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THE  
NATURAL HISTORY  
OF  
ALEPPO.

CONTAINING  
A DESCRIPTION OF THE CITY, AND THE PRINCIPAL NATURAL  
PRODUCTIONS IN ITS NEIGHBOURHOOD.

TOGETHER WITH  
AN ACCOUNT OF THE CLIMATE, INHABITANTS, AND DISEASES;  
PARTICULARLY OF THE PLAGUE.

By ALEX. RUSSELL, M. D.

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THE SECOND EDITION.  
REVISED, ENLARGED, AND ILLUSTRATED WITH NOTES.

By PAT. RUSSELL, M. D. & F. R. S.

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VOL. I.

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LONDON:  
PRINTED FOR G. G. AND J. ROBINSON, PATER-NOSTER-ROW.  
1794.



THE  
EDITOR'S PREFACE

TO THE SECOND EDITION.

**A**MID the fatigues of an extensive Practice in his Profession, in a Country where much time must be sacrificed to the medical attendance expected by Persons of the higher Class, the Author of The Natural History of Aleppo, with difficulty found leisure to sketch the introductory part of his Work. But he considered it of importance to commit his Remarks to paper, while impressions were fresh, and he had an opportunity, on the spot, of rectifying errors, as well as of prosecuting such further inquiries as new objects should suggest.

The arrangement of materials thus promiscuously accumulated, was little attended to; being reserved for future hours of leisure, which he flattered himself with hopes of enjoying at one time or other. In this expectation, however, it was his lot to be disappointed; as he soon after his arrival in England in 1754, found his situation more distant than ever from the quiet of retirement; and after a slight revival of his papers, was too easily persuaded to hasten their publication.

Though his work met with an indulgent reception, the Author himself was sensible of the advantages he had lost, by not bestowing more pains on its preparation for the Press; and from



that time he meditated a New Edition, which he conceived might be introduced with considerable improvement, in point of arrangement, as well as by additions to such parts as appeared to be defective.

In matters of Fact, little occurred for correction; but he discovered in several instances, that he was liable to the imputation of being obscure by endeavouring to be concise; or that by supposing his Reader already informed of matters familiar to himself, he had sometimes omitted circumstances in his descriptions, which perspicuity required to be inserted.

He found reason also to regret the restraint he had imposed upon himself, in his account of the Oriental customs, by considering it as chiefly subservient to the medical part of his Work. He knew that the Polity and Manners of the Turks had been amply described by several respectable Writers; but he had frequent occasion to remark in conversation, that many domestic minutiae, lying less in the way of Travellers, had either escaped notice altogether, or been erroneously represented: while their utility, from their connexion with Scriptural History, rendered them interesting to the Curious.

It being expedient in the prosecution of his plan, to maintain a correspondence for procuring additional information from Syria, he communicated his intentions to the present Editor, who had lived with him several years at Aleppo, and who in 1753, succeeded him as Physician to the British Factory.

By the earliest opportunity after the publication of his Book, he transmitted a copy to Aleppo, accompanied with a request to the following purpose, “ That the whole should be critic- ally

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“ally perused; that inaccuracies of every kind should be  
 “noted, and inquiry made into all such matters as seemed  
 “dubious; that corrections or additions should be suggested  
 “with unreserved freedom; and that by attention to objects of  
 “Natural History, every assistance should be given to render  
 “that part of his Work less defective.”—The request of a  
 Brother, not less endeared by esteem, than by the ties of natural  
 affection, met with ready compliance; and had ability  
 been equal to inclination, the communications from Syria, in the  
 course of a correspondence of fourteen years, would have been  
 more important than in reality they proved to be.

The death of the Author, in 1768, caused a temporary interruption of studies, which his Brother found himself unable to resume, without suffering, by association, many painful recollections, which for a long while, too sensibly perhaps, affected his mind.

In the year 1771, the Editor having protracted his stay on the Continent, in his return from Aleppo, and various obstacles intervening after his arrival in Britain, several years elapsed before he had an opportunity of examining the papers, bequeathed to him by his deceased Brother; among which were found the following Manuscripts. The Natural History, with a few marginal alterations. A Diary of the progress of the Plague in 1742, 1743, and 1744; Journals of Pestilential Cases; and The Meteorological Register for ten Years. He found also several of his own Letters from Syria, in answer to Queries sent to him at different times from England.

The pleasure excited on the discovery of these Materials, was soon checked by the reflection, that he who could best  
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have reduced them into order, was in the Grave!—The prosecution of his Brother's Plan, now forcibly struck the Editor, in the light of a debt due to friendship; but the discharge of it was often procrastinated, and entered upon at last, with some hesitation. Cheerfully would he have continued to labour as an assistant; but his spirits were depressed at the thoughts of the Task devolving singly on himself: while, diffident of his own powers, it was not easy at all times, to suppress an apprehension, that, by his defective execution of the Work, he might injure the Memory of a Friend, whom his Affection, as well as Gratitude, wished to honour.

The Editor has entered into the above explanation of his connexion with the Author, as on that must be founded his apology (should one be wanting) for the unreserved liberty he has taken in new modelling the Performance of another.—It remains to give some Account of the Alterations and Additions, contained in the present Edition.

The various Topics which were dispersed through the First Book of the former Edition, have been collected and arranged under separate Chapters: a deviation from the miscellaneous mode formerly adopted, which rendered it necessary to make numerous additions to the Text. But care has been taken in the insertion of these, to assimilate them as nearly as possible with the ideas of the Author; keeping in view his primary intention of rendering the Introduction subservient to the Medical part of his Work. In a few instances, where it was thought he had been mis-informed, or where some material correction of the Text has been admitted, an Explanatory Note is either sub-joined

joined at the bottom of the page, or placed among the Notes at the end of the Volume.

The present Work is divided into Six Books.

The First Book contains a Description of the City and its Environs; of the Seasons, Agriculture, and Gardens.

The Second contains a general Account of the Inhabitants; a more particular Description of the Manners and Customs of the Mohammedans; of the interior of the Turkish Harem; and a Sketch of the Government of the City.

The Third contains an Account of the European Inhabitants; of the native Christians and Jews; and of the present State of Arab Literature in Syria.

The Fourth Book is wholly employed on the remaining branches of Natural History, and treats of indigenous Quadrupeds, Birds, Fishes, Insects, and Plants.

The Fifth contains Meteorological Observations; with an Account of the Epidemical Diseases at Aleppo, during the Author's Residence there.

The Sixth and last Book, treats solely of the Plague; and the Method pursued by the Europeans for their preservation.

To each Volume are added Notes and Illustrations, with an Appendix.

The Description of the City may appear unnecessarily prolix, if it is not recollected that some previous acquaintance with Districts or local Situations, are requisite for understanding the progress of the Plague: a consideration which induced the Editor to add a Plan of the City, procured from his respected friend M. Niebuhr, who kindly communicated one which had  
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been engraved for his own Work, but was never published: an obligation I take this public method of acknowledging.

The only additions made to this Plan, are the Names of the Hills, and of certain Streets and Districts, in the Town and Suburbs, from the Editor's Notes and recollection. The view of the City prefixed to the Work, was taken from an original Painting now in his possession.

Names of Public Buildings, Public Offices, of Animals, Vegetables, and various domestic articles, are occasionally subjoined in Arabic, as vulgarly written without the vowel points; but, should the frequent admission of exotic characters, seem to deform the page, those will be disposed to excuse it, who have found themselves embarrassed by the discordance in the Orthography of Oriental words: not only among Travellers of different Nations, but among contemporary writers in the same language.

With respect to the pronunciation as expressed in Roman characters, I have endeavoured, as far as my ear and memory would enable me, to adhere to the vulgar usage at Aleppo, without regard to the strict analogy of correspondent Letters in the two Alphabets. The A, except sometimes in the article Al, is always pronounced broad, and the I final is generally to be read as double E (ee).

The Catalogue of Plants, growing in the vicinity of Aleppo, will be found to have undergone material alteration, and to be much improved. But it is my duty to acknowledge that this is to be ascribed to the friendly assistance of Sir Joseph Banks, (and the late Doctor Solander,) who, with their usual readiness to countenance every attempt tending to the advancement

ment of Natural History, bestowed many hours on the examination of a large Collection of Specimens from Syria; and, after correcting numberless errors in the former arrangement, composed the classical catalogue now substituted for the old one.

Some of the other classes in Natural History, particularly those of Reptiles and Insects, remain nearly in the same defective state as in the former Edition; owing partly to the difficulty for many years past, of procuring specimens from Syria: which is the more to be regretted, as the British settlement at Aleppo having lately been relinquished, there is no prospect of future information, but from transient travellers.

Since the beginning of the 17th Century, the Curious in Europe, owe most of what they have learned relating to modern Syria, either to the casual remarks of mercantile Gentlemen settled abroad, or to the researches of a few more inquisitive travellers. The former often possessed the advantage of speaking the Arabic, but were little versed in Natural History and Antiquities; the latter though better qualified for inquiry by preparatory studies, may be supposed from ignorance of the language, to have been sometimes led into error by the menial servants, on whose fidelity, as Interpreters, they are usually obliged to rely: while from the mode of travelling, and their short stay in places, such matters were left unexplored, as, requiring a greater length of time to investigate, more naturally became fit objects for persons resident in the country.

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During

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During a long residence abroad, the Editor was often led to think that a small collection of Books on Astronomy, ancient Geography, and Natural History, together with a few Instruments, might advantageously have been placed in the Libraries of the Levant Company, at their principal Settlements; to which might be added, heads of inquiry adapted to the respective stations, under the form of Queries. At the same time, it seems adviseable that the progress already made in the subject should be pointed out, with such Books as might afford auxiliary hints.

By assistance of this kind, some of the Gentlemen settled abroad, would be induced to dedicate a portion of their leisure to pursuits, of which they otherwise would never have thought: while that discouragement would be lessened, which, in situations remote from literary communication, is produced by the apprehension of selecting from the various local objects of research, such as are already sufficiently known in Europe; and of wasting in superfluous labour, that time which, under proper direction, might have been usefully employed.

In consequence of such an establishment, the subjects of research, contracted within narrower bounds, would be pursued with more vigour; and persons abroad, being more confident of their communications proving acceptable in Europe, would more readily transmit their observations.

The neglect of inquiries, when in Syria, from a mistaken notion of their being unnecessary, because already made, is now with regret remembered by the Editor; and conceiving the like apprehension may have been experienced at other British settlements in remote parts of the Globe, he is persuaded that a well concerted Plan of the nature suggested above,

above, might be widely extended, and conduce greatly to the improvement of Natural History.

The account of the domestic manners of the inhabitants of Aleppo, has for reasons already mentioned, been much extended. But it is the wish of the Editor, not to be understood as insinuating that the additional circumstances incorporated with the text are altogether new. He is not ignorant that some of them have not only been mentioned by former travellers, but have also been more circumstantially described; nor is he insensible, that his reading is far from being sufficiently extensive, to warrant him in thinking that those facts have never been published, which he has not happened to meet with in Books. What he has added, is either from his own experience, or from verbal information collected on the spot; his remarks may therefore be considered, as accidentally confirming the testimony of those travellers, with whose observations they may happen to coincide. In the mean while, the fault of blending the different orders of Society, in the description of Eastern Manners, which has too often justly been imputed to travellers, and from which the contradictory descriptions, respecting the œconomy of the higher ranks, have chiefly proceeded, has sedulously been avoided.

By the additions regarding the religion of the Mohammedans, it was intended to exhibit a concise account of their religious practices, without entering into a detail of their rites and ceremonies. Their speculative Theology and Metaphysics have been left untouched; but a few strictures on what seemed



to be prejudices, or inferences rashly drawn from external appearances, have been inserted among the Notes.

Whatever is said respecting the Polity of the Turks, should be understood in a sense restricted to a Provincial City, as well as to the magistrates placed at a distance from the immediate control of the Porte: whence peculiarities, in their nature merely local, may probably be remarked.

Should the character drawn of the Turks, and the other inhabitants of Aleppo, be found somewhat different from that in which they sometimes have been represented, it should be recollected that in the lapse of years, national manners undergo a change, even in the East; and that the same objects make a very different impression, when viewed transiently, or at leisure. The Editor, though he can safely disclaim intentional misrepresentation, asserts his pretensions to impartiality with more diffidence: sensible as he is, of the extreme difficulty of divesting one's self of prejudices contracted in familiar intercourse with the Natives, in a long series of years; and convinced that opinions formed of Men and Manners, from private experience, must inevitably in the representation to others, take some tincture from the observer's condition of life, as well as from his constitutional temper.

The Author, in conformity to his general Plan, was very brief in his account of the Harem. The Editor therefore, availing himself of a licence assumed on other occasions, has entered more at large on a subject of general curiosity, and but imperfectly known in Britain.

For

For many years before he engaged in the present Work, he had little leisure for perusing the journals of Eastern travellers; and after his return to Britain, he resolved, with a view to avoid blending matters collected from reading, with what might be suggested by his experience in Turkey, not to look into Books of Travels, till he should have sketched from recollection, all he meant to insert as supplementary to his Brother's Book. It was his intention after this, to peruse as many as time would permit, and comparing them with his own Manuscript as he proceeded, to note down such circumstances as should appear to him new, doubtful, or erroneous.

In this course of reading, some of the early travels were perused with much satisfaction. The writers, though credulous in some things, were generally found correct in those matters which fell under their own observation; and however mistaken zeal might sometimes betray them into misrepresentation of the religion and moral practice of the Mohammedans, their prejudices did not perhaps influence their accounts of the manners of the people, more than subtle Theories of civil Society have, in modern times, influenced the observations of some more philosophical travellers.

If the Editor had sometimes the mortification to find himself under the necessity of differing from writers whose accuracy he respected, he often on the other hand, had the satisfaction to find them, in the most material circumstances, agree with the Author, and himself, and occasionally prove more full than either. In the first case, a note was sufficient to explain, or reconcile the difference; and in the second, references to such Authors whose descriptions seemed to be most exact, were all that was required.

Where

Where he met with circumstances, which he did not before know had been detailed in Books, it was not considered as a reason for defacing his Manuscript: the analogous passage was permitted to remain in its place, and in some instances confirmed by citing the concordant testimony in a note. It was not meant to reject whatever had been said before, for that reason only; but to give a concise account of the Inhabitants of an Asiatic City, holding many things in common with a mighty people, whose general customs have often been described.

In collecting materials for the intended notes, various matters presented themselves for discussion, which required more room than could well be afforded at the bottom of the page, without risk of distracting the attention of the Reader. Hence naturally arose a distinction between such Notes as more immediately tended to elucidate the Text, and such as, though also illustrative, were so in a more remote degree. With respect to the first, they are progressively subjoined to the Text, or simple references are made to Authors: as to the latter, which are disposed at the end of each Volume, a greater latitude of citation was admitted; historical anecdotes, and allusions were introduced more freely; and some of them, being intended for those Readers who may be disposed to pursue the subject farther than the Text intended to go, may be perused, or not, at the option of the reader.

The chapter on Literature might have been rendered much more interesting, by one more conversant in Oriental Learning. All the Editor has presumed to attempt, is such an imperfect account, as a very moderate knowledge of the Arabic language, enabled him to collect in conversation with the Ullama \*. A

\* Literati.

sketch of Arabic learning; not as preserved in the neglected volumes of ancient Authors, but as it exists at present at Aleppo. To this sketch are added copious Notes, compiled from various Books; and in the Appendix to the Second Volume, a List is given of the principal Arab Medical Writers, together with some historical remarks: and likewise a compressed account of the introduction of the Greek Physic among the Saracens in Spain.

It may here be proper to deprecate the severity of the Orientalist, for Typographical errors in the Arabic words, which the Editor is afraid, notwithstanding the pains taken to prevent them, will too frequently occur.

The Fifth Book, which commences with an account of the weather, was found on revival, to require little or no correction; a few remarks only, suggested by subsequent observation, have been added in the form of Notes.

The influence that may be ascribed to the weather, whether in the production of Epidemical Diseases, or in the spreading such as are contagious, can only be ascertained by a long series of impartial observations. To fill up, therefore, the chasm in the former Edition, occasioned by the omission of three years, an account of the weather in that interval, extracted from the original Meteorological Register, has been inserted in its proper place.

The Author himself having bestowed more pains on the Medical, than on the other parts of his work, little was left for the Editor, besides the necessary transposition of paragraphs, in consequence of the alteration made in the arrangement of Chapters. The Author's sense has been carefully preserved, and variation from his expression admitted, only in matters of  
little

little moment. Few additions have been made to the Text, except in the general account of the annual diseases, where they seemed to be required.

The Sixth and last Book, treats of the Plague; and the method of shutting up Houses against infection. It has been subdivided into Chapters; and facts and circumstances which before lay too widely separated or dispersed, have been brought together under their respective heads. A few Explanatory Notes are also subjoined.

The Editor is fully sensible, that the propriety of his numerous Notes, and his selection of Authorities, as well as the judgment exercised in respect to the additions interwoven with the Text, must not expect to meet from all with equal approbation. In a complicated Work of this kind, the expectation of Readers is not less various than their different dispositions and pursuits: what to one may afford entertainment, or, perhaps, information, to another may appear superfluous, tedious, or superficial. It certainly was his wish, and his best endeavours have been exerted, to satisfy in some degree, the moderate expectations of every one, who may happen to peruse the following sheets: but his vanity feels no humiliation in acknowledging a consciousness, that it required other, and far greater powers than he possesses, to succeed completely in so arduous an attempt.

*London, June 18,*  
1794.

ADVER-

## A D V E R T I S E M E N T

PREFIXED TO THE FIRST EDITION.

THE Author's intention, when he first began to digest his materials, was only to exhibit an account of the epidemic diseases at Aleppo, particularly of the Plague, which raged three years in that city during his residence therein. A long and extensive practice among all ranks and degrees of people, had furnished him with the means of being perfectly well acquainted with the customs and manners of the inhabitants. The neighbourhood of this place, its site, and natural productions, he found had not been so fully described, but that there still was room left for improvement. Instead, therefore, of confining himself singly to so much of the general history of the place as might be sufficient for the purpose of his profession, he has entered into the subject more at large, and has endeavoured to present the reader with a succinct, but at the same time an exact account of such things relative thereto as seemed most to merit attention. It must however be remembered that his observations are confined to one city, and its environs only. Other places, and those too at no great distance, may have other customs; and

to this it may be ascribed, that different writers on the head of the customs of Eastern nations, present us with very different accounts.

When it is considered that the Author resided many years abroad, and conversed daily in other languages more than in his own, which he had but little leisure to cultivate, the defects in his style, it is hoped, will be forgiven.

In the plates he has not only endeavoured to give an idea of the various dresses of the people, but a view of their furniture, habitations, and amusements.

The birds and fishes here delineated are such as, to the best of the Author's knowledge, have not before been properly represented, and those of the plants are chiefly of the same kind. So many of the Arabic names of these as were collected, would have been given, had it been possible to have expressed them justly in English characters, or easy to have had them correctly printed in Arabic; in which language, it must be observed, all the names of places, &c. in this work are given, unless mentioned to be otherwise.

The different subjects in the first part were intended to have been pointed out, by varying the running-title according to the subject; but, by mistake, this was omitted till too late.

The

The method used by the Europeans for their preservation during the rage of a Pestilence was chiefly intended for the use of the Author's friends in Aleppo, to whom it was presented on his leaving that country. To those in Europe he sincerely wishes that it may never otherwise be useful than to satisfy their curiosity.

How far the Author's abilities have been equal to the task he has undertaken, the Public will judge; and he intreats their candour. That he has had fair opportunities of observing, that he has given a faithful narrative of facts, and that he has used no false colouring in his representation, he presumes to appeal to his contemporaries and acquaintance, who, in visiting those places again in his description, may perhaps call to mind many agreeable hours they have spent in scenes far distant from their native country. \*

\* The First Edition was dedicated to Alexander Drummond, Esq. Consul, the Gentlemen of the British Factory at Aleppo; and those now in England, who have formerly resided there.





# C O N T E N T S

OF THE

## FIRST VOLUME.

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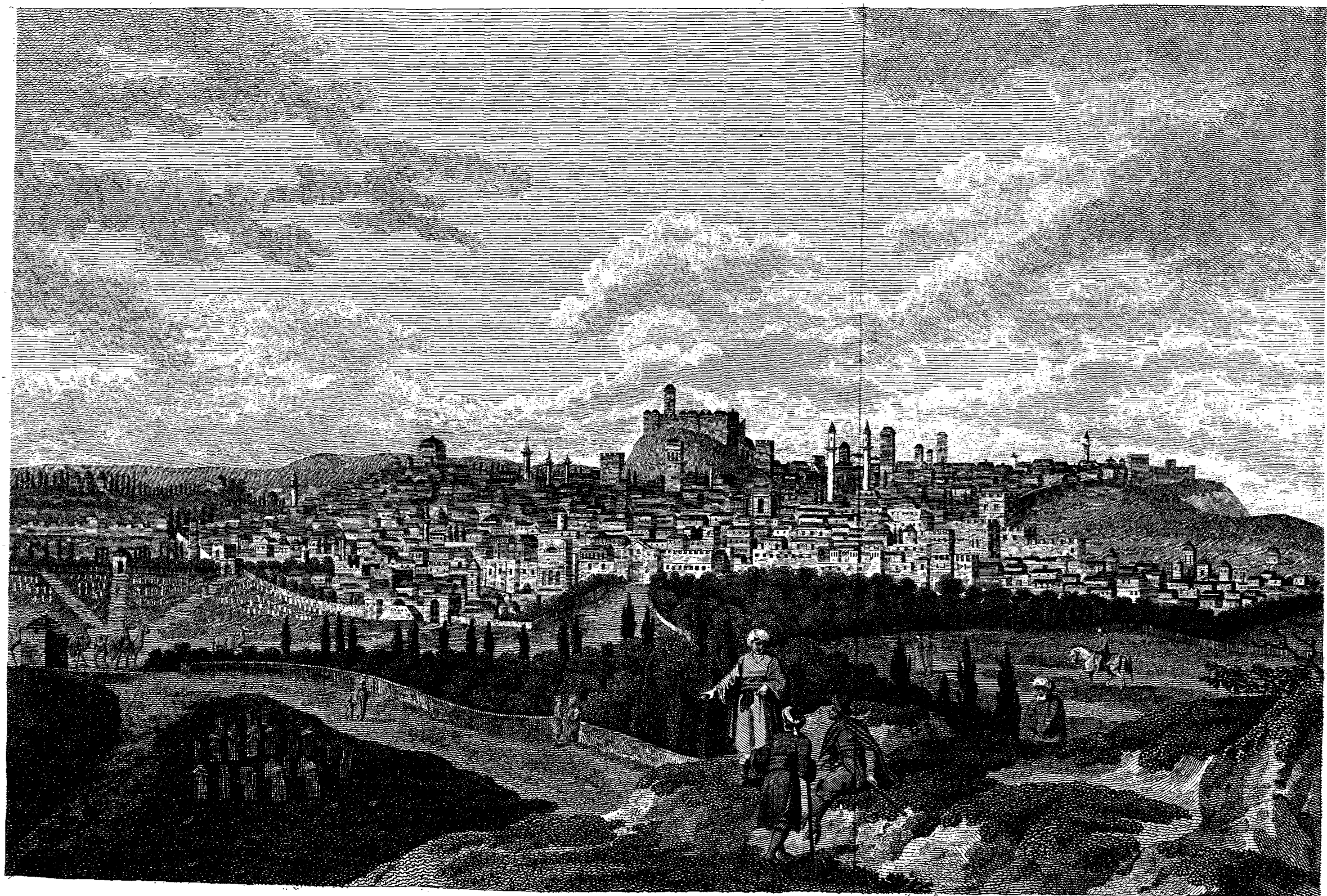
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APPENDIX.



*The City of Aleppo.*

THE  
NATURAL HISTORY OF ALEPPO.

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BOOK I.

DESCRIPTION OF THE CITY AND THE  
PARTS ADJACENT.

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CHAP. I.

DESCRIPTION OF THE CITY.

LATITUDE—SITUATION—THE RIVER KOWICK—WALLS OF THE CITY—  
GATES—HILLY DISTRICTS—STREETS—MOSQUES—KHANES—BAZARS  
—COFFEE-HOUSES—SERAGLIOS, OR PALACES—STATE APARTMENTS  
—DIVANS—KIOSK—HAREM—DWELLING HOUSES—OF THE AGAS—  
OF THE MERCHANTS—OF THE CHRISTIANS, AND THE JEWS—KEI-  
SARIAS—THE CASTLE OF ALEPPO, ETC. ETC. ETC.

ALEPPO<sup>1</sup>, the present metropolis of Syria, is CHAP.  
deemed, in importance, the third city in the Ottoman <sup>I.</sup>  
dominions. In situation, magnitude, population, and

<sup>1</sup> In Arabic حلب Haleb; to which is usually added the epithet الشهباء Al Shahba. Note I.

It has by some been supposed to be the Zobah of Scripture, 2 Sam. viii. 12. But the authority for its being the Berrhœa of the Greeks is better founded. Note II.

<sup>B O O K</sup>  
<sup>I.</sup> opulence, it is much inferior to Constantinople and Cairo; nor can it presume to emulate the courtly splendor of either of those cities. But in salubrity of air, in the solidity and elegance of its private buildings, as well as the convenience and neatness of its streets, Aleppo may be reckoned superior to both: and, though no longer possessed of the same commercial advantages as in former times, it still continues to maintain a share of trade far from inconsiderable <sup>2</sup>.

The latitude of Aleppo is thirty-six degrees, eleven minutes, twenty-five seconds North. The longitude from Greenwich, thirty-seven degrees, nine minutes, East <sup>3</sup>. Its height from the level of the sea, is considerable, but has not hitherto been ascertained. The distance from Scanderoon, (the nearest sea port) is between sixty and seventy miles, in a straight line; but the usual road for caravans, through Antioch, is computed to be between ninety and an hundred miles.

In clear weather, the top of mount Casius <sup>4</sup>, bearing West by South, and part of the mountain Amanus to the Northward, may be seen distinctly from several parts of the town.

Somewhat nearer, to the West by North, at the distance of thirty miles, appears the remarkable conical hill named Sheih Barakat; and ten miles to the South South East is

<sup>2</sup> Note III.

<sup>3</sup> Connoissance du Temps. 1792.

<sup>4</sup> Jible al Akrah. The Bald Mountain.



seen part of a narrow chain of rocky hills, called by the Europeans the Black Mountains, which runs out towards the Desert by the Valley of Salt. But none of these mountains are supposed to have much influence on the air of the city, except perhaps mount Amanus in the winter, when crowned with snow; and the nearest part of that mountain is between thirty and forty miles distant.

Aleppo is encompassed, at the distance of a few miles, by a circle of hills, which, though not high, are in most places higher than the rising grounds nearer the town. They are in general rocky, scantily provided with springs, and totally destitute of trees, but they afford good pasture for sheep and goats, and many spots among them are cultivated. The space within this circle is composed of a few sloping hills, and numerous hillocks, intersected by plains and little valleys. The soil in some of the plains is of a reddish, or black, colour, rich and fertile, but in general it is whitish, shallow, and mixed with many small stones. The high grounds are, for the most part, thinly covered with this poor whitish mould, and in many places towards the summit, they exhibit the bare chalky rock.

The river Kowick<sup>s</sup> glides with a slow and silent current Westward of the city. This river, which is said to rise near Aintab, enters the boundary of Aleppo by a

قويق<sup>s</sup>

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 I. narrow valley a little below the village Heylan, and, after several windings through the gardens, arrives at the king's Meidan<sup>6</sup>, within three miles of the city to the North West. Flowing thence, in a South-easterly direction, it gradually approaches the town, and within a quarter of a mile of one of the Western gates, making a sudden turn Eastward, it passes near that gate, under a bridge leading to the suburb Mafhirka. It then, after a course of about one third of a mile, to the West of South, turns off from the city towards the hills, and leaving mount Zeilet<sup>7</sup> on the right, it pursues a Southerly course of three or four miles, through a cultivated valley, before it regains the open country. Where the Aleppo gardens terminate, the banks of the river being remarkably verdant, the Franks, or Europeans, often, in their excursions, choose this as a pleasant situation for the tent.

The Kowick is reduced to a small stream by the time it reaches Aleppo: having been let off into the adjacent fields in its way from Aintab, as well as drained of large quantities of water for the use of the Aleppo gardens, commencing at Heylan. In the winter, when those tributes are not exacted, this river flows in a bolder current. I have known it, in some winters, swell to a formidable river, lay the lower garden grounds under water, and overflow the bridges. In such remarkable seasons, vast flocks of storks took possession of the gardens,

<sup>6</sup> Al Meidan al Ahder—The Green Meidan.

<sup>7</sup> Jible Nehafs.

a bird seldom seen in other years, except in straggling parties. C H A P.  
I.

These extraordinary floods of the river happen only in very wet seasons, or when much snow has fallen to the Northward. In most summers the channel of the Kowick below the gardens is almost quite dry, and continues so for several miles, till recruited from springs in its own bed, and from the fountain of Rigib Bashaw, six or seven miles from the town. From the appearance of the Kowick in the summer, it cannot easily be conceived how a stream so inconsiderable should have proved so fatal to the Christian army encamped on its banks, when the Franks, in the time of the holy wars, besieged the city\*.

The ground rises from the banks of the river to the town by a gentle ascent, interrupted by a few hillocks. On the opposite side of the town, the country, for the most part, is flat and open to the bottom of the surrounding hills. On the South-side, the ground is rocky and uneven, and the hillocks in some places, approaching very near the ditch, overlook the ramparts. On the North-side, the hill in one place begins to swell gradually from the skirt of the suburb, but in others, the hills rise more abruptly, and some of the suburbs are built on the declivity.

The city of Aleppo, including its extensive suburbs, occupies eight small hills of unequal height, the intermediate vallies, and a considerable extent of flat ground:

\* Note IV.

the

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I. the whole comprehending a circuit of about seven miles<sup>9</sup>.

