entrance, is thirty paces; the circle round the upper row of seats is sixty-four paces; there are ten rows of seats. Outside the principal entrance is a wall, running parallel with it, close to which are several small apartments.

To the S. E. of Shohba are the remains of an aqueduct, which conveyed water into the town from a spring in the neighbouring mountain, now filled up. About six arches are left, some of which are at least forty feet in height. At the termination of this aqueduct, near the town, is a spacious building divided into several apartments, of which that nearest to the aqueduct is enclosed by a wall twelve feet thick, and about twenty-five feet high; with a vaulted roof, which has fallen in. It has two high vaulted entrances opposite to each other, with niches on each side. In the walls are several channels from the roof to the floor, down which the water from the aqueduct probably flowed. On one side of this room is an entrance into a circular chamber fourteen feet in diameter; and on the other is a similar apartment but of smaller dimensions, also with channels in its walls; adjoining to this is a room without any other opening than a very small door; its roof, which is still entire, is formed of small stones cemented together with mortar; all the walls are built of large square stones. The building seems evidently to have been a bath.

On a stone built in the wall over the door of a private dwelling in the town, I copied the following:

ΥΠΕΡ ΕΩΤΗΡΙΑΣ ΚΑΙ ΝΙΚΗΣ ΤΩΝ ΚΤΡΙΩΝ ΑΤ-
-ΤΟΚΡΑΤΟΡΩΝ Μ ΑΥΡΗΛΙΟΥ ΑΝΤΩΝΕΙΝΟΥ
ΚΑΙ Λ ΑΥΡΗΛΙΟΥ *σουρου* ΥΙΟΥ ΑΥΤΟΥ ΕΒΑΣ-
-ΤΗΝ ΕΠΙ ΜΑΡΤΙΟΥ ΠΥΡΙΟΥ ΠΡΕΣΒ ΕΕΒ ΑΝΤΙΕΤΡ *

* *πρεσβύτου Σεβάστων, ἀντιστρατήγου. Ed.*

ΕΦΕΛΤΩΤΟC ΠΕΤΟΥCΙΟΥ ΕΥΔΗΜΟΥ Ρ ΛΕΥ Ι

ΦΛ Φ*

To the margin of the third line the following letters are annexed :

ΑΙΔΔ	(ΜΙΟ)
ΔΑΡΑ	(ΝΟΤ)

The inhabitants of Shohba fabricate cotton cloth for shirts and gowns. They grow cotton, but it is not reckoned of good quality. There are only three Christian families in the village. There are three large Birkets or wells, in two of which there was still some water. There is no spring near. Most of the doors of the houses, are formed of a single slab of stone, with stone hinges.

November 15th.—Our way lay over the fertile and cultivated plain at the foot of the Djebel Haouran, in a north-easterly direction. At a quarter of an hour from the town we passed the Wady Nimri w-el Heif (نمرى والحيف), a torrent coming from the mountain to the S. E. In the winter it furnishes water to a great part of the Ledja, where it is collected in cisterns. There is a great number of ruined mills higher up in the Wady. Three or four hours distant, we saw a high hill in the Djebel, called Um Zebeib (أم زبيب). Three quarters of an hour from Shohba we passed the village Asalie (عسالية), inhabited by a few families; near it is a small Birket. In one hour and three quarters we came to the village Shakka (شقة); on its eastern side stands an insulated building, consisting of a tower with two wings: it contains throughout a double row of arches and the tower has two stories, each of which forms a single chamber, without any opening but the door. Upon the capital of a column is:

.. ΧΡΕΙΣΘΕC II II ΕΡΙC

* Legionis Decimæ Flavianæ Fortis. *Ed.*

Adjoining the village, on the eastern side, are the ruins of a handsome edifice; it consists of an apartment fourteen paces square opening into an arcade, which leads into another apartment similar to the first. In the first, whose roof has fallen down, there are pedestals for statues all round the walls. On one side are three dark apartments, of which that in the centre is the largest; on the opposite side is a niche. The entrance is towards the east. To the south of these ruins stood another building, of which the front wall only is standing; upon a stone, lying on the ground before the wall, and which was probably the architrave of the door, I found the following inscription:

ΟΙΚΟΣ ΑΓΩΝ ΑΧΟΦΟΡΩΝ ΜΑΡΤΥΡΩΝ ΓΕΜΥΓΙΟΥ ΚΑΙ ΤΩΝ
ΕΤΝ ΑΤΤΩΑΓΩΝ ΕΙΣ ΠΡΟΣΦΟΡΤΙΒΕΡΙΝΟΤΕΠΙΚ*ΕΚΤΙΘΗ ΕΚ
ΘΕ-
ΜΕΛΙΩΝ ΤΟ ΙΕΡΑΤΙΟΝ† ΚΑΙ ΤΗΝ ΠΡΟΘΗΚΗΝ ΤΟΥ ΝΑΟΥ
. ΕΤΟΥΣ ΕΞ† ΕΠΟΥΔΗ ΔΕ ΓΕΩΡΓΙΟΥ ΚΑΙ ΓΕΡΓΙΣ ΜΕΓΑ
-ΛΟ

Opposite to these ruins I copied the following from a stone built in the wall of one of the private dwellings:

ΗΛΙΑΣ ΚΑΚΙΣΣΕΟΥ ΤΙΖΑΛΟΥ ΔΙΑΚ ΕΞ ΙΔΙ-
-ΩΝ ΕΚΤΙΘΕΝ ΤΟ ΜΑΡΤΥΡΙΟΝ ΤΟΥ ΑΓΙΩ ΘΕΟΔΩΡΩ
ΤΩ ΚΟΙΝΩ ΤΗΣ ΠΟΛΕΩΣ ΤΠ ΕΡΑΦΗΣΕΟΣ ΑΜΑΡΤΙΩΝ
ΕΝ ΨΗΝΙ ΑΠΡΙΛΙΩ . ΙΝΔ Δ . . ΕΤΟΥΣ ΤΗΣ ΠΟΛΤΙΓ

and this from a stone in the court-yard of a peasant's house:

ΟΙΚΟΣ ΤΗΣ ΑΓΙΑΣ ΕΥΔΟΣΙΟΥ ΘΑ-
-ΟΤΟΚΟΥ ΜΑΡΙΑΣ ΕΚΠΡΟΣΦΟΡΗ-
-CΑΜΕΝΟΥ ΚΑΡCΟΥΜΑΝΟΥ ΕΙΣ
ΘΕCΠΕCΙΟΥ ΩCΙΟΥ ΘΕΟΔΩΡΟΥ
ΕΝ Μ ΟΚΤΟΒ ΕΤΟΥΣ

* *ἐκ προσφοράς Τιθερίνου ἐπισκόπου.*

† *ἡγεταῖον.*

‡ A. D. 263. *Ed*

On the north side of the village are the ruins also of what was once an elegant structure; but nothing now remains except a part of the front, and some arches in the interior. It is thirty paces in length, with a flight of steps, of the whole length of the building, leading up to it. The entrance is through a large door whose sides and architrave are richly sculptured. On each side is a smaller door, between which and the great door are two niches supported by Ionic pilasters, the whole finely worked. Within are three aisles or rows of arches, of which the central is much the largest; they rest upon short thick columns of the worst taste.

At some distance to the north of the village stands a small insulated tower; over its entrance are three inscriptions, of which I copied the two following; the third I was unable to read, as the sun was setting before I had finished the others:

1.

ΒΑΣΙΛΕΥΣ ΕΝΙΣ ΠΑΤΡΙΣ ΜΕΓΑ ΚΥΔΕΟΣ
 ΑΓΛΑΟΝ ΟΜΜΑ ΕΚ ΣΦΕΤΕΡΟΥ Κ-
 -ΜΑΤΟΙΟ ΓΕΩΠΟΝΙΗΣ ΕΥΕΔΕΙ-
 -ΜΕΝ ΟΙ ΤΑΥΤΩ ΚΑΙ ΠΑΙΔΕΣΣΙ Ο Ο-
 -ΜΩΣΚΕΟΝ ΗΤΕ ΓΥΝΑΙΚΙ ΜΝΗΜ
 ΑΓΑΝΟΝ ΒΟΥΛΑΙΣΙ Δ ΑΕΙ ΖΩΟΙΟ ΘΕΟΙΟ
 ΓΗΡΑΛΕΟΥΣ ΠΑΝΤΑΣ ΜΑΛΑ ΔΕΞΟ-
 ΜΑΙ ΕΥΤ ΑΝ ΕΙΚΑΣΤΟΝ . ΤΕΡΜΑ ΠΟ
 Τ . ΣΦΕΤΕΡΟΝ ΒΙΟΤΗΣ ΠΕΠΡΩΜΕ-
 -ΝΟΝ Ε . . ΘΗΣ ΕΥΤΥΧΙ ΒΑΣΣΕ
 ΕΤΕΛΕΣΘΗ ΕΤΟΤΣ ΤΗΣ ΠΟΛΕΩΣ
 ΟΛ*

2.

ΑΤΤΩ ΚΑΙ ΤΕΚΕΕCCI ΚΑΙ Τῇ ΠΙ-
 -ΝΥΤΗ ΤΕ ὕΤΝΑΙΚΙ ΕΞ ΙΔΙΚΩΝ
 ΚΤΕΑΝΩΝ ΠΟΛΛΑ ΠΟΝΗCΑ-
 -ΜΕΝΟC ΒΑCCOC ΤΤΜΒΟΝ Ε-
 -ΤΕΤΙΕΝ ΕΡΙCΘΕΝΕC ΕΡΜ . . . [Six more lines.

There are several similar towers in the village, but without inscriptions.

The inhabitants of Shakka grow cotton; they are all Druses, except a single Greek family. To the S. E. of the village is the spring Aebenni (عَبْنِي), with the ruined village Tefkha, about three quarters of an hour distant from Shakka. E. b. N. from Shakka one hour lies Djeneine (جَينِيَّة), the last inhabited village on this side towards the desert. Its inhabitants are the shepherds of the people of El Hait. Half an hour to the north of Djeneine is Tel-Maaz (تل معز), a hill on which is a ruined village. This is the N. E. limit of the mountain, which here turns off towards the S. behind Djeneine. At three quarters of an hour from Shakka, N. N. W. is El Hait, inhabited entirely by Catholic Christians. Here we slept. I copied the following inscriptions at El Hait:

From a stone in one of the streets of the village:

αγαθὴ τύχη
 ἸΔ ΚΑΤΑ CΕΛΗΝΗΝ ΙΕΡΑΝ
 . . ΟΥC ΕΚΕΛΕΥCΕΝ

From a stone over the door of a private dwelling:

ΕΠΙ ΤΟΥ ΑΓΙΟΥ ΕΥΛΟΓΗΤΟΥ ΠΡΕ-
 -CΕ Κ ΑΡΧΙΜΑΝΔΡ ΒΑCΙΛΕΥΟΥ
 CΟΒΙΝΙΑΝC ΔΙΑΚ Κ ΟΙ-
 -ΚΟΝΟΜΟC ΕΚΤΙCΕΝ ΚΑΙ ΑΝΗΓΙΡΕΝ * ΓΙΝ

* ἀνέγειρεν. Ed.

Upon a stone in the wall of another house, I found the figure of a quadruped rudely sculptured in relief.

On the wall of a solid building are the two following inscriptions :

ΜΟΝΙΜΟΣ ΤΑ-	ΘΕΟΦΙΛΟΣ ΜΟ-
-ΦΑΛΟΥ ΕΠΙΜ-	-ΝΙΜΟΥ ΦΙΛΟΥ-
-ΕΛΗΤΗΣ ΕΠΙ-	-ΙΜΗCΑΜΕΝ
-CΚΕΤΗΣ ΕΥΡ-	-ΟΣ ΤΟΝ ΓΑΝΥ-
-ΑΣ ΘΕΟΥ ΕΚ ΤΩΝ	-ΗΔΗΝ ΕΚ ΤΩΝ
ΙΔΙΩΝ ΕΠΕΔΩ-	-ΙΔΙΩΝ ΑΝΗΓ-
-C . Ν - - - ΛΝ	-ΙΡΕΝ

On the wall of another building :

ΕΤΟΥC ΚΥΡΙΟΥ ΗΜΩΝ
ΕΥΤΥΧΗΣ ΕΒΟΥΡΟΣ ΝΟΑΙΡΟΥ
ΚΑΙ ΟΥΑΡΟΣ ΧΑΡΗΤΟΣ ΧΕΛΙΔΟ-
-ΝΟΣ ΙΕΡΟΤΑΜΙΑΙ
ΤΗΝ ΟΙΚΟΔΟΜΗΝ ΑΝΗΓΙΡΑΝ
ΕΞ ΙΕΡΑΤΙΚΩΝ ΕΠΙ ΗΡΑ-
-ΚΛΙΤΟΥ ΧΑΡΗΤΟΣ ΣΤΡΑΤΗΓΟΥ

East of El Hait three quarters of an hour lies the village Heitt (حيطة).

November 16th.—We returned from Hait, directing our route towards Tel Shiehhan. In one hour we passed the village of Ammera.

From Ammera our way lay direct towards Tel Shiehhan. The village Um Ezzeitoun lay in the plain below, one hour distant, in the borders of the Ledja. Upon the top of Tel Shiehhan is a Meziar. Tel Szomeit (صيت), a hill in the Ledja, was seen to the N. W. about three hours distant; Tel Aahere (عاهري), also in the Ledja, to the west, about four hours distant. The Tel Shiehhan is completely barren up to its top: near its eastern foot we passed the Wady Nimri w-el Heif, close to a mill which works in the winter

time. From hence we passed between the Tel Shiehhan and Tel Es-Szoub; the ground is here covered with heaps of porous tufa and pumice stone. The western side of the Tel Shohba seems to have been the crater of a volcano, as well from the nature of the minerals which lie collected on that side of the hill, as from the form of a part of the hill itself, resembling a crater, while the neighbouring mountains have rounded tops, without any sharp angles.

We repassed Ain Mourdouk, and continued our way on the sloping side of the mountain to Saleim, a village one hour from the spring; it has been abandoned by its former inhabitants, and is now occupied only by a few poor Druses, who take refuge in such deserted places to avoid the oppressive taxes; and thus sometimes escape the Miri for one year. They here grow a little tobacco. In the village is a deep Birket. At the entrance of Saleim are the ruins of a handsome oblong building, with a rich entablature: its area is almost entirely filled up by its own ruins. Just by is a range of subterraneous vaults. The Wady Kanouat passes near the village. The day was now far gone, and as my priest was afraid of travelling by night, we quickened our pace, in order to reach Soueida before dark. From Saleim the road lies through a wood of stunted oaks, which continues till within one hour of Soueida. We had rode three quarters of an hour when I was shewn, E. from our road, up in the mountain, half an hour distant, the ruins of Aatin (عتين), with a Wady of the same name descending into the plain below. In the plain, to the westward, upon a hillock one hour distant, was the village Rima el Khalkhal, or Rima el Hezam (ريما الخنجل يا ريمه الحزام) (Hezam means girdle, and Khalkhal, the silver or glass rings which the children wear round their ankles.) Our road from Saleim lay S. by E. over a stony uncultivated ground, till within one hour of Soueida, where the wood of oaks terminates, and the fields begin, which extend up

the slope of the mountain for half an hour to the left of the road. From Saleim to Soueida is a distance of two hours and three quarters.

Soueida is situated upon high ground, on a declivity of the Djebel Haouran; the Kelb Haouran, or highest summit of the mountain, bearing S. E. from it. It is considered as the first Druse village, and is the residence of the chief Sheikh. To the north, and close to it, descends the deep Wady Essoueida, coming from the mountain, where several other Wadys unite with it; it is crossed by a strong well built bridge, and it turns five or six mills near the village. Here, as in all their villages, the Druses grow a great deal of cotton, and the cultivation of tobacco is general all over the mountain. Soueida has no springs, but there are in and near it several Birkets, one of which, in the village, is more than three hundred paces in circuit, and at least thirty feet deep: a staircase leads down to the bottom, and it is entirely lined with squared stones. To the S. of the village is another of still larger circumference, but not so deep, also lined with stone, called Birket el Hady, from the circumstance of its having, till within the last century, been a watering place for the Hady, which used to pass here.

To the west of Soueida, on the other side of the Wady, stands a ruined building, which the country people call Doubeise: it is a perfect square of thirteen paces, with walls two feet thick, and ornamented on each side with six Doric pilasters, sixteen spans high, and reaching to within two feet of the roof, which has fallen down, and fills up the interior. No door or opening of any kind is visible. On the wall between the pilasters are some ornaments in bas-relief.

On the N. wall is the following inscription, in handsome characters;

ΟΔΑΙΝΑΤΟΣ
 ΑΝΝΗΛΟΥ ΟΙΚΟ
 ΔΟΜΗΣΕΝ ΤΗΝ
 ΣΤΗΛΗΝ ΧΑΜΙΑΤΗ
 ΤΗ ΑΥΤΟΥ ΓΥΝΑΙΚΙ

Soueida was formerly one of the largest cities of the Haouran ; the circuit of its ruins is at least four miles : amongst them is a street running in a straight line, in which the houses on both sides are still standing ; I was twelve minutes in walking from one end to the other. Like the streets of modern cities in the East, this is so very narrow as to allow space only for one person or beast to pass. On both sides is a narrow pavement. The great variety seen in the mode of construction of the houses seems to prove that the town has been inhabited by people of different nations. In several places, on both sides of the street, are small arched open rooms, which I supposed to have been shops. The street commences in the upper part of the town, at a large arched gate built across it ; descending from thence I came to an elegant building, in the shape of a crescent, the whole of whose front forms a kind of niche, within which are three smaller niches ; round the flat roof is written in large characters :

ΑΥΤΟΚΡΑΤΟΡΙ ΝΕΡΟΤΑ ΤΡΑΙΑ
 ΝΩ ΚΑΙCΑΡΙ CΕΒ* ΤΙΩ CΕΒΑCΤΩ
 ΓΕΡΜΑΝΙΚΩ ΔΑΙΚΙΚΩ

On a stone lying upon the roof CΕΑΝΤΙ. Continuing along the street I entered, on the left, an edifice with four rows of arches, built with very low pillars in the ugly style already described.

Upon a stone, built upside down in one of the interior walls, was this ;

ΑΙΑΟΤΑΙΑΝΩΑ
 ΙCΧΑΛΕΞΑΝΔΡΙΩΔΕΙΑ

* Σεβαστου. *Ed.*

ΡΙΝΑΝΔΡΩΝ ΠΡΑΓΜΑ
 ΤΩΝ ΚΗΤΕΩΝ ΧΕΙ
 ΛΑΡΧΩΙ ΛΕΓΩΝΟΣ
 ΤΕΤΑΡΕΚΑΙΧΕΙΚΑ
 ΤΗ ΓΕΜΙΝΗΣ* . . .

At the lower end of the street is a tower about thirty feet high, and eighteen square.

Turning from the beginning of the street, to the south, I met with a large building in ruins, with many broken pillars; it seems to have been a church; and it is joined to another building which has the appearance of having once been a monastery. In the paved area to the S. of it lies a water trough, formed of a single stone, two feet and a half in breadth, and seven feet in length, ornamented with four busts in relief, whose heads have been knocked off.

In a stony field about three hundred yards S. of the Sheikh's house, I found engraved upon a rock:

ΧΑΙΡΕ ΚΑΛΗ, ΠΑΣΩΝ
 ΠΡΟΦΕΡΕΣΤΑΤ, ΕΙΝΕΚΕ
 ΠΑΝΩΝ ΣΕΜΝΟΤΑΤ,
 ΣΥΝΟΜΕΤΝΕ† ΚΑΛΩΝ ΤΠΟ-
 -ΔΕΙΓΜΑ ΦΙΛΑΝΔΡΩΝ,
 ΦΛΑΟΥΙΑ ΤΩΝ ΧΑΡΙΤΩΝ
 ΤΩ ΝΩΑ ‡ ΚΤΙΣΑΜΕΝΗ .
 ΕΙΚΟΝΑΣ ΣΗΣ ΑΡΕΤΗΣ ΠΑΙΔΑΣ
 ΓΑΜΕΤΗ ΠΡΟΛΙΠΟΤΣΑ,
 ΟΥΚ ΕΦΘΗΣ ΜΕΤΑ ΤΟΙΣΙ
 ΠΑΤΡΑΝ ΦΙΛΙΟΥΣ ΤΕ ΣΥΝ-
 -ΑΙΩΟΣ || ΑΝΤΙΟΧΕΙΑΝ Ι-

* The fourteenth Legion was surnamed Gemina. See several inscriptions in Gruter. *Ed.*

† συνόμενε

‡ τοῦνομα

|| συναίμους. *Ed.*

-ΔΕΙΝ ΕΥΕΤΗΝ Θ ΑΜΑ
 ΤΟΝ CE ΠΟΘΟΥΝΑ
 ΕΤΩΝ ΚΕ ΜΗΝΙ . . .

Round a pedestal, which now serves to support one of the columns in the front of the Sheikh's house, is the following: ΟΜΙΛΟCΑΞΕΙCΩΕΠΟCΔΕΙCΙΔ. On the side of the pedestal is a figure of a bird with expanded wings, about one foot high, and below it is a man's hand grasping at something.

Near the Sheikh's house stands a colonnade of Corinthian columns, which surrounded a building, now entirely in ruins, but which appears to have been destined for sepulchres, as there are some small arched doors, quite choaked up, leading to subterraneous apartments.

November 17th.—We rode to the ruined city called Kanouat (كنوات), two hours to the N. E. of Soueida; the road lying through a forest of stunted oaks and Zarour trees, with a few cultivated fields among them. Kanouat is situated upon a declivity, on the banks of the deep Wady Kanouat, which flows through the midst of the town, and whose steep banks are supported by walls in several places. To the S. W. of the town is a copious spring. On approaching Kanouat from the side of Soueida, the first object that struck my attention was a number of high columns, upon a terrace, at some distance from the town; they enclosed an oblong square fifteen paces in breadth, by twenty-nine in length. There were originally six columns on one side, and seven on the other, including the corner columns in both numbers; at present six only remain, and the bases of two others; they are formed of six pieces of stone, and measure from the top of the pedestal to the base of the capital twenty-six feet; the height of the pedestal is five feet; the circumference of the column six feet. The capitals are elegant, and well finished. On the northern side was an

inner row of columns of somewhat smaller dimensions than the outer row ; of these one only is standing. Within the square of columns is a row of subterraneous apartments. These ruins stand upon a terrace ten feet high, on the N. side of which is a broad flight of steps. The pedestals of all the columns had inscriptions upon them ; but nothing can now be clearly distinguished except *ἐκ τῶν ἰδίων ἀνέθηκεν* upon one of them.

Two divisions of the town may be distinguished, the upper, or principal, and the lower. The whole ground upon which the ruined habitations stand is overgrown with oak trees, which hide the ruins. In the lower town, over the door of an edifice which has some arches in its interior, and which has been converted in modern times into a Greek church, is an inscription, in which the words ΤΡΑΙΑΝΟΥ ΑΔΡΙΑΝΟΥ only, were distinguishable.

A street leads up to this building, paved with oblong flat stones placed obliquely across the road in the same manner which I have described at Shohba. Here are several other buildings with pillars and arches : the principal of them has four small columns in front of the entrance and an anti-room leading to an inner apartment, which is supported by five arches. The door of the anti-room is of one stone, as usual in this country, but it is distinguished by its sculptured ornaments. A stone in this building, lying on the ground, is thus inscribed :

7777 . . .
 4 5 6 ^ 7 8 Δ . . .
 Δ 7 8 9 10 . . .
 11 12 13 Δ . . .
 14 . . .
 15 . . .

The principal building of Kanouat is in the upper part of the town, on the banks of the Wady. The street leading up to it lies along the deep bed of the Wady, and is paved throughout; on the side opposite to the precipice are several small vaulted apartments with doors. The entrance of the building is on the east side, through a wide door covered with a profusion of sculptured ornaments. In front of this door is a vestibule supported by five columns, whose capitals are of the annexed form. This vestibule joins, towards the north, several other apartments; their roofs, some of which were supported by pillars, have now all fallen down. The abovementioned wide door opens into the principal apartment of the edifice, which is twenty-two paces in breadth by twenty-five in length. From each side of the entrance, through the middle of the room, runs a row of seven pillars, like those described above; at the further end, this colonnade is terminated by two Corinthian columns. All the sixteen columns are twenty spans high, with pedestals two feet and a half high. In the wall on the left side of this saloon are three niches, supported by short pillars. To the west is another vestibule, which was supported by five Corinthian columns, but four of them only are now standing. This vestibule communicates through an arched gate with an area, on the W. side of which are two Corinthian pillars with projecting bases for statues. On the S. side of the area is a large door, with a smaller one on each side. That in the centre is covered with sculptured vines and grapes, and over the entrance is the figure of the cross in the midst of a bunch of grapes. I observed similar ornaments on the great gate at Shukka, and I have often seen them since, over the entrances of public edifices. In the interior of the area, on the E. side, is a niche sixteen feet deep, arched at the bottom, with small vaulted rooms on both its sides, in which there is no other opening than the low door.



On the S. and W. sides, the building is enclosed by a large paved area.

At a short distance from thence is another building, whose entrance is through a portico consisting of four columns in front and of two others behind, between two wings; on the inner sides of which are two niches above each other. The columns are about thirty-five feet high, and three feet and a half in diameter. Part of the walls only of the building are standing. In the wall opposite the entrance are two niches, one above the other. Not far from this building, toward its western side, I found, lying upon the ground, the trunk of a female statue of very inelegant form and coarse execution; my companion the priest spat upon it, when I told him that such idols were anciently objects of adoration; by its side lay a well executed female foot. I may here mention for the information of future travellers in these parts, that on my return to Soueida, I was told that there was a place near the source of spring water, where a great number of figures of men, women, beasts, and men riding naked on horses, &c. were lying upon the ground.

Besides the buildings just mentioned, there are several towers with two stories upon arches, standing insulated in different parts of the town; in one of them I observed a peculiarity in the structure of its walls, which I had already seen at Hait, and which I afterwards met with in several other places; the stones are



cut so as to dovetail, and fit very closely.

The circuit of this ancient city may be about two miles and a half or three miles. From the spring there is a beautiful view into the plain of the Haouran, bounded on the opposite side by the mountain of the Heish, now covered with snow. There were only

two Druse families at Kanouat, who were occupied in cultivating a few tobacco fields. I returned to Soueida by the same road which I had come.

November 18th.—After having made the tour of the city, I took coffee at the house of the Sheikh, whose brother and sons received me very politely, and I visited some sick people in the village,—for I was continually pressed, wherever I went, to write receipts for the sick,—I then left Soueida, with the intention of sleeping the following night in some Arab tent in the mountain, where I wished to see some ruined villages. The priest's fear of catching cold prevented me from proceeding according to my wishes. Passing the Birket el Hadj, we arrived in an hour and a quarter at a miserable village called Krrahha (الرحا); twenty minutes farther we passed the Wady el 'Thaleth (وادي الثالث), so called from three Wadys which higher up in the mountain unite into one. Here were pointed out to me, at half an hour to the N. E. on the side of the Wady in the mountain, the spring called Ain Kerashe, and at half an hour's distance, in the plain, the Druse village Resas. In a quarter of an hour from Thaleth, we reached Kherbet Rishe, a ruined village, and in one hour more Ezzehhoue (الزحور), where my companion insisted upon taking shelter from the rain.

November 19th.—A rivulet passes Ezzehhoue, called Ain Ettouahein (عين الطواحين); i. e. the Source of the Mills, which comes from Ain Mousa, the spring near Kuffer, and flows towards Aaere. Ezzehhoue is a Druse village, with a single Christian family. I was not well received by the Druse Sheikh, a boy of sixteen years, although he invited me to breakfast with him; but I was well treated by the poor Christian family. When I left the village there was a rumour amongst the Druses, that I should not be permitted to depart, or if I was, that I should be waylaid on the road, but neither happened. The people of the village make coffee mortars out of

the trunks of oak trees, which they sell at twenty and twenty-five piastres each, and export them over the whole of the Haouran. At three quarters of an hour from Ezzezhoue, to the left of our route, is the Tel Ettouahein, an insulated hill in the plain, into which the road descends at a short distance from the village. Near the hill passes the Wady Ezzezhoue, a winter torrent which descends from the mountain. Two hours from Ezzezhoue is Aaere (عارة), a village standing upon a Tel in the plain.

Aaere is the seat of the second chief of the Druses in the Haouran: he is one of the most amiable men I have met with in the East, and what is still more extraordinary, he is extremely desirous to acquire knowledge. In the conversations I had with him during my repeated visits at Aaere, he was always most anxious to obtain information concerning European manners and institutions. He begged me one day to write down for him the Greek, English, and German alphabets, with the corresponding sound in Arabic beneath each letter; and on the following day he shewed me the copy he had taken of them. His kindness towards me was the more remarkable, as he could not expect the smallest return for it. He admired my lead pencils, of which I had two, but refused to accept one of them, on my offering it to him. These Druses, as well as those of Kesrouan, firmly believe that there are a number of Druses in England; a belief originating in the declaration of the Christians in these countries, that the English are neither Greeks, nor Catholics, and therefore not Christians.

Upon a stone in the village I copied the following;

سدر لود و ف و ك ف

November 20th.—Being desirous of visiting the parts of the Haouran bordering upon the desert, of crossing the Djebel Haouran, or mountainous part of the district, and of exploring several ruined

cities which I had heard of in the desert, I engaged, with the Sheikh's permission, two Druses and a Christian, to act as guides. As there was considerable risque of meeting with some hostile tribe of Arabs on the road, I gave my purse to the Greek priest, who promised to wait for my return ; he did not keep his word, however, for he quitted Aære, taking my money with him, no doubt in the view of compelling me to follow him to his village, from whence he might again have a chance of obtaining a daily allowance, by accompanying me, though he well knew that it was my intention to return to Damascus by a more western route ; nor was this all, he took twenty piastres out of my purse to buy straw for his camels. On his repeatedly confessing to me, afterwards, his secret wishes that some Frank nation would invade and take possession of the country, I told him that he would by no means be a gainer by such an event, as a trick such as that he had played me would expose him to be turned out of his living and thrown into a prison. " You must imprison all the people of the country then," was his reply ; and he spoke the truth. I have often reflected that if the English penal laws were suddenly promulgated in this country, there is scarcely any man in business, or who has money-dealings with others, who would not be found liable to transportation before the end of the first six months.

Our road lay over the plain, E. N. E. for three quarters of an hour ; we then began to mount by a slight ascent. In an hour and a quarter we came to two hills, with the ruins of a village called Medjmar (مجدمار), on the right of the road. At a quarter of an hour from thence is the village Afine (افينه), in which are about twenty-five Druse families ; it has a fine spring. . Here the ascent becomes more steep. At one hour from Afine, E. b. S. upon the summit of the lower mountain, stands Hebran (حبران). Here is a spring and a ruined church, with the foundations

of another building near it. Withinside the gate is the following inscription :

ΓΟΝΑΝΟΙΚΥΡΟΝΔΙΟΘΕΙΚΟΝΗΗΚΑ.

On the eastern outer wall :

ΦΥΛΛΟΝ ΛΙΕΔΗΝ
ΩΝ ΑΥΡ ΑΝΤΩΝ
ΙΟΝ ΚΑΘΕΙΝΟΝ ΘΥΕ
ΤΡΑΝΟΝ ΤΟΝ ΠΑΤΡ
ΩΝΑ ΕΥΧΑΡΙΣΤ
ΑC ΧΑΡΙΝ

Ε . Τ . Ρ . Θ .

In a ruined building, with arches, in the lower town ;

𐤊𐤁𐤁𐤀𐤁
𐤌𐤕𐤕𐤕𐤕

Upon a stone over a door, in a private house :

ΚΑΤΟΙΚΑΔ
ΝΗC ΚΑΒΑΟΥ
ΟΙΚΟΔΟΜΗCΕ

The mountain upon which Hebran stands is stony, but has places fit for pasturage. The plain to the S. E. of it is called Amman, in which is a spring. That to the E. is called Zauarat, and that to the S. W. Merdj el Daulet ; all these plains are level grounds, with several hillocks, and are surrounded by mountains. There are a few families at Hebran.

Proceeding from Hebran towards the Kelb (dog), or, as the Arabs here call it, Kelab Haouran, in one hour we came to Kuffer (كفر), once a considerable town. It is built in the usual style of this country, entirely of stone ; most of the houses are still entire ; the doors are uniformly of stone, and even the gates of the town, between nine and ten feet high, are of a single piece of stone. On each side

of the streets is a foot pavement two feet and a half broad, and raised one foot above the level of the street itself, which is seldom more than one yard in width. The town is three quarters of an hour in circumference, and being built upon a declivity, a person may walk over it upon the flat roofs of the houses; in the court-yards of the houses are many mulberry trees. Amongst several arched edifices is one of somewhat larger dimensions, with a steeple, resembling that at Ezra; in the paved court-yard lies an urn of stone. In later times this building had been a mosque, as is indicated by several Arabic inscriptions. In the wall within the arched colonnade is a niche elegantly adorned with sculptured oak-leaves.

We dined in the church, upon the Kattas (كطاس) which my guides had killed. These birds, which resemble pigeons, are in immense numbers here; but I found none of them in the eastern parts of the Djebel Haouran.

To the N. E. of Kuffer is the copious spring already mentioned, called Ain Mousa, the stream from which, we had passed at Ezzeh-houe. There is a small building over it, on which are these letters:

ΕΘΕΙΦΙΛΥ

ΙΕΛΙΚ . . .

ΡΥΕΟ . . .

We arrived, after sunset, in one hour from Kuffer, at an encampment of Arabs Rawafie, immediately at the foot of the Kelab; and there took up our quarters for the night. The tent of our host was very neat, being formed with alternate white and black Shoukes, or cloth made of goat's hair. I here found the Meharrem to the right of the man's apartment. We were treated as usual with coffee and Feita. I had been rather feverish during the whole day, and in the evening the symptoms increased but, cold as the night was, and more especially on the approach of morning

when the fire which is kept up till midnight gradually dies out, I found myself completely recovered the next day. This encampment consisted of ten or twelve tents, in the midst of the forest which surrounds the Kelab.

November 21st.—The Kelab is a cone rising from the lower ridge of the mountains; it is barren on the S. and E. sides, but covered on the N. and W. with the trees common to these mountains. I was told that in clear weather the sea is visible from its top, the ascent to which, from the encampment, was said to be one hour. The morning was beautiful but very cold, the whole mountain being covered with hoar frost. We set off at sun-rise, and rode through the forest one hour, when we breakfasted at an encampment of Arabs Shennebele, in the midst of the wood. From thence I took two Arabs, who volunteered their services, to guide me over the mountains into the eastern plain. We soon reached the termination of the forest, and in half an hour passed the Merdj el Kenttare (مرج القنطرة), a fine meadow (where the young grass had already made its appearance), in the midst of the rocky mountain, which has no wood here. A rivulet called El Keine (القينه), whose source is a little higher up in the mountain, flows through the meadow. Three quarters of an hour farther, and to the right of the road, upon a hill distant half an hour, are the ruins of the village El Djefne; to the left, at the same distance, is Tel Akrabe. We passed many excellent pasturing places, where the Arabs of the mountain feed their cattle in the spring; but the mountain is otherwise quite barren. Half an hour farther, descending the mountain, we passed Wady Awairid (وادي عويرد), whose torrent, in winter, flows as far as Rohba, a district so called, where is a ruined city of the same name, on the eastern limits of the Szaffa.* Our route lay to the north-east; we

* The Szaffa (الصفا) is a stony district, much resembling the Ledja, with this difference, that the rocks with which it is covered are considerably larger, although the whole

descended by the banks of the Wady into the plain, and at a short distance from where the Wady enters it, arrived at Zaele (زاعل) in two hours and three quarters from the Arab encampment where we had breakfasted.

Zaele owes its origin to the copious spring which rises there, and which renders it, in summer time, a much frequented watering place of the Arabs. The ruined city which stands near the spring is half an hour in circuit; it is built like all those of the mountain, but I observed that the stone doors were particularly low, scarcely permitting one even to creep in. A cupola once stood over the spring, and its basin was paved. I found the following inscription upon a stone lying there:

ΓΛΟΤΟΘΕΕ
ΚΑΙ ΑΤΑΚΑΘΟΣ
ΓΑΛΛΑ . ΑΝΘΙΟ
ΕΚΤΗΕΑΝΤΟ ΕΤ

And another above the spring, upon a terrace adjoining the ruins of a church:

... NOT
... ΚΤΗΜΑΤΟΣ
... ΕΞΙΟΔΩΝ
... ΕΘΕ ΧΙΡΟΓΡΑΦΟΣ

The spring of Zaele flows to the S. E. and loses itself in the plain.

may be said to be even ground. It is two or three days in circumference, and is the place of refuge of the Arabs who fly from the Pasha's troops, or from their enemies in the desert. The Szaffa has no springs; the rain water is collected in cisterns. The only entrance is through a narrow pass, called Bab el Szaffa, a cleft, between high perpendicular rocks, not more than two yards in breadth, which none ever dared to enter as an enemy. If a tribe of Arabs intend to remain a whole year in the Szaffa, they sow wheat and barley on the spots fit for cultivation on its precincts. On its E. limits are the ruined villages of Boreisie, Oedesie, and El Koneyse. On its western side this district is called El Harra, a term applied by the Arabs to all tracts which are covered with small stones, being derived from Harr, i. e. heat (reflected from the ground.)

One hour and a half to the eastward of Zaele stands Tel Shaaf (شعف), with a ruined city. Four hours, Melleh (ملح), a ruined city in the plain; and upon a Tel near it, Deir el Nuzrany. The plain, for two hours from Zaele, is called El Haoui. Towards the E. and S. E. of Zaele are the following ruined places: Boussan (بوسان), at the foot of the mountain; Khadera (خاضرة); Aans (عنس), Om Ezzeneine (أم الزينة); Kherbet Bousrek (خربة بوسرك); Habake (هبة).

The great desert extends to the N. E., E., and S. E. of Zaele; to the distance of three days journey eastward, there is still a good arable soil, intersected by numerous Tels, and covered with the ruins of so many cities and villages, that, as I was informed, in whatever direction it is crossed, the traveller is sure to pass, in every day, five or six of these ruined places. They are all built of the same black rock of which the Djebel consists. The name of the desert changes in every district; and the whole is sometimes called Tel-loul, from its Tels or hillocks. Springs are no where met with in it, but water is easily found on digging to the depth of three or four feet. At the point where this desert terminates, begins the sandy desert called El Hammad (الحماد), which extends on one side to the banks of the Euphrates, and on the other to the N. of Wady Serethan, as far as the Djof.

I wished to proceed to Melleh, but my Druse companions were not to be prevailed upon, through fear of the Arabs Sheraka, a tribe of the Arabs Djelaes, who were said to be in that neighbourhood. We therefore recrossed the mountain from Zaele, and passed its south-eastern corner, on which there are no trees, but many spots of excellent pasture. In two hours from Zaele we came to a spring called Ras el Beder (راس البدر), i. e. the Moon's Head, whose waters flow down into the plain as far as Boszra. From the spring we redescended, and reached Zahouet el Khudher (زهرة الخضر), a ruined city, standing in a Wady, at a short distance from the

plain. One hour from these ruins a rivulet called Moiet Maaz (مواز) passes through the valley, whose source is to the N. W. up in the mountain, one hour distant, near a ruined place called Maaz. This is a very romantic, secluded spot; immediately behind the town the valley closes, and a row of willows, skirting both banks of the rivulet in its descent, agreeably surprise the traveller, who rarely meets in these districts with trees raised by the labour of man; but it is probable that these willows will not long withstand the destroying hands of the Arabs: fifteen years ago there was a larger plantation here, which was cut down for fire wood; and every summer many of the trees share the same fate.

Zahouet el Khudher was formerly visited by the Christians of the Haouran, for the purpose of offering up their prayers to the Khudher, or St. George, to whom a church in the bottom of the valley is dedicated. The Turks also pay great veneration to this Saint, so much so that a few goats-hair mats, worth five or six piastres, which are left on the floor of the sanctuary of the church, are safe from the robbers. My Druse guides carried them to a house in the town, to sleep upon; but returned them carefully on the following morning. The Arabs give the name of Abd Maaz to St. George. The church has a ruined cupola. On the outer door is this inscription:

ΑΓΙΕ ΓΕΩΡΓΙΕ ΠΡΟΛΕΞΑΙ ΕΧΟ
ΛΑΕΤΙΚΟΝ ΤΟΝ ΠΡΟΕΝΕΓΚΟΝΤΑ
ΕΥΧΑΙΕ ΤΟΥ ΔΙΑΘΗΡΗΟΝ ΚΑΙ ΚΟΜΗΤΙ ΑΔΕ
ΛΦΩ ΑΝΑΠΑΤΕΙΝ ΑΙΤΗΟΝ.

On an arch in the vestibule

و ص ١٩٧ س ١١٩
و ص ١١٩

Within the church :

ΟΙΚΙΔΟΣ ΜΑΞΙΜΟΥ
ΤΟ ΜΝΗΜΕΙΟΝ ΟΙΚΟ
ΔΟΜΗΘΕΑΣ ΚΑΙ ΤΑ ΔΕΙΨΑ-
-ΝΑ ΤΩΝ ΓΟΝΕΩΝ ΣΤΗΛΑΓ-
ΓΩΝ ΚΑΤΕΘΑΨΕΝ ΕΤ. C.

Upon elevated ground on the W. side of the Wady stands the small ruined town of Zahouet, with a castle on the summit of the hill. I could find no legible inscriptions there.

We had reached Zahouet after sunset ; and the dread of Arabs, who very frequently visit this place, made us seek for a night's shelter in the upper part of the town, where we found a comfortable room, and lighted a still more comfortable fire. We had tasted nothing since our breakfast ; and my guides, in the full confidence of meeting with plenty of Kattas and partridges on our road, had laid in a very small provision of bread on setting out, but had brought a sack of flour mixed with salt, after the Arab fashion. Unluckily, we had killed only two partridges during the day, and seen no Kattas ; we therefore had but a scanty supper. Towards midnight we were alarmed by the sound of persons breaking up wood to make a fire, and we kept upon our guard till near sun-rise, when we proceeded, and saw upon the wet ground the traces of men and dogs, who had passed the night in the church, probably as much in fear of strangers as we were ourselves.

November 22d.—I took a view of the town, after which we descended into the plain, called here Ard Aaszaf (ارض عاصف), from a Tel named Aazaf, at half an hour from the Khudher. The abundant rains had already covered the plain with rich verdure. Our way lay S. At the end of an hour and a quarter we saw to our left, one mile distant from the road, a ruined castle upon a Tel called Keres (كريس) ; close to our road was a low Birket. To the

right, three or four miles off, upon another Tel, stands the ruined castle El Koueires (القويريس). From Keres to Ayoun (عينون), two hours distant from Zahouet el Khudher, the ground is covered with walls, which probably once enclosed orchards and well cultivated fields. At Ayoun are about four hundred houses without any inhabitants. On its west side are two walled-in springs, from whence the name is derived. It stands at the eastern foot of the Szfeikh (صفية), a hill so called, one hour and a half in length. I saw in the town four public edifices, with arches in their interior; one of them is distinguished by the height and fine curve of the arches, as well as by the complete state of the whole building. Its stone roof has lost its original black colour, and now presents a variety of hues, which on my entering surprised me much, as I at first supposed it to be painted. The door is ornamented with grapes and vine leaves. There is another large building, in which are three doors, only three feet high; over one of them are these letters:

..... ΤΡΑΜΑΡΙΑΣ

Over an arch in its interior is this:

ΕΠΙ

ΑΜΜΩΝΙΟΥ ΚΑΙ

ΡΟΘΕΟΥ ΚΑΙ ΓΑΒ

Ο

From Ayoun ruined walls of the same kind as those we met with in approaching Ayoun extend as far as Oerman (عُرمَان), distant one hour and a half, in the open plain. Oerman is an ancient city, somewhat larger than Ayoun. In it are three towers, or steeples, built in the usual mode, which I have described at Kuffer. On the walls of a miserable building adjoining the S. side of the town are the following six inscribed tablets, built into the wall; the second is inverted, a proof that they have been placed in this situation by modern barbarians as ornaments:

Ο

1.

ΓΑΥΤΟΙ ΕΟΛΕΜΟΥ
 ΒΟΥΛΕΥΤΗΣ ΦΙΛΙΠ-
 -ΠΟΥΠΟΛ* ΕΞ ΙΔΙΩΝ
 ΟΙΚΟΔΟΜΗΣΕΝ
 ΤΟΔΕ ΜΝΗΜΑ
 ΕΤΙ ΣΗΓ.†

2.

ΟΙΧΕΤ . CEE ~~Σ~~Ο
 ΔΡΑΚΟΝ-
 -ΤΙΣ ΘΕΜ-
 -ΑΛΛΟΥ ΤΟΔΕ
 ΣΗΜΑ ΕΟΙΣ ΕΤ Θ

3.

ΕΥΤΥΧΩΣ
 ΤΠΑΤΙΟΣ ΜΑΡΙΚΙ-
 -ΑΝΟΥ ΖΩΝΤΟΣ ΤΟΥ
 ΠΑΤΡΟΣ ΤΟ ΜΝΗΜΑ
 ΕΞ ΙΔΙΩΝ ΕΚΤΙΣΕΝΕΣ

4.

ΑΝΑΙΟΣ ΤΟ-
 -ΔΕ ΣΗΜΑ Ε-
 -ΟΙΣ ΚΑΜΑ-
 -ΤΟΙCΙΝ ΕΤ-
 -ΕΥΞΕΝ

5.

ΜΝΗΜΗCΕΑΙΕΚΑΠ .
 ΤΕΕΝΖΩΓΕCΘΛΩν
 ΑΝΔΡΩΝΟΤΑΙCΟΥΡ
 ΚΗΟCΚΑΠΟΥΔΛΕΝ
 ΓΟC ΚΔCΙΓΝΗΤΟC

* φιλιππουπόλεως.

† 253. Ed.

ΕΓΛΕΓΕΟΝΟΛΑ
 ΟΝ . . . ΑΤΙ . . . ΝΟ
 ΙΛΕΛΕΙΨΑΙ . . . ΤΥ . . . Ο . ΑΙΕΤΕΤΡ

6.

ΕΥΣΕΒΙΗΣ ΤΟΠΟΣ ΟΥ-
 -ΤΟΣ, ΟΝ ΕΚΤΙCΕΝ ΕΓΓΥ-
 -ΘΙ ΛΙΜΝΗΣ ΕΞΟΧΟΣ ΕΝ
 ΣΤΡΑΤΙΗ ΑΜΜΩΝΙΟΣ, Ω ΠΕΡΙ-
 -ΟΥCΗΝ ΑΘΑΝΑΤΟΙ ΦΙΛΕΟΝΤ-
 -ΕC ΕΥΦΡΟCΥΝΗΝ ΤΕ ΚΑΙ ΟΛΒΟΝ
 Δωκαν ΕΧΙΝ* ΣΤΡΑΤΙΗ ΤΕ
 ΦΕΡΙΝ† ΚΛΕΟΣ ΑΙΕΝ Αμμιμπτος

Between the first and second inscriptions is a niche in the wall, about four feet high; resembling the annexed figure:



Over a door in the western part of the town is the following:

ΕΝΘΑΔΕ ΚΙΤΕ‡ ΘΑΝΩΝ
 ΑΝΗΡ ΠΙΝΥΤΟΣ ΤΕ ΚΑΙ ΕCΘΛΟΣ
 ΔΟΜΙΤΤΙΑΝΟΣ ΘΕΜΑΛ
 ΟΥ
 ΤΕΤΤΑΡΑ ΤΕΙΚΗ
 ΛΙΠΩΝ

Oerman has a spring; but my guides, afraid of prolonging our stay in these desert parts, denied its existence when I enquired for it. I was informed afterwards that a large stone, on which is an inscription, lies near it. There are also several Birkets.

From Oerman we proceeded one hour and a quarter, to the town and castle called Szalkhat (سلكات): the intermediate country is full of ruined walls. The soil of the desert, as well here

* χιν

† φίζυν

‡ κίται Ed.

as between Zahouet and Oerman, is black ; and, notwithstanding the abundant rains, the ground was intersected in every direction by large fissures caused by the summer heat. The castle of Szalkhat is situated upon a hill at the southern foot of the Szfeikh. The town, which occupies the south and west foot of the castle hill, is now uninhabited ; but fifteen years since a few Druse and Christian families were established here, as well as at Oerman : the latter retired to Khabeb, where I afterwards saw them, and where they are still called Szalkhalie. The town contains upwards of eight hundred houses, but presents nothing worthy of observation except a large mosque, with a handsome Madene or Minaret ; the mosque was built in the year 620 of the Hedjra, or A. D. 1224, as appears from an inscription upon it ; the Minaret is only two hundred years old. But even the mosque seems to have been nothing more than a repaired temple or church, as there are several well wrought niches in its outer walls ; and the interior is vaulted, with arches supported by low pillars similar to those which have been before described. Several stones are lying about, with Greek inscriptions ; but all so much defaced as to be no longer legible. Within the mosque lies a large stone with a fleur-de-lis cut upon it. In the court-yards of the houses of the town are a great number of fig and pomegranate trees ; the former were covered with ripe fruit, and as we had tasted nothing this day but dry flour, we made a hearty dinner of the figs. There is no spring either in the castle or town of Szalkhat, but every house has a deep cistern lined with stone ; there is also a large Birket.

The castle stands upon the very summit of the hill, and forms a complete circle ; it is a very commanding position, and of the first importance as a defence of the Haouran against the Arabs. It is surrounded by a deep ditch, which separates the top of the hill

from the part immediately below it. I walked round the outside of the ditch in twelve minutes. The upper hill, except in places where the rock is firm, is paved with large flat stones, similar to those of the castle of Aleppo: a number of these stones, as well as parts of the wall, have fallen down, and in many places have filled up the ditch to half its depth. I estimated the height of the paved upper hill to be sixty yards. A high arched bridge leads over the ditch into the castle. The wall of the castle is of moderate thickness, flanked all round by towers and turrets pierced with numerous loop holes, and is constructed of small square stones, like some of the eastern walls of Damascus. Most of the interior apartments of the castle are in complete ruins; in several of them are deep wells. On entering I observed over the gate a well sculptured eagle with expanded wings; hard by, on the left of the entrance, are two capitals of columns, placed one upon the other, each adorned with four busts in relief projecting from a cluster of palm leaves. The heads of the busts are wanting; the sculpture is indifferent. A covered way leads from the inside of the gateway into the interior; of this I took a very cursory view, as the day was near closing, and my companions pressed me very much to depart, that we might reach a village three hours distant; there being no water here for my horse, I the more readily complied with their wishes. Over the entrance of a tower in the interior I read these two lines:

بسم الآء الرحمن الرحيم آمء بعمارة هذا البرج الامير
 . . . في ايام الملك العادل بعد الدين ابو تكمر

“ In the name of God, the merciful and the munificent During the reign of the equitable king *Saad-eddin Abou-takmar*, the Emir - - - ordered the building of this castle ;”

which makes it probable that it was erected for the defence

of the country against the Crusaders. In one of the apartments I found, just appearing above the earth, the upper part of a door built of calcareous stone, a material which I have not met with in any part of the Haouran : over it is the following inscription, in well engraved characters :

ΦΑΙΣΚΟΝΣΟΛΕΟΥΒΟΥΛΕΣΕΟΤΗΡΟΝΙΚΕΒΑΟ
 ΔΔΕΞΑΝΔΡΟΝΟΥΔΕΝΤΙΟΥΤΡΑΝΟΙ
 ΕΠΙ . ∴ ΣΙΚΟΠΟΙ

Upon the architrave of the door, on both sides of the inscription, are masques in bas-relief.

In an apartment where I saw several small entrances to sepulchres, and where there are several columns lying about, is this :

ΒΑΠΟΣ ΑΝΔΡΟΜΑΧΟΥ
 ΟΡΦΑΝΟΣ ΑΝΑΤΡΑΦΕΙΣ ΕΝ
 ΕΞ ΙΔΙΩΝ ΚΛΜΑΤΩΝ ΕΤΙ
 ΜΕΤΑ ΤΕΚΝΩΝ ΟΙΚΟ ΟΙ*
 ΔΟΜΗΞΑΝ ΤΟ ΜΝΗΜΑ

And, on a stone in the wall of the same apartment :

ΕΝΘΑ ΚΙΤΑΙ
 ΣΑΜΣΕΟΣ ΕΣΘΛΟΣ
 ΑΝΥΜΕΝΕΟΣ
 ΑΜΩΜΗΤΟΚΓΟΝΟΣ

of
 40r

The hill upon which the castle stands consists of alternate layers of the common black tufwacke of the country, and of a very porous deep red, and often rose-coloured, pumice-stone : in some caverns formed in the latter, salt-petre collects in great quantities. I met with the same substance at Shohba.

S. W. of Szalkhat one hour and a half, stands the high Tel Abd Maaz, with a ruined city of the same name ; there still remain large plantations of vines and figs, the fruit of which is

* *in the* σξ, in the year 260. *Ed.*

collected by the Arabs in autumn. Near Abd Maaz is another ruin called Deffen. S. one hour is Tel Mashkouk (مشقوق), towards which are the ruins Tehhoule (تحوّله), Kfer ezzeit (تفرالزيت), and Khererriba (خرربة).

We left Szalkhat towards sunset, on a rainy evening, in order to reach Kereye, a village three good hours distant. In one hour we passed the ruined village Meneidhere (منيدهره), with a copious spring near it. Our route lay through a stony plain, and the night now becoming very dark, with incessant rain, my guides lost their way, and we continued for three hours uncertain whether we should not be obliged to take up our night's quarters in the open plain. At length, however, we came to the bed of a Wady called Hameka, which we ascended for a short distance, and in half an hour after crossing it reached Kereye, about ten at night; here we found a comfortable Fellah's house, and a copious dish of Bourgul.

November 23d.—Kereye is a city containing about five hundred houses, of which four only were at this time inhabited. It has several ancient towers, and public buildings; of the latter the principal has a portico consisting of a triple row of six columns in each, supporting a flat roof; seven steps, extending the whole breadth of the portico, lead from the first row up to the third; the capitals of the columns are of the annexed form; their base is like the capital inverted. Behind the colonnade is a Birket surrounded with a strong wall. Upon a stone lying upon the upper step, in the midst of which is an excavation, is this inscription:



ΑΓΑΘΗ ΤΥΧΗ
ΕΚΤΙΣΘΗ Η ΔΙΜΝΗ ΕΤΟΥΣ ΡΡ
ΕΚΟΙΝΩΝ ΑΝΑΧΩΜΑΤΩΝ
ΤΗΣ ΚΩΜΗΣ ΧΑΙ ΕΚΠΡΟΝΟΙΑΣ
ΦΛ ΚΟΡΝΗΛΙΑΝΟΥ Π Π

To the S. and E. of Kereye are the ruins called Ai-in (عيين), Barade (بارده), Nimri (نمرى), Bakke (بَقَّة), Hout (حوت), Souhab (سوحب), Rumman (رمان), Szemad (صماد), and Rafka (رفقا). Kelab Haouran bears from Kereye N. S. E. Kereye is three hours distance from Boszra (بصرى), the principal town in the Haouran, remarkable for the antiquity of its castle, and the ancient ruins and inscriptions to be found there. I wished very much to visit it, and might have done so in perfect safety, and without expense; but I knew that there was a garrison of between three and four hundred Moggrebyns in the town; a class of men which, from the circumstance of their passing from one service to another, I was particularly desirous of avoiding. It was very probable that I might afterwards meet with some of the individuals of this garrison in Egypt, where they would not have failed to recognize my person, in consequence of the remarkable circumstance of my visit to Boszra; but as I did not think proper to state these reasons to my guides, who of course expected me to examine the greatest curiosity in the Haouran, I told them that I had had a dream, which made it advisable for me not to visit this place. They greatly applauded my prudent determination, accustomed as they had been to look upon me as a person who had a secret to insure his safety, when travelling about in such dangerous places. We therefore left Kereye in the morning, and proceeding N. E. reached in three quarters of an hour Houshhoush (هشيش), after having crossed the Wady Djaar (جعار), which descends from the mountain. Houshhoush is a heap of ruins, upon a Tel in the plain, and is famed over all the Haouran for the immense treasures said to be buried there. Whenever I was asked by the Fellahs where I had been, they never failed to enquire particularly whether I had seen Houshhoush. The small ancient village contains nothing remarkable except a church, supported by a single arch which rests on pillars much higher than those generally seen in this country. At the

foot of the hill are several wells. We found here a great number of mushrooms; we had met with some at Szalkhat; my guides taught me to eat them raw, with a morsel of bread. The quantity of Kattas here was beyond description; the whole plain seemed sometimes to rise; and far off in the air they were seen like large moving clouds.

W. of Houshoush half an hour, in the plain, are 'Tel Zakak and Deir Aboud; the latter is a building sixty feet square, of which the walls only are standing; they are built with small stones, and have a single low door. From this place W. S. W. three quarters of an hour is Tahoun el Abiad (طحون الابيض) i. e. the White Mill, the ruins of a mill on the banks of the Wady Ras el Beder, which I noticed in speaking of Zahouet el Khuder. S. W. from Tahoun, three quarters of an hour, is the ruined village Kourd (كورد), and W. from it one hour, the village 'Tellafe (تلّافه). Our way from Deir Aboud lay W. S. W.; at one hour and a half from it is the considerable ruined village Keires (كيرس), on the Wady Zedi, the largest of all the Wadys which descend from the mountain into the plain. The soil of this uncultivated district is of a red colour, and appears to be very fertile. From hence I proceeded towards Boszra, which I observed at the distance of half an hour, from the high ground above Keires. The castle of Boszra bore W. S. W. that of Szalkhat E. S. S., and the Kelab Haouran N. E.; I was near enough to distinguish the castle, and the mosque which is called by the Mohammedans El Mebrek, from the lying down of the Caliph Othman's camel.

Turning from hence, in a N. W. direction, we came to the ruined village Shmerrin (شميرين), about three quarters of an hour from Keires. Over a door in the village I read:

ϠΥΤΗ Η ΠΥΛΗ ΤΟΥ ΚΥΡΙΟΥ,

Near the village stands an insulated tower, with an Arabic inscrip-

tion, but so high that I could not copy it; above it in large characters is ΦΗΛΗΚΟC.* The Wady Zedi passes close to this village, where a bridge of three arches is built over it; I was told that in winter the waters often rise over the bridge. Farther to the west this Wady joins that of Ghazale.

From Shmerrin we travelled to the northward; about an hour and a half to our left was the village Kharaba. We were now upon the Hadj route formerly pursued by the pilgrims from Damascus through the Ledja to Soueida and Boszra. The road is still marked by stones scattered over it, the remains, probably, of its pavement.

Three quarters of an hour from Shmerrin, close to the right of the road, stands Deir Esszebeir (دير الصير), a ruined village with a building like a monastery. At sunset we reached Aaere, two hours and a quarter from Shmerrin.

November 24th and 25th.—I remained at Aaere these two days, during which the Sheikh continued his friendly behaviour towards me. It was my wish to make an excursion towards the western parts of the plain of the Haouran, in order to visit Draa, and the ruins of Om Edjemal and Om Ezzeroub, distant one day's journey from Draa, which, judging from all the information I had received, seemed to be well worth seeing. I offered to any person, or company of men, who would undertake to guide me to the spot, thirty piastres, a large sum in these parts, but nobody was to be found. The fact was that the road from Aaere to Draa, as well as that from thence to Om Edjemal, was infested by a party of Arabs Serdie, the brother of whose chief had recently been killed by the Pasha's troops; and besides these, it was known that numerous parties of Arabs Sheraka made incursions in the same direction. I

* of Felix. *Ed.*

was therefore obliged to give up my project, but with the intention of executing it at a future period.

November 28th.—I left Aaere in the company of a Druse; at parting the Sheikh made me promise that I would again visit his village. The direction of our route was to the N. W. In an hour and a quarter, over a plain, in most parts cultivated, we reached El Kenneker (الكنكر), a solid building upon a hill, with a few habitations round it; all the villages in this part are inhabited; we saw the traces of the Wahabi in a burnt field. E. from hence one hour is Deir Ettereife (دير الطريفة). N. E. half an hour, the village Hadid (حديد); half an hour farther passed Ousserha (وسره), a village with a copious spring. One hour and a half E. we saw Walgha (ولغا). Just before we reached Ousserha we passed the Wady El Thaleth, which I have mentioned between Souéida and Zahouët. Continuing on the side of the Wady for three quarters of an hour, we came to Thaale (ثالة), where there is a Birket: here we stopped to breakfast. It is inhabited by Mohammedans only.

In a building now used as a mosque, within which are four arches, and three short pillars in the vestibule, I copied the two following inscriptions placed opposite each other.

Ο ΕΚ ΘΕΩ	ΒΑΣΙΛΕΥ . . .
ΠΡΩΤΕΥΩ	ΙΥΣΤΙΝΙΑΝΟΥ
ΗΛΙΑΣ ΚΟΡΕΥΣ	ΤΩ ΙΑ ΕΤΕΙ
ΕΚΤΙΣΕΝ	ΕΤ ΧΛΓ*

On a long wall of a building entirely in ruins:

ΣΑΒΕΙΝΟC ΚΕ ΣΑΒΕΙΝΟC ΚΕ ΓΕ-
-ΟC† ΚΕ ΘΕΟΔΩΡΟC ΚΕ ΒΑΓΑΗ

From Thaale one hour S. W. is Tel Sheikh Houssein, with the village Deir Ibn Kheleif; to the W. of which is El Kerak. We

* A. D. 633, the twenty-third year of the Emperor Heraclius.

† καὶ Γαῖος Ed.

proceeded from 'Thaale in a W. direction, half an hour, to Daara (دعارة), a village with a Birket. On the wall of the mosque I read as follows :

ΑΟΥΤΟΥ ΑΝΑΜ-
-ΟΥΤΟΥ ΚΑΙ ΓΕΔΑ-
-ΡΑΝ ω
ΚΟΔΟΜΗΣΑΝ ΕΞ ΙΔΙΩΝ

One hour to the W. of the village is Rakham. Travelling from Daara N. W. we reached in one hour and a quarter the village Melihat Ali, to the S. of which, half an hour, stands Melihat el Ghazale. In one hour and a quarter from Melihat Ali we reached Nahita (نحيت), where we slept. On the S. side of the village, near a well, now filled up, stands a small square tower, built with large stones ; there is a long inscription over its entrance, but illegible.

November 27th.—In a ruined arched building I copied the following:

Ω ΑΣΑΛΕΜΟΥ ΙΑΒ
ΒΟΥ ΚΤΙΣΜΑ ΕΞ Ι- ΤΙ ΟΠ*
-ΔΙΩΝ ΚΟΠΩΝ Γ-
-ΕΩΡΥΙΚΩΝ ΕΝ Ε

and over a door as follows :

† 16 ΧC ΚΥΡΙΑΚΟΣ ΑΓΙΩ ΗΛΙΣΤΟΥ ΤΩ ΕΝΔΟΞΩ ΜΑΡΤΥΡΟC
ΟCΕΒΟC ΑΥΤΟΥ ΤΙΟC ΑΓΙΟΥ ΓΕΩΡΓΙΩ

. ΝΟΕΜΒΡ Γ Μ ΙΑΙΩ . ΕΤΩC

ΜΕΧ† ΕΚΤΗCΑΝ ΤΑΥΤΩΝ
ΝΟΕΡΩ ΤΙΩ ΟCΕΒΩ ΧΙΛC ΟΔΟΥΧΥΤΩΝ †

This village has a large Birket, and contains a ruined tower, with vaulted buildings adjoining.

We proceeded one hour to Melihat el Hariri, so named from

* εν έτει σπ, in the year 280.

† 645? Ed.

its Sheikh being generally of the family of Hariri ; the proper name of the village is Melihat el Atash. I there copied the following, over a door :

ΥΠΕΡ ΚΟΤΗΡΙΑΣ ΤΟΥ ΕΝ
ΔΟΞΩΤΑΤΟΥ ΚΟΜΙΤΑΝΟΜΟ
ΔΙΑ ΣΠΟΥΔΗ

From thence, in one hour and a quarter, I reached Ezra, and alighted at the house of the priest. I again endeavoured to visit Draa, but no body would undertake to act as my guide except a peasant, in whose company I did not think that I should be sufficiently secure ; for it had been a constant rule with me, during this tour, not to expose myself to any hazard, well knowing that this was not the place, where duty and honour obliged me to do so ; on the contrary, I felt that I should not be justified in risking my life, in this quarter, destined as I am to other, and it is hoped, more important pursuits.

November 28th.—I left Ezra this morning with the priest, to visit some villages in the northern Loehf, and if possible to enter the Ledja. We rode one hour to Keratha, close to which is a spring. From Keratha, in an hour and a quarter, we came to Mehadje, whence I saw Tel Shiehhan bearing E. S. E. To the east of the road from Ezra to Mehadje on the Ledja are the ruins of Sour and Aazim. From Mehadje we entered the Ledja, and continued in it, at half an hour's distance from the cultivated plain, in the direction N. E., till we reached Khabeb (خبب), at the end of two hours. Between Tebne and Khabeb lies the village Bossir. From Khabeb the Kelab Haouran bears S. S. E. This is a considerable village, inhabited for the greater part by Catholic Christians, who, as I have mentioned above, emigrated from Szalkhat. The Sheikh is a Druse. I met here a poor Arab, a native of the country three days journey from Mekka ; he told me that the

Wahabi had killed four of his brothers ; that he fled from home, and established himself at Dael, a village in the Haouran, which was ransacked last summer by the same enemies, when he lost the whole of his property. This man corroborated what I have repeatedly been told, that a single person may travel over the Wahabi dominions with perfect safety.

November 29th.—I here took two Druses to conduct me into the interior of the Ledja. The Arabs who inhabit that district pay some deference to the Druses, but none whatever to the Turks or Christians of the neighbouring villages. In one hour we passed the two ruined cities Zebair (زباير) and Zebir (زبير), close to each other. At the end of two hours and a quarter, our road lying in the direction of the Kelab Haouran, we came to the ruined village Djedel (جيدل). Thus far the Ledja is a level country with a stony soil covered with heaps of rocks, amongst which are a number of small patches of meadow, which afford excellent pasture for the cattle of the Arabs who inhabit these parts. From Djedel the ground becomes uneven, the pasturing places less frequent, the rocks higher, and the road more difficult. I had intended to proceed to Aahere, where there is a fine spring ; but evening coming on we stopped near Dhami (دماي), three hours and three quarters from Khabeab, and two hours distant from Aahere. It appears strange that a city should have been built by any people in a spot where there is neither water nor arable ground, and nothing but a little grass amidst the stones. Dhami may contain three hundred houses, most of which are still in good preservation. There is a large building whose gate is ornamented with sculptured vine leaves and grapes, like those at Kanouat.

Every house appears to have had its cistern ; there are many also in the immediate vicinity of the town : they are formed by excavations in the rock, the surface of which is supported by props

of loose stones. Some of them are arched, and have narrow canals to conduct the water into them from the higher grounds. S. E. of Dhami half an-hour is Deir Dhami (دير ضامي), another ruined place, smaller than the former, and situated in a most dreary part of the Ledja, near which we found, after a good deal of search, an encampment of Arabs Medledj, where we passed the night.

November 30th.—These Arabs being of a doubtful character, and rendered independent by the very difficult access of their rocky abode, we did not think it prudent to tell them that I had come to look at their country; they were told, therefore, that I was a manufacturer of gunpowder, in search of saltpetre, for at Dhami, and in most of the ruined villages in the Ledja, the earth which is dug up in the court-yards of the houses, as well as in the immediate vicinity of them, contains saltpetre, or as it is called in Arabic, Melh Baroud, i. e. gunpowder salt.

The Ledja, which is from two to three days journey in length, by one in breadth, is inhabited by several tribes of Arabs; viz. Selman (السلمان), Medledj (مدلج), Szolout (ملوط), Dhouhere (ذوهره), and Siale (سياله); of these the Szolout may have about one hundred tents, the Medledj one hundred and twenty, and the others fifty or sixty. They breed a vast number of goats, which easily find pasturage amongst the rocks; a few of them also keep sheep and cows, and cultivate the soil in some parts of the Ledja, where they sow wheat and barley. They possess few horses; the Medledj have about twenty, and the Szolout and Dhouhere each a dozen. But I shall have occasion to speak of these Arabs again in describing the people of the country.

The tent in which we slept was remarkably large, although it could not easily be perceived amidst the labyrinth of rocks where it was pitched; yet our host was kept awake the whole night by

the fear of robbers, and the dogs barked incessantly. He told me next morning that the Szolout had lately been very successful in their nightly depredations upon the Medledj. Our host having no barley, gave my horse a part of some wheat which he had just brought from the plain, to bake into bread for his family.

December 1st.—We departed at sunrise, the night having been so cold that none of us was able to sleep. We found our way with great difficulty out of the labyrinth of rocks which form the inner Ledja, and through which the Arabs alone have the clue. Some of the rocks are twenty feet high, and the country is full of hills and Wadys. In the outer Ledja trees are less frequent than here, where they grow in great numbers among the rocks; the most common are the oak, the Malloula, and the Bouttan; the latter is the bitter almond, from the fruit of which an oil is extracted used by the people of the country to anoint their temples and forehead as a cure for colds; its branches are in great demand for pipe tubes. There are no springs in any part of this stony district, but water collects, in winter time, in great quantities in the Wadys, and in the cisterns and Birkets which are every where met with; in some of these it is kept the whole summer; when they are dried up the Arabs approach the borders of the Ledja, called the Loehf, to water their cattle at the springs in that district. The camel is met with throughout the Ledja, and walks with a firm step over the rocky surface. In summer he feeds on the flowers or dry grass of the pasturing places. In the interior parts of the Ledja the rocks are in many places cleft asunder, so that the whole hill appears shivered and in the act of falling down: the layers are generally horizontal, from six to eight feet, or more, in thickness, sometimes covering the hills, and inclining to their curve, as appears from the fissures, which often traverse the rock from top to bottom. In

many places are ruined walls ; from whence it may be conjectured that a stratum of soil of sufficient depth for cultivation had in ancient times covered the rock.

We had lost our road, when we met with a travelling encampment of Medledj, who guided us into a more open place, where their companions were pitching their tents. We breakfasted with them, and I was present during an interesting conversation between one of my Druse companions and an Arab. The wife of the latter, it appeared, had been carried off by another Arab, who fearing the vengeance of the injured husband, had gone to the Druse Sheikh of Khabeb, and having secured his Dakhil (دخل), or protection, returned to the woman in the Ledja. The Sheikh sent word to the husband, cautioning him against taking any violent measures against his enemy. The husband, whom we here met with, wished to persuade the Druses that the Dakhil of the Sheikh was unjust, and that the adulterer ought to be left to his punishment. The Druse not agreeing with him, he swore that nothing should prevent him from shedding the blood of the man who had bereft him of his own blood ; but I was persuaded that he would not venture to carry his threat into effect ; for should he kill his enemy, the Druses would not fail to be revenged upon the slayer or his family.

The outer Ledja is to be distinguished from the inner, on this side as well as on that by which we entered it, the former being much less rocky, and more fit for pasturage than the latter. On the borders of the inner Ledja we passed several places where the mill-stones are made, which I have mentioned in a former part of my journal. The stones are cut horizontally out of the rocks, leaving holes of four or five feet in depth, and as many in circumference ; fifty or sixty of these excavations are often met with in the circumference of a mile. The stones are carried to be finished at Ezra, Mehadje, Aeib, Khabeb, and Shaara.

In one hour and a half from the borders of the Ledja, we came to Kastal Kereim, a ruined village, with a Birket; half an hour from it, Kereim, a Druse village. Between Kereim and Khabeb in the Loehf, is Aeib (ايب), a Druse village, in which is a powder manufactory; there is another at Khabeb. Half an hour from Kereim is Kalaat Szamma (تلة سمه), a ruined village, with several towers. One hour and a half, Shaara, a village inhabited by about one hundred Druse and Christian families. We travelled this day about eight hours and a half. Shaara was once a considerable city; it is built on both sides of a Wady, half an hour from the cultivated plain, and is surrounded by a most dreary barren War. It has several large solidly built structures, now in ruins, and amongst others a tower that must have been about forty-five feet high. In the upper town is an ancient edifice with arches, converted into a mosque: over its door is this inscription:

.
 Μ ΑΥΡΗΑΙΟΤ ΑΝΤΩΝΕΙΝΟΤ ΚΑΙ
 Λ ΑΥΡΗΑΙΟΤ ΟΥΗΡΟΥ ΠΡΟΙΚΛΟC
 ΓΕΡΜΑΝΟΤ ΚΑΙ ΓΑΙΟC ΖΟΒΑΙΔΟΤ
 ΚΑΙ ΑΔΕΙΟC ΑΓΑΒΟΤ CΤΡΑΤΗΓΟΙ
 ΑΝΕΘΗΚΑΝ

There is a salt-petre manufactory in the town; the earth in which the salt-petre is found, is collected in great quantities in the ruined houses, and thrown into large wooden vessels perforated with small holes on one side near the bottom. Water is then poured in, which drains through the holes, into a lower vessel, from whence it is taken, and poured into large copper kettles; after boiling for twenty-four hours, it is left in the open air; the sides of the kettles then become covered with crystals, which are afterwards washed to free them from all impurities. One hundred Rotolas of saline earth give from one to one and a half Rotola of salt-petre. I was told by the Sheikh of the village, who is the manufacturer

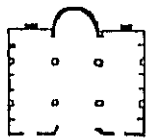
on his own account, that he sends yearly to Damascus as much as one hundred Kantars. Here is also a gunpowder manufactory.

December 2d.—The Greek priest, who had not ventured to accompany me into the Ledja, I found again at Shaara. I wished to see some parts of the northern Loehf, and particularly the ruins of Missema, of which I heard much from the country people. I therefore engaged a man at Shaara, to conduct me to the place, and from thence to Damascus. We set out in the morning, proceeded along the limits of the War, in an easterly direction, and in three quarters of an hour came to the sources of water called Sheraya (شرعيا); they are five or six in number, are situated just on the borders of the War, and extend as far as Missema, watering all the plain before them. Here, in the spring, the people of Shaara grow vegetables and water melons, and in summer the Arabs of the Ledja sometimes sow the neighbouring fields with wheat; but the frequent passage of the Bedouins renders the collection of the harvest somewhat precarious. Missemi, or Missema, is situated in the Ledja, at one hour and a half from Shaara; it is a ruined town of three miles in circuit. Over the door of a low vaulted building I read the following inscription in well executed characters:

ΥΠΕΡ ΚΩΤΗΡΙΑΣ ΚΑΙ ΝΕΙΚ ΑΥΤΟΚΡΑΤ ΚΑΙΣΑΡΟΣ Μ ΑΥΡΗΛ
ΑΝΤΩΝΕΙΝΟΥ ΣΕΒ ΕΥΣΕΒ ΕΥΤΥΧΟΥΣ Β
ΓΕΛΟΤΙΟΣ* ΜΑΡΙΑΝΟΣ ΔΕΓ Γ . . . ΤΟΝ ΝΑΟΝ Θ . ΚΑΙ ΤΟ
ΑΓΑΛΜΑ ΕΚ ΤΩΝ ΙΔΙΩΝ ΑΝΕΘΗΚΕΝ

The principal ruin in the town is a temple, in tolerable preservation; it is one of the most elegant buildings which I have seen in the Haouran. The approach to it is over a broad paved area, which has once been surrounded by a row of short pillars; a flight of six steps, the whole length of the façade,

leads up to the portico, which consists of seven Doric columns, but of which three only are now standing. The entrance to the temple is through a large door in the centre, on each side of which is a smaller door; over the latter are niches. There are no sculptured ornaments on any part of the great door: the temple is sixteen paces square within. Four Corinthian columns standing in a square in the centre of the chamber support the roof. About two feet and a half under their capitals is a ring; their pedestals are three feet and a half high. Opposite the entrance is a large semicircular niche, the top of which is elegantly sculptured so as to resemble a shell. On either side of the niche is a pilaster, standing opposite to one of the columns. At the door are two pilasters similarly placed, and two others upon each of the side walls. Projecting from the bottom of each of these side walls, are four pedestals for busts or statues. The roof is formed



of several arches, which, like the walls, are constructed with large stones. On either side of the interior niche is a small dark room. The door of the temple faces the south, and is almost completely walled up with small stones. Over the pedestals of two of the remaining columns of the portico are the following inscriptions:

1.

ΣΕΟΥΤΗΡΟΣ ΑΣΚΑΙΩΝΟΣ ΧΕΙ-
-ΛΙΑΡΧΟΣ ΤΗ ΠΑΤΡΙΔΙ ΕΦΙΛΟ-
-ΤΕΙΜΗCΑΤΟ

2.

.
ΠΑΤΡΙΔΙ ΕΦΙΛΟΤΕΙΜΗ-
-CΑΤΟ

Over the great door:

ΥΠΕΡ ΣΟΥΤΗΡΙΑC ΚΑΙ ΝΗΚΗΣ ΤΩΝ ΚΤΡΙΜΝ

ΑΥΤΟΚΡΑΤΟΡΙΝ Μ ΑΥΡΗΛΙΟΥ ΑΝΤΩΝΕΙΝ-
-ΟΥ ΚΑΙ Λ . ΑΥΡΗΛΙΟΥ ΟΥΝΟΥ ΣΕΒ ΦΑΙΝΗΣ-
-ΙΟΙ ΑΦΙΕΡΩΣΑΝ ΕΠΙ

In larger characters immediately under the former.

ΕΦΕΣΤΩΤΟΣ ΕΓΝΑΤΙΟΥ ΦΟΥΣΙΚΟΥ
Ρ . . ΔΕΓ . Γ . ΓΑΛΛΙΚΗΣ . *

On one of the jambs of the door ;

ΙΟΥΛΙΟΣ ΣΑ-	-ΝΟΙΣ ΚΑΙ ΞΕ-
-ΤΟΥΡΝΙΝΟ	-ΝΩΝΑ ΕΧΘΝ-
-Σ ΦΑΙΝΗΣΙ-	-ΤΕΣ ΟΥ ΔΥ-
-ΟΙΣ ΜΗΤΡΟ-	-ΝΑΣΘΕ ΑΝΑ-
-ΚΩΜΙΑ ΤΟΥ	-ΝΙΚΑΣΘΗ-
ΤΡΑΧΩΝΟΣ	-ΝΑΙ ΔΕΞΑΣ-
ΧΑΙΡΕΙΝ .	-ΘΑΙ ΤΑΙΣ ΟΙ-
ΕΑΝ ΤΙΣ	-ΚΙΑΙΣ ΤΟΥΣ
ΕΠΙΔΗΜΗΣΗ	ΞΕΝΟΥΣ .
ΒΙΑΩΣ ΣΤΡΑ	ΤΑΥΤΑ ΜΟΥ ΤΑ
-ΤΙΩΤΗΣ Η	ΓΡΑΜΜΑΤΑ
ΚΑΙ ΙΔΙΩΤΗΣ	ΕΝΠΡΟΔΗ-
ΕΠΙΣΤΕΙΛΑΝ	ΛΩ ΤΗΣ ΜΗ-
-ΤΕΣ ΜΟΙ ΕΚ-	-ΤΡΟΧΩΜΙ
-ΔΙΚΗΘΙΣΕΣ-	-ΑΣ ΤΜΩΝ Χ-
-ΘΑΙ ΟΥΤΕ	-ΩΡΙΩ ΠΡΟΘ-
ΑΡΣΤΗ ΕΙΣ-	-ΕΤΕ ΜΗ ΤΙΣ
-ΦΟΡΑΝ ΤΙ-	ΩΣ ΑΓΝΟΗ-
-ΝΑ ΟΦΕΙΛΕ-	-ΣΑΣ ΑΠΟΛΟ-
-ΤΕ ΤΟΙΣ ΞΕ-	-ΓΗΧΗΤΑΙ

Upon a broken stone in the portico :

. . ΣΗΣ ΑΥΤΟΚΡΑΤΟΡΑ
ΚΑΙ ΣΑΡΑ Λ ΣΕΠΤΙΜΙΟΥ

* Legionis tertiae Gallicae. *Ed.*

CEOTHPON

ΠΕΡΤΙΝΑΙΚΑ . . .

On the pedestal of a statue in the temple :

Γ ΕΓΝΑΤΙΟΝ ΦΟΥΣΚΟΝ

ΡΛΕΓ Γ ΓΑΛΛΙΚΗΣ

ΦΑΙΝΗCΙΟΙ

ΑΓΝΕΙΑC ΧΑ^ριν

On another pedestal :

ΠΕΤΟΥCΙΟΝ

ΕΥΔΗΜΟΝ

Χ ΛΕΥ ΦΛ

ΦΥ* ΦΑΙΝΗCΙ

ΟΙ

Under the niche to the left of the great door :

ΥΠΕΡ CΩΤΗΡΙΑC ΚΑΙ ΝΕΙΚΗΣ ΤΩΝ ΚΥ

ΡΙΩΝ Αυτοκρατορων Α ΑΥΡΗΛΙΟC ΜΑΞΙΜΟC

ΛΕΓ . Ις . ΦΛ ΦΙ .

ΤΗΝ ΕΙΡΗΝΗΝ ΑΝΕΘΗΚΕΝ

Under that to the right :

.

ΝΙΚΗΣ ΤΩΝ ΚΥΡΙΩΝ ΑΥΤΟΚΡΑΤΟΡΩΝ

Α ΑΥΡΗΛΙΟC ΜΑΞΙΜΟC Ρ ΛΕΓ Ις

ΤΗΝ ΕΙCΙΝ ΑΝΕΘΗΚΕΝ

There are several other public buildings at Missema ; but in no way remarkable for their architecture. I had been told that in one of these buildings was a large stone covered with small Greek characters. I sought for it in vain. Missema has no inhabitants ; we met with only a few workmen, digging the saline earth : there are no springs here, but a number of cisterns. E. of Missema are no inhabited villages, but the Loehf contains several in ruins.

* Tribunum (χιλαρχον) Legionis Flaviae firmæ. This was the 16th legion, as appears from the two following inscriptions. The 16th has the same title in an inscription in Gruter (p. 427). Ed.

From Missema our way lay N. N. W. over the desert plain, towards Djebel Kessoue. This route is much frequented in the summer time by the Aeneze, who pass this way to and from the Haouran. The plain is intersected in every direction by paths formed by camels, called Daroub el aarb (دروب العرب). At the end of two hours we saw to the left, in the mountains, the ruined village Om el Kezour; and one hour eastward from thence, in the plain, an insulated pillar called Amoud Esszoubh (عمود الصبح), i. e. the Column of the Morning, on which, as I was afterwards told, are several inscriptions. Our road now turned N. and we reached, after sunset, in three hours and a quarter from Missema, the ruined village Merdjan, where we found some men who had come to sow a few acres of ground, and partook of a frugal supper with them.

December 3d.—The small village of Merdjan is picturesquely situated on a gentle declivity near the foot of the mountain, and is surrounded by orchards, and poplar trees, which have escaped the rapacious hands of the Arabs: hard by flows a rivulet, which irrigates the adjacent grounds. We left Merdjan early in the morning. Twenty minutes north is Ain 'Toby (عين طوبي), or the spring of the gazelle, consisting of several wells, round one of which are the remains of a well built wall. At one hour and a half is Soghba (سغبه), a few houses surrounded by a wall; three quarters of an hour from thence is Deir Ali (دير علي), a village at the western foot of Djebel Mane; before we came to the village we crossed the Moiet Deir Ali, a rivulet whose source is in the neighbourhood. Half an hour from Deir Ali is Meshdie (مشديه), a small village, in the valley between Djebel Mane and Djebel Khiara, which is about three hours in breadth. The ground is here for the greater part cultivated. Our route was N. N. W. from Deir Ali, from whence, in two hours, we reached El Kessoue, and towards sunset we entered Damascus.

JOURNAL
OF A
TOUR FROM ALEPPO TO DAMASCUS,
THROUGH THE VALLEY OF THE ORONTES AND MOUNT LIBANUS,
IN FEBRUARY AND MARCH, 1812.

February 14th.—I LEFT Aleppo at mid-day ; and in half an hour came to the miserable village Sheikh Anszary (شيخ انصري), where I took leave of my worthy friends Messieurs Barker and Van Masseyk, the English and Dutch Consuls, two men who do honour to their respective countries. I passed the two large cisterns called Djob Mehawad (جب معاهد), and Djob Emballat (جب مبلط), and reached, at the end of two hours and a half, the Khan called Touman (خان ترومان), near a village of the same name, situated on the Koeyk, or river of Aleppo. The Khan is in a bad state ; Pashas no longer think of repairing public edifices.

February 15th.—After a march of ten hours and a half, I arrived at Sermein, having had some difficulty in crossing the muddy plain. The neighbourhood of Sermein is remarkable for great numbers of cisterns and wells hewn in the rock : in the town every house has a similar cistern ; those in the plain serve to water the peasants' cattle in the summer, for there are no springs in these parts. On the S. E. side of Sermein is a large subterraneous vault, cut in the solid rock, divided into several apartments, and

supported in various places by round pillars with coarsely wrought capitals ; near this are several other excavations, all inhabited by the poor peasants. Sermein belongs to the family of Khodsy Etfendy of Aleppo.

February 16th.—Half an hour to the left, near our road, is an insulated hill, with the tomb of a saint, called Kubbet Denneit (دنيّة); the plain is here well cultivated, but nothing is sown at present between Khan 'Touman and Sermein. To the right of the road, on a similar hill, stands Mezar Kubbet Menebya (مزار تبة منبىع); and one hour to the right, also upon a Tel, Mezar Tar (مزار طار). Half an hour S. E. from Denneit is the village Gemanas.

In two hours and a half from Sermein we reached the town of Edlip (ادلب), the approach to which is very picturesque ; it lies round the foot of a hill, which divides it into two parts ; there is a smaller hill on the N. side : the town is surrounded by olive plantations, and the whole landscape put my companion, an English traveller, in mind of Athens and its vicinity. Here again are many wells cut in the rocky soil round the town. This place is called Little Edlip (ادلب الصغرى). Of Great Edlip (ادلب الكبرى), the name only remains : it stood at half an hour's distance from the present town, which is of modern date, or about the middle of the seventeenth century. I reckoned the number of its houses at about one thousand. The inhabitants are for the most part Turks ; there are only eighty Greek Christian families, and three of Armenian Greeks. They have a church, and three priests, and are under the immediate jurisdiction of the Greek Patriarch of Damascus.

The principal trade of Edlip is in soap ; there are some manufactories of cotton stuffs, and a few dyeing-houses. The Bazars are well built, some of them of stone. In the town are several Khans, two of which are destined for the reception of strangers ;

but the best edifice is the soap manufactory (El Meszbane), a large building. Edlip has no gardens, because there is no water but from wells and cisterns ; there are a few orchards of pomegranate and fig trees, and some vine plantations. The place is supplied with vegetables from Rieha, and from Aere, a village two hours distant, lying between Darkoush and Djissr Shogher. There is a single spring in the town of brackish water, which is never used but in seasons of great drought ; a man who had cleansed the bottom of the deep well in which the spring issues, told me that he found two openings in the rock, near each other, from the one of which flows sweet water, while that from the other is brackish. I made the tour of the town in thirty-seven minutes ; the rocky ground is full of caverns, wells, and pits.

Edlip is held by the family of Kuperly Zaade of Constantinople ; but a part of its revenue is a Wakf to the Harameyn, that is to say, it contributes to defray the expenses of the two holy cities Mekka and Medina. The town pays annually to the above family, twenty purses for themselves, and fifteen for the holy cities ; the latter sum was formerly sent to Mekka every year with the pilgrim caravan ; but it is now paid into the hands of the Kuperlys. The town of Djissr Shogher (جسر شُغر), distant six hours from Edlip, on the road to Ladikía, belongs to the same family, and is likewise a Wakf attached to the holy cities ; it pays fifteen purses to the Kuperlys, and seven to the Harameyn. The revenue arising from thirteen or fourteen villages in the neighbourhood of Djissr Shogher has been assigned to the support of several hospitals which the Kuperlys have built in that town, where a number of poor people are fed daily gratis. Neither Edlip nor Shogher pays any land-tax or Miri, in consequence of their being attached to Mekka ; but there is a custom-house at Edlip, where duties are levied on all kinds of provisions, as rice, coffee, oil, raisins, tobacco, &c.

the proceeds of which amount to nearly one hundred purses ; besides a house tax, which yields twenty purses. The duties levied on provisions at Djissr Shogher amount to twenty purses.

The government of Edlip is in the hands of a Mutsellim, named by the Porte ; the real power had been for many years in the rich family of Ayash (اياش), till the present chief of that family, Mahmoud Ibn Ayash, a man famous for his hospitality and upright character, had the misfortune to lose all his influence. In 1810 his house became involved in a deadly quarrel with that of Djahya, in consequence of a game of Jerid, which took a serious turn, and in which much blood was shed. Djahya left Edlip, and went to Rieha and Djissr Shogher, where he succeeded in engaging in his interest Seyd Aga and 'Topal Aly, the rebel chiefs of those towns, who only wanted a pretext to fall upon Edlip ; they accordingly stirred up the inhabitants against Mahmoud, who was obliged to fly to Aleppo, and having sent the Mutsellim, Moury Aga, back to Constantinople, they put Abou Shah, the brother-in-law of Topal Aly, in his place, and brought Djahya back to Edlip. After some months the two rebels came to a compromise with Mahmoud, who returned to Edlip, and Djahya, in turn, fled to Aleppo ; Mahmoud's power, however, was now at an end : the two chiefs are at present masters of the town, and share its spoils ; but its wealth has much decreased since these events took place. In eighteen months it has paid upwards of six hundred purses ; and on the day before our arrival a new contribution of two hundred had spread despair among the inhabitants. A Kadhi is sent here yearly from Constantinople. Sermein bears from hence S. E. by E. There are no dependent villages in the territory of Edlip.

February 17th.—We left Edlip after mid-day. Our road lay through a wood of olive trees, in a fertile uneven plain of red argillaceous soil. In one hour we reached Sheikh Hassan, the tomb of

a saint ; in an hour and a quarter the insulated hill Tel Stommak (ستكت), with the village Stommak on its west side. The direction from Edlip S. by W. : this hill seems to be an artificial mound of earth. The wood of olive trees here terminates. In two hours and forty minutes we arrived at Rieha (ريحا), which we did not enter, through fear of the rebel Seyd Aga, who occupies it. It contains about four or five hundred houses, is a much frequented market, and has two large soap manufactories. Rieha is situated on the northern declivity of the Djebel Erbayn (جبل اربعين), or the Mountain of the Forty ; and belongs to the government of Aleppo ; but since the expulsion of Mohammed Pasha, Seyd Aga has been in the possession of it, and governs also the whole mountain of Rieha, of which Djebel Erbayn forms a part. This man is a chief of that kind of cavalry which the Turks call Dehlys. He has about three hundred of them in his service, together with about one hundred Arnaouts ; common interests have closely connected him with Topal Aly, the chief of the Dehlys at Djissr Shogher, who has about six hundred under his command, and with Milly Ismayl, another chief, who commands at Kalaat el Medyk. Unless the Porte finds means to disunite these three rebels, there is little probability of its reducing them. They at present tyrannize over the whole country from Edlip to Hamah.

About two hours to the S. E. of Rieha lies the village of Marzaf (مرصاف), and S. of the latter about one hour, the ruined town Benin. We ascended the mountain from Rieha, turned round its eastern corner, and in one hour from Rieha, reached the village of Kefr Lata (كفر لاته). We were hospitably received at the house of the Sheikh of Kefr Lata, although his women only were at home. A wandering story-teller amused us in the evening with chanting the Bedouin history of the Beni Helal. Kefr Lata belongs to Ibn Szeyaf, one of the first families of Aleppo.

February 18th.—Kefr Lata is situated upon the mountain of

Rieha, on the S. side of a narrow valley watered by a rivulet; it contains forty or fifty houses, all well built of square stones, which have been taken from the buildings of a town of the lower empire, which occupied the same site. The remains deserve notice, on account of the vast quantity of stone coffins and sepulchres. The mountain is a barren calcareous rock, of no great hardness. In some places are a few spots of arable ground, where the inhabitants of the village grow barley and Dhourra. On the side of the rivulet are some fruit trees. We were occupied the whole morning in visiting the neighbourhood of the village, which must have been anciently the burying place of all the great families of this district; the number of tombs being too considerable for so small a town as Kefr Lata appears to have been; no such sepulchres, or at least very few, are met with among the ruins of the large cities which we saw afterwards in the same mountain. Beginning on the west side of the village, I counted sixteen coffins and seven caves; the coffins are all excavated in the rock; the largest are nine feet long, and three feet and a half in breadth; the smaller seven feet long, and three feet broad; their depth is generally about five feet. In the greater part of them there is on one side a curved recess, cut in the rock, about four feet in length, and two feet in breadth. All these coffins had originally stone lids of a single block of stone, exactly covering the aperture of the coffin. Only a small proportion of these now remain entire, but there are some quite uninjured. I saw only two or three in which a sculptured frieze or cornice was carried along the whole length of the cover; the generality have only a few ornaments on the two ends; they are all of the annexed shape.



The apertures of the coffins are invariably even with the surface of the ground, and the lids only are seen from without, as if lying upon the surface.

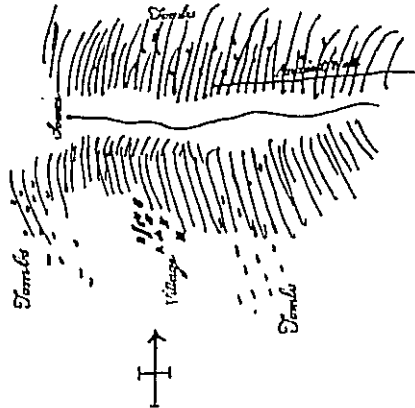
The sepulchral caves vary in their sizes and construction ; the entrance is generally through a low door, sometimes ornamented by short pilasters, into a vaulted room cut in the rock, the size of which varies from six to fifteen feet in length, and from four to ten feet in breadth ; the height of the vault is about six feet ; but sometimes the cave terminates in a flat roof. They all contain coffins, or receptacles for the dead ; in the smaller chambers there is a coffin in each of the three sides : the larger contain four or six coffins, two opposite the entrance, and one on each side, or two on each of the three sides : the coffins in general are very rudely formed. Some of the natural caverns contain also artificial receptacles for the dead, similar to those already described ; I have seen many of these caverns in different parts of Syria. The south side of the village being less rocky, there are neither caves nor coffins on that side. On the east side I counted twenty-one coffins, and five sepulchral caves ; of the former, fourteen are within a very small space ; the greater part of them are single, but in some places they have been formed in pairs, upon the same level, and almost touching each other.

Crossing to the N. side of the valley of Kefr Lata, I met with a long wall built with large blocks of stone ; to the north of it is an oblong square, thirty-seven paces in length, and twenty-seven in breadth, cut out of the rock ; in its walls are several niches. In the middle of it is a large coffin, with the remains of a wall which had enclosed it. To the E. of this is a similar square, but of smaller dimensions. I counted in this neighbourhood twenty coffins and four sepulchral caves, besides several open niches very neatly wrought in the side of the mountain, containing recesses for the dead.

Returning towards the village I passed the source of the rivulet which waters the valley. Over it stands an ancient building, which consists of a vaulted roof supported by four short columns, in a very bad heavy style ; it is about thirteen feet in height. A

few letters of a Greek inscription are visible on the lower part of the roof:

ΑΝΤΙ . ΜΙΝΗ . . . ΩΔΑΙΠΠ . Ο . . . Η . . . ΙΟΥΠ . .
 Υ . . ΕΝΕΑ ΜΙΩΝ . Ε . ΟΥ . ΖΕΥΤΙΝΑ . Η . +



We left the village about mid-day, and crossed the mountain in a northerly direction, by the short foot way to Rieha; in half an hour we reached the point of the mountain directly over Rieha. It is this part of the Djebel Rieha which is properly called Djebel Erbayn. In the last century a summer residence was built here just above the town; but it is now abandoned, although a most beautiful spot, surrounded by fruit trees of all sorts, with a copious spring, and presenting a magnificent view over the plains of Aleppo and Edlip. A spring, which here issues from under the rock, collects in front of the building into a large basin, from whence it flows down to Rieha. I here took the following bearings; Edlip N. by E.; Sermein N. E. b. N.; Mount St. Simon N. N. E.; Khan Touman E. N. E.; Djebel el Ala N.; Djebel Akra W. N. W. About one hour N. E. of Rieha lies the village Haleya.

From Djebel Erbayn we continued our road in a S. S. W. direction, on the declivity of the mountain of Rieha. In half an hour

we passed a copious spring, enclosed by a square building, called El Monboaa (المنبوع). In the plain to the right we saw the village Kefrzebou (كفرزبو), and half an hour to the west of it another, called Ourim (اورم). We met with several sepulchral caves on our road. Wherever, in these parts, the soil admits of culture, wheat and barley are sown among the rocks. If such spots are distant from a village, the cultivators pitch a few tents for the purpose of watching the seed and crop; such encampments are called Mezraa (مزراع). In an hour and ten minutes we reached Nahle; two hours and forty minutes the village Meghara (مغارة), with many remains of ancient buildings. Here I saw a neat sepulchral cave with a vaulted portico supported by two pillars. In three hours we reached the village Merayan (مرعيان); the direction of our route sometimes S. W. sometimes S. S. W. Just by Merayan is a large coffin, cut in the rocky ground, like those of Kefr Lata; and near it a spring, with ancient walls. In three hours and twenty minutes we came to Ahsin (احسين), half an hour to the west of which is the village Eblim (ابليم). The principal produce of all these villages is grapes, which are carried to the Aleppo market, and there sold, in ordinary years, at about nine shillings per quintal; or else they are boiled to form the sweet glutinous extract called Debs, which is a substitute for sugar all over the East. At the end of four hours and a half we reached the village El Bara (البارا), where we finished our day's journey; but we met with a very cold reception, although I had taken the precaution of obtaining a letter of recommendation to the Sheikh of the village from the proprietor of it, Taleb Effendi, of the family Tcheleby Effendi Toha Zade, the first house of Aleppo.

Half an hour N. W. of Bara lies the village Belyoum. A high hill, contiguous to the Djebel Rieha, called Neby Ayoub (نبي ايوب), bears N. W. from El Bara, distant about an hour and three

quarters. On its summit is a Turkish chapel sacred to the memory of the prophet Ayoub (Job). Two hours distant from El Bara, S. by W. lies the village Kefr Nebyl.

February 20th.—The mountain of Rieha, of which El Bara forms a part, is full of the ruins of cities, which flourished in the times of the lower empire;* those of El Bara are the most considerable of the whole, and as I had often heard the people of the country mention them, I thought it worth while to take this circuitous road to Hamah.