The city itself is not above three miles and a half in circumference; and is furrounded by an ancient wall, which, like those of other fortified towns in that country, is mouldering fast into ruin through neglect. M. d'Arvieux<sup>10</sup> represents them as in a ruinous condition in his time. The walls are generally supposed to have been built, or in most places at least repaired, by the Mamaluke princes, and this indeed seems probable, when it is considered how much the city suffered from the Tartar conquests in the year 1260, under Hulaku, and again under Tamerlane in the year 1400. They certainly bear no marks of high antiquity, though it may reasonably be conjectured, from the narrow openings in the towers adapted to the bow, and the size of the stones employed in many parts of the works, that they are anterior to the use of cannon, and belong to an æra when the warlike spirit of the times, as well as the unsettled condition of the country, maintained universally a massive style of architecture which has long been obsolete in Syria.

Besides the wall, the city was formerly fortified with a broad deep ditch; which at present is in most places

<sup>9</sup> The circuit was performed on horseback in two hours and four minutes, and I am inclined to think that in riding out an airing (not encumbered with baggage) the usual progress is nearer four miles an hour than three and a half.

<sup>10</sup> Note V.

filled up with rubbish, or converted into garden grounds. C H A P.  
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In some parts, more especially on the North side of the town, the gardens thus formed are of considerable extent, affording an agreeable prospect from the houses, which by gradual encroachments have been raised on the ruins of the old ramparts; but the putrid exhalations from the stagnant water, at certain seasons, prove offensive and unwholesome to those who dwell there.

The city at present has nine gates; two to the South, two to the East, the same number to the North, and three to the West. The most magnificent of these gates, but the most decayed, is Kinafreen Gate <sup>11</sup>, so called from a place of that name, formerly a principal city of Syria <sup>12</sup>. By the Europeans it is called the Prison Gate. The next Southern gate is called Bab al Makám <sup>13</sup>, or Damascus Gate. Between these two the wall runs for some way along the ridge of a high steep rock, inclosing two sides of one of the principal hills of the town, called Kullat al Shereef. On the East side, the first gate is that of Neereb; the other is only a postern, and is named the Red Gate <sup>14</sup>. On the North side is Iron Gate <sup>15</sup>, leading

<sup>11</sup> باب قنسرين Bab Kinafreen. This gate is supposed to have been built by Saif al Doula eben Hamdan, about the end of the tenth century, and rebuilt about the year 1244, by Milek al Nafer, great grandson of Saladin.

<sup>12</sup> Note VI.

<sup>13</sup> So named from its leading to the Makam, مقام or station of Abraham. It was begun by Milek al Daher, and finished by his son Milek al Azeez.

<sup>14</sup> Bab al Ahmer.

<sup>15</sup> Bab al Hadeed; formerly called Bab Bankufa.

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to the suburb Bankufa. On the same side, but more Westward, is Bab al Nafer, called by the Europeans, St. Georges Gate. It formerly was called the Jews Gate; but that name was changed by the son of Saladin, Milek al Daher, who rebuilt the gate more superbly than it had been before, and called it Bab al Nafer, or Gate of Victory. Under this gate a lamp is constantly burning, near an iron grate; and the Turks may often be observed to stop there for a few minutes, and to mutter certain prayers or ejaculations. According to the missionaries, it was once the residence of the prophet Elifha, and the lamps are kept burning in commemoration of that saint <sup>16</sup>. From Damascus Gate to the Iron Gate, the wall stands on the plain, is of no great height, and in many places low and ruinous: the moat is hardly visible. But from Iron Gate to St. George's Gate the wall is of a very considerable height, and the moat very broad, inclosing a second hilly district, named Jibeely. From St. George's to the first Western gate the wall has also been of great height, but is now converted into high piles of private houses, inhabited by the Jews.

The wall on the West side of the town is lofty and well built, but in many places its ruin has been hastened by the encroachments of the private buildings within. The ditch is mostly filled up, though not planted as in other parts; the high road passing under the wall. The

<sup>16</sup> *Memoires des Missions dans Le Levant.* Paris, 1753. Tom. vi. p. 175.

first gate on that side is Bab al Furrage <sup>17</sup>, known to the C H A P.  
I. Franks by the name of Garden Gate. It is of mean appearance in respect of all the others, except the Red Gate. The next gate, which stands about two hundred paces to the South, is by the Franks called the Dark Gate, but by the natives, Bab al Ginein <sup>18</sup>. It leads to the bridge which crosses the Kowick at this place in the way to the suburb Mashirka. The ninth and last gate opens to the great Western road, and is called Antioch Gate <sup>19</sup>.

Between St. George's Gate and Garden Gate lies Bahseeta, one of the more elevated districts. Between the Dark Gate and Antioch Gate, are two hills, or risings, of which the highest is called the Akaby; and towards Prison Gate is a fifth named Jilloom. But a more lofty hill than any of those hitherto mentioned, is that on which the castle is built. This appears at first sight to be in the centre of the city, but is in fact not far from the

<sup>17</sup> This gate, according to Eben Shiddad, was, at first, called Bab Phadeese, or Gate of Gardens. Bab al Abara was another appellation bestowed on it.—It was originally built by Milek al Daher, but afterwards shut up, and not opened again till the reign of his grandson Milek al Nafer.

<sup>18</sup> باب الجنين Bab al Ginein, so pronounced at Aleppo, and written; but by Eben Shuhny always written Ginan, جنان, who says it was so called from its leading to the gardens; Ginan, like Phadeese, signifying gardens.

<sup>19</sup> Bab Antakee باب انطاكية In the year 962, this gate was destroyed by the Emperor Nicephorus, but soon after rebuilt by Saif al Dowla, eben Hamdan. In Al Nafer's time it was again destroyed, and by that prince rebuilt, about the year 1244.

BOOK I. North East corner, when the suburbs are not included.

It is encompassed by a broad deep ditch about half a mile in circumference; which, except in a few places where the water constantly remains, is, like the fosse of the town, planted with trees, reeds, or kitchen greens. The earth removed in making this ditch, may probably have been employed in levelling the sides of the hill, which, no doubt, owe in some measure their present form to art; and in some places the declivity from top to bottom is faced with hewn stones: but for its height it appears to be indebted to nature alone; the live rock being visible on the summit, a few feet under the surface; and, in digging the foundation of houses within the castle, the same strata are discovered as in the other eminences in the neighbourhood.

Several travellers speak of the Castle Hill as an artificial mount, in which case it would indeed be a surprising work. The learned Golius, who had seen it, speaks of it in such a manner as to favour the opinion, and, on the authority of an Arab writer, says the number of columns employed in supporting the mount, was eight thousand. It would have been strange to form at great expence an artificial mount on which to build a castle, when so many convenient natural hills presented themselves on all hands: besides, the received tradition concerning the patriarch Abraham's residence there, excludes the notion of the hill being artificial. But ocular inspection of the strata at the top puts the matter beyond doubt.



doubt. On the other hand, much art has been employed CHAP.  
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to smoothe the hill, and the declivity in many places is so steep, that it became necessary to support the soil, which might otherwise have been washed away by the heavy rains. Substructions intended for that purpose are visible in some parts of the declivity, where the falling away of the earth has left them bare; these consist of howara or chalk stone. At the period when Golius was at Aleppo, the Europeans did not enjoy the same privileges in Turkey they have done since, and, the means of information being consequently more difficult, he has in some circumstances relative to Aleppo been misled, while his account in other respects, so far as his own observation went, is very exact.

The suburbs without Damascus Gate spread irregularly a considerable way to the South East, but that part only has been reckoned in the circuit of the town which lies almost contiguous to the walls. That suburb, as well as the others which extend from Neereb Gate to Bankusa, are inhabited chiefly by Turkmans, Kurdeens, Arabs, and others employed in husbandry. Immediately without Iron Gate, commences the suburb Bankusa, which extends a considerable way between the North and the East, standing partly in the plain, but mostly on the steep declivity of several hills, which are distinguished by different names, as Sheih Yaprak, Sheih al Arab, &c. This suburb contains many handsome houses, several mosques, or chapels, bazars, khanes, and coffee houses.

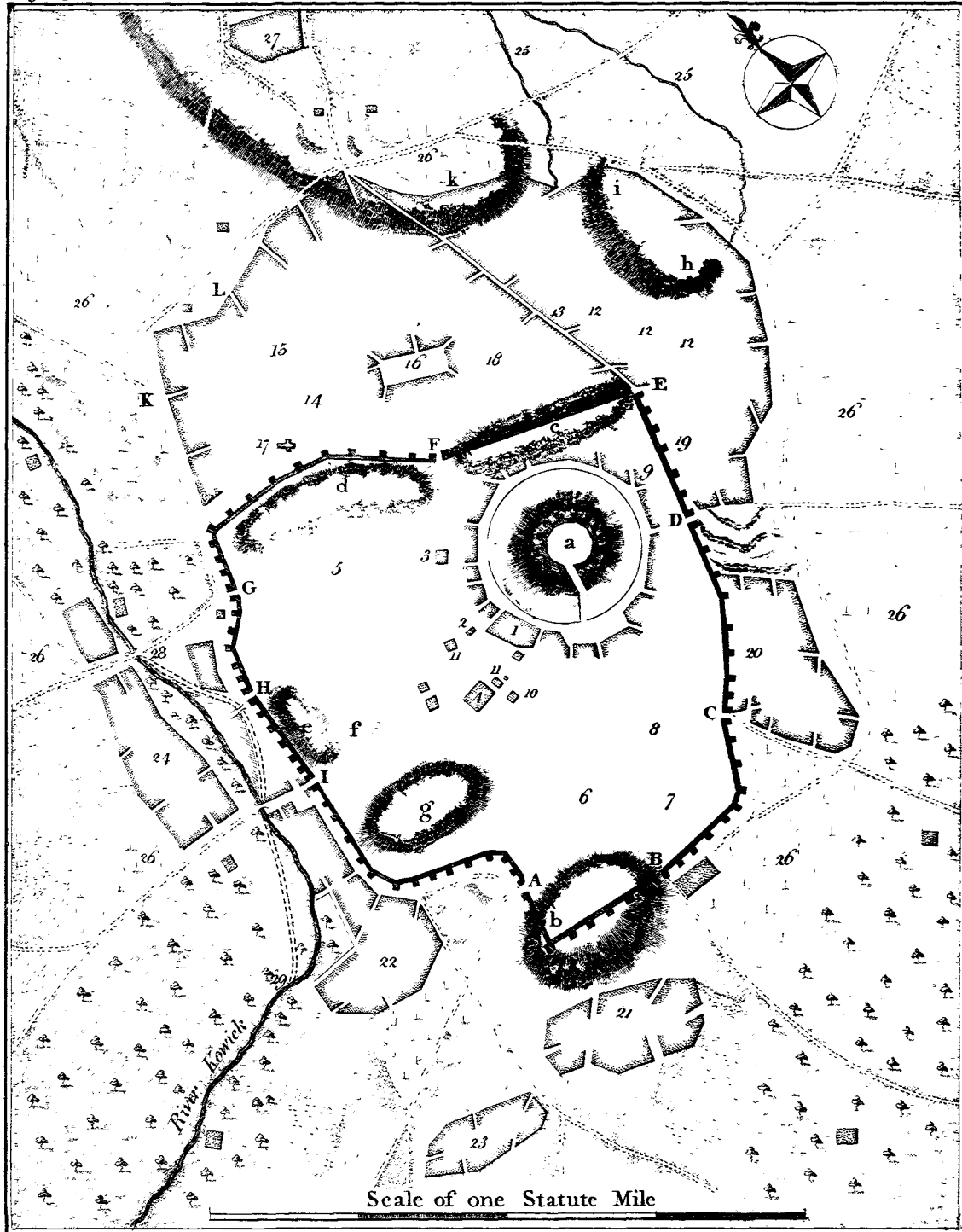
B O O K  
I.

Among other markets, that for corn is kept there; and the constant concourse of people, as well as of caravans, is not less considerable than in the most crowded bazars within the walls. Many wealthy Shereefs, or Greenheads, dwell in Bankufa, as likewise the Delibash, and other soldiery. The people have little commerce with strangers, and are less civilized than in the interior parts of the town. In all popular tumults they commonly take the lead, and compose a formidable body.

From Bankufa other extensive suburbs spread to the North West; and still further Westward are the Hizazy and Jideida; in all which, especially the two last, a large proportion of the inhabitants are Christians. On the West side of the town lie the suburbs Mashirka and Hizazy; the former on the opposite side of the Kowick. Both are inhabited by Turks of the lower class.

The annexed plan of the city, will convey a better idea of the relative situation of districts than any verbal description, and, in tracing the progress or course of the plague at Aleppo, it will be found of use to have some previous notion of the site of those districts necessarily mentioned in the narrative. A few remarks on the plan, by way of elucidation are subjoined <sup>20</sup>.

<sup>20</sup> In this plan, which I received from my esteemed friend Mr. Nieburh, with permission to make whatever use of it I thought fit, I have, in the interior of the city and suburbs, instead of streets, marked the elevated districts, and inserted a few of the principal buildings. I have likewise ventured, from recollection, to trace a slight alteration in the course of the river from Kitab's Bridge, (28 to 29) as also in the situation of the suburb



A PLAN of the CITY of ALEPPO.

Nebuhr del.

The Castle of Aleppo may be distinguished at a considerable distance; but in his approach from the West, a

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suburb Māshirka, and have marked the bridge leading to that suburb. But in order to avoid deforming Mr. Nieburh's valuable plan, these variations are distinguished by dotted lines.

## REFERENCES TO THE PLAN OF THE CITY.

A	Bab Kinafreen	a	The Castle
B	Bab al Makám	b	Kullat al Shereef
C	Bab al Neereb	c	Jibeely
D	Bab al Ahmer	d	Bahseeta
E	Bab al Hadeed	e	Ohabeit al Yafamine
F	Bab al Nafer	f	Al Akaby
G	Bab al Furrage	g	Al Jilloom
H	Bab al Ginein	h	Sheih Yaprak
I	Bab Antákee	i	Sheih Araby
K	Bab al Jideida	k	Sheih Antar
L	Bab al Urbain		
M	Bab al Kurad		
1	Seraglio	15	Skak al Urbain
2	Great Mosque	16	Market Place
3	Mahkamy	17	Saleeby, Christian Churches
4	Great Khane	18	Castle Harámy
5	Jews Contrada	19	Haret al Kurad
6	Sahet Bizzy	20	Makamat
7	Khaseely	21	Phardoofe
8	Haret Bab al Neereb	22	Killáfy
9	Beiada & Firafera	23	Rope Village
10	Abfey's Khane	24	Mashirka
11	Khanes	25	Aqueduct
12	Bankufa	26	Burial Grounds
13	Arian	27	Sheih Abubecker
14	Jideida	28	Kitab's Bridge

Were the city to be divided by a line carried from St. George's Gate to about fifty paces West of Prison Gate, four high districts would be found  
in

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traveller can see little more of the city till he gains the brow of one of the adjacent hills, within two or three miles of the gates, whence it becomes a striking object, and, though part only can be observed from that point of view, it appears of vast extent. The mosques, the minarets, and numerous cupolas, form a splendid spectacle; and the flat roofs of the houses which are situated on the hills, rising one behind another, present a succession of hanging terraces, interspersed with cyprus and poplar trees. Towering above all, in a situation to command the whole, stands the castle, which from that distance seems to have some claim to respect.

But the ideas of splendor, suggested by a distant prospect of the city, usually subside upon entering the gates. The streets, on account of the high stone walls on each hand, appear gloomy, and more narrow than

in the lower or Western division, namely Bahseeta, Ohabeit al Yaffamine, Akaby, Jilloom. The intermediate ground, though not absolutely flat, may in general be called a plain, particularly between the bottom of the two last mentioned hills and the Seraglio; and in that area are situated some of the principal mosques and bazars; the custom house; and the khanes inhabited by the Europeans. In the Eastern division, would be found Kullat al Shereef, Jibeely, the Castle, and the Seraglio. Towards Neereb Gate the ground is nearly level, but in most other places it slopes irregularly Westward. Most of the houses of the grandees and the principal merchants are situated in the upper division.

The Eastern suburbs are mostly built on the plain. A great part of Bankusa (as remarked before) stands upon the hills; and a continuation of the same hill bending Northward is covered with buildings to the extremity of Arian. From Arian to the Jideida the ground is uneven. The remaining suburbs in general stand in the plain.

they

they really are : some even containing the best private houses, seem little better than alleys winding among the melancholy walls of nunneries ; for a few high windows guarded with lattices are only visible, and silence and solitude reign over all. The shops make a mean appearance ; the baths and fountains are unadorned buildings ; and the mosques, as well as the palaces, striking the eye transiently through the court gates, contribute little, on a cursory view, to the embellishment of the city. CHAP.  
I.

Of all these disadvantages, Aleppo partakes in common with most other Turkish cities. But it is in general well built, and the houses within are grand and handsome. The streets are better disposed, and some of them much broader than usual in the East ; they are well paved, and remarkably clean, with a commodious footway, on each side, raised half a foot above the rest. The middle part is reserved for those who ride, as well as for camels and other beasts of burden : and answers occasionally the purpose of a kennel to carry off the rain water. It is remarked by Perry, that “ some of the “ streets are spacious and handsome, and well paved “ with flag stones. In some of the streets you look at “ once through several successive arches, which form “ an agreeable vista <sup>21</sup>.”

The mosques <sup>22</sup> are numerous in Aleppo. Seven or

<sup>21</sup> View of the Levant, p. 53.

<sup>22</sup> Giama, جامع

BOOK I, eight of them are reckoned magnificent, though none have more than a single minaret, or steeple, whence the people are summoned to prayers. All the mosques are built nearly in the same style<sup>23</sup>. They are of an oblong square form, and covered in the middle with a large dome, on the top of which is fixed a gilt crescent. In front there is a handsome portico covered with several small cupolas, and raised one step above the pavement of the court. The Turks sometimes, in the hot season, perform their devotions there; and between the columns, upon cross iron bars, are suspended a number of lamps, for illuminations on the Thursday nights, and on all festivals. The entrance into the mosque is by one large door. All these edifices are solidly built of freestone, and, in several, the domes are covered with lead. The minarets stand on one side adjoining to the body of the mosque. They are sometimes square, but more commonly round and taper. The gallery for the maazeen, or cryers, projecting a little from the column near the top, has some resemblance to a rude capital; and from this the spire tapering more in proportion than before, soon terminates in a point crowned with a crescent.

<sup>23</sup> The mosques at Constantinople are much more magnificent. Grelot has given a description of St. Sophia, and of several other mosques, with drawings—Some have four or five minarets. At Adrianople also, the mosques are very magnificent, on account of the fine marble columns; but the prints and description given lately by M. D'Ohson exceed all that have before appeared. *Tableau General de l'Empire Othoman*.

The minaret of Ismael Bashaw's mosque makes a handsome appearance; it was built partly upon a plan given by an European, and was originally intended to have been a column with a regular capital: but the bashaw, upon reflection, did not chuse to risk so conspicuous a deviation from common custom.

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I.

Al Waleed, who succeeded to the Khalifat in the eighty-sixth year of the Hegira, is said to be the first who built, or joined minarets to the mosques.

In front of the mosque is a spacious paved court, round which, under a low portico, alms houses are sometimes built; and in the middle stands a covered fountain, with cocks on all sides, to supply water for the appointed ablutions before prayer. Behind and at each side of the mosque, there is usually a small enclosure planted with cyprus, laurel, and other ever-greens: the sepulchres of the founder's family are sometimes placed there; but the Turks never bury within the body of the mosque.

None but Moslems are permitted to enter the mosques; and, at Aleppo, it is only of one that Christians and Jews are even suffered to enter the court yard. It is the more remarkable that the court of this mosque should be left as a thoroughfare, hours of prayer not excepted, considering how superstitiously strict they are with regard to the others. They are less particular at Constantinople, and other places near that capital. "I have



BOOK I. “ gone into several mosques, says Moutray<sup>24</sup>, (at Constantinople) during prayer time, without being able to remark any one that so much as cast his eyes upon me.” The Rev. Mr. Chishull, in his journey into Asia Minor, had every where access to the mosques; and at Adrianople, not only visited them, but was permitted to ascend to the gallery of the minaret<sup>25</sup>.

The public edifices next in importance, are the Khanes<sup>26</sup>, or as they are sometimes called, caravanfaries. Of those there are about twenty which may be reckoned considerable, besides a number of less note dispersed in the city. The khanes are spacious solid stone buildings, usually constructed in a quadrangular form, and one story high; of which the ground floor on each side is divided into apartments, arched above, and lighted only by a window in front, and the door. The story above, instead of windows, presents an open gallery, or piazza, from which is a range of rooms like the back rooms below. The stair cases leading to the first story are on each side of the gate-way; and the roof, as in most other buildings, is flat and terraced. The ground floor serves for warehouses, counting houses, lodgings, and sometimes for stables; the other floor is chiefly for the reception of travellers, who find lodging there at a very moderate expence. Most of these apartments are

<sup>24</sup> De la Moutray. Travel. Vol. I. p. 86.

<sup>25</sup> Chishull's Travels in Turkey. p. 64.

<sup>26</sup> خان

still worse lighted than the ground rooms, there seldom being windows backward. Matts are all the furniture provided by the khane; travellers bring the rest with their baggage. CHAP.  
I.

The khanes in the city are not, like those on the road, intended solely for the accommodation of strangers; several of them are principally rented by the merchants of Aleppo, who prefer them as places of security for their goods, and, as more conveniently situated for business. Adjoining to their warehouse they have a small chamber, plainly fitted up, where they may be found from morning till the afternoon prayer time, when they retire to their own houses, situated perhaps in remote parts of the town.

Each khane has one gate only, which is regularly shut at sun-set; but there is a wicket by which persons can have access at night. Here also is a chamber for an Aga, or superintendant, appointed by the proprietor to collect the duties on goods that enter, and to regulate other matters relative to the khane. Under him is an Oda bashi, or porter, who constantly resides within the khane, and is a person of trust. The oda bashis are commonly Armenians. A fountain in the middle of the court supplies water, and there are always cook-shops and a coffee-house near the khane, for the accommodation of the merchants.

The Europeans, from their first establishment, have been lodged in some of the principal khanes. Their

BOOK<sup>I.</sup> houses are spacious, and commodious; one house occupying the half, sometimes the whole of one side of the square. The piazza being walled up, large windows in the European fashion are made towards the court; the floors are neatly paved with stone, or marble; and the apartments enlarged, and handsomely fitted up. The warehouses are on the ground floor.

The Bazars<sup>27</sup>, or markets, are lofty stone edifices, in the form of a long gallery, for the most part very narrow, arched above, or else roofed with wood. The shops, which are placed either in recesses of the wall, or formed of wooden sheds projecting from it, are ranged on each side upon a stone platform two or three feet high, which runs the whole length of the gallery; and they are secured at night by folding doors, and padlocks. In many of the old bazars these shops are so confined as barely to leave room for the shopkeeper to display his wares, and for himself and one guest to sit conveniently. The buyers are obliged to remain standing on the outside; and, when opposite shops happen to be in full employment, it is not easy for a passenger to make his way through the crowd. Some of the modern bazars are indeed wider, and the shops much more commodious, but all are gloomy; the sun being excluded as much as possible, in order to keep them cool: for a like reason, they are watered two or three times a

<sup>27</sup> Sook سوق, Bazar بازار is Persian and Turkish.

day,

day, in the summer. In cold weather, the shopkeepers are defended by their furs, or have recourse to pans of <sup>C H A P. I.</sup> charcoal.

The principal bazars are situated close together in that part of the city contiguous to the great khane; and, distinct bazars being allotted to the respective trades and shops, it is easier for strangers to find what they may happen to want. There are many single bazars in other parts of the town; besides which, some of the most frequented streets, both in the city and suburbs, exhibit a mixture of shops, selling grocery, fruit, bread, greens, and other necessaries of life. These streets are also called bazars, and are defended from the sun by matts spread on wooden rafters projecting from each side.

The Bazar Gates are regularly shut at sun-set, and watchmen <sup>28</sup>, provided with a pole and a lamp, remain all night in the inside; whose business also it is to open the gates to the patrol, or to others who may have occasion to pass that way. It is matter of surprize to strangers to find these gates, which are strongly cased with iron, secured only by wooden locks and keys. The locks have been well described by Rauwolff. “ Their doors and houses are generally shut with “ wooden bolts which are hollow within, and they un- “ lock them with wooden keys about a span long, and “ about the thickness of a thumb. Into this key they

<sup>28</sup> Harifs, حارس

“ have

BOOK I. “ have driven five, six, seven, eight, or nine short nails,  
 “ or strong wires, in such an order and distance that  
 “ they just fit others that are within the lock, and so  
 “ pull them forwards, or shut them backwards as they  
 “ please <sup>29</sup>.”

These wooden locks are not now in use for the doors of private houses, which are universally provided with European locks: but they are still found in the bazars, khanes, and stables.

Most of the principal streets are likewise provided with gates and watchmen, which renders it difficult for any offender, when pursued, to make his escape; and persons of suspicious appearance, are not only liable to be stopped by the patrol, but to be questioned at every corner by the watchmen. These precautions, and its being criminal for any person to appear in the street without a lantern, greatly contribute to the prevention of house-breaking, robbery, or other offences usually perpetrated in the night, and which consequently are rare at Aleppo. As to nocturnal brawls in the streets they are hardly known. The natives, habitually sober and regular, retire early to their homes, and the dread of being carried to the Seraglio by the patrol, is sufficient to restrain the most riotous spirits from drunken frolicks.

<sup>29</sup> Ray's Collection, Vol. i. p. 18. On the subject of ancient keys, see Bishop Lowth's Translation of Isaiah, p. 127. and the Rev. Mr. Beloe's Translation of Herodotus. Vol. ii. p. 145.

It has been already remarked, that the public Baths <sup>30</sup> C H A P.  
I. do not contribute much to the embellishment of the city; their fronts to the street being perfectly simple. A particular description of their inside will be given hereafter.

The coffee-houses naturally attract the notice of a stranger, more than any of the objects he meets with in rambling over the city. They are found in all quarters of the town, and some of them are spacious and handsome. They are gaudily painted, and furnished with matted platforms and benches: those of the better sort have a fountain in the middle, with a gallery for musicians. A row of large windows discovers to a passenger all that is going on within, and the company, being supplied with small, low, wicker stools, often choose in the summer to sit before the door, in the open air. These coffee-houses are not frequented by persons of the first rank, but occasionally by all others, so that they are seldom empty, and, at certain hours are full of company. To a spectator not used to the Eastern garb and manners, such a motley assembly, variously grouped, and placed in picturesque attitudes, composes a no less amusing than interesting scene.

The dwelling houses may be ranged under three classes. The first comprehending the seraglios, or palaces <sup>31</sup>; the second the houses of the opulent mer-

<sup>30</sup> Hummam, حمام

<sup>31</sup> Serai سراي. The word is Persian, but used commonly at Aleppo,

BOOK I. chants; and the last the houses of the middling and ordinary people.

The Seraglio in which the Bashaw of Aleppo usually resides, is situated near the castle on the West side, and is a very extensive, ancient building. It is encompassed by a strong wall, in some parts as high as the ramparts of the city. The principal entrance is on the East side, through two magnificent gates, between which there is a court communicating on each side with smaller courts, where there are barracks and other offices. The second gate leads immediately into the great court, which is very large, unpaved, and serves as an hippodrome; with stables and offices on each side. The principal building, in which are apartments for the bashaw, his harem, household officers, and pages, consists of three small courts. The Divan, where the bashaw gives public audience is in the second of these; and in front of the Divan is a large basin, or fountain, whence the fakals, or water carriers, are permitted to take water for the use of the public. Within the walls of the Seraglio are comprehended, besides the apartments already mentioned, barracks for the foot guard, and for two or three troops of Delibash, or cavalry, various offices, and stabling for three or four hundred horses. The whole of this spacious building, except a few apartments im-

as well as in other parts of Turkey, for a palace, or great house. The proper Arab word for a palace is Kufr, قصر; though it is seldom used in that sense at present.

mediately

mediately occupied by the Bashaw himself, is kept in CHAP.  
I. very ill repair, and, had it not been originally a very } solid edifice, must long since have been in ruins.

There are five or six other seraglios of more modern date, much smaller, and well built, but it may be perceived at first sight, that strength and durability were less considered in their construction, than gaudy decoration. These have been built at different periods by former bashaws of Aleppo, who happened either to be natives of the place, or who wished to establish a family there. They still remain in possession of the heirs, but are occasionally let to such governors as do not choose to reside in the old seraglio; or to other officers of the Porte, who are sent to Aleppo on special business. Besides these, there are a great number of old as well as modern houses, which though not (strictly speaking) called seraglios, are nearly on the same plan, but on a smaller scale: they are inhabited by the principal Agas, and Effendees.

The modern seraglios, at Aleppo, are huge piles of building, in the composition of which, symmetry is most perversely violated, though some parts, taken separately, have claim to elegance, and are well adapted to the climate. In all of them the approach is through a large unpaved court, where the bashaw's horses are regularly exercised by the pages, and allowed afterwards, in the summer, a few hours excepted, to remain all day in the open air.



BOOK  
I.

The front of the main building is generally deformed by the irregular disposition of the windows, and projection of the Kiosks at unequal heights. The gate is arched and decorated with marble of various colours. Persons of a certain rank pass, on horseback, through this to the bottom of the great staircase, in the second court, which leads up to a grand colonade, exposed either to the North or the West, and protected from the sun by a frame of wood projecting above, richly painted and gilt<sup>32</sup>, or by curtains suspended between the columns: it is provided also with small fountains, and with divans for the accommodation of persons in waiting. The state apartments are of an oblong form, with lofty flat ceilings, and are well lighted by a row of large windows. The walls and ceilings are adorned with flowers, fruits, or other fancy ornaments, painted in lively colours intermixed with gilding, and richly varnished. In some chambers, views of towns, gardens, or houses are painted over the doors; but no human figures are admitted, and little regard is paid to the rules of perspective. On the panels, over the windows and cupboards, are inscribed proverbs, sentences from the Koran, stanzas from their poets, and sometimes complimentary verses to the master of the house. These are all in the Arabic language, and painted in an embellished character peculiar to inscriptions.

<sup>32</sup> Rifraf.