The ruins are about ten minutes walk to the west of the village. Directing our researches to that side we met with a sepulchral cave in the immediate vicinity of the town; a broad staircase leads down to the entrance of it, over which I copied this inscription:

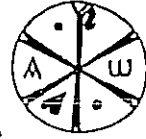
ΕΤΟΥΧΗΚΨΞΑΑΔΗΚΟΥΖΗΑΑΧΟΚΟΥΡΑ

The following figure, in relief, was over it. We saw the same figure, with variations, over the gates of several buildings in these ruins; the episcopal staff is found in all

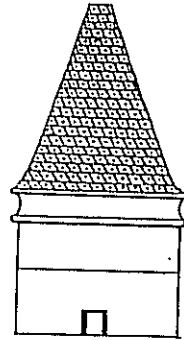


* The following are the names of other villages and ruined towns, situated upon the mountain of Rieha from the information of a man of El Bara: viz. Medjelleye (مجدلية), Betersa (بترسا), Baouza (بعوزة), Has (حاس), El Reboya (الربية), Serdjelle (سرجلة), El Djerada (الجرادة), Moarrat Houli (معرت حول), Moarrat Menhas (معرت منحس), Beshelle (بشلة), Babouza (ببوزة), El Deir (الدير), El Roweyha (الروحة), with extensive ruins; Zer Szabber (ذرصبر), Zer Louza (ذلولوزة), Moar Bellyt (معربليت), Moar Szaf (معرحاف), Serdjeb Mantef (سرجب منطف), Nahle (نحلة), El Rama (الرامه), Kefr Rouma (كفررومه), Shennan (شنان), Ferkyia (فرقية), Belshou (بلشو), Ahsarcin (احسارين), Moarrat Maater (معرت معتر), Djebale (جباله), Kefrneba (كفرنبة), Beskala (بقله), Moarrata (معراته), Djousef (جوسف), El Feteyry (الفتيري), El Ahmeyry (الاحميري), Erne a (ارنه), El Arous (الاروس), Kon Szafra (كن صفرة), El Mezra (المزرا), Aweyt (عويت), Kefr Shelaye (كفرشلايه), Szakhrein (صخرين), Benamça (بنامس), Kefr Djennab (كفرجناب), Szankoul (منقول).

of them. The best executed one that I saw was of this form. On the outside of the town are several sepulchral caves, and a few coffins.



The town walls on the E. side are yet standing; they are very neatly built with small stones, with a square pillar at every six or seven paces, about nine feet high. The ruins extend for about half an hour from south to north, and consist of a number of public buildings, churches, and private habitations, the walls and roofs of some of which are still standing. I found no inscriptions here. The stone with which the buildings are constructed is a soft calcareous rock, that speedily decays wherever it is exposed to the air; it is of the same description as that found in the buildings of the towns about the mountain of St. Simon, and in the ruins of St. Simon, where not a single legible inscription remains, though, as at Bara, traces of them are seen in many places. We surveyed the town in all directions, but saw no building worth noticing, except three tombs, which are plain square structures surmounted with pyramids. The pyramidal summit of one of them has fallen. The interior of these tombs is a square of six paces; on the side opposite the door is a stone coffin; and two others in each of the other two walls; the pyramidal roof is well constructed, being hollow to the top, with rounded angles, and without any interior support.



On the outside the pyramid is covered with thin slabs, on each of which is a kind of knob, which gives the whole a very singular appearance. The height of the whole building may be about twenty-four feet. In one of the tombs is a window, the other is quite dark. Two of them stand near together; the third is in a different part of the town. The sides of one of the coffins is carved with a cross in the middle.

The mode of construction in all the private habitations is similar to that which I noticed in the ancient towns of the Haouran, and which, in fact, is still in use in most of the Arab villages in Syria, with this difference, that the latter build with timber and mud instead of stone.

On the N. side of El Bara stands a castle, built in the Saracen or Crusade style, with a spring near it, called Bir Alloun (بيرعلون), the only one in the neighbourhood of the ancient town, and which apparently was insufficient to the inhabitants, as we found many cisterns cut very deep in the rock. Turning from the spring towards the present village, we passed the tomb of a Turkish saint, called Kubbet Ibn Imaum Abou Beker, where the son of Abou Beker is reported to have been killed : near it is a cave, with eight receptacles for the dead. I saw there some rocks of the same basaltic tufwacke which I met with in the Djebel el Hasz and in some of the districts of Haouran.

The greater part of the villages of Djebel Rieha belong to the Dehly Bashi, at Rieha. Feteyry belongs to the district of Marra ; its inhabitants have often been punished for their rebellious conduct, and their predatory incursions into the neighbouring districts ; their spirit, however, is unbroken, and they still follow the same practices. The frontiers of the Pashaliks of Damascus and Aleppo run across the mountain of Rieha, which commences above Rieha, and extends to Kalaat el Medyk, varying in breadth from two to five hours : it is a low but very rocky chain, little fit for culture, except in the valleys ; but it abounds in game, especially wild boars ; and ounces have sometimes been killed in it.

We left the inhospitable Bara at mid-day, with two armed men, to escort us over the mountain into the valley of the Orontes. In half an hour we passed a ruined stone bridge across a narrow Wady ; it rests upon piers, which are formed of immense blocks

of stone piled upon one another. In one hour and twenty minutes we came to Kon Szafra, in a fertile valley on the top of the mountain, where a few families live in wretched huts amidst the ruins of an ancient town. N. W. about three quarters of an hour is the village of Mezraa. In an hour and forty minutes we reached the ruined town Djerada, and at the end of two hours and a half, Kefr Aweyt, a small village; Kefr, in the vulgar dialect, means ruins. Here the mountain is much less rocky, and more fit for culture. Our road lay S. W. b. S. The village of Feteiry, lies about one hour and a half south of Aweyt. After travelling three hours we came in sight of the Orontes, and then began to descend. The mountain on this side is rather steep, and its side is overgrown with herbs which afford an excellent pasturage. The plant asphodel (*Siris* سیریس) is very common; the inhabitants of Syria, by pulverising its dried roots, and mixing the powder with water, make a good glue, which is superior to that made with flour, as it is not attacked by worms. In the summer the inhabitants of the valley pasture their cattle in these mountains, as do likewise a few tribes of Arabs; among these are the Akeydat, of whom we passed a small encampment.

The part of Djebel Rieha which, beginning at Kon Szafra, extends to the valley of the Orontes, on the one side towards Kalaat el Medyk, on the other towards Djissr Shogher, bears the appellation of Djebel Shaehsabou (شعسابو). The continuation of the same mountain towards Rieha, besides its general name of Djebel Rieha, is likewise called Djebel Zaouy (زوي). In four hours and a quarter we reached the plain below, near an insulated hill, called Tel Aankye (تل عنقيه), which seems to be artificial.

The valley bordered on the E. side by Djebel Shaehsabou, and on the W. side by the mountains of the Anzeyry, is called El Ghab (الغاب). It extends almost due north from three hours S. of

Kalaat el Medyk to near Djissr Shogher : its breadth is about two hours, but becomes narrower towards the north ; it is watered by the Aaszy (عاصي), or Orontes, which flows near the foot of the western mountain, where it forms numerous marshes. The inhabitants of El Ghab are a mongrel race of Arabs and Fellahs, and are called Arab el Ghab. They live in winter time in a few villages dispersed over the valley, of which they cultivate only the land adjacent to their villages ; on the approach of hot weather they retire with their cattle to the eastern mountains, in search of pasture, and in order to escape the immense swarms of flies and gnats (بَنَ), which infest the Ghab in that season. In the winter the Aaszy inundates a part of the low grounds through which it flows, and leaves many small lakes and ponds ; the valley is watered also by numerous springs and by rivulets, which descend from the mountains, especially from those on the east. To the N. of Tel Aankye, on the E. side towards Djissr Shogher, which is eight hours distant from Aankye, are the springs Ayn Bet Lyakhom (عين بت ليخوم), Ayn Keleydyn (اين كليدين), Shaouryt (شاريت), Kastal Hadj Assaf (كستل حاج آسف), Djob Soleyman (جب سليمان), Djob el Nassouh (جب النسوح), Djob Tel el Tyn (جب تل التين).

Having passed to the left of Aankye, where is a small village, we continued our road up the valley due south ; we passed near the spring Ayn el Aankye ; in a quarter of an hour farther Ayn el Kherbe, and at the same distance farther south, the copious spring Ayn el Howash (عين الحواش), from whence we turned to the right into the plain, and at the end of four hours and three quarters from El Bara, reached the village Howash, where we alighted at the Sheikh's house.

February 21st.—Howash is the principal village of the Ghab ; it is situated on the borders of a small lake, formed by the rivulet of Ayn el Howash. The surrounding country was at this time for

the greater part inundated, and the Arabs passed in small boats from one village to another ; in summer the inundation subsides, but the lakes remain, and to the quantity of stagnant water thus formed is owing the pest of flies and gnats abovementioned. There are about one hundred and forty huts at Howash, the walls of which are built of mud ; the roofs are composed of the reeds which grow on the banks of the Orontes ; the huts in which these people live in the mountain during the summer are formed also of reeds, which are tied together in bundles, and thus transported to the mountain, where they are put up so as to form a line of huts, in which the families within are separated from each other only by a thin partition of reeds.

The Arabs of Howash cultivate Dhourra and wheat, and, like all the Arabs of the Ghab, rear large herds of buffaloes, which are of a small kind, and much less spirited than those I saw in the plains of Tarsous. It is a common saying and belief among the Turks, that all the animal kingdom was converted by their Prophet to the true faith, except the wild boar and buffalo, which remained unbelievers ; it is on this account that both these animals are often called Christians. We are not surprised that the boar should be so denominated ; but as the flesh of the buffalo, as well as its *Leben* or sour milk, is much esteemed by the Turks, it is difficult to account for the disgrace into which that animal has fallen among them ; the only reason I could learn for it, is that the buffalo, like the hog, has a habit of rolling in the mud, and of plunging into the muddy ponds in the summer time, up to the very nose, which alone remains visible above the surface.

The territory of Djissr Shogher extends as far as Howash ; from thence, southward, begins the district of Kalaat el Medyk. The Sheikh of Howash, called Mohammed el Omar, is noted in the adjoining districts for his hospitality ; but within these few years he

has been reduced from great wealth to poverty by the extortions of Topal Aly of Djissr Shogher, and of Milly Ismayl of Kalaat el Medyk ; the troops which are continually passing from one place to another are consuming the last remains of his property. The night we slept at his house, there were at least fifty people at supper, of whom about thirty were poor Arabs of his village ; the others were all strangers.

We left Howash early in the morning, and rode along the eastern mountains, in this beautiful valley, which I can compare only to the valley of the Bekaa between the two Libani ; the Ghab, however, has this great advantage over the Bekaa, that it is copiously watered by a large river and many rivulets, while the latter, in summer time, has little or no water. At half an hour from Howash we met with several fragments of shafts of columns, on the side of an ancient paved causeway. We followed this causeway for upwards of an hour, although in some places no remains of it were visible ; at the distance of a quarter of an hour (at the rate of about three miles and a half an hour), from the first heap of fragments of columns, we met with a similar heap ; then at an equal interval a third, and again a fourth ; not more than four columns seemed to have stood together in any of these places. We conjectured that this had been a Roman road, and the columns its milliaria. The causeway was traced here and there farther to the south, but without any appearance of stations ; it probably followed the whole length of the valley from *Apamea* to Djissr Shogher. One hour and a quarter from Howash is Ayn Houyeth (عين حويث), a copious spring. The Roman road is here about sixteen feet in breadth. To the right, in the plain, is the village of Houyeth, and near it another village, called Ain Uktol (عين أكتل). On our right was a perpendicular rock, upon which were patches of rich verdure. Two hours and a quarter is Ayn el Taka (عين الطاقه), a large spring, issuing

from near the foot of the mountain, and forming a small lake which communicates with the Orontes. Here are the remains of some ancient walls. The temperature of this spring, as well as of those which we passed on the way from Aankye, is like that of water which has been heated by the sun in the midst of summer: it is probably owing to this temperature, that we observed such vast numbers of fish in the lake, and that they resort here in the winter from the Orontes; it is principally the species called by the Arabs the Black Fish, on account of its ash-coloured flesh; its length varies from five to eight feet. The fishery is at present in the hands of the governor of Kalaat el Medyk, who carries it on, on his own account; the period is from November till the beginning of January. The fishermen, who are inhabitants of the village Sherya (شريح), situated on the borders of the lake, at half an hour's distance from Ayn el Taka, enjoy a partial exemption from the Miri, or land-tax; they fish with harpoons during the night, in small boats, which carry five or six men; and so numerous are the fish, that by throwing the harpoons at random, they fill their boats in the course of the night. The quantity taken might be doubled, if there were a ready market for them. The Kantar, of five hundred and eighty pounds weight, is sold at about four pounds sterling. The fish are salted on the spot, and carried all over Syria, and to Cyprus, for the use of the Christians during their long and rigid fasts. The income derived from this fishery by the governor of Kalaat el Medyk amounts to about one hundred and twenty purses, or three thousand pounds sterling. Besides the black fish, carp are also taken with nets, and carried to Hamah and Homs, where the Turks are very fond of them. The depth of the lake is about ten feet; its breadth is quite irregular, being seldom more than half an hour; its length is about one hour and a half.

One hour from Ayn el Taka, and the lake El Taka, we arrived at

the foot of the hill upon which stands Kalaat el Medyk (قلعت المديق), or the castle of Medyk. It probably occupies the site of *Apamea*: for there can be little doubt that travellers have been wrong in placing that city at Hamah, the ancient *Epiphania*, or at some ruins situated at four hours distance from Hamah. Notwithstanding our desire to enter the castle, we could not venture to do so. The governor, Milly Ismayl, a man eighty-five years of age, and whose name has been well known in Syria for the last twenty years, was last year, when governor of Hamah, ordered by the Pasha of Damascus to march with his corps of Dehlys towards Ladakie, to join the Tripoli army, then fighting against the Anzeyrys, who inhabit the mountains between Ladakie and Antioch; in passing by Kalaat el Medyk, on his way to Djissr Shogher, he found the castle without a garrison, and took possession of it, thereby declaring himself a rebel. Orders have in consequence been given to strike off his head. Although his strong fortress enables him to defy these orders, his dread of being surprised induces him to try every means in his power to obtain his pardon from the Porte, and he has even sent considerable sums of money to Constantinople.* Under these circumstances my companion and myself were afraid that he might lay hold of us, in order to make our deliverance subservient to his purposes; we therefore passed by the foot of the hill, while we sent in our attendants to buy some provisions. The castle is built upon an almost insulated hill, communicating on its eastern side only with the mountain called Djebel

* *Damascus. April 28, 1812.*—In the latter end of March, Milly Ismayl went to Hamah on some private business, and during his absence with his troops Topal Aly quietly seized upon the castle. The former now lives in retirement at Hamah, while the power and reputation of Topal have been thus considerably increased in the northern parts of Syria.

Oerimy (عريمي), the southernmost point of Djebel Shaehsabou, which turns off here towards the east, and continues for about three hours in an easterly direction. To the south of Oerimy the undulations of the mountain continue for about three hours, and terminate in the plain of Terimsy, of which I shall speak presently. The castle of Medyk is built of small stones, with several turrets, and is evidently of modern construction. On the E. side, close to the gate, are ruined habitations; and to the S. on the declivity of the hill, is a mosque enclosed by a wall, which forms a kind of out-work to the castle. Within the castle wall are thirty or forty houses, inhabited by 'Turks and Greek Christians. I was told that the only relic of antiquity is a wall in the governor's palace, built with large blocks of stone. At the western foot of the hill is a warm sulphureous spring, the water from which forms a pond; on the edge of the pond I found a fragment of a fine fluted Doric column. Near the spring is a large Khan for the accommodation of travellers. On the N. side of the hill are several columns scattered about.

As we wished to follow the valley of the Orontes as far as possible, we continued in the direction S. by W. along the plain, instead of taking the straight road towards Hamah. Half an hour from Kalaat el Medyk is Ayn Djoufar (عين جوفار), a rivulet flowing down the eastern hills through Wady Djoufar; it runs towards the castle, and empties itself into the pond at the castle spring. Up in the hills, in the direction of Wady Djoufar, are the villages of Keframbouda (كفر امبوده), Kournas (كورناس), Sheikh Hadid (شيخ حديد), and Djournye (جورنيه), a little beyond Ayn Djoufar we passed the spring Ayn Abou Attouf (عين ابو عتوف). In three quarters of an hour, another rivulet called Ayn el Sheikh Djouban (عين الشيخ جوبان), whose source is up in the hills. The valley El Ghab continues here of the same breadth as below. In the plain, about three quarters of

an hour from Kalaat el Medyk, is a broad ditch, about fifteen feet deep, and forty in breadth, which may be traced for an hour and a half, towards the Orontes ; near it is the village El Khandak (or the Ditch.) This ditch is not paved, and may formerly have served for the irrigation of the plain.

After proceeding for two hours from the castle, our two guides refused to go any farther, insisting that it would be impossible to continue longer in the valley ; to say the truth, it was in many parts covered with water, or deep mud, for the rains had been incessant during several months, and the road we had already come, from the castle, was with difficulty passable ; we were therefore obliged to yield, and turning to our left a little way up the hill, rested at the village of Sekeylebye (سكيلييه), situated on one of the low hills, near a rivulet called Wady Sekeylebye. I may here observe that the springs coming from the eastern mountains of the Ghab never dry up, and scarcely even diminish during the height of summer.

From a point over the village, which belongs to Hamah, I took the following bearings : Tel Zeyn Abdein, near Hamah, S. E. Djebel Erbayn, between Hamah and Homs, S. S. E. The gap which separates the Anti-Ibanus from the northern chain, to the W. of Homs and Hamah, S. by E. The highest point of Djebel Szoleyb, to the W. of Hamah and Homs, S. Tel Aasheyrne, in the plain, S. by W., Djebel Maszyad S. W. The eastern termination of Djebel Shaehsabou N. E. by E. To the S. and E. of Sekeylebye open the great plains which extend to the desert. To the S. distant one hour, near the borders of the hills which enclose the valley of the Ghab on this side, lies the Anzeyry village of Sherrar (شعرار), a quarter of an hour from whence is an insulated hill called Tel Amouryn. Two hours southward of Sekeylebye is Tel Aasheyrne, and half an hour farther, Tel el Shehryh. In the valley,

about one hour and a half S. W. of Sekeylebye, lies the village El Haourat (الحوارات), with a ford over the Orontes, where there is a great carp (بني) fishery. On the other side of the river is the insulated hillock Tel el Kottra (تل القطر). The highest point of the mountain of the Anzeyrys, on the W. side of the Orontes, appears to be opposite to Kalaat el Medyk; it is called Kubbet Neby Metta (قبة نبي متا), and has a chapel upon it, dedicated to the saint Metta, who is held in great veneration by the Anzeyrys. The principal villages in this mountain, belonging to the Anzeyrys, who live there upon the produce of their excellent tobacco plantations, are the following: to the W. of Howash, El Shattha (الشطحة), to the S. of it, Merdadj (مرداج), farther S. Aanab (عناب). To the W. of Kalaat el Medyk, Ayn el Keroum (عين الكروم), a village whose inhabitants are rebels. To the W. of Ayn Djohan, Fakrou (فكرو); above Tel el Kottra, Kalaat el Kebeys (قلعة القبيس). The mountain belongs to the government of Ladakie, but is immediately under the Anzeyry chief, El Fakker (الفكر), who resides in the castle of Szaf-fytta.

The inhabitants of the Ghab hold the Anzeyrys in contempt for their religion, and fear them, because they often descend from the mountains in the night, cross the Aaszy, and steal, or carry off by force, the cattle of the valley.*

* A peasant of Sekeylebye enumerated to me the following villages belonging to the government of Hamah, and situated to the N. and W. of that town. Beginning eastwards of his own village, he first mentioned El Sohlrye, then Setouhh, El Deyr, Kfer Djebein, Um Kaszr, Kassabye, Um el Aamed, Kferambouda, Kornas, El Djeleyme, El Mogheyer, El Habyt, Kefer Sedjen, Maar Zeyt, Maart Maater, Kefr Ayn, Kadhyb el Ban, Tel Aus, Kefr Zeyty, El Lattame (اللطامة, the principal village of the district of Hamah), Khan Shiehoun, Maryk, Howeyr, Tel Berran, Wady Edjfar, Wady Daurat, Maszyn Latmein, Tel Faes, Besseleya, Meskyn, Tayebe, Um Tennoura, El Hammamy, El Seyh, Seidjar, Khattab, Meharabe, Helfeya, Bellata, Kefr Behon, Zauran, Mardys, Maar Shour, El Djadye, Zeyn Abdein, El Oesher. East and south-east of Hamah are

We passed the night in a half ruined house, without being able to get any refreshments, although the village belonged to a particular friend of mine at Hamah ; indeed these peasants have scarcely any thing left to keep themselves from starving.

February 22d.—Early this morning we set off in the direction of Hamah, and after a march of an hour and a half over the plain, reached Tel Szabba (تل صبة), an insulated hillock in the plain ; half an hour from it lies a lake called Behirat Terimsy (بحيرة تريمسي), or, simply El Terimsy. Its extent is from S. W. to N. E. about five to six miles long by two or three in breadth ; its waters are scarcely any where deeper than five feet ; but the depth of mud at the bottom is so great as to render it fatal for any one to enter the lake, at least so I was informed by several peasants who joined us. The water of the lake diminishes considerably in the summer time, but very seldom dries up entirely ; the only instance upon record was during the great drought in 1810, when it is asserted that springs were discovered in the bed of the lake. I am not quite certain whether it communicates on the western side with the Orontes ; our guides were not unanimous in their answers ; the river, however, must at least pass very close to the lake. On the southern borders of the lake are the Tels or mounds of earth, called Telloul el Fedjera (تلل الفجرة) ; on the E. side is the Tel Waoyat (واريات). The soil in the vicinity of the lake is a soft clay ; and I had great

the ruined villages : Kefr Houn, Ekfer Tab, Um Sedjra, Altouny, Kefr Eydouh, Sahyan, Marhatal, Heish, Moaka, Wady el Fathh, (وادي الفتح), Kefr Baesein, El Tahh, El Djofer Djerdjenaes, El Ghatfa, Mart Arab, Aar (عار), Seker, Turkey, Edley el Szauan, El Temaanaa, El Taamy, El Sheteyb, El Beleyl, Um Harteyn, El Zekeyat, El Hamra, Kfer Dadein, Maar Zelem, Naszab, Tel Faes, El Medjdel, Howeyr, Aatshan el Gebeybat, Sydy Aaly, Djaafar, Berdj el Abyadh, Berdj el Assuad, Kalaat el Ans, Stabelt Antar, Deh lubby.

difficulty in extricating my mare from the swamp as I approached to reconnoitre the lake, which our company had left to the right of the road. In the spring the earth hardens and is then covered with most luxuriant pasturage. In March the peasants and Arabs of all the neighbouring districts and villages, as well as the inhabitants of Hamah, send their horses and mules here to graze under the care of herdsmen, who regularly pitch their tents near the Waoyat, and each of whom receives a piastre a head from the owners. The cattle remain here till April. The best pasture seems to be on the S. and E. sides, the banks of the lake being there lower than on the opposite sides. It was here, perhaps, that the Seleucidæ fed their herds of elephants.

Two hours and a half from Sekeylebye, to the left of the road, is a ruined mosque, called El Djelame; two hours and a half, Tel el Mellah, a hillock in the plain. Our road continued through fertile but uncultivated fields. E. of Tel Mellah about two hours is Tel Szeyad. After three hours and a half slow march we reached the Orontes, near a spot where a large wheel, of the same construction as those at Hamah, raises the water from the river, and empties it into a stone canal, by means of which the neighbouring fields are irrigated. At the end of four hours we came to a bridge over the river, on the other side of which the castle of Seidjar is (قلعت سيجار) situated. If I recollect rightly, the bridge rests upon thirteen arches; it is well built, but of modern construction. It is placed at the point where the Aaszy issues from between rugged mountains. On the summit of the range on the left bank stands the castle. To the S. E. of the castle, on the right bank of the river, is the tomb of a Sheikh called Aba Aabeyda el Djerrah (أبا عبيدا الجراح), and to the S. E. of the latter, the Turkish chapel El Khudher. The windings of the river in the narrow rocky valley, where no space intervenes between the water and the base of the mountains, resemble

those of the Wye in Monmouthshire. At the bridge of Seidjar, it is nearly as large as the Wye at Chepstow. Just by the bridge is a Khan of ancient construction; probably of the period of the crusades. A paved way leads up to the castle, which is at present inhabited by a few hundred families of peasants. It appears from the style of construction that the castle as it now stands, is of the time of the latter Califes; the walls, towers, and turrets, which surround it on the N., W. and S. sides, are evidently Saracen; but it should seem, from the many remains of Grecian architecture found in the castle, that a Greek town formerly stood here. Fragments of columns and elegant Corinthian and Doric capitals lie dispersed about it: amongst them is a coffin of fine marble, nine feet long, but I could find no remains of any ancient building. On the east side the river runs at the foot of a deep precipice. In the south wall a strong well built tower is still in perfect preservation; near it is a deep well, and a subterraneous passage, which, we were informed, leads down to the river side. We searched in vain for Greek inscriptions; on the above mentioned tower is a fine Arabic inscription, but too high to be copied by such short-sighted people as we both happened to be. On the gate of the castle, which leads through an arched passage into the interior, I copied the following, in which many foreign words are mixed with the Arabic:

ناهي الخلف المالح المحدث الذي
 تاتى سنا ولي واما الكتابي بطال
 المعر السبع اننا اسما الظاهر
 شذ عن تعوي في جنة ملحق وسنا

Part of the declivity of the hill upon which the castle is built is paved with flat stones, like the castle hills of Aleppo, El Hossn,

and Szalkhat. In the plain to the S. and S. W. of the castle are the remains of ancient buildings, which indicate the site of a town ; several fragments of columns, wrought stones, and a great deal of rubbish, are lying about. We dug up an altar about four feet and a half high, and one foot and an half square ; on one of its four sides was this inscription :

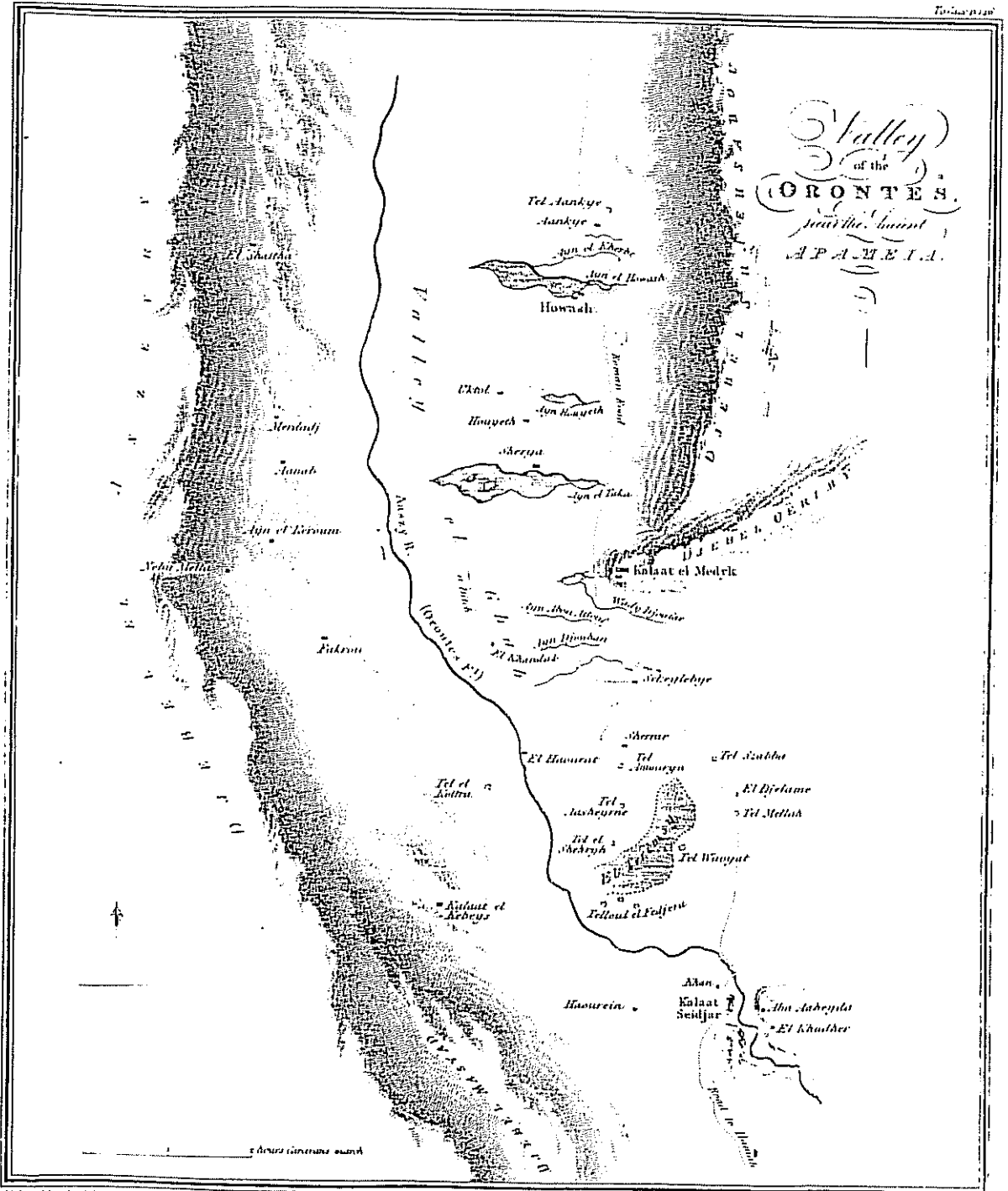
ΒΕΡΝΕΙΚΙΑΝΟC
ΒΑΡΝΑ ΥΠΕΡ
ΚΛΕΟΝΓΕΙΚΗC
ΤΗC ΔΟΜΗC
ΓΥΝΑΙΚΟC ΑΥ
ΤΟΤ ΙΕΡΑΜΕ
ΝΗC ΕΝ ΤΩ ΙΔΦΙ
ΕΤΕΙ ΑΝΘΗΚΕΝ

To the S. W. of the bridge is the tomb of a saint named Sheikh Mahmoud, which is to the W. of a small village called Haourein (حريرين). The rock of the hills, in the neighbourhood of Seidjar, is calcareous, of considerable hardness, and of a reddish yellow colour ; on the S. side of the castle the rock seems to have been cut perpendicularly down almost as low as the river, either for the purpose of adding to the defence of the fortress on this side, or to facilitate the drawing up of water from the river.

We now crossed the low hills to the south of Seidjar, and entered the plain of Hamah, which is very little cultivated here. We proceeded in a south-easterly direction. In one hour and a half from Seidjar we passed a number of wells cut close to each other in the rocky ground. At one hour and three quarters is a small bridge over a torrent called El Saroudj (ساروج), which empties itself into the Orontes. In two hours we saw to our left, about half an hour distant, the village Hedjam, on the right bank of the river ; in two hours and three quarters, a small village

called El Shy hy (الشحي), was to our right; at three hours, we passed the village El Djadjye (الجبجي), distant from the left of the road a quarter of an hour; and near it the village El Kasa. The fertile soil now begins to be well cultivated. In four hours we reached Hamah, where we alighted, at the house of Selym Keblan, one of the Mutsellim's secretaries, the most gentlemanly Levantine I had yet known.

Hamah is situated on both sides of the Orontes; a part of it is built on the declivity of a hill, and a part in the plain; the quarters in the plain are called Hadher (حاضر) and El Djissr; those higher up El Aleyat (عليات), and El Medine. Medine is the abode of the Christians. The town is of considerable extent, and must contain at least thirty thousand inhabitants, of whom the Greek families, according to the Bishop's information, are about three hundred. In the middle of the city is a square mound of earth, upon which the castle formerly stood; the materials, as well as the stones with which it is probable that the hill was faced, have been carried away and used in the erection of modern buildings. There are four bridges over the Orontes in the town. The river supplies the upper town with water by means of buckets fixed to high wheels (Naoura نعره), which empty themselves into stone canals, supported by lofty arches on a level with the upper parts of the town. There are about a dozen of the wheels; the largest of them, called Naoura el Moham-medye, is at least seventy feet in diameter. The town, for the greater part, is well built, although the walls of the dwellings, a few palaces excepted, are of mud; but their interior makes amends for the roughness of their external appearance. The Mutsellim resides in a seraglio, on the banks of the river. I enquired in vain for a piece of marble, with figures in relief, which La Roque saw; but in the corner of a house in the Bazar is a stone with a num-



ber of small figures and signs, which appears to be a kind of hieroglyphical writing, though it does not resemble that of Egypt. I counted thirteen mosques in the town, the largest of which has a very ancient Minaret.

The principal trade of Hamah is with the Arabs, who buy here their tent furniture and clothes. The Abbas, or woollen mantles made here, are much esteemed. Hamah forms a part of the province of Damascus, and is usually the station of three or four hundred horsemen, kept here by the Pasha to check the Arabs, who inundate the country in spring and summer. Few rich merchants are found in the town; but it is the residence of many opulent Turkish gentlemen, who find in it all the luxuries of the large towns, at the same time that they are in some measure removed from the extortions of the government. Naszyf Pasha, of the family of Adein, who has an annual income of about £8000. sterling, has built a very handsome house here. He is well known for his travels in Europe, and Barbary, and for his brave defence of Cairo, after the defeat of the Grand Vizir by General Kleber near Heliopolis. Being curious to see him, I waited upon him, notwithstanding the rule I had prescribed to myself of mixing as little as possible with Turkish grandees, and presented him a letter of recommendation. We conversed for about half an hour; he was very civil for a Pasha, and made many enquiries concerning Prince Augustus (the Duke of Sussex), whom he had known in Italy.

The government of Hamah comprises about one hundred and twenty inhabited villages, and seventy or eighty which have been abandoned. The western part of its territory is the granary of northern Syria, though the harvest never yields more than ten for one, chiefly in consequence of the immense numbers of mice,

which sometimes wholly destroy the crops. I did not see any of these animals.

From a point on the cliff above the Orontes, called El Sherafe, the traveller enjoys a beautiful view over the town. At one hour and a half from it lies the Djebel Zeyn Aabdein (زین عبدین) in the direction N. by E. ; this mountain has two prominent summits, called the Horns of Zeyn Aabdein (قرون زین عبدین) ; its continuation southward is called Djebel Keysoun, the highest point of which bears E. $\frac{1}{2}$ N. ; still farther south it protrudes in a point in the neighbourhood of Salamie, which bears S. E. and is called Djebel el Aala, upon which stands the castle called Kalaat Shemmasye (قلعت شماسیه). To the S. of Hamah, two hours distant, lies an insulated chalky mountain, two or three hours in length, from west to east, called Djebel Erbayn ; its highest point bearing from Hamah S. $\frac{1}{2}$ E. The Orontes flows on its E. side.

The Aaszy irrigates a great number of gardens belonging to Hamah, which in winter time are generally inundated. Wherever the gardens lie higher than the river, wheels like those already mentioned are met with in the narrow valley, for the purpose of raising up water to them. In summer the water of the river is quite clear.

February 27th.—We remained five days in the hospitable house of Selym, where a large company of Turks and Arabs assembled every evening ; and it was with difficulty that we could prevail upon him to let us depart. The distance between Hamah and Tripoli, by the direct road, is four days, or three days by performing on the first a thirteen hours journey from Hamah to Hossn ; but we wished to visit the castle of Maszyad, the seat of the Ismaylys, which is laid down upon most of the maps of Syria, but has rarely been visited by any travellers. We set out about mid-day, and travelling in a S. W.

direction came in an hour and a half to the Christian village Kefrbehoun (كفر بهون); and in two hours, to a hillock in the plain called Tel Afyoun (تل افون), i. e. the opium-hill, with an ancient well. The number of these insulated mounds of earth in the eastern plain of Syria is very remarkable; their shape is sometimes so regular, that there can be no doubt of their being artificial; in several places there are two standing close together. It is a general remark that wherever there is such a mound, a village is found near it, and a spring, or at least an ancient well. At two hours and a half from Hamah is El Dobbe, a small village near the road: here the ground begins to be uneven, covered with rocks, and little fit for cultivation. At three hours and three quarters is Tel Mowah (تل موع) upon elevated ground, with the ruins of a considerable village; from hence Tel Afyoun bears W. $\frac{1}{4}$ S., Hamah E. N. E., Homs S. S. E. In four hours and a half we came to considerable heaps of large hewn stones, and ruined habitations, called El Feiryouny (فيريوني), where a few families of Kurdines had pitched their tents. On the side of the road is a large and very neatly cut ancient well. The face of the country is hilly with a rocky soil, here and there cultivated. At the end of five hours and a half we reached Byszyn (بيصين), a village inhabited by Anzeyrys, where we slept.

February 28th.—One hour and a half from Byszyn is the village of Shyghata (شيغاتة). The road ascends, through a rocky country, overgrown with shrubs and low trees. At two hours and a half is a ruined bridge over the winter torrent El Saroudj, which we had passed in the plain below, between Seidjar and Hamah; it was now so much swelled by the heavy rains, that we were trying in vain to cross it in different places, when a shepherd came to our assistance, and shewed us a ford. Considerable as the stream was, it is dried up in summer. We proceeded from the bridge in a W. N. W. direction, and, after a march of an hour and three quarters, during

which we crossed several torrents, we reached the castle of Maszyad (تلعت مصياد), or, as it is written in the books of the Miri, Meszyaf (مصياف). The approach to the castle on two sides is across a large moor; to the N. of it are the highest points of the mountain of Maszyad, at the foot of which it stands, upon a high and almost perpendicular rock, commanding the wild moor in every direction, and presenting a gloomy romantic landscape. On the W. side is a valley, where the inhabitants cultivate wheat and barley. The town of Maszyad is built between the castle and the mountain, on the declivity of the mountain; it is upwards of half an hour in circumference, but the houses are in ruins, and there is not a single well built dwelling in the town, although stone is the only material used. The town is surrounded by a modern wall, and has three stone gates, of more ancient construction; on one of them I saw the following inscription:

امر بعمارة طرود فظا و عمل
هذا السلطان الملك الناصر
تاج الدوله الملك الناصر

The last line, as I was told by a man of Tripoli, contains the names of some of the deities of the Ismaylys. The mosque is now in ruins. There are several Arabic inscriptions in different parts of the town, which are all of the time of El Melek el Dhaher (الملك الظاهر). The castle is surrounded by a wall of moderate thickness; and contains a few private habitations. Near the entrance, which is arched, stands a Corinthian capital, of indifferent workmanship, the only remain of Grecian architecture that I saw here. Within this gate is an arched passage, through which the road ascends to the inner and highest parts of the castle. Upon the vault I read the following inscription in large characters: — عمل الملك تاج الدوله —

“The deed (or fabric) of the Mamlouk Kosta.” On the top of the rock are some apartments belonging to the castle ; which appear to have had several floors. From a Kyosk, which the present governor has built here, there is a beautiful view down into the western valley. Maszyad is remarkable from being the chief seat of the religious sect called Ismayly (اسماعيلى). Enquiries have often been made concerning the religious doctrines of this sect, as well as those of the Anzeyrys and Druses. Not only European travellers, and Europeans resident in Syria, but many natives of influence, have endeavoured to penetrate the mysteries of these idolaters, without success, and several causes combine to make it probable, that their doctrines will long remain unknown. The principal reason is, that few individuals among them become acquainted with the most important and secret tenets of their faith ; the generality contenting themselves with the observance of some exterior practices, while the arcana are possessed by the select few. It will be asked, perhaps, whether their religious books would not unveil the mystery ? It is true that all the different sects possess books, which they regard as sacred, but they are intelligible only to the initiated. A sacred book of the Anzeyrys fell into the hands of a chief of the army of Youssef Pasha, which plundered the castles of that sect in 1808 ; it came afterwards into the possession of my friend Selym of Hamah, who had destined it as a present to me ; but he was prevailed upon to part with it to a travelling physician, and the book is now in the possession of M. Rousseau, the French consul at Aleppo, who has had it translated into French, and means to publish it ; but it will probably throw little light upon the question. Another difficulty arises from the extreme caution of the Ismaylys upon this subject ; whenever they are obliged to visit any part of the country under the Turkish government, they assume the character of Mussulmans ; being

well aware that if they should be detected in the practice of any rite contrary to the Turkish religion, their hypocrisy, in affecting to follow the latter, would no longer be tolerated ; and their being once clearly known to be pagans, which they are only suspected to be at present, would expose them to the heaviest exactions, and might even be followed by their total expulsion or extirpation. Christians and Jews are tolerated because Mohammed and his immediate successors granted them protection, and because the Turks acknowledge Christ and the prophets ; but there is no instance whatever of pagans being tolerated.

The Ismaylys are generally reported to adore the pudendum muliebre, and to mix on certain days of the year in promiscuous debauchery. When they go to Hamah they pray in the mosque, which they never do at Kalaat Maszyad. This castle has been from ancient times their chief seat. One of them asserted that his religion descended from Ismayl, the son of Abraham, and that the Ismaylys had been possessed of the castle since the time of El Melek el Dhaher, as acknowledged by the Firmahns of the Porte. A few years since they were driven out of it by the Anzeyrys, in consequence of a most daring act of treachery. The Anzeyrys and Ismaylys have always been at enmity, the consequence, perhaps, of some religious differences. In 1807, a tribe of the former having quarrelled with their chief, quitted their abode in their mountains, and applied to the Emir of Maszyad for an asylum. The latter, glad of an opportunity to divide the strength of his enemies, readily granted the request, and about three hundred, with their Sheikh Mahmoud, settled at Maszyad, the Emir carrying his hospitality so far as to order several families to quit the place, for the purpose of affording room for the new settlers. For several months all was tranquil, till one day, when the greater part of the people were at work in the fields, the Anzeyrys, at a given signal,

killed the Emir and his son in the castle, and then fell upon the Ismaylys who had remained in their houses, sparing no one they could find, and plundering at the same time the whole town. On the following day the Anzeyrys were joined by great numbers of their countrymen, which proved that their pretended emigration had been a deep-laid plot ; and the circumstance of its being kept secret for three months by so great a number of them, serves to shew the character of the people. About three hundred Ismaylys perished on this occasion ; the families who had escaped in the sack of the town, fled to Hamah, Homs, and Tripoli, and their treacherous enemies successfully attacked three other Ismayly castles in the mountain. The Ismaylys then implored the protection of Youssef Pasha, at that time governor of Damascus, who marched with four or five thousand men against the Anzeyrys, retook the castles which had belonged to the Ismaylys, but kept the whole of the plunder of the Anzeyrys to himself. This castle of Maszyad, with a garrison of forty men, resisted his whole army for three months.

In 1810, after Youssef Pasha had been exiled by the Porte, the Ismaylys who had fled to Hamah, Homs, and Tripoli returned, and Maszyad is now inhabited by about two hundred and fifty Ismayly families, and by thirty of Christians. The chief, who resides in the castle, is styled Emir ; his name is Zogheby (زغبي), of the family of Soleiman ; he informed me that his family had been possessors of the Emirship from remote times, and that they are recognised as such by express Firmahns from the Porte ; Zogherby is a nephew of Mustafa, the Emir who was slain by the Anzeyrys. Some of his relations command in the Ismayly castles of El Kadmous, El Kohf, El Aleyka, and El Merkab, in the mountains towards Ladakie. After what has lately taken place, it may be presumed that the hatred between the two nations is

extreme: they are, apparently, at peace, but many secret murders are committed: "Do you suppose," said a handsome young man to me, while his eyes flashed with anger, "that these whiskers shall turn gray before I shall have taken my revenge for a slaughtered wife and two infant children?" But the Ismaylys are weak; I do not think that they can muster eight hundred firelocks, while the Anzeyrys are triple that number.

The principal produce of the neighbourhood of Maszyad is silk. They have large plantations of mulberry trees, which are watered by numerous rivulets descending on all sides from the mountain into the valley; and as few of them dry up in summer, this must be a delightful residence during the hot season. There are three or four Ismayly villages in the neighbourhood of Maszyad.

From the castle the ruins called Deir Szoleib bear W. distant about two hours and a half. I was told that there are large buildings at that place constructed with immense blocks of stone, and bearing *infidel* inscriptions; but the natives of these countries are unable to distinguish sculptured ornaments from letters in unknown languages, and travellers are often deceived by reports of long inscriptions, which prove to be nothing more than a few decorations of architecture.

February 29th.—Having been disappointed in our hopes of finding any thing remarkable at Kalaat el Maszyad, we directed our course to Tripoli. We began to fear that the incessant rains would make the torrents impassable, particularly the Saroudj, which we crossed yesterday. The Emir gave us one of his men to guide and protect us through his territories. After travelling for an hour and a half across the moor, along the side of the upper ridge of the mountains of Maszyad, we arrived at the village Soeida, near to which is the Mezar Sheikh Mohammed, with some plantations of mulberry trees. E. of it half an hour is

Kherbet Maynye, a ruined village, with some ancient buildings ; and in the mountain above it, the ruined castles Reszafa (رصادة), and Kalaat el Kaher (قلعة القاهرة). There are several other ruined castles in this district, which appear to have been all built about the twelfth century. At two hours and a half is Beyadhein (بياضين), a village inhabited by Turkmans ; to the E. of it, about half an hour, is a Tel in the plain, with an arched building upon it called Kubbet el Aadera, or the dome of the Virgin Mary, reported to be the work of the Empress Helena. On the summit of a mountain S. of the village, one hour, is the ruined castle Barein (بارين). Near Beyadhein we crossed the torrent Saroudj a second time ; its different branches inundated the whole plain. Two hours and a half is the village Kortouman (كرتومان), inhabited by Turkmans, from whence Maszyad bears N. by W. Here we passed another torrent, near a mill, and in a storm of heavy rain and thunder reached Nyszaf, three hours and three quarters from Maszyad, the road from Kortouman lying S. by W. for the greater part in the plain.

Nyszaf is a considerable village, with large plantations of mulberry trees. It is inhabited by Turks and Anzeyrys. The mountain to the eastward, on the declivity of which it is built, is peopled by Turkmans, the greater part of whom do not speak Arabic. We dried our clothes at a fire in the Sheikh's house, and took some refreshment ; we then ascended the mountain to the S. of the village, and my guides, who were afraid of the road through the upper part of the mountain, refusing to proceed, we halted for the night at Shennyn (شنين), an Anzeyry village half way up the mountain. The declivity of the mountain is covered with vineyards, growing upon narrow terraces, constructed to prevent the rain from washing away the soil. From the grapes is extracted the Debs, which they sell at Hamah ; three quintals of grapes are

necessary to make one quintal of Debs, which was sold last year at the rate of £1. per quintal.

As our hosts appeared to be good natured people, I entered, after supper, into conversation with them, with a view to obtain some information upon their religious tenets; but they were extremely reserved upon this head. I had heard that the Anzeyrys maintained from time to time some communication with the East Indies, and that there was a temple there belonging to their sect, to which they occasionally sent messengers. In the course of our conversation I said that I knew there were some Anzeyrys in the East Indies; they were greatly amazed at this, and enquired how I had obtained my information; and their countenances seemed to indicate that there was some truth in my assertion. They are divided into different sects, of which nothing is known except the names, viz. Kelbye, Shamsye, and Mokladjye. Some are said to adore the sun and the stars, and others the pudendum muliebre. The Mokledjye wear in their girdle a small iron hook, which they use when making water; it is also said that they prostrate themselves every morning before their naked mothers, saying (مزھون خرجنا رهنا نعبودا), and it is asserted that they have a promiscuous intercourse with their females in a dark apartment every Friday night; but these are mere reports. It is a fact, however, that they entertain the curious belief that the soul ought to quit the dying person's body by the mouth. And they are extremely cautious against any accident which they imagine may prevent it from taking that road. For this reason, whenever the government of Ladakie or Tripoli condemns an Anzeyry to death, his relations offer considerable sums, that he may be empaled instead of hanged. I can vouch for the truth of this belief, which proves at least that they have some idea of a future state. It appears that

there are Anzeyrys in Anatolia and at Constantinople. Some years since a great man of this sect died in the mountain of Antioch, and the water with which his corpse had been washed was carefully put into bottles and sent to Constantinople and Asia Minor.

March 1st.—The weather having cleared up a little, we set out early, and in an hour and a half reached the top of the mountain, from whence we enjoyed a beautiful view to the east over the whole plain, and to the W. and S. towards Hossn and the Libanus. Hamah bore E. N. E. and Kalaat Maszyad N. by E. The castle of Hossn bore S. S. W. This part of the mountain is called Merdj el Dolb (مرج الصلب) or Dhaheret Hadsour (ظهرة حاذور). On the top there is fine pasturage, with several springs. To the left, half an hour, is the high point called Dhaheret Koszeir, where is a ruined castle; this summit appears to be the highest point of the chain. the summit, on the western declivity, is the copious spring called Near Ayn Kydrih (عين كيدريح). In two hours we came to the village Hadsour, on the western side of the mountain, with the Mezar Sheikh Naszer. The country to the west of the summit belongs to the government of the district of Hossn. We now descended into the romantic valley Rowyd (رويد), full of mulberry and other fruit trees, with a torrent rolling in the bottom of it. At the end of two hours and three quarters is the village Doueyrellin (دويرلين), on the E. side of the Wady; on its W. side, in a higher situation, stands the village El Keyme; and one hour farther, to the S. of the latter, on the same side, is the village El Daghle (دغله). We crossed the Wady at the foot of the mountain, and continued along its right bank, on the slope of the mountain, through orchards and fields, till we arrived at the foot of the mountain upon which Kalaat el Hossn is built. Our horses being rather fatigued, we sent them on to Deir Djordjos, (the convent of St. George), where we intended

to sleep, and walked up to the castle, which is distant six hours and a half from Shennyn. It is built upon the top of an insulated hill, which communicates on its western side only, with the chain of mountains we had passed. Below the walls of the castle, on the east side, is the town of Hossn, consisting of about one hundred and fifty houses. The castle is one of the finest buildings of the middle age I ever saw. It is evidently of European construction; the lions, which are carved over the gate, were the armorial bearings of the Counts of Thoulouse, whose name is often mentioned in the history of the crusades. It is surrounded by a deep paved ditch, on the outside of which runs a wall flanked with bastions and towers. The walls of the castle itself are very regularly constructed, and are ornamented in many places with high gothic arches, projecting several feet from the wall. The inner castle, which is seventy paces in breadth, and one hundred and twenty in length, is defended by bastions. A broad staircase, under a lofty arched passage, leads up from the gate into the castle, and was accessible to horsemen. In the interior we particularly admired a large saloon, of the best Gothic architecture, with arches intersecting each on the roof. In the middle of a court-yard we noticed a round pavement of stones elevated about a foot and a half above the ground, and eighteen paces in diameter; we could not account for its use; it is now called El Sofra, or the table. There are many smaller apartments in the castle, and several gothic chambers, most of which are in perfect preservation; outside the castle an aqueduct is still standing, into which the rain water from the neighbouring hills was conducted by various channels, and conveyed by the aqueduct into the castle ditch, which must have served as a reservoir for the use of the garrison, while it added at the same time to the strength of the fortress. Figures of lions are seen in various places on the outer wall, as well as Arabic inscrip-

tions, which were too high to be legible from below. In other places, amidst half effaced inscriptions, the name of El Melek el Dhaher is distinguished. I saw no Greek inscriptions, nor any remains of Grecian architecture. The following is upon a stone at the entrance of one of the peasants' huts, of which there are about fifty within the castle and on the parapets :

IIV^α TΘDV:D
 Ε:ΠΡΕ:ΔΙCΙΟ
 ΛΕ:ΛΟΖΔC:Α
 V:ΝΕΤΕCΕCΕCΕ

There are roses sculptured over the entrance of several apartments.

If Syria should ever again become the theatre of European warfare, this castle would be an important position ; in its neighbourhood the Libanus terminates and the mountains of northern Syria begin ; it therefore commands the communication from the eastern plains to the sea shore. El Hossn is the chief place of a district belonging to the government of Hamah ; the Miri is rented of the Pasha of Damascus, by the Greek family of El Deib, who are the leading persons here. There is an Aga in the castle, with a few men for its defence. Having examined Hossn, we descended to the convent of Mar Djordjos (St. George), which lies half an hour to the N. W. and there passed the night. In the Wady towards the convent chestnut trees grow wild ; I believe they are found in no other part of Syria. The Arabs call them Abou Feroue (ابو فرود), i. e. "possessing a fur."

March 2d.—The Greek convent of St. George is famous throughout Syria, for the miracles which the saint is said to perform there. It is inhabited by a prior and three monks, who live in a state of

affluence; the income of the convent being very considerable, passengers of all descriptions are fed gratis, and as it stands in the great road from Hamah to Tripoli, guests are never wanting. The common entertainment is Bourgul, with bread and olives; to Christians of respectability wine is added. The convent has large vine and olive plantations in its neighbourhood; it collects alms all over Syria, Anatolia, and the Greek islands, and by a Firmahn of the Porte, is declared to be free from all duties to the Pasha. Youssef Pasha of Damascus, however, made them pay forty thousand piastres, on the pretence that they had built a Khan for poor passengers without his permission. The prior, who is chosen by the brotherhood of the convent, is elected for life, and is under the immediate direction of the Patriarch of Damascus. Caravans generally stop at the Khan, while respectable travellers sleep in the convent itself. A spring near the convent is said to flow only at intervals of two or three days. The prior told me that the convent was built at the same time with the castle of Hossn.

We left Mar Djordjos in a heavy rain, descended into the Wady Mar Djordjos, and after two hours slight descent reached the plain near a spring called Neba el Khalife (نبح الخليفة), round which are some ancient walls. A vast plain now opened before us, bordered on the west by the sea, which, however, was not yet distinguishable; on the N. by the mountains of Tartous, on the E. by the Anzeyrys mountains, and on the south by the Djebel Shara (شارد), which is the lower northern continuation of the Djebel Libnan and Djebel Akkar. To the right, distant about three hours, we saw the castle of Szaffytta (سَفِيْطَة), the principal seat of the Anzeyry, where their chief El Fakker resides. It is situated on the declivity of the Anzeyry mountains; near it stands an ancient tower, called Berdj Mar Mykhael, or St. Michael's Tower. About seven hours from Szaffytta, towards Kalaat Maszyad,

are the ruins of a temple now called Hassn Soleiman, which, according to all reports, is very deserving of the traveller's notice; as indeed are all the mountains of Szaffytta, and the whole Anzeyry territory, where are the castles of Merkab, Khowabe, Kadmous, El Aleyka, El Kohf, Berdj Tokhle, Yahmour, Berdj Miar, Areyme, and several others. It would take ten days to visit these places.

We continued along the foot of the hills which form the Djebel Shara; they are inhabited by Turkmans and Kurdines. We passed several torrents, and had great difficulty in getting through the swampy soil. After a march of five hours and a half, we came to a rivulet, which had swollen so much from the rain of last night and this day that we could not venture to pass it. We found several peasants who were as anxious to cross it as ourselves, but who could not get their mules over. As the rain had ceased, we waited on the banks for the decrease of the waters, which is usually as rapid as their rise, but it soon appeared that the rain still continued to fall in the mountains, for the stream, instead of decreasing, became much larger. In this difficulty we had to choose between returning to the convent and sleeping in the open air on the banks of the rivulet; we preferred the latter, and passed an uncomfortable night on the wet ground. By daylight the waters had so far decreased, that we passed over without any accident.

March 3rd.—On the opposite side we met with another and larger branch of the same stream, and at the end of an hour and a quarter reached the Nahr el Kebir (the ancient *Eleutherus*), near a ruined bridge. This is a large torrent, dangerous at this period of the year from its rapidity. The Hamah caravans have been known to remain encamped on its banks for weeks together, without being able to cross it. On the opposite side stands a Khan, called Ayash, with the tomb of the saint, Sheikh Ayash (شيخ عيش).

which is usually the third day's station of the caravans from Hamah to Tripoli. Having crossed the river we followed the northern swellings of the mountain Akkar in a S. W. direction, having the plain all the way on our right. In one hour and a quarter from the Khan, we passed at half an hour's distance to the S. an insulated hillock in the plain, on which are some ruined buildings called Kella (تلع), and to the east of it half an hour, another hillock called Tel Aarous (تل عروس); and at the same distance S. E. of the latter, the village Haytha (حايثه).

At two hours and a quarter from the Khan Ayash we passed the torrent Kherybe, coming down the Wady of that name, on our left, and the castle and village Kherybe, at a quarter of an hour from the road. Two hours and three quarters, is the village Halbe, on the declivity of the mountain. Three hours and a half, an old mosque upon the mountain above the road, with a village called El Djamaa (الجامع the mosque). Near to it, and where the mountains runs out in a point towards the north, is a hill called Tel Arka, which appears by its regularly flattened conical form and smooth sides to be artificial. I was told that on its top are some ruins of habitations, and walls. Upon an elevation on its E. and S. sides, which commands a beautiful view over the plain, the sea, and the Anzeyry mountains, are large and extensive heaps of rubbish, traces of ancient dwellings, blocks of hewn stone, remains of walls, and fragments of granite columns; of the latter I counted eight, six of which were of gray, and the other two of fine red granite. Here then must have stood the ancient town of Arca, where Alexander Severus was born: the hill was probably the citadel, or a temple may have stood on its top. On the west side of the hill runs the deep valley Wady Akka, with a torrent of the same name, which we passed, over a bridge near a mill. From thence the direction of our road continued W. S. W. From an elevated spot, at four

hours and a half, Sheikh Ayash bore N. E. b. N. In five hours we reached the sea-shore; the sea here forms a bay extending from the point of Tartous as far as Tripoli. We now turned round the mountains on our left, along the sea-beach, and passed several tents of Turkmans. Five hours and a half, at a short distance to the left, is an ancient tower on the slope of the mountain, called Abou Hannein (أبو حنين). Five hours and three quarters is Khan el Bered, with a bridge over the Nahr el Bered, or cold river. At six hours and a half is the village Menny, to the left, at the foot of the mountain, the road lying through a low plain half an hour in breadth, between the mountain called Torboul and the sea; that part only which is nearest to the mountain is cultivated. In nine hours we arrived at Tripoli, and alighted at the house of the English agent Mr. Catziflis.

This city, which is called Tarábolos by the Arabs, and Tripoli by the Greeks and Italians, is built on the declivity of the lowest hills of the Libanus, and is divided by the Nahr Kadisha* into two parts, of which the southern is the most considerable. On the N. side of the river, upon the summit of the hill, stands the tomb of Sheikh Abou Naszer, and opposite to it, on the S. side, the castle, built in the time of the crusades; this castle has often been in a ruined state, but it has lately been put into complete repair by Berber Aga. Many parts of Tripoli bear marks of the ages of the crusades; amongst these are several high arcades of gothic architecture, under which the streets run. In general the town is well built, and is much embellished by the gardens, which are not only attached to the houses in the town, but cover likewise the whole triangular plain lying between it and the sea. Tripoli stands in

* Kadisha, in the Syrian language, means *the holy* (القدس), the proper name of the river is Nahr Abou Ali.

one of the most favoured spots in all Syria ; as the maritime plain and neighbouring mountains place every variety of climate within a short distance of the inhabitants. The Wady Kadisha, higher up than Tripoli, is one of the most picturesque valleys I ever saw. At half an hour from the town is an aqueduct across the Wady, built upon arches ; the natives call it Kontaret el Brins (قنطرة البرنس), a corruption, perhaps, of Prince. It conveys the water used for drinking, into the town, by means of a canal along the left bank of the Kadisha. A few yards above the aqueduct is a bridge across the stream.

I estimate the inhabitants of Tripoli at about fifteen thousand ; of these one-third are Greek Christians, over whom a bishop presides. I was told that the Greeks are authorized, by the Firmahns of the Porte, to prevent any schismatic Greek from entering the town. This may not be the fact ;—it is however certain, that whenever a schismatic is discovered here, he is immediately thrown into prison, put in irons, and otherwise very ill-treated. Such a statement can be credited by those only who are acquainted with the fanaticism of the eastern Christians. There is no public building in the town deserving of notice. The Serai was destroyed during the rebellion of Berber. The Khan of the soap manufacturers is a large well built edifice, with a water basin in the middle of it.

Ten minutes above the town, in the Wady Kadisha, is a convent of Derwishes, most picturesquely situated above the river, but at present uninhabited. At half an hour's walk below the town, at the extreme angle of the triangular plain, is El Myna, or the port of Tripoli, which is itself a small town ; the interjacent plain was formerly covered with marshes, which greatly injured the air ; but the greater part of them have been drained, and converted into gardens. The remains of a wall may still be traced

across the triangular plain ; from which it appears that the western point was the site of the ancient city ; wherever the ground is dug in that direction the foundations of houses and walls are found ; indeed it is with stones thus procured that the houses in the Myna are built.

From the Myna northward to the mouth of the Kadisha runs a chain of six towers, at about ten minutes walk from each other, evidently intended for the defence of the harbour ; around the towers, on the shore, and in the sea, lie a great number of columns of gray granite ; there are at least eighty of them, of about a foot and a quarter in diameter, lying in the sea ; many others have been built into the walls of the towers as ornaments. To each of the towers the natives have given a name. The most northern is called Berdj Ras el Nahr, from its being near the Kadisha ; those to the south are Berdj el Dekye, Berdj el Sebaa (برج السباع), or the lion's tower ;* Berdj el Kanatter (برج القناطر) ; Berdj el Deyoun (برج الديون), and Berdj el Mogharabe (برج المغاربة).

The harbour of Tripoli is formed by a line of low rocks, stretching from the point of the Myna about two miles into the sea, towards the north ; they are called by the natives Feiloun (فيلون). On the north the point of Tartous in some measure breaks the impetuosity of the sea ; but when the northerly winds blow with violence, vessels are often driven on shore. In a N. N. W. direction from the harbour extends a line of small islands, the farthest of which is about ten miles distant from the main land. They are named as follow : El Bakar (البقر), which is nearest to the harbour, Billan (بلان), about half a mile in circumference, with remains of

* The natives say, that on the shield carved above the gateway of this tower two lions were formerly visible.—These were the arms of Count Raymond de Thoulouse. I saw at Tripoli a leaden seal of the Count, with a tower, meant probably for the Berdj el Sebaa, on the reverse.

ancient habitations, and several deep wells ; there are several smaller rocks, comprised under the general name of El Mekattya (مقاطيع), whose respective appellations are, ارميله . غرقه . ناله . لوقس . طويله . تارلس — next is Senneye (سنّيه), Nakhle, or El Eraneb (نخل يا الارنب), with several palm trees, formerly inhabited by a great number of rabbits ; El Ramkein (الرمكين), and Shayshet el Kadhi (شعيشة القاضي).

The inhabitants of the Myna are chiefly Greek sailors or shipwrights ; I found here half a dozen small country ships building or repairing. There is also a good Khan. On the southern side of the triangular plain is a sandy beach, where the sand in some places has formed itself by concretion into rocks, in several of which are large cisterns. In the bottom of the bay formed by the plain and by the continuation of the shore to the south, is a spring of sweet water, and near it large hillocks of sand, driven up from the shore by the westerly winds. The sea abounds in fish and shell fish ; the following are the names of the best, in French and Arabic ; they were given to me by a French merchant, who has long resided in Tripoli ; Dorade (نَجَسِيح), Rouget (سلطان ابراهيم), Loupe (براق), Severelle (تراخور), Leeche (انتياس), Mulaye (بورى) Maire noir (حفش), Maire blanc (قلوتس), Vieille (شلتى) ; these are caught with small baskets into which bait is put ; the orifice being so made that if the fish enters, he cannot get out again. It is said that no other fish are ever found in the baskets. The names of some others fit for the table are Pajot (قريدنه or عريّا) . اصغرني . خنزير . غزال.

Half an hour north of Tripoli, on the road we came by, is the tomb of Sheikh El Bedawy, with a copious spring near it, enclosed by a wall ; it contains a great quantity of fish, which are considered sacred by the Turks of Tripoli, and are fed daily by the guardians of the tomb, and by the Tripolitans ; no person dares kill any of them ; they are, as the Turks express it, a Wakf to the tomb. The same kind of fish is found in the Kadisha.

The commerce of Tripoli has decreased lately, in proportion with that of the entire commerce of Syria. There are no longer any Fränk establishments, and the few Franks who still remain are in the greatest misery. A French consul, however, resides here, M. Guys, an able antiquary, and who was very liberal in his literary communications to us. He has a very interesting collection of Syrian medals. Mr. Catzifis, who is a Greek, is a very respectable man, and rendered considerable services to the English army during the war in Egypt. He is extremely attentive and hospitable to English travellers.

The principal commerce of Tripoli is in silk produced upon the mountain, of which it exports yearly about 800 quintals or cwt., at about £80. sterling per quintal. Formerly the French merchants used to take silk in return for their goods, as it was difficult to obtain money in the Levantine trade; it is true that they sold it to a disadvantage in France; yet not so great as they would have done had they insisted on being reimbursed ready money, upon which they must have paid the discount. The silk was bought up at Marseilles by the merchants of Barbary, who thus procured it at a lower rate than they could do at Tripoli. This intercourse however has ceased in consequence of the ruin of French trade, and the Mogrebyns now visit Tripoli themselves, in search of this article, bringing with them colonial produce, indigo, and tin, which they buy at Malta. The sale of West India coffee has of late increased greatly in Syria; the Turks have universally adopted the use of it, because it is not more than half the price of Mokha coffee; a considerable market is thus opened to the West India planters, which is not likely to be interrupted, until the Hadj is regularly re-established, the principal traffic of which was in coffee.

The next chief article of exportation is sponges; they are procured on the sea shore; but the best are found at a little depth in

the sea. The demand for them during the last two years has been very trifling; but I was told that fifty bales of twelve thousand sponges each might be yearly furnished; their price is from twenty-five to forty piastres per thousand. Soap is exported to Tarsous, for Anatolia and the Greek islands, as well as alkali for its manufacture, which is procured in the eastern desert. It is a curious fact, that soap should also be imported into Tripoli from Candia; the reason is that the Cretan soap contains very little alkali; here one-fourth of its weight of alkali is added to it, and in this state it is sold to advantage. The other exports are about one hundred or one hundred and twenty quintals of galls from the Anzeyry mountains: of yellow wax, from Libanus, about one hundred and twenty quintals, at about one hundred and fifty piastres per quintal; of *Rubia tinctorum* (تور), which grows in the plains of Homs and Hamah, about fourteen hundred quintals, at from twenty to twenty-four piastres per quintal; of scammony, very little; of tobacco, a few quintals, which are sent to Egypt.

The territory of Tripoli extends over the greater part of Mount Libanus. The Pashalik is divided into the following districts, or Mekatta (مقاطع), as they are called: viz. El Zawye (الزاوية), or the lower part of Mount Libanus to the right of the Kadisha,—Djebbet Bshirrai (جبة بشرى), which lies round the village of that name near the Cedars.—El Kella (القلع),—El Koura (القرى), or the lower part of Mount Libanus to the left of the Kadisha.—El Kattaa (القاطع), or the mountains towards Batroun;—Batroun (باترون),—Djebail (جبل),—El Fetouh, over Djebail, as far as Kesrouan.—Akkar (اكار), the northern declivity of Mount Libanus, a district governed at present by Aly Beg, a man famous for his generosity, liberality, and knowledge of Arabian literature.—El Shara (الشرا), also under the government of Aly Beg.—El Dhannye (طنية).—The mountains to the N. and N. W. of Bshirrai,—El Hermel (الهرمل), towards Baalbec, on the

eastern declivity of the Libanus; Szaffeita (سافيتا), and Tartous (تارتوس). The greater part of the mountaineers are Christians; in Bshirrai they are all Christians; in Akkar, Shara, and Koura, three-fourths are Christians. The Metawelis have possessions at Djebail, Dhannye, and Hermel. About eighty years since the latter peopled the whole district of Bshirrai, El Zawye, Dhannye, and part of Akkar; but the Turk and Christian inhabitants, exasperated by their vexatious conduct, called in the Druses, and with their assistance drove out the Metawelis. Since that period, the Druses have been masters of the whole mountain, as well as of a part of the plain. The Emir Beshir pays to the Pasha of Tripoli, for the Miri of the mountain, one hundred and thirty purses, and collects for himself upwards of six hundred purses. The duties levied upon the peasants in this district are generally calculated by the number of Rotolas of silk which the peasant is estimated to get yearly from his worms; the taxes on the mulberry trees are calculated in proportion to those on the silk. The peasant who rears silk-worms is reckoned to pay about twenty or twenty-five per cent. on his income, while he who lives by the produce of his fields pays more than fifty per cent.

I obtained the following information respecting the modern history of the Pashas of Tripoli.

Fettah Pasha, of three tails, was driven out of Tripoli by the inhabitants, about 1768, after having governed a few years. He was succeeded by Abd-er-rahman Pasha, but the rebels still maintained their ascendancy in the town. He had formerly been Kapydji for the Djerde or caravan, which departs annually from Tripoli to meet the Mekka caravan on its return. He made Mustafa, the chief of the rebels, his Touenkddji, and submitted to his orders, till he found an opportunity of putting him to death at Ladakie, whither he had gone to collect the Miri. The town was at the

same time surprised, the castle taken, and all the ring-leaders killed. Abd-er-rahman Pasha governed for about two years.

Youssef Pasha, the son of Othman Pasha of Damascus, of the family of Adm, governed for eight or ten years, and was succeeded by his brother,

Abdullah Pasha, who remained in the government upwards of five years, and was afterwards named Pasha of Damascus. He is at present Pasha of Orfa.

Hassan Pasha, of the family of Adm, remained two years in office.

Hosseyn Pasha was sent with the Djerde, to kill Djezzar, who was on his way back from Mekka; but Djezzar poisoned him, before he could execute his design.

Derwish Pasha governed two years. One of the chiefs of his troops, Hassan Youssef, usurped the greater part of the authority until he was killed by the Pasha's orders.

Soleiman Pasha, now Pasha of Acre, governed at Tripoli about 1792, while Djezzar was at Damascus.

Khalyl Pasha, son of Abdullah Pasha, was driven out by the rebellious inhabitants, during the invasion of Syria by the French. One of the ring-leaders, Mustafa Dolby, took possession of the castle, and reigned for two years. He was succeeded by Ibrahim Sultan, who was driven away by Mustafa Aga Berber, a man of talents and of great energy of character. He refused to pay the Miri into the hands of Youssef Pasha of Damascus, who had also been invested with the Pashalik of Tripoli, and having fortified the castle, he boldly awaited with a few trusty adherents the arrival of Youssef, who approached the town with an army of five or six thousand men. All the inhabitants fled to the mountain, except the French consul, a secret enemy of Berber. The army of Youssef no sooner entered the city, than they began

plundering it; and in the course of a few months they completely sacked it, leaving nothing but bare walls; every piece of iron was carried off, and even the marble pavements were torn up and sold. The son of the French consul gained considerable sums by buying up a part of the plunder. The castle was now besieged, and some French artillerymen having been brought from Cyprus, a breach was soon made, but though defended by only one hundred and fifty men, none had the courage to advance to the assault. After a siege of five months Soleiman Pasha of Acre interceded for Berber, and Youssef Pasha, glad of a pretext for retreating, granted the garrison every kind of military honours; the remaining provisions in the castle were sold to the Pasha for ready money, and in February, 1809, Berber, accompanied by the officers of Soleiman Pasha, left the castle and retired to Acre. He was again named governor of Tripoli, when

Soleiman Pasha of Acre and Damascus was, in 1810, invested with the Pashalik of Tripoli.

Seid Soleiman, Pasha of Damascus, received the same charge in 1812.

During our stay at Tripoli, Berber was in the neighbourhood of Ladakie, making war against some rebel Anzeyrys; the castle of Tripoli was intrusted to the command of an Aga of Arnaouts, without being under the orders of Berber. It is very probable that Berber may yet become a conspicuous character in Syrian affairs, being a man of great spirit, firmness, and justice. The town of Tripoli was never in a better state than when under his command.

March 12th.—Having spent ten days at Tripoli very pleasantly, I took leave of my companion, who went to Ladakie and Antioch, and set out with a guide towards Damascus, with the intention of visiting the Kesrouan, and paying my respects to the chief of the

mountain, the Emir Beshir, at Deir el Kammar. On the way I wished to visit some ruins in the Koura, which I had heard of at Tripoli. I therefore turned out of the great road, which follows the sea shore as far as Beirout. We set out in the evening, ascended the castle hill to the S. of the town, and arrived after an hour and a half at Deir Keiftein (دير كيفةين), where I slept. The road lay through a wood of olive trees, on the left bank of the Kadisha; over the lowest declivities of the Libanus. It is a part of the district El Koura, the principal produce of which is oil. The Zawye, on the other side of the Kadisha, also produces oil, and at the same time more grain than the Koura. Every olive tree here is worth from fifteen to twenty piastres. The soil in which the trees grow is regularly ploughed, but nothing is sown between the trees, as it is found that any other vegetation diminishes the quantity of olives. The ground round the stem is covered to the height of two or three feet with earth, to prevent the sun from hurting the roots, and to give it the full benefit of the rains. We met with a few tents of Arabs Zereykat and El Hayb, who were pasturing their sheep upon the wild herbs by the road side.

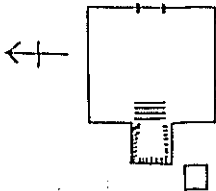
At half an hour's distance to the right runs the Djebel Kella (قلع) in a north-easterly direction towards the sea; this mountain is under the immediate government of Tripoli, the Emir Beshir, to whom the whole Libanus belongs, not having been yet able to gain possession of it. The following are the principal villages of the Kella: Deyr Sakoub, Diddy, Fya, Kelhat, Betouratydj, Ras Meskha, Bersa, Nakhle, Beterran, Besh, Mysyn, Afs Dyk.

Keiftein is a small Greek convent, with a prior and two monks only; a small village of the same name stands near it. In the burying ground of the convent is a fine marble sarcophagus, under which an English consul of Tripoli lies buried. A long English inscription, with a Latin translation, records the virtues of John

Carew, Esq. of Pembrokehire, who was fifty years consul at Tripoli, and died the 5th of May, 1747, seventy-seven years of age.

March 13th.—Our road lay through the olive plantations called El Bekeya (بقيع), between the Upper Libanus and the Djebel Kella. Half an hour to the right of the road, upon the latter mountain, is the village Nakhle, below it, Betouratydj, farther up the hill Fya, then, more to the south, Bedobba, and lastly, Afs Dyk; these villages stand very near together, although the Kella is very rocky, and little fit for culture; the peasants, however, turn every inch of ground to advantage. Half an hour from Keiftein is the village Ferkahel (فركاهل), on the side of the river; we saw here a few old date trees, of which there are also some at Nakhle. The inhabitants of the Koura are for the greater part of the Greek church; in Zawye all the Christians are Maronites. At one hour from Keiftein is the village Beserma (بسرمة). One hour and three quarters, continuing in the valley between the Libanus and the Kella, is the village Kfer Akka; we here turned up the Libanus. Half an hour from the Kfer Akka, on the side of the mountain, is a considerable village called Kesba, with the convent of Hantoura (هنتورة). At the same distance S. of Akka, is the village Kfer Ze-roun (كفر زرون). Two hours and a quarter from Keiftein, on the declivity of the mountain, is the convent of St. Demetrius, or Deir Demitry. I here left my mare, and walked up the mountain to see the ruins of which I had been informed at Tripoli. In twenty minutes I reached the remains of an ancient town, standing on a piece of level ground, but with few houses remaining. These ruins are called by the people of the country Naous or Namous, which name is supposed to be derived from the word نارس, i. e. a burying-place; but I think its derivation from the Greek Νεός more probable. On the S. side stand the ruins of two temples, which are worth the

traveller's attention. The smaller one is very much like the temple of Hossn el Førsul, near Zahle, which I had seen on my way to Baalbec; it is an oblong building of about the same size; and is built with large square stones. The entrance is to the east. The door remains, together with the southern wall and a part of the northern. The west wall and the roof are fallen. In the south wall are two niches. Before the entrance was a portico of four columns, with a flight of steps leading up to it. The bases of the columns and fragments of the shafts, which are three feet in diameter, still remain. At about forty paces from the temple is a gate, corresponding to the door of the temple; a broad staircase leads up from it to the temple. The two door-posts of this outer gate are still standing, each formed of a single stone about thirteen feet high, rudely adorned with sculpture. At about one hundred and fifty yards from this building is the other, of much larger dimensions; it stands in an area of fifty paces in breadth, and sixty in length, surrounded by a wall, of which the foundation, and some other parts, still remain. The entrance to this area is through a beautiful gate, still entire; it is fourteen feet high and ten feet wide, the two posts, and the soffit are each formed of a single stone; the posts are elegantly sculptured. At the west end of this area, and elevated four or five feet above its level, stood the temple, opposite to the great gate; it presents nothing now but a heap of ruins, among which it is impossible to trace the original distribution of the building. The ground is covered with columns, capitals, and friezes; I saw a

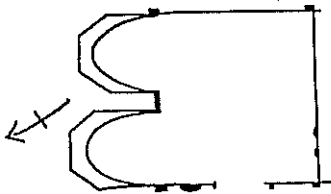


fragment of a column, consisting of one piece of stone nine feet in length, and three feet and a half in diameter. The columns are Corinthian, but not of the best workmanship. Near the S.W. angle of the temple are the foundations of a small insulated building.

In order to level the surface of the area, and to support the northern wall, a terrace was anciently raised, which is ten feet high in the north-west corner. The wall of the area is built with large blocks of well cut stone, some of which are upwards of twelve feet in length. It appears however to have undergone repairs, as several parts of the wall are evidently of modern construction; it has perhaps been used as a strong-hold by the Arabs. The stone of the building is calcareous, but not so hard as the rock of Baalbec. I saw no kind of inscriptions. The Naous commands a most beautiful view over the Koura and the sea. Tripoli bears N.

I descended to the convent of Mar Demitry, in which there is at present but one monk; and turning from thence in a S. W. direction, reached in half an hour the wild torrent of Nahr Beshiza (نهر بشيزه); which dries up in summer time, but in winter sometimes swells rapidly to a considerable size. When Youssef Pasha besieged Tripoli, intelligence was received at a village near it, that a party of his troops intended to plunder the village; the inhabitants in consequence fled with their most valuable moveables the same evening, and retired up the Wady Beshiza, where they passed the night. It had unfortunately rained in the mountains above, and during the night the torrent suddenly swelled, and carried away eight or ten families, who had encamped in its bed; about fifteen persons perished. On the right bank, near the stream, lies the village Beshiza, and at ten minutes from it to the S. E. the ruins of a small temple bearing the name at present of Kenyset el Awamyd (كنيسة العواميد), or the church of the columns. The principal building is ten paces in length on the inside, and eight paces in breadth. The S. and W. walls are standing, but the E. has fallen down; the S. wall has been thrown out of the perpendicular by an earthquake. The entrance is from the west, or rather from the N. W. for the temple does not face the four cardinal

points; the northern wall, instead of completing the quadrangle, consists of two curves about twelve feet in depth, and both vaulted like niches, as high as the roof, which has fallen in. In the S. wall are several projecting bases for statues. The door and its soffit, which is formed of a single stone, are ornamented with beautiful sculptures, which are not inferior to those of Baalbec. Before



the entrance was a portico of four Ionic columns, of which three are standing; they are about eighteen feet high, and of a single stone. Opposite to each of the exterior columns of this portico is a pilaster in the wall of the temple. There are also two other pilasters in the opposite or eastern wall. Between the two middle columns of the portico is a gate six feet high, formed of two posts, with a stone laid across them; this is probably of modern date, as the exterior of the northern wall also appears to be; instead of forming two semicircles, as within, it is polygonal. Between the door and the pilaster, to the northward of it, is a niche. The entablature of the portico is perfect. In the midst of the building stands a large old oak tree; whose branches overshadow the temple, and supply the place of the roof, rendering the ruin a highly picturesque object. I saw no inscriptions.

Half an hour to the west of Beshiza lies the village of Deir Bashtar (دير بعشتار). From the temple we turned N.-eastward, and at the end of half an hour passed the village Amyoun (اميون), the chief place in the district of El Koura, and the residence of Assaf Ibn Asar, the governor of that province; he is a Greek Christian, and a collector of the Miri, which he pays into the hands of the Emir Beshir. Many Christian families are governors of provinces and Sheikhs of villages in the mountains: in collecting the

Miri, and making the repartitions of the extraordinary demands made by the Emir, they always gain considerable sums ; but whenever a Sheikh has filled his purse, he is sure to fall a victim to the avidity of the chief governor. These Sheikhs affect all the pomp of the Turks ; surpass them in family pride, and equal them in avarice, low intrigue, and fanaticism. The governor of the province of Zawye is also a Christian, of the family of Dhaher.

Instead of descending towards the sea shore, which is the usual route to Batroun, I preferred continuing in the mountain. At an hour and a quarter from Amyoun, after having twice passed the Beshiza, or, as it is also called, the Nahr Aszfour, which runs in a very narrow Wady descending from the district of Laklouk, we reached the village of Kestoun, where is a convent. Above it lies the village of Betaboura, and in its neighbourhood Dār Shemsin and Kferhata. West of Amyoun is the village of Kfer Hasir (كفر حسير). The industry with which these mountaineers cultivate, upon the narrow terraces formed on the steep declivity of the mountain, their vines and mulberry trees, with a few acres of corn, is really admirable. At two hours the village of Kelbata was on our right ; a little farther, to the right, Ras Enhash (راس انباش) ; below on the sea shore, at the extremity of a point of land, is a large village called Amfy (امفي), and near it the convent Deir Natour. It is with great difficulty that a horse can travel through these mountains ; the roads are abominable, and the inhabitants always keep them so, in order to render the invasion of their country more difficult. The direction of Batroun, from the point where the road begins to descend, is S. W. b. W.

We descended the mountain called Akabe el Meszabeha, near the Wady Djaous, which lower down takes the name of Nahr Meszabeha. Two hours and a half from Amyoun, on the descent, is a fine spring, with a vaulted covering over it, called Ayn el Khowadja (عين الخواجه). At the end of three hours we reached

a narrow valley watered by the last mentioned river, and bounded on the right hand by Djebel Nourye, which advances towards the sea, and on the left by another mountain; upon the former stands the village Hammad, and on the point of it, over the sea, the convent of Mar Elias. At three hours and a quarter, and where the valley is scarcely ten minutes in breadth, a castle of modern construction stands upon an insulated rock; it is called Kalaat Meszabeha (تَلْعَت مَسَابِجَه), its walls are very slight, but the rock upon which it stands is so steep, that no beast of burthen can ascend it. This castle was once in possession of the Metaweli, who frequently attacked the passengers in the valley. Near it is a bridge over the Wady. At three hours and three quarters, where the valley opens towards the sea, is the village Kobba (كَبَّة), at the foot of the Djebel Nourye, with an ancient tower near it. At the end of four hours and a quarter we reached Batroun (بَاطْرُون), where I slept, in one of the small Khans which are built by the sea side.

Batroun, the ancient *Bostrys*, contains at present three or four hundred houses. Its inhabitants are, for the greater part, Maronites; the rest are Greeks and Turks. The town and its territory belong to the Emir Beshir; but it is under the immediate government of two of his relations, Emir Kadan and Emir Melhem. The principal man in the town is the Christian Sheikh, of the family of Khodher. The produce of Batroun consists chiefly in tobacco. There is no harbour, merely an inlet capable of admitting a couple of coasting boats. The whole coast from Tripoli to Beirout appears to be formed of sand, accumulated by the prevailing westerly winds, and hardened into rocks. An artificial shelter seems to have been anciently formed by excavating the rocks, and forming a part of them into a wall of moderate thickness for the length of one hundred paces, and to the height of twelve feet. It was probably behind this wall that the boats of *Bostrys* anciently found shelter

from the westerly gales. I saw but one boat between the rocks of Batroun.

March 14th.—Our road lay along the rocky coast. In three quarters of an hour we came to a bridge, called Djissr Medfoun (جسر مدفون), which crosses a winter torrent. The territory of Batroun extends to this bridge; its northern limits begin at the village of Hammad, upon the Djebel Nourye, which terminates the district of Koura; beyond the bridge of Medfoun is the village Aabeidat (عبيدات) to the left. The mountain reaches quite down to the sea shore. The direction of our road was S. b. W. At two hours, upon a hill to the left of the road, called Berdj Reihani (برج ريحاني), stands a ruined arched building; on the road below it are three columns of sand stone. Up in the mountain are the Greek villages of Manszef (منصف), Berbar (بربار), Gharsous (غرسوس), and Korne (قرنة). In three hours and a quarter we passed a Wady, without water, called Halloue (وادي حلوة). At every three or four miles on this road small Khans are met with, where refreshments of bread, cheese, and brandy are sold. Close to the sea shore are many deep wells, with springs of fresh water at their bottom. Three hours and a half is Djebail (جبيل), the ancient *Byblus*. Above it, in the mountain, is the convent Deir el Benat, with the village Aamsheit (عمشيت). I passed on the outside of Djebail without stopping. The town is enclosed by a wall, some parts of which appear to be of the time of the crusades. Upon a stone in the wall I saw a rose, with a smaller one on each side. There is a small castle here, in which the Emir Beshir keeps about forty men. A few years ago Djebail was the residence of the Christian Abd el Ahad; he and his brother Djordjos Bas were the head men of the Emir Beshir, and in fact were more potent than their master. Djordjos Bas resided at Deir el Kammar. The district of Djebail was under the command of Abd el Ahad, who built a

very good house here; but the two brothers shared the fate of all Christians who attempt to rise above their sphere; they were both put to death in the same hour by the Emir's orders; indeed there is scarcely an instance in the modern history of Syria, of a Christian or Jew having long enjoyed the power or riches which he may have acquired: these persons are always taken off in the moment of their greatest apparent glory. Abd el Hak, at Antioch; Hanna Kubbe, at Ladakie; Karaly, at Aleppo; are all examples of this remark. But, as in the most trifling, so in the most serious concerns, the Levantine enjoys the present moment, without ever reflecting on future consequences. The house of Hayne, the Jew Seraf, or banker, at Damascus and Acre, whose family may be said to be the real governors of Syria, and whose property, at the most moderate calculation, amounts to three hundred thousand pounds sterling, are daily exposed to the same fate. The head of the family, a man of great talents, has lost his nose, his ears, and one of his eyes, in the service of Djezzar, yet his ambition is still unabated, and he prefers a most precarious existence, with power, in Syria, to the ease and security he might enjoy by emigrating to Europe. The Christian Sheikh Abou Nar commands at Djebail, his brother is governor or Sheikh of Bshirrai.

Many fragments of fine granite columns are lying about in the neighbourhood of Djebail. On the S. side of the town is a small Wady with a spring called Ayn el Yasemein (عين الیسمين). The shore is covered with deep sand. A quarter of an hour from Djebail is a bridge over a deep and narrow Wady; it is called Djissr el Tel (جسر التل); upon a slight elevation, on its S. side, are the ruins of a church, called Kenyset Seidet Martein (سیدت مرتین). Up in the mountains are two convents and several Maronite villages, with the names of which my Greek guide was unacquainted. In half an hour we came to a pleasant grove of oaks skirting the

road; and in three quarters of an hour to the Wady Feidar (فيدار), with a bridge across it; this river does not dry up in summer time. A little farther to the right of the road is an ancient watch-tower upon a rock over the sea; the natives call it Berdjum Heish (برج ام هيش) from an echo which is heard here; if the name Um Heish be called aloud, the echo is the last syllable "Eish," which, in the vulgar dialect, means "what?" (ايش for ايش). Many names of places in these countries have trivial origins of this kind. At two hours and a half we crossed by a bridge the large stream of Nahr Ibrahim, the ancient *Adonis*. Above us in the mountain is the village El Djissr. The whole lower ridge of mount Libanus, from Wady Medfoun to beyond Nahr Ibrahim, composes the district of El Fetouh (الفتح), which is at present under the control of Emir Kasim, son of the Emir Beshir, who resides at Ghadsir in Kesrouan; he commands also in Koura. At two hours and a half, and to the left of the road, which runs at a short distance from the sea, is the convent of Mar Domeitt (مار دوميت), with the village of El Bouar (البوار). The soil is here cultivated in every part with the greatest care. In three hours and a quarter we came to a deep well cut in the rock, with a spring at the bottom, called Ayn Mahous (عين ماحوس). At three hours and a half is a small harbour called Meinet Berdja (مينة برجة), with a few houses round it. Boats from Cyprus land here, loaded principally with wheat and salt. To the right of the road, between Meinet Berdja and the sea, extends a narrow plain, called Watta Sillan (واطة سلقن); its southern part terminates in a promontory, which forms the northern point of the Bay of Kesrouan. Near the promontory stands an ancient tower, called Berdj el Koszeir (بر القشير). In four hours and a quarter we reached Djissr Maammiltein (جسر معملتين), an ancient bridge, falling into ruins, over a Wady of the same name. The banks of this Wady form

the boundary of separation between the Pashaliks of Saida and Tripoli, and divide the district of Fetouh from that of Kesrouan.

The country of Kesrouan, which I now entered, presents a most interesting aspect ; on the one hand are steep and lofty mountains, full of villages and convents, built on their rocky sides ; and on the other a fine bay, and a plain of about a mile in breadth, extending from the mountains to the sea. There is hardly any place in Syria less fit for culture than the Kesrouan, yet it has become the most populous part of the country. The satisfaction of inhabiting the neighbourhood of places of sanctity, of hearing church bells, which are found in no other part of Syria, and of being able to give a loose to religious feelings and to rival the Mussulmans in fanatism, are the chief attractions that have peopled Kesrouan with Catholic Christians, for the present state of this country offers no political advantages whatever ; on the contrary, the extortions of the Druses have reduced the peasant to the most miserable state of poverty, more miserable even than that in the eastern plains of Syria ; nothing, therefore, but religious freedom induces the Christians to submit to these extortions ; added perhaps to the pleasure which the Catholics derive from persecuting their brethren of the Greek church, for the few Greeks who are settled here are not better treated by the Maronites, than a Damascene Christian might expect to be by a Turk. The plain between the mountain and the sea is a sandy soil ; it is sown with wheat and barley, and is irrigated by water drawn from wells by means of wheels. At five hours and a quarter is Ghafer Djouni (غفر جوني), a market place, with a number of shops, built on the sea side, where there is a landing place for small boats.

The Beirout road continues from hence along the sea coast, but I wished to visit some convents in Kesrouan, and therefore

turned up the mountain to the left. At the end of five hours and three quarters I came to a wood of firs, which trees are very common in these parts; to the right is the village Haret el Bottne (حارة البطنة). Six hours and three quarters Zouk Mykayl (زوق مكاييل), the principal village in Kesrouan, where resides the Sheikh Beshera, of the family of Khazen, who is at present the governor of the province. The inhabitants of Zouk consist, for the greater part, of the shopkeepers and artizans who furnish Kesrouan with articles of dress or of luxury. I observed in particular many makers of boots and shoes. Seven hours, is Deir Beshara, a convent of nuns. At the end of seven hours and a quarter, I arrived at Antoura, a village in a lofty situation, with a convent, which formerly belonged to the Jesuits, but which is now inhabited by a Lazarist, the Abbate Gandolfi, who is the Pope's delegate, for the affairs of the eastern church. I had letters for him, and met with a most friendly reception: his intimate acquaintance with the affairs of the mountain, and of the Druses, which his residence of upwards of twelve years, and a sound understanding, have enabled him to acquire, renders his conversation very instructive to the inquisitive traveller.

March 15th.—I left Antoura in the evening, to visit some convents in a higher part of the mountains of Kesrouan. Passed Wady Kheredj (خرج), and at three quarters of an hour from Antoura, the ruined convent of Bekerke (بكركة), once the residence of the famous Hindye, whose history Volney has given. Now that passions have cooled, and that the greater part of the persons concerned are dead, it is the general opinion that Hindye's only crime was her ambition to pass for a saint. The abominable acts of debauchery and cruelty of which she was accused, are probably imaginary: but it is certain that she rigorously punished the nuns of her convent who hesitated to believe in her sanctity, or who doubted the visits of Jesus Christ, of which she boasted. Hindye died about

ten years since in retirement, in the convent of Seidet el Hakle. At one hour and a half from Antoura, on the top of the mountain, is the convent of Harissa, belonging to the Franciscans of Terra Santa, and inhabited at present by a single Piedmontese monk. On the breaking out of the war between England and the Porte, Mr. Barker, the Consul at Aleppo, received from the Emir Beshir an offer of this convent as a place of refuge in his territory. Mr. Barker resided here for two years and a half, and his prudent and liberal conduct have done great credit to the English name in the mountain. The French consuls on the coast applied several times to the Emir Beshir, by express orders from the French government, to have Mr. Barker and his family removed; but the Emir twice tore their letters in pieces and returned them by the messenger as his only answer. Harissa (هریسه) is a well built, large convent, capable of receiving upwards of twenty monks. Near it is a miserable village of the same name. The view from the terrace of the convent over the bay of Kesrouan, and the country as far as Djebail, on one side, and down to Beirout on the other, is extremely beautiful. The convent is situated in the midst of Kesrouan, over the village Sahel Alma.

March 16.—I slept at Harissa, and left it early in the morning, to visit Ayn Warka. The roads in these mountains are bad beyond description, indeed I never before saw any inhabited country so entirely mountainous as the Kesrouan: there are no levels on the tops of the mountain; but the traveller no sooner arrives on the summit, than he immediately begins the descent; each hill is insulated, so that to reach a place not more than ten minutes distant in a straight line, one is obliged to travel three or four miles, by descending into the valley and ascending again the other side. From Harissa I went north half an hour to the village Ghosta (غُستة), near which are two convents called Kereim and Baklous. Ke-

reim is a rich Armenian monastery, in which are twenty monks. The silk of this place is esteemed the best in Kesrouan. A little farther down is the village El Basha. One hour and a quarter Ayn Warka (عين وارقه), another Maronite convent. I wished to see this place, because I had heard that a school had lately been established here, and that the convent contained a good library of Syrian books; but I was not so fortunate as to see the library; the bishop, although he received me well, found a pretext for not opening the room in which the books are kept, fearing, probably, that if his treasures should be known, the convent might some day be deprived of them. I however saw a beautiful dictionary in large folio of the Syriac language, written in the Syriac character, which, I suppose, to be the only copy in Syria. Its author was Djorjios el Kerem Seddany, who composed it in the year 1619. Kerem Seddany is the name of a village near Bshirrai. This dictionary may be worth in Syria eight hundred or a thousand piastres; but the convent would certainly not sell it for less than two thousand, besides a present to the bishop.

The school of Ayn Warka was established fifteen years since by Youssef, the predecessor of the present bishop. It is destined to educate sixteen poor Maronite children, for the clerical profession; they remain here for six or eight years, during which they are fed and clothed at the expense of the convent, and are educated according to the literary taste of the country; that is to say, in addition to their religious duties, they are taught grammar, logic, and philosophy. The principal books of instruction are the Belough el Arab, (كتاب بلوغ العرب في فن), and the Behth el Mettala (بحث المطالع), both composed by the bishop Djermanous (فرحات جرمانوس مطران في حلب). At present there is only one schoolmaster, but another is shortly expected,

to teach philosophy. The boys have particular hours assigned to the different branches of their studies. I found them sitting or lying about in the court-yard, each reading a book, and the master, in a common peasant's dress, in the midst of them. Besides the Arabic language they are taught to speak, write, and read the Syriac. The principal Syriac authors, whose books are in the library, are Ibn el Ebre (ابن العبر), or as the Latins call him, Berebreo, Obeyd Yeshoua (عبيد يشوع), and Ibn el Aassal (ابن العسل), their works are chiefly on divinity. The bishop is building a dormitory for the boys, in which each of them is to have his separate room ; he has also begun to take in pupils from all parts of Syria, whose parents pay for their board and education. The convent has considerable landed property, and its income is increased by alms from the Catholic Syrians. The boys, on leaving the convent, are obliged to take orders.

From Ayn Warka I ascended to the convent of Bezommar (بزمار), one hour and a quarter distant. It belongs to the Armenian Catholics, and is the seat of the Armenian patriarch, or spiritual head of all the Armenians in the East who have embraced the Catholic faith. Bezommar is built upon the highest summit of the mountain of Kesrouan, which is a lower branch of the southern Libanus. It is the finest and the richest convent in Kesrouan, and is at present inhabited by the old patriarch Youssef, four bishops, twelve monks, and seventeen priests. The patriarch himself built the convent, at an expense of upwards of fifteen thousand pounds sterling. Its income is considerable, and is derived partly from its great landed possessions, and partly from the benefactions of persons at Constantinople, in Asia Minor, and in Syria. The venerable patriarch received me in his bed, from which, I fear, he will never rise again. The Armenian priests

of this convent are social and obliging, with little of the pride and hypocrisy of the Maronites. Several of them had studied at Rome. The convent educates an indefinite number of poor boys; at present there are eighteen, who are destined to take orders; they are clothed and fed gratis. Boys are sent here from all parts of the Levant. I enquired after Armenian manuscripts, but was told that the convent possessed only Armenian books, printed at Venice.

I left Bezommar to return to Antoura. Half an hour below Bezommar is the convent Escharfe (الشرفة), belonging to the true Syrian church. The rock in this part is a quartzose sand-stone, of a red and gray colour. To the left, still lower down, is the considerable village Deir Aoun (دير عون), and above it the Maronite convent Mar Shalleitta (مار شليطة). I again passed Mar Harissa on my descent to Antoura, which is two hours and a half distant from it.

March 17th.—The district of Kesrouan, which is about three hours and a half in length, from N. to S. and from two to three hours in breadth across the mountains, is exclusively inhabited by Christians: neither Turks nor Druses reside in it. The Sheikh Beshara collects the Miri, and a son of the Emir Beshir resides at Ghazir, to protect the country, and take care of his father's private property in the district. The principal and almost sole produce is silk; mulberry trees are consequently the chief growth of the soil; wheat and barley are sown, but not in sufficient quantity for the consumption of the people. The quantity of silk produced annually amounts to about sixty Kantars, or three hundred and thirty English quintals. A man's wealth is estimated by the number of Rotolas of silk which he makes, and the annual taxes paid to government are calculated and distributed in proportion to them. The Miri or land-tax is taken upon the mule loads

of mulberry leaves, eight or ten trees, in common years, yielding one load ; and as the income of the proprietors depends entirely upon the growth of these leaves, they suffer less from a bad crop, because their taxes are proportionally low. The extraordinary extortions of the government, however, are excessive : the Emir often exacts five or six Miris in the year, and one levy of money is no sooner paid, than orders are received for a fresh one of twenty or thirty purses upon the province. The village Sheikh fixes the contributions to be paid by each village, taking care to appropriate a part of them to himself. Last year many peasants were obliged to sell a part of their furniture, to defray the taxes ; it may easily be conceived therefore in what misery they live : they eat scarcely any thing but the worst bread, and oil, or soups made of the wild herbs, of which tyranny cannot deprive them. Notwithstanding the wretchedness in which they are left by the government, they have still to satisfy the greediness of their priests, but these contributions they pay with cheerfulness. Many of the convents indeed are too rich to require their assistance, but those which are poor, together with all the parish priests and church officers, live upon the people. Such is the condition of this Christian commonwealth, which instead of deserving the envy of other Christians, living under the Turkish yoke, is in a more wretched state than any other part of Syria ; but the predominance of their church consoles them under every affliction, and were the Druse governor to deprive them of the last para, they would still remain in the vicinity of their convent.