Between the door and the Divan is left a space proportionate to the size of the chamber, paved in Mosaic, or with large marble slabs of different colours. This is called the Attaby, and is allotted for the pages in waiting. The rest of the floor intended for the Divan is raised a foot and a half higher, and terraced. The Divan <sup>33</sup> is formed in the following manner. Across the upper end and along the sides of the room, is fixed a wooden platform four feet broad, and six inches high. Upon this are laid cotton mattresses exactly of the same breadth, and over these a cover of broad cloth, trimmed with gold lace and fringes, hanging over to the ground. A number of large oblong cushions, stuffed hard with cotton, and faced with flowered velvet, are then arranged on the platform close to the wall. The two upper corners of the Divan are furnished also with softer cushions, half the size of the others, which are laid upon a thin, square, fine mattrafs spread over those of cloth: both being faced with brocade. The corners, in this manner distinguished, are held to be the places of honour, and a great man never offers to resign them to persons of inferior rank. The terraced floor in the middle, being first matted, is covered with the finest carpets of Persia or Turkey. The Divan thus completed is kept extremely neat, and serves for the reception of company; the guests,

<sup>33</sup> Diwan دیوان. This word is also used for a number of persons assembled in council.

BOOK  
I. according to their rank, being placed more or less distant from the corner; while such, as are not entitled to sit in the presence of the grandee, remain in the Attaby, or stand at one end upon the carpet.

At the upper end of these rooms there is sometimes a light wooden Kiosk <sup>34</sup> projecting from the body of the building, and supported in the manner of a balcony. It is raised a foot and a half higher than the floor of the Divan, of which it forms a continuation, and is decorated in the same fashion. It is nearly of the same breadth with the room, but the ceiling is lower, and having windows on the three sides it is more airy.

The state apartments on the ground floor have seldom more than a row of windows on one side; corresponding to which, on the opposite side, are an equal number of cupboards, with doors painted like the ceiling. Some of those apartments have a fountain in the attaby; and there is usually a large basin, or fountain <sup>35</sup>, in the second court.

The apartments of the principal officers are handsome and spacious, but not magnificently furnished. Such as are allotted to the inferior officers of the Seraglio being small, are encumbered with luggage: but, by the help of an additional mattress and coverlet, the Divan, at night, can be converted into a commodious bed. The

<sup>34</sup> Kiosk کبوسک is the Persian word, and constantly used instead of the Arabian, Teiara طيارا

<sup>35</sup> Bürky.

pages and menial servants are for the most part badly lodged, several being obliged to sleep in one chamber; which at the same time is so filled with baggage, that it is impossible to prevent litter, or preserve that airy cleanliness requisite in a hot climate. C H A P.  
I.

The Harem <sup>36</sup>, or quarter allotted to the women, consists of a large court, communicating with others much smaller, in which are the bath, the private kitchen, laundry, and other offices. Part of the principal court is planted with trees, and flowering shrubs; the rest is paved. At the South end is a square basin of water with jet d'eau, and close to it, upon a stone mustaby <sup>37</sup>, is built a small pavilion: or the mustaby being only railed in, an open divan is occasionally formed on it. This being some steps higher than the basin, a small fountain is usually placed in the middle of the divan, the Mosaic pavement round which, being constantly wetted by the jet d'eau, displays a variety of splendid colours, and the water, as it runs to the basin, through marble channels which are rough at bottom, produces a pleasing murmur. Where the size of the court admits of a larger shrubbery, temporary divans are placed in the grove; or arbours are formed of slight latticed frames, covered by the vine, the rose, or the jasmine: the rose shooting to a most luxuriant height, when in full flower, is elegantly picturesque.

<sup>36</sup> 

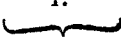
<sup>37</sup> Mustaby, a stone platform, raised about two or three feet above the pavement of the court.

Facing the basin, on the South side of the court, is a wide, lofty, arched Alcove, about eighteen inches higher than the pavement, and entirely open to the court. It is painted in the same manner as the apartments, but the roof is finished in plain or gilt stucco, and the floor round a small fountain, is paved with marble of sundry colours, with a jet d'eau in the middle. A large Divan is here prepared in the manner already described, but, being intended for the summer, chints, and Cairo matts, are employed instead of cloth, velvet, and carpets. It is called by way of distinction the Divan<sup>38</sup>, and, by its North aspect, and a sloping painted shed projecting over the arch, being protected from the sun, it offers a delicious situation in the hot months. The sound, not less than the sight, of the jet d'eaus, is extremely refreshing; and if there be a breath of air stirring, it arrives scented by the Arabian jasmine, the henna<sup>39</sup>, and other fragrant plants growing in the shrubbery, or ranged in pots round the basin. There is usually on each side of the alcove a small room, or cabinet, neatly fitted up, and serving for retirement. These rooms are called Kubbe, whence probably the Spaniards derived the word rendered by some other nations in Europe alcove<sup>40</sup>.

<sup>38</sup> Diwán. This is always understood when the word is used by itself: when any of the other divans are meant, they are distinguished by adding the name of the chamber to which they belong.

<sup>39</sup> Lawsonia inermis, of Linneus.

<sup>40</sup> There can be no doubt that the Alcoba of the Spaniards is the Al Kobbe القبة of the Arabs, and perhaps the term alcove has been improperly

On another side of the court is a hall named the C H A P. I. Kaah<sup>41</sup>, suited for those sultry hours, when the reflection  from the stone walls and the pavement is too strong in the divan. This hall, which is spacious, is nearly of a square form, and covered in the middle by a dome, supported on three wide arches. The pavement (or attaby) under the dome is marble, and, in the centre, there is a round fountain with jet d'eau. The rest of the floor is raised the ordinary height for divans, and the edge and front of the step are, as usual, faced with marble of different colours; while the back corners of the hall, being separated by wooden partitions, form two small square rooms<sup>42</sup>, leaving three large spaces under the arches for divans; one facing the door, and one on each hand. The Kaah is always richly fitted up; and may occasionally be rendered delightfully cool, by laying the whole attaby under water. In this, as well as in all the other apartments, except those of state, a shelf<sup>43</sup> goes quite round the rooms within three feet of the ceiling, on which are arranged large china bowls, intermixed with vessels of silver and crystal.

The Divan and the Kaah are considered as common;

perly applied above to the grand arch of the divan. It is not the small rooms contiguous to the divan which only are named kubbe; the same appellation is given to the inner small rooms adjoining to other apartments.

<sup>41</sup> كاه

<sup>42</sup> These rooms are called kubbe also; and as the others were kubbt al diwan, these are distinguished by the appellation of kubbt al kaah.

<sup>43</sup> Riff.

the

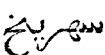
BOOK  
I. the private apartments of the ladies occupy the other buildings, with which part of the court is usually surrounded. The principal rooms all look into the court; they are well lighted and airy, being refreshed by ventilators in the wall <sup>44</sup>; they are also richly ornamented: but unless there happens to be a yard behind belonging to the harem, the back rooms are small and dark. It is seldom that the sides of the court are of equal height, but they never exceed one story. The bed-chambers are generally on the ground floor; those on the floor above are called Marubba, and, being reserved for ceremonial occasions, are large, and handsomely furnished. Stone stairs on the outside lead to the upper rooms, and are sometimes shaded by a vine; at the landing place also, there is a seat shaded in the same manner. Some of the Marubba have handsome Kiosks projecting over the shrubbery.

Under the divan, and some of the other apartments, are excellent vaults <sup>45</sup>; and still lower is a large reservoir, for water, which will be mentioned hereafter <sup>46</sup>.

The houses of the principal Agas and Effendees, as before remarked, are built much in the manner of the seraglios here described, though of course on a much smaller scale, especially the outer apartments. As to the harems, there is less disproportion; several of them

<sup>44</sup> Bazhinge. See Prosp. Alpin. Hist. Egypt. Natur. p. 22.

<sup>45</sup> Murrara.

<sup>46</sup> Sahreege 

are extremely handsome, and occupy a considerable extent of ground.

C H A P.  
I.

The houses of the merchants seldom have an unpaved court, the entrance being immediately from the street, by a large door. The outer apartments are small, and furnished in a plain, but neat manner. They serve only for the reception of familiar visitors in the morning, or at supper; for, on extraordinary occasions, the harems are made use of, which, in point of elegance, often rival those of the seraglios, and in the richness of the female apartments, especially in china and carpets, sometimes excel them.

The houses of the Turks of middle rank, have seldom more than one court, but many of them have a Kaah, and all have a Divan, with a little garden, or a fountain, before it. In this respect their habitations, if not uncommonly small, are airy, and kept tolerably neat. From these, a gradation may easily be imagined, down to the houses of the lowest class. But it may be remarked that the meanest of them are seldom without a Divan, and have at least a few bushes planted in the court yard, by way of garden; their best room is rudely painted, and the shelf near the ceiling is ornamented with copper utensils instead of china.

The houses of the Christians, of the upper class, consist of a single court, resembling the harems of the Turkish merchants. Very few have an outer yard, or



<sup>B O O K</sup>  
<sub>I.</sub> { separate quarter for the women, except where the house has been originally built for a Turk. The entrance of the modern Christian houses is not to be distinguished from those of the Turks; but that of many of the old houses, is by a very small, low door, disproportionate to the magnificence often found within; for many of them are spacious, and have good apartments richly fitted up. The houses of the inferior Christians resemble those of the same rank among the Turks, but are more exceptionable in point of neatness.

The European Jews have handsome houses, in the Eastern fashion, which are kept carefully clean. The native Jews are less attentive to this last point, though many of them have large, handsome houses. The lower ranks of that nation are miserably lodged; many of their houses are in a ruinous condition; some of them are sunk considerably lower than the level of the street; others from their situation are exposed to the exhalations of the town ditch: and as all of them generally are crowded with inhabitants, disgustfully negligent of cleanliness, they become dreadful receptacles for contagious distempers.

All houses are provided with privies, but these, from the manner of their construction, are apt, in the small houses, to be offensive in the summer; and for the most part are preposterously placed just in the entrance of the house. There are public conveniences of the same

same kind near most of the mosques. The sewers are generally covered, and proper care taken to keep them in good order. CHAP.  
I.

The roofs of all the houses (except where there are domes) are flat, and plastered with a composition of mortar, tar, ashes, and sand, which in time becomes very hard: but when not laid on at the proper season, the terrace is apt to crack in the winter. These flat roofs, or terraces <sup>47</sup>, are separated by parapet walls, and most of the natives sleep on them in the summer. The Franks who live contiguous have doors of communication, and by means of their own and the bazar terraces, can make a large circuit without descending into the street; an agreeable circumstance in times of the plague. The natives have no intercourse by the terrace, and if they happen to be so situated as to be overlooked, they heighten the wall by way of screen, leaving a number of small holes to admit the air. So easy a passage from one house to another, would, in some countries, prove an irresistible temptation to housebreaking; and, in fact, robberies are sometimes, though very seldom, committed in that way. As to illicit achievements of another kind, a prevalent notion that leaping over the parapet of a neighbour's terrace, is not less ignominious than breaking open his house, joined to the chance of discovery, by persons either on the same, or some adjacent terrace,

<sup>47</sup> Stooch.

B O O K  
I. proves a better defence against gallantry, at least by this channel, than the height of the wall.

To conclude the account of dwelling houses, it should be observed that there is a kind of building, generally appropriated to the lower class of strangers, as Arabs, Kurds, other Turks of foreign extraction, and Armenian Christians. It is called a Keifaria <sup>48</sup>, and is a large area surrounded by a number of mean, low houses, each consisting of two or three rooms. The area is common to all the inhabitants, and irregularly paved, except in front of the house door, where some bushes are planted. There is no fountain, but several draw-wells. Of these keifarias a great number are scattered both in the town and suburbs. The same name is given to smaller buildings in the form of a close, or court, which are allotted to the weaving, or other manufactories; and of those, there are some within the city, which are employed as khanes; but the first kind are most common.

The situation and distant appearance of the castle have already been described. The entrance is on the South side, by a bridge over the ditch, consisting of seven high narrow arches, upon which are two gates fortified with turrets: the bridge at the second gate drawing up. Under this gate sits the Aga of the castle, with two or three guards, who do not stand in the manner of cen-

قیساریه

tinels,

tinels, but are employed in some work, as embroidery or the like, their arms being suspended behind them on the wall. From this second gate, the ascent is gentle and direct, till where the bridge terminates at a third gate loftier than the others, over which are handsome apartments for state prisoners of a certain rank. The rest of the ascent is rather steep, but winds through a wide, high, covered passage, which appears from without like a strong redoubt, and within is encumbered on each side with gun-carriages, and large beams. As it receives light only from some narrow apertures in the wall, it may easily be imagined how horribly dark it must appear to the desponding prisoner on the way to his dungeon. Beyond this passage there is a fourth but smaller gate; and from that a narrow, ill paved street leads, by a steep ascent, to the top of the hill. In walking up, after passing the fourth gate, some shops appear on the left, opposite to which are several cells with iron grates. Still higher, on the left, are a few ancient large houses, which occasionally serve for persons in confinement; and, on the other hand, are several short cross streets, with neat houses for the garrison. At the summit of the hill stands a mosque; near to which there is a well, or reservoir, of vast depth, from which the water is drawn up by a wheel worked by a horse.

The Aga of the castle is dependent immediately on the Porte, and subject only in certain cases, to the Bashaw. He commands a numerous garrison; of which the private

BOOK I. vate men with their families lodge in the castle. They have liberty to keep shops, or pursue some trade in the city, but are obliged to return before the hour of shutting the gates.

European strangers, by an application to the Seraglio, may obtain permission to see the castle; and physicians of every nation, as likewise Christian natives, who have any pretence of business, easily obtain access by asking leave of the Aga at the gate. There is nothing however to be seen sufficient to compensate the trouble of walking up, unless it be the extensive prospect from the battlements.

The castle of Aleppo is, by the natives, deemed absolutely impregnable, if not attacked by surprize, or surrendered by treachery; but its walls and turrets are in such miserable repair, that they could not long sustain the shock of a few cannon it has for its defence, and for which indeed the fortress was not originally constructed. It is in the mean while of considerable importance as a magazine for military stores, in times of war with Persia; it keeps the city in awe, or affords an asylum for the magistrates, during the tumult of domestic insurrections; it serves also as a prison for state criminals, and a place of execution for the Janizaries when condemned to die.

The city is more incommoded by dust than smoke. The fuel used universally is wood and charcoal. The former, though brought on camels from the mountains

two or three days journey distant, is sold at a reasonable rate; the latter is consumed in vast quantities, and is proportionably dearer. The natives very rarely make fires in their chambers; indeed the principal apartments having no chimnies, the great consumption of fuel is in the kitchen. The bagnios are the greatest nuisance within the city. The fuel employed for heating them consists chiefly of the dung of animals, the filth of stables, and the parings of fruit, with other offals collected by persons who go about the streets for the purpose. These materials accumulated in a yard adjoining to the bagnio, both in drying, and when burning, are extremely offensive to the neighbourhood. The bakehouses use brushwood, but these are only troublesome an hour or two in the day<sup>49</sup>. Cow dung is seldom used in the city; but, by the Arabs and peasants, it is not only used as fuel, but employed to make a kind of flat pan in which they fry their eggs: camel and sheeps dung with brushwood, or stalks of such plants as grow in the desert, are the common fuel. The plants quickly dry in that country, when cut down or plucked up.

There is a glasshouse in Mashirka which is employed during a few weeks in the winter. But most of the glass used in the city is brought chiefly from Armenafs, a village thirty-five miles to the West; whence also is

<sup>49</sup> On the subject of fuel in ancient times, the reader may find some curious remarks in Harmer, Vol. I. p. 254. and in the Rev. Mr. Beloe's Translation of Herodotus, Vol. II. p. 233.

brought

B O O K  
I. brought the sand employed in the manufactory in Mashirka. The glass is thin, of a whitish colour, and coarse in quality, but the vessels are well enough formed.

There is a Tannery to the South West of the town near the river; the tanner's khane is a little way without Neereb Gate. The slaughter houses are removed to an open airy field in the skirts of the suburbs towards Bankufa, whence the carcases are transported on men's shoulders to the butchers' shops in different parts of the town. The principal flesh market is in the Jideida.

Close almost to the walls, on the South West, several lime kilns are constantly employed; and at the Rope Village, half a mile to the South, there is a manufactory of catgut, which, at certain times of the year, produces a most offensive stench.

There is only one public burial ground within the walls, but a number of small private cemeteries. Without the walls, the burial grounds are of a vast extent all round the town; and, in a clear, bright day, the multitude of white tombs and grave stones, when viewed from a distance, adds to the rocky sterile appearance of the country.

## C H A P. II.

### OF THE AQUEDUCT, GARDENS, AND ENVIRONS OF ALEPPO.

THE AQUEDUCT — PRIVATE RESERVOIRS — PUBLIC FOUNTAINS —  
WELLS—ALEPPO GARDENS, ON THE BANKS OF THE RIVER AND  
AQUEDUCT—DESCRIPTION OF THE GARDENS—ORCHARDS, AND  
PISTACHIO PLANTATIONS—QUARRIES—STONE, LIME, AND CLAY—  
FULLER'S EARTH—VALLEY OF SALT—SUNK VILLAGE—MINERAL  
SPRINGS, ON THE SCANDEROON ROAD, AND AT KHILLIS—GENE-  
RAL SKETCH OF THE MARITIME COAST, AND OF THE FACE OF  
THE COUNTRY.

THE city is supplied with good water from two <sup>C H A P.  
II.</sup> springs which rise near Heylan, a village about eight miles distant to the Northward. It is conveyed thence by an aqueduct, partly on a level with the ground, in some places covered, but mostly open; and partly subterraneous, refreshed by air shafts. After making several turnings, the aqueduct enters the city on the North East side, and the water, by means of earthen or leaden pipes, is distributed to the public fountains, baths, fountains, and to as many of the private houses as choose to be at the expence: the others, or such as are situated in the higher parts of the town, are supplied by the sackals, or watermen, who transport the water from the fountains



<sup>B O O K</sup>  
<sup>I.</sup> in goat skins prepared on purpose, which they either load upon horses, or carry upon their own shoulders.

This aqueduct is supposed, by some of the Arabian writers, to be coeval with the city, but is said to have been repaired by the Empress Helena, mother of Constantine the Great, who built also the church now converted into the principal mosque. In the year 1218, Milek al Daher, the son of Saladin, found the aqueduct in a ruinous condition, and at a great expence, as well as by a vigorous exertion of power, he not only repaired, but enlarged it. Eben Shuhny places this transaction in the 615th year of the Hegira, and says, al Daher levied part of the expence of the work from the Emeers under his dominion, obliging them to encamp in person upon the ground, that they might at the same time oversee, and encourage the workmen. From a previous survey it appeared that the body of water which, near the source, was reckoned 160 inches, was reduced under 20, by the time it reached the city. Eben Shuhny adds, from Eben al Hateeb, that al Daher established a Wakf, or fund, for keeping the aqueduct in repair, but that in his time it no longer existed <sup>1</sup>.

The Aleppo authors, especially the poets, talk highly of the excellent quality of the water, preferring it not only to the waters of Damascus, and of the Euphrates, but even to that of the Nile. When it is

<sup>1</sup> MS. History of Aleppo.

first taken up, it is apt to be muddy, but becomes clear C H A P.  
II. after standing a few hours. It is preserved in the houses in large earthen jars, under which are placed vessels to receive what is filtered through the bottom; and this being perfectly clear is reserved for more delicate purposes. The aqueduct being so much exposed to the dust, it becomes necessary to cleanse it annually; a work performed in the month of May, under the direction of the Cadi, and which generally takes up eight or ten days. During this interval, the supply being cut off from the city, the baths are shut up; and though, in consequence of previous notice to the public, provision be made in reservoirs, the people find themselves reduced to a dearth which they suffer with much impatience<sup>2</sup>.

Many of the Khanes, as well as private houses, are provided with large subterraneous reservoirs for water, named *saḥreege*. Into some of these the water is brought directly by pipes from the aqueduct; but most of them are filled early in the spring by the *sackals*. When filled, the mouth of the reservoir is shut, and the water reserved for the hot months, when, by means of a leaden cup and a rope, it is drawn up perfectly clear, and most deliciously cool. It is usually drank in this state throughout the summer, although suspected, by some, to be less wholesome, after remaining stagnant two or three months.

<sup>2</sup> Note VII.

B O O K  
I.

The public fountains of the city are neat, plain buildings, with large arched windows, guarded by an iron grate. The water is preserved in leaden cisterns, to the side of which is chained a small copper cup, for the convenience of passengers who choose to drink ; while such as come to fill their pails, receive the water from brass cocks turned towards the street. These fountains are common in the principal streets ; there is always one near each mosque and bazar. They are mostly works of private charity. The large basins, that decorate the outer courts of the seraglios, are open also to the neighbourhood, by which means little of the water is permitted to run to waste.

Most houses are provided with a draw-well. The wells in general are deep, and apt to become scanty or dry, in the summer : in the higher parts of the town it is necessary to dig to a very considerable depth for water. The well-water being hard and brackish is employed in washing the court yards, in supplying the cisterns for the jet d'eau's, and for other inferior uses.

During the time of cleansing the aqueduct, water is sometimes brought in skins from the Kowick ; but unless for the inhabitants near the Dark Gate, or in Mashirka, that river contributes very little towards the supply of the city.

The aqueduct, in its course from Heylan, furnishes a considerable quantity of water for the service of a range of gardens, which have by degrees been formed on its banks,

banks, and are commonly called the gardens of Babullah, from a village <sup>3</sup> of that name in the vicinity. C H A P.  
II.

The water is distributed with much industry through all those grounds, by means of small intersecting channels dug in the earth; and, as it passes in succession, from the gardens lying near the aqueduct to the lower grounds, regulations are established to prevent its being unfairly detained, longer than the time allotted to each, so that all may receive their just proportion. Between Babullah gardens and Heylan, are the gardens of Bayadeen, known to the Franks by the name of the Triangular gardens, which are planted also on the banks of the aqueduct.

The Babullah gardens are bounded on one part by a chain of low hills, on the extremity of which stands a Sheih's house, called Sheih Fares; on the other part by a beautiful pyramidal hill, whose sides, sloping by an easy ascent, are covered with vineyards and corn fields, and at the summit, in a most picturesque situation, stands the Dervise convent of Sheih Abu Becker, elegantly built, and adorned with tall cyprus trees. On the South of the gardens, the high road leading to the city mounts over several risings, leaving on the right a fine meadow, already mentioned, which, being refreshed partly by springs, and partly by the waters that run off through the gardens, preserves unfading verdure throughout the year.

• بابلي Babily.

Clofe

Cloſe to this meadow <sup>4</sup>, and ſituated in the middle of a garden, is a royal villa, where the Turkiſh Emperors uſed occasionally to reſide when they led their armies into Syria ; but it has long been neglected, and is hardly habitable in its preſent ſtate. The Meidan garden is watered by the Kowick, which at this place makes its turn to the Southward. The garden, though under the care of a Boſtangee from the Porte, who reſides on the ſpot, is very ill kept, and the ſtone divans, bridges, and pavillions are running faſt to ruin.

This is the place mentioned by Rauwolff. What he terms a chapel built over the river, is a ſtone Kioſk, or pavillion, which ſtill remains, though much decayed. In this pavillion it is ſuppoſed the converſation paſſed between the emperor Solyman and his counſellors, which was related to Rauwolff by the gardener <sup>5</sup>.

Mention has already been made of a conſiderable tract of gardens, extending near twelve miles in length, that is, from Heylan to about four miles on the other ſide of the city Southward. This tract lies along the river, but is of unequal breadth, as the width of the valley, or the ſhelving banks happen to favour or obſtruct its extenſion : ſometimes one ſide only of the river, but generally both, are planted.

Theſe gardens commonly make part of ſome religious

<sup>4</sup> Meidan al Ahder. Note VIII.

<sup>5</sup> Ray's Collection.

estate, or belong to some Effendee<sup>6</sup>, or Aga<sup>7</sup>, possess of influence sufficient to protect his tenants; for they are cultivated with care, but, from their situation so near to the town, are liable, especially in the fruit season, to the depredations of the soldiery, or other strollers. For the same reason tenants are often Greenheads, or Janizaries.

C H A P.  
II.

The gardens are separated from each other by low stone walls; and, though some variety must necessarily arise from difference of ground, they differ so little in the mode of plantation, that the description of one will be sufficient to give an idea of all the Syrian gardens<sup>8</sup>. As they are planted with a view more to profit than pleasure, very little labour is bestowed in removing unfightly deformities, in levelling, or sloping the ground, or in any other improvements not strictly connected with lucrative cultivation. They are a compound of the kitchen and flower garden blended, without the intervention of parterres or grass plats.

The whole extent is subdivided into square or oblong fields, irregularly bordered with dwarf trees, flowering shrubs, and trees of taller growth, among which the plane, the weeping willow, the ash, and the white poplar, make a conspicuous figure. Within some of these

<sup>6</sup> Man of the law.

<sup>7</sup> Gentleman.

<sup>8</sup> Relative to the subject of Eastern gardens, the reader may peruse with pleasure, the learned Bishop Lowth's entertaining note on Isaiah i. 30.

<sup>I.</sup>  
BOOK enclosures are cultivated mad-apples, melons, and cucumbers, together with a variety of esculent roots, greens, and legumes, for the kitchen: in others, cotton, tobacco, fefamum, palma Chrifti, and lucern; and some are sown with barley, to be cut green for the use of the horses in the spring.

Interfperfed among the kitchen enclosures are large plantations of pomegranate, of plum, or of cherry trees; and fometimes groves, compofed of the various fruit trees that the country produces. All thefe trees are ftandards; and, though fometimes planted in rows, they are for the moft part crowded clofe together with little regard to fymmetry, forming wild and almoft impervious thickets. But a more complete fhade is met with in other parts of the grounds, formed by tufts of lofty trees, which, uniting their branches at top, give fhelter to rofes of different forts, and to a profufion of wild aromatic herbs, which, thus protected from the fun, long retain their fragrance. The flowers cultivated for fale, contribute little to the ornament of the gardens; being neither difplayed regularly in parterres, nor artfully fcattered among the plantations.

The gardens, thofe of Babulla excepted, are fupplied from the river, by the aid of Perfian wheels; and the water, by means of pumps, and wooden pipes, or troughs, is conveyed to refervoirs in the higher grounds, whence it is occasionally let off into the watering channels, as defcribed before. Where the grounds happen  
to

to be well shaded, and require less watering, several of the diverging rills, being made to unite, escape in a swifter current through the shade, and the swollen brook discovers itself at intervals amid the foliage, or, when concealed, is traced by its pleasing murmur.

Inelegant as the Aleppo gardens may appear to the cultivated taste of an European, they afford a voluptuous noontide retreat to the languid traveller <sup>9</sup>. Even he, whose imagination can recal the enchanting scenery of Richmond or of Stow, may perhaps experience new pleasure in viewing the glistening pomegranate-thickets, in full blossom. Revived by the freshening breeze, the purling of the brooks, and the verdure of the groves, his ear will catch the melody of the nightingale, delightful beyond what is heard in England <sup>10</sup>; with conscious gratitude to heaven, he will recline on the simple mat, bless the hospitable shelter, and perhaps, while indulg-

<sup>9</sup> 'Tis raging noon; and, vertical, the sun  
Darts on the head direct his forceful rays.  
O'er heaven and earth, far as the ranging eye  
Can sweep, a dazzling deluge reigns; and all  
From pole to pole is undistinguish'd blaze.  
In vain the fight, dejected to the ground,  
Stoops for relief; thence hot ascending steams  
And keen reflection pain.

<sup>10</sup> Cool thro' the nerves, your pleasing comfort glides;  
The heart beats glad; the fresh expanded eye  
And ear resume their watch; the sinews knit;  
And life shoots swift thro' all the lightened limbs.



ing the penfive mood, he will hardly regret the abfence of Britifh refinement in gardening.

But though in laying out the grounds, profit be the principal object, fome attention, at the fame time, is paid to pleafure. In moft of the gardens near the town, there are fummer houfes, for the reception of the public, furnifhed with fountains, and with Kiofks projecting over the river. In others, at a greater diftance, there are tolerably commodious villas, to which the Franks refort in the fpring, as the natives do in the fummer.

As walking is not a favorite exercife among the Turks, little care is taken to keep the garden walks in order, or to prune luxuriant branches. One broad walk generally furrounds the whole, while another runs through the middle; but the reft of the grounds are traversed by narrow, intricate paths.

The river Kowick, to which moft of the gardens owe their exiftence, contributes lefs than it might eafily be made to do, to their embellifhment. Near the kiofks and bridges, where it is banked with ftone, it has the appearance of an artificial canal; and in a few places, where moles have been raifed for mills or water engines, it forms cafes: but the ftream is flow and turbid, and its banks in many parts are either overfpread with reeds and bufhes, or deformed by the roots of trees fhooting out from the fide, which undermine the foil, and choak up the channel. Still in this neglected ftate,  
in

in a country where the sight of water is always pleasing, the river somewhat varies and enlivens the prospect. C H A P.  
I.

The sloping hills to the West and South West of the town, on both sides of the river, which are too distant, or too steep to be from thence supplied with water, are laid out into vineyards, olive plantations, and fig gardens; or into orchards, where all those trees are planted promiscuously, pistachio trees being interspersed. But very extensive pistachio orchards cover the rough rising grounds to the East and South East of the town, which are remarkably stony and arid, their sole supply of water, in the summer, being from draw-wells, or from cisterns filled in the spring. In all the orchards a small square watch-house is built for the accommodation of the watchmen in the fruit season; or, in their stead, temporary bowers are constructed of wood, and thatched with green reeds, and branches.