Contributions are never levied on the convents, though the landed property belonging to them pays duties like that of the peasant ; their income from abroad is free from taxes. Loans are sometimes required of the convents ; but they are regularly reimbursed in the time of the next harvest. The priests are the most

happy part of the population of Kesrouan ; they are under no anxiety for their own support ; they are looked upon by the people as superior beings, and their repose is interrupted only by the intrigues of the convents, and by the mutual hostilities of the bishops.

The principal villages in Kesrouan, beginning from the north, are Ghadsir (عذير), Djedeide (جديدة), Aar Amoun (عارامون), She-nanayr (شنانعير), Sahel Alma (ساهر علمة), Haret Szakher (حارت صخر), Ghozta (غزته), Deir Aoun (دير عون), Ghadir (غدير), Zouk Mikayl (زوق ميكايل), Djouni (جوني), Zouk Meszbah (زوق مصبح), Zouk el Kherab (زوق الخراب), and Kornet el Khamra (قرنة الخمر).

March 18th.—I left my amiable host, the Abate Gandolfi, and proceeded on my road to Deir el Kammar, the residence of the Emir Beshir. One hour from Antoura is Deir Lowyz (دير لوير). Between it and the village Zouk Mikayl lies the village Zouk Meszbah, with Deir Mar Elias. South of Deir Lowyz half an hour is the village Zouk el Kharab ; half an hour E. of the latter, Deir Tanneis (دير طنيس), and about the same distance S. E. the village Kornet el Khamra. From Deir Lowyz I again descended into the plain on the sea shore. The narrow plain which I mentioned as beginning at Djissr Maammiltein, continues only as far as Djouni, where the country rises, and continues hilly, across the southern promontory of the bay of Kesrouan, on the farther side of which the narrow plain again begins, and continues as far as the banks of the Nahr el Kelb. I reached this river in half an hour from Antoura, at the point of its junction with the sea, about ten minutes above which it is crossed by a fine stone bridge. From the bridge the road continues along the foot of the steep rocks, except where they overhang the sea, and there it has been cut through the rock for about a mile. This was a work, however, of no great labour, and hardly deserved the

following magnificent inscription, which is engraved upon the rock, just over the sea, where the road turns southward :

IMP CAES M AVRELIVS
 ANTONINVS . PIVS . FELIX . AVGVSTVS
 PART . MAX . BRIT . MAX . GERM . MAXIMVS
 PONTIFEX . MAXIMVS
 MONTIBVS INMINENTIBVS
 LICO FLVMINI CAESIS VIAM DELATAVIT
 PER
 ANTONINIANAM SVAM

The last line but one has been purposely erased. Below the frame in which the above is engraved, is this figure.



Higher up in the road are several other places in the rock, where inscriptions have been cut, but the following one only is legible :

INVICTIM
 ANTONIN FELIX AVG
 MV . . IS NISIM*

According to the opinion of M. Guys, the French consul at Tripoli, which seems well founded, the Emperor mentioned in the above inscriptions is not Antoninus Pius, but Caracalla ; as the epithet Britannus cannot be applied to the former, but very well to the latter. Opposite to the bridge is an Arabic inscription, but for the greater part illegible.

The road continues for about half an hour through the rock over the sea, above which it is no where higher than fifty feet. At the southern extremity is a square basin hewn in the rock close by the sea, called El Mellaha, in which the salt water is sometimes collected for the purpose of obtaining salt by evaporation. On the summit of the mountain, to the left of the rocky road, lies the Deir Youssef el Berdj (دير يوسف البرج) ; half an

* In the year 1697 Maundrell read this inscription as follows : Invicte Imp. Antone P. Felix Aug. multis annis impera. *Ed.*

hour south of it, in the mountain, is the village Dhobbye (ذوبية), and behind the latter the village Soleima (سوليمه), with a convent of the Terra Santa. The road from El Mellaha continues for an hour and a half on the sandy beach; about three quarters of an hour from the basin we passed the rivulet Nahr Antoun Elias, so called from a village and convent of that name, to the left of the road. Near the latter lies the village of Abou Romman (ابو رومان), in the narrow plain between the mountain and the sea, and a little farther south, El Zeleykat (زليقات). The district of Kesrouan (ارض كسروان), extends, to the south, as far as a small Khan, which stands a little beyond the Mellaha; farther south commences the Druse country of Shouf (شوف). At the termination of the sandy beach are seen ruins of Saracen buildings, with a few houses called Aamaret Selhoub (عمارة سلحوب).

We now left the sea shore to our right, and rode across the triangular point of land on the western extremity of which the town of Beirout is situated. This point projects into the sea about four miles beyond the line of the coast, and there is about the same distance in following that line across the base of the triangle. The road we took was through the fine cultivated plain called El Boudjerye (البوجرية), in a direction S. by W. Two hours and three quarters from El Mellaha is the village Hadded (حدّاد). Before we came to it, we crossed the Nahr Beirout, at a place where I saw, for the first time, a grove of date trees. Beyond the river the country is called Ard el Beradjene, from a tower by the sea side called Berdj el Beradjene (برج البراجنة); the surrounding country is all planted with olive trees. In three hours and a quarter we crossed the Wady Ghadiry (غديري), on the other side of which lies the village Kefr Shyna (كفر شينة). Upon the hills about three quarters of an hour S. E. of the place where the Ghadiry falls into the sea, stands the convent Mar Hanna el Shoeyfat. At the end of three hours and

a half, the road begins to ascend : the Emir Beshir has had a new road made the greater part of the way up to Deir el Kammar, to facilitate the communication between his residence and the provinces of Kesrouan and Djebail. At the end of four hours is a fine spring, with a basin shaded by some large oak trees ; it is called Ayn Besaba (عين بسابة). At four hours and a half, the road still ascending, is the village Ayn Aanab (عين عئاب), remarkable for a number of palm trees growing here at a considerable elevation above the sea. The mountain is full of springs, some of which form pretty cascades. On the front of a small building which has been erected over the spring in the village, I observed on both sides two figures cut upon the wall, with open mouths, and having round their necks a chain by which they are fastened to the ground. Whether they are meant for lions or calves I could not satisfy myself, nor could I learn whether they have any relation to the religious mysteries of the Druses.

The country from Kefr Shyna is wholly inhabited by Druses. The village of Aanab is the hereditary seat of the family of Ibn Hamdan, who are the chiefs of the Druses in the Haouran. At five hours and a half is the village Ayn Aanoub (عين عنوب) ; a little above it the road descends into the deep valley in which the Nahr-el Kadhi flows. The mountain is here overgrown with fine firs. Six hours and a half, is a bridge (Djissr el Khadhi) under which the Nahr flows in a rocky bed. The Franks on the coast commonly give to the Nahr Kadhi the name of Damour, an appellation not unknown to the natives. On the other side of the bridge the road immediately ascends to the village Kefrnouta, on the N. side of the river, where it turns round the side of the mountain to Deir el Kammar, distant seven hours and a quarter from El Mellaha. I rode through El Kammar, without stopping, and proceeded to the village of Beteddein, where the Emir Beshir is building a new palace.

The town of Deir el Kammar is situated on the declivity of the mountain, at the head of a narrow valley descending towards the sea. It is inhabited by about nine hundred Maronite, three hundred Druse, and fifteen or twenty Turkish families, who cultivate mulberry and vine plantations, and manufacture all the articles of dress of the mountaineers. They are particularly skilful in working the rich Abbas or gowns of silk, interwoven with gold and silver, which are worn by the great Sheikhs of the Druses, and which are sold as high as eight hundred piastres a piece. The Emir Beshir has a serai here. The place seems to be tolerably well built, and has large Bazars. The tombs of the Christians deserve notice. Every family has a stone building, about forty feet square, in which they place their dead, the entrance being always walled up after each deposit: this mode of interment is peculiar to Deir el Kammar, and arose probably from the difficulty of excavating graves in the rocky soil on which it is built. The tombs of the richer Christian families have a small Kubbe on their summit. The name of this town, signifying the Monastery of the Moon, originates in a convent which formerly stood here, dedicated to the Virgin, who is generally represented in Syria with the moon beneath her feet. Half an hour from Deir el Kammar, on the other side of the valley, lies Beteddein (بتدين), which in Syriac, means the *two teats*, and has received its name from the similarity of two neighbouring hills, upon one of which the village is built. Almost all the villages in this neighbourhood have Syriac names.

March 19th.—The Emir Beshir, to whom I had letters of recommendation, from Mr. Barker at Aleppo, received me very politely, and insisted upon my living at his house. His new palace is a very costly edifice; but at the present rate of its progress five more years will be required to finish it. The building consists of a large quadrangle, one on side of which are the

Emir's apartments and his harem, with a private court-yard; two other sides contain small apartments for his people, and the fourth is open towards the valley, and Deir el Kammar, commanding a distant view of the sea. In the neighbouring mountain is a spring, the waters from which have been conducted into the quadrangle; but the Emir wishes to have a more abundant supply of water, and intends to bring a branch of the Nahr el Kadhi thither; for this purpose the water must be diverted from the main stream at a distance of three hours, and the expense of the canal is calculated at three thousand pounds sterling.

The Emir Beshir is at present master of the whole mountain from Belad Akkar down to near Akka (Acre), including the valley of Bekaa, and part of the Anti-Libanus and Djebel Esssheikh. The Bekaa, together with a present of one hundred purses, was given to him in 1810, by Soleiman Pasha of Acre, for his assistance against Youssef Pasha of Damascus. He pays for the possession of the whole country, five hundred and thirty purses, of which one hundred and thirty go to Tripoli and four hundred to Saida or Acre; this is exclusive of the extraordinary demands of the Pashas, which amount to at least three hundred purses more. These sums are paid in lieu of the Miri, which the Emir collects himself, without accounting for it. The power of the Emir, however, is a mere shadow, the real government being in the hands of the Druse chief, Sheikh Beshir.* I shall here briefly explain the political state of the mountain.

It is now about one hundred and twenty years since the government of the mountain has been always entrusted by the Pashas of Acre and Tripoli to an individual of the family of Shehab (شهاب), to which the Emir Beshir belongs. This family derives its origin

* Beshir is a proper name borne by many people in the mountain. The accent is on the last syllable: the sound would be expressed in English by Besheer.

from Mekka, where its name is known, in the history of Mohāmmed and the first Califes ; they are Mussulmans, and some of them pretend even to be Sherifs. About the time of the crusades, for I have been unable to ascertain the exact period, the Shēhabs left the Hedjaz, and settled in a village of the Hāouran, to which they gave their family name ;* it is still known by the appellation of Shohba ; and is remarkable for its antiquities, of which I have given some account, in my journal of a tour in the Haouran. The family being noble, or of Emir origin, were considered proper persons to be governors of the mountain ; for it was, and still is thought necessary that the government should not be in the hands of a Druse. The Druses being always divided into parties, a governor chosen from among them would have involved the country in the quarrels of his own party, and he would have been always endeavouring to exterminate his adversaries ; whereas a Turk, by carefully managing both parties, maintains a balance between them, though he is never able to overpower them completely ; he can oppose the Christian inhabitants to the Druses, who are in much smaller numbers than the former, and thus he is enabled to keep the country in a state of tranquillity and in subjection to the Pashas. This policy has long been successful, notwithstanding the turbulent spirit of the mountaineers, the continual party feuds, and the ambitious projects of many chiefs, as well of the Druses as of the reigning house ; the Pashas were careful also not to permit any one to become too powerful ; the princes of the reigning family were continually changed ; and party spirit was revived in the mountain whenever the interests of the Porte required it. About eighty years ago the country was divided into the two great parties of Keisy (كيسي), whose banner was red, and Yemny (يمني), whose banner was white, and the whole Christian population

* A branch of the family is said to inhabit some mountains in Mesopotamia, under the command of Emir Kasem.

ranged itself on the one side or the other. The Keisy gained at length the entire ascendancy, after which none but secret adherents of the Yemeny remained, and the name itself was forgotten. Then arose the three sects of Djonbelat, Yezbeky, and Noked. These still exist; thirty years ago the two first were equal, but the Djonbelat have now got the upper hand, and have succeeded in disuniting the Yezbeky and Noked.

The Djonbelat (جنبلات) draw their origin from the Druse mountain of Djebel Aala, between Ladakie and Aleppo: they are an old and noble family, and, in the seventeenth century, one of their ancestors was Pasha of Aleppo; it forms at present the richest and most numerous family, and the strongest party in the mountain.

The Yezbeky (يزبكى), or as they are also called, El Aemad (بيت عماد), are few in number, but are reputed men of great courage and enterprize. Their principal residence is in the district of El Barouk, between Deir el Kammar and Zahle.

The Noked, whose principal Sheikh is at present named Soleiman, inhabit, for the greater part, Deir el Kammar; seven of their principal chiefs were put to death thirteen years ago in the serai of the Emir Beshir, and a few only of their children escaped the massacre; these have now attained to years of manhood, and remain at Deir el Kammar, watched by the Djonbelaty and the Aemad, who are united against them.

The Djonbelat now carry every thing with a high hand; their chief, El Sheikh Beshir is the richest and the shrewdest man in the mountain; besides his personal property, which is very considerable, no affair of consequence is concluded without his interest being courted, and dearly paid for. His annual income amounts to about two thousand purses, or fifty thousand pounds sterling. The whole province of Shouf is under his command, and he is in part-

nership with almost all the Druses who possess landed property there. The greater part of the district of Djesn (اقليم الجسن) is his own property, and he permits no one to obtain possessions in that quarter, while he increases his own estates yearly, and thus continually augments his power. The Emir Beshir can do nothing important without the consent of the Sheikh Beshir, with whom he is obliged to share all the contributions which he extorts from the mountaineers. It is from this cause that while some parts of the mountain are very heavily taxed, in others little is paid. The Druses form the richest portion of the population, but they supply little to the public contributions, being protected by the Sheikh Beshir. It will be asked, perhaps, why the Sheikh does not set aside the Emir Beshir and take the ostensible power into his own hands? Many persons believe that he entertains some such design, while others, better informed perhaps, assert that the Sheikh will never make the attempt, because he knows that the mountaineers would never submit to a Druse chief. The Druses are certainly in a better condition at present than they would be under the absolute sway of the Sheikh, who would soon begin to oppress instead of protecting them, as he now does; and the Christians, who are a warlike people, detest the name of Druse too much ever to yield quietly to a chief of that community. It is, probably, in the view of attaching the Christians more closely to him, and to oppose them in some measure to the Druses, that the Emir Beshir, with his whole family, has secretly embraced the christian religion. The Shehab, as I have already mentioned, were formerly members of the true Mussulman faith, and they never have had among them any followers of the doctrines of the Druses. They still affect publicly to observe the Mohammedan rites, they profess to fast during the Ramadhan, and the Pashas still treat them as Turks; but it is no longer matter of doubt, that the greater part of the Shehab, with

the Emir Beshir at their head, have really embraced Christianity: that branch only of the family which governs at Rasheya and Hasbeya continue in the religion of their ancestors.

Although the Christians of the mountain have thus become more attached to their prince, their condition, on the whole, is not bettered, as the Emir scarcely dares do justice to a Christian against a Druse; still, however, the Christians rejoice in having a prince of their own faith, and whose counsellors and household are with few exceptions of the same religion. There are not more than forty or fifty persons about him who are not Christians. One of the prince's daughters lately married a Druse of an Emir family, who was not permitted to celebrate the nuptials till he had been instructed in the doctrines of Christianity, had been baptized, and had received the sacrament. How far the Shehab may be sincere in their professions, I am unable to decide; it is probable that if their interests should require it, they would again embrace the religion of their ancestors.

In order to strengthen his authority the Emir Beshir has formed a close alliance with Soleiman Pasha of Acre, thus abandoning the policy of his predecessors, who were generally the determined enemies of the Turkish governors; this alliance is very expensive to the Prince, though it serves in some degree to counterbalance the influence of the Sheikh Beshir. The Emir and the Sheikh are apparently on the best terms; the latter visits the Emir almost every week, attended by a small retinue of horsemen, and is always received with the greatest apparent cordiality. I saw him at Beteddein during my stay there. His usual residence is at the village of Mokhtar (مختار), three hours distant from Beteddein, where he has built a good house, and keeps an establishment of about two hundred men. His confidential attendants, and even the porters of his harem, are Christians; but his bosom friend

is Sheikh el Nedjem (شيخ النجم), a fanatical Druse, and one of the most respected of their Akals. The Sheikh Beshir has the reputation of being generous, and of faithfully defending those who have put themselves under his protection. The Emir Beshir, on the contrary, is said to be avaricious; but this may be a necessary consequence of the smallness of his income. He is an amiable man, and if any Levantine can be called the friend of an European nation, he certainly is the friend of the English. He dwells on no topic with so much satisfaction as upon that of his alliance with Sir Sidney Smith, during that officer's command upon this coast. His income amounts, at most, to four hundred purses, or about £10,000. sterling, after deducting from the revenue of the mountain the sums paid to the Pashas, to the Sheikh Beshir, and to the numerous branches of his family. His favourite expenditure seems to be in building. He keeps about fifty horses, of which a dozen are of prime quality; his only amusement is sporting with the hawk and the pointer. He lives on very bad terms with his family, who complain of his neglecting them; for the greater part of them are poor, and will become still poorer, till they are reduced to the state of Fellahs, because it is the custom with the sons, as soon as they attain the age of fifteen or sixteen, to demand the share of the family property, which is thus divided among them, the father retaining but one share for himself. Several princes of the family are thus reduced to an income of about one hundred and fifty pounds a year. It has constantly been the secret endeavour of the Emir Beshir to make himself directly dependent upon the Porte, and to throw off his allegiance to the Pasha; but he has never been able to succeed. The conduct of Djazzar Pasha was the cause of this policy. Djazzar, for reasons which have already been explained, was continually changing the governors of the mountain, and each new governor was obliged to promise him large sums for his investiture. Of these sums few

were paid at the time of Djezzar's death, and bills to the amount of sixteen thousand purses were found in his treasury, secured upon the revenue of the mountain. At the intercession of Soleiman Pasha, who succeeded Djezzar at Akka, and of Gharib Effendi, the Porte's commissioner (now Pasha of Aleppo), this sum was reduced to four thousand purses, of which the Emir Beshir is now obliged to pay off a part annually.

By opposing the Druse parties to each other, and taking advantage of the Christian population, a man of genius and energy of the Shehab family might perhaps succeed in making himself the independent master of the mountain. Such an event would render this the most important government in Syria, and no military force the Turks could send would be able to overthrow it. But at present the Shehab appear to have no man of enterprise among them.

The Shehab marry only among themselves, or with two Druse families, the Merad (مراد), and Kaszbeya (كصبية). These and the Reslan (رسلان), are the only Emir families, or descendants of the Prophet, among the Druses. These Emirs inhabit the province called El Meten. Emir Manzour, the chief of the Merads, is a man of influence, with a private annual income of about one hundred and twenty purses.

I shall now subjoin such few notes on the Druses as I was able to collect during my short stay in the mountain; I believe them to be authentic, because I was very careful in selecting my authorities.

With respect to the true religion of the Druses, none but a learned Druse can satisfy the enquirer's curiosity. What I have already said of the Anzeyrys is equally applicable to the Druses; their religious opinions will remain for ever a secret, unless revealed by a Druse. Their customs, however, may be described; and, as far as they can tend to elucidate the mystery, the veil may be

drawn aside by the researches of the traveller. It seems to be a maxim with them to adopt the religious practices of the country in which they reside, and to profess the creed of the strongest. Hence they all profess Islamism in Syria; and even those who have been baptised on account of their alliance with the Shehab family, still practise the exterior forms of the Mohammedan faith. There is no truth in the assertion that the Druses go one day to the mosque, and the next to the church. They all profess Islamism, and whenever they mix with Mohammedans they perform the rites prescribed by their religion. In private, however, they break the fast of Ramadhan, curse Mohammed, indulge in wine, and eat food forbidden by the Koran. They bear an inveterate hatred to all religions except their own, but more particularly to that of the Franks, chiefly in consequence of a tradition current among them that the Europeans will one day overthrow their commonwealth: this hatred has been increased since the invasion of the French, and the most unpardonable insult which one Druse can offer to another, is to say to him "May God put a hat on you!" Allah_yelebesak borneita (الله يلبسك بورية).

Nothing is more sacred with a Druse than his *public* reputation: he will overlook an insult if known only to him who has offered it; and will put up with blows where his interest is concerned, provided nobody is a witness; but the slightest abuse given in public he revenges with the greatest fury. This is the most remarkable feature of the national character: in public a Druse may appear honourable; but he is easily tempted to a contrary behaviour when he has reason to think that his conduct will remain undiscovered. The ties of blood and friendship have no power amongst them; the son no sooner attains the years of maturity than he begins to plot against his father. Examples are not wanting of their assailing the chastity of their mothers, and towards their sisters such

conduct is so frequent, that a father never allows a full grown son to remain alone with any of the females of his family. Their own religion allows them to take their sisters in marriage ; but they are restrained from indulging in this connexion, on account of its repugnance to the Mohammedan laws. A Druse seldom has more than one wife, but he divorces her under the slightest pretext ; and it is a custom among them, that if a wife asks her husband's permission to go out, and he says to her " Go ;" without adding " and come back," she is thereby divorced ; nor can her husband recover her, even though it should be their mutual wish, till she is married again according to the Turkish forms, and divorced from her second husband. It is known that the Druses, like all Levantines, are very jealous of their wives ; adultery, however, is rarely punished with death ; if a wife is detected in it, she is divorced ; but the husband is afraid to kill her seducer, because his death would be revenged, for the Druses are inexorable with respect to the law of retaliation of blood ; they know too that if the affair were to become public, the governor would ruin both parties by his extortions. Unnatural propensities are very common amongst them.

The Akal are those who are supposed to know the doctrines of the Druse religion ; they superintend divine worship in the chapels or, as they are called, Khaloue (خلوة), and they instruct the children in a kind of catechism. They are obliged to abstain from swearing, and all abusive language, and dare not wear any article of gold or silk in their dress. Many of them make it a rule never to eat of any food, nor to receive any money, which they suspect to have been improperly acquired. For this reason, whenever they have to receive considerable sums of money, they take care that it shall be first exchanged for other coin. The Sheikh El Nedjem, who generally accompanies the Sheikh Beshir, in his visits to the Emir, never tastes

food in the palace of the latter, nor even smokes a pipe there, always asserting that whatever the Emir possesses has been unlawfully obtained. There are different degrees of *Ākal*, and women are also admitted into the order, a privilege which many avail themselves of, from parsimony, as they are thus exempted from wearing the expensive head-dress and rich silks fashionable among them.

A father cannot entirely disinherit his son, in that case his will would be set aside; but he may leave him a single mulberry tree for his portion. There is a Druse Kadhi at Deir el Kammar, who judges according to the Turkish laws, and the customs of the Druses; his office is hereditary in a Druse family; but he is held in little repute, as all causes of importance are carried before the Emir or the Sheikh Beshir.

The Druses do not circumcise their children; circumcision is practised only in the mountain by those members of the Shehab family who continue to be Mohammedans.

The best feature in the Druse character is that peculiar law of hospitality, which forbids them ever to betray a guest. I made particular enquiries on this subject, and I am satisfied that no consideration of interest or dread of power will induce a Druse to give up a person who has once placed himself under his protection. Persons from all parts of Syria are in the constant practice of taking refuge in the mountain, where they are in perfect security from the moment they enter upon the Emir's territory; should the prince ever be tempted by large offers to consent to give up a refugee, the whole country would rise, to prevent such a stain upon their national reputation. The mighty Djezzar, who had invested his own creatures with the government of the mountain, never could force them to give up a single individual of all those who fled thither from his tyranny. Whenever he became

very urgent in his demands, the Emir informed the fugitive of his danger, and advised him to conceal himself for a time in some more distant part of his territory ; an answer was then returned to Djeddar that the object of his resentment had fled. The asylum which is thus afforded by the mountain is one of the greatest advantages that the inhabitants of Syria enjoy over those in the other parts of the Turkish dominions.

The Druses are extremely fond of raw meat ; whenever a sheep is killed, the raw liver, heart, &c. are considered dainties ; the Christians follow their example, but with the addition of a glass of brandy with every slice of meat. In many parts of Syria I have seen the common people eat raw meat in their favourite dish the Kobbes ; the women, especially, indulge in this luxury.

Mr. Barker told me that during his two years residence at Harissa and in the mountain, he never heard any kind of music. The Christians are too devout to occupy themselves with such worldly pleasures, and the Druses have no sort of musical instruments.

The Druses have a few historical books which mention their nation ; Ibn Shebat, for instance, as I was told, gives in his history of the Califes, that of the Druses also, and of the family of Shehab. Emir Haidar, a relation of the Emir Beshir, has lately begun to compile a history of the Shehabs, which already forms a thick quarto volume.

I believe that the greatest amount of the military forces of the Druses is between ten and fifteen thousand firelocks ; the Christians of the mountain may, perhaps, be double that number ; but I conceive that the most potent Pasha or Emir would never be able to collect more than twenty thousand men from the mountain.

The districts inhabited by Druses in the Pashalik of Saïda are the following. El Tefahh, of which one half belongs to the

Pasha. El Shomar (الشومار), belonging for the greater part to the Pasha. El Djessein, one half of which belongs to the Porte. Kesrouan. El Metten. El Gharb el Fokany. El Gharb el Tahtany; in which the principal family is that of Beit Telhouk (بيت تلحوق). El Djord (الجرد), the principal family there is Beit Abd el Melek. El Shehhar (شحر); the principal family Mehhy el Dein (بيت مهي الدين). El Menaszef, under Sheikh Soleiman of the family of Abou Noked (ابو نكد). El Shouf (شوف), the residence of the Sheikh Beshir. El Aarkoub (العروب), or Ard Barouk (ارض باروك), belonging to the family of Aemad; and El Kharroub (خروب), belonging to the Djonbelat.

In 1811, the Druses of Djebel Ala, between Ladakie and Antioch, were driven from their habitations by Topal Aly, the governor of Djissr Shogher, whose troops committed the most horrible cruelties. Upwards of fifteen hundred families fled to their countrymen in the Libanus, where they were received with great hospitality; upwards of two hundred purses were collected for their relief, and the Djonbelat assigned to them convenient dwellings in different parts of the mountain. Some of them retired into the Haouran.

March 21st.—It was with difficulty that I got away from Beteddein. The Emir seemed to take great pleasure in conversing with me, as we spoke in Arabic, which made him much freer than he would have been, had he had to converse through the medium of an interpreter. He wished me to stay a few days longer, and to go out a hunting with him; but I was anxious to reach Damascus, and feared that the rain and snow would make the road over the mountain impassable; in this I was not mistaken, having afterwards found that if I had tarried a single day longer I should have been obliged to return along the great road by the way of Beirout. The Emir sent one of his horsemen to accompany me,

and we set out about mid-day. Half an hour from Beteldein is the village Ain el Maszer (عين الماسر), with a spring and many large walnut trees. To the left, on the right bank of the Nahr el Kadhi, higher in the mountain, are the villages Medjelmoush (مجلמוש) and Reshmeyia (رشميه). At one hour is the village Ketrnebra (كفرنبرا), belonging to the Yezdeky, under the command of Abou Salma, one of their principal Sheikhs. The road lies along the mountain, gradually ascending. At one hour and a quarter are the two villages Upper and Lower Beteloun (بتلون الفوتاني والتحتاني). One hour and three quarters, the village Barouk (باروك), and near it the village Ferideis (فريديس); these are the chief residence of the Yezdeky, and the principal villages in the district of Barouk. They are situated on the wild banks of the torrent Barouk, whose source is about one hour and a half distant. The Sheikh Beshir has conducted a branch of it to his new palace at Mokhtar; the torrent falls into the sea near Saida. From Barouk the road ascends the steep side of the higher region of the mountain called Djebel Barouk; we were an hour and a half in ascending; the summit was covered with snow, and a thick fog rested upon it: and had it not been for the footsteps of a man who had passed a few hours before us we should not have been able to find our way. We several times sunk up to our waists in the snow, and on reaching the top we lost the footsteps, when discovering a small rivulet running beneath the snow, I took it as our guide, and although the Druse was in despair, and insisted on returning, I pushed on, and after many falls reached the plain of the Bekaa, at the end of two hours from the summit; I suppose the straight road to be not more than an hour and quarter. The rivulet by which we descended is called Wady Dhobbeye (وادي ضبيه). We had no sooner entered the plain than it began to snow again, and it continued to rain and snow for several days. Small cara-

vans from Deir el Kammar to Damascus pass the mountain even in winter ; but to prevent the sharp hoofs of the mules from sinking deep into the snow, the muleteers are accustomed in the difficult places to spread carpets before them as they pass.

We reached the plain near a small village, inhabited only during the seed time. From thence the village of Djob Djennein bore S. by E. and the village of Andjar, in the upper part of the Bekaa, which I visited in the year 1810, from Zable, E. N. E. From the foot of the mountain we were one hour in reaching the bridge over the Liettani, which has been lately repaired by the Emir Beshir, who has also built a Khan near it, for the accommodation of travellers. At twenty minutes from the bridge lies the village Djob Djennein (جب جنين), one of the principal villages of the Bekaa ; it is situated on the declivity of the Anti-Libanus, where that mountain begins to form part of the Djebel Essheikh. The Anti-Libanus here advances a little into the valley, which from thence takes a more western course.

The Emir Beshir has seven or eight villages about Djob Djennein, which together with the latter are his own property ; but the whole Bekaa, since Soleiman succeeded to the Pashalik of Damascus in 1810, is also under his command. The villages to the north of Djob Djennein will be found enumerated in another place ;* those to the south of it, and farther down in the valley, are Bauloula (بعلولا), El Medjdel (المجدل), Hammara (حمارة), Sultan Yakoub (سلطان), El Beiry (البيري), El Refeidh (الرفيدس), Kherbet Kanafat (خربة كنافة), Ain Arab (عين عرب), and Leila (ليلا). Having one of the Emir Beshir's men with me, I was treated like a great man in the house of the Sheikh of Djob Djennein ; this I may be allowed to mention, as it is the only instance of my receiving such honours during my travels in Syria.

* See page 31.

March 22nd.—Caravans reckon two days journey between Djob Djennein and Damascus ; but as I was tolerably well mounted, and my guide was on a good mare of the Emir Beshir's, I resolved on reaching it in one day ; we therefore pursued our route at a brisk walk and sometimes at a trot. We crossed the plain obliquely, having the projection of the Anti-Libanus, which ends at Djob Djennein, on our right. At thirty-five minutes from Djob Djennein, to the right, is the village Kamel el Louz (كامل اللوز), where are many ancient caves in the rocky mountain which rises behind it. In three quarters of an hour we reached the foot of the Anti-Libanus. On the summit of the mountain on our left, I observed a singular rock called Shekeik el Donia (شقيق الدنيا), or Hadjar el Kontara (حجر القطره) ; my guide told me that the time would certainly arrive when some Frank nation would invade this country, and that on reaching this rock they would be completely routed. After a short ascent the road lies through a narrow plain, and then up another Wady, in the midst of which is the village of Ayty (عيتي), two hours distant from Djob Djennein ; it belongs to Sheikh Hassan, the brother of Sheikh Beshir, a very rich Druse, who is as avacious as the latter is generous ; he has however built a Khan here for the accommodation of travellers. There is a fine spring in the village ; the inhabitants manufacture coarse earthen ware (فخار), with which they supply Damascus.

At the end of two hours and three quarters we reached the summit of the Anti-Libanus, where the heavy rains had already melted the greater part of the snow ; here are some stunted oaks, and numerous springs. In three hours and a quarter we descended into a fine plain watered by the Wady Halloue (وادي حلاوة), which we followed into a narrow valley, and on issuing from it passed a ruined Khan, with a spring, called Khan Doumas (خان دوماس), which is five hours and a quarter from Djob Djennein. We left the

village Doumas, which is half an hour from the Khan on our right, and at the end of six hours reached a high uneven plain, situated between the Anti Libanus and the chain of hills which commence near Katana; the plain is called Szakhret el Sham (صخرة الشام). Seven hours and a half, the ruined Khan Meylesoun (خان ميلسون). Eight hours and a half brought us to the termination of the Szakhret, from which we descended into the Ghouta, or plain of Damascus. At nine hours, the village Mezze (مزرعة), among the gardens of Damascus; and at the end of nine hours and three quarters we entered the city, which is generally reckoned fourteen hours journey from Djob Djennein.

Note.

Between Kesrouan and Zahle, I am informed that in the mountain, about six hours from the latter, are the ruins of an ancient city called Fakkra or Mezza. Large blocks of stone, some remains of temples, and several Greek inscriptions are seen there.

Between Akoura and Baalbec is a road cut in the rock, with several long Greek inscriptions, and near the source of the rivulet of Afka, near Akoura, are the ruins of an ancient building, which I unfortunately did not see during my passage through that village in 1810, although I enquired for them.

JOURNAL
OF A
TOUR FROM DAMASCUS INTO THE HAOURAN,
AND THE MOUNTAINS TO THE E. AND S. E. OF THE LAKE OF TIBERIAS.
IN THE MONTHS OF APRIL AND MAY, 1812.

IN returning to Damascus, it was my intention to obtain some further knowledge of the Haouran, and to extend my journey over the mountains to the south of Damascus, where I wished to explore the ruins of Djerash (*Gerasa*) and of Amman (*Philadelphia*) in the ancient *Decapolis*, which M. Seetzen had discovered in his journey from Damascus to Jerusalem. An unexpected change in the government of Damascus obliged me to protract my stay in that city for nearly a month. The news had just been received of the dismissal of Soleiman Pasha, and it was necessary for me, before I set off, to ascertain whether the country would yield quietly to the command of the new Pasha; for, if rebel parties started up, and submission became doubtful, the traveller would run great hazards, would be unable to derive any advantage from the protection of the government, and would be obliged to force his way by the means of endless presents to the provincial chiefs.

As soon as I was satisfied of the tranquil state of the Pashalik, I set out for the Haouran. I took with me a Damascene, who had been seventeen times to Mekka, who was well acquainted with the

Bedouins, inured to fatigue, and not indisposed to favour my pursuits ; I had indeed reason to be contented with my choice of this man, though he was of little further use to me than to take care of my horse, and to assist in intimidating the Arabs, by some additional fire-arms.

We left Damascus on the morning of the 21st of April, 1812 ; and as my first steps were directed towards those parts of the Ledja which I had not visited during my first tour, we took the road of El Kessoue, Deir Ali, and El Merdjan, to the description of which in my former journal I may here add the following particulars : The N. E. part of Djebel Kessoue is called Djebel Aadelye (جبل عدليه). From Kessoue our road bore S. S. E. In one hour and a quarter from that place we passed the small village called Haush el Madjedye (حوش الماجديه) ; Haush being an appellation applied to small villages enclosed by a wall, or rather to those whose houses join, so as to present by their junction a defence against the Arab robbers. The entrance to the Haush is generally through a strong wooden gate, which is carefully secured every evening.

At an hour and three quarters from Kessoue is Deir Ali; to the north of which, upon the summit of Djebel Kessoue, is situated the Mezar el Khaledye (مزار الخالديه) ; Deir Ali is a village inhabited by Druses, who keep the Arabs in great awe, by the reputation for courage which they have acquired upon many occasions. It seems rather extraordinary that the Druses, the known enemies of the Mohammedan faith, should be allowed to inhabit the country so near to the gate of the holy city, as Damascus is called ; for not only Deir Ali, but three or four villages, as Artous, Esshera, Fye, and others, at only three hours distant from Damascus, are for the greater part peopled by them. Numbers of them are even settled in the town ; the quarters called Bab Messalla and El Hakle, in the Meidhan, or suburbs of the city, con-

tain more than one hundred Druse families, who are there called Teyamene (التيامنه). In another quarter, called El Khereb, live three or four hundred Metaweli families, or Shiytes, of the sect of Aly; of this sect is the present Mutsellim, Aly Aga. The religious creeds of all these people are publicly known; but the fanaticism of the Damascenes, however violent, is easily made subservient to their fears or interests; every religious and moral duty being forgotten when the prospect of gain or the apprehension of danger presents itself.

At three hours and a quarter from Kessoue is the village El Merdjan. When I passed this place in 1810, I found a single Christian family in it; I now found eight or ten families, most of them Druses, who had emigrated hither from Shaara, a well peopled village in 1810, but now deserted. They had brought the fertile soil round El Merdjan into cultivation, and had this year sown eight Ghararas of wheat and barley, or about one hundred and twenty cwt. English.* The taxes paid by the village amounted to a thousand piastres, or fifty pounds sterling, besides the tribute extorted by the Bedouins. The vicinity of the village is watered by several springs. I was obliged to remain at Merdjan the next day, because my mare fell ill, and was unable to proceed. As I did not like to return to Damascus, I bought a mare of the Sheikh of the village, a Christian of Mount Libanus, who knew me, and who took a bill upon Damascus in payment. This mare I afterwards bartered for a Bedouin horse.

April 23d.—I left Merdjan to examine the eastern limits of the Ledja. We passed the Aamoud Eszoubh (عمود الصبح), or Column of the Morning, an insulated pillar standing in the plain; it is formed

* The Gharara of Damascus is eighty Muds, at three and a half Rotola per Mud, or twenty pounds.

of the black stone of the Ledja, about twenty-five or thirty feet high, of the Ionic order, and with a high pedestal. I had been told that there were some inscriptions upon it, but I did not find any. The column is half an hour distant from Merdjan, to the eastward of south. Round the column are fragments of three or four others, which appear to have formed a small temple. The remains of a subterraneous aqueduct, extending from the village towards the spot where the column stands, are yet visible. In one hour from thence we passed a ruined village called Beidhan (بيضان), with a saltpetre manufactory. Two hours from Merdjan is Berak (براق), bearing from it S. E. b. E. Our road lay over a low plain between the Djebel Kessoue and the Ledja, in which the Bedouins of the latter were pasturing their cattle. Berak is a ruined town, situated on the N. E. corner of the Ledja ; there is no large building of any consequence here ; but there are many private habitations. - Here are two saltpetre manufactories, in which the saltpetre is procured by boiling the earth dug up among the ruins of the town ; saline earth is also dug up in the neighbouring plain ; in finding the productive spots, they are guided by the appearance of the ground in the morning before sunrise, and wherever it then appears most wet with dew the soil beneath is found impregnated with salt. The two manufactures produce about three Kantars, or fifteen or sixteen quintals per month of saltpetre, which is sold at about fifteen shillings per quintal. The boilers of these manufactories are heated by brush-wood brought from the desert, as there is little wood in the Ledja, about Berak. The whole of the Loehf, or limits of the Ledja, is productive of saltpetre, which is sold at Damascus and Acre ; I saw it sold near the lake of Tiberias for double the price which it costs in the Loehf. In the interior of a house among the ruins of Berak, I saw the following inscription :

ΕΤΟΥΣ Η ΠΕΡΙΤΙΟΥ
 Ι *Φ Φ Μ ΚΑΠΙΤΩΝ
 ΚΑΙ ΝΑΙΡΑΙΟΣΝΑΤΑΡΟΤΙΚΑΠΟΤΝΟΤΒ'Β'
 ΜΕΤΑΤΟΔΙΗΜΘΑΙ
 ΟΥΝΘΕΛΘΟΝΤΕΣ ΤΟ
 ΜΝΗΜΙΟΝ ΕΠΟΙΗΣΑΝ

On the outside wall of a house, in another part of the town, was the following:

ΕΤΟΥΣ Ε ΤΗΣ ΠΟ
 ΛΕΩΣ ΑΠΕΛΛΕΟΥ†
 Ζ ΦΑ ΦΑ ΕΤΝΟΜΟΣ
 ΤΟ ΔΕ ΚΑΙ ΑΓΡΙΠΠΙΝΟΣ ΤΙΟΙ Φ
 Χ...Ω ΣΑΥΑΔΑΝΟΥ ΑΥΑΝ
 ΕΤΕΛΙΟΝ ΤΟ Μ-
 ΝΗΜΙΟΝ ΔΗΝΑΡΙΩΝ

Berak, like most of the ancient towns of the Ledja, has a large stone reservoir of water. Between these ruins and Missemā lies the ruined city Om Essoud (ام السوء), in the Loehf.

Djebel Kessoue runs out in a S. E. direction as far as the N. E. limits of the Ledja, and consists of the same kind of rock as that district. The other branch of it, or Djebel Khiara, extends towards Shaara. One hour S. W. from Berak, in the Ledja, are the ruins of a tower called Kaszr Seleitein (قصر سليتين), with a ruined village near it. An Arab enumerated to me the following names of ruined cities and villages in the Ledja, which may be added to those mentioned in my former journal: Emseyke (امسيكه), El Wyr

* "The tenth of Peritius of the eighth year." Peritius was one of the Macedonian months, the use of which was introduced into Syria by the Seleucidæ. It answered to the latter part of December and beginning of January. *Ed.*

† Απελλαίου; Apellæus was another Macedonian month, and answered to half October and half November. This inscription is within a tablet of the usual form. *Ed.*

(الوير), Djedl (جدل), Essemeyer (الوسير), Szour (صور), Aasem Ezzeitoun (عاسم الزيتون), Hamer (حامر), Djerrein (جرين), Dedjinere (دجمره), El Aareis (العريس) El Kastall (القسطل), Bord (برد), Kabbara (قباره), El Tof (القف), Etteibe (التبة), Behadel (بحدل), El Djadj (الجباج), Szomeith (صميث), El Kharthe (الخوثة), Harran (حران), Djeddye (جديه), Serakhed (سراخد), Deir (دير), Dami (دامي), Aahere (عاهره), Om el Aalek (ام العلق), Moben el Beit (مين البيت), Deir Lesmar (دير لسمار).

I engaged a man at Berak to conduct me along the Loehf, or limits of the Ledja; this eastern part is called El Lowa, from the Wady Lowa (وادي لوا), a winter torrent which descends from Djebel Haouran, and flows along the borders of the Ledja, filling in its course the reservoirs of all the ancient towns situated there; it empties itself into the Bahret el Merdj, or marshy ground at seven or eight hours east of Damascus, where the rivers of Damascus also are lost. Our road was S. S. E. In one hour from Berak we passed the Lowa, near a ruined bridge, where the Wady takes a more eastern direction. Some water remained in pools in different places in the Wady, the rains having been very copious during the winter season. In an hour and a half we passed Essowara (السواره), a ruined town on our right; we travelled along the fertile plain that skirts the rocky surface of the Ledja, which at two hours took a more southern direction. On our right was El Hazzem (الحزم), a ruined town; and a little farther, Meharetein (محارتين), also in ruins. All these towns are on the borders of the Ledja. Their inhabitants formerly cultivated the fields watered by the Lowa, of which the stone enclosures are still visible in some places. At three hours is El Khelkhele (الخلخلة), a ruined town, where we slept, in the house of the owner of a saltpetre manufactory.

The Wady Lowa in some places approaches close to the Ledja, and in others advances for a mile into the plain; its banks were covered with the most luxuriant herbage, of which little use is

made; the Arabs of the Ledja being afraid to pass beyond its limits, from the almost continual state of warfare in which they live with the powerful tribe of Aeneze, and the government of Damascus; while the Aeneze, on the other hand, are shy of approaching too near the Ledja, from fear of the nightly robberies, and of the fire-arms of the Arabs who inhabit it. The labourers in the saltpetre manufactories are Druses, whose reputation for individual courage, and national spirit, keeps the Arabs at a respectful distance.

April 24th.—Khelkhele, like all the ancient towns in the Haouran, is built entirely with stone. I did not observe any public edifice of importance in the towns of the Lowa; there are some towers of moderate height, which seem to have been the steeples of churches; and a few houses are distinguished from the rest by higher arches in the apartments, and a few rude carvings over their doors. From Khelkhele, S. E. about two hours distant, is a high Tel in the plain; it is called Khaledie (تل الخالدية), and has the ruins of a town on its top; nearly joining to it are the most northern projections of Djebel Haouran, which are distinguished on this side by a chain of low hillocks. To the E. of Khelkhele, about four hours, stands the Tel el Aszfar (تل الاسفر), farther E. the ruined village of Djob Ezzerobe (جب الزرب), and still further E. about nine or ten hours, from Khelkhele, the ruined village El Kasem (القاسم), near which is a small rivulet. In the direction of Tel el Khaledie, and to the S. E. of it, are the ruined villages of Bezeine (برينه), and Bezeinat (برينات).

The direction of our route from Khelkhele was sometimes S. E. sometimes S. following the windings of the Ledja and the Lowa. At half an hour is the ruined village Dsakeir (ذكير), in the Ledja, which here turns to the E. in the direction of Tel Shiehhan. On its S. E. corner stands the ruined town Sowarat el Dsakeir (سوارق).

(الذاكير), where we found a party of Arabs Szolout encamped, with whom we breakfasted. In one hour and a quarter we passed Redheimy (رضيمى), where the ground was covered with remains of ancient enclosures. One hour and a half, El Hadher (الحضر); one hour and three quarters, El Laheda (اللاهده); two hours, Omten (امتن); two hours and a half, Meraszrasz (مرشش); three hours, Om Haretein (ام حارتين); three hours and a half, Essammera (السمرة). All the above villages and towns are in ruins, and prove the once-flourishing state of the Ledja. In four hours we reached Om Ezzeitoun (الزيتون), a village inhabited by Druses. The advantages of a Wady like the Lowa are incalculable in these countries, where we always find that cultivation follows the direction of the winter to rents, as it follows the Nile in Egypt. There are not many Wadys in this country which inundate the land; but the inhabitants make the best use of the water to irrigate their fields after the great rains have ceased. Springs are scarce, and it is from the Wadys that the reservoirs are filled which supply both men and cattle with water, till the return of the rainy season. It is from the numerous Wadys which rise in the Djebel Haouran that the population of the Haouran derives its means of existence, and the success of its agriculture.

Om Ezzeitoun is inhabited by thirty or forty families. It appears, by the extent of its ruins, to have been formerly a town of some note. I here copied several inscriptions.

Upon a broken stone in the wall of a public building over the great reservoir of the town, was the following:

ΠΡΟΝΟΙΑ ΔΙΟΙΚΗΤΩΝ . .

ΜΑΞΙΜΟΥ . . ΚΑΤΟΝΙΩΤ ΑΛΕΜΑΙ

. ΙΑΝΟΥ ΑΥΓ ΠΑΥΛΙΝΟΥ ΠΡΟΕΔ .

. ΙΟΥ ΑΓΡΙ ΚΑΚΚΙΑΝΟΥ ΟΥΛΑ . . Η . . Κ

ΟΥΗΡΑ . ΒΕΡΝΙΚΙΑΝΟΥ ΘΕΟΦΙΛΑ .

ΑΥΡΟΥΦΙΝΟΥ . . . ΑΓΡΙΠΟΥ ΚΑΙ .
 ΓΡΙΠΟΥ . . . ΔΡΑΚΟΝΤΙΟΥ ΑΔ
 ΑΝΔΡΟΥ ΗΡΩ . ΑΝ
 ΤΑΛΙΣ ΑΓΡΙΠ . . ΑΧΟΥ
 . ΓΑΔΟΥ . ΤΙ

The only ancient building of any consequence is a small temple, of which an arch of the interior, and the gate, only remain ; on each side of the latter are niches, between which and the gate are these inscriptions :

ΑΓΑΘΗ ΤΥΧΗ
 ΤΟΝ ΚΟΙΝΟΝ ΤΗΣ ΚΩΜΗΣ ΚΑΙ
 ΤΟΥ ΘΕΟΥ ΤΗΝ ΙΕΡΑΝ ΚΑΛΥΒ-
 ΗΝ ΕΚΤΕΙCΕΝ ΔΙΑ ΟΥΛΠΙΟΥ
 ΚΑΛΛΙΑΝΟΥ ΟΥΠΡΑΝΙΚΟΥ
 ΚΑΙ ΑΓΔΟΥΤΟΥ ΚΑΟΥΤΙΟΥ ΒΟ-
 ΤΛΕΥΤΟΥ ΚΑΙ ΝΙΥΡΕΙΝΟΥ ΜΑ
 ΡΡΙΝΟΥ ΟΥΠΡΑΝΙΚΟΥ ΠΡΩΝΟ
 ΗΤΩΝ

The two last syllables are on the frame within which the inscription is engraved.

ΑΓΑΘΗ ΤΥΧΗ
 ΥΠΕΡ CΩΤΗΡΙΑC ΚΑΙ ΝΕΙΚΗC
 ΤΟΥ Κ

 ΚΟΙΝΟΥ
 ΤΗΣ ΚΩΜΗΣ ΕΤΤΥΧΩC

Upon a stone lying on the ground near the temple is the following :

αΝΑΤΟΛ
 ΚΕ ΟΥΑΛ
 ΕΝΤΟΙ ΟΙ
 ΚΟΔΟΜΗ
 ΕΝ ΤΟ Μ
 ΑΡΤΥΡΙΝ*

Upon a long narrow stone in the wall of a court-yard near the temple :

ΥΠΑΤΙΑ ΒΑΚΚΟΤ ΚΑΙ ΑΒΛΑΒΙΟΥ ΤΩΝ ΛΑΜΠΡΟΤΑΤΩΝ ΕΤΟ
 ΚΑΤΟΡΝΙΩΟC ΟΥΕΤΡΑ ΠΑΤΑΙΝΟC ΑΡΓΗΡΙΟΥ ΑΒΟΥΡΡΙC ΜΑΘΙΟΥ
 ΒΕΝΙC ΑΓΡΙΠΠΙΟΥ ΡΟΜΕΟC ΘΕΜΟΥ ΗΡΑΚΛΙΤΟC ΟΥΕΤΡΑΝΙΟΥ

I had intended to sleep at Om Ezzeitoun, but I found the Druses very ill-disposed towards me. It was generally reported that I had discovered a treasure in 1810 at Shohba, near this place, and it was supposed that I had now returned to carry off what I had then left behind. I had to combat against this story at almost every place, but I was nowhere so rudely received as at this village, where I escaped ill treatment only by assuming a very imposing air, and threatening with many oaths, that if I lost a single hair of my beard, the Pasha would levy an *avania* of many purses on the village. I had with me an old passport from Soleiman Pasha, who, though no longer governor of Damascus, had been charged *pro tempore* with the government till the arrival of the new Pasha, who was expected from Constantinople. Soleiman had retired to his former government at Acre, but his *Mut-sellim* at Damascus very kindly granted me strong letters of recommendation to all the authorities of the country, which were of great use to me in the course of my journey.

I left Om Ezzeitoun late in the evening, to proceed toward the mountain of Haouran. Our road lay on the N. side of Tel Shieh-

* *μαρτύριον. Ed.*

han, close to which runs the Ledja ; and the Wady Lowa descends the mountain on the west side of it. We proceeded in the direction of Soueida, and in an hour and a quarter from the village stopped, after sunset, at an encampment of the Djebel Haouran Arabs. My companion, and a guide whom I had engaged at Om Ezzeitoun, persuaded me to appear before the Arabs as a soldier belonging to the government, in order to get a good supper, of which we were in great want, that of the preceding night, at the saltpetre works, having consisted of only a handful of dry biscuit. We were served with a dish of rice boiled in sour milk, and were much amused by the sports and songs of the young girls of the tribe, which they continued in the moonlight till near midnight. One of the young men had just returned to the encampment, who had been taken prisoner by the Aeneze during a nightly predatory expedition. He showed us the marks of his fetters, and enlarged upon the mode of treating the Rabiât, or prisoner, among the Aeneze. A friend had paid thirty camels for his liberation. In spring the Arabs of the Djebel Haouran and the Ledja take advantage of the approach of the Aeneze, to plunder daily among their enemies ; they are better acquainted with the ground than the latter, a part of whose horses and cattle are every spring carried off by these daring mountaineers.

April 25th.—At half an hour from the encampment is the hill called 'Tel Dobbe (تل دبة), consisting of a heap of ruins, with a spring. To the N. E. of it, a quarter of an hour, is the ruined village of Bereit, which was inhabited in 1810, but is now abandoned. The Haouran peasants wander from one village to another ; in all of them they find commodious habitations in the ancient houses ; a camel transports their family and baggage ; and as they are not tied to any particular spot by private landed property, or plantations, and find every where large tracts to cul-

tivate, they feel no repugnance at quitting the place of their birth. In one hour we passed Seleim, which in 1810 was inhabited by a few poor Druses, but is now abandoned. Here are the ruins of a temple, built with much smaller stones than any I had observed in the construction of buildings of a similar size in the Haouran. On the four outer corners were Corinthian pilasters. At one hour and a quarter, road S. we entered the wood of oak-trees, which is continued along the western declivity of the Djebel. One hour and a half, in the wood, we passed the Wady Dyab (وادي دياب), coming from the mountain. One hour and three quarters, passed Wady Kefr el Laha (وادي كفر اللها). At the end of two hours we reached Aatyl (عتيل), a small Druse village in the midst of the wood. Here are the remains of two handsome temples; that which is on the N. side, is in complete ruins; it consisted of a square building, with a high arch across its roof; two niches were on each side of the gate, and in front of it a portico of columns, the number of which it is impossible to determine, the ground being covered by a heap of fragments of columns, architraves, and large square stones. This temple is called El Kaszr. From a small stone in its precincts I copied the following letters:

ΤΝ

WETCEB

ΟΔΟΜΗΕ

On the outside wall of the temple is the following inscription in remarkably fine characters.

Ν ΤΟΝ ΝΑΟΝ ΕΥΝ ΠΑΝ-
-ΤΙ ΚΟΙΜΩ ΕΥΤΕΒΩΝ
ΕΞ ΙΔΙΩΝ ΚΙΚΟΔΟΜΗΕΝ

On the S. E. side of Aatyl stands the other temple, which is of small dimensions but of elegant construction. It has a portico of two

columns and two pilasters, each of which has a projecting base for a statue, elevated from the ground about one-third of the height of the column, like the pillars of the great colonnade at Palmyra. The columns are Corinthian, but not of the best time of that order. The interior of the temple consists of an apartment with several arches without any ornaments; but the gate is covered with sculpture. The two pilasters forming the portico have inscriptions on their bases. On the one is this :

ΥΠΕΡ ΕΩΤΗΡΙΑΣ ΚΤΡΙΟΥ ΚΑΙΣΑ-
 -ΡΟΣ ΑΝΤΩΝΕΙΝΟΥ ΣΕΒΑΣΤΟΥ ΕΥ-
 -ΕΒΟΥΣ ΟΥΑΔΔΗΛΟΣ ΜΑΘΕΙΟΥ ΤΟΥ ΟΥ-
 -ΑΔΔΗΛΟΥ ΤΑΣ ΠΑΡΑΣΤΑΔΑΣ ΚΑΙ ΚΙΟΝ-
 -Α ΚΑΙ ΤΟ ΕΠΑΝΩ ΑΥΤΩΝ ΕΠΙΕΤΥΛΙΑ ΚΑΙ
 ΚΑΛΙΑ ΕΚ ΤΩΝ ΙΔΙΩΝ ΕΠΟΙΗΚΕΝ ΕΤΟΥΤΕ
 ΔΙ ΑΝΤΩΝΕΙΝΟΥ ΚΕ

Near the other pilaster is an inscription upon two broken stones, lying near each other; these stones appear to have been formerly joined, and to have formed part of the base of the pilaster, and the inscription seems to have been a copy of the former. Upon the one I read :

ΕΡ ΕΩΤΗΡΙΑ
 ΑΝΤΩΝΕΙΝΟΥ Σ
 ΤΟΥΤΑΔΔΗΛΟΣ Μ
 ΛΟΥ ΤΑΣ ΠΑΡΑΣ
 ΕΠΑΝΩ ΑΥΤΩ

and upon the other :

ΟΥ ΚΑΙΣΑΡ
 ΕΒΑΣΤΟΥ ΕΥΕ
 ΑΘΕΙΟΥ ΤΟΥ ΟΥ
 ΤΑΔΑΣ ΚΑΙ ΚΙΟΝ
 Ν ΕΠΙΕΤΥΛΙΑ ΚΑ

AATYL.

HEEN ETOYE

NTWININOT K

Near the temple I saw a bas-relief about ten inches square, representing a female bust, with hair in ringlets, falling upon the shoulders; it was lying on the ground; but it was not of such workmanship as to tempt me to take it with me. Upon the wall of one of the largest houses in the village was a long inscription; but too high for me to read.

N. E. of Aatyl, about one hour, up in the mountain, is a ruined tower called Berdj Mabroum (برج مبروم).

The tobacco of Aatyl is preferred to that of any other part of the Haouran. I here saw a publicwoman, a Kairene, who seemed to be kept at the expense of the whole village; I was surprised at this, for manners in the Haouran are generally almost as pure as among the Bedouins: public women are not suffered, and adultery is punished by the death of the woman, while the man is ruined by the heavy penalties exacted by the government in expiation of his guilt. Last year a married Turkish woman at Mohadje, a village in the Loehf, was caught in the embraces of a young Christian; her three brothers hastened to the spot, dragged her to the market place, and there in the presence of the whole community, cut her in pieces with their swords, loading her at the same time with the most horrible imprecations. The lover was fined ten purses.

From Aatyl I pursued my way one hour and a quarter S. S. E. to Soueida, at a short distance from which are the remains of an ancient road. As I had examined the antiquities of this village in 1810, and did not wish to be seen here a second time, I passed on without stopping, in the direction of Aaere, which is two hours and a half distant in a south-westerly direction. In the plain, and at a quarter of an hour to the west of Soueida, is the ruined convent

Deir Senan (دير سنان). There is only a small Kurdine village in the road between Soueida and Aaere.

April 26th.—I remained this day at Aaere, in the house of the Druse chief the Sheikh Shybely Ibn Hamdan, where I alighted. The Sheikh appeared to be greatly pleased at my reappearance. Since my former visit, I had cultivated his friendship by letters and presents, which I had sent to him from Aleppo, and by which he was so much gratified, that he would have loaded me with presents in return, had I not thought proper to decline every thing of that kind, contenting myself with some very strong letters of recommendation from him to the authorities in those places which I intended to visit. Shybely is the kindest and most generous Turk I have known in Syria: and his reputation for these qualities has become so general, that peasants from all parts of the Haouran settle in his village. The whole of the Christian community of Soueida, with the Greek priest at their head, had lately arrived, so that Aaere has now become one of the most populous villages in this district. The high estimation in which the Sheikh is held arises from his great hospitality, and the justice and mildness with which he treats the peasants, upwards of forty of whom he feeds daily, besides strangers, who are continually passing here in their way to the Bedouin encampments; the coffee pot is always boiling in the Menzoul or stranger's room. He may now, in fact, be called the Druse chief of the Haouran, though that title belongs in strictness to his father-in-law, Hossein Ibn Hamdan, the Sheikh of Soueida. In the mosque of Aaere, a low vaulted building, I copied the following inscription from a stone in the wall:

. ΚΑΙ
ΝΑ . ΑΥΝΗ ΓΥΝΑΙΚΙ Κ
ΥΙΟΙΣ ΚΑΙ ΦΙΛΟΙΣ
ΑΝΑΠΑΥΜΑ
G g

April 27th.—I now thought that I might visit Boszra, which I had found it prudent to avoid in my former tour. Shybely gave me one of his men as a guide, and we followed the road which I have already described, as far as Shmerrin. At a quarter of an hour beyond Shmerrin, we passed the Wady Rakeik (وادي رقيق).

Boszra (بُصْرَا), is situated in the open plain, two hours distant from Aære and is at present the last inhabited place in the south-east extremity of the Haouran; it was formerly the capital of *Arabia Provincia*, and is now, including its ruins, the largest town in the Haouran. It is of an oval shape, its greatest length being from E. to W.; its circumference is three quarters of an hour. It was anciently enclosed by a thick wall, which gave it the reputation of a place of great strength. Many parts of this wall, especially on the W. side, still remain; it was constructed with stones of a moderate size, strongly cemented together. The principal buildings in Boszra were on the E. side, and in a direction from thence towards the middle of the town. The S. and S. E. quarters are covered with ruins of private dwellings, the walls of many of which are still standing, but most of the roofs have fallen in. The style of building seems to have been similar to that observed in all the other ancient towns of the Haouran. On the W. side are springs of fresh water, of which I counted five beyond the precincts of the town, and six within the walls; their waters unite with a rivulet whose source is on the N. W. side, within the town, and which loses itself in the southern plain at several hours distance: it is called by the Arabs El Djeheir (الجهير).

The Nahr el Ghazel, which in most maps, and even by D'Anville, is laid down in the immediate vicinity of Boszra, is unknown to the natives; but I was afterwards informed that there is a Wady Ghazel in the direction of Amman (*Philadelphia*), in the Djebel Belka, which descends from the moun-

tain, and flows into the eastern plains, to the S. of Kalaat el Belka.

The principal ruins of Boszra are the following : a square building, which within is circular, and has many arches and niches in the wall : on either side of the door within are two larger niches, and opposite to the door on the east side of the circle is the sanctuary, formed of low arches supported by Corinthian pillars, without pedestals. Several beautiful sculptured friezes are inserted in the wall, but I was unable to discover from whence they had been taken ; in front of the door stand four columns. The diameter of the rotunda is four paces ; its roof has fallen in, but the walls are entire, without any ornaments. It appears to have been a Greek church. Over the gate is a long inscription, but it was illegible to my sight.

At a short distance to the west of this edifice is an oblong square building, called by the natives Deir Boheiry (دير بحيري), or the Monastery of the priest Boheiry. On the top of the walls is a row of windows ; on the north side is a high vaulted niche ; the roof has fallen in ; I observed no ornaments about it. On the side of its low gate is the following inscription in bad characters :

AEL AVREL THEONI LEG
AVGG PR PR COS DESIG
OPTIONES 77 LEG III KVRennae
VENERIANAE GALLIANAE RARISI-
-MO Et PER OMNIA IUSTISSIMO SOCIo

Between these two buildings stands the gate of an ancient house, communicating with the ruins of an edifice, the only remains of which is a large semi-circular vault, with neat decorations and four small niches in its interior ; before it lie a heap of stones and broken columns. Over the gate of the house is the following inscription :

ΓΑΛΛΩΝΙΑΗΝΟΣ ΥΠΑ
 ΤΗΚΟΣ ΕΚΤΙΘΕΝ ΑΓΡΙΠ ^{BO} ^{CTP}
 ΠΑΣ ΠΠΠΙΚ · ΕΠΕΙΚ · Π ^A

The natives have given to this house the name of Dar Boheiry, or the house of Boheiry. This Boheiry is a personage well known to the biographers of Mohammed, and many strange stories are related of him, by the Mohammedans, in honour of their Prophet, or by the eastern Christians, in derision of the Impostor. He is said to have been a rich Greek priest, settled at Boszra, and to have predicted the prophetic vocation of Mohammed, whom he saw when a boy passing with a caravan from Mekka to Damascus. Abou el Feradj, one of the earliest Arabic historians, relates this anecdote. According to the traditions of the Christians, he was a confidential counsellor of Mohammed, in the compilation of the Koran.

To the west of the abovementioned buildings stands the great mosque of Boszra, which is certainly coeval with the first æra of Mohammedanism, and is commonly ascribed to Omar el Khat-tab (عمر الخطاب). Part of its roof has fallen in. On two sides of the square building runs a double row of columns, transported hither from the ruins of some Christian temple in the town. Those which are formed of the common Haouran stone are badly wrought in the coarse heavy style of the lower empire; but among them are sixteen fine variegated marble columns, distinguished both by the beauty of the material, and of the execution: fourteen are Corinthian, and two Ionic; they are each about sixteen or eighteen feet in height, of a single block, and well polished. Upon two of them standing opposite to each other are the two following inscriptions:

1.

ΕΝ ΟΝΟΜΑΤΙ ΤΟΥ
 ΚΩΤΗΡΟΣ ΧΡΙΣΤΟΥ

ΕΠΙ ΦΛΑΡΙΚΑΔΙΟΥ
 ΑΛΕΞΑΝΔΡΟΥ ΤΟΥ
 ΛΑΜΠΡΟΤΑΤΟΥ ΣΧ
 ΚΑΙ ΗΓΕΜΟΝΟΣ

2.

ΕΚΤΙΣΘΗΕΚ
 ΘΕΜΕΛΙΩΝΤΟ
 ΤΡΙΚΟΝΧΟΝΣΙΓΜΑ
 ΚΑΙ ΕΠΛΗΡΩΘΗ
 ΕΝ ΕΤΕΙ ΤΠΓ
 ΧΡΟΝ ΙΝΔΙΚ
 ΕΝΔΕΙΚΑ
 ΤΗC

The walls of the mosque are covered with a coat of fine plaster, upon which were many Cufic inscriptions in bas-relief, running all round the wall, which was embellished also by numerous elegant Arabesque ornaments; a few traces of these, as well as of the inscriptions, still remain. The interior court-yard of the mosque is covered with the ruins of the roof, and with fragments of columns, among which I observed a broken shaft of an octagonal pillar, two feet in diameter; there are also several stones with Cufic inscriptions upon them.

Passing from the great mosque, southwards, we came to the principal ruin of Boszra, the remains of a temple, situated on the side of a long street, which runs across the whole town, and terminates at the western gate. Of this temple nothing remains but the back wall, with two pilasters, and a column, joined by its entablature to the main wall; they are all of the Corinthian order, and both capitals and architraves are richly adorned with sculpture. In the wall of the temple are three rows of niches, one over the other. Behind this is another wall, half ruined. In front of the temple, but

standing in an oblique direction towards it, are four large Corinthian columns, equalling in beauty of execution the finest of those at Baalbec or Palmyra (those in the temple of the Sun at the latter place excepted): they are quite perfect, are six spans in diameter, and somewhat more than forty-five feet in height; they are composed of many pieces of different sizes, the smallest being towards the top, and they do not appear to have been united by an entablature. They are not at equal distances, the space between the two middle ones being greater than the two other intervals. About thirty paces distant stands another column, of smaller dimensions, and of more elaborate but less elegant execution. I endeavoured in vain to trace the plan of the edifice to which these columns belonged, for they correspond in no way with the neighbouring temple; it appeared that the main building had been destroyed, and its site built upon; nothing whatever of it remaining but these columns, the immediate vicinity of which is covered with the ruins of private houses. These four large columns, and those of Kanouat, are the finest remains of antiquity in the Haouran. Upon the base of the pilaster in the back wall of the temple is the following inscription, in handsome characters:

ΑΤΡ ΜΑΡΚΟΣ
ΚΡΙΣΠΟΣ
ΑΠΟΦΛΑΜΕ
ΝΟΣ ΑΣΤΥΝΟ
ΜΗCΑC ΤΟΝ ΔΑ-
ΔΟΥΧΟΝ ΤΗ
ΚΤΥΡΙΑ ΠΑΤΡΙΔΙ

Upon a broken stone in a modern wall near this temple I read:

.... ΔΙΑΜΟΝΗΣ ΑΤΤΟΚΡΑΤΟΡΟΣ ΚΑΙCΑΡΟΣ
ΤΥΧΟΥ . ΠΠΗΚ . ΔΟΝΙΑΕΠΟΙΑΡΙC
ΠΡΕCΒ. CΕΒ ΑΝΤΙCΤΡΑΤΗΓΟΥ
ΕΚΑΤΟC ΤΟΤΤΡΙ . Κ



Upon another broken stone not far from the former is this inscription, now almost effaced, and which I made out with difficulty :

TA . . MINO
 EK TΩN IDI
 TαC B ΠαPAC
 TAΔαC CTN
 CTP . . . CIK
 KPHΠIAI CT
 O . PΩN ANE
 ΘHKAH

The ruin of the temple just described is in the upper part of the town, which slopes gently towards the west ; not far from it, in descending the principal street, is a triumphal arch, almost entire, but presenting nothing very striking in its appearance, from the circumstance of the approach to it being choked with private houses, as is the case with all the public buildings in Boszra, except the church first mentioned. The arch consists of a high central arch, with two lower side arches ; between these are Corinthian pilasters, with projecting bases for statues. On the inside of the arch were several large niches, now choked up by heaps of broken stones. On one of the pilasters is this inscription :

VLIO IVLIA NAR
 PRAEF LEG . p ARTHICAE . . .
 . . . PPIANAE DVCI DEVOTI
 -S . MO . TREBICIVS CAVOINVS
 PRAEF ALAE NOV . EFIRME
 CATAPRACTO PHILIPPIAN .
 PRAEPOSITO OPTIMO

Upon a stone in the wall over the gate of a private house on the west side of the temple, was the following, upside down :

BACCOC ANHP BOCTPHC
 EPIKTAEOC A ACWTON
 TTNBOY EYECTOIC
 AAECIN IAPYCAμηN

Over the gate of another house, in the same neighbourhood :

†CTHCE LABINIANON TON AOIDIMON HΓEMONHA
 ANΘ ETETPEIHE H ΠOΛIE H CΦETEPH

Among the ruins in the N. W. part of the town is an insulated mosque, and another stands near the above mentioned Deir Boheiry ; in its court-yard is a stone covered with a long and beautiful Cufic inscription, which is well worth transporting to Europe ; the characters being very small it would have required a whole day to copy it ; it begins as follows :

بسم الله الرحمن الرحيم

Not far from the great mosque is another triumphal arch, of smaller dimensions than the former, but remarkable for the thickness of its walls : it forms the entrance to an arched passage, through which one of the principal streets passed : two Doric columns are standing before it.

In the eastern quarter of the town is a large Birket or reservoir, almost perfect, one hundred and ninety paces in length, one hundred and fifty three in breadth, and enclosed by a wall seven feet in thickness, built of large square stones ; its depth may be about twenty feet. A staircase leads down to the water, as the basin is never completely filled. This reservoir is a work of the Saracens ; made for watering the pilgrim caravan to Mekka, which as late as the seventeenth century passed by Boszra. A branch of the Wady Zeid* empties itself in winter into the Birket. On the south side it is flanked by a row of houses, by some public edifices, and a

* See p. 105.

mosque; and on the west side by an ancient cemetery ; the other sides are open.

Upon a broken stone, in the middle of the town, is the following inscription, in characters similar to those which I met with at Hebron, Kanouat, and Aaere.

כִּי הָיָה לְעַמְּנוּלָא בֶּן־יִצְחָק

I now quitted the precincts of the town, and just beyond the walls, on the S. side came to a large castle of Saracen origin, probably of the time of the Crusades : it is one of the best built castles in Syria, and is surrounded by a deep ditch. Its walls are very thick, and in the interior are alleys, dark vaults, subterraneous passages, &c. of the most solid construction. What distinguishes it from other Syrian castles, is that on the top of it there is a gallery of short pillars, on three sides, and on the fourth side are several niches in the wall, without any decorations ; many of the pillars are still standing. The castle was garrisoned, at the time of my visit, by six Moggrebins only. There is a well in the interior. I copied the following from a small altar-shaped stone lying on the ground within the castle :

ΦΑ . ΑΥ-
-ΜΟC CΤΡ
ΛΕΓ Γ ΙΚ-
-ΤΡ* CΤΡΑ-
-ΤΕΤCΑμ
-ΕΝΟC ΕΤ-
-Η ΙΚΓ ΑΠΟ-
-ΘΑΝΩΝ

The castle of Boszra is a most important post to protect the harvests of the Haouran against the hungry Bedouins ; but it is much neglected by the Pashas of Damascus, and this year the

* Legionis tertie Cyrennaicae. *Ed.*

crops of the inhabitants of Boszra have been almost entirely consumed by the horses of the Aeneze, who were encamped on the E. side of the Djebel Haouran.

From a broken stone in the modern wall of a court-yard near the castle I copied the following letters :

ΙΕΕΙΑ ΕΚ ΦΙΛΟΤΙΜΙΑ ΟΡΘΟΔΟΞ
 ΛΕΩΝ ΙΟΥΤΤΙΝΙΑΝΟΥ ΚΑΙ ΘΕΟΔΩΡΑΚ ΩΙΚΟΔ . .
 ΗΡΙΟΚΟΙΡΟΣ ΤΟΥ ΑΓΙΟΥ ΚΑΙ ΛΟΛΟΦΟΡΟΥ ΚΩΒΙΚΑ
 ΕΠΙΤΟΥΠΟCΙΩΤΙ ΚΑΙ ΑΓΙΩΤΑΤΟΥ ΑΡΧΙΕΠ

In proceeding from the castle westwards, I arrived, in a quarter of an hour, at the western gate of the town, where the long street terminates. The gate is a fine arch, with niches on each side, in perfect preservation: the people of Boszra call it Bab el Haoua (باب الهوا), or the Wind gate, probably because the prevailing or summer breezes blow from that point. A broad paved causeway, of which some traces yet remain, led into the town; vestiges of the ancient pavement are also seen in many of the streets, with a paved footway on each side; but the streets are all narrow, just permitting a loaded camel to pass.

Near the Bab el Haoua are the springs above mentioned, called Ayoun el Merdj; with some remains of walls near them. The late Youssef Pasha of Damascus built here a small watch-tower, or barrack, for thirty men, to keep the hostile Arabs at a distance from the water. The town walls are almost perfect in this part, and the whole ground is covered with ruins, although there is no appearance of any large public building. Upon an altar near one of the springs was the following inscription :

ANTONIAE
 FORTVNATAE
 ANTONIVS
 . V . . CES CONIVGI
 PIISIMAE

Near it is another altar, with a defaced inscription.

In going northward from the springs, I passed the rivulet Djeheir, whose source is at a short distance, within the precincts of the town. It issues from a stone basin, and was conducted anciently in a canal. Over it seems to have stood a small temple, to judge by the remains of several columns that are lying about. The source is full of small fish. Youssef Pasha built a barrack here also; but it was destroyed by the Wahabi who made an incursion into the Haouran in 1810, headed by their chief Ibn Saoud, who encamped for two days near this spot, without being able to take the castle, though garrisoned by only seven Moggrebhyns. The banks of the Djeheir are a favourite encampment of the Bedouins, and especially of the Aeneze.

Beyond the town walls, and at some distance to the north of the Djeheir, stands the famous mosque El Mebrak; and near it is the cemetery of the town. Ibn Affan, who first collected the scattered leaves of the Koran into a book, relates that when Othman, in coming from the Hedjaz, approached the neighbourhood of Boszra with his army, he ordered his people to build a mosque on the spot where the camel which bore the Koran should lie down; such was the origin of the mosque El Mebrak.* It is of no great size; its interior was embellished, like that of the great mosque, with Cufic inscriptions, of which a few specimens yet remain over the Meh-rab, or niche towards which the face of the Imam is turned in praying. The dome or Kubbe which covered its summit has been recently destroyed by the Wahabi.

The above description comprises all the principal antiquities of Boszra. A great number of pillars lie dispersed in all directions in the town; but I observed no remains of granite. Its immediate

* Mebrak (مبرك) means the spot where a camel couches down, or a halting-place.

environs are also covered with ruins, principally on the W. and N. W. sides, where the suburbs may have formerly stood.

Of the vineyards, for which Boszra was celebrated, even in the days of Moses, and which are commemorated by the Greek medals of ΚΟΑΩΝΙΑ ΒΟΩΤΡΗC, not a vestige remains. There is scarcely a tree in the neighbourhood of the town, and the twelve or fifteen families who now inhabit it cultivate nothing but wheat, barley, horse-beans, and a little Dhourra. A number of fine rose trees grow wild among the ruins of the town, and were just beginning to open their buds.

April 28th.—I was greatly annoyed during my stay at Boszra, by the curiosity of the Aeneze, who were continually passing through the place. It had been my wish to visit the ruined city of Om El Djemal (أم الجمال), which is eight hours distant from Boszra, to the S.; but the demands of the Arabs for conducting me thither were so exorbitant, exceeding even the sum which I had thought necessary to bring with me from Damascus to defray the expenses of my whole journey, that I was obliged to return to Aaere towards mid-day, after having offered thirty piastres for a guide, which no one would accept. None but Aeneze could have served me, and with them there was no reasoning; they believed that I was going in search of treasure, and that I should willingly give any sum to reach the spot where it was hid.

April 29th.—I took leave of my worthy friend Shybely, who would not let us depart alone, but engaged a Bedouin to accompany us towards the western parts of the Haouran; this man was a Bedouin of Sayd, or Upper Egypt, of the tribe of Khelafye, who inhabit to the west of Girge; he had entered into the service of the Mamelouks, and had been with one of them to Mekka, from whence he returned to Damascus, where he entered into the Pasha's cavalry; here he had the misfortune to kill one of his comrades, which

obliging him to fly, he repaired to the Aeneze, with whom he found security and protection.

Half an hour from Aaere we passed Wady G'hothe (وادي غوثه), with the village of G'hothe to our left; route N. W. b. N. One hour and a half, the village Om Waled (ام ولد), one hour and three quarters, the village El Esleha (الاسله), inhabited principally by Christians. Two hours and a quarter, passed Wady Soueida. Two hours and a half the village Thale (ثاله), to the west of which, one hour, is Tel Hossein, with the village Kheraba. At three hours and a quarter is the village El Daara (الدعاره), with Wady Daara; here we dined at an encampment of Arabs of Djebel Haouran, who are in the habit of descending into the plain to pasture their cattle, as soon as the country is evacuated by the Aeneze. At four hours and three quarters is Melieha el Aattash (ملبيحه العطنش), in a direction N. W. from Daara; from thence our route lay W. by N. Not more than one-third of the plain was cultivated, though the peasants had sown more grain this year, than they had done for many years back. S. of Melieha half an hour lies the village Rakham (رخم). Five hours and a half the village El Herak (الحراك). Five hours and three quarters, the village El Hereyek (الهريك). In all these villages are several reservoirs of water, for the supply of the inhabitants during summer, and which are filled either by the winter torrents descending from the Djebel Haouran, or by rain water, which is conducted into them from every side by narrow channels: they are all of ancient date, and built entirely with the black Haouran stone; but I saw in none of the villages any edifice of magnitude. Near Hereyek we fell in with the encampment of the Damascus beggars, who make an excursion every spring to the Haouran, to collect alms from the peasants and Arabs; these contributions are principally in butter and wool,

which they sell on their return to Damascus. They had about a dozen tents, and as many asses, and I saw a good mare tied before the tent of the Sheikh, who is a man of consequence among the thieves and vagabonds of Damascus. His name is El Shuhadein (شيخ الشهداء); he invited us to drink a cup of coffee, and take some refreshment; but my companions, who knew him, advised me to keep clear of him. At six hours and a quarter, we passed at a short distance to our left, the village Olma (علما), our route being N. W. About one hour S. W. of Olma lies the village El Kerek. Eight hours and twenty-five minutes, the village Naeme (نعمة). Most of these villages stand upon, or near, low hillocks or Tels, the only objects which break the monotony of the plain.

It was at Naeme that I saw, for the first time, a swarm of locusts; they so completely covered the surface of the ground, that my horse killed numbers of them at every step, whilst I had the greatest difficulty in keeping from my face those which rose up and flew about. This species is called in Syria, Djerad Nedjdyat (جراد نجديات) or Djerad Teyar (جراد طيار), i. e. the flying locusts, being thus distinguished from the other species, called Djerad Dsahhaf (جراد ذحاف), or devouring locusts. The former have a yellow body; a gray breast, and wings of a dirty white, with gray spots. The latter, I was told, have a whitish gray body, and white wings. The Nedjdyat are much less dreaded than the others, because they feed only upon the leaves of trees and vegetables, sparing the wheat and barley. The Dsahhaf, on the contrary, devour whatever vegetation they meet with, and are the terror of the husbandmen; the Nedjdyat attack only the produce of the gardener, or the wild herbs of the desert. I was told, however, that the offspring of the Nedjdyat produced in Syria partake of the voracity of the Dsahhaf, and like them prey upon the crops of grain,

Those which I saw in the Haouran, and afterwards in the gardens of Damascus, fly in separate bodies, and do not spread over a whole district. The young of this species are quite black until a certain age.

The Bedouins eat locusts, which are collected in great quantities in the beginning of April, when the sexes cohabit, and they are easily caught; after having been roasted a little upon the iron plate (ساج), on which bread is baked, they are dried in the sun, and then put into large sacks, with the mixture of a little salt. They are never served up as a dish, but every one takes a handful of them when hungry. The peasants of Syria do not eat locusts, nor have I myself ever had an opportunity of tasting them: there are a few poor Fellahs in the Haouran, however, who sometimes pressed by hunger, make a meal of them; but they break off the head and take out the entrails before they dry them in the sun. The Bedouins swallow them entire. The natural enemy of the locust is the bird Semermar (سمرمر); which is of the size of a swallow, and devours vast numbers of them; it is even said that the locusts take flight at the cry of the bird. But if the whole feathered tribe of the districts visited by locusts were to unite their efforts, it would avail little, so immense are the numbers of these dreadful insects.

At eight hours and three quarters from Aaere, and at a short distance to the right, is the village Obta (أبطح); our route N. W. by N. Nine hours and a quarter, we saw, at one hour to the left, the village El Kherbe (الخربة). Nine hours and three quarters, Shemskein (شمسكين), one of the principal villages in the Haouran. As we had rode at a very brisk pace, the above distance of nine hours and three quarters may be computed at nearly twelve hours of the common travelling. Shemskein, a village containing upwards of one hundred families, is situated on the Hadj road, on the side of Wady

Hareir (وادي حرير), over which a solid bridge has been built on one side of the village : this Wady comes from the north-east at four or six hours distance, and flows south-west. It is one of the largest torrents of Haouran, and was at this moment full of water, while most of the other Wadys were nearly dried up. The Sheikh of Shemskein has the title of Sheikh el Haouran, and holds the first rank among the village Sheikhs of the country. In the time of Hadj he collects from the Haouran and Djolan about fifteen hundred camels, and accompanies them to Mekka. His income is considerable, as the peasants of the different villages of the Haouran, when engaged in disputes with neighbouring villagers, or with their Sheikhs, generally apply in the first instance to his tribunal.

We alighted at the Sheikh's house, in the court-yard of which we found almost the whole population of the village assembled : there had been a nuptial feast in the village, and the Nowars or gypsies, were playing music. These Nowar (نور), who are called Korbatt (قرباط) at Aleppo, are dispersed over the whole of Syria ; they are divided into two principal bodies, viz. the Damascenes, whose district extends as far as Hassia, on the Aleppo road ; and the Aleppines, who occupy the country to the north of that line. They never dare go beyond the limits which they have allotted to each other by mutual consent ; both bodies have an Aga, who pays to the Grand Signior about five hundred piastres per annum, and collects the tribute from his subjects, which in the Damascus territory amounts annually to twenty piastres a head for every full grown male.

April 30th.—As I wished to visit from Shemskein the Mezareib, and to ascend from thence the mountains of Adjeloun, I set out in the company of an old acquaintance of Aleppo, a Janissary, who had entered into the service of the Pasha of Damascus, and was now stationed at Mezareib. Following the Hadj road, in a S. S. E. direction, in an hour and a quarter from Shemskein we crossed the

Wady Aar (وادي عار), coming from the east. Half an hour to the left of the road is Daal (دعال), a considerable village; and between Daal and Mezareib, but more to the eastward, lies the village of Draa (الدرعة), the ancient *Edrei*. Two hours, Tefas (تفاس), with a well built mosque.

At the end of three hours, we arrived at El Mezareib (المزاريب). El Mezareib is the first castle on the Hadj road from Damascus, and was built by the great Sultan Selym, three hundred and eight years ago. It is the usual residence of the Aga of the Haouran; but that office is now vacant, the late Aga having been deposed, and no one has yet been appointed to succeed him. The garrison of the castle consisted of a dozen Moggrebys, whose chief, a young black, was extremely civil to me. The castle is of a square form, each side being, as well as I can recollect, about one hundred and twenty paces in length. The entrance is through an iron gate, which is regularly shut after sunset. The interior presents nothing but an empty yard enclosed by the castle wall, within which are ranges of warehouses, where the provisions for the Hadj are deposited; their flat roofs form a platform behind the parapet of the castle wall, where sixteen or eighteen mud huts have been built on the top of the warehouses, as habitations for the peasants who cultivate the neighbouring grounds. On the east side two miserable guns are planted. Within the castle is a small mosque. There are no houses, beyond its precincts. Close by it, on the N. and E. sides, are a great number of springs, whose waters collect, at a short distance, into a large pond or lake, of nearly half an hour in circumference, in the midst of which is an island. On an elevated spot at the extremity of a promontory, advancing into the lake, stands a chapel, around which are many ruins of ancient buildings. The water of the lake is as clear as crystal, neither weeds

nor grass growing in it ; its depth in the middle is much more than the height of a man ; the bottom is sand, and gravel of the black Haouran stone. It abounds with fish, particularly carp, and a species called Emshatt (امشاط). In summer time, after the harvests of the Haouran have been gathered in, when the Aeneze approach the more populous parts of the country, the borders of the lake are crowded every evening with thousands of camels, belonging to these Arabs, who prefer filling their water skins here, as they say that the water keeps better than any other. The water of the springs is slightly tepid, and nearly of the same temperature as that of the springs near Kalaat el Medyk, in the valley of the Orontes. According to the Arabs the springs emit a copious steam in the winter mornings. An ancient mill stands near one of them, with a few broken stones around it ; but it does not appear that any village or city of note stood here, though the quantity of water seems inviting to settlers. The springs as well as the lake are known by the name of El Budje (البدج).

The pilgrim caravan to Mekka collects at the Mezareib, where the Pasha, or Emir el Hadj, remains encamped for ten days, in order to collect the stragglers, and to pay to the different Arab tribes the accustomed tribute for the passage of the caravan through the desert. The warehouses of the castle are annually well stocked with wheat, barley, biscuit, rice, tobacco, tent and horse equipage, camel saddles, ropes, ammunition, &c. each of which has its particular warehouse. These stores are exclusively for the Pasha's suite, and for the army which accompanies the Hadj ; and are chiefly consumed on their return. It is only in cases of great abundance, and by particular favour, that the Pasha permits any articles to be sold to the pilgrims. At every station, as far as Medina, is a castle, but generally smaller than this, filled with similar stores.

The Haouran alone is required to deliver every year into the store houses of the Mezareib, two thousand Gharara of barley, or about twenty or twenty-five thousand cwt. English. The town of Damascus has been fed for the last three months with the biscuit stored in the Mezareib for the Hadj.

As far as the Pasha was concerned, the affairs of the great caravan were generally well managed ; but there still reigned a great want of economy, and the expenses of the Hadjis increased every year. Of late years, the hire of a single camel from Damascus to Mekka has been seven hundred and fifty piastres ; as much, and often more, was to be paid on coming back ; and the expenses on the road, and at Mekka, amounted at least to one thousand piastres, so that in the most humble way, the journey could not be performed at less than two thousand five hundred piastres, or £125. sterling. A camel with a litter cost fifteen hundred in going, and as much in coming back. Of the whole caravan not above one-tenth part were real pilgrims, the rest consisted of soldiers, the servants of soldiers, people attached to the Pasha's suite, merchants, pedlars, camel-drivers, coffee and pipe waiters, a swarm of Bedouins, together with several tents of public women from Damascus, who were so far encouraged, that, whenever they were unable to obtain from their lovers the daily food for their horses or mules, they obtained a supply from the Pasha's stores.

The greater part of the pilgrims usually contract for the journey with one of the great undertakers, or Mekouam (مقوم), as they are called ; this agreement is only for a beast of transport and for water ; as to eating, the pilgrims generally mess together at their own expense, in bodies of about half a dozen. The Mekouam, on agreeing to furnish a beast of burthen, are bound to replace whatever may die on the road, and are therefore obliged to carry with them at least one unloaded camel for every loaded one. It is a general

practice with the Mekouam to obtain as large sums as possible on account from the pilgrims who engage with them for the journey; they generally agree among each other upon the sum to be demanded, as well as the moment at which it is to be called for: so that if the pilgrims resist the imposition, the Hadj sometimes remains encamped on the same spot for several days, the Mekouam all refusing to proceed, and feeing the Pasha for his connivance at their injustice. On their return to Damascus, if they have already extorted from the pilgrims in the course of the journey more than the amount of their contract, as often happens, they generally declare themselves to be bankrupts, and then the value of a few camels is all that remains to pay their debts to the pilgrims.

Those pilgrims who do not engage with the Mekouam, as is generally the case with those who come from Armenia and the borders of the Black sea, perform the journey somewhat cheaper upon their own beasts; but they are ill-treated on the road by the Mekouam, are obliged to march the last in the caravan, to encamp on the worst ground, to fill their water skins the last, and are often even *avanized* by the Pasha. It is difficult to conceive the wretched condition of the greater part of the Hadjis, and the bad conduct of the troops and Arabs. Thieving and robbery have become general among them, and it is more the want of sleep from fear of being plundered, which causes the death of so many pilgrims, than the fatigues of the journey. The Pasha's troops, particularly those called Howara, which bring up the rear of the caravan, are frequently known to kill the stragglers during the night, in order to strip them of their property. The Pasha, it is true, often punishes such delinquents, and scarcely a day passes without some one being empaled alive; the caravan moves on, and the malefactor is left to be devoured by the birds of prey. The Bedouins are particularly dexterous in pilfering; at night they sometimes assume the

dress of the Pasha's infantry, and thus introduce themselves unnoticed amongst the camels of the rich Hadjis, when they throw the sleeping owner from his mule or camel, and in the confusion occasioned by the cries of the fallen rider, drive off the beast.

The caravan marches daily from Asser, or about three hours after mid-day, during the whole of the night, and till the following morning, when the tents are pitched. It never stops but during prayers. The Arabs of Sokhne, Tedmor, and Haouran, together with the Bedouins who let out their camels, precede or follow the caravan at the distance of one day's march. They transport the provisions for the Pasha's troops, of which they steal, and publicly sell at least two-thirds. They march during the day, and encamp in the evening. Their caravan is called *El Selma* (السلما). It passes the great caravan once every two or three days, and then encamps till the latter comes up, when they supply the Pasha's suite with provisions. The cheapest mode of performing the pilgrimage is to agree for a camel with one of those Arabs; but the fatigue is much greater in following the *Selma*.

The last year in which the Hadj quitted Damascus, the pilgrims reached the gates of Medina, but they were not permitted to enter the town, nor to proceed to Mekka; and after an unsuccessful negotiation of seven days, they were obliged to return to Damascus. About two hundred Persian Hadjis only, who were with the caravan, were allowed to pass on paying a large sum of money. Ibn Saoud, the Wahabi chief, had one interview with Abdullah Pasha, accompanied by the whole of his retinue, at Djebel Arafat, near Mekka; they exchanged presents, and parted as friends.

Of the seven different pilgrim caravans which unite at Mekka, two only bear the Mahmal, the Egyptian and Syrian; the latter is the first in rank.

We left Mezareib towards the evening, and were obliged to pro-

ceed alone along the Hadj route, the fear of the Aeneze rendering every one unwilling to accompany us. In a quarter of an hour we came to a bridge over the Wady Mezareib, called Djissr Kherrey-an (جسر خريان); to the left, near the road, is the ruined village Kherbet el Ghazale (خربة الغزاله), where the Hadj sometimes encamps. It often happens that the caravan does not encamp upon the usual spots, owing to a wish either to accelerate or to prolong the journey. Past the Akabe, near the head of the Red Sea, beyond which the bones of dead camels are the only guides of the pilgrim through the waste of sand, the caravan often loses its way, and overshoots the day's station; in such cases the water-skins are sometimes exhausted, and many pilgrims perish through fatigue and thirst.

At one hour from the Mezareib, following the river that issues from the small lake, are several mills: from thence, south-west, begins the district called Ollad Erbed (الاد اربد): Half an hour to the right, at some distance from the road, is the village Tel el Shehab (تل الشهاب); forty minutes, Wady Om El Dhan (ام الدان), coming from the eastward, with a bridge over it, built by Djezzar Pasha. In winter this generally proves a very difficult passage to the Hadj, on account of the swampy ground, and the peasants of the adjacent villages are, in consequence, obliged to cover the road with a thick layer of straw. At one hour to the right of the road is the village El Torra (الطرة), on the top of a low chain of hills, forming a circle, through the centre of which lies the road. Here, as in so many other parts of the Haouran, I saw the most luxuriant wild herbage, through which my horse with difficulty made his way. Artificial meadows can hardly be finer than these desert fields; and it is this which renders the Haouran so favourite an abode of the Bedouins. The peasants of Syria are ignorant of the advantages of feeding their cattle with hay; they suffer the superfluous grass to wither away, and in summer and winter feed them on cut straw. In one

hour and a quarter we passed Wady Torra ; our road lying S.S. E. One hour and three quarters, we came to Wady Shelale (وادي شلالة), a torrent descending from the southern hills, and flowing in a deep bed, along which the road continues for some time. In two hours and three quarters quick walking, we came to Remtha (رمثة), a station of the Hadj ; which encamps near two Birkets or reservoirs formed in the bed of the Wady by means of three high walls built across it. A large tribe of Aeneze were watering their cattle as we passed. The surrounding country is hilly : the village is built upon the summits of several hills, and contains about one hundred families. In its neighbourhood are a number of wells of fresh water. We met with a very indifferent reception at the Sheikh's house, for the inhabitants of the villages on the Hadj route exceed all others in fanaticism : an old man was particularly severe in his animadversions on Kafers treading the sacred earth which leads to the Kaabe, and the youngsters echoed his insulting language. I found means, however, to show the old man a penknife which I carried in my pocket, and made him a present of it, before he could ask it of me ; we then became as great friends as we had been enemies, and his behaviour induced a like change in the others towards me. A penknife worth two shillings overcomes the fanaticism of a peasant ; increase the present and it will have equal effect upon a townsman ; make it a considerable sum, and the Mufti himself will wave all religious scruples. Remtha is the last inhabited village on this side of the Haouran : the greater part of its houses are built against the caverns, with which this calcareous country abounds ; so that the rock forms the back of the house, while the other sides are enclosed by a semicircular mud wall whose extremities touch the rock.

May 1st.—From Remtha I wished to cross the mountains directly to Djerash, which, I had reason to believe, was not more than seven

or eight hours distant. It was with difficulty that I found a guide, because I refused to be answerable for the value of the man's horse and gun, in case we should be plundered by Arab robbers. A sum of twelve piastres, however, at last tempted one of the Fellahs, and we rode off late in the morning, our road lying toward the southern mountains, in a direction S. by W. Remtha is on the boundary line of the Haouran; which to the south-eastward runs by Om el Djemal and Szamma, two ruined towns. The district bordering upon the Haouran in this part is called Ezzoueït (الزويت), and stretches across the mountain nearly as far as Djesh. To the E. of Remtha runs a chain of low hills, called Ezzemle (الزملة), extending towards the S. E. nearly to Kalaat Mefrek, a ruined castle situated on the eastern extremity of Djebel Zoueït. At one hour and a quarter, brisk walking of our horses, we saw to the right, or west, about one hour distant, the ruins of a town called Eszereikh (الصريح), at the foot of Djebel Beni Obeyd. From thence the village of Hossn bore W. by S. The Kalaat el Mefrek, or, as the Arabs call it, El Ferka, lay in a S. E. direction, distant about three hours. About one hour and a half distant, in a S. W. direction, is the ruined village of Remeith (رويث), with several large columns lying on the ground. At two hours and a half from Remtha we passed a Tel, with the ruined village Dehama (دهامة), on its top; near the foot-way lay several broken shafts of columns. At three hours, on reaching the Wady Warran (وادي واران), our route began to ascend. The Wady, which descends from the mountain Zoueït, was at this time dry. Three hours and a quarter brought us to three fine Doric columns lying on the ground. We met several Arabs, but they did not venture to attack three men armed with musquets, and gave us a friendly Salam Aleykum. We now ascended the mountain, which is calcareous with flint, in following the windings of the Wady. Wild pistachio trees abound;

higher up oaks become more frequent, and the forest thickens; near the top, which we reached in five hours and a quarter from Remtha, are some remains of the foundations of ancient buildings. The Djebel Kafka (جبل قنفذ), as this summit is called, commands a beautiful view over the plain of Djerash and the neighbouring mountains of Zerka and Belka. The ruins of Djerash, which were distinctly seen, and the highest points of Djebel Belka behind them, bore S. S. W.; the highest points of Djebel Zerka S. The district of Zoueit terminates at Djebel Kafka; and the country called El Moerad (المُعْرَاد), lying S. W. and W. commences: to the S. the Zoueit runs parallel with the Moerad as far as Wady Zerka.

On gaining Djebel Kafka, our guide discovered that he had gone astray, for it was not our intention, on setting out, to make directly for Djerash, but to rest for the night in the village of Souf, and from thence to visit the ruins on the following morning. We therefore turned more to the westward on quitting the Djebel, and fell in with the road, which continued through a thick wood, till we saw Souf, an hour and a half distant before us, bearing W. S. W. At the end of seven hours and a quarter from Remtha, we reached the spring of Souf, and allayed our thirst, for we had been without water the whole day; there being very few springs in the Djebel Zoueit; though it abounds in luxuriant pasture, and is full of hares and partridges. In seven hours and a half we reached the village of Souf (سوف), where I alighted, at the house of the Sheikh El Dendel, an honest and hospitable man.

Souf is situated on the declivity of the mountain, on the western side of a Wady called El Deir, the stream of which, called also El Kerouan (كروان), is supplied from three copious springs that issue from under a rock near the village, at a short distance from each

other. They bear the names of Ain el Faouar (الفوار), Ain el Me-ghaseb (المغاسب), and Ain el Keykabe (القيقه), and with their united waters the narrow plain of Djerash is irrigated. Souf is a village with about forty families, whose principal riches are some olive plantations on the sides of Wady Deir: it is the chief village in the country called Moerad (مُعراد), in which the following are also situated: Ettekite (التكتة), one hour distant from Djerash, and abandoned last year; Bourma (بورمة); Hamtha (حمثة); Djezaze (جزازة); and Debein (دبين). It is customary in these mountains for every house to manufacture gunpowder as well for its own consumption, as for sale to the neighbouring Arabs. In every house which I entered I saw a large mortar, which was continually in motion, even when a fire was kindled in the midst of the room: the powder is formed of one part of sulphur, five and a half parts of saltpetre, and one part of the charcoal of the poplar tree (صنّف); it is not very good, but serves very well the purposes of this people.

I passed a most unpleasant night here. It is the custom, for the sake of saving lamp-oil, to light every evening a large fire, for the supply of which, there is plenty of dry wood in the neighbouring mountain. The room where I lodged was thus soon filled with smoke, which had no other issue than a small door, and even this was shut to keep out the cattle. The peasants seemed to delight in the heat thus occasioned; they took off all their clothes except the Abba, and sat smoaking and laughing till midnight; I wished to imitate them, but did not dare to strip, for fear of shewing the leathern girdle containing my money, which I wore under my clothes. Towards the morning the fire went out, and the company was asleep: I then opened the door to let the smoke out, and slept a few hours under the influence of the morning breeze.