The natives always talk with rapture of the Aleppo Gardens. The city is supplied from them with plenty of greens and fruits; and they contribute both to the health and amusement of the inhabitants, by alluring them from a life too sedentary, to the enjoyment of gentle exercise and a purer air: it may be added, that, in the summer months, when the open fields retain hardly a vestige of verdure, they present an agreeable contrast, more especially to strangers who come from crossing the

**BOOK**  
**I.**  
parched and naked tracts, met with in several parts of the  
road from Scanderoon.

Cloſe to the city are many extenſive quarries, which afford a white gritty ſtone, eaſily cut at firſt, but indurating after being expoſed for ſome time to the air. The buildings are all of that ſtone, except the flight partition-walls, which are conſtructed of a coarſe chalk ſtone, found in abundance to the North of the town. The more ancient quarries are vaſt excavations, forming large caverns, ſome of which communicate by ſubterraneous paſſages of great length.<sup>11</sup> In their preſent ſtate they afford a winter habitation to certain Bedoween Arabs, who are accuſtomed at other times of the year to encamp under the city walls; they ſerve alſo occaſionally as ſtables for camels; and are often by the janizaries converted into dens of debauchery. The modern quarries are worked in a different manner: a large ſurface of ground is laid open, or the quarry is carried along the face of a hill.

They have an inferior kind of yellowiſh marble, which takes a tolerable poliſh, and is uſed for the ornamental parts of building, and for paving the court-yard. But a

<sup>11</sup> Paul Lucas, who in 1714 viſited ſome of theſe grottoes near Priſon-gate, gives an exact account of them, ſo far as I am able to judge from the little I have ſeen myſelf. The vaſt length of the ſubterraneous paſſages ſpoken of by the natives, I always regarded as fabulous.

See Paul Lucas *Voyage dans la Turquie An: 1714*, v. I. p. 288.

variety

variety of other marble is brought from parts more distant. From Damascus they receive a red marble; CHAP.  
II. thence also, and from Khillis, a coarse black sort; a fine white sort is imported from Italy; and from Antioch they procure various ancient fragments. The common Aleppo Marble is brought to resemble the Damascus red, by rubbing it with oil, and letting it stand some hours in an oven moderately heated.

Though lime-stone be found in abundance in the neighbourhood, the expence of burning renders lime rather a dear article. Besides the ordinary consumption in building, large quantities are required for the composition with which they lay the terraces. Their plaster of Paris is prepared from a gypsum found at some distance from town, but is not abundant. It is employed in the finishing of the principal rooms, and likewise by way of cement for the small earthen pipes of the fountains<sup>12</sup>.

The environs of the town afford hardly any clay, and that of so bad a quality as to be unfit for ordinary purposes: the jars, and even the bricks made of it, falling to pieces of themselves. In making the common pipe bowls, they are obliged to mix a certain proportion of clay brought from distant parts; and their best pipe

<sup>12</sup> The fountains, or basins, not lined with marble, are plastered with a composition of quick-lime and pounded chalk-stone, (howara) cotton, and oil. The plaster is durable, and effectually prevents the oozing of the water.

**B O O K**  
**I.**  
 bowls are made of clay from Damascus, or Sidon. Their best water jars, and other potter's ware, are brought from some distance.

From a village, distant about twenty computed miles, a kind of fuller's earth, called Byloon, is brought to town in great quantities, and carried about on asses to be sold in the streets. It is much used in the bagnio by way of soap, and for cleansing the hair, being mixed with dried rose-leaves, and made up into balls. Breeding women and sickly girls, by stealth, consume a considerable quantity of this earth.

Some of the rocky hills have the appearance of containing iron ore; but no metals are at present found near Aleppo, nor, so far as I know, any where else in Syria<sup>13</sup>. Lead, tin, and iron, are imported chiefly from England and Holland. There are mines of lead and of copper in Armenia; and from Tocat, large quantities of ready made copper utensils are brought by mule caravans, to Aleppo, where they are afterwards tinned and burnished<sup>14</sup>. Garnets of inferior quality are sometimes found near Antioch.

<sup>13</sup> A little to the Westward of the hill called by the Franks Mount Zellet, there is what is called the Copper Mountain, Jible al Nihas, where it is said a copper mine existed formerly, but on account of the dearth of fuel, it did not turn to account to work it.

<sup>14</sup> Two sorts of copper are brought from Armenia, one of which bears a higher price than the other, because the vessels made of it are, by the natives, supposed to boil water in a much shorter time than the ordinary copper vessels.

About

About eighteen miles distant from the city to the South East, is an extensive plain, generally known by the name of the Valley of Salt, or Salt Lake, from which Aleppo, as well as the country for many miles round, are supplied with salt <sup>15</sup>. The plain is partly skirted by a chain of low rocky hills, but stretches out on the other sides toward the Desert, as far as the eye can reach. In what appears to be the middle of the plain, in approaching it on the side of the village Jibool, a small hill rises which is worth visiting on account of the prospect from the top; but the traveller will be vexatiously disappointed who expects to meet with any of those remains of ancient buildings, or monuments, which the peasants never fail to assure him are still to be seen there.

The rains which fall during the wet months, together with the little temporary torrents which descend from the bordering hills; the celebrated stream named the Golden River <sup>16</sup>, which comes from a fountain some miles distant, towards the village of Bab, join with the springs rising in the valley itself, and form a shallow but very extensive lake; the water of which being exhaled by slow evaporation in the summer, the salt, separated

<sup>15</sup> Subkhet al Jibool سبخة الجبول. Golius renders سبخة Terra saluginosa.

<sup>16</sup> Naher al Dahab is mentioned particularly by Eben Shuhny, who says it was reckoned one of the wonders of the world; the other two were the castle of Aleppo, and a Well famous for curing persons bitten by a mad dog. MS. cap. 7. and 18.

from

<sup>B O O K</sup>  
<sub>I.</sub> from the foil beneath, is left cryftallized on the furface, forming a cruft of various thicknefs, in different parts of the valley.

When viewed about fun rife in the month of Auguft, the lake has much the appearance of a vaft expanfe of water frozen over, and flightly covered with fnow. Numbers of men, women, and children, are employed at that feafon in breaking up the cruft of falt, which is found from half an inch to one or two inches thick, and the upper furface being feparated from the parts beneath, which are always mixed with earth, the two forts are laid up in fmall diftinct heaps; they are then put into facks and tranfported on affes to Jibool, where the falt being thoroughly dried, is winnowed in the fame manner as corn, and then more carefully feparated into heaps of different finenefs. The beft fort is perfectly white and of excellent quality.

The foil of the plain is a ftiff clay ftroingly impregnated with falt; but the fprings in the neighbourhood feem all to be frefh. At the bottom of the hill in the middle of the lake, there is a fpring which the peafants faid was falt, but I did not fee it. The falt on that fide was concreted into much larger mafles than in other parts: fome of the cakes were above three inches thick, and of a beautiful pale reddifh colour. The kali, and leaves of other plants, at fome diftance from the border of the lake, were found covered with falt, in the fame manner as plants growing on the fea fhore.

That

That the lake is chiefly supplied with rain water is probable, from the quantity of salt produced, being always in proportion to the wetness of the winter. On the side towards Jibool the salt is found in greatest abundance; the water settling there to a greater depth: in many other parts of the plain it is mixed with so large a proportion of earth as not to be worth gathering.

C H A P.  
II.

To the Westward of Aleppo, at the distance of about eleven miles, and three or four miles to the South of the village Hanjar, there is a remarkable cavity in the earth, known to the inhabitants, by the name of the Sunk Village <sup>17</sup>. It is situated in a little plain, less stony and better cultivated than the country around, which is remarkably rocky and uneven, though no very high hill is in view, nearer than Sheih Barakat to the North West.

This vast cavity is nearly circular, somewhat of the form of a punch bowl, being narrower towards the bottom than at the brim, which is one thousand five hundred and eight-ynine feet in circumference. The sides all round, consist of rock almost perpendicular, to the depth of one hundred and seventy feet, after which, the cavity contracting, the rock is no longer visible, on account of the earth and small loose stones which seem to have fallen from above. The descent is continued a considerable way over the rubbish to the bottom. The rock lining

<sup>17</sup> Note IX.



**BOOK**  
**I.** this stupendous cavity is composed of several horizontal strata, each about fourteen feet thick, in the interstices of which are many holes, or fissures, that afford shelter to birds, bats, and winged insects. The substance of the rock itself is composed of coral, and various sea shells, incruited and consolidated by means of a calcareous matter, almost as white as snow, unless where it has been discoloured by the soil washed down by the rain <sup>18</sup>.

It is rather an arduous enterprize to get safe to the bottom, and scarcely to be attempted but on the Eastern side, where the descent is sometimes by winding footpaths, and irregular steps in the side, at other times through holes or arches in the solid rock. Half way down, on the right hand, is the entrance into a low roofed grotto, at the farther end of which are two apertures like windows, from whence the prospect of the whole, is striking and romantic; a variety of trees, shrubs, and plants shooting out from the sides of the precipice, or growing luxuriantly at the bottom <sup>19</sup>.

There are no springs to be seen, nor any stagnant water; but, besides many large pieces of rock that have tumbled down from the sides, there are at the bottom

<sup>18</sup> The specimens brought to England were fossil scollops, cone shells, and corals of the Madrepor kind.

<sup>19</sup> In the middle of October were found the following plants. *Punica granatum*; *amygdalus communis*; *pistacia lentiscus*; *rhus coriaria*; *caparis spinosa*; *salicornia Syriaca*; *peganum harmala*; *salsola altissima*; *plumbago Europea*; *onofma orientalis*; *gundelia*; and two or three other common plants.

several

several oblong-square hewn stones, exactly like the stones found among the ruins of a deserted village, which stands at a little distance from the brink of the cavity. Between these ruins and the cavity, there is a very deep well, or pit for corn; as likewise a grotto intended for sheep and cattle <sup>20</sup>.

C H A P.  
II.

It does not appear whence a notion entertained by the Franks should have arisen, that this chasm was produced by an Earthquake. The natives have no traditional tale of such a kind, but regard it as a natural production as old as the creation. Its form has somewhat the resemblance of a Crater: but there are no vestiges of Lava, nor other appearances of a Volcano, either near it, or in the neighbouring country. Some travellers have made mention of a Volcano about nine hours distant from Scanderoon <sup>21</sup>.

Some hot springs are found at the distance of about twelve hours on the Scanderoon road; between Armenafs and Antioch; the nearest village to them being Kaferdibbin. Teixeira mentions having rested, the second night of his journey from Aleppo to Scanderoon, near two streams of water, (probably these) the one sulphurous, the other fresh and perfectly good, though within four paces of each other. On the side of a

<sup>20</sup> I am obliged to a friend for several of the above circumstances; who, at my request, kindly visited the place in October 1775, and from his account I have corrected my own memoranda.

<sup>21</sup> Note X.

BOOK  
I.

hill at a little distance from Khillis, there is a cold mineral spring. None of these waters are used medically at Aleppo; but the latter is sometimes drank by the people of Khillis in large quantities, by way of medicine, having a slight purgative quality<sup>22</sup>.

The rough hilly country (like that adjacent to Aleppo) extends to the distance of at least twenty miles between the West-South-West, and North West by West, intersected by a number of small fertile plains. A just and picturesque description of the beauty of the country between Aleppo and Scanderoon, in the month of April, has been given by Teixeira; and Moryson has drawn a pleasing picture of the mountains and plains, on the road from Tripoly, in the month of June<sup>23</sup>.

To the North and South, the country, becoming level at the distance of six or seven miles, is no longer stony; and, about the same distance Eastward, the desert commences, the soil of which, for many miles on the Baffora road, is fine, light, and fertile.

The coast of Syria is every where bounded by high mountains, except near Seleucia, where the Orontes, in its way to the Mediterranean Sea, runs through a plain between Mount Pieria and Mount Casius. The mountains are covered with a variety of trees, shrubs, and plants, and, being watered by abundance of fresh

<sup>22</sup> Note XI.

<sup>23</sup> Note XII.

springs, they retain their verdure all the summer. The C H A P.  
II.  
 side towards the sea is in some places steep; in others  
 the descent is by a gentle slope, and in many places nar-  
 row plains intervene between the bottom and the shore.  
 Numberless small streams and winter torrents from the  
 mountains, after watering the low grounds, empty them-  
 selves by a rapid current into the Sea; but in wider  
 parts of the plains, where the level of the Beach does  
 not favour the escape of the water, noxious marshes are  
 formed, and by their putrid exhalations in the hot months,  
 infect all the adjacent country: which is particularly  
 the case at Scanderoon, or Alexandretta, the Sea-Port  
 of Aleppo <sup>24</sup>.

The Rivulets which descend on the land side, are soon  
 lost in the extensive plains behind the mountains, but  
 diffuse a lively verdure as far as they run; and, winding  
 beautifully beneath shades of Myrtle and Oleander, en-  
 rich the prospect from the hills. The opposite boundary  
 of these interjacent plains, consists of low, rocky, barren  
 hills, beyond which are other plains like the first exceed-  
 ingly fertile, although watered only by rain, and tem-  
 porary torrents. This alternate succession of hill and  
 dale extends about sixty or seventy miles within land,  
 after which the country, as I have been informed, is  
 level all the way to Bassora, and constitutes what is pro-  
 perly termed Arabia Deserta <sup>25</sup>.

<sup>24</sup> Note XIII.

<sup>25</sup> Note XIV.

**BOOK**  
**L** To this general sketch of the face of the country it may be added, that of the rivers which rise on the land side of the maritime mountains, the Orontes alone finds its way to the Mediterranean. The others in this part of Syria, (which are indeed but few in number, and not large) are soon absorbed in their course through the thirsty plains, or lost in lakes. And even the Orontes, though it receives a supply from the lake of Antioch, and is often swelled by the brooks and mountain-streams which fall into it, does not appear more considerable where it empties itself into the Sea, than it is at the distance of many miles nearer its source.

### C H A P. III.

#### OF THE SEASONS AT ALEPPO, THE HUSBANDRY, AND VARIOUS PRODUCTIONS OF THE GARDENS AND CULTIVATED FIELDS.

DESCRIPTION OF THE SEASONS—HOT WINDS—RAIN—SNOW AND ICE  
—LIGHTNING—HAIL—METEORS—AURORA BOREALIS NOT OBSER-  
VED AT ALEPPO—EARTHQUAKES—SOIL AND HUSBANDRY—SUBTER-  
RANEOUS GRANARIES—WATER MILLS—ARTICLES OF CULTIVATION.  
COTTON, TOBACCO, OLIVES, VINES &c.—CASTOR AND SESAMUM  
OIL—PISTACHIO NUTS—MULBERRY—POMEGRANATE, FIG &c.—  
ORANGE AND LEMON TREES HOUSED IN THE WINTER—ESCULENT  
ROOTS, LEGUMES, AND OTHER VEGETABLES.—

ALEPPO, although encompassed by hills, is well ventilated, and enjoys a pure penetrating air; but is too subtle for consumptive persons, and disposes strangers to relapse, who have lately before their arrival been recovered from intermittent fevers. Some ascribe to it the singular property of exciting latent disorders<sup>1</sup>. The Westerly Winds predominating in the Summer, serve to moderate the excessive heats, which, were it not for this kind dispensation of Providence, would render the country in a great measure uninhabitable;

<sup>1</sup> Note XV.

BOOK  
I. considering the cloudless sky, the intense power of the sun, with the reflection from the white chalky soil, and the stone walls of the houses. The vicissitude of the seasons is much less irregular than in regions more Northern, and the air is so salubrious, that from the end of May to the middle of September, it is usual for the inhabitants to sleep exposed on their terraces under the canopy of Heaven, without danger from damps, or other noxious qualities of the atmosphere. As I shall have occasion hereafter to enter into a meteorological detail, introductory to the account of Epidemical distempers, it will be sufficient at present to exhibit such a general description of the seasons, as respects Syrian Agriculture, with some speculative opinions on the influence of climate upon human life and manners.

The Spring may be said to commence early in February<sup>2</sup>. The fields which were partly green before, by the springing up of the later grain, now, become covered with an agreeable verdure. The Almond tree puts forth its blossom about the middle of the month, being soon followed by the Apricot, the Peach and the Plumb; and, though other trees remain in their leafless state till the second week of March, those which are in blossom, together with the lively vegetation of the plants

<sup>2</sup> In the above description of the Seasons, the New Stile is understood: in the former Edition it was the Old Stile

beneath,

beneath, give a pleasing vernal appearance to the gardens. The same winds, which are peculiarly cold in the Winter, though at this time they often blow more strongly, are much less bleak; and, though the Sky be often loaded with black hovering clouds, accompanied with a good deal of rain, the heavy showers are of short duration, and in the variable weather, there is a large proportion of sunshine. CHAP.  
III.

In April the Spring hastens rapidly forward; the Sky is more constantly clear, and, the Sun shining out with increasing power, the intervening showers prove not less grateful to the senses, than refreshing to vegetation. The fields are in full beauty towards the end of this month; the verdure being every where finely variegated by an exuberance of plants, left to expand their flowers, amidst the corn.

Early in May the corn begins to be yellow, from which period the gay livery, that clad the fields in the two preceding months, fades rapidly. A few weeks more bring on the harvest; and, the grain near Aleppo being usually plucked up by the roots, the whole country assumes so bare, and parched an aspect, that one would be apt to think it incapable of producing any thing besides the few robust plants scattered here and there, which have not been torn up by the Reapers, and have vigour to resist the scorching heat.

The transition to the Summer, though it may be marked in its gradations, is still abrupt. Some flowers



BOOK  
I.

commonly fall in the first fortnight in June ; but, from that time to the middle of September, it is extraordinary to see any rain. The sky of a fine pale blue, is constantly serene, a few white fleecy clouds excepted, which sometimes appear about noon, and transiently intercept the Sun's rays. The heat increasing gradually in June, continues nearly at the same degree throughout July and part of August, and would be much more harassing, were it not mitigated by the Westerly breezes, which, in the day time, may be almost constantly expected. When these breezes fail, the weather becomes extremely hot ; but by no means so oppressive as when the wind blows from the North, the North West, the East, the North East or South East.

From the points now mentioned, light airs are not uncommon in the Summer, rendering the weather more disagreeably sultry, than when an absolute calm prevails ; but when, keeping in the same quarters, they rise to brisk gales, especially from the East or South East, they are then felt dry, and ardent, like air issuing from an Oven ; they parch the eyes, the lips and nostrils, and produce a lassitude, joined with a certain ineffable oppression at the breast, to which the Natives are not less sensible than the Europeans. Within doors, the locks, with the metal utensils of all kinds, become nearly as hot as if exposed to the direct rays of the Sun ; and such is the state of the Atmosphere, in respect to evaporation, that water, preserved in the porous earthen vessels,

vessels which are brought from Bagdat, becomes considerably cooler, than when exposed to a fresh Western Wind<sup>3</sup>. These remarkable hot Winds are not observed every year; many Summers are altogether without them, and I never observed more than four or five such days in the same season. It is usual, while they last, to shut the doors and windows in order to exclude them; for though they do not produce such fatal effects as the Desert Wind named Simooly<sup>4</sup>, they are extremely oppressive.

C H A P.  
III.

The true Simooly<sup>4</sup> Wind never reaches Aleppo, nor is it common in the Desert between that City and Bassora: at least accidents from it very seldom happen to the Bassora Caravans. The Arabs report a variety of singular circumstances concerning it, some of which are probably exaggerated. They assert, that it's progression is in separate, or distinct currents, so that the Caravan, which, on it's march in the Desert sometimes spreads to a great breadth, suffers only partially in certain places of the line, while the intermediate parts remain untouched. That sometimes those only who happen to be mounted on Camels are affected, though more commonly such as are on foot: but that both never suffer alike. That lying down flat on the ground till the blast passes over, is the best method of avoiding

<sup>3</sup> صولي

<sup>4</sup> Note XVI.

**BOOK**  
**I.**  
the danger, but that the attack is sometimes so sudden as to leave no time for precaution. It's effects sometimes prove instantly fatal, the corpse being livid or black, like that of a person blasted by lightning; at other times it produces putrid fevers, which prove mortal in a few hours; and that very few of those who have been struck recover <sup>5</sup>.

In August the weather is calm and sultry, till towards the end of the month, when the Nile Clouds, as they are called, usually make their appearance, and are often attended with dew; circumstances, which, joined to the increasing length of the night, render the air cooler.

About the Autumnal Equinox, some showers commonly fall either at Aleppo, or in the Neighbourhood, which greatly refresh the Air, still sultry in the day; and though these showers seldom last more than a few hours, yet, if they have been in any degree considerable, the fields soon assume somewhat of a spring-like verdure. These are termed the first rains <sup>6</sup>, and are usually preceded by irregular gusts of wind which raise the dust remarkably in Vortices <sup>7</sup>. From that time for at least

<sup>5</sup> Note XVII.

<sup>6</sup> The Reader may find some curious remarks on the former and latter rains of Scripture, in Harmer's observations Vol. I. p. 34. To the term first is sometimes added Autumnal. Owel Mutter al Hareef. and so of the second. But Autumn is often omitted; The terms first and second being always understood of the Autumnal rains, and, in conversation, never applied to those of other Seasons.

<sup>7</sup> Proverbs XXV. 14.

twenty or thirty days, or till the fall of the second rains, the weather is serene, temperate, and really delightful. C H A P.  
III.  
The second rains are in quantity more plentiful than the first, and the weather after them becomes variable, as well as much cooler. The transition however from the Autumn to the Winter, is slower than that from Spring to Summer. The cold does not increase suddenly, the rain falls in showers less heavy, but of longer continuance; and the Sky, during the fair intervals, is oftner cloudy.

The trees retain their leaves till the beginning of December, and the most delicate of the Europeans seldom have fires before the middle of that month. The Natives make an alteration in their clothing, immediately after the second rains; but few of them use fires, and then only in the depth of Winter, when the season happens to be uncommonly severe. The rigour of the Winter, as they suppose, commences about the twentieth of December, and lasts forty days, naming it for that reason the Murbania, in which season they do not hold it adviseable to take medicines of any kind, in chronic diseases. Their computation of this term is pretty near the truth; for though frost as well as snow has been observed both earlier and later than the limits of the Murbania, yet, in most years, the true wintery weather falls within them: and the Air at such times is often so sharp and piercing, that the cold appears excessive

five

BOOK  
I. five even to strangers lately arrived from much colder  
Climates.

But the Winters of different years vary considerably, both in the degree of cold, and the quantity of rain and snow which falls in the months of December, January, and February. In the thirteen years of my residence at Aleppo, it happened not more than three times, that the Ice was of sufficient strength to bear the weight of a man, and then only in shady situations, where the Pool was not much exposed to the Sun. It is very seldom that there is not some frosty weather in the Winter; but many years pass entirely without snow. The snow does not remain long unmelted in the streets; it was observed only in three out of thirteen Winters to lie more than one day. When it is clear and calm, the Sun has so much power that the weather is always warm, sometimes rather hot, in the open air. The Narcissus is in flower most part of the Winter; and Hyacinths and Violets become plentiful in January: yet neither Oranges nor Lemons are cultivated in the gardens, and some Winters are even too severe for the Pomegranates.

Violent storms of wind are rare at Aleppo. It sometimes blows hard, but only in sudden gusts of short duration. The Winter and Spring Winds blow chiefly from between the North West and the South East, being proportionably colder as they verge towards the East.

It

It has been remarked before, that those winds, from May till September, are peculiarly hot. C H A P.  
III.

The winds, in the winter, are in general moderate, seldom rising to a brisk gale. In the summer, the west wind, of all others the most constant, sometimes blows hard in the night; but its usual course is to spring up soon after the sun, to rise gradually to a fresh breeze, and to cease suddenly in the evening. Squalls, accompanied with heavy showers, and sometimes with thunder, are frequent in the spring and autumn.

It is very seldom that mischief is done by lightning, within the city; nor are accidents frequent in the fields: The shepherds and flocks sometimes suffer, but the instances being rare, are much talked of when they happen.

Hail falls most commonly in the latter part of the spring, in very heavy storms; and the hail-stones are often of a most enormous size. I have seen some that measured two inches in diameter; but sometimes irregularly shaped pieces are found among them, weighing above twenty drams. These storms make terrible havoc among the windows; as likewise among the glazed frames, which are often employed in the winter, to shut up the great Divan facing the court-yard, by which means it is converted into a cheerful winter apartment. In the summer, these frames are removed. Above twelve hundred panes of glass, in one seraglio, have been broken by a short hail-storm.

Through-

Throughout the summer and autumnal months, comets near the horizon are frequently seen in the evening; and, when the night is more advanced, the meteors called falling stars, make a beautiful appearance. The Aurora Borealis was never observed; nor does it seem to be known to the natives of Syria.

In the months of September and October, lightning, unaccompanied by thunder, is frequently, in the night, observed darting out from the heavy black clouds, which hover about for some time before the autumnal rains. The same kind of lightning is sometimes seen also in the summer; but the nocturnal sky, in the hot months, is almost perpetually serene, exhibiting a most glorious scene to the astronomer, who may, at the same time, indulge his study, and enjoy the cool air on the terrace.

There are few years that earthquakes are not felt at Aleppo; but being in general slight, and so long a time having elapsed since the city has suffered much from them, the dread they occasion is only momentary: unless where the public happen to be alarmed by exaggerated accounts of what may have at the same time befallen other towns of Syria; and then indeed, the return of such slight shocks, as would have otherwise passed unregarded, spread universal terror<sup>10</sup>.

When the shocks happen in the day time, though smart, they often are not felt by people walking in the

<sup>10</sup> See an Account of Earthquakes in several parts of Syria, in the year 1759, *Philos. Transac.* V. Part 2.

streets, or in the crowded bazars; but in the silence of CHAP.  
III. the night, they are very dreadful, and make an awful { impression on persons roused from sleep.

The nature of the soil in the vicinity of Aleppo, has been already mentioned. In the plains somewhat more distant, it consists of a reddish, sometimes of a blackish, light mould, and produces the fruits of the earth in great abundance.

The fields cultivated near the city, are made, by force of manure, to yield annually two or three crops of different kinds. Where manure is not employed, which is the case in most places remote from towns, the fields are sown only once a year, with different sorts of grain alternately, but are seldom permitted to lie fallow.

They begin to plough, the latter end of September, or as soon as some rain has fallen to soften the parched ground; and the frost is seldom severe in a degree to prevent their ploughing at all times, throughout the Winter. The plough used near the town, is commonly so light that a man of moderate strength might carry it in one hand. It is drawn by one or two small Cows, sometimes by a single Ass, and is managed with much ease by one man, who usually smokes his pipe all the time he is at work. The furrows are extremely shallow, but so remarkably straight, though of great length, that one would imagine they must have used a line in tracing them.



BOOK I. They sow the following grains : wheat<sup>9</sup>, barley<sup>10</sup>, lentils<sup>11</sup>, chiches<sup>12</sup>, beans<sup>13</sup>, chichling<sup>14</sup>, small vetch<sup>15</sup>, a small green kidney bean<sup>16</sup>, and India millet<sup>17</sup>. Oats are not cultivated near Aleppo, but I have observed some fields of them about Antioch, and on the Sea Coast. The horses are fed universally with barley ; but Lucern<sup>18</sup> is also cultivated for their use, in the spring.

The earliest wheat is sown about the middle of October, other grains continue to be sown till the end of January ; and barley even so late as the end of February. The harrow is seldom used ; the grain being covered by repassing the plough along the edge of the furrow ; and, in places where the soil is sandy, they sow first, and then plough.

The barley harvest commences early in May, ten days or a fortnight before that of the wheat ; and, early in June, most of the corn of every kind is off the ground. Wheat as well as barley, in general does not grow half so high as in Britain, and is therefore, like other

<sup>9</sup> Honta حنطة

<sup>10</sup> Shaeir شعير

<sup>11</sup> Addes عدس

<sup>12</sup> Hummes حمص

<sup>13</sup> Fool فول

<sup>14</sup> Jilban جلبان

<sup>15</sup> Kishna كشنة

<sup>16</sup> Maash ماش

<sup>17</sup> Durra دارو

<sup>18</sup> Fufa فوسا

Triticum Linnæi

Hordeum.

Ervum Lens.

Cicer Arietinum.

Vicia Faba.

Lathyrus.

Vicia.

Phaseolus Max.

Holcus Sorghum.

Medicago Sativa.

grain,

grain, not reaped with the sickle, but plucked up with the root by the hand. In other parts of the country where the corn grows ranker, the sickle is used. The reapers go to the field very early in the morning, and return home soon in the afternoon. They carry provisions along with them, and leathern bottles, or dried bottle gourds, filled with water. They are followed by their own children, or by others who glean with much success: for a great quantity of corn is scattered in the reaping, and in their manner of carrying it. There is a custom peculiar to the reapers, which extends all over Syria, and bears some resemblance to what, in some counties of England, is called a *Largefs*. When a traveller happens to pass a field where the reapers are at work, they despatch one of their number with a handful of corn, which he offers to the traveller, laying hold at the same time of the horse's bridle. The messenger runs as fast as he can, and, from the moment he sets out, continues calling with a loud voice, *Shabash*, *Shabash*<sup>19</sup>, which words are repeated by the whole band. A small present is expected in return to this compliment, and when received, the messenger holding up his hand as a signal, the women join in a general *Ziraleet*<sup>20</sup>, by way of thanks.

As soon as the corn is reaped, it is carried on *Asses* to the summit of the nearest rising ground or hill, where

<sup>19</sup> شاباش شاباش

<sup>20</sup> Sound of joy or exultation made by the women, to be explained in another place.

**BOOK**  
**I.** it is laid in a heap, on a spot of hard even ground, instead of a barn. Here it is separated from the chaff, not by thrashing, but by means of a sledge fixed upon two or three rollers, armed with several iron rings with ferrated edges, so sharp as to cut the straw. This machine, which is drawn by oxen, mules, or asses, is easily driven by a man seated on the sledge, and as it passes round in a circle, over the corn spread beneath, the grain by repeated operation is trodden out while the straw is chopped by the iron rings <sup>21</sup>. The chaff and bruised spikes are now separated from the grain, by throwing up the whole into the air with wooden shovels, when the wind blows moderately. The cleaner grain being deposited, together with the chopped straw, in a heap by itself, the spikes imperfectly trodden, are again submitted to the sledge. After some days, the grain being more perfectly winnowed and separated from the straw, is thrown all together in a large heap called the Bydre, where it remains to be divided between the landlord and the husbandman, in the proportions established by agreement. The cattle employed in the harvest are left unmuzzled at the heap, as mentioned in scripture.

The grain, when divided, is transported in sacks to the granaries, which are large subterraneous grottoes with one round opening at top; and this being close shut,

<sup>21</sup> Isaiah chap. xxviii. 27, 28. A curious note on this passage may be seen in Bishop Lowth's Commentary.

when

when the magazine is full, is covered over with earth, <sup>C H A P. III.</sup> in such a manner as to remain completely concealed from an enemy. These magazines are sometimes found in the middle of a ploughed field, sometimes on the verge, nay even in the middle of the high-way; and as they are often, when empty, left carelessly uncovered, travelling near the deserted villages, in the night, becomes extremely dangerous. The grain, which in general is of excellent quality, and perfectly dried before it is laid up, is well preserved in these granaries. It is not much subject to vermin, except when kept too long, which avarice is often led to do, in expectation of a future dearth.

There are some water mills upon the Kowick; but the corn is chiefly ground in mills worked by mules, and, among the lower people, by simple hand mills<sup>22</sup>. Wind mills are unknown. The corn, as may easily be imagined, from their manner of managing it, is liable to be mixed with various feeds, small stones, and earth; for which reason, in the better houses, which always lay in provision for the family, it is carefully washed and picked by the women, before it is sent to the mill<sup>23</sup>.

<sup>22</sup> See Harmer, v. i. p. 250.—It is remarked by Bishop Lowth that water mills were not invented till a little before the time of Augustus. Notes on Isaiah p. 217.

<sup>23</sup> They use the same care in preparing the grain for the mill in Egypt. Maillet, Lett. ix. p. 96.

Besides

Besides wheat, barley, and different kinds of pulse already mentioned, a variety of vegetables are cultivated in the fields as well as in the gardens; as musk melon<sup>24</sup>, water melon<sup>25</sup>, a small cucumber<sup>26</sup>, fennel flower<sup>27</sup>, sesamum<sup>28</sup>, palma Christi<sup>29</sup>, hemp<sup>30</sup>, fœnugreek<sup>31</sup> and bastard saffron<sup>32</sup>.

Cotton<sup>33</sup> is chiefly sown in the gardens, though sometimes also in the open fields; but no great quantity is raised at Aleppo. It is not gathered till October, and the spots where it grows, present a pleasant verdure, in the hot months.

Tobacco<sup>34</sup> is raised only in the gardens. It is planted regularly in rows, and the stems, being stripped of the leaves when ripe, are left standing; for a certain tax is levied by tale on the number of stems. The leaves are strung on threads, and then suspended in the open air to dry. It is reckoned stronger, and of inferior quality to

<sup>24</sup> Bateeh بطيخ	Cucumis Melo. Linnæi
<sup>25</sup> Jibbes جيس	Cucumis Citrullus.
<sup>26</sup> Ajoor عجور	Cucumis.
<sup>27</sup> Hebtalbaraky حبث البركيه	Nigella Sativa.
<sup>28</sup> Simfim سمس	Sesamum Orientale.
<sup>29</sup> Khurwa خروع	Ricinus Communis.
Kunbis قنس	Cannabis Saliva.
<sup>31</sup> Hulby حلبه	Trigonella Fœnum Græcum.
<sup>32</sup> Curtim قراطيم	Carthamus Tinctorius.
<sup>33</sup> Kutn قطن	Gossypium Herbaceum.
<sup>34</sup> Tutton توتن	Nicotiana Tabacum.

what

what is produced at the villages, and especially in the mountains between Shogle and Latachea, where it is cultivated in such quantities, as to form a considerable article of trade with Egypt. It is remarked by M. D'Arvieux in 1683, that they had only a few years before cultivated tobacco in the environs of Aleppo; that great quantities were consumed, and the price of Brasil tobacco thereby lowered. Whence it would appear that most of their tobacco had been imported from Europe before that time <sup>35</sup>.

The olives <sup>36</sup> produced at Aleppo resemble the Spanish olives, but are not quite so large. The annual produce is little more than sufficient for pickling. The city is supplied with oil from other parts, especially from Edlib and the villages in that quarter, where there are olive plantations of great extent. The oil <sup>37</sup> is much esteemed by the natives, and sometimes is very good, but from the little care bestowed on its preparation, the quality is generally indifferent; so that the Europeans, commonly use French or Italian oil. Large quantities are employed in making soap, of which some is manufactured at Aleppo, but the greater part at Edlib. The ashes employed in this manufacture, are brought from the Desert, by the Arabs.

<sup>35</sup> Memoires, v. 6. p. 470.

<sup>36</sup> Zeitoon زيتون Olea Europea.

<sup>37</sup> Zeit. زيت Oleum Olivarum.

BOOK  
I.

An oil called Seerige<sup>38</sup> is prepared from the Sefamum and much used in the Jewish cookery ; but it is disagreeably strong both to the taste and smell. Some eat it mixed with the inspissated juice of the grape, called Dibs, but very few, except the Jews, use it instead of olive oil.

The oil of the Palma Christi is principally used by the common people for their lamps ; little or nothing is known of it's medicinal virtues. The plant is cultivated chiefly in the fields near the river.

The gardens afford several varieties of grapes<sup>39</sup> ; particularly a small white grape reckoned superior to the rest. The large grapes produced in the houses, upon the vines that cover the stairs or arbours, are of beautiful appearance, but have little flavour. The ripe grapes begin to appear in the market in September, but the height of the vintage is not till November. It is customary to draw off the new wine at Christmas, and reckoned necessary that the juice should remain in the jar six weeks, in order to be properly fermented. The grapes produced in the environs of the city, though not employed for making wine, are not sufficient for the annual consumption. A part is used for making Huf-rum<sup>40</sup>, which is the juice expressed from the grape while

<sup>38</sup> سیرج

<sup>39</sup> عنب

<sup>40</sup> حصرم

unripe,

unripe, and by the Turks preferred to vinegar; the rest <sup>CHAP.</sup><sub>III.</sub> are permitted to ripen, and are consumed at table. The grapes for making wine are brought from Khillis and other places. The Christian and Jewish subjects have permission, on paying a certain duty, to bring into the city a limited quantity of grapes, for making wine, or brandy, for their own use: the Franks have a similar privilege tax free; but, as few of them have proper conveniences at their own houses, their wine is usually made in the Jideida. The white wines are palatable, but so thin and poor, that it is with difficulty they can be preserved sound from one year to another. The red wine seldom appears at the European tables; it is deep coloured, strong, heady, without flavour, and more apt to produce drousy stupidity, than to raise the spirits. One third part of white wine mixed with two parts of red, make a liquor tolerably palatable, and much lighter than the red wine by itself. In this way it is sometimes drank by the Europeans, when Provence wine (which is their usual beverage) happens to be scarce.

It might be worth while to attempt the improvement of the flavour of the Aleppo wine, by suspending in the jar, a bunch of the dried flowers of the grape, while the juice is fermenting, in the manner mentioned by M. Peyssonel to Hasselquist. I believe the experiment has not been made at Aleppo<sup>41</sup>.

<sup>41</sup> For the usual manner of making the wine. See *Memoires d'Arvieux*, Tom. VI p. 462.



BOOK  
I.

The dried fruit of the vine <sup>42</sup> makes part of the food of the inhabitants. It is eaten with bread, and used in Sherbets; a very large quantity of raisins is consumed also in the distillery, which is carried on both by Turks and Christians. Aniseed is added in the distillation, and the spirit, which is very strong, is called Araki <sup>43</sup>. The inspissated juice of the ripe grape is much used by the natives. It is named Dibs <sup>44</sup>, and has much the appearance of coarse honey, but is of a firmer consistence. It is brought to town in goat-skins, and retailed in small quantities in the Bazars, serving for the common people, instead of honey. Thus the vine remains an important article of Syrian husbandry, though, in consequence of a precept of the national religion, comparatively a small proportion of the fruit, is employed in the vat. M. d'Arvieux however, asserts that the annual consumption of grapes is 28000 Kintals, of which 14000 Kintals are consumed in making wine <sup>45</sup>.

The pistachio tree <sup>46</sup> is cultivated with great industry, and the nuts are reckoned superior to those produced in any other part of the world. Pliny says that pistachios were first brought from Syria into Italy, by Lucius

<sup>42</sup> Zbeeb. زبيب

<sup>43</sup> Araki عرقي

<sup>44</sup> Dibs دبس

<sup>45</sup> Memoires, Tom. VI. p. 456.

<sup>46</sup> Fiftuk فستوق

Vitellius,

Vitellius, in the reign of Tiberius <sup>47</sup>; and Galen mentions Berrhœa as being famous for that fruit in his time <sup>48</sup>. Besides a considerable consumption of them at home, large quantities are exported to Europe. The fruit loses much of it's beauty by drying, but improves perhaps in flavour. The tree, when laden with clusters of the ripe smooth nuts, of a beautiful pale blush colour, makes a fine appearance, but at other times is far from handsome, it's branches being remarkably subdivided, and crooked. It seldom exceeds thirty feet in height, and is often not more than twenty; the trunk, which is proportionally short, is about three, or three feet and a half in circumference. The female tree, when not ingrafted, bears a small nut of little value. It is very liable to injury from blasts in the spring. The nuts are of various sizes, the kernel alike green in all, but the outer husk is of different colours, from almost entirely white, to a red; but these two colours are most commonly blended, and the varieties are produced by ingraftment.

The pistachio delights in a dry soil. As the male and female flowers grow on separate trees, it is found necessary for the fecundation of the nut, that a male should be planted at intervals among the female trees. In the back yard of a house belonging formerly

<sup>47</sup> Lib. 13. cap. 5. Lib. 15. cap. 24.

<sup>48</sup> De aliment. Facult. Lib. 2. c. 30.

BOOK  
I. to one of the English Gentlemen, stood a very flourishing female pistachio tree, which was almost every year laden with nuts of the fairest appearance, but perpetually without kernels. It's solitary situation was considered, by the gardeners, as the only cause of this.

The nuts of the wild pistachio <sup>49</sup> are brought to town from the mountains, the tree not growing near Aleppo <sup>50</sup>. They resemble the other in flavour, but are very small, flatter, and usually divested of the outer husk.

The white mulberry <sup>51</sup> is common in the gardens. The trees are permitted to grow to a great height, being cultivated chiefly on account of the fruit, which is very large, reddish on one side, and of an insipid sweetish taste. The lower people are nevertheless very fond of it; and, in the month of May, many persons are employed in bringing the fruit to market, heaped upon large flat round boards, which they carry adroitly on their heads.

The fruit of the red mulberry <sup>52</sup> is delicious, but is not ripe till two months later. The tree grows also to a great height.

Very little silk is made at Aleppo, nor is the quantity considerable that is made at any of the adjacent villages;

<sup>49</sup> Butem بطعم

<sup>50</sup> The tree was found by Dr. Freer growing at the sunk village.

<sup>51</sup> Toot توت Morus alba Linnæi.

<sup>52</sup> Toot Shamy توت شامة M. nigra.

although,

although, wherever a stream of water is found, they usually plant silk gardens. The silk exported from Aleppo to Europe, by way of Scanderoon, is chiefly the produce of Antioch, and the mountains in that neighbourhood; or is brought to Aleppo from places still more distant. It is the leaves of the white mulberry on which the silk worm feeds; and the trees intended for that use are not permitted to grow tall.

The pomegranate<sup>53</sup> is common in all the gardens. The ripe fruit is seldom abundant earlier than the end of August; and then most families lay in a stock for their winter consumption. There are three varieties of this fruit, one sweet, another very acid, and a third that partakes of both qualities agreeably blended. The juice of the four sort is used instead of vinegar, or verjuice, the others are cut open when served up to table, or the grains, taken out and besprinkled with sugar and rose water, are brought to table in saucers. The grains also fresh as well as dried, make a considerable ingredient in cookery. The pomegranate trees are apt to suffer much in severe winters; and, in the spring, by extraordinary colds.

The markets are plentifully supplied with figs<sup>54</sup> of several varieties, the middle sized yellowish fig, being most esteemed. The ordinary mode of caprification is

<sup>53</sup> Roman رمان

*Punica Granatum* Linnæi.

<sup>54</sup> Teen تين

*Ficus Carica*.

BOOK  
I. to suspend some of the fruit of the wild fig, on several branches of the fig tree ; and this is believed to be necessary to the maturation of the fruit. In the fruit of the wild fig is bred a kind of gnat, which, at a certain time, wounds the growing figs of the tree on which the fruit for that purpose was suspended. The wound is inflicted at the end of the fig furthest from the stalk, and, when a drop of gum is observed to issue from that part, it is reckoned a sure sign of the fruit's having been pricked by the insect, and of its being now ripe. I have heard that the Aleppo gardeners, in imitation of this operation of the gnat, sometimes prick a few figs with a needle dipped in oil, in order to have early figs for presents to great men. But the manner of conducting this process in the Archipelago, as described by M. Tournefort <sup>55</sup> is little known at Aleppo, and is so ill suited to the natural indolence of the people, that, were such labour absolutely requisite, they probably would sooner give up the fruit, than take so much pains to procure it.

The gardens produce abundance of other fruits which may be considered as articles of luxury. The common red cherry <sup>56</sup> the white heart <sup>57</sup>, and the visna cherry <sup>58</sup>: the latter of which is more common than the others,

<sup>55</sup> Tournefort Voyages V. I. p. 258. See Beloe's translation of Heroditus v. I. p. 194.

<sup>56</sup> Kirraz Stambooly كرازه Prunus Cerasus Linnæi.

<sup>57</sup> P.

<sup>58</sup> P.

and

and much used in confection. Two varieties of apricots, C H A P.  
III. one common, of an inferior quality, and esteemed less wholesome<sup>59</sup>, the other a beautiful well flavoured fruit<sup>60</sup> with a sweet kernel. Peaches<sup>61</sup>, which though not of the enormous size of those of Tripoly, nor so highly flavoured as in some other parts of the world, are a delicious fruit when permitted to ripen; but the natives are fond of them when unripe, and great quantities are also gathered in that state to be preserved in sugar. Sundry varieties of plumbs<sup>62</sup>, <sup>63</sup> one of which<sup>64</sup> is supposed to be the fruit on which the Beccaficos principally feed. Two or three varieties of apples,<sup>65</sup> of very indifferent quality. Pears,<sup>66</sup> tolerably good. Quinces,<sup>67</sup> less juicy than in France. Cornelian cherry<sup>68</sup>, almonds<sup>69</sup>, walnuts<sup>70</sup>, and hazel nuts<sup>71</sup>, jujubes<sup>72</sup>, and fumach<sup>73</sup>;

<sup>59</sup> Mishmocsh مشمش	<i>Prunus Armeniaca</i> Linnæi.
<sup>60</sup> Mishmoosh louzy شمش لوزي	P.
<sup>61</sup> Dirrak دراق	<i>Amygdalus Persica</i> .
<sup>62</sup> Ajaz اجاس	<i>Prunus</i> .
<sup>63</sup> Houh حوح	P.
<sup>64</sup> Kulb al Tair قلب الطير	P.
<sup>65</sup> Tuffah تفاح	<i>Pyrus Malus</i> .
<sup>66</sup> Injaz انجاص	<i>Pyrus Communis</i> .
<sup>67</sup> Sfirjle سفرجل	<i>Pyrus Cydonia</i> .
<sup>68</sup> Kirrafie قراصيه	<i>Cornus Mas</i> .
<sup>69</sup> Louz لوز	<i>Amygdalus Communis</i>
<sup>70</sup> Jouz جوز	<i>Juglans Regia</i> .
<sup>71</sup> Binduck بنديق	<i>Corylus Avellana</i> .
<sup>72</sup> Anab اناب	<i>Rhamnus Ziziphus</i> .
<sup>73</sup> Simmak سماء	<i>Rhus Coriaria</i> .

the

BOOK I. the former in great request as a medicine, the latter as an ingredient in cookery. There is one tree only of St. John's bread, or locust tree<sup>74</sup>, to be found in the gardens, but the fruit, which is brought from the coast, is plentiful in the Bazars. They are supplied with chefnuts<sup>75</sup> from Natolia, and with dates<sup>76</sup> from Bassora; neither of these growing near Aleppo. The pigniole<sup>77</sup>, or kernels of the stone pine, are very much used in the kitchen, and are brought from the mountains. All those fruit trees, as remarked before, are standards, planted for the most part as close as they can grow together. Little pains are bestowed on their culture, and the tree, however overladen, is never thinned with a view to improve the fruit. It is a common practice among the gardeners to sell the produce of the trees, as soon as the fruit is set. The purchaser being obliged to run all risk of the future crop, takes care, when the fruit approaches to maturity, to send persons to watch it. Birds are the most formidable enemy, and it is impossible to prevent their depredation, though numbers of people are constantly employed, at that season, to scare them by cracking of flings, by loud hallooing and clapping the hands.

<sup>74</sup> Hurnoob حرنوب  
<sup>75</sup> Aboo Furwa ابوفروي  
<sup>76</sup> Timmer تمر  
<sup>77</sup> Sinnoober صنوبر

*Ceratonia Siliqua* Linnæi.  
*Fagus Castanea*.  
*Phoenix Dactylifera*.  
*Pinus Cembra*.

It may be remarked that oranges<sup>78</sup>, lemons<sup>79</sup>, and citrons<sup>80</sup>, are mentioned by Rauwolff as common fruit in the orchards of Aleppo<sup>81</sup>; and M. d'Arvieux, a century later, expressly mentions them among other fruit common in his time<sup>82</sup>. This circumstance, considering the particular bent of Rauwolff's studies, which renders it unlikely he should have been liable to mistake, seems in some degree, to countenance a notion entertained by the natives, that the winters in Syria are in reality more rigorous than they were in ancient times. It is certain that those fruits are not at present cultivated in the gardens, and that in general they cannot resist the vigour of the Murbania in the open air; for such as are kept in the court yards in town, are either planted in chests, and housed in the winter, or otherwise protected, if planted in the ground. The city however, is well supplied with those fruits from Byas, Latachia, and other maritime towns. Adam's apples, or plaintains, gooseberries, currants, and myrtles, are also mentioned by Rauwolff, none of which now grow in the gardens; on the other hand, cherries, unknown in his time, are now common. Strawberries have been brought from Europe, and cultivated in chests on the terraces. I have known them

<sup>78</sup> Naringe نارنج

Citrus Aurantium Linnæi.

<sup>79</sup> Leimoon ليمون

C. Medica Limon.

<sup>80</sup> Kubbad كباد

C. Medica.

<sup>81</sup> Ray's Collection of Voyages. v. i. p. 47.

<sup>82</sup> Memoires v. vi. p. 412 and 458.



<sup>B O O K</sup><sub>I.</sub> also planted by way of experiment in the gardens. But the fruit had not the same flavour as in England. The common scarlet strawberry only was tried; other sorts may perhaps succeed better.

Among the vegetables which enter into the diet of the inhabitants, the mad apple<sup>83</sup> claims a principal place. There are three varieties of it. They make their appearance in June, but are most abundant during the four succeeding months, and universally in request at the tables of every class: they are even dried, or preserved in salt, so as to furnish an occasional dish throughout the winter. They are indeed reprobated by the Faculty, as prejudicial on account of their hot quality, and their tendency to produce atrabile, but the decision is little regarded by persons in health<sup>84</sup>.

The remaining esculent vegetables may be arranged in the order of their respective seasons. From the beginning of November to the end of March, the markets are supplied with cabbage<sup>85</sup>, rapecole<sup>86</sup>, spinach<sup>87</sup>,

<sup>83</sup> Badinjan بارلجان Solanum Melongena Linnæi.

<sup>84</sup> The love apple or tomato, which used only to be raised in pots, like other flowers, has of late been cultivated, and is brought to the Bazars. The use of it was introduced among the Franks by an English Gentleman who had resided long in Portugal and Spain. This fruit by the natives is called Frank Badinjan. It is the Solanum Lycopersicum.

<sup>85</sup> Milfoof ملغوف Brassica Oleracea

<sup>86</sup> Kurunb کرنب Brassica Gongylodes.

<sup>87</sup> Isbanah اسبانح Spinacea Oleracea.

beet <sup>88</sup>, endive <sup>89</sup>, raddish <sup>90</sup>, red beet <sup>91</sup>, carrot <sup>92</sup>, and turnip <sup>93</sup>. Cauliflower <sup>94</sup> comes in towards the end of January and is plentiful till the middle of March. In April and May come in lettuce <sup>95</sup>, beans <sup>96</sup>, pease <sup>97</sup>, artichoke, <sup>98</sup>, purflain <sup>99</sup>, and two sorts of cucumbers <sup>100</sup>, all which continue in season till July. Young cucumbers are again brought to market in September, for the purpose of pickling.

From June to September there is abundance of musk melon <sup>101</sup>, of tolerable flavour, though inferior to the cantalupe melon cultivated in England. The Beer melon <sup>102</sup>, comes in late in the autumn. It is a beautiful

<sup>88</sup> Silk سلق

<sup>89</sup> Hindby هندبه

<sup>90</sup> Fidjle فجل

<sup>91</sup> Shawinder شواندر

<sup>92</sup> Gizer جزر

<sup>93</sup> Lift لغت

<sup>94</sup> Karnabeet قرنبیت

<sup>95</sup> Khufs خس

<sup>96</sup> Fool فول

<sup>97</sup> Beezy بیزه

<sup>98</sup> Ardi Showky ارضی شوكي

<sup>99</sup> Bukly بقله

<sup>100</sup> Hiar حیار

<sup>101</sup> Batech بطیخ

<sup>102</sup>

Beta Vulgaris. Linnæi.

Cichoreum Endivia.

Raphanus Sativus.

Betæ Vulgaris Radix.

Daucus Carota.

Braffica Rapa.

Braffica Botrytis.

Lactuca Sativa.

Vicia Faba.

Pisum Sativum.

Cynara Scolymus.

Portulaca Oleracea.

Cucumis Sativus.

Cucumis Melo

Cucumis.

BOOK<sup>I.</sup> as well as delicate fruit; and is cultivated on the banks of the Euphrates.

The water melons <sup>103</sup> do not appear till July; they are of excellent quality, and, being preserved in grottoes, or in cool cellars, vast quantities are consumed in the summer and autumn: some even keep them throughout the winter, esteeming it a high luxury to eat them in the bagnio. To the same season with the musk melon, belong also adder cucumber <sup>104</sup>, kidney bean <sup>105</sup>, Jews mallow <sup>106</sup> esculent mallow <sup>107</sup>, orange shaped pumpkin <sup>108</sup>, and several varieties of Gourd <sup>109</sup>. Squash <sup>110</sup> comes in towards the end of September, and remains in season till January.

The following pot herbs are also cultivated in the gardens: coriander <sup>111</sup>, fennell <sup>112</sup>, garlic <sup>113</sup>, onions <sup>114</sup>,

<sup>103</sup> Jibbes جبس

<sup>104</sup> Kutty قته

<sup>105</sup> Lubie لوبيه

<sup>106</sup> Miluhia ملوحيه

<sup>107</sup> Bamia باميه

<sup>108</sup> Kufa fiffer قوساسفر

<sup>109</sup> Kurrah قرح

<sup>110</sup>

<sup>111</sup> Kuzbura كزبره

<sup>112</sup> Shumra شمرا

<sup>113</sup> Toom توم

<sup>114</sup> Busle بصل

Cucurbita Citrullus. Linnæi.

Cucumis flexuosus.

Phaseolus Vulgaris.

Corchorus Olitarius.

Hibiscus Esculentus.

Cucurbita.

Cucurbita Pepo.

Coriandrum Sativum.

Anethum Fœniculum.

Allium Sativum.

Allium Ceba.

leek,

leek<sup>115</sup>, parsley<sup>116</sup>, celery<sup>117</sup>, caraway<sup>118</sup>, cress<sup>119</sup>, fœnu-  
greek<sup>120</sup>, mint<sup>121</sup> and fennel flower<sup>122</sup>. C H A P.  
III.

Besides the vegetables produced by culture, the fields afford capers<sup>123</sup>, borrag<sup>124</sup>, common mallow<sup>125</sup>, sorrel<sup>126</sup>, dandelion<sup>127</sup>, water cress<sup>128</sup>, and truffles<sup>129</sup>. Savory<sup>130</sup>, wild as well as garden, is much used by the natives to give a relish to bread; they pound it when dry, then mix a certain proportion of salt, and dip their bread in it at breakfast, or after meals. Mustard<sup>131</sup> is very little used except by the Franks; it is found in abundance growing wild, but is not cultivated. The Shikakool<sup>132</sup>,

<sup>115</sup> Kurrat كرات	Allium Porrum. Linnæi.
<sup>116</sup> Bukdunes يقدونس	Apium Petroselinum.
<sup>117</sup> Kirrifs كرفس	Apium Graveolens.
<sup>118</sup> Kirrawy كراويه	Carum Carvi.
<sup>119</sup> Rishad رشاد	Lepidium Sativum.
<sup>120</sup> Hulby حلبه	Trigonella Fœnum Græcum.
<sup>121</sup> Nana نعناع	Mentha Sativa.
<sup>122</sup> Hebt il baraky حبت البركه	Nigella Sativa.
<sup>123</sup> Kibbar قبار	Capparis Spinosa
<sup>124</sup> Al Sanal Towr السان التور	Borrage Officinalis.
<sup>125</sup> Hubeify حبيزة	Malva Rotundifolia.
<sup>126</sup> Homaid حمض	Rumex Acetosa.
<sup>127</sup> Kbat al shita كبات الشتا	Leontodon Taraxacum.
<sup>128</sup> Rishad il moy رشاد الما	Sisymbrium Nasturtium.
<sup>129</sup> Kimmaie كمايه	Lycoperdon Tuber.
<sup>130</sup> Zatre زعتر	Satureia Hortensis.
<sup>131</sup> Hurdle حردل	Sinapis Orientalis.
<sup>132</sup> Shikkakool شقاقول	Tordylium Syriacum.

which

<sup>I.</sup>  
BOOK which is a species of hartwort, grows plentifully in the fields: it is sometimes confectioned in the manner of eringo root, but is not much in use. Liquorice<sup>133</sup> grows in great abundance towards the Desert, and vast quantities of it are consumed in making a decoction, which is drank cold in the manner of Sherbet, in the summer. Wild asparagus<sup>134</sup> is brought from Harem.

The Colocasia<sup>135</sup> is sometimes brought from the coast, but at present not in request at Aleppo; which is the more remarkable from what Rauwolff says of it in his time<sup>136</sup>. It is plentiful on the coast; and, at Tripoly, the grocers employ the leaves instead of paper, for wrapping up their wares; a circumstance, by the Author just named, referred to Aleppo.

The trees and plants hitherto mentioned under the Arabic names by which they are vulgarly known at Aleppo, will again be inserted under their proper Clas-

<sup>133</sup> Soofe سوس

Glycyrrhiza Glabra. Linnæi.

<sup>134</sup> Hillioon حليون

Asparagus Officinalis.

<sup>135</sup> Kolcas قلقس

Arum Colocasia.

<sup>136</sup> “ But beyond all, (in the Aleppo gardens) they plant Colocasia in “ such plenty as we do turnips.” p. 48.—Colocasia is not now cultivated at Aleppo, no more than the Mufa, or Adam’s apple, both which were common in Rauwolff’s time; neither is the Agnus Castus nor Myrtle found now there, except in the courts of the houses. Ray’s Coll. v. ii. p. 47 and 75.

fes in the botanical Catalogue of plants growing in the vicinity of that city, to be given in a future chapter<sup>137</sup>. C H A P.  
III.

<sup>137</sup> A manuscript on the subject of agriculture, the work of a Spanish Arabian Writer of the 13th century, is mentioned in the Escorial Catalogue. Note XVIII.



THE  
NATURAL HISTORY OF ALEPPO.

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B O O K II.  
OF THE INHABITANTS OF THE CITY.

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C H A P. I.  
OF THE INHABITANTS IN GENERAL.

NUMBER OF INHABITANTS—LANGUAGE—STATURE AND COM-  
PLEXION—DRESS OF THE MEN—TURBAN—DRESS OF THE WOMEN—  
FEMALE JEWELS, AND ORNAMENTS—EASTERN DRESS HAS UNDER-  
GONE SOME ALTERATION, IN CITIES—STAINING THE NAILS, EYE-  
LIDS, EYEBROWS, AND BEARD—PERFUMES—WOMEN ALWAYS VEIL-  
ED, WHEN THEY WALK ABROAD—DIET OF THE INHABITANTS—  
PREPARATIONS OF MILK, NAMED KAIMAK, AND LEBAN—COFFEE—  
TOBACCO—PERSIAN MANNER OF SMOKING—USE OF OPIUM FAR  
FROM GENERAL—INTOXICATING HERB USED WITH TOBACCO.

THE number of inhabitants at Aleppo, has been C H A P. I.  
computed at three hundred thousand. M. d'Arvieux, I.  
in 1683, makes the number to amount to 285,000 or  
Vol. I. O 290,000.



BOOK  
II. 290,000. M. Tavernier, nearly thirty years before, says they reckoned about 258,000 souls, in the city and suburbs <sup>1</sup>. But it is now conjectured, with more probability, that they do not exceed two hundred and thirty five thousand: of which two hundred thousand are Turks, thirty thousand Christians, and five thousand Jews <sup>2</sup>.

The language universally spoken by the natives, is the vulgar Arabic. The people of condition are taught also the Turkish, which, on account of its being the Court language, is always used at the Seraglio, as also by persons connected with the Porte. The people of Cairo pretend to a superiority in correct pronunciation of the Arabic, and, in common discourse, they certainly appear to pronounce it nearer to the manner in which those of Aleppo read the literary language: but, in this respect, some local peculiarity may be remarked in almost every district of Syria, and the Arabs of the Desert, in their pronunciation, differ considerably from all. The Turkish spoken at Aleppo, is reckoned to be corrupted by the concourse of strangers from the Northern Provinces.

The people in general are of a middle stature, rather meagre than corpulent, indifferently well made, but neither vigorous, nor active. It is rare to see a hump-

<sup>1</sup> Memoires d'Arvieux, v. vi. p. 439. Tavernier's Voyages. p. 56.