There is an ancient ruined square building at Souf, with several broken columns. From one of them I copied the following inscription, written in very small characters :

ΑΓΑΘΗ ΤΥΧΗ

ΑΞΕΔΗΑΓΙΩ. ΡΕΘΝ . ΕΙΘ . . ΡΩΙ
 ΙΚΑΙ ΗΛΙΩΙ ΑΜΕΡΑΘΟΣ ΔΗ-
 -ΜΗΤΡΙΟΥ . . . ΙΚΑΙ ΔΑΝ . . Ω-
 -ΛΟΣ ΔΗΜΗΤΡΙΟΥ ΑΠΕΛΕΥ-
 -ΘΕΡΟΣ ΤΟΝ ΒΩΜΟΝ ΑΝΕ
 ΕΠΙΚΕΝ ΚΑΤΕΥΧ.

Upon a pillar near it is a fine inscription, but now quite illegible.

At the spring of Ayn Keykebe, which is covered by a small arched building, I copied some characters from a broken stone lying in the water; the following were the ending of the inscription :

ΔΙΨΝΤΟΙΔΡ
 ΑΝΕΥΓΕΡΕΙΑΔΧ
 ΓΕΤΕΙ ΤΜΕΤ

Near the sources are numerous caverns, in which the poor families of Souf reside.

May 2d.—Being impatient to reach Djerash, I left Souf early in the morning, taking with me a guide, who was afterwards to have conducted me towards Szalt, in the Djebel Belka. Our road lay along the mountain on the west side of Wady Deir. On the E. side of the Wady, half an hour from Souf, is the ruined place called Kherbet Mekbela (خربة مقبله). Three quarters of an hour from Souf, in our road, and just over the ruined city of Djerash, are the ruins called Kherbet el Deir, with a Turkish chapel named Mezar Abou Beker. Our road lay S. S. E. In one hour we passed, on the declivity of the mountain, descending towards Djerash, a place which I supposed to have been the burying place of

Djerash. I counted upwards of fifty sarcophagi, and there were many more; they are formed of the calcareous stone with which the Zoueit and Moerad mountains are composed. Some of them are sunk to a level with the surface of the ground, which is very rocky; others appear to have been removed from their original position. The largest was ten spans in length, and three and a half in breadth; but the greater part are much smaller, and are not even large enough to contain the corpse of a full grown person. On the sides of a few of them are sculptured ornaments in bas-relief, as festoons, genii, &c. but in a mutilated state, and not remarkable for beauty of execution; I saw only one that was elegantly wrought. The whole of these sarcophagi had flat covers, a few of which still remain. Upon one of the largest of the sarcophagi, and which is one of those first met with in going from Souf, is a long inscription, but so mutilated as to be almost wholly illegible. In the neighbourhood are several heaps of large square stones, the remains of some building.

In an hour and a half from Souf we reached the city walls of Djerash, or Kerash, (كرش), the Dj being the Bedouin pronunciation of the letter ك, which in the language of the city corresponds with our K. Djerash was built upon an elevated plain in the mountains of Moerad, on uneven ground, on both sides of Wady Deir, which, besides the name of Kerouan (كران), bears also that of Seil Djerash (سيل كرش), or the river of Djerash. This river empties itself, at a short distance from the town, into the Wady Zerka (وادي زركا), probably the *Jabock* of the ancients. The principal part of the city stands on the right bank of the river, where the surface is more level than on the opposite side, although the right bank is steeper than the other. The present ruins prove the magnitude and importance of the ancient city; and the modern name leads to the belief that it was the ancient *Gerasa*, one of the principal

towns of the Decapolis, although this position does not at all agree with that given to Gerasa from the ancient authorities by D'Anville, who places it to the north-east of the lake of Tiberias, forty miles to the north-westward of this place. The ruins are nearly an hour and a quarter in circumference, following insulated fragments of the walls, which were upwards of eight feet in thickness, and built of square hewn stones of middling size; I could not judge of their original height, as the upper parts were every where demolished.

I shall now enumerate the principal curiosities of Djerash, agreeably to the annexed plan, which may give a general idea of the whole; for its accuracy in regard to distances I do not mean to vouch, as I had, at most, only four hours to make my survey, and it was with great difficulty that I could persuade my three companions to wait so long for me. None of them would accompany me through the ruins, on account of their fear of the Bedouins, who are in the habit of visiting this Wady, they therefore concealed themselves beneath the trees that overshade the river. The first object that strikes the attention in coming from Souf, after passing the town-wall, is a temple (a). Its main body consists of an oblong square, the interior of which is about twenty-five paces in length, and eighteen in breadth. A double row, of six columns in each row, adorned the front of the temple; of the first row five columns are yet standing, of the second, four; and on each side of the temple there remains one column belonging to the single row of pillars that surrounded the temple on every side except the front. Of these eleven columns nine are entire, and two are without capitals. Their style of architecture is much superior to that of the great colonnade hereafter to be mentioned, and seems to belong to the best period of the Corinthian order, their capitals being beautifully ornamented with the acanthus leaves. The shafts are composed of five or six pieces, and are seven spans and a half in diameter,

and thirty-five to forty feet in heighth. I was unable to ascertain the number of columns in the flanks of the peristyle. The temple stands upon an artificial terrace elevated five or six feet above the ground. The interior of the temple is choaked with the ruins of the roof; a part of the front wall of the cella has fallen down; but the three other sides are entire. The walls are without ornament; on the interior of each of the two side walls, and about mid-way from the floor, are six niches, of an oblong shape, and quite plain: in the back wall, opposite to the door, is a vaulted recess, with a small dark chamber on each side. The upper part of a niche is visible on the exterior of the remains of the front wall, with some trifling but elegantly sculptured ornaments. This ruin stands within a peribolus or large area surrounded by a double row of columns. The whole edifice seems to have been superior in taste and magnificence to every public building of this kind in Syria, the temple of the Sun at Palmyra excepted. On the two sides marked (x) of the colonnade of the peribolus many bases and broken shafts of the inner row of columns are yet standing; on the two other sides there are but few; these columns are three spans and a half in diameter. On the long side (x) forty columns may be traced to have stood, at only three paces distant from each other; on the opposite long side one perfect column is yet standing; on the short side (x) are three in the outer row without their capitals. The corner columns of this peribolus were double, and in the shape of a heart, as in the annexed figure. Of the outer row of the peribolus very little remains; indeed it may be doubted whether any outer row ever existed opposite to the back of the temple, where the ground is rocky and uneven. The number of columns which originally adorned the temple and its area was not less than two hundred or two hundred and fifty.

Proceeding westwards from the above described ruin, through

the remains of private habitations, at about two hundred yards distant from it are the remains of a small temple (b), with three Corinthian pillars still standing. A street, still paved in some places, leads from thence south-westwards, to a spot where several small broken columns are lying. Turning from thence to the south-east, I entered a street (c) adorned with a colonnade on either side; about thirty broken shafts are yet standing, and two entire columns, but without their capitals. On the other side of the street, opposite to them, are five columns, with their capitals and entablatures. These columns are rather small, without pedestals, of different sizes, the highest being about fifteen feet, and in a bad taste. Originally there must have been about fifty pillars in this street; a little farther on to the south-east this street crosses the principal street of the town; and where the two streets meet, are four large cubical masses of stone (d), each occupying one of the angles of the intersection, similar to those which I saw at Shohba, and intended, perhaps, to imitate the beautiful pedestals in the middle of the great portico at Palmyra. These cubes are about seven feet high, and about eighteen spans broad; on each side of them is a small niche; three are entire, and the fourth is in ruins. They may have served as pedestals for statues, or, like those at Palmyra, may have supported a small dome upon columns, under which stood a statue. I endeavoured to examine the tops of the cubes, but they are all thickly overgrown with shrubs, which it was not in my power to clear away. There were no traces whatever of statues having stood upon those which I saw at Shohba.

Following the great street, marked (e), south-westwards, I came again to the remains of columns on both sides: these were much larger than the former, and the street, of which some parts of the pavement yet remain, was much broader than that marked (c). On the right hand side of the street stand seventeen Corinthian

columns, sixteen of which are united by their entablature ; they vary in size, and do not correspond in height either with those opposite, to them or with those in the same line ; a circumstance which, added to the style of the capitals, seems to prove that the long street is a patch-work, built at different periods, and of less ancient construction than the temple. Some of the columns are as high as thirty feet, others twenty-five ; the shortest I estimated at twenty feet. Their entablatures are slightly ornamented with sculptured bas-reliefs. Where a high column stands near a shorter one



the architrave over the latter reposes upon a projecting bracket worked into the shaft of the higher one. Next comes, following the street in the same S. W. direction, on the right, one insulated column ; and three large columns with their entablature, joined to four shorter ones, in the way just described ; then two columns, and five, and two, all with their entablatures ; making, in the whole, on the right side of the street, counting from the cubes, thirty-four columns, yet standing. On the left, opposite the three large ones joined to the four smaller, are five columns of middling size, with their entablatures, and a single large one ; but the greater number of the columns on this side have fallen, and are lying on the ground. In some places behind the colonnade on the right, are low apartments, some of which are vaulted, and appear to have been shops. They are similar to those which I saw in the long street at Soueida, in the mountain of the Druses.*

The long street just described terminates in a large open space (f) enclosed by a magnificent semicircle of columns in a single row ; fifty-seven columns are yet standing ; originally there may have been about eighty. To the right, on entering the forum, are four, and then twenty-one, united by their entablatures. To the

* See p. 81.

left, five, seven, and twenty, also with entablatures; the latter twenty are taller than the others, the lower ground on which they stand having required an increased height of column in order to place the whole entablature of the semicircle on the same level. The pillars near the entrance are about fifteen feet in height, and one foot and a half in diameter: they are all of the Ionic order, and thus they differ from all the other columns remaining in the city. The radius of the semicircle, in following the direction of the long street, was one hundred and five paces.

At the end of the semicircle, opposite to the long street, are several basins, which seem to have been reservoirs of water, and remains of an aqueduct are still visible, which probably supplied them. To the right and left are some low arched chambers. From this spot the ground rises, and on mounting a low but steep hill before me, I found on its top the remains of a beautiful temple (g), commanding a view over the greater part of the town. The front of the temple does not stand directly opposite to the long street and the forum, but declines somewhat to the northward. Like the temple first described, it was adorned with a Corinthian peristyle, of which one column only remains, at the south angle. In front was a double row of columns, with eight, as I conjecture, in each row. They seem to have been thrown down by an earthquake, and many of them are now lying on the declivity of the hill, in the same order in which they originally stood. They are six spans and a half in diameter, and their capitals appeared to me of a still finer execution than those of the great temple. I am unable to judge of the number of columns on the long sides of the peristyle: their broken shafts lie about in immense heaps. On every side of the temple except the front, there appears to have been a large ditch round the temple. Of the cella the side walls only remain, the roof, entrance, and back wall having

fallen down. The interior of the cella is thirty paces in length, and twenty-four in breadth; the walls within are in a better state than those of the temple (a), which are much impaired. On the outside of each of the two long walls, was a row of six niches, similar to those within the temple (a).

On entering the temple by the front door, I found on the right a side door, leading towards a large theatre (h), on the side of the hill, and at about sixty paces distant from the temple. It fronts the town, so that the spectators seated upon the highest row of benches, enjoyed the prospect of all its principal buildings and quarters. There are twenty-eight rows of seats, upwards of two feet in breadth: between the sixteenth and seventeenth rows, reckoning from the top, a tier of eight boxes or small apartments intervenes, each separated from the other by a thick wall. The uppermost row of benches is about one hundred and twenty paces in circuit. In three different places are small narrow staircases opening into the rows, to facilitate the ingress or egress of the spectators. In front, the theatre is closed by a proscenium or wall, about forty paces in length, embellished within by five richly decorated niches, connected with each other by a line of middling sized columns; of which two remain with their entablatures, and six without their capitals. Within these was another parallel range of columns, of which five are yet standing, with their entablatures. The entrance to the theatre was by steps between the two ends of the proscenium and the two extremities of the semicircle. Near the proscenium the steps on both sides are ruined, but in the other parts they are perfect. The town wall runs very near the back of the theatre.

On this side of the town there are no other ruins of any consequence, excepting the south-west gate, which is about five minutes walk from the semicircle of columns: it is a fine arch, and, appa-

rently, in perfect preservation, with a smaller one on each side adorned with several pilasters. I did not examine it closely; meaning to return to it in taking a review of what I had already seen, but my guides were so tired with waiting, that they positively refused to expose their persons longer to danger, and walked off, leaving me the alternative of remaining alone in this desolate spot, or of abandoning the hope of correcting my notes by a second examination of the ruins.

Returning from the theatre, through the long street, towards the four cubic pedestals, I continued from thence in a straight line along the main street (l), the pavement of which is preserved in several places. On the right hand were first seven columns, having their entablatures; and farther on, to the left, seven others, also with their entablatures; then, on the right, three large columns without entablatures, but with pedestals, which none of those already mentioned have; opposite to the latter, on the left hand side of the street, are two insulated columns. The three large columns are equal in size to those of the peristyle of the temple (a); they stand in the same line with the colonnade of the street, and belonged to a small building (m), of the body of which nothing remains except the circular back wall, containing several niches, almost in complete ruins. On a broken pedestal lying on the ground between two of the columns of this building, is the following inscription:

ΜΑΡΙΚΟΝΑΥΡ-Ν .

ΡΩΝ . . . ΝΟΥΑΗ

. . . ΓΡΙΟΝΗ-ΕΙΟΝ

.

There is another stone with an inscription upon it; but I could make nothing of it. The street is here choaked up with fragments of columns. Close to the three columns stands a single one, and

at a short distance further, to the left, is a large gateway (n), leading up to the temple (a), which is situated on considerably higher ground, and is not visible from the street. On either side of the gateway are niches; and a wall, built of middling sized square stones, which runs for some distance, parallel with the street. Among a heap of stones lying under the gate I copied the following inscriptions:

From a broken stone :

ΑΝΤΩΝΕΙ
ΤΟΤΚΑΙΤΩΝ
ΤΟΤΚΑΙΠΕΡΑ
ΤΟΠΡΟΠΥΛ
ΟΡΝΗΑ

The letters of the word ΟΡΝΗΑ are five inches in length.

Upon another broken stone near it was this :

ΟΙΚΡΑΤΟ
ΟΥΑΔΡ
ΠΙΚΑΙΑΥΡ
ΚΑΙΤΟΥΣ
ΔΗΜΟ
ΣΤΟΔ
ΤΙCΤ

And close to the latter, upon the edge of a large stone, this :

ΤΗΡΙΑ
ΔΙC

Continuing along the main street, I came at (q), to a single column, and then to two with entablatures, on the right; opposite to them, on the left, are three single columns. Beyond the latter, for one hundred paces, all the columns have fallen; I then came to an open rotunda (r), with four entrances; around the inside of its wall are projecting pedestals for statues; the entrances on the right

and left, conduct into a street running at right angles to the main street. I followed this cross street to my left, and found on the right hand side of it three short Ionic pillars with their entablatures, close to the rotunda. Proceeding in the same direction I soon reached a quadrangle (s) of fine large Corinthian columns, the handsomest in the town, next to those of the temple. To the right stand four with their entablatures, and one single; formerly they were six in number, the fifth is the deficient one: the first and sixth are heart-shaped, like those in the area of the temple (a.) They are composed of more than a dozen frusta, and what is remarkable in a place where stone is so abundant, each frustum consists of two pieces; opposite to the two first columns of the row just described are two columns with their entablatures.

This colonnade stands in front of a theatre (t), to which it evidently formed an appendage. This theatre is not calculated to hold so many spectators as the one already described, though its area is considerably larger, being from forty-five to fifty paces in diameter. It has sixteen rows of benches, with a tier of six boxes intervening between the tenth and eleventh rows, reckoning from the top. Between every two boxes is a niche, forming a very elegant ornament. This theatre was evidently destined for purposes different from the other, probably for combats of wild beasts, &c.; The area below the benches is more extensive, and there is a suite of dark arched chambers under the lowest row of seats, opening into the area near the chief entrance of the theatre, which is from the south-east, in the direction by which I entered the colonnade in front of the theatre. There seems formerly to have been a wall across the diameter of the semi-circle, and between this wall and the colonnade there is on both sides a short wall, with a large niche or apartment in it: the colonnade stands upon lower ground than the theatre. Having returned from hence to the rotunda in

the long street, I followed it along the colonnade (v) and found the greater number of the columns to have Ionic capitals. On the right side are only two small columns, with their entablatures; to the left, are eight, two, three, two, four, and again three, each sett with their entablatures; close to the ruined town-gate (w), near the bank of the river, is a single column.

I shall now describe the ancient buildings which I observed on the south-west side of the long street. The street which leads from the theatre across the rotunda (r) is prolonged from thence towards the side of the river: it was lined with columns, of which two only, with their entablatures, remain, and it terminates at a vast edifice (u), situated over the river, and extending along its banks forty or fifty paces; it is divided into many apartments, the greater part of which have arched roofs; some of them are very lofty.

I now returned towards the gateway (n), and found, opposite to it, and to the great temple (a), a second cross street running towards the river; it had originally a colonnade, but none of the columns are now standing; it terminates, at about thirty paces from the main street, in a gate, through which I entered into a long quadrangle of columns, where, on the right hand, four, and then three columns, with their entablatures, are still standing. At the end of this *place*, are the remains of a circular building fronting a bridge (p) across the river: this bridge is of steep ascent, owing to the northern banks being considerably higher than the southern, and it is no longer passable.

Having returned to the four cubical pedestals (d), I followed to the left the continuation of the street (c), by which I had first approached those pedestals, and which having crossed the main street at the pedestals, leads south-westward to the river, where it terminated at a broad flight of steps, leading down to the bridge (k); of the colonnade of this street (i), some broken shafts

only are standing. The bridge is fourteen feet wide, with a high centre arch and two lower ones ; it is built with great solidity, and its pavement is exactly of the same construction as that which I observed in the streets of Shohba ;* its centre is broken down. An aqueduct is traced from the side of the building (u), passing near the two bridges, towards the southern gate of the town. Such were my observations of the ruins on the right bank of the Wady.

On the left bank little else remains than heaps of ruins of private habitations, and numerous fragments of columns. I must confess, however, that I did not examine the part of the town towards the south gate ; but I have reason to believe, from the view which I had of it while on the temple hill, that nothing of consequence, either as to buildings or columns, is there to be met with. The only buildings which I observed to the left of the river are near to it, upon a narrow plain which stretches along its banks. Nearly opposite to the temple (m), are the remains of a building (y) similar in construction to that marked (u), on the right bank. I supposed it to be a bath ; a stream of water descends from a spring in the mountain, and after flowing through this division of the town, passes this building, and empties itself into the river. The arched rooms of the building (y) are loftier than those in (u). Near the former stand four columns ; two insulated, and two with entablatures ; also two broken shafts, the only fluted ones that I saw in the city. On the left bank of the river, nearly opposite to the town-gate (w), is a ruined building (x), which appears to have been a small temple ; a single column is standing amidst a heap of broken ones.

Between this spot and the building (y) are the remains of an aqueduct.

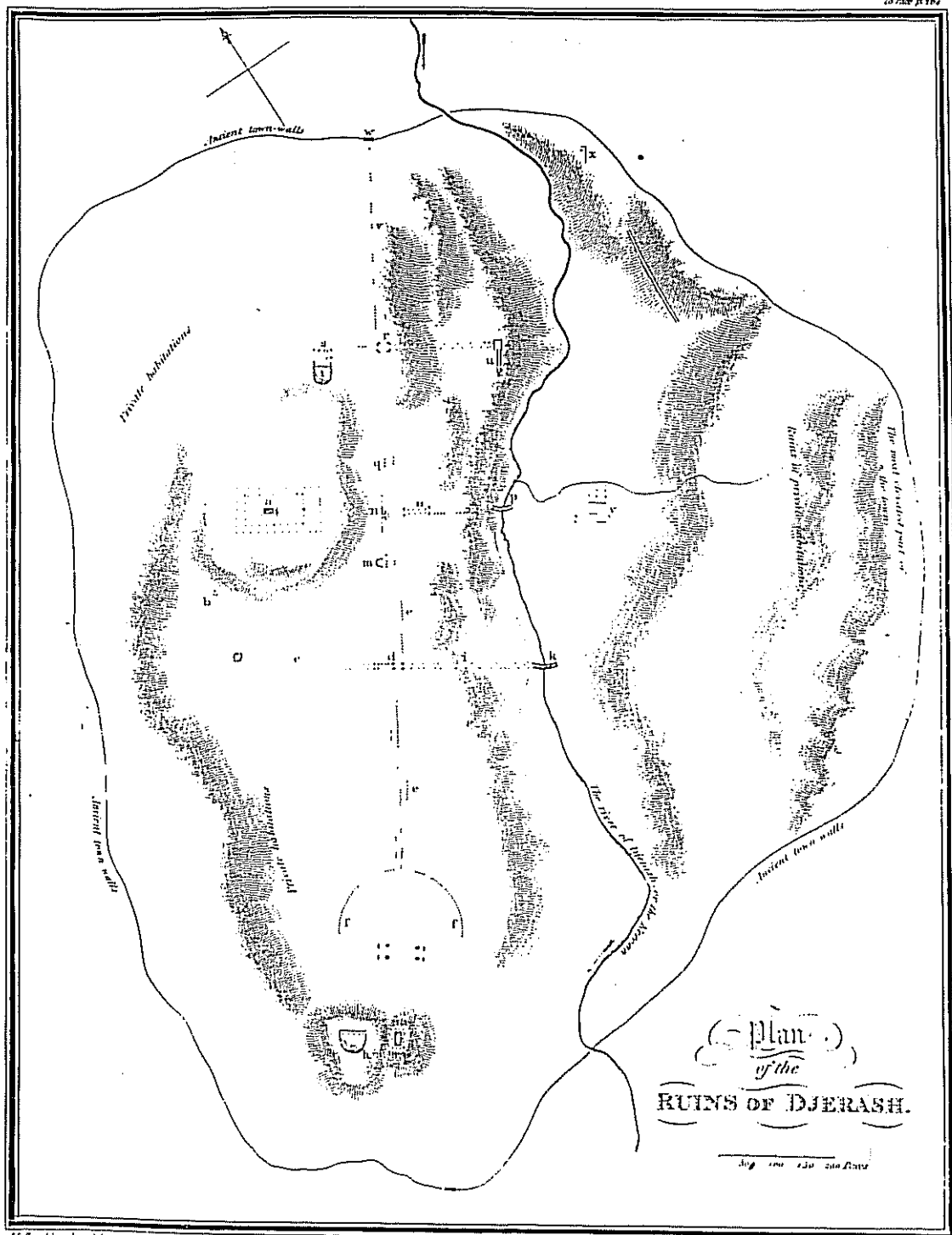
Besides the one hundred and ninety columns, or thereabouts,

* See page 70.

which I have enumerated in the above description, there are upwards of one hundred half columns also standing. I did not see any marks of the frusta of the columns having been joined by iron hooks, as at Palmyra. Of the private habitations of the city there is none in a state of preservation, but the whole of the area within the walls is covered with their ruins.

The stone with which Djerash is built is calcareous, of considerable hardness, and the same as the rock of the neighbouring mountains; I did not observe any other stone to have been employed, and it is matter of surprise that no granite columns should be found here, as they abound in Syrian cities of much less note and magnificence than Djerash.

It had been my intention to proceed from Djerash to the village of Djezaze, in my way to the castle of Szalt in the mountains of Belka, from whence I hoped to be able to visit Amman. After many fruitless enquiries for a guide, a man of Souf at last offered to conduct me to Szalt, and he had accompanied us as far as Djerash; but when, after having surveyed the ruins, I rejoined my companions, he had changed his mind, and insisted on returning immediately to Souf; this was occasioned by his fear of the Arabs Beni Szakher, who had for some time past been at war with the Arabs of Djebel Belka and the government of Damascus, and who were now extending their plundering incursions all over the mountain. The name of the Beni Szakher is generally dreaded in these parts; and the greater or less facility with which the traveller can visit them, depends entirely upon the good or bad terms existing between those Arabs and the Pasha; if they are friends, one of the tribe may easily be found to serve as a guide; but when they are enemies, the traveller is exposed to the danger of being stripped; and, if the animosity of the two parties is very great, of even being murdered. The Mutsellim of Damascus had given me letters to the chief of the



Arabs El Belka, and to the commander of the Pasha's cavalry, who had been sent to assist them against the Beni Szakher. The allies were encamped in the neighbourhood of Kalaat el Zerka, while the Beni Szakher had collected their forces at Amman itself, a place still famous for the abundance of its waters. Under these circumstances, I determined to proceed first to Szalt, hoping that I might from thence attain Amman more easily, as the inhabitants of Szalt, who are always more or less rebellious towards the government of Damascus, are generally on friendly terms with the Bedouins. The fears of my guide, however, prevented me from executing this plan, and I was most reluctantly obliged to return to Souf, for it would have been madness to proceed alone.

We returned to Souf, not by the road over the mountain, but in following the course of the rivulet in the valley El Deir, which we reascended up to the village; we found the greater part of the narrow plain in the valley sown with wheat and barley by the people of Souf. Half an hour from the town, in the Wady, are the remains of a large reservoir for water, with some ruined buildings near it. This is a most romantic spot; large oak and walnut trees overshadow the stream, which higher up flows over a rocky bed; nearer the village are some olive plantations in the Wady. We reached Souf in two hours from Djerash. I enquired in vain for a guide to Szalt; the return of the man who had engaged to conduct me made the others equally cautious, and nobody would accept of the fifteen piastres which I offered. I thought in unnecessary, therefore, to stop any longer at Souf, and left it the same evening, in order to visit Djebel Adjeloun. Our road lay W. N. W. up a mountain, through a thick forest of oak trees. In three quarters of an hour from Souf we reached the summit of the mountain, which forms the frontier between the district of Moerad and the Djebel Adjeloun. This is the thickest forest I had yet seen in

Syria, where the term forest (حَرْش or حَيْش) is often applied to places in which the trees grow at twenty paces from each other. In an hour and a half we came to the village Ain Djenne (عين جنة), in a fertile valley called Wady Djenne, at the extremity of which several springs issue from under the rock.

May 3d.—There are several christian families at Ain Djenne. In the neighbouring mountain are numerous caverns; and distant half an hour, is the ruined village of Mar Elias. When enquiring for ruins, which might answer to those of *Capitolias*, I had been referred to this place, no person in these mountains having knowledge of any other ruins. An olive plantation furnishes the principal means of subsistence to the eighty families who inhabit the village of Ain Djenne.

We set out early in the morning, and descended the valley towards Adjeloun (عجلون), which has given its name to the district: it is built in a narrow passage on both sides of the rivulet of Djenne, and contains nothing remarkable except a fine ancient mosque. I left my horse here, and took a man of the village to accompany me to the castle of Rabbad (قلعة الربد), which stands on the top of a mountain three quarters of an hour distant from Adjeloun. To the left of the road, at a short distance, is the village Kefrandjy. From Ain Djenne Kalaat el Rabbad bears W. by N.; it is the residence of the chief of the district of Adjeloun. The house of Barekat, in whom this authority has for many years resided, had lately been quarrelling about it among themselves; the chief, Youssefel Barekat, had been besieged for several months in the castle; he was now gone to the Aga of Tabaria, to engage him in his interests; and his family were left in the castle with strict orders not to let any unknown persons enter it, and to keep the gate secured. I had letters of recommendation to Youssef from the Mutsellim of Damascus; when I arrived at the castle-gate, all the inhabitants

assembled upon the wall, to enquire who I was, and what I wanted. I explained to them the nature of my visit, and shewed them the Mutsellim's letter, upon which they opened the iron gate, but continued to entertain great suspicions of me until a man who could read having been sent for, my letter was read aloud ; all the family then vied in civilities towards me, especially when I told them that I intended to proceed to Tabaria.

Kalaat Er-Rabbad is very strong, and, as appears from several Arabic inscriptions, was built by Sultan Szelah-eddyn (صلاح الدين) ; its date is, therefore, that of the Crusades, and the same as that of many castles in other parts of Syria, which owe their origin to the vigilance, and prudence of that monarch. I saw nothing particularly worth notice in it ; its thick walls, arched passages, and small bastions, are common to all the castles of the middle ages. It has several wells ; but on the outside, it is distinguished by the deep and broad ditch which surrounds it, and which has been excavated at immense labour in the rock itself upon which the castle stands. Rabbad is two hours distant from the Ghor, or valley of the river Jordan, over which, as well as the neighbouring mountains, it commands a fine prospect. It is now inhabited by about forty persons, of the great family of El Barekat.

I returned from Kalaat Rabbad to Adjeloun, where I rejoined my companions, and after mid-day set out for El Hossn, the principal village in the district of Beni Obeid. Our road lay up the mountain, in the narrow Wady Teis. At half an hour from Adjeloun we passed the spring called Ain Teis (عين تيس). At two hours the district of Djebel Adjeloun terminates, and that of Obeid begins. The country is for the greater part woody, and here the inhabitants collect considerable quantities of galls. Our road lay N. E. ; the summits of the mountain bear the name El Meseidjed (المسيجد). At three hours and a half is a Birket of rain-water, from whence the

road descends over barren hills towards El Hossn, distant five hours and a quarter from Adjeloun.

El Hossn is the principal village of the district called Beni Obeid ; it stands on the declivity of the mountain, and is inhabited by upwards of one hundred families, of which about twenty-five are Greek Christians, under the jurisdiction of the patriarch of Jerusalem. I saw nothing remarkable here but a number of wells cut out of the rock. I happened to alight at the same house where M. Seetzen had been detained for eleven days, by bad weather ; his hospitable old landlord, Abdullah el Ghanem, made many enquiries after him.

May 4th.—I found very bad company at El Hossn. It is usual for the Pasha of Damascus to send annually one of the principal officers of his government to visit the southern provinces of the Pashalik, to exact the arrears of the Miri, and to levy new extortions. The Aga of Tabaria, who was invested this year with the office, had just arrived in the village with a suite of one hundred and fifty horsemen, whom he had quartered upon the peasants ; my landlord had seven men and fifteen horses for his share, and although he killed a sheep, and boiled about twenty pounds of rice, for supper, yet the two officers of the party in his house were continually asking for more, spoiled all his furniture, and, in fact, acted worse than an enemy would have done. It is to avoid vexations of this kind that the peasants abandon the villages most exposed to such visits.

We left Hossn late in the morning and proceeded to Erbad (اربد), one hour and a quarter N. N. E. from the former. Our road lay over the plain. Erbad is the chief place in the district of that name, likewise called the district of Beni Djohma (بنى جهما), or of Bottein (بطين), from the Sheikh's being of the family of Bottein. The names of Beni Obeid, and Beni Djohma, are probably de-

rived from Arab tribes which anciently settled here ; but nobody could tell me the origin of these appellations. The inhabitants do not pretend to be descendants of those tribes, but say that these were their dwelling places from time immemorial.

The castle of Erbad stands upon a low hill, at the foot of which lies the village. The calcareous rock which extends through Zoueit, Moerad, Adjeloun, and Beni Obeid, begins here to give way to the black Haouran stone, with which all the houses of Erbad are built, as well as the miserable modern walls of the castle. A large ancient well built reservoir is the only curiosity of this place ; around it lay several handsome sarcophagi, of the same kind of rock, with some sculptured bas-reliefs upon them. Part of the suite of the Aga of Tabaria, consisting of Mogggrebyns, was quartered at Erbad. From hence I wished to visit the ruins of Beit el Ras (بيت الراس), which are upon a hill at about one hour and a half distant. I was told that the ruins were of large extent, that there were no columns standing, but that large ones were lying upon the ground. From Beit el Ras I intended again to cross the mountain in order to see the ruins of Om Keis, and from thence to visit the Djolan.

We were shewn the road from Erbad, but went astray, and did not reach Beit el Ras. One hour and a half N. by W. of Erbad we passed the village Merou (مرور) ; from thence we travelled W. N. W. to El Hereimy (الحريري), two hours from Erbad ; and from El Hereimy N. N. W. to Hebras (حبراس), three hours from Erbad. Hebras is the principal village in the district of Kefarat, and one of the largest in these countries. It is inhabited by many Greek Christian families. One hour and a half to the N. E. of it are the ruins of Abil (أبل), the ancient *Abila*, one of the towns of the Decapolis ; neither buildings nor columns remain standing ; but I was told that there are fragments of columns of a very large size.

May 5th.—I took a guide from hence, to shew me to Om Keis, which, I was told, was inhabited by several families. I there intended to pass the night, and to proceed the next day to Feik, a village on the E. side of the lake of Tabaria. In half an hour from Hebras we passed the spring Ain el 'Terab (عين التراب), in a Wady, which farther to the north-westward joins the Wady Szamma, and still lower down unites with the Wady Sheriat el Mandhour. At one hour and a quarter to our right was the village Obder (أبدر), on the banks of Wady Szamma, which runs in a deep ravine, and half an hour farther north-west, the village Szamma (سَمْد). The inhabitants of the above villages cultivate gardens of fruit trees and all kinds of vegetables on the side of the rivulet. The villages belong to the district of Kefarat. To the left of our route extends a country full of Wadys, called the district of Serou (سرر), to the southward of which begins that of Wostye (وسطيد). At one hour and a half to our left, distant half an hour, we saw, in the Serou, the village Faour (فأور). Between Hebras and Szamma begins the Wady el Arab (وادي العرب), which continued to the left parallel with our route; it is a fertile valley, in which the Arabs Kelab and others cultivate a few fields. There are several mills on the water-side. Our route lay W. by N. and W. N. W. across the Kefarat, which is uneven ground, rising towards the west, and is intersected by many Wadys. At the end of three hours and a quarter we reached Om Keis (أم كيس).

Om Keis is the last village to the west, in the district of Kefarat; it is situated near the crest of the chain of mountains which bound the valley of the lake of Tabaria and Jordan on the east. The S. end of the lake bears N. W. To the N. of it, one hour, is the deep Wady called Sheriat el Mandhour, which is, beyond a doubt, the *Hieromax* of the Greeks and *Jarmouk* of the Israelites.

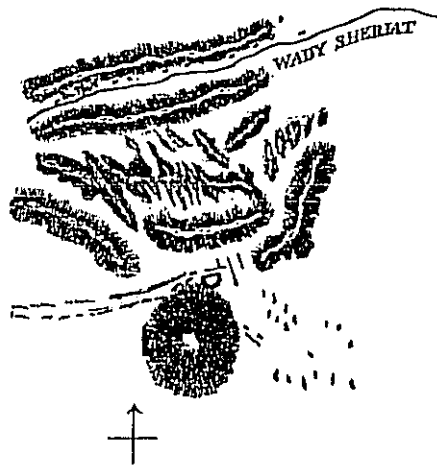
To the south, at the same distance, flows the Wady el Arab,

which joins the Sheriat in the valley of El Ghor, not far from the junction of the latter with the Jordan. I am doubtful to what ancient city the ruins of Om Keis are to be ascribed.*

At Om Keis the remains of antiquity are very mutilated. The ancient town was situated round a hill, which is the highest point in the neighbourhood. To the east of the hill are a great number of caverns in the calcareous rock, some of which have been enlarged and rendered habitable. Others have been used as sepulchral caves. Great numbers of sarcophagi are lying about in this direction: they are all of black stone, which must have been transported from the banks of the river below: the dimensions of the largest are nine spans in length by three in breadth; they are ornamented with bas-reliefs of genii, festoons, wreaths of flowers, and some with busts, but very few of them are of elegant workmanship. I counted upwards of seventy on the declivity of the hill. On the summit of the hill are heaps of wrought stones, but no remains of any important building: on its west and north sides are the remains of two large theatres, built entirely of black stone. That on the W. side is in better preservation than the other, although more ruined than the theatres at Djerash. The walls and the greater part of the seats yet remain; a tier of boxes intervenes between the rows of seats, as at Djerash, and there are deep vaulted apartments beneath the seats. There are no remains of columns in front of either theatre. The theatre on the north side of the hill, which is in a very dilapidated state, is remarkable for its great depth,

* It was probably Gamala, which Josephus describes as standing upon a mountain bordered by precipices. Gadara appears from the authorities of Pliny and Jerom to have been at the warm baths, mentioned below, on the north side of the Sheriat el Mandhour; Gadara Hieroniace præfluente. Plin. Nat. Hist. l. i. c. 18. Gadara, urbs trans Jordanem contra Scythopolin et Tiberiadem, ad orientalem plagam, sita in monte, ad cujus radices aquæ calidæ crumpunt, balneis super ædificatis,—Hieron. in Topiciis.

caused by its being built on a part of the steepest declivity of the hill; its uppermost row of seats is at least forty feet higher than the lowest; the area below the seats is comparatively very small. From these two theatres the principal part of the town appears to have extended westwards, over an even piece of ground at the foot of the hill; its length from the hill was at least half an hour. Nothing is at present standing; but there are immense heaps of cut stones, columns, &c. dispersed over the plain. A long street, running westward, of which the ancient pavement still exists in most parts, seems to have been the principal street of the town. On both sides there are vast quantities of shafts of columns. At a spot where a heap of large Corinthian pillars lay, a temple appears to have stood. I here saw the base of a large column of gray granite. The town terminates in a narrow point, where a large solid building with many columns seems to have stood.



With the exception of the theatres, the buildings of the city were all constructed of the calcareous stone which constitutes the rock of every part of the country which I saw between Wady Zerka

and Wady Sheriat. In Djebel Adjeloun, Moerad, and Beni Obeid, none of the basalt or black stone is met with; but in some parts of El Kefarat, in our way from Hebras to Om Keis, I saw alternate layers of calcareous and basaltic rock, with thin strata of flint. The habitations of Om Keis are, for the greater part, caverns. There is no water but what is collected in reservoirs during rains; these were quite dried up, which was the occasion, perhaps, of the place having been abandoned, for we found not a single inhabitant.

My guide being ignorant of the road to Feik, wished to return to Hebras; and I was hesitating what to do, when we were met by some peasants of Remtha, in the Haouran, who were in their way to the Ghor, to purchase new barley, of which grain the harvest had already begun in the hot climate of that valley. I joined their little caravan. We continued, for about half an hour from Om Keis, upon the high plain, and then descended the mountains, the western declivity of which is entirely basaltic. At the end of two hours from Om Keis, we reached the banks of the Sheriat el Mandhour, or Sheriat el Menadhere (المناذرة or شريعة المنصور), which we passed at a ford. This river takes the additional name of the Arabs who live upon its banks, to distinguish it from the Sheriat el Kebir (Great Sheriat), by which the Jordan is known. The Sheriat el Menadhere is formed by the united streams of the Nahr Rokad (رقاد), which flows from near Ain Shakhab, through the eastern parts of Djolan; of the Hereir, whose source is in the swampy ground near Tel Dilly, on the Hadj route, between Shemskein and El Szannamein; of the Budje, which comes from Mezareib, and after its junction with the Hereir, is called Aweired (عوارد), and of the Wady Hamy Sakkar, besides several other smaller Wadys. The name of Sheriat, is first applied to the united streams near Szamme. From thence it flows in a deep bed of tufwacke; and its banks are cultivated by the Arabs Menadhere (sing. Mandhour), who live under

tents, and remove from place to place, but without quitting the banks of the river. They sow wheat and barley, and cultivate pomegranates, lemons, grapes, and many kinds of fruit and vegetables, which they sell in the villages of the Haouran and Djolan. Further to the west the Wady becomes so narrow as to leave no space between the edge of the stream, and the precipices on both sides. It issues from the mountain not far from the south end of the lake of Tabaria, and about one hour lower down is joined by the Wady el Arab; it then empties itself into the Jordan, called Sheriat el Kebir, at two hours distant from the lake; D'Anville is therefore wrong in making it flow into the lake itself. The river is full of fish, and in the Wady its course is very rapid. The shrub called by the Arabs Defle (دفل), grows on its banks; it has a red flower, and according to the Arabs is poisonous to cattle. The breadth of the stream, where it issues from the mountains, is about thirty-five paces, its depth (in the month of May) between four and five feet.

We had now entered the valley of the Ghor (غور), which may be compared to the valley of the Bekaa, between the Libanus and Anti-Libanus, and the valley El Ghab of the Orontes. The mountains which enclose it are not to be compared in magnitude with those of the Bekaa; but the abundance of its waters renders its aspect more pleasing to the eye, and may make its soil more productive. It is one of the lowest levels in Syria; lower than the Haouran and Djolan, by nearly the whole height of the eastern mountains; its temperature is hotter than I had experienced in any other part of Syria: the rocky mountains concentrating the heat, and preventing the air from being cooled by the westerly winds in summer. In consequence of this higher degree of heat, the productions of the Ghor ripen long before those of the Haouran. The barley harvest, which does not begin in the upper plain till fifteen days later

we here found nearly finished. The Haouran, on the other hand, was every where covered with the richest verdure of wild herbage, while every plant in the Ghor was already dried up, and the whole country appeared as if in the midst of summer. Volney has justly remarked that there are few countries where the changes from one climate to another are so sudden as in Syria; and I was never more convinced of it than in this valley. To the north was the Djebel El Sheikh, covered with snow; to the east the fertile plains of Djolan clothed in the blossoms of spring; while to the south, the withered vegetation of the Ghor seemed the effect of a tropical sun. The breadth of the valley is about an hour and a half, or two hours.

From the ford over the Sheriat we proceeded across the plain in a N. W. direction; it was covered with low shrubs and a tree bearing a fruit like a small apple, very agreeable to the taste; Zaarour (زعرور) is the name given to it by the inhabitants of Mount Libanus; those of Damascus call it Zaaboub (زعبوب); and the Arabs have also another name for it, which I forget. In an hour and upwards, from the ford, we reached the village Szammagh (سَمْع), situated on the most southern extremity of the lake of Tabaria; it contains thirty or forty poor mud houses, and a few built with black stone. The Jordan issues out of the lake about a quarter of an hour to the westward of the village, where the lake ends in a straight line, extending for about forty minutes in a direction nearly east and west. From hence the highest point of Djebel el Sheikh bears N. N. W.; the town of Szaffad N. by E. Between the lake and the first bridge over the Jordan, called Djissr el Medjami, at about two hours and a half from hence, are two fordable passages across the river.

Excepting about one hundred Fedhans around Szammagh, no part of the valley is cultivated in this neighbourhood. Somewhat

lower down begin the corn fields of the Arabs el Ghor, who are the principal inhabitants of the valley: those living near Szammagh are the Arabs el Sekhour, and the Beshantoue. The only villages met with from hence as far as Beysan (the ancient *Scythopolis*), are to the left of the Jordan, Maad (معاد), at the foot of Djebel Wostye, and El Erbayn (الاربعين). From Szammagh to Beysan the valley is called Ghor Tabaria. I swam to a considerable distance in the lake, without seeing a single fish; I was told, however, that there were privileged fishermen at Tabaria, who monopolize the entire fishery. The beach on this side is a fine gravel of quartz, flint, and tufvacke. There is no shallow water, the lake being of considerable depth close in shore. The only species of shell which I saw on the beach was of the smallest kind, white, and about an inch and a half long. There are no kinds of rushes or reeds on the shores in this neighbourhood.

May 6th.—The quantities of mosquitos and other vermin which always by preference attack the stranger accustomed to more northern climates, made me pass a most uncomfortable night at Szammagh. We departed early in the morning, in order to visit the hot wells at the foot of the mountain of Om Keis, the situation of which had been pointed out to me on the preceding day. Returning towards the place where the Sheriat issues from the Wady, we followed up the river from thence and in one hour and three quarters from Szammagh, we reached the first hot-well. The river flows in a deep bed, being confined in some places on both sides by precipices of upwards of one hundred feet in height, whose black rocks present a most striking contrast with the verdure on their summits. For several hundred yards before we arrived at the hot-well, I perceived a strong sulphureous smell in the air. The spring is situated in a very narrow plain, in the valley, between the river and the northern

cliffs, which we descended. The plain had been covered with rich herbage, but it was now dried up; a great variety of shrubs and some old palm trees also grow here: the heat in the midst of the summer must be suffocating. The spring bubbles up from a basin about forty feet in circumference, and five feet in depth, which is enclosed by ruins of walls and buildings, and forms below a small rivulet which falls at a short distance into the river. The water is so hot, that I found it difficult to keep my hand in it; it deposits upon the stones over which it flows a thick yellow sulphureous crust, which the neighbouring Arabs collect, to rub their camels with, when diseased. Just above the basin, which has originally been paved, is an open arched building, with the broken shaft of a column still standing; and behind it are several others, also arched, which may have been apartments for the accommodation of strangers; the large stones forming these structures are much decayed, from the influence of the exhalations. This spring is called Hammet el Sheikh (حمة الشيخ pro. حمام), and is the hottest of them all. At five minutes distance, ascending the Wady, is a second of the same kind, but considerably cooler; it issues out of a basin covered with weeds, and surrounded with reeds, and has some remains of ancient buildings about it; it is called Hammet Errih (حمة الريح), and joins the waters from the first source. Following the course of the river, up the Wady, eight more hot springs are met with; I shall here mention their names, though I did not see them. 1. Hammet aand Ettowahein (حمة عند الطواحين), near some mills; 2. Hammet beit Seraye (حمة بيت سرايه); 3. Hammet Essowanye (حمة السوانيه); 4. Hammet Dser Aryshe (حمة ذرعريشه); 5. Hammet Zour Eddyk (حمة زور الديكت); 6. Hammet Erremlye (حمة الرملية); 7. Hammet Messaoud (حمة مسعود); 8. Hammet Om Selym (حمة ام سليم); this last is distant from that of El Sheikh two hours and a half. These

eight springs are on both sides of the Wady, and have remains of ancient buildings near them. I conceive that a naturalist would find it well worth his time to examine the productions of this Wady, hitherto almost unknown. In the month of April the Hammet el Sheikh is visited by great numbers both of sick and healthy people, from the neighbourhood of Nablous and Nazaret, who prefer it to the bath of Tabaria; they usually remain about a fortnight.

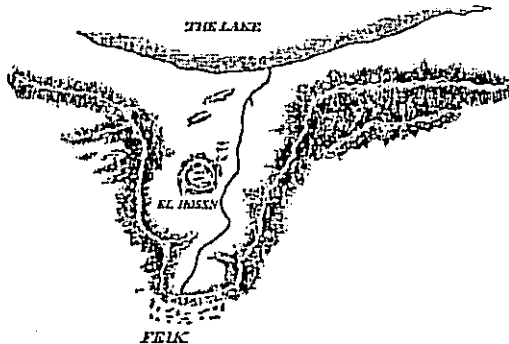
We returned from the Hamme by the same road we came; on reaching the plain of El Ghor we turned to our right up the mountain. We here met a wild boar of great size; these animals are very numerous in the Ghor, and my companions told me that the Arabs of the valley are unable to cultivate the common barley, called here Shayr Araby (شعير عربي), on account of the eagerness with which the wild swine feed upon it, they are therefore obliged to grow a less esteemed sort, with six rows of grains, called Shayr Keshaby (شعير خشابي), which the swine do not touch. At three quarters of an hour from the spot where we began to ascend, we came to a spring called Ain el Khan, near a Khan called El Akabe, where caravans sometimes alight; this being the great road from the Djolan and the northern parts of the Haouran to the Ghor. Akabe is a general term for a steep descent. In one hour we passed a spring called Ain el Akabe, more copious than the former. From thence we reached the summit of the mountain, one hour and a quarter distant from its foot, where the plain commences; and in one hour and three quarters more, entered the village of Feik, distant about four hours and a half from Szammagh, by the road we travelled.

One hour to the E. of Szammagh, on the shore of the lake, lies the village Kherbet Szammera (خربة صمره), with some ancient buildings: it is the only inhabited village on the E. side of the lake, its

site seems to correspond with that of the ancient *Hippos*. Farther north, near the shore, are the ruined places called Doeysayan (دويرايان), and Telhoun (تلحون). Three quarters of an hour to the N. of Khan el Akabe, near the summit of the mountain, lies, the half ruined, but still inhabited village of Kefer Hareb (كفر هارب).

The country to the north of the Sheriat, in the direction of Feik, is, for a short distance, intersected by Wadys, a plain then commences, extending northwards towards the Djebel Heish el Kanneytra, and eastwards towards the Haouran.

Feik is a considerable village, inhabited by more than two hundred families. It is situated at the head of the Wady of the same name, on the ridge of a part of the mountain which incloses the E. shore of the lake of Tabaria, and it enjoys a fine view over the middle part of the lake. The rivulet of Feik has three sources, issuing from beneath a precipice, round the summit of which the village is built in the shape of a crescent. Having descended the hill for three quarters of an hour, a steep insulated hill is met with, having extensive ruins of buildings, walls, and columns on its top; they are called El Hossn, and are, perhaps, the remains of the ancient town of *Regaba* or *Argob*.



Feik (فيك), although situated in the plain of Djolan, does not

actually belong to that district, but constitutes a territory of itself; it forms part of the government of Akka, and is, I believe, the only place belonging to that Pashalik on the E. side of the Jordan; it was separated from the Pashalik of Damascus by Djezzar Pasha. There being a constant passage through Feik from the Haouran to Tabaria and Akka, more than thirty houses in the town have open Menzels for the entertainment of strangers of every description, and supply their cattle, gratis. The landlords have an allowance from the government for their expenses, which is made by a deduction from the customary taxes; and if the Menzel is much frequented, as in the case of that of the Sheikh, no Miri at all is collected from the landlord, and the Pasha makes him also an yearly allowance in money, out of the Miri of the village. The establishment of these public Menzels, which are general over the whole country to the S. of Damascus, does great honour to the hospitable spirit of the Turks; but it is, in fact, the only expense that the government thinks itself obliged to incur for the benefit of the people of the country. A peasant can travel for a whole month without expending a para; but people of any distinction give a few paras on the morning of their departure to the waiter or watchman (ناتر). If the traveller does not choose to alight at a public Menzel, he may go to any private house, where he will find a hospitable landlord, and as good a supper as the circumstances of his host can afford.