<sup>2</sup> Note XIX.

backed, or deformed person; but it must be remembered CHAP.  
I. that the oriental dress conceals slight deformities, and especially ill formed limbs. They are naturally of a fair complexion, their hair black, or of a dark chestnut colour, and their eyes for the most part black. Both sexes are handsome, while children (which has been remarked by P. Teixeira<sup>3</sup>) but they alter much as they grow up; the men are soon disfigured by the beard, and the women, as they arrive soon at puberty, and are married at an early period, quickly lose the bloom of youth, and often wear the appearance of old age, by the time they reach thirty. A small waist being considered rather as a defect than a beauty, the women strive to appear full, and plump; they use no stays, and wear their girdle very loose. The men gird tightly with a broad belt, and a long shawl cincture.

In proportion as the people are exposed to the sun, they become swarthy. The lower class of those in town, are of a dusky complexion; the peasants are very dark; and some of the Bidowees, or Arabs of the Desert, are almost black. The women of condition, with proper care, preserve their fair complexion to the last, but they are apt to grow negligent after a certain age. The others are more or less tawny; for though all are closely veiled when they walk in the street, they are at home much exposed to the sun, in going from

<sup>3</sup> Voyage, p. 71.

BOOK II. one apartment to another across their courts ; and the use of umbrellas is unknown.

It has been thought proper to enter into a more minute description of the Turkish dress than what stood in the former Edition ; but it will be expedient also to have recourse to the plates II. and III.

The men dress in the long Eastern habit, and, during six months of the year, they wear furs. The piercing cold which succeeds the autumn, renders a defence of that kind in some degree necessary ; but fashion continues the use of furs when the necessity ceases, and many of the people of rank retain them all the summer. Furs are the most expensive article of the Eastern habit. A person in full dress, wears no less than three furred garments, one over another. The first comes half way down the thigh, is made of fine Kermazoot<sup>4</sup>, lined with ermine, or other short hair fur, without sleeves, and with a narrow trimming of fur round the collar. The second reaches half way down the leg, and has short sleeves which come as low as the bend of the arm. This, like the other, is of Kermazoot, lined with fur, but, from the collar down to the bottom, as likewise round the short sleeve, is trimmed with a border of fur,

<sup>4</sup> A stuff made of silk and cotton. Some are plain, others flowered and very costly.

five inches broad. These garments hang loose on the body, the larger, being of width sufficient to fold half round: both are named Giubbe. The third, by way of eminence called the Fur, or Kurk, is a large, loose gown, of cloth, with long, wide sleeves, or sometimes narrow at the wrist, with great cuffs turning up. It is furred with sable, or other rich furs, and the collar, sides, and sleeves, are trimmed with the most costly long haired furs. CHAP.  
I.

As the Grandees usually sit in spacious, airy apartments, without fire, and ride on horseback when they go abroad, they can bear such excessive clothing without inconvenience; but persons who walk on foot, wear one fur only, or at most two, and, instead of the Kurk, they have an upper garment of cloth, without lining, called a Kurtak, or Binnish. People of fashion wear also the Kurtak, in undress, with a long fur under it, distinguished from the Giubbe by its reaching to the heels, and having sleeves that come over the fingers. The common people wear a single fur, usually made of coarse fox skins.

The garments, under the furs, consist of a silk, or linen shirt<sup>5</sup>, and drawers<sup>6</sup>; wide trowsers of red cloth<sup>7</sup>, to which are sewed socks of yellow leather<sup>8</sup>, serving at

<sup>5</sup> Kamees.

<sup>6</sup> Libas لباس

<sup>7</sup> Chahkchûr چخچور or Shahkshoor شخشور

<sup>8</sup> Meft مہست

BOOK  
II.

once for breeches, stockings, and, within doors, for shoes; but in walking, except on the Divan, they use slippers without heels<sup>9</sup>. A waistcoat, called a Kunbaz, that comes lower than the knee; and a long vest, reaching down to the heels, which covers all, and is named a Dulaman<sup>10</sup>. These two fit easily on the body, they fold over, and are fastened with tapes on the side. The sleeves are open, but have a number of small buttons and loops, and (in full dress), are always close buttoned. The Dulaman is tucked up so as to show part of the waistcoat. They are made of plain, or flowered stuffs, chiefly of home manufacture. In the summer are used India Kermazoots, calico, or muslin. An explanation of Plate II. is here subjoined<sup>11</sup>.

In

<sup>9</sup> Babooch: but properly Babooge بابوج

<sup>10</sup> Dulaman دولامان or Dulmai ضلمايه

<sup>11</sup> Plate II. The windows are represented as opening on the court yard of a Seraglio, where the colonnade, the stair case leading to it, and, on the other side, a Kiosk may be easily distinguished. In the front of the picture is exhibited the Turkish mode of decorating rooms with inscriptions in embellished characters, painting in flowers, gilding, &c. The carpet, the raised wooden platform covered with a mattress, and a fringed cloth, the large cushions in front, and the additional small ones, with the fringed mattresses in the corners, show a Divan completely furnished. See p. 26.

In the nearest corner sits a Cady smoking a Kalian, which stands at a distance on the carpet. He is dressed in the Kurk, or Furwy, which is lined throughout with fur, and has large wide sleeves. It is the ceremonial dress of the Effendees, though sometimes also worn by other people of distinction; but the Turban is peculiar to the Ullama or learned. In the center sits a Sardar, or Aga of the Janizaries. His turban belongs exclusively to the



In the oriental dress, ligatures of no kind are used, CHAP.  
I. except round the middle, which is girt with a belt { under the waistcoat, and, a long Persian shawl above the Dulaman. This last Cincture<sup>12</sup> serves by way of belt for a small dagger<sup>13</sup>, or knife<sup>14</sup>, which is stuck obliquely on the right side, and fastened to the Cincture by

the Officers of that body; the fashion of his robe, with the close furred sleeve, is that of the outer vestment, (lined with short haired furs, as ermine, squirrel, &c.) worn by people of rank in the spring and autumn. He has received his coffee; and a page stands before him, in the humble submissive attitude in which the pages are accustomed to wait. He stands ready to take the empty cup, but in strict propriety the Dulaman (which is tucked up in order to show the flowered Kunbaz beneath) should have hung down to the ground before, as it does behind. In the further corner, sits a Bashaw smoking a pipe, the bowl resting on the Niffada, an utensil contrived to save the carpet. His turban is the same with that of other people of rank. His Kurk is a full dress one for the winter. It is lined with long haired furs, and the trimmings of the large cuffs, the neck, and down the breast, &c. are of the finest parts of costly furs, as of sable, lynx, black fox, and the like. Both he and the Cady have one or two shorter furs under the large Kurk, but they do not appear; because good manners require, in sitting, that the Kurk should be tucked in under the knees, so as not, in a flaunting manner, to expose the rich clothes beneath.

It is for a like reason that the Dulaman of the page is let down when he is in waiting, and the sleeves are close buttoned, from the wrist: when he appears with a Kurtak over the rest of his clothes, he takes care to double it before him as he stands in the presence. The same custom of doubling, or lapping the outer garment, is observed by all who approach a superior.

<sup>12</sup> Zinar زنار. On the subject of the girdle, see a curious note in Bishop Lowth's *Isaiah*, p. 52.

<sup>13</sup> Hanjar.

<sup>14</sup> Sikkeen.

a silver

BOOK II. a silver chain. Among people of business, the Cincture serves to support a silver inkhorn.

The Turban<sup>15</sup> consists of the Kaoook, and the Shash, which is rolled round it. The Kaoook<sup>16</sup> is a stiff, quilted, round cap, flat at the top, and covered with cloth, of whatever colour the wearer chooses. The Shash<sup>17</sup> is a piece of muslin about twenty-four yards in length, and one and a half broad, commonly white, but sometimes dyed of a pale, or deep green colour. The Effendees, or persons of the law, as also certain officers, civil as well as military, wear Turbans of a peculiar shape; those of persons of condition, are all nearly alike in shape, being only distinguished by their fineness, from the Turbans of the lower people. The Christians and Jews wear Shashes of a different colour from those of the Turks.

In the inferior ranks, both of Turks and Christians, many, instead of the Kaoook, wear a small cloth cap, rolling a coarse Shash loosely round it. The Kurdeens wear a high, tapering, felt Kaoook, with a small Shash; the Dervises, one of another form, and without a Shash. The Oriental head dress admits of great variety in its fashion<sup>18</sup>.

<sup>15</sup> Dilband دلبند

<sup>16</sup> قاق

<sup>17</sup> شاش

<sup>18</sup> The Turbans most commonly worn at Aleppo are represented in Plate II. and IV. But there are several other kinds which may be seen in Niebuhr, *Voyage en Arabie*, &c. p. 129.



Few people in summer, unless those of the upper class C H A P.  
I. when in ceremony, retain their furs; and then rarely use { any other than ermine. Instead of the Kurk they wear a silk, or camelot gown, with large sleeves, laced down the seams with a narrow gold lace. This goes by the name of Abai, the name given to the ordinary vestment of the Arabs. The Kurtak, instead of cloth, is made of shalloon, under which is worn a light, shalloon Giubbe, without fur; and the Shahkshoors are made of camelot. The ordinary people lay aside their Shahkshoor, wearing drawers only; and for the cloth Dulaman substitute one of linen. By these alterations, the summer dress is rendered easy and cool.

Reference might have been made to Lady Mary Wortley's description of the female dress <sup>19</sup>, had it not in some respects, especially the head dress, been rather Grecian than Turkish, and different from the dress at Aleppo.

The dress of the ladies, resembles in many respects that of the men. But their Dulaman, and Kunbaz, fit closer to the shape, and, not folding over the breast, leave the neck uncovered. Both, as also the furred Giubbe, are made of European silks, brocade, or flowered stuffs of Aleppo. Their Shahkshoors, called Gintian <sup>20</sup>, are of silk, or India stuff, and purged at the angle

<sup>19</sup> Letter xxix, &c.

<sup>20</sup> جنتان

BOOK with a ribband. They wear no Mest, but only a thin  
 II. foot-sock of green, or any other coloured leather, and not sewed to the Shahkshoors. Their shift<sup>21</sup> is of fine silk gauze, hanging down to the feet, under the Kunbaz and over the Gintian. Their Cinctures are three inches broad, richly embroidered, and fastened before by a large gilt clasp, set with pearls, or precious stones.

The fashion of their furs is different from that of the men. They are better fitted to the shape, have sleeves open from the elbow, fall off at the sides, and do not conceal the neck. The costly, long haired furs, are seldom worn by the ladies, who prefer the sable, or the ermine, and rarely wear more than one fur at a time. The trimming round the collar of their furs is much broader, but, on the breast, narrower than in the men's furs, and it is peculiar to them to wear the ermine tails pendent on the outside trimmings.

It would be an arduous task to describe in words, the female head dress, but some notion may be formed of it from the print annexed. Many of the Turkish ladies imitate those of Constantinople, and form a high round Turban, of coloured muslin, decorated with pearls, diamond pins, egrets, and natural or artificial flowers; but others wear the ordinary Aleppo head. The hair, by some is braided into a vast number of small plaits; others form it, in two or three plaits, letting them, like the first, hang loosely down: but neither

<sup>21</sup> Kumfan قمفان

mode is so graceful as that of the Greek ladies at CHAP.  
I.  
Constantinople <sup>22</sup>.

The ladies are extremely fond of long hair, and bestow much pains in preserving it. They encourage it's growing as thick as possible, and, as they use a warm cloth cap, by way of basis for the superstructure of cotton and muslin, which compose the rest of the attire, their head-dress is much warmer than that of the men. But, though they seldom venture to comb out their hair, except in the Bagnio, they are very subject to rheums in the head, or other complaints, usually ascribed to having caught cold.

They wear earrings <sup>23</sup>, a necklace, or rather a collar, of gold <sup>24</sup>; large clumsy gold bracelets <sup>25</sup>, on the wrists and ankles <sup>26</sup>; a string of Zechins <sup>27</sup> close to the hair, on the forehead; and another, very long, crosses the body,

<sup>22</sup> Plate III. Exhibits a Turkish lady of condition in the proper dress of Aleppo. She is represented sitting carelessly on a Divan smoking, while her maid advances to present a dish of coffee, holding the bottom of the under cup between her finger and thumb. The lady's head dress is that constantly worn by the Aleppeen Christians; but many of the Turkish ladies dress in the high Turban after the Constantinople fashion. Her toke and other ornaments are expressed, except the ankle rings, which are hid by her trowsers. Her Pellice has sleeves, but is only thrown loosely over her shoulders. She has a thin leather sock on the foot; the maid's feet are bare.

<sup>23</sup> Khuldi خلد or Hylk خلق

<sup>24</sup> Toke طوق

<sup>25</sup> Sowar سوار

<sup>26</sup> Khalkhal خلكخال

<sup>27</sup> Killade قلاية or Killani كلانه

BOOK II. in the manner of a fash. Both sexes wear rings <sup>28</sup> on the fingers, and some of the women wear them also on the great toes.

From the earliest times, it has been the custom of the Eastern people to bestow great expence on the jewels, and other ornaments of their women ; but it is only of late that the men have so generally adopted the use of costly furs, and flowered garments. The change is by the Turks regarded as a sign of their degeneracy, and they affect to lament the rapid progress towards extravagance and effeminacy, so visible, within the last forty years, among the people of middle rank, in most great towns of the Empire. This luxury is said to have been first introduced in the time of Bajazet II. who succeeded to the Empire about the year 1481 <sup>29</sup>. It would appear from Belon, that the Eastern dress, in the middle of the sixteenth century, was much the same with what is worn at present. Nevertheless it has altered in some circumstances <sup>30</sup>.

The fashion of the Eastern habit among the Arabs of the Desert, has perhaps, since the most early periods, undergone little or no change ; but the case is different among the inhabitants of cities. The alterations of

<sup>28</sup> Khatem خاتم Most of these ornaments are mentioned in Scripture. Ezekiel xvi. 11, &c. See also Isaiah iii. 18, &c. with Bishop Lowth's learned commentary.

<sup>29</sup> Note XX.

<sup>30</sup> Note XXI.

fashion however happen seldom, and are less considerable than in Europe. The head dress of the men remains invariably the same; that of the ladies, as well as the rest of their dress, admits of many small variations, and affords an opportunity of displaying their taste, in the disposition of jewels, pearls, and flowers.

C H A P.  
I.

The use of Rouge is hitherto very little known. The Jewish brides sometimes paint their faces on their nuptial day; but among the Turks and Christians, it is only women of ill fame who venture a practice, which is considered as a mark of their profession. The ladies however have no aversion to artificial decoration, and practise a kind of painting more unnatural than the most extravagant abuse of Rouge. This consists in staining the fingers, the palm and back of the hands, the feet, and the toes, with the plant called Henna<sup>31</sup>, which gives them a dusky yellow colour. As the practice is universal, the quantity of the leaves of the Henna, imported from Egypt, is very considerable.

The ordinary mode is simply to tinge the points of the fingers and toes with the Henna; but, on extraordinary occasions, the figure of stars, of roses, or other flowers, are impressed on the hands and feet, in the following manner. A paste is formed of the powdered leaves of the Henna and water; of which one portion is

<sup>31</sup> Henna الحenna The *Lawsonia ramis inermibus*, of Linnaeus.

rolled

**BOOK**  
**II.** rolled into small threads, and the other is reserved for the tips of the fingers and toes. A thin cake of leavened dough is then prepared, upon which the threads of paste are disposed in such figures as are intended to be impressed on the parts. The tips of the fingers and toes being covered with the Henna paste, morsels of the cake with the threads disposed on them, are applied to the palms, the back of the hands, feet, &c. and secured by proper bandages. At the expiration of two or three hours, the parts are found tinged of a dusky red, or yellow colour.

The hands and feet are then covered with another paste composed of wheat flower and water, with a small proportion of crude Salt Armoniac and quick lime, which is allowed to remain about half an hour, when the dusky colour of the dye, is found converted into a sort of black, or rather a very dark green.

Both operations, but especially the last, are attended with pain; for in order to impress the figures, a very tight bandage is applied, and the paste is permitted to remain for several hours. The colour of the dye is at first a dark green, but, in the course of eight or ten days, gradually resumes a dusky yellow hue. This application is an indispensable ceremony, at marriages, as also on other festive occasions. The operation is usually performed by the women who attend the ladies at the bath. The Henna is likewise employed to give an auburn tint to the hair; and some of the old women,  
by

by the addition of other ingredients, give their hair a brick colour. CHAP.  
I.

Another universal custom among the women, is blacking the inside of the eyelids, by means of a short smooth probe of ivory, wood, or silver, charged with a powder named the black Kohol<sup>32</sup>. The probe being first dipt in water, a little of the powder is sprinkled on it; the middle part is then applied horizontally to the eye, and the eyelids being shut upon it, the probe is drawn through between them, leaving the inside tinged, and a black rim all round the edge<sup>33</sup>.

The Kohol is used likewise by the men, but not so generally by way of ornament merely, the practice being deemed rather effeminate. It is supposed to strengthen the sight, and prevent various disorders of the eye; with which view, ingredients of different kinds are occasionally added. The Kohol is applied to children as soon as they are brought into the world, and is renewed at the interval of a few days throughout their adolescence, by which means the women acquire great

<sup>32</sup> Kohol كحل or Kohol Ifphahany.

In Turkish and Persic Surma سمره See note XXII.

<sup>33</sup> The Roman Satyrift alludes to this custom, as well as to that of blacking the eyebrows, in the following lines :

*Ille supercilium madida fuligine tactam*

*Obliqua producit acu, pingitque trementes*

*Attollens oculos.*

JUVENAL Sat. ii. v. 67.

dexterity

BOOK  
II. dexterity in performing an operation, in appearance difficult and painful to a stranger.

The women have another custom less in fashion now than formerly. This consists in applying a certain composition, named Khatat, to the eyebrows, which tinges them of a fine black colour, and makes the hair smooth and glossy <sup>34</sup>.

The men sometimes stain their nails, and the points of their fingers with Henna, but the practice is not common. They are decently neat in their dress, while a too particular attention to that article, constitutes, in their opinion, a frivolous and contemptible character.

It is the custom to let the beard grow, after a certain age, or after performing the pilgrimage to Mecca, and much pains are bestowed in dressing it; but many of the Turks wear whiskers only. Some tinge the beard with a black dye, in order to conceal the approach of grey hairs; others make it red with the Henna; in either way the dye requires to be frequently renewed. It is not however a reputable practice, and therefore not common; though the Prophet himself used to tinge his beard with Henna, and the example was followed by many of the Khalifs <sup>35</sup>. Trimming the beard, paring the nails, and dressing the Turban, are offices in the

<sup>34</sup> Khatat خطاط Note XXIII.

<sup>35</sup> Note XXIV.



province of the ordinary barbers who shave the head. CHAP.  
I. Persons of rank keep valets on purpose. An excellent description of an Arab, or rather Turkish, barber, may be found in d'Arvieux's Memoirs by Labat<sup>36</sup>, and an account of the respect paid to the beard by the Arabs, is given in his Journey into Palestine<sup>37</sup>.

Both sexes use a variety of compound perfumes, of which musk, sandal-wood, and spikenard, are always ingredients. These sewed up in small flattish bags, are carried in the breast pockets. They have also the ottar, of roses, and other essences, from India. The aloes-wood, and fragrant waters will be mentioned in another place.

Women of every class, when they walk abroad, wear thin, yellow boots, reaching half up the leg, and, over these, yellow Babooge or slippers; but in wet weather, instead of the Babooge, they wear a kind of wooden clogs, six or eight inches high, called Kabkab<sup>38</sup>. Within doors, they constantly use clogs in going from one apartment to another, but much higher, being from a foot to eighteen inches in height, and curiously inlaid with mother of pearl.

They never appear in the streets without their veils<sup>39</sup>; wearing them being particularly enjoined in the Koran<sup>40</sup>.

<sup>36</sup> Tom. iii. p. 220.

<sup>37</sup> P. 173.

<sup>38</sup> قابقاب

<sup>39</sup> Zar زار Or Rhutta غطا

<sup>40</sup> Note XXV.

BOOK  
II.

These are of two kinds, the Furragi, and the common Aleppo veil; the former being worn by some of the Turkish women only, the other indiscriminately by all. The first is in the form of a large Kurtak, with long strait sleeves, and a square hood hanging flat on the back; it is sometimes of white linen, sometimes made of shawl, or cloth. This Furragi, reaching to the heels, conceals the whole of the dress, from the neck downwards, while the head and face are covered by a large white handkerchief over the head dress and forehead, and a smaller one, tied transversely over the lower part of the face, hanging down on the neck. Muffled up in this manner, the women suffer so much from the confinement that they are glad to get rid of it as soon as they enter the Harem. Many of the Turkish women, instead of the smaller handkerchief, use a long piece of black crape, stiffened, which, sloping a little from the forehead, leaves room to breathe more freely. In this last manner the ladies are completely disguised; in the former, the eyes and nose remaining visible, they are easily known by their acquaintance.

The ordinary Aleppo veil is a linen sheet, large enough to cover the whole habit, from head to foot, and is brought over the face in a manner to conceal all but one eye. The veils of the Christian, and Jewish women, are of plain white calico; those worn by the Turkish women, are of the same form, checkered blue or red: but the Jews wear their veils in a fashion peculiar

liar to themselves, leaving one arm free, something in the manner of the plaids formerly worn by the Scotch ladies. CHAP.  
I.

The men seldom appear in the streets in Kabkabs ; wearing them only in the Bagnio, or in the house when the pavements happen to be wet. On other occasions, they constantly walk in Babooge or slippers, which, having neither heels nor quarters, suit very ill with dirty streets. The common people who are obliged to go much about in the winter, wear red boots shod with iron. The Janizaries wear red Babooge, with quarters. Those of the other Turks are always yellow, as likewise, their boots, it is only some of the common people, as before remarked, who wear red boots.

Such of the inhabitants of Aleppo as can afford it, use a considerable proportion of animal food, in their ordinary diet. Their dishes consist chiefly of mutton, or lamb, cut into small pieces, either roasted simply on skewers <sup>41</sup> ; or stewed, with rice, herbs, and pretty strong sauces <sup>42</sup>. Mad apples, cucumbers, and gourds, stuffed with flesh and rice <sup>43</sup>, are dishes in great request. Fowls are used in making broth or fricasees ; they are never roasted whole. A more particular account of the

<sup>41</sup> Kubab.

<sup>42</sup> Yahne.

<sup>43</sup> Mahshee.

**BOOK** Turkish table will be given in the following chapter ;  
**II.** it will, in this place, be sufficient to remark, that, at the better tables, a great number of dishes being served up in quick succession, it is in a manner unavoidable to make the meal from a variety : but at ordinary tables, the number seldom exceeds three or four. The lower people live mostly on rice, butter, milk, new cheese, greens, and summer fruits, with a very small proportion of mutton.

The ordinary bread is in the form of a flat thin cake, made of wheat flour, not well fermented, ill baked, and generally eaten fresh from the oven. There are in the Bazars loaves of a better quality, in the shape of rings, with the seeds of sesamum, or of fennel flower, strewed on the top : various kinds of rusk are also sold in the Bazar. But most families make their bread, at home, and send it to be baked at the public oven : it is formed into small loaves, fermented with more care, and, in every respect is better than what is sold in the Bazars. The Europeans are supplied with excellent bread made in the French manner.

Rice enters as an ingredient into a number of dishes, and, in the form of Pilaw<sup>44</sup>, is constantly served up twice a day. The Turkish Pilaw is made simply of rice and butter, but occasionally is mixed with other

<sup>44</sup> Bilaw **بلالو** so written in Arabic, but the word is properly Persic and Turkish, and written Pilaw **پالو**

dishes. At the tables of the great it is the last dish introduced. The consumption of rice is very considerable, there being no idea among the natives of its being prejudicial to the eyes: a prevalent notion in some parts of England. It is imported chiefly from Egypt, very little being cultivated in Syria. CHAP.  
I.

Burgle <sup>45</sup>, which is wheat prepared in a certain manner, is likewise an article of universal use in the Eastern cookery. It is sometimes, like rice, made into a Pilaw, but more commonly, being beat up with minced meat, suet, and spices, is formed into large balls, and either boiled, or fried <sup>46</sup>.

Chiches, lentils, and mash <sup>47</sup>, find place in a variety of dishes, and are material articles in the diet of the poor. The greens, roots, and other productions of the garden, which make up so large a share of the popular diet, have been particularly enumerated in another place<sup>48</sup>. It is a remark of M. d'Arvieux, that a greater quantity of fruit is consumed at Aleppo, than in any three cities in Europe of equal size <sup>49</sup>.

<sup>45</sup> Burgle برغل It is prepared by first softening the grain in hot water, and then breaking and unhusking it by means of a hand mill; it is afterwards dried in the sun, and thus preserved for use.

<sup>46</sup> Kubby كبة

<sup>47</sup> Mash ماش is a small kidney bean. *Phaseolus max.* Linnæi.

<sup>48</sup> Book i. Chap. iii.

<sup>49</sup> Vol. VI. p. 157.

From the beginning of April to the month of September, the city is supplied with excellent milk <sup>50</sup> by large herds of goats, which are fed on the hills and pass early every morning through the streets. During the same season, abundance of fresh cheese, Kaimak <sup>51</sup>, and above all Leban <sup>52</sup>, is brought to market from the villages, and from the camps of the wandering tribes of Arabs and Turkmans. It being impossible, to preserve the milk sweet, in the summer, longer than a few hours, they are obliged to force the cream by a slow fire, and the smoke of the dried dung or brush-wood employed for fuel, is apt to give it a disagreeable taste. The cheeses are excessively salt. The Leban arrives in greatest perfection, and, while the season lasts, makes up a great part of the food of the lower people. It is served also universally at all tables, either in small bowls by itself, or mixed with sallad herbs, and is sometimes poured over the roast meat, and ragouts. In winter, the inhabitants are supplied with cow milk, but, the cattle being kept within doors at the gardens, and poorly fed, the milk often tastes strongly of cabbage leaves, or garlic.

<sup>50</sup> Haleeb حلب is always used, in the vulgar Arabic, for milk.

<sup>51</sup> قيبق resembles the Devonshire cream. Note XXVI.

<sup>52</sup> Leban لبن In the literary language is often translated milk, but constantly, at Aleppo, means a particular preparation of sour milk, much the same with what in India is called Tyre. Note XXVII.

Butter is much more used in the kitchen than oil. CHAP.  
I.  
The city is chiefly supplied with it by the Turkmans, Rushwans, and Arabs, who, rich in vast herds and flocks, journey over the waste plains of Syria, and lead the pastoral, or patriarchal life, almost in it's primitive simplicity. The butter is made indiscriminately of the milk of goats, cows, sheep, and buffaloes. It is churned in goatkins, in which also it is transported to town; so that in order to free it from hairs, and other impurities, it becomes necessary to melt, and strain it, by which process it acquires a certain rancid taste, disagreeable for the most part to strangers, though not to the natives.

As it is intended to enter hereafter into a detail of the Turkish mode of receiving visits, of their conversation, their manner of sitting at meals, and, other ceremonies of the table, I shall proceed at present to matters which are common to all classes of the Inhabitants.

Coffee <sup>53</sup>, without sugar or milk, is in use, among all ranks. It is served as hot as possible, in a china cup, placed in an under cup of silver fillagree, to protect the fingers. Among people of fashion, the cup is only half filled, and the coffee made excessively strong. The common people use larger cups, which they fill to the brim; but their coffee is thinner. It is drank constantly after meals; and, at all familiar visits, is presented at the same time with the pipe. Few of the lower people

<sup>53</sup> Kahwa قهوة

drink

BOOK  
II.  
} drink less than three of four cups of coffee in the twenty-four hours; their superiors drink more: and persons who frequent the great, drink perhaps twenty cups daily. When taken thus to excess, coffee injures the appetite, by loading the stomach, but the free use of it has neither been observed to heat the body, nor to affect the nerves; and it is regarded, even in the middle of summer, as one of their principal refreshments. The use of coffee was introduced into Syria, about the middle of the sixteenth century, or perhaps some years earlier than at Constantinople <sup>54</sup>. M. d'Arvieux talks of the custom of drinking sugar with coffee, as lately introduced among the Turks, in his time <sup>55</sup>. It is certainly not at present the custom.

Tobacco is smoked immoderately by all the men, the very mechanics and common labourers are seldom seen without a short pipe in their mouth; the practice has also been adopted by numbers of the women, and seems daily to increase. The children acquire early a taste for tobacco, by being occasionally employed to light the pipe for their parents; but the boys, before the age of fourteen, are not permitted to smoke in presence of the father; and the girls, before they are married, seldom venture to smoke in company.

<sup>54</sup> Note XXVIII.

<sup>55</sup> Tom. vi. p. 457.



The men begin to smoke as soon as they awake in the morning, and, the time of meals excepted, hardly cease the whole day. Each person carries a tobacco pouch, or bag, some of which are made of shawl embroidered. They do not usually fill the pipe themselves, that being the office of a servant, who, taking the bag, returns with the pipe filled and lighted, and, folding up the bag, delivers it to his master. The natives seldom spit when they smoke; which is partly to be attributed to the mildness of the tobacco, not exciting the saliva, and partly to the power of habit. Europeans who have for some time continued to spit in the same manner as when they used Virginia tobacco, have been known to adopt at once the custom of the natives, without inconvenience.

The tobacco pipes are made of the twigs of cherry-tree, almond, rose, or jasmine, which the pipe makers have the art of straightning, and boring with great dexterity. They are from three to six feet in length, are decorated with silver or gilt ornaments, at the top, and have mouth-pieces of amber, or ivory. The bowl is made of a reddish clay, and requires to be often changed; the pipes last for several years, and are not esteemed till they have been seasoned by use, but they are cleaned daily, by means of a wire instrument contrived for that purpose. In the summer, the pipe is neatly covered with shawl, under which is a thin layer of cotton, and, this cover being thoroughly moistened with water, when the pipe

BOOK II. is to be used, the smoke is rendered remarkably cool. The pipes used by the ladies are commonly smaller, more richly ornamented, and the cover of their summer pipes is often finely embroidered.

The Tobacco consumed at Aleppo, is brought from different parts of Syria, chiefly from Latachia. It is much milder than the American Tobacco, but at the same time so oily, that the pipe bowls become very soon unfit for use, and great care is requisite to keep the stem clean. A mixture of various sorts of Tobacco, is reckoned preferable to the simple production of one soil. The Turks in this respect are no less curious than the Europeans are in their choice of Snuff. Nothing is ever mixed with the Tobacco to scent it, but it is common to lay a bit of Aloes Wood, or of Ambergrise, upon the lighted Tobacco, which perfumes the whole apartment.

The Persian manner of smoking has of late years been introduced among a few people of rank, though chiefly confined to the merchants who have crossed the Desert, or who have concerns in the Bassora trade. The instrument commonly used, is called a Kalian<sup>56</sup>. It is a glass vessel of an oval shape, with a long neck, and is ornamented within, with coloured glass flowers fixed at the bottom. To this is fitted a silver head, consisting of a cup for the reception of the Tobacco, communicating with the vessel by a long straight tube, which reaches to within two

<sup>56</sup> قلیان

thirds of the bottom ; a shorter tube opens into the neck of the vessel near the top, and bends from the head in form of an arch. These are finely worked, and sometimes gilt or enamelled ; but the form of the instrument will be better understood from the figure<sup>57</sup>. The vessel, when to be used, is filled with water to such a height that the straight tube remains immersed about one or two inches ; and, the head being so adjusted as to prevent any air from passing but by the tubes, a flexible pipe, four or five feet in length, is fixed to the mouth of the short tube. The Tobacco properly prepared<sup>58</sup>, being then put into the cup, is lighted by one or more small balls of charcoal, which must necessarily remain on the top all the while. The suction, by means of the flexible pipe, produces at the same time a bubbling of the water, and a vacuum in the neck of the vessel, which is soon filled with the smoke impelled down the straight tube, and rising again through the water. There is another Instrument named a Nargeeli<sup>59</sup>, constructed on the same principles, and, at Aleppo, more generally used than the Kalian. It is made of a Cocoa nut or a Gourd, but with a head of a different shape from that of the Kalian, and it has a straight reed instead of the snake. As this Instrument must be held in the hand, it is not so convenient as the other, which in consequence of the flexible tube,

<sup>57</sup> Plate II.

<sup>58</sup> To the Tobacco, after being washed, is added a little rose water and coarse brown sugar, and the whole is beat up into a paste. Some dry Tobacco is sprinked on the top, before applying the balls.

<sup>59</sup> نارگیله

BOOK II. is managed with more ease: some have a stand on purpose for the Nargeeli, and use a flexible pipe.

In both these instruments, the smoke of the Tobacco, by passing through the water, is rendered much milder, and leaves a less disagreeable smell, or taste in the mouth. It may also be remarked that the mode of smoking, is different from that of the common pipe, in which the suction is wholly performed by the lips; whereas in these instruments, the smoker, applying his lips lightly to the pipe, draws in his breath fully, dilating the chest at the same time, so that a great part of the smoke seems to enter deeply into the breast: or rather actually descends into the lungs. If a person accustomed to the Kalian, attempts to draw a common pipe in the same manner, he is immediately thrown into a fit of coughing. That the smoke descends into the lungs has been remarked by Kempfer<sup>59</sup>.

The Persian Tobacco, or Tunbak<sup>60</sup>, is the only Tobacco fit to be smoked through water. It appears to be stronger than the ordinary Tobacco, and smokes disagreeably in a common pipe; but, when washed and properly prepared for the Kalian, it has a peculiarly pleasant flavour.

The Turks probably received the custom of smoking through water from Persia; that of smoking in the or-

<sup>59</sup> Amœnit. Exot. p. 642.

<sup>60</sup> تنن عجبي or تنبك Tooton Ajeemy.

dinary way they certainly had from Europe: and it is a curious circumstance in the history of human luxury, that a practice so disagreeable at first, and accompanied with so little positive sensual pleasure, afterwards should have spread with such rapidity, among a people not much disposed to adopt foreign customs<sup>61</sup>. C H A P.  
I.

The common people use an inferior kind of Nargeeli; but, Tunbak being too costly, they substitute ordinary Tobacco, moistened either with Dibs and water, or with an infusion of raisins, to which they sometimes add the Haf-heesh<sup>62</sup>, or sheera<sup>63</sup>, which impregnates the smoke with an intoxicating quality. There are men who go about the streets, and attend at coffee-houses, with this Nargeeli ready lighted, which they present to such as choose it, and receive a small gratuity in return for one or more whiffs. A few of the lower people only thus smoke the Nargeeli; and it is surprizing to see with what eagerness they apply to the reed, the enormous draughts they inhale, and, after a long interval, the volumes of smoke they emit by the nostrils, as well as the mouth. The public use of the Nargeeli is sometimes prohibited by the magistrate on account of the Sheera; which appears to be the same with what in India they call Bing. It is made of the leaves of the Female hemp, first powder-

<sup>61</sup> Note XXIX.

<sup>62</sup> حشيش

<sup>63</sup> شيرا

<sup>B O O K</sup>  
<sub>II.</sub> ed, then put into wet paper, and covered with hot ashes, till it forms a paste, which, being pressed into a thin cake, is cut into small Lozenges and dried. About half a dram of this if smoked in a pipe of Tobacco, or in the Nargeeli, will make a person drunk, or rather mad; and a few grains mixed with any thing sweet, particularly (as the natives pretend) a fig, will, if swallowed, have the same effect; but that acids will immediately put a stop to its operation. It may be remarked that the intoxicating quality of hemp is mentioned by Galen<sup>64</sup>. Since the year 1753, the practice of taking snuff (which was so little known at that time) has so much become the fashion, that the Porte, about the year 1760, thought it worth while to lay a duty on Rappee snuff, and to grant a monopoly for making and vending it at Aleppo. The taking of snuff, however is still confined within narrow bounds, compared to smoking.

I never could find that the custom of taking Opium was so general in Turkey, as commonly believed in Europe. It prevails indeed more at Constantinople than at Aleppo, where happily it is hitherto held almost equally scandalous as drinking wine, and practised by few openly, except by persons regardless of their reputation. The natives of Aleppo the least scrupulous in the use of opium, are people of the Law; owing probably

<sup>64</sup> Note XXX.

to the influence of example; for a new Cady coming annually from Constantinople, it seldom happens that either he himself, or some of his officers, do not, by their own practice, give a fresh sanction to a custom they have learnt at the capital, where the offence is regarded as venial, and stands little in the way of preferment in that line. But though in this manner many of the Effendees acquire a habit of taking opium, neither they, nor others by whom the custom is adopted, go so far as to attempt a direct justification of it: they frame some pretence on the score of health, and justify the breach of the law, on the same principle of necessity, that leads them sometimes to drink wine.

Opium compounded with certain aromatics and spices, made into an electuary with honey, is named *Birs*<sup>65</sup>; and probably is prepared variously in different shops. It is hot and very nauseous to the taste. They take from ten to two hundred grains of it at a time.

It is not commonly made at Aleppo, but great quantities are prepared at Constantinople, and sent into the Provinces in tin boxes. Opium, though usually taken in this form, is often also taken pure, either in pills, or broken in small bits. They do not chew it, but swallow it at once, drinking a dish of Coffee to help it down, the

“بیرس

dose

BOOK  
II.

dose of Birs being sometimes so large that they are half suffocated in swallowing it.

The largest quantity of pure opium I ever knew taken, within the space of twenty four hours, was three drams<sup>66</sup>; in general the quantity is much less. It is swallowed in separate portions, at intervals of five or six hours. The immediate effect I have observed it to have on such as were addicted to the use of it, was that of exhilarating the spirits. From a relaxed, dull, depressed state, into which such persons, if they happened to pass the usual time of taking their opium, were apt to sink, they were roused at once by their dose, and became quite alert.

It is remarkable how soon a sudden noise, or any other surprise dispels the power of the opium, even when at its height, throwing the wretched victim into a state of trepidation, from which nothing can recover him but a fresh dose.

The Grandees sometimes divert themselves with persons of inferior rank, who happen to be immoderately addicted to opium. I have seen a noted opium eater at the house of the Mohaffil<sup>67</sup> of Aleppo, who, after a full dose of Birs, creating himself a Bashaw, indulged

<sup>66</sup> The quantity mentioned above by the Author, is more by half a dram than I ever knew taken of pure opium, where I had an opportunity of accurately determining the quantity.

<sup>67</sup> Farmer of the customs.



in all the luxury of his situation. He placed himself in the corner of the Divan, talked familiarly with the master of the house, entered into a detail of ideal business, ordered persons brought before him to be drubbed, or imprisoned, disgraced some of the officers in waiting, and appointed others. In the midst of all these extravagancies, a page, who had been instructed beforehand, getting unperceived behind him, made a loud and sudden clatter with the window shutter. In a moment the enchantment was dissolved. The unfortunate Bashaw was seized with universal tremulation, his pipe fell from his hand, and, awaking at once to the horror of his condition, he fled to his Bir as his only resource under such a reverse of fortune.

Persons immoderately addicted to this pernicious practice are called Teriaki, or Afiooni; and sooner or later suffer severely for their indulgence. They are subject at first to obstinate costiveness; but in time, the opium seems to produce a contrary effect; they are frequently attacked with an obstinate Diarrhoea, and suffer constantly from flatulencies in the bowels; the appetite fails, and, in the course of a few years, they acquire that sottish, stupid countenance, so often observable in drinkers of spirituous liquors. They seldom arrive at old age, though rarely are carried off by dropries, or the other diseases which, in Europe, are the general consequence of hard drinking; but losing their memory, and by degrees their other faculties, they grow old before

BOOK the natural period, and sink miserably into an untimely  
II. grave <sup>68</sup>.

There are very few who, having once been intemperately habituated to opium, have resolution sufficient to forego it. They suffer so much from low spirits, and a thousand hypochondriac evils, that they usually give up the attempt. Some, in diminishing their dose, substitute a glass of wine or spirits; but the safest method is to subtract gradually from the quantity of opium, and give small doses of the volatile spirits, or of some bitter Elixir, which may amuse the patient without the risk of his becoming fond of the remedy: a consequence not unusual, when spirituous liquors, and especially French Rosolis, are employed.

<sup>68</sup> Teriaki, though the appellation commonly given to a Person who uses opium to excess, is applied also to a Debauchee who is often inebriated by wine or spirits.

## C H A P. II.

### OF THE INHABITANTS IN GENERAL.

THE BAGNIOS, AND MODE OF BATHING DESCRIBED.—DEPILATORY—  
THE ZIRALEET, OR EXCLAMATION OF THE WOMEN, EXPRESSIVE  
OF JOY—PEOPLE LEAD A SEDENTARY LIFE—GAMES—DANCES—RE-  
GULAR HOUR—BEDS AND NIGHT-DRESS—COFFEE-HOUSE ENTER-  
TAINMENTS, PUPPET SHOW, STORY TELLERS, &c.—TURKISH MUSIC—  
VARIOUS INSTRUMENTS—VOCAL MUSIC—FESTIVE ENTERTAIN-  
MENTS—BUFFOONS, &c.

A CUSTOM much more prevalent at Aleppo than <sup>C H A P.</sup><sub>II.</sub> that of taking opium, and common to both sexes, is the frequent use of the Bagnio, or Hummam<sup>1</sup>. The Mohammedans are under religious obligation to go oftner to the Bagnio than the other natives; and many persons of rank have private baths, in their own houses: but as these are too small for the reception of a large company, their women, on occasions of ceremonial invitation, are obliged to hire one of the public Bagnios.

<sup>1</sup> حمام

A description of the interior of the Hummam was reserved for this place. The first, or outer room, called the Burany, is large, lofty, covered with a dome, and paved with marble. It has windows towards the street, but is lighted chiefly by the lantern of the dome. A broad stone platform, or mustaby, four feet high, is built close to the wall on each side, which, being spread with mats and carpets, forms a Divan, on which the bathers may undress and repose. A large marble fountain in the middle, serves both as an ornament, and for rinsing the Bag-nio-linen, which is afterwards, hung to dry on lines extended above. The bathers, as well as the waiters, walk in this outer chamber in Kabkabs, for the stoves having but small influence there, the pavement, which is always wet, is cold to the naked feet. In the month of February, when the mercury in Farenheit's thermometer stood at 54, in the open air, it rose in the Burany to 64.

From this chamber a door opens into a narrow passage, leading to the Wustany, or middle chamber, which has a Mustaby for the accommodation of such as may choose to sit there, and is furnished with several round or oblong, stone basins, about a foot and a half in diameter, into each of which two pipes open with brass cocks, the one conveying hot, the other cold water. These are called Jurn, and are fixed to the wall two feet from the pavement. There are also brazen Bowls for laving the water duly tempered upon the bathers. The

Thermometer

Thermometer in the passage rose to 75, and in this chamber to 90. C H A P  
II.

From the middle chamber a door opens immediately into the inner chamber, or Juany, which is much larger than the Wustany, and considerably hotter, the mercury rising here to 100. It has no Mustaby, so that the bathers sit, or recline on the pavement, which towards the centre is excessively hot. Both the middle and inner rooms are less lofty than the outer one; and are covered with small cupolas, from which they receive a dull light, by means of a few round apertures, glazed with a thick, coloured glass. At each corner of the Juany is a small open recess, in one of which (in some Bagnios), there is a basin about four feet deep, serving occasionally for a temperate bath. It is called the Murtas<sup>2</sup>; but as the Turks seldom use immersion, it is found only in some Bagnios.

The Bagnios are heated by stoves underneath. The ordinary heat of the Juany is about 100 degrees, but when particularly desired, it is considerably increased. The men remain in the inner room about a quarter of an hour; the women continue much longer. Some Bagnios are for the reception of women only, others are appropriated to the men; but in general both sexes are admitted: the men from morning till noon, the women from noon till sun-set.

منطاس<sup>2</sup>

The

BOOK  
II.

The bather, when undrest, ties a towel round his head, and a wrapper, named a Fouta, round his middle, reaching like a petticoat to the ankles. Thus attired he passes at once into the Juany, where he soon begins to perspire profusely, and remains dripping wet, all the time he continues there, partly from sweat, and partly from the moisture of the chamber. The first operation is that of applying the Dowa<sup>3</sup>, or depilatory, to the pubes and armpits, which, after it has remained about two minutes, or till the hair becomes loose, is carefully washed off: but it is not unusual for accidents to happen from negligence in this point. The depilatory is composed of quick lime, and orpiment, in the proportion of one dram of the latter to an ounce of the former. These are intimately rubbed together in a mortar, to a powder, which is moistened a little with water, at the time of application<sup>4</sup>.

When the Dowa has been washed off, the bather sits down on the pavement, and one of the attendants begins to press and handle the tops of the shoulders, the muscles of the arm, and successively the whole body; first gently, then by degrees increasing the pressure, till he comes to handle pretty roughly, but without giving pain. This is repeated at short intervals till the skin is perfectly softened. The attendant then taking hold of the bather's fingers, with a dexterous jerk makes

<sup>3</sup> Dowa Hummam دوا حمام

<sup>4</sup> Note XXXI.

each joint crack fucceffively ; after which, laying him flat on his back, and bringing the arms acrofs the breaft, the foulder joints are made to crack in like manner : laft of all (and to ftrangers a part of the procefs the moft alarming) the neck is made to crack, by raifing the head and bringing the chin forward on the breaft. Thefe operations finifhed, the attendant, having his hand armed with a coarfe camelot bag, begins from the breaft, to fcrub the body and limbs, pouring warm water from time to time on the parts, and turning the bather in order to reach his back. He then makes a ftrong soap lather, and with a rubber, made of the fibrous part of the palm leaf, which is brought for this purpofe from Baffora and Egypt<sup>5</sup>, lathers the body univerfally, except thofe parts concealèd by the Fouta, which the bather wafhes himfelf. Nothing now remains but to wafh off the soap, which is done by repeated effufions of warm water, the bather removing clofe to one of the jurn. Some inftead of soap ufe the faponaceous earth Byloon.<sup>6</sup> The bather is now reconducted to the middle chamber, and a dry towel and wrapper are prefented to him, in which he returns on Kabkabs to the Divan, where he left his clothes, and, being covered with frefh towels, or if the feafon requires it, with a fur, he fmokes a pipe, drinks coffee, or eats water melon, before drefling. Perfons of condition, particularly women, fometimes

<sup>5</sup> See Rauwolff. Ray's. Coll. v. ii. p. 21.

<sup>6</sup> See page 54.

<sup>B O O K</sup>  
<sup>II.</sup> send their own Bagnio linen, consisting of towels and a wide gown; as also the Tasa or cup for laving water, the camelot bag, &c.—but most of the men content themselves with what is furnished by the Bagnio. M. Grelot has in most circumstances given an exact account of the practice in the Bagnios at Constantinople<sup>7</sup>.

The process, as now described, takes up a considerable time, although the attendants are very expert; but the Turks seldom go through the whole. In common they go into the inner, or perhaps only the middle chamber, receive a few bowls of water on their body, are slightly rubbed, and retire in a few minutes.

The women remain much longer in the Bagnio than the men. The washing and plaiting the hair is a tedious operation, and they are obliged also to attend the children. They do not however continue all the time in the hot Room, but amuse themselves in the Burany; for the number of jurn not being sufficient to serve so great a crowd at once, they are obliged in succession to take their turn: a circumstance which produces much clamorous altercation.

On ordinary days, women of every rank are admitted promiscuously, till the rooms are quite full. The confusion that reigns in such an assembly, may easily be conceived; the noise is often heard in passing the street, and, when there happens to be a number of young

<sup>7</sup> Relation, p. 232.—See also Rauwolff, Tournefort, Thevenot, &c.

children,



children, the women themselves acknowledge the din to be intolerable. They however are fond to excess of going thither, amid inconveniences of which they perpetually complain. But the Bagnio is almost the only public female assembly; it affords an opportunity of displaying their jewels and fine clothes, of meeting their acquaintance, and of learning domestic history of various kinds; for particular Bagnios being more in vogue than others, the ladies are assembled from remote districts, and if accidentally placed near each other on the same Divan, it is reckoned sufficient for joining in confidential conversation, though they were not acquainted before.

When ladies of different Harems make a party for the public bath, they take all the females of the respective families along with them, and sometimes carry fruit, sweetmeats and sherbets, with which they regale in the outer room, on their return from the Juani. Besides these refreshments, the attendants are charged with carpets, small cushions, pipes, copper utensils, soap, bylloon, henna, apparel, and the linen appropriated to the Bagnio, consisting of a peculiar habit, with various ornamented wrappers, and towels; of all which, a particular description has been inserted in the appendix: whence it will appear, how much female delicacy is respected by national custom; and that the Eastern ladies are not less attentive in the Hummam, than on other occasions, where an opportunity offers of displaying their ornaments<sup>8</sup>.

<sup>8</sup> Note XXXII.

BOOK  
II.

Each company is also provided with a Keiam, or woman whose province it is to see that every thing be properly prepared, and to attend the ladies in the hot room. It is requisite for her to be acquainted with the rules of the Bagnio, and well qualified to contest all disputable matters, with fluency of language. The Turks and Jews often retain Bidoween women as Keiams.

Besides the ordinary times of bathing, the women go to the Bagnio after childbed, after recovery from sickness, before and after the marriage feast, and at a stated period after the death of relations. On these ceremonial occasions it is usual for persons of condition, to hire a Bagnio on purpose, and form select assemblies, where such only are admitted as have been invited. The ladies with their suit, come dressed in their richest apparel; the Divan, and the refreshments have been previously prepared; a band of singing women is retained, and, the company being known to one another, gaiety, decent freedom, and youthful frolic, are less under formal restraint than in the mixed assemblies at the common bath<sup>9</sup>.

As these private assemblies last four or five hours, the women go several times into the inner rooms, but pass a great part of the time in the Burany, where they either sit in the Bagnio habit, or covered with furs, for they do not

<sup>9</sup> Note XXXIII.

dress till determined to enter no more into the hot rooms. C H A P.  
II.  
The music and refreshments are placed in the outer chamber.

The ladies, as before remarked, are provided with a habit made expressly for the Bagnio; but their slaves and servants are equipped much in the same manner with the men, and the younger girls, especially the slaves, claim a privilege of romping in the Hummam. Dashing water at one another is no uncommon frolic; the Fouta, or the wrapper, may easily drop by accident, or be drawn away in sport, and should the girl at the time happen to be employed in carrying a cup of coffee, or sherbet, she may possibly advance to deliver it, without stooping to recover the Fouta. To this, or some such accident, it must be owing, if the women in the Bagnio are ever seen walking about, in a pure state of nature, at least at Aleppo<sup>10</sup>.

The first time a woman goes to the Bagnio after childbed, she is attended by the midwife, who, placing her near one of the Jurn, anoints her belly and limbs, with a composition named Shidood, consisting of ginger, pepper, nutmegs, and other hot ingredients, beat up with honey; which, after lying on a certain time, is washed off with warm water: while this operation is performing, the numerous train of women, make the domes of the Hummam reecho with that shrill, warb-

<sup>10</sup> Note XXXIV.

**BOOK**  
 11. ling shout, which is the female mode of expressing exultation, and which at all festivals, may be heard to a great distance. It is termed Ziraleet, and, by Shaw, has been confounded with the dismal conclamation of the women at funerals. Belon thought it resembled the last part of the cry of the village women, who sell milk at Paris. But Pietro della Valle describes it more accurately; “a sharp and loud cry of joy, made in concert, by a quick and somewhat tremulous application of the tongue to the palate, producing the sound heli li li li li li li”<sup>11</sup>. The Shidood is supposed to prevent many disorders consequent to childbed; and is sometimes also applied to convalescents from chronic distempers.

The people of Aleppo lead in general a sedentary life. They do not consider exercise, as necessary to the preservation of health, and have no great opinion of its utility in the cure of any disease. Business in the city is transacted in a manner that does not require much walking; and, in the way of pleasure, a mile's excursion to the gardens, is the extent of their walk: if the distance happen to be greater, they sit down to rest by the way side. Their ordinary gait in the street is slow and grave; and, without the gate of the city, they commonly smoke their pipe as they saunter along.

<sup>11</sup> Let. xiii. p. 536.—Belon, Lib. ii. Ch. 35. Note XXXV.

The women, as they live chiefly on the ground floor, CHAP.  
II. have seldom occasion to go up and down stairs, and, most of the requisites of life being brought to the door of the Harem, they have not the exercise they might otherwise have by going to market. Nevertheless many occasions call them abroad; and, were a stranger to judge from the number he daily meets in the streets, he would hardly think himself in a country, where the women generally are supposed to be prisoners for life. At certain times, when by order of the Governor they are required to keep within doors, the city appears a desert.

Dancing is not, as in Christendom, reckoned a genteel accomplishment for people of condition, and even among the vulgar, is seldom practised, unless by such as make it their trade. The Turkish dance consists less in high capers, in graceful steps, or attitudes, than in lascivious postures, and movements inelegant, or indecent<sup>12</sup>. It has no pretence to the festive air of the chaster Greek Dance; and is rejected as an unfit exercise, for the youth of either sex.

<sup>12</sup> This lascivious kind of dance is well described by Juvenal, as performed by a girl of Cadiz, which city is said to have been founded by the Syrians, or Africans:

*Forfitan expectes ut Gaditana canoro*

*Incipiat prurire choro, plausuque probatæ*

*Ad terram tremulo descendant clune puellæ.*

*Juv. Sat. xi. v. 162.*

More on this subject, as it regards antiquity, may be found in Casaubon's notes; and Note XXXVI.

There

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II.

There are male and female public dancers. The latter only are admitted into the Harems; both have access to private parties among the men, but, in public, the part of women is usually performed by boys, dressed in female habits. When ladies are spectators, the dancers retain a certain degree of decency, which they consider as unnecessary among the men. The women dance unveiled, and some of them are handsome. The dance is commonly performed by two persons, who are provided with castanets, and, at intervals, sing certain stanzas, followed by a chorus in which the instrumental performers join their voices.

The Turkish diversions within doors are mostly of the sedentary kind. Chess<sup>13</sup>, and a kind of Backgammon<sup>14</sup>, which they are said to have learnt of the Persians, are played by both sexes. They play likewise Draughts; and two others games unknown in England: the one called Mankala, and the other Tabwaduk. The first is a game played by two persons, the success depending chiefly on memory, and readiness in counting. A description of it has been given by M. d'Arvieux<sup>15</sup>. The second is a mixed game, the movement of the pins on the board, being determined by casting four small flat sticks, white on one side and black on the other.

<sup>13</sup> Sitrige صترنج

<sup>14</sup> Taoli طولي

<sup>15</sup> La Rocque Voyage dans la Palestine, p. 296.

It has been exactly described by Niebuhr<sup>16</sup>. In the long winter evenings, they have recourse, among other gambols, to the play of the ring, which is thus performed. A number of coffee cups reversed, being placed upon a large salver, the ring is hid under one of them. The persons engaged are divided into two parties, and the game consists in guessing where the ring is concealed. The winning party have a right to blacken the faces of the losers, to expose them in fools caps to the derision of the company, and to insult them with songs of triumph. Servants only, or such as have talents for buffoonery, are made butts on such occasions.

The Turks play merely for amusement. They sometimes risk a dish of coffee, or the expence of a Bagnio, but never play for money, and are wholly unacquainted with cards and hazard: all gaming being in the most express terms forbidden by the Koran<sup>17</sup>. They occasionally determine disputes by a small bet, but never lay considerable wagers; regarding it as a species of gaming. Some of the Christians in the service of the Europeans, have of late learned to game; a refinement in manners upon which their masters, sometime or other, may have little cause to congratulate themselves.

The natives of every denomination observe very regular hours. They rise with the Sun, and usually

<sup>16</sup> Voyage en Arabie, v. i. p. 139.

<sup>17</sup> Note XXXVII.

BOOK  
II.

are in bed between nine and ten at night. Most of them lye down for an hour after dinner. Business is transacted between breakfast and five in the afternoon. The Merchants commonly dine in their apartments in the Khanes; some have victuals sent from their own kitchen, but many content themselves with bread, cheese, and fruit, or perhaps a Kabab from the Bazar. Their chief repast is supper, at their own houses; after which, many of the ordinary people go to the coffee house, where they pass the time till evening prayer, and then retire. People of rank sometimes visit after supper, but seldom are seen abroad later than ten o'clock.

The women do not appear in the street after it is dark. When they pay formal family visits, they set out early in the morning, and either return home about sun set, or stay all night. On these occasions they take entire possession of the Harem, where a number of beds can soon be made ready, with little trouble; and the gentlemen of the family are usually left to shift for themselves, in the outer apartments.

The beds consist of several mattresses laid one upon another, across the middle part of the Divan. Over the upper mattress is spread a cotton sheet, and another sheet is sewed to the coverlet, which is of silk, quilted more or less thick, according to the season. One of the Divan cushions commonly serves for a bolster, but some use down pillows. The general custom is to sleep without curtains; some, who are more delicate, suspend



suspend a fly trap, or gauze curtains, by means of lines hung cross the room. The mattresses, and coverlets being removed in the morning, are folded up in a large recess at one end of the room, and concealed by a curtain, so that it is easy to make eight or ten beds, in an apartment, which, in the day time, serves for the reception of company. C H A P.  
II.

Their night dress is composed of an under waistcoat and drawers, with a Turban of a particular fashion by way of cap. When the hour of repose approaches, they sit down on the bed, and continue smoking till they grow drowsy; they then lay themselves along, leaving it to their women, or (if in an outer apartment) to their pages, to take away the pipe, and to cover them with the coverlet. Some of the voluptuous Grandees are lulled to sleep by soft music, placed in an adjoining chamber, or by Arabian Tales, which their slaves are taught to read, or repeat. With the same view, it is not uncommon to have their feet and legs gently stroked, or rubbed by the hand of an attendant: a custom much practised in India, where it is termed champooing. If they happen to wake in the night, and find no more disposition to sleep, they sit up in bed, drink coffee, or, in long nights, regale with dried fruits, and pastry. After which they smoke their pipe till they once more drop asleep. Married persons have separate beds placed near one another.

In summer, the beds are made in the Alcove or  
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II.

Great Divan, or upon the wooden Divans placed in the court yard. Sometimes they are laid on a mat spread on the pavement; but, in the warmer season, most of the natives make their beds on the house top. In the winter, small rooms with low ceilings, on the ground floor, are preferred as bed chambers. They have always a lamp burning in the night, and often, in cold weather, are tempted to admit a pan of charcoal, though repeated experience has shown them the destructive effects of the fume, in spite of all the care that can previously be taken, by burning the charcoal clear in the open air. Very few winters pass without affording many alarming and some fatal accidents from charcoal. It is commonly used in very large braziers in the grand apartments, where the constant circulation of air prevents any other ill effects than slight head-achs. But in bed chambers, and other small rooms, where the air is excluded by window curtains, close doors, and antiports, it is then most dangerous when the greatest pains have been taken to burn it clear; for the grosser smoke, giving an early alarm, leaves time to escape the danger, whereas the more subtle vapour, (of which no means has hitherto been discovered to divest it,) has a sudden, and unexpected operation.

The coffee houses are not frequented by persons of the first rank, but by all others indiscriminately. Some of them are large, and handsome rooms, and, for the enter-

entertainment of the customers, a band of musick, is retained, a puppet show, and a story-teller. These exhibit at different hours of the day, the audience, by a voluntary contribution, raising a trifle towards defraying the expence.

CHAP.  
II.

The Concert, which consists of vocal and instrumental musick, continues more than an hour, without intermission. They make no pause between the airs, but slide from one into another, as if so many movements of the same concert. At inferior coffee houses, not provided with a regular band, the company are occasionally entertained by some volunteer performer, who sings gratis.