I observed upon the terraces of all the houses of Feik, a small apartment called Herish (حرش), formed of branches of trees, covered with mats; to this cool abode the family retires during the mid-day heats of summer. There are a few remains of ancient buildings at Feik; amongst others, two small towers on the two extremities of the cliff. The village has large olive plantations.

May 7th.—Our way over the plain was in the direction N. E. by E.

Beyond the fields of Feik, the district of Djolan begins, the southern limits of which are the Wady Hamy Sakker, and the Sheriat. Djolan appears to be the same name as the Greek *Gaulanitis*; but its present limits do not quite correspond with those of the ancient province, which was confined to a narrow strip of land along the lake, and the eastern shore of the Jordan. The territory of Feik must have formed part of *Hippene*; the mountain in front of it was mount *Hippos*, and the district of Argob appears to have been that part of the plain (making part of Djolan), which extends from Feik northwards for three or four hours, and which is enclosed on the east by the Djebel Heish, and on the west by the descent leading down to the banks of the lake.

Half an hour from Feik we passed, on our left, a heap of ruins called Radjan el Abhar (رجم الابهر). To the S. E. at about one hour distant, is the village Djeibein (جيبين); to the left, at three quarters of an hour, is the ruined village El Aal (العال), on the side of the Wady Semak (وادي سمك), which descends from the Djebel Heish: there is a rivulet of spring-water in the Wady, which empties itself into the lake near the ruined city of Medjeifera (مجيفرة), in this part the Wady is full of reeds, of which the people make mats. On the other side of the Wady, about half an hour distant from it, upon a Tel, is the ruined city called Kaszr Berdoweil (تسر بردويل) (Castle of Baldwin). The plain here is wholly uncultivated, and is overgrown with a wild herb called Khob (خب), which camels and cows feed upon. At one hour and three quarters is a Birket of rain water, called Nam (بركة نام), with a spring near it. At two hours and a quarter are the extensive ruins of a city, called Khastein (خستين), built with the black stone of the country, but preserving no remains of any considerable building. Two hours and three quarters, on our left, is 'Tel Zeky (تل زكي), to the left of which, about one hour and a half, is the southern extremity of the Djebel Heish, where stands a Tel

called El Faras. The Djebel Heish is separated from the plain by a stony district, of one hour in breadth, where the Arabs of the country often take refuge from the extortions of the Pasha. In three hours we passed Wady Moakkar (وادي معقر), flowing from the mountain into the Sheriat. Here the direction of our road was E. S. E. The Arab who accompanied me presented me with a fruit which grows wild in these parts, and is unknown in the northern parts of Syria, and even at Damascus; it is of the size of a small egg, of the colour of the Tomato or love-apple, of a sweet agreeable taste, and full of juice. It grows upon a shrub about six inches high, which I did not see, but was told that its roots were three or four feet in length, and presented the figure of a man in all its parts. The fruit is called by the Arabs Djerabouh (جرا بوح).

At three hours and a quarter, at a short distance to our left, was the ruined village Om el Kebour (ام القبور). In three hours and a half we passed Wady Seide (وادي سيدو); and at the end of three hours and three quarters reached the bridge of Wady Hamy Sakker. We met all the way Arabs and peasants going to the Ghor to purchase barley.

The bridge of Hamy Sakker (جسر حامي سقر) is situated near the commencement of the Wady, where it is of very little depth; lower down it has a rapid fall, and runs between precipices of perpendicular rocks of great height, until it joins the Sheriat, about two hours and a half from the bridge. The bridge is well built upon seven arches. At four hours we reached a spring called Ain Keir (عين كير), and a little farther another called Ain Deker (عين ذكر). The rocky district at the foot of Djebel Heish extends on this side as far as these springs. In five hours we passed Wady Aallan (وادي علان), a considerable torrent flowing towards the Sheriat, with a ruined bridge; and in five hours and a half Tseil (تسيل), an inhabited village. Here the plain begins to be cultivated. There

are no villages excepting Djeibein to the south of the road by which we had travelled, as far as the banks of the Sheriat. The inhabitants of the country are Bedouins, several of whose encampments we passed. Tseil is one of the principal villages of Djolan, and contains about eighty or one hundred families, who live in the ancient buildings of the ruined town; there are three Birkets of rain water belonging to it. The only building of any size is a ruined mosque, which seems to have been a church. In coming from Feik the soil of the plain is black, or gray; at Tseil it begins to be of the same red colour as the Haouran earth.

After dinner we continued our route. In half an hour from Tseil we passed on our left Tel Djemoua (تل جموع). The greater part of the plain was covered with a fine crop of wheat and barley. During the years 1810 and 1811, the crops were very bad all over Syria; the rains of last winter, however, having been very abundant, the peasants are every where consoled with the hopes of a good harvest. It was expected that the Haouran and Djolan would yield twenty-five times the quantity of the seed sown, which is reckoned an excellent crop. Half an hour north of Tel Djemoua lies Tel Djabye (جابه), with a village. At one hour and three quarters from Tseil is the village Nowa (نوي), where we slept. This is the principal village in the Djolan, and was formerly a town of half an hour in circumference. Its situation corresponds with that in D'Anville's map of *Neve*. There are a number of ruined private dwellings, and the remains of some public edifices. A temple, of which one column with its entablature remains, has been converted into a mosque. At the S. end of the village is a small square solid building, probably a mausoleum; it has no other opening than the door. Beyond the precincts of the village, on the N. side, are the ruins of a large square building, of which the sculptured entrance only remains, with heaps of broken columns before it. The vil-

lage has several springs, as well as cisterns. The Turks revere the tomb of a Santon buried here, called Mehdy eddyn el Nowawy (محي الدين النوارى).

May 8th.—Our route lay N. E. At two hours from Nowa is the village Kasem (كاسم), which forms the southern limits of the district of Djedour, and the northern frontier of Djolan; some people, however, reckon Djolan the limits of Nowa. One hour E. b. S. of Kasem stands the village Om el Mezabel (أم المزابل); one hour and a half E. N. E. of Kasem, the great village Onhol (أنجل). In two hours and a half from Nowa we passed, to the left, distant about half an hour, the Tel el Hara (الجار), with the village of the same name at its foot; this is the highest Tel in the plains of Haouran and Djolan. Three hours and a quarter is the village Semnein (سمنين); and three hours and three quarters, the village Djedye (جديده). The plain was badly cultivated in these parts. From hence our road turned N. N. E. At five hours is Kefer Shams (كفر شمس), with some ancient buildings; all these villages have large Birkets. At five hours and three quarters is Deir e Aades (دير العدى), a ruined village in a stony district, intersected by several Wadys. Six hours and a quarter, Tel Moerad (معراد); eight hours 'Tel Shak-hab (شقهب), a village with a small castle, and copious springs; it lies about an hour and a half to the west of Soubbet Faraoun. The cattle of a large encampment of Naym wa spread over the whole plain near Shak-hab. At eight hours and three quarters, there was on our left a rocky country resembling the Ledja; it is called War Ezzaky (وعر الزاكي), and has a ruined Khan called Ezzeiat (الزيات); the millstones for the supply of Damascus are hewn in this War, which consists of the black Haouran stone. In ten hours we reached Khan Denoun; and in ten hours and three quarters, long after sun-set, the village El Kessoue.

May 9th.—We arrived early in the morning at Damascus.

POLITICAL DIVISIONS OF THE COUNTRY TO THE
SOUTHWARD OF DAMASCUS ;

WITH

REMARKS ON THE INHABITANTS OF THE HAOURAN.

Before I submit to the reader, a few general remarks upon the inhabitants of the Haouran, I shall briefly recapitulate the political divisions of the country which extends to the southward of Damascus, as far as Wady Zerka.

1. *El Ghoutta* (الغزطه). Under this name is comprehended the immediate neighbourhood of Damascus, limited on the north by Djebel Szalehie, on the west by the Djebel el Sheikh, on the south by Djebel Kessoue, and on the east by the plain El Merdj. It is under the immediate government of the Mutsellim of Damascus. All the gardens of Damascus are reckoned in the Ghoutta, which contains upwards of eighty villages, and is one of the most fertile districts in Syria.

2. *Belad Haouran* (بلاد حوران). To the south of Djebel Kessoue and Djebel Khiara begins the country of Haouran. It is bordered on the east by the rocky district El Ledja, and by the Djebel Haouran, both of which are sometimes comprised within the Haouran; and in this case the Djebel el Drouz, or mountain of the Druses, whose chief resides at Soueida, may be considered another subdivision of the Haouran. To the S. E. where Boszra and El Remtha are the farthest inhabited villages, the Haouran borders upon the desert. Its western limits are the chain of villages on the Hadj road, from Ghebarib as far south as Remtha. The greater part of its villages will be found enumerated in the two Journals.

The Haouran comprises therefore part of *Trachonitis* and *Ituræa*, the whole of *Auranitis*, and the northern districts of *Batanæa*. *Edrei*, now *Draa*, was situated in *Batanæa*.

3. *Djedour* (جيدور). The flat country south of *Djebel Kessoue*, east of *Djebel el Sheikh*, and west of the *Hadj* road, as far as *Kasem* or *Nowa*, is called *Djedour*. It contains about twenty villages.

The following are the names of the inhabited villages of the country called *Djedour*; *El Kenneya* (القنية), *Sheriat el Ghoufa*, (شرية الغوفا), *Sheriat el Tahina* (شرية التحنا), *Deir Maket*, (دير ماکت), *Um el Meza-bel* (ام المزابل), *El Nakhal* (النخل), *El Szannamein*, *Teil Kefrein*, *Merkasem*, *Nawa*, where are considerable ruins; *Heitt* (حيط), *El Hara*, *Akrebbe eddjedour* (عقربة يجيدور), *Esshebhara*, *Djelein* (جلين), *Namr* (نمر), *Essalemie* (السالمية), *El Nebhanie* (النهبانية), *Deir el Ades*, *Deir el Bokht*, (دير البخت), *Kafershamy*, *Keitta* (قيطا), *Semlein*, *Djedeie*, *Thereya* (ثريا), *Um Ezzeitoun* (ام الزيتون).

The greater part of *Ituræa* appears to be comprised within the limits of *Djedour*. The governor of *Djolan* usually commands also in *Djedour*.

4. *Djolan* (جولان), which comprises the plain to the south of *Djedour*, and to the west of *Haouran*. Its southern frontier is the *Nahr Aweired* by which it is separated from the district of *Erbad*, and the *Sheriat el Mandhour*, which separates it from the district *El Kefarat*. On the west it is limited by the territory of *Feik*, and on the north-west by the southern extremity of *Djebel Heish*. Part of *Batanæa*, *Argob*, *Hippene*, and perhaps *Gaulanitis*, is comprised within this district. The maps of *Syria* are in general incorrect with regard to the mountains of *Djolan*. The mountain *El Heish*, which is the southern extremity of *Djebel el Sheikh*, terminates (as I have mentioned before) at *Tel el Faras*, which is about three hours and a half to the north of the *Sheriat* or *Hieromax*; and the mountains begin again at about the same distance to the south of the same river, in

the district of Wostye; leaving an open country between them, which extends towards the west as far as Akabe Feik, and Akabe Om Keis, which are the steep descents forming the approaches to the lake of Tabaria, and to the Ghor of Tabaria from the east. The maps, on the contrary, make the Djebel Heish join the southern chain of Wostye, instead of leaving an open country of near eight hours between them. The principal villages of Djolan, beginning from the south, are the following: Aabedein (عابدين), Moarrye (معريه), Shedjara (شجره), Beiterren (بيترن), Sahhem (سحيم), Seisoun (سيون), Kefr Essamer (كفر السامر), Seiatein (سياتين), Beit Akkar (بيت عكار), Djomra (جمرة), Sheikh Saad (شيخ سعد), near Tel Sheikh Saad, Ayoub (ايوب), Deir Ellebou (دير اللبو), Kefr Maszer (كفر مصر), Adouan (ادوان), Tel el Ashaara (تل الاشعري), T'seil, El Djabye (الجبابة), Esszeifeire (الصفيرى), Djernein (جرنين), El Kebbash (الكباش), Nowa (نوا). The Aga of Haouran is generally at the same time governor of Djolan.

5. *El Kanneytra* (القنيطره) comprises the mountain El Heish, from the neighbourhood of Banias to its southern extremity. It is the *Mount Hermon* of the ancients. Its chief place is Kanneytra (perhaps the ancient *Canatha*), where the Aga el Kanneytra resides.

6. *Belad Erbad*, or *Belad Beni Djohma* (بلاد اربد او بلاد بني جهما), likewise called El Bottein, which name it derives from the family of Bottein, who are the principal men of the country. It is limited on the north by the Aweired, which separates it from the Djolan, on the east by the Hadj route, on the south by the territory of Beni Obeid, and on the west, by the rising ground and the many Wadys which compose the territory of El Kefarat. The greater part of *Batanæa* is comprised within its limits; and it is remarkable that the name of Bottein has some affinity with that of *Batanæa*. Its principal villages are: Erbad (اربد) (the Sheikh's residence), El Bareha (البارحه), Kefr Djayz (كفر جازين), Tokbol (طكبل), El Aaal (العال) (by some reckoned in Djolan), Kefr Youba (كفر يوبى), Djem-

ha (جنيا). The ruined villages and cities of Belad Erbad are as follows: Djerye (جريه), Zebde (زبدہ), Hanneine (حنينه), Beit el Ras (بيت الراس), Ain ed Djemel (عين الجمل).

7. *El Kefarat* (القفارات), a narrow strip of land, running along the south borders of the Wady Sheriat el Mandhour from the frontiers of Belad Erbad to Om Keis. Its principal village is Hebras.

8. *Esserou* (السر). This district lies parallel to El Kefarat, and extends from Belad Erbad to the Ghor. It is watered by Wady el Arab. Its principal village is Fowar (فور).

The Kefarat as well as the Serou are situated between the Sheriat and the mountains of Wostye. They may be called flat countries in comparison with Wostye and Adjeloun; and they appear still more so from a distance; but if examined near, they are found to be intersected by numerous deep vallēys. There seems, however, a gradual ascent of the ground towards the west. The valleys are inhabited for the greater part by Bedouins.

9. *Belad Beni Obeid* (بلاد بني عبيد) is on the eastern declivity of the mountains of Adjeloun. It is bordered on the north by Erbad, on the west by the mountain Adjeloun, on the east and south by the district Ezzoueit. The southern parts of *Batanæa* are comprised within these limits. Its principal village is El Hossn, where the Sheikh resides. Its other villages are: Haoufa (حوفه), Szammad (صمد), Natefa (ناتفه), El Mezar (المزار), Ham (هام), Djehfye (جهفيه), Erreikh (الريخ), Habdje (حبجة), Edoun (ادون). In the mountain near the summit of Djebel Adjeloun, in that part of the forest which is called El Meseidjed, are the following ruined places: Nahra (نحرة), Kefr Khal (كفرخل), Hattein (حتين), Aablein (عبلين), Keferye (كفريه), Kherbat (خربة), Esshaara (الشعراء), Aabbein (عبيين), Sameta (سامته), Aabeda (عابدا), Aafne (عفنه), Deir Laouz (ديرلوز).

11. *El Koura* (القرى). Is separated from Adjeloun on the S. W.

side by Wady Yabes (وادي يابس), which empties itself into the Jordan, in the neighbourhood of Beysan. To the west and north-west it borders on Wostye, to the east on Belad Beni Obeid. It is a mountainous country which comprizes the northern parts of the ancient *Galaaditis*. Its principal villages are, Tobne (تُبْنَة), where resides the Sheikh or el Hakem, who exercises his influence likewise over the villages of Omba (عُمْبَة), Szammoua (صَمُوع), Deir Abou Seid (دير ابوسيد), Hannein (حَنِين), Zemmal (زَمَال), Kefer Aabeid (كفر عبید), Kefer Awan (كفر عوان), Beit Edes (بيت ادس), Khanzyre (خنثيرة), Kefer Radjeb (كفر راجب), Kefer Elma (كفر الما).

12. *El Wostye* (الوسطية). To the south of Serou, and east of the Ghor Beysan.

13. *Djebel Adjeloun* (جبل عجلون). On the north-east and east, it borders on Beni Obeid, on the south and south-east on the district of Moerad; on the west on the Ghor, and on the north on the Koura. It is throughout a mountainous country, and for the greater part woody. Part of the ancient *Galaaditis* is comprised within its limits. Its principal place is Kalaat Rabbad, where the Sheikh resides. It contains besides the following villages: Ain Djenne (عين جنه), Adjeloun (عجلون), Ain Horra (عين حرة), Ardjan (ارجان), Rasoun (راسون), Baoun (باعون), Ousera (اوسرة), Halawe (حلاوة), Khara (خارو), El Kherbe (الخربة), Kefrendjy (كفرنجة). The principal ruined places in this district are, Rostem (رستم), Seleim (سليم), Kefer Eddorra (كفر الدرة), Szoan (صوان), Deir Adjeloun (دير عجلون).

14. *Moerad* (معراد) is limited on the north by Djebel Adjeloun, on the east by Ezzoueit, on the south by Wady Zerka. on the west by the Ghor. It forms part of *Galaaditis*, and is in every part mountainous. Its principal village, where the Sheikh lives, is Souf; its other villages are Borma (بورمة), Ettokitte (الكتة), at pre-

sent abandoned ; Debein (دبّين), Djezaze (جزازة), Hamthe (حمّثه). The summits of the mountain of Adjeloun, which mark the limits between Adjeloun and Moerad, are called Oeraboun (عرايون). Half of it belongs to Adjeloun, the other to Moerad. It contains the following ruined places ; Szafszaf (صفصاف), El Hezar (ال هزار), Om Eddjeloud (ام الجلود), Om Djoze (ام جوزة), El Haneik (الحنيق), Eshkara, (اشكاره), Oeraboun (عرايون), El Ehsenye (الاحسينيه), Serabeis (سرايس), Nedjde (نجده).

15. *Ezzoueit* (الزويت) lies to the east of Beni Obeid and Moerad, being separated from the latter by the Wady Deir and Seil Djerash ; it is situated to the north of Wady Zerka, and extends eastwards beyond the Hadj route to the southward of the ruined city of Om Eddjemal, between Remtha and El Fedhein. Part of it is mountainous, the remainder a flat country. There are at present no inhabited villages in the Zoueit. Its ruined places are Erhab, Eydoun, Dadjemye, Djebe, Kafkafa, Mytwarnol, Boeidha, Khereysan, Kherbet, Szamara, Khenezein, Remeith, Abou Ayad, El Matouye, Essaherye, Ain Aby, Eddhaleil, Ayoun. It forms the southern parts of the Galaaditis.

Beyond the Zerka the chain of mountains increases in breadth, and the Belka begins ; it is divided into different districts, of which I may be able to give some account hereafter.

The whole country, from Kanneitra (exclusive) to the Zerka, is at present in the government of the Aga of Tabaria ; but this can only happen when the Pasha of Acre is at the same time Pasha of Damascus.

Remarks on the Inhabitants of the Haouran.

The Haouran is inhabited by Turks, Druses; Christians, and Arabs, and is visited in spring and summer by several Arab tribes from the desert. The whole country is under the government of the Pasha of Damascus, who generally sends a governor to Meza-reib, intituled Agat el Haouran.

The Pasha appoints also the Sheikh of every village, who collects the Miri from both Turks and Christians. The Druses are not under the control of the Agat el Haouran, but correspond directly with the Pasha. They have a head Sheikh, whose office, though subject to the confirmation of the Pasha, has been hereditary from a remote period, in the family of Hamdan. The head Sheikh of the Druses nominates the Sheikh of each village, and of these upwards of eight are his own relations : the others are members of the great Druse families. The Pasha constantly maintains a force in the Haouran of between five and six hundred men ; three hundred and fifty or four hundred of whom are at Boszra, and the remainder at Mezareib, or patrolling the country. The Moggrebins are generally employed in this service. I compute the population of the Haouran, exclusive of the Arabs who frequent the plain, the mountain (Djebel Haouran), and the Ledja, at about fifty or sixty thousand, of whom six or seven thousand are Druses ; and about three thousand Christians. The Turks and Christians have exactly the same modes of life ; but the Druses are distinguished from them in many respects. The two former very nearly resemble the Arabs in their customs and manners ; their ordinary dress is precisely that of the Arabs ; a coarse white cotton stuff forms their Kombaz or gown, the Keffie round the head is tied with a rope of camel's hair, they wear the Abba over the shoulder, and have the breast and feet naked ; they have also adopted, for the greater

part, the Bedouin dialect, gestures, and phraseology ; according to which most articles of household furniture have names different from those in the towns ; it requires little experience however to distinguish the adults of the two nations from one another. The Arabs are generally of short stature, with thin visage, scanty beard, and brilliant black eyes ; while the Fellahs are taller and stouter, with a strong beard, and a less piercing look ; but the difference seems chiefly to arise from their mode of life ; for the youth of both nations, to the age of sixteen, have precisely the same appearance. The Turks and Christians of the Haouran live and dress alike, and religion seems to occasion very little difference in their respective conditions. When quarrels happen the Christian fears not to strike the Turk, or to execrate his religion, a liberty which in every town of Syria would expose the Christian to the penalty of death, or to a very heavy pecuniary fine. Common sufferings and dangers in the defence of their property may have given rise to the toleration which the Christians enjoy from the Turks in the Haouran ; and which is further strengthened by the Druses, who shew equal respect to both religions. Of the Christians four-fifths are Greeks ; and the only religious animosities which I witnessed during my tour, were between them and the Catholics.

Among the Fellahs of the Haouran, the richest lives like the poorest, and displays his superior wealth only on the arrival of strangers. The ancient buildings afford spacious and convenient dwellings to many of the modern inhabitants, and those who occupy them may have three or four rooms for each family ; but in newly built villages, the whole family, with all its household furniture, cooking utensils, and provision chests, is commonly huddled together in one apartment. Here also they keep their wheat and barley in reservoirs formed of clay, called Kawara (قوار), which are about five feet high and two feet in diameter. The chief articles

of furniture are, a handmill, which is used in summer, when there is no water in the Wadys to drive the mills; some copper kettles; and a few mats; in the richer houses some woollen Lebaet are met with, which are coarse woollen stuffs used for carpets, and in winter for horse-cloths: real carpets or mattrasses are seldom seen, unless it be upon the arrival of strangers of consequence. Their goat's hair sacks, and horse and camel equipments, are of the same kind as those used by the Bedouins, and are known by the same names. Each family has a large earthen jar, of the manufacture of Rasheiat el Fukhar, which is filled every morning by the females, from the Birket or spring, with water for the day's consumption. In every house there is a room for the reception of strangers, called from this circumstance Medhafe; it is usually that in which the male part of the family sleeps; in the midst of it is a fire place to boil coffee.

The most common dishes of these people are Burgoul and Keshk; in summer they supply the place of the latter by milk, Leben, and fresh butter. Of the Burgoul I have spoken on other occasions; there are two kinds of Keshk, Keshk-hammer and Keskh-leben; the first is prepared by putting leaven into the Burgoul, and pouring water over it; it is then left until almost putrid, and afterwards spread out in the sun, to dry; after which it is pounded, and when called for, served up mixed with oil, or butter. The Keskh-leben is prepared by putting Leben into the Burgoul, instead of leaven; in other respects the process is the same. Keskh and bread are the common breakfast, and towards sunset a plate of Burgoul, or some Arab dish, forms the dinner; in honour of strangers, it is usual to serve up at breakfast melted butter and bread, or fried eggs, and in the evening a fowl boiled in Burgoul, or a kid or lamb; but this does not very often happen. The women and children eat up whatever the men have left on

their plates. The women dress in the Bedouin manner ; they have a veil over the head, but seldom veil their faces.

Hospitality to strangers is another characteristic common to the Arabs, and to the people of Haouran. A traveller may alight at any house he pleases ; a mat will be immediately spread for him, coffee made, and a breakfast or dinner set before him. In entering a village it has often happened to me, that several persons presented themselves, each begging that I would lodge at his house ; and this hospitality is not confined to the traveller himself, his horse or his camel is also fed, the first with half or three quarters of a Moud* of barley, the second with straw ; with this part of their hospitality, however, I had often reason to be dissatisfied, less than a Moud being insufficient upon a journey for a horse, which is fed only in the evening, according to the custom of these countries. As it would be considered an affront to buy any corn, the horse must remain ill-fed, unless the traveller has the precaution to carry a little barley in his saddle-bag, to make up the deficiency in the host's allowance. On returning to Aaere to the house of the Sheikh, after my tour through the desert, one of my Druse guides insisted upon taking my horse to his stables, instead of the Sheikh's ; when I was about to depart, the Druse brought my horse to the door, and when I complained that he had fallen off greatly in the few days I had remained in the village, the Sheikh said to me in the presence of several persons, " You are ignorant of the ways of this country (انت غشيم في هذس الديرة) ; if you see that your host does not feed your horse, insist upon his giving him a Moud of barley daily ; he dares not refuse it." It is a point of honour with the host never to accept of the smallest return from a guest ; I once only ventured to give a few piastres to the child of a very poor family at Zahouet, by whom we had been most hospitably treated, and rode off with-

* The Moud is about nineteen pounds English.

out attending to the cries of the mother, who insisted upon my taking back the money.

Besides the private habitations, which offer to every traveller a secure night's shelter, there is in every village the Medhafe of the Sheikh, where all strangers of decent appearance are received and entertained. It is the duty of the Sheikh to maintain this Medhafe, which is like a tavern, with the difference that the host himself pays the bill: the Sheikh has a public allowance to defray these expenses, &c. and hence a man of the Haouran, intending to travel about for a fortnight, never thinks of putting a single para in his pocket; he is sure of being every where well received, and of living better perhaps than at his own home. A man remarkable for his hospitality and generosity enjoys the highest consideration among them.

The inhabitant of the Haouran estimates his wealth by the number of Fedhans,* or pairs of cows or oxen which he employs in the cultivation of his fields. If it is asked, whether such a one has piastres (Illou gheroush *اليه غروش*), a common mode of speaking, the answer is, "A great deal; he drives six pair of oxen (Kethiar bimashi sette fedhādhin *كثير بمشي ستة فضاخين*); there are but few, however, who have six pair of oxen; a man with two or three is esteemed wealthy: and such a one has probably two camels, perhaps a mare, or at least a Gedish (a gelding), or a couple of asses: and forty or fifty sheep or goats.

The fertility of the soil in the Haouran depends entirely upon the water applied to it. In districts where there is plenty of water for irrigation, the peasants sow winter and summer seeds; but where they have to depend entirely upon the rainy season

* The word 'Fedhan' is applied both to the yoke of oxen and to the quantity of land cultivated by them, which varies according to circumstances. In some parts of Syria, chiefly about Homs, the Fedhan el Roumy, or Greek Fedhan, is used, which means two pair of oxen.

for a supply, nothing can be cultivated in summer. The harvest in the latter districts, therefore, is in proportion to the abundance of the winter rains. The first harvest is that of horse-beans (نول) at the end of April: of these there are vast tracts sown, the produce of which serve as food for the cows and sheep. Camels are fed with the flour made from these beans, mixed with barley meal, and made into a paste. Next comes the barley harvest, and towards the end of May, the wheat: in the interval between the two last, the peasants eat barley bread. In abundant years, wheat sells at fifty piastres the Gharara,* or about two pounds ten shillings for fifteen cwt. English. In 1811, the Gharara rose as high as to one hundred and ninety piastres. The wheat of the Haouran is considered equal, if not superior to any other in Syria. Barley is generally not more than half the price of wheat. When I was in the Haouran, the price of an ox or cow was about seventy piastres, that of a camel about one hundred and fifty piastres.

The lands which are not capable of artificial irrigation are generally suffered to lie fallow one year; a part of them is sometimes sown in spring with sesamum, cucumbers, melons, and pulse. But a large part of the fruit and vegetables consumed in the Haouran is brought from Damascus, or from the Arabs Menadhere, who cultivate gardens on the banks of the Sheriat el Mandhour.

The peasants of Haouran are extremely shy in speaking of the produce of their land, from an apprehension that the stranger's enquiries may lead to new extortions. I have reason to believe, however, that in middling years wheat yields twenty-five fold; in some parts of the Haouran, this year, the barley has yielded fifty-fold, and even in some instances eighty. A Sheikh, who for-

* Three Rotola and a half make a Moud, and eighty Moud a Gharara. A Rotola is equal to about five and a half pounds English.

merly-inhabited the small village of Boreika, on the southern borders of the Ledja, assured me that from twenty Mouds of wheat-seed he once obtained thirty Ghararas, or one hundred and twenty fold. Fields watered by rain (the Arabs call them Boal, ببال), yield more in proportion to the seed sown, than those which are artificially watered; this is owing to the seed being sown thinner in the former. The Haouran crops are sometimes destroyed by mice (نار), though not so frequently as in the neighbourhood of Homs and Hamah. Where abundance of water may be conducted into the fields from neighbouring springs, the soil is again sown, after the grain harvests, with vegetables, lentils, peas, sesamums, &c.

The Fellahs who own Fedhans often cultivate one another's fields in company: a Turk living in a Druse village often wishes to have a Druse for his companion, to escape in some degree the vexations of the Druse Sheikh. At the Druse Sheikhs, black slaves are frequently met with; but the Turk and Christian proprietors cultivate their lands by hired native labourers. Sometimes the labourer contracts with a townsman, and receives from him oxen, ploughs, and seed. A labourer who has one Fedhan or two oxen under his charge, usually receives at the time of sowing one Gharara of corn. After the harvest he takes one-third of the produce of the field; but among the Druses only a fourth. The master pays to the government the tax called Miri, and the labourer pays ten piastres annually. The rest of the agricultural population of the Haouran consists of those who subsist by daily labour. They in general earn their living very hardly. I once met with a young man who had served eight years for his food only; at the expiration of that period he obtained in marriage the daughter of his master, for whom he would, otherwise, have had to pay seven or eight hundred piastres. When I saw him he had been married three years;

but he complained bitterly of his father-in-law, who continued to require of him the performance of the most servile offices, without paying him any thing : and thus prevented him from setting up for himself and family.

Daughters are paid for according to the respectability of their father, sometimes as high as fifteen hundred piastres, and this custom prevails amongst Druses, Turks, and Christians. If her family is rich the girl is fitted out with clothes, and a string of sequins or of silver coin, to tie round her head ; after which she is delivered to her husband. I had an opportunity of witnessing an espousal of two Christians at Aaere, in the house of a Christian : the bride was brought with her female friends and relations, from her native village, one day's journey distant, with two camels decorated with tassels, bells, &c., and was lodged with her relations in Aaere. They entered the village preceded by women beating the tambourine, and by the village youths, firing off their musquets. Soon afterwards the bridegroom retired to the spring, which was in a field ten minutes from the village, where he washed, and dressed himself in new clothes. He then entered the village mounted on a caparisoned horse, surrounded by young men, two of whom beat tamborines, and the others fired musquets. He alighted before the Sheikh's house, and was carried for about a quarter of an hour by two men, on their arms, amidst continued singing and huzzaing : the Sheikh then exclaimed, " Mebarek el Aris" (مبارك العريس), Blessed be the bridegroom ! which was repeated by all present, after which he was set down, and remained till sunset, exposed to the jests of his friends ; after this he was carried to the church, where the Greek priest performed the marriage ceremony, and the young couple retired to their dwelling. The bridegroom's father had slaughtered several lambs and kids, a part of which was devoured by mid-day ; but the best pieces were brought in three

enormous dishes of Bourgul to the Sheikh's Medhafe; two being for the mob, and the third for the Sheikh, and principal men of the village. In the evening paras were collected by one of the bridegroom's friends, who sung verses in praise of all his acquaintance, every one of whom, when named, was expected to make a present.

The oppressions of the government on one side, and those of the Bedouins on the other, have reduced the Fellah of the Haouran to a state little better than that of the wandering Arab. Few individuals either among the Druses or Christians die in the same village in which they were born. Families are continually moving from one place to another; in the first year of their new settlement the Sheikh acts with moderation towards them; but his vexations becoming in a few years insupportable, they fly to some other place, where they have heard that their brethren are better treated, but they soon find that the same system prevails over the whole country. Sometimes it is not merely the pecuniary extortion, but the personal enmity of the Sheikh, or of some of the head men of the village, which drives a family from their home, for they are always permitted to depart. This continued wandering is one of the principal reasons why no village in the Haouran has either orchards, or fruit-trees, or gardens for the growth of vegetables. "Shall we sow for strangers?" was the answer of a Fellah, to whom I once spoke on the subject, and who by the word strangers meant both the succeeding inhabitants, and the Arabs who visit the Haouran in the spring and summer.

The taxes which all classes of Fellahs in the Haouran pay, may be classed under four heads: the Miri; the expense of feeding soldiers on the march; the tribute to the Arabs; and extraordinary contributions. The Miri is levied upon the Fedhan; thus if a village pay twelve purses to the Miri, and there are thirty pair of

oxen in it, the master of each pair pays a thirtieth. Every village being rated for the Miri in the land-tax book of the Pasha, at a fixed sum, that sum is levied as long as the village is at all inhabited, however few may be its inhabitants. In the spring of every year, or, if no strangers have arrived and settled, in every second or third spring, the ground of the village is measured by long cords, when every Fellah occupies as much of it as he pleases, there being always more than sufficient; the amount of his tax is then fixed by the Sheikh, at the ratio which his number of Fedhans bears to the whole number of Fedhans cultivated that year. Whether the oxen be strong or weak, or whether the quantity of seed sown or of land cultivated by the owner of the oxen be more or less, is not taken into consideration; the Fellah is supposed to keep strong cattle, and plough as much land as possible. Some sow six Gharara of wheat or barley in the Fedhan, others five, and others seven. The boundaries of the respective fields are marked by large stones (حدرد). The Miri is paid in kind, or in money, at the will of the Pasha; the Fellahs prefer the latter, by which they are always trifling gainers.

From what has been said, it is evidently impossible for the Fellah to foresee the amount of Miri which he shall have to pay in any year; and in addition to this vexation, the Miri for each village, though it is never diminished upon a loss of inhabitants, is sometimes raised upon a supposed increase of population, or upon some other pretext. It may, generally, be remarked, that the villages inhabited by the Druses usually pay more Miri than those in the plain, because some allowance is made to the latter, in consideration of the tribute which they are obliged to pay to the Arabs, and from which the former are exempt. At Aaere, the year before my first visit, the Fedhan had paid one hundred and fifty piastres, at Ezra, one hundred and eighty, and at some villages in the plain,

one hundred and twenty. In the year 1812, the Miri, including some extra demands, amounted in general to five hundred piastres the Fedhan.

The second tax upon the Fellahs is the expense of feeding soldiers on the march; if the number is small they go to the Sheikh's Medhafe; but if they are numerous, they are quartered, or rather quarter themselves, upon the Fellahs: in the former case, barley only for their horses is supplied by the peasant, while the Sheikh furnishes provisions for the men, but the peasant is not much benefited by this regulation, for the soldiers are in general little disposed to be satisfied with the frugal fare of the Sheikh, and demand fowls, or butcher's meat; which must be supplied by the village. On their departure, they often steal some article belonging to the house. The proportion of barley to be furnished by each individual to the soldiers horses, depends of course upon the number of horses to be fed, and of Fedhans in the village: at Aaere, in the year 1809, it amounted to fifty piastres per Fedhan. The Sheikh of Aaere has six pair of oxen, for which he pays no taxes, but the presence of strangers and troops is so frequent at his Medhafe, that this exemption had not been thought a sufficient remuneration, and he is entitled to levy, in addition, every year, two or three Gharara of corn, each Gharara being in common years, worth eighty or one hundred piastres. Some Sheikhs levy as much as ten Gharara, besides being exempted from taxation for eight, ten, or twelve pair of oxen.

The third and most heavy contribution paid by the peasants, is the tribute to the Arabs. The Fahely, Serdie, Beni Szakher, Serhan, who are constant residents in the Haouran, as well as most of the numerous tribes of Aeneze, who visit the country only in the summer, are, from remote times, entitled to certain tributes called Khone (brotherhood), from every village in the Haouran. In re-

turn for this Khone, the Arabs abstain from touching the harvest of the village, and from driving off its cattle and camels, when they meet them in their way. Each village pays Khone to one Sheikh in every tribe; the village is then known as his Ukhta (اخته) or Sister, as the Arabs term it, and he protects the inhabitants against all the members of his own tribe. It may easily be imagined, however, that depredations are often committed, without the possibility of redress, the depredator being unknown, or flying immediately towards the desert. The amount of the Khone is continually increasing; for the Arab Sheikh is not always contented with the quantity of corn he received in the preceding year, but asks something additional, as a present, which soon becomes a part of his accustomed dues.

If the Pasha of Damascus were guided by sound policy, and a right view of his own interests, he might soon put an end to the exactions of the Arabs, by keeping a few thousand men, well paid, in garrison in the principal places of the Haouran; but instead of this, his object is to make the Khone an immediate source of income to himself; the chief Sheikhs of the Fehely and Serdie receive yearly from the Pasha a present of a pelisse, which entitles them to the tribute of the villages, out of which the Fehely pays about twenty purses, and the Serdie twelve purses into the Pasha's treasury. The Serdie generally regulate the amount of the Khone which they levy, by that which the Fehely receive, and take half as much; but the Khone paid to the Aeneze chiefs is quite arbitrary, and the sum paid to a single Sheikh varies according to his avidity, or the wealth of the Fellahs, from thirty and forty piastres up to four hundred, which are generally paid in corn.

These various oppressive taxes, under which the poor Fellah groans, are looked upon as things of course, and just contributions; and he considers himself fortunate, if they form the whole of his

sufferings : but it too often happens that the Pasha is a man who sets no bounds to his rapacity, and extraordinary sums are levied upon the village, by the simple command issued from the Hakim el Haouran to the village Sheikh to levy three or four hundred piastres upon the peasants of the place. On these occasions the women are sometimes obliged to sell their ear-rings and bracelets, and the men their cattle, to satisfy the demand, and have no other hope than that a rich harvest in the following year shall make amends for their loss. The receipt of the Miri of the whole Pashalik of Damascus is in the hands of the Jew bankers, or Serafs of the Pasha, who have two and a half per cent. upon his revenue, and as much upon his expenditure. They usually distribute the villages amongst their creatures, who repair thither at the time of harvest, to receive the Miri ; and who generally extort, besides, something for themselves.

The Druses who inhabit the villages in the Loehf, and those on the sides of the Djebel Haouran, are to be classed with the Fellahs of the plain with regard to their mode of living and their relations with the government. Their dress is the same as that of the Fellahs to the W. of Damascus ; they seldom wear the Keffie, and the grown up men do not go barefoot like the other Fellahs of the Haouran. I have already mentioned that their chief resides at Soueida, of which village he is also the Sheikh. On the death of the chief, the individual in his family who is in the highest estimation from wealth or personal character succeeds to the title, and is confirmed by the Pasha. It is known that on the death of Wehebi el Hamdan, the present chief, who is upwards of eighty, Shybely el Hamdan, the Sheikh of Aaere, will succeed him. The chief has no income as such, it being derived from the village of which he is Sheikh ; and his authority over the others goes no further than to communicate to them the orders of the Pasha. In manners these Druses very much resemble those of the mountains of Kesrouan.

The families form clans almost independent of each other ; and among whom there are frequent quarrels. Insults are studiously avenged by the respective families, and the law of blood-revenge is in full force among them, without being mitigated by the admission of any pecuniary commutation. They all go armed, as do the Turks and Christians of the Haouran in general. Few Druses have more than one wife ; but she may be divorced on very slight pretexts.

With respect to their religion, the Druses of the Haouran, like those in Mount Libanus, have the class of men called Akoul (sing. Aakel), who are distinguished from the rest by a white turban, and the peculiarity of the folds in which they wear it. The Akoul are not permitted to smoke tobacco ; they never swear, and are very reserved in their manners and conversation. I was informed that these were their only obligations ; and it appears probable, for I observed Akoul boys of eight or ten years of age, from whom nothing more difficult could well be expected, and to whom it is not likely that any important secret would be imparted. I have seen Akouls of that age, whose fathers were not of the order, because, as they told me, they could not abstain from smoking and swearing. The Sheikhs are for the greater part Akouls. The Druses pray in their chapels, but not at stated periods ; these chapels are called Khalawe (خلوي), i. e. an insulated place, and none but Druses are allowed to enter them. They affect to follow the doctrines of Mohammed, but few of them pray according to the Turkish forms : they fast during Ramadan in the presence of strangers, but eat at their own homes, and even of the flesh of the wild boar, which is frequently met with in these districts. It is a singular belief both among the western Druses, and those of the Haouran, that there are a great number of Druses in England ; an opinion founded perhaps upon the fanatical opinions of the Christians of Syria, who deny the English to be followers of Christ, because they neither confess nor fast. When I first arrived at the Druse village of Aaere

there was a large company in the Medhafe, and the Sheikh had no opportunity of speaking to me in private; he therefore called for his inkstand, and wrote upon a piece of paper the following questions, which I answered as well as I could, and returned him the paper: "Where do the five Wadys flow to, in your country?—Do you know the grain of the plant Leiledj (ليلج); and where is it sown?—What is the name of the Sultan of China?—Are the towns of Hadjar and Nedjran in the Yemen known to you?—Is Hadjar in ruins? and who will rebuild it?—Is the Moehdy (the Saviour) yet come, or is he now upon the earth?"—

I have not been able to obtain any information concerning the period at which the Druses first settled in these parts. Min Kadim (من تديم), a long time ago, was the general answer of all those whom I questioned on the subject. During my stay at Aaere news arrived there, that a body of one hundred and twenty Druses had left the western mountains, and were coming to settle in Haouran.

The Pasha of Damascus has entrusted to the Druses of the Haouran, the defence of the neighbouring villages against such of the Arabs as may be at war with him; but the Druses perform this service very badly: they are the secret friends of all the Arabs, to whom they abandon the villages of the plain, on the condition that their own brethren are not to be molested; and their Sheikhs receive from the Arabs presents in horses, cattle, and butter. While at Aaere I witnessed an instance of the good understanding between the Druses and the Arabs Serdie, whom I have already mentioned as having been at war with the Pasha, at the time of my visit to the Haouran: seeing in the evening some Arabs stealing into the court-yard of the Sheikh's house, I enquired who they were, and was told that they were Serdie, come in search of information, whether any more troops were likely to be sent against them from Damascus. It is for this kind of treachery that the Fellahs in the Haouran hate the Druses.

The authority both of the Druse and Turkish village Sheikh is very limited, in consequence of the facility with which the Fellahs can transport themselves and families to another village. I was present during a dispute between a Christian Fellah and a Druse chief, who wished to make the former pay for the ensuing year at the rate of the same number of Fedhans that he had paid for the preceding year, though he had now one pair of oxen less. After much wrangling, and high words on both sides, the Christian said, "Very well, I shall not sow a single grain, but retire to another village;" and by the next morning he had made preparation for his departure; when the Sheikh having called upon him, the affair was amicably settled, and a large dish of rice was dressed in token of reconciliation. When disputes happen between Druses, they are generally settled by the interference of mutual friends, or by the Sheikhs of their respective families, or by the great chiefs; or failing these, the two families of the two parties come to blows rather than bring their differences before the court of justice at Damascus. Among the Turks litigations are, in the last extremity, decided by the Kadhi of Damascus, or by the Pasha in person. The Christians often bring their differences before the tribunal of priests or that of the Patriarch of Damascus, and before the Kadhi in times when it is known that Christians can obtain justice, which is not the case under every governor.

The Bedouins of the Haouran are of two classes; those who are resident, and those who visit it in the spring and summer only. The resident Arabs are the Fehily (فحيلي), Serdie (سردية), Beni Szakher (بني صخر), Serhhan (سرحان); the Arabs of the mountain Haouran, or Ahl el Djebel (اهل الجبل), and those of the Ledja (عرب اللجا). By resident, I do not mean a fixed residence in villages, but that their wanderings are confined to the Haouran, or to some particular districts of it. Thus the four first mentioned move through every part of the country from Zerka up to the plains of Ard

Zeikal, according to their relations with other tribes, their own affairs, and the state of pasturage in the different districts. The Beni Szakher generally encamp at the foot of the western mountains of Belka and the Heish, the Serhhan near them, and the Fehily and Serdie in the midst of the cultivated districts, or at a short distance from them, according to the terms they are upon with the Pasha.* The Ahl el Djebel move about in the mountain; those of the Ledja seldom venture to encamp beyond their usual limits in that district. But I have spoken more largely of these tribes and their mutual interests in another place. The Fehily and Serdie are called Ahl el Dyrel, or national Arabs, and pay tribute to the Pasha, who, however, is often at war with them for withholding it, or for plundering his troops or the Fellahs.

If the Pasha happens to be at war with other tribes, they are bound to join his troops; but in this they are guided entirely by the advantage which they are likely to derive from the contest. They receive Khone from all the villages of the Haouran, the Djolan, and many of those in the Djebel Adjeloun.

The Ahl el Djebel and the Arabs el Ledja are kept in more strict dependence upon the Pasha than the other tribes; both are subject to an annual tribute, which is levied on each tent according to the wealth of its owner; this is collected from the Arabs el Ledja by the Sheikh of the Fellahs, and ascends from ten to sixty piastres for each tent. It seldom happens that the Arabs el Djebel prove rebels, but those of the Ledja often withhold the tribute, in the confidence that the recesses of their abode cannot be forced; in this case nothing makes them yield but want of

* When I was in the Haouran the Fehily were encamped near the Szaffa, the Beni Szakher near Fedhein, the Serhhan at the foot of the Belka, and the Serdie near Om Eddjemal.

water, when their own springs failing, they are obliged to approach the perennial sources of the Loehf.

The Arabs of the Djebel Haouran are the shepherds of the people of the plains, who entrust to them in summer and winter their flocks of goats and sheep, which they pasture during the latter season amongst the rocks of the mountains. In spring the Arabs return the flocks to their owners, who sell a part of them at Damascus, or make butter from the milk during the spring months. The Arabs receive for their trouble one-fourth of the lambs and kids, and a like proportion of the butter. Casual losses in the flocks are borne equally by both parties.

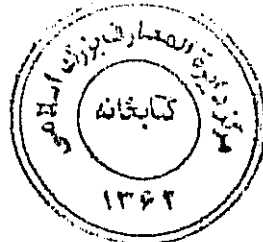
The following are the different tribes of the Ahl el Djebel ; Esshenabele, El Hassan, El Haddie, Ghiath, Essherifat, Mezaid, El Kerad, Beni Adhan, and Szammeral. Of those of the Ledja I have already spoken. - The Ahl el Djebel are always at peace with the other Arabs ; but those of the Ledja are often at war with the Fehily and Serdie. I come now to the second class, or wandering Arabs.

In May the whole Haouran is covered with swarms of wanderers from the desert, who remain there till after September ; these are at present almost exclusively of the tribe of Aeneze. Formerly the Haouran was often visited by the Sherarat, from the Mekka road, at fifteen stations from Damascus ; by the Shammor, from Djebel Shammor, and by the Dhofir from the Irak country. On the arrival of the Aeneze, the resident Arabs who may happen to be at war with them, conceal themselves in the neighbourhood of the western mountain or in the Szaffa, or they retire towards Meza-reib and Szannamein. The Aeneze come for a two-fold purpose, water and pasturage for the summer, and a provision of corn for the winter. If they are at peace with the Pasha they encamp quietly among the villages, near the springs or wells : if at

war with him, for their relations with the government of Damascus are as uncertain as their own with each other, they keep in the district to the S. of Boszra, towards Om Eddjemal and Fedhein, extending their limits south as far as El Zerka. The Pasha generally permits them to purchase corn from the Haouran, but in years when a scarcity is apprehended, a restriction is put upon them.

Till within a few years the Aeneze were the constant carriers of the Hadj, and made yearly contracts with the Pasha for several thousand camels, by which they were considerable gainers, as well as by the fixed tribute which many of their Sheikhs had made themselves entitled to from the pilgrim caravan; and by their nightly plunder of stragglers, and loaded camels during the march. These advantages have made the Aeneze inclined to preserve friendly terms with the Pashalik of Damascus, and to break allegiance to the Wahabi chief, notwithstanding they have been for twelve years converts to his religious doctrines. If, however, they shall become convinced that the Hadj is no longer practicable, they will soon turn their arms against their former friends, an event which is justly dreaded by the people of the Haouran.

The tribe of Aeneze which most usually visits the Haouran is the Would Ali, under their chiefs Etteiar and Ibn Ismayr; the latter has at present more interest than any other Arab Sheikh, with the Pasha, from whom he occasionally receives considerable presents, as an indemnification for his losses by the suspension of the Hadj, as well as to induce him to keep his Arabs on good terms with the Turkish governors of the Pashalik.



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طبع في ۸۰ نسخة

نشر بمعهد تاريخ العلوم العربية والإسلامية
بفرانكفورت - جمهورية ألمانيا الاتحادية
طبع في مطبعة شتراوس ، مزلنباخ ، ألمانيا الاتحادية

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تأليف

جون لويس بُركهارت

إعادة طبعة لندن ١٨٢٢م

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في إطار جامعة فرانكفورت - جمهورية ألمانيا الاتحادية

منشورات
معهد تاريخ العلوم العربية والإسلامية

يصدرها
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١٤١٥ هـ - ١٩٩٥ م
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منشورات

معهد تاريخ العلوم العربية والإسلامية
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