The puppet show is performed by shadows, in the manner of *Les Ombres Chinoise*, but much inferior in point of execution. The stage is very simple, and constructed in a few minutes. One person with great dexterity conducts the whole, changing his tone of voice, and imitating the provincial dialects, or other peculiarities of the characters introduced in the piece. Some faint attempts towards dramatic fable may be traced in these shows, which are moreover diversified and decorated by the march of caravans, bridal processions, and other gaudy pageants. But the whole is too often interrupted by the disgusting indecency of *Kara-guze*, the punch of their theatre: except where women happen to be present, as at private houses, when the most exceptionable parts of the dialogue are suppressed. At the coffee houses, the puppet show, in point of obscenity, is under no re-

BOOK  
II.

straint, but the magistrate sometimes interposes to protect individuals from being introduced on the stage, and exposed to the derision of the populace. In the beginning of the Russian war in 1768, the Aleppo Janizaries, who had returned from the field rather in disgrace, were introduced on the stage giving a ludicrous account of their achievements; and Kara-guze could not well miss the opportunity of throwing out some severe sarcasms on their prowess. This, though received with great applause, was soon most judiciously put a stop to; for though little was then to be apprehended from the Janizaries in their state of humiliation, it was probable that they might, when in motion the next campaign, have taken ample vengeance. In an affair of bankruptcy which had occasioned much popular clamour, certain persons concerned applied to the Seraglio for protection against the petulance of Kara-guze, who had, on the stage assumed the character of a merchant, and, in allusion to recent transactions, represented a number of fraudulent intrigues, to the great entertainment of the populace.

Satyre must be cautious of descending to too pointed reflection on persons immediately in power; but has full scope to lash in general, the follies of private life, the perversion of public justice, and the corruptions of government. I have known a Bashaw ridiculed on the stage, after his departure from the city; and a Cady seldom or never escapes.

The recitation of Eastern fables and tales, partakes  
some-

somewhat of a dramatic performance. It is not merely a simple narrative; the story is animated by the manner, and action of the speaker. A variety of other story books, besides the Arabian nights entertainment, (which, under that title, are little known at Aleppo<sup>18</sup>) furnish materials for the story teller, who, by combining the incidents of different tales, and varying the catastrophe of such as he has related before, gives them an air of novelty even to persons who at first imagine they are listening to tales with which they are acquainted. He recites walking to and fro, in the middle of the coffee room, stopping only now and then when the expression requires some emphatical attitude. He is commonly heard with great attention, and, not unfrequently, in the midst of some interesting adventure, when the expectation of his audience is raised to the highest pitch, he breaks off abruptly, and makes his escape from the room, leaving both his heroine and his audience, in the utmost embarrassment. Those who happen to be near the door endeavour to detain him, insisting on the story being finished before he departs, but he always makes his retreat good; and the auditors, suspending their curiosity, are induced to return at the same hour next day, to hear the sequel. He no sooner has made his exit, than the company, in separate parties, fall a disputing about the characters of the drama, or the event of the unfinished

<sup>18</sup> Note XXXVIII.

<sup>B O O K</sup>  
<sup>II.</sup> adventure. The controversy by degrees becomes ferious, and opposite opinions are maintained with no less warmth, than if the fate of the city depended on the decision.

Excepting the public entry of bashaws, or of European consuls, and the sports exhibited on certain occasions in the Seraglio court yard, there are no public spectacles, at which the two sexes assemble promiscuously. Fire works, at the great feasts and other times of rejoicing, are exhibited at the Seraglio, but the women, as observed before, do not come abroad at night.

The Aleppeens, in general, have a correct ear, and are fond of music. They have technical names for the notes, as well as for the different measures, but they have no written music. They learn the airs and symphonies by ear, retain them by memory, and communicate them to others in the same manner they themselves were taught. The Arab musical scale, in the subdivision of intervals, differs considerably from that of Europe<sup>19</sup>. They have no music in parts; the performers in a concert, constantly play in unison; but both voices and instruments have sometimes rests of several bars, which they observe with great exactness, being for the most part excellent timeists.

The instrumental music is of two kinds. The one martial and loud, intended for the field; the other less

<sup>19</sup> Note XXXIX.

sonorous,

sonorous, adapted to the chamber. The martial band <sup>C H A P. II.</sup> is composed of Hautboys <sup>20</sup>, shorter and shriller than the European; trumpets <sup>21</sup>; cymbals <sup>22</sup>; drums of a large size <sup>23</sup>, the head of which is beat with a heavy drum-stick, and the bottom, at the same time, struck gently with a very small stick; lastly, drums of a much smaller size which are beat in the manner of a kettle drum <sup>24</sup>. There are nine great drums in the band of a Vizir Bashaw, and eight in that of a Bashaw of two tails; the number of other instruments is not so strictly limited. A band of music, belonging to the castle, smaller than that of the Bashaw, performs regularly twice a day from the battlements.

The Bashaw's band performs also twice a day in the court of the Seraglio. The concert, which lasts above half an hour, is divided into three parts, not distinguished by intervals of pause, but by a close executed by the first hautboy, who in the length of his swell, and his shake, out-trills all patience, as well as melody. The measure of the symphony is commonly slow at first, but by degrees changes into a pretty quick allegro, and it is usual, in these movements, to introduce some of the cantabile airs which happen to be most in vogue.

<sup>20</sup> Zummer زمر

<sup>21</sup> Nafeer نفير

<sup>22</sup> Snuge صنچ

<sup>23</sup> Tuble طبل

<sup>24</sup> Nakara نقارة

BOOK  
II.

The chamber music consists of voices accompanied with a dulcimer<sup>25</sup>, a guitar<sup>26</sup>, the Arab fiddle<sup>27</sup>, two small drums<sup>28</sup>, the dervis' flute<sup>29</sup>, and the diff, or tambour de Basque<sup>30</sup>. These compose no disagreeable concert, when once the ear has been some what accustomed to the music; the instruments generally are well in tune, and the performers, as remarked before, keep excellent time<sup>31</sup>. The print representing a Turkish concert, exhibits the several instruments used in the chamber music<sup>32</sup>.

The

<sup>25</sup> Santeer صنطير called also Kanoon قانون

<sup>26</sup> Tanboor طنور

<sup>27</sup> Kamangi کمبجه

<sup>28</sup> Nakara نقاره

<sup>29</sup> Naie ناي

<sup>30</sup> Diff دنی sometimes Daira دایره

<sup>31</sup> It is worth remarking that the Romans according to Juvenal, received the Tympanum from Syria :

Jampridem Syrus in Tiberim defluxit Orontes,  
Et linguam, et mores, et cum Tibicine chordas  
Obliquas, nec non gentilia Tympana secum  
Vexit, Sat. iii.

<sup>32</sup> Plate IV. exhibits a Turkish concert drawn from the life, and the several performers are dressed in the habits peculiar to their rank. The first is a Turk of the lower class, his white shash tied loosely round the Kaook, which gives the Turban a clumsy appearance, compared with those worn by persons of fashion. He beats the Diff, and sings at the same time. The person next him is an ordinary Christian, dressed in a slovenly manner, he sings also, and plays the Tanboor. The middle figure is a dervise in his ordinary Kaook, without a shash, he is playing the Naie, or Dervis's flute. The fourth is a Christian of middle rank. He sits in his Curtak, and has a Doliman





The vocal music, to an European ear, seems at first not less uncouth than the Arabic language, and it seldom happens that time, which by degrees reconciles the language, goes further in music than to render it merely tolerable. There is in particular, one species of song, between an air and recitative, named Mowal<sup>33</sup>, CHAP.  
II.

Dulaman which, being tucked under his legs, hides his Kunbaz, or waist-coat ; he has a knife in his girdle, the handle of which appears above the cincture. The shash of the Turban is blue and white striped, like that of the other Christian, but a difference may be remarked in the dress ; for the first is without a Kurtak, and has only a long outer garment made fast with a Cincture, and under it a Kunbaz. He plays the Kamangi, in the manner it commonly is held resting on its foot. The last man is dressed much in the manner of the other Turk, but the head dress is after the fashion of what is sometimes worn by the Janizaries, and very often by the Arabgeers, or Armenian grooms, in the service of the Europeans. He beats the Nakara with his fingers, in order to soften the sound for the voice, but the drumsticks, appear from under his vest. The slippers of the band, lye at the end of the Mustaby on which the Musicians are placed, they are all of the same form, but the Turkish slippers as mentioned before, are yellow, and the Christian red. The only instrument wanting to complete the band is the Dulcimer, or Santeer.

The front of the stone Mustaby is faced with marble of different colours, and part of the court is paved in Mosaic, in the manner represented in the print. Through one window, is seen part of a Mosque, with a Minaret, and its gallery near the top, whence the criers summons the people to prayers. Through the other window is shown, in miniature, the inner court of a great house. The door of the Kaah, and part of the cupola appears in front ; on the side, the high arched Alcove, or Divan, with the shed above ; the marble facing of the Mustaby, the Mosaic pavement between that and the bafon, and the fountain playing. The shrubbery in the court is not visible. See page 29, 30, and 31.

<sup>33</sup> موال

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II.

held universally in the highest esteem. It is performed by a single voice unaccompanied with instruments, and the singer, placing a hand behind each ear, as if to save the drum of that organ from destruction, exerts his voice to the utmost stretch. The subject of the poetry is generally of the plaintive kind. Some hapless wight laments the absence of his mistress, recalls the memory of happier times, and invokes the full moon, or the lifting night, to bear witness to his constancy. The performer frequently makes long pauses, not only between the stanzas, which are very short, but in the middle of the line, and, taking that opportunity of recovering breath, he begins anew to warble, swelling his notes till his wind is quite exhausted. Fond as the natives are of this Mowal, there are few strangers who can hear it with any patience, or without lamenting the perversion of voices, which often are strong, clear, and wonderfully melodious.

Although there are a great number of Arabian airs, there is no great variety, a strong similitude being observable in most of them. The verses set to music are commonly amorous, sometimes jovial; and the song is executed by one or more voices, accompanied with several instruments. The dulcimer serves instead of the harpsichord, and the Diff, or Nakara, mark the time. Some of these songs are pleasing, but the voices in general are too loud, especially in the choruses: they are perhaps more agreeable to an European ear, when executed

cuted by a single voice, accompanied solely by the guitar. C H A P.  
II.

Notwithstanding music is so much esteemed, and a constant attendant at all entertainments, none of the people of condition are themselves performers; nor are the youth of either sex taught it as an accomplishment. Few of the free women bestow pains on their voice; and, though some of the younger ladies may now and then join in the chorus, they do not think it consistent with decorum to lead. Many of the men of inferior rank, sing readily in company, and it often happens, unfortunately for a delicate ear, that there are few who do not think themselves qualified to join occasionally in the chorus.

Besides the musical instruments already mentioned, there are others which are not admitted into concerts <sup>34</sup>. A hautboy much inferior to the zummer, several varieties of rude common flutes, and a bagpipe. The first and latter of these are played by fellows who find employment at weddings, in the villages; and on holidays, they may be heard playing wretchedly, in the skirts of the town.

The Syrinx, or Pan's pipe, is still a pastoral instrument in Syria; it is known also in the city, but very

<sup>34</sup> Most of the instruments mentioned above, have been drawn by Kämpfer, and in general the names are the same; but he has also given figures of several instruments not known in Syria. Amœnit. Exot. p. 740. See Niebuhr Voyage en Arabie, Tom. i. p. 142. Note XXXIX.

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II.

few of the performers can sound it tolerably well. The higher notes are clear, and pleasing, but the longer reeds are apt, like the dervis's flute, to make a hissing sound, though blown by a good player. The number of reeds of which the Syrx is composed varies in different instruments, from five to twenty-three.

The natives, rather frugal in the general œconomy of their family, are on certain occasions, profusely liberal. Their feasts have every appearance of plenty, and hospitality. The master of the house deposes his sons, or one or two of his kinsmen, to assist the servants, in attendance on the guests. A band of music, placed in the court yard, plays almost incessantly; the fountains are all set a spouting; the attendants deck their Turbans with flowers; and the company, dressed in their best apparel, assume an air of festivity and cheerfulness. This last circumstance however respects more especially the Christians and Jews; for the Turks of condition, in mixed company, very seldom lay aside their usual solemnity.

A set of Buffoons commonly attend at all great entertainments. These are composed of some of the musicians, and of others who for hire, assume the character of professed jesters. Some of them are good mimicks, taking off the ridiculous singularities of persons who happen to be well known, and sometimes, in an extempore interlude, making burlesque allusions to persons present in the company: but their wit borders too  
near

near on the obscene, and, though the natives appear to be highly entertained, the mummery soon becomes insipid to a stranger. CHAP.  
II.

There is hardly a man of rank who has not a jester among his dependants, with whom he may divert himself at pleasure, and who, being invested with the liberty of saying whatever he chooses, often exercises his privilege with tolerable humour, both on his patron and the company. The Bashaw's Chaufes<sup>35</sup> occasionally assume the character of buffoons, and perform interludes for the entertainment of their master.

The women at their festivals are much more noisy than the men; their choruses consist of more voices, and are often interrupted by the Ziraleet, in which all the young females join cheerfully. They have musicians and buffoons of their own sex, among the latter of which some of the Keiams, who attend them at the Bag-nio, usually distinguish themselves.

<sup>35</sup> Inferior officers who carry a short stick ornamented with silver, and are employed in attendance at the gate of the Seraglio, in carrying summonses to council, messages, &c. Their Chief is a man of consequence, and acts as master of ceremonies.

### C H A P. III.

#### OF THE MOHAMMEDAN INHABITANTS OF ALEPPO.

DISTINCTION OF THE MOHAMMEDAN INHABITANTS—OSMANLI—ULLAMA—AGAS, &c.—MERCHANTS—DIFFERENT TRADES—ARABS—TURKMANS, &c. &c.—TURKISH MODE OF LIVING—CEREMONIAL VISITS—DINNER, &c.—DIET OF THE ORDINARY RANKS—EVENING CONVERSATION—RELIGION AND WOMEN, TOPICS SELDOM INTRODUCED THERE—DRUNKENNESS NOT A COMMON VICE.

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II.

**T**HE Turks, a denomination comprehending all Mohammedans whatever, are believed to compose two hundred thousand of the computed inhabitants of Aleppo. They are a mixed race, partly descended from those who inhabited the city before it was subdued by the Emperor Selim, in the year 1516, partly from such as came to settle in the new conquest, and from others drawn thither by commerce, from most of the Ottoman Provinces. They are united by living under the same government, as well as by joining in the profession of the same system of religious faith, being all of them Sonnites<sup>1</sup>.

<sup>1</sup> “ Or Traditionists, because they acknowledge the authority of the “ Sonna, or Collection of moral Traditions of the sayings and actions of “ their Prophet, which is a sort of supplement to the Koran, answering to “ the Mishna of the Jews. Sale Prel. Discourse. p. 154.

The

The Bashaw with his retinue, and all others immediately in the service of the Porte, are called Osmanli<sup>2</sup>, and C H A P.  
III. either speak, or affect to speak the Turkish language. The Effendees<sup>3</sup>, compose the body of the Ullama<sup>4</sup>, or learned men. Their common language is the Arabic, for most of them being natives of Aleppo, but few can speak the Turkish with tolerable purity. The Agas<sup>5</sup> or (in a restricted sense) those who rent the lands, have still some influence in the Divan, or council of the city, but their power and splendor have been long on the decline, and most of the old families are now extinct. Among the few ancient houses which still remain is that of Shahny. An Effendee descended from a famous historian, (Eben al Shahny, who wrote a history of the city of Aleppo,) was living in the year 1752, and the house made pretensions of alliance to the celebrated lawyer and historian of that name. The Agas also speak the Arabic, though some of them, from intercourse with the Seraglio, or occasional residence at Constantinople, have acquired the Turkish.

The Shereefs<sup>6</sup>, (or Greenheads, as they are called by the Franks) compose a numerous and very formidable

<sup>2</sup> Othmanli عثمانلي

<sup>3</sup> Efendeey افنديه

<sup>4</sup> Ullama علماء

<sup>5</sup> Agawat اغاوات

The title of Aga, اغا, is given indiscriminately to various persons, meaning no more than Dominus, or master. The sense in which it is used above, distinguishes the Agas of Aleppo, who hold lands, and have a seat in the council, from the Bashaw's officers, the Sardar Aga, Mohaffil Aga, &c.

<sup>6</sup> Shereef or Seid شريف سيد

body,



BOOK II. body, in which are comprehended persons of all ranks. They are distinguished by the green colour of the shash of their Turban, and, under the Nakeeb<sup>7</sup>, who is a chief nominated by the Porte, enjoy peculiar privileges. The number of Turks who wear the white shash, of course daily decreases, on account of their intermarriage with the daughters of Shereefs; the children of such marriages becoming Greenheads, in right of the mother.

The merchants<sup>8</sup> at Aleppo are numerous, and a few of them are esteemed opulent. Some have travelled, in their youth, to Bagdat, Bassora, or even to India, and continue, though advanced in years, to make a journey now and then to the capital, in the caravans which transport their merchandize: when they do not go themselves, it is usual to commit the care of their goods to some trusty slave.

To the body of merchants belongs a considerable number of strangers; there being a perpetual succession of them, from all the great trading towns of the Empire. They remain till they can dispose of the effects they brought along with them, or finish their investments, and easily find an opportunity of returning home, by the caravans, which, though not destined for Aleppo, approach near enough, in their way to other places, to take up passengers.

The trades are divided into different companies, un-

<sup>7</sup> نقيب

<sup>8</sup> Tager تاجر; but in Turkish (and more commonly used) Bazargan بازرگان

der

der their respective masters, or Sheihs<sup>9</sup>. They used in former times, to make splendid processions on certain occasions, but for some years those Pageants have been prohibited, on account of tumults excited by disputes about precedence <sup>CHAP III.</sup><sup>10</sup>.

The mechanicks, in general, are industrious, and frugal. They work slowly, but work a great many hours in the four and twenty; they have few holydays; and drunkenness, though not entirely unknown, is reckoned extremely scandalous, and is really uncommon. Their tools are coarsely made; but natural ingenuity often supplies the want of such, as might easily be procured from Europe. Though they greatly admire the finished hardware, and cabinet work, brought from England, they labour under discouraging circumstances, which must for a long while, perhaps for ever, obstruct all attempts towards imitation. The Aleppeens possess the art of tentmaking unrivalled; the tents, for the Sultan, and great officers of the Porte, are usually made at Aleppo.

A vast number of hands are employed in the silk and cotton manufactures. Besides large factories, where a great many looms are kept under the same roof, a mul-

<sup>9</sup> Sheikh شيخ Vulgarly pronounced Sheih, by the natives. It strictly means senex, but is variously applied. The Arab princes, in some places, are called Sheikhs; there are Sheikhs of villages, of the respective trades, of each district within the city: in which instances, it is equivalent to Chieftan, master of a company, or head of a ward. See D'Arvieux's *Mémoires* Tom. vi. Thevenot's *Voyages*, p. 33.

<sup>10</sup> A description of those Pageants may be seen in Thevenot part ii. p. 35.

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titute of inferior artifans have one or two looms in their own houfes. A great part of the filk, as well as of the cotton, is spun and prepared for the loom by the women, who employ the time they can spare from household avocations, in this kind of labour, and many of them draw their chief fubfiftence from it. This laft circumftance, when the city happens to be vifited by contagious diftempers, renders it doubly calamitous, for the mafter artifans being afraid to leave their property difperfed among a number of fmall, obfcure houfes, expofed in a peculiar degree to infection, a ceffation of the manufactures neceffarily enfues, and involves the middling people in the utmoft diftreff.

A confiderable number of Arabs dwell within the city and fuburbs, in Keifarias<sup>11</sup>, or in fmall, mean houfes. The men are employed in various kinds of manual labour, and the women are often attached to the Harems of the Great, as fervants, or nurfes. They feldom marry out of their tribes, and retain the Arab drefs and manners. Thefe are called Bidoweens, as are the Arabs of the Defert, and other tribes, which, in the fpring, encamp under the city walls: The latter, in the fummer, removing their tents to the neighbouring villages, and, in the winter, taking fhelter in grottoes, or caverns, in the vicinity of the town <sup>12</sup>.

The Arabs drefs in a fafhion more fimple, and in feveral refpects different from the Turks, efpecially in

<sup>11</sup> See before page 36.

<sup>12</sup> Concerning the diftinction of the Arabs, Bidoweens and Moors, fee Note XL.

the article of the Turban. D'Arvieux says that there is little difference between the dress of the Arab Emeers, and that of the Turks of distinction; but the Emeer, who comes occasionally to Aleppo, as well as his principal attendants, always wore the black shash, hanging down on the neck on one side, and the Arab Abai. He wore also a Kunbaz, but no Dulaman. Their women, by means of a needle and a certain powder, give a dark blue colour to the lips, and in the same manner make blue marks, or imitations of flowers, on their cheeks, breasts, and arms. They prick the parts with a needle, and then rub the powder into the punctures. The mark remains indelible, like what may be seen among sailors, and some of the common people in England<sup>13</sup>. They wear a large ring of gold or silver, pendant from the nose, the cartilage on one side being pierced for that purpose: it is usually the external cartilage of the right nostril<sup>14</sup>. I have seen some of the rings of at least an inch and a half diameter. La Roque describes them as made, not only of gold and silver, but of tin, lead, or copper, and of a size so large as to encompass the mouth; he adds that it is a piece of gallantry<sup>15</sup> among the Arabs, to kiss their women through them. Their arms and ankles are adorned with bracelets of silver, or of coloured glass; they wear ear-rings; neck-

<sup>13</sup> See Lowth's notes on Isaiah, p. 204. and p. 225. La Roque, ch. 17.

<sup>14</sup> This ancient ornament, the nose jewel, is frequently mentioned in the sacred writings. Genesis, xxiv. 47. Isaiah, iii. 21. Ezekiel, xvi. 12.

<sup>15</sup> La Roque, chap. 17.

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II.

laces of amber, or of Venetian beads ; and their hair is braided with beads and cowries. But some of those attached to the Harems, adopt more the fashion of their mistresses, and neither discolour their lips, nor use nose-rings ; they wear neat linen, yellow boots, or Babooges, and appear abroad properly veiled. The others are clothed nearly in the same manner as the Bidoweens who dwell in tents. They wear a coarse, blue garment, made in the form of a shirt, with wide sleeves, open a little at the breast, and reaching to the ankles. The black shash they wear on the head, serves to conceal the face, one corner of it being brought across the mouth, and the chin. At other times they use a muffler, and a short veil of linen, thrown loosely over the head. Their legs are naked, but, though in the country they commonly walk barefoot, it is unusual to see them in town without Babooges, or boots. The Arab inhabitants of the city retain enough of their national dress, to distinguish them from others, but they are insensibly led, in that respect, as well as in their manners, to borrow something from the more polished people among whom they dwell. Those who have been mentioned as encamping under the city walls, are of the meaner sort, and answer more the description given by D'Arvieux <sup>16</sup>.

There are a good many Turkman <sup>17</sup> families settled in the suburbs. They speak a dialect of the Turkish

<sup>16</sup> Note XLI.

<sup>17</sup> ترکمان

much harsher in sound, than that used by the Osmanli. C H A P.  
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Being a stout hardy people, they are chiefly employed in agriculture, or as camel drivers in the caravans. By living in the skirts of the town, and mixing less with the people in the interior parts, they retain their customs and language more pure than the Arabs. They differ however, from the tribes that live constantly in tents, and of which some account may be found in the notes<sup>18</sup>.

There are also in the suburbs a great number of Kurdeens<sup>19</sup>; one of the districts, or Haras, is named the Kurdeen street. Their language approaches nearer to the Turkish than the Arabic, but differs considerably from both. They live in the same manner as the Turks, and are employed much in the same way. Both wear the high tapering felt Kaook, with a short white shawl wrapt round it. Besides the Kurdeens who inhabit the mountains of Bylan, and are well known to the Franks, there is a wandering tribe which often visits the champaign of Aleppo, and are known by the name of Rushwans<sup>20</sup>.

The Arabs who encamp without the gates of the city, have been already mentioned. The Chinganas<sup>21</sup>, who are a perfectly distinct people, (though they live in the same manner,) usually encamp near them. Their lan-

<sup>18</sup> Note XLII.

<sup>19</sup> Akrad اکراد Kurd کرد

<sup>20</sup> Note XLIII.

<sup>21</sup> چنگنا

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**II.** guage is Arabic, but mixed with a number of words and phrases hardly understood in Syria. They migrate in the summer to the adjacent villages, and return early in the spring. Their dress is like that of the Bidoweens, and their women colour their lips, and adorn themselves, with rings, in the same fashion <sup>22</sup>.

It has already been remarked that the Turks are a temperate people: a more particular account of their mode of living, of their table, and of their manner of passing their time, was reserved for this chapter.

As soon as the Turks get out of bed, they smoke a pipe, and drink a small dish of coffee. About an hour afterwards, breakfast, consisting of bread, fruit, honey, leban, cheese, eggs, or cakes made with butter, is served on a small table, sometimes in the Harem, but more commonly in the outer apartments.

The people of distinction either sit at home after breakfast, to receive company, or go abroad themselves to make visits. When they go abroad, not having the convenience of wheel-carriages, they ride on horseback, attended by two or four pages walking on each side. The horse is gorgeously decked. The furniture, which reaches almost to the ground, is richly embroidered, or studded with silver; the bridle is ornamented with chains of plain, or gilt silver, and silk fringes, covering

<sup>22</sup> Note XLIV.

the head and part of the horses neck, in the manner of a net. A plain, or gilt poitrel of massy silver, with a boss and rich fringes hanging from the side, cover the breast. All these ornaments are finely worked, and sometimes enriched with precious stones. The saddle is of crimson velvet plated behind with silver, and the stirrups are of solid silver. A scimitar<sup>23</sup>, on the blade of which some verse from the Koran is usually inscribed, is girt on the left side of the saddle, and, on the right, a short warlike weapon resembling a mace<sup>24</sup>: the head of this, and the hilt of the scimitar are of worked silver, sometimes gilt.

The horses are excellently broken, and walk gracefully; so that the Turks, who are, in general, taught early to ride, make a noble appearance on horseback. From the outer gate, where they dismount, they walk in their boots (their train being borne) to the door of the apartment, and there have them drawn off by a page, who carries the Babooge wrapped up in a piece of scarlet cloth. The boots are made of fine yellow leather, short, and so wide that they easily slip over the Shakhshoor. Persons of a certain rank, enter the chamber in their boots, and have them drawn off after stepping on the Divan.

A Bashaw rises from his seat, on the entrance or departure, of the Mufti, Cady, Nakeeb, and some of the

<sup>23</sup> Seif سيف

<sup>24</sup> Dabuse دبوس



BOOK II. principal Ullama; but receives all other visitors, sitting. Other persons of distinction usually rise to welcome, or bid farewell, to their guests. As soon as the visitor has taken his place, a string of pages make their appearance in the Attaby, preceded by an officer<sup>25</sup>, distinguished by a large silk apron, who carries a round salver, covered with red cloth, in the middle of which salver is placed a coffee pot, surrounded with half a dozen small cups reversed. The first page, carrying a large silk, or embroidered, napkin, advances on the Divan, drops down on his knees, and, resting on his hands, spreads the napkin over the stranger's robe, so as to prevent its being accidentally soiled. A second, in the same attitude, presents the sweetmeat<sup>26</sup> in a crystal cup, together with a small spoon, with which the guest helps himself. A third having received a cup from the Kahwagee, stands ready with the coffee; he does not kneel, but stooping gently forward, first lowering, then quickly advancing the hand, delivers the cup with a dexterity to be acquired only by practice. A fourth brings the lighted pipe, and, first laying down an utensil<sup>27</sup>, (for preserving the carpet) up-

<sup>25</sup> Kahwagee قهوة جي

<sup>26</sup> The sweetmeat consists of rose leaves in conserve, acidulated with lemons; or Visna cherry, orange flowers, orange peel, and other confections.

<sup>27</sup> Niffada.

A round plate of tin, or of strong leather studded with silver, that slides easily on the carpet, ledged in the middle and lined with silver, for receiving the pipe bowl. They save the carpet from the burning tobacco or ashes, which drop from the pipe.

on

on which the bowl of the pipe is placed, he presents the other end of the pipe, by an easy movement of one arm, while the other hand is placed on the breast. The moment the coffee is finished, a page is ready to receive the empty cup, which he catches as it were between both hands, the left palm turned up; another page, kneeling also, removes the napkin, and, the coffee cup being replaced on the salver, the Kahwagee retires, while the pages, one hand laid on the girdle and crossed by the other, in the attitude of humble attendance, remain in the attaby<sup>28</sup>.

On ceremonial days, on which there is a constant succession of visitors, the pages themselves know the proper time to present the perfume, and bring it without orders from the master; but, at other times, they wait till the guest lays down his pipe, or makes a signal to one of them to take it away. The pipe and Niffada are then removed, and, after a little pause, the pages again enter in procession. One spreads a napkin of a different colour from the former; another presents a small basin of Sherbet, and holds, displayed in the other hand, an embroidered gauze handkerchief, for drying the lips; a third sprinkles the hand, with rose, or orange flower water, from a silver vessel, with a long neck<sup>29</sup>. The napkin being then removed, one of the pages brings

<sup>28</sup> See page 27.

<sup>29</sup> Kumkumi قُمكُمِي

**BOOK**  
 II. a silver censer to the master of the house, who, taking from his pocket a small box containing aloes wood, cut into little pieces, he either gives a bit to be laid on the live coal, or puts it himself into the censer. This is the last part of the ceremonial, for the visitor, as soon as he has been perfumed, takes leave. At the door he is received by his own pages, and, after putting on his boots, he walks away between two rows of officers of the household, who bow to him as he passes.

If the visitor be a person of very high rank, the host attends him to the top of the stairs, otherwise they part on the Divan. On particular occasions, the visitor is presented with a horse, sometimes in rich furniture, but, for the most part in a body cloth only. It is more usual to make a present of a Fur; and then the person is invested in the Bashaw's presence, the Chaufes<sup>30</sup>, at the instant of investment, pronouncing a short benediction in a loud voice.

At visits of mere ceremony, the conversation is made up of empty professions, and compliments often repeated. These are generally composed in a hyperbolical strain, and expressed with much solemnity. The question "how do you do?" is repeated several times; and, after a long pause, they begin anew, "and once more "how do you do?" This is common among both Turks

<sup>30</sup> See page 157.

and Arabs, the former saying “wa bir daha nidge Kaif-niz?” the latter, “wa kummana kaif kaifkom?” The next question after this is “what news? how goes the world?” and the like<sup>31</sup>. Conversation at ordinary visits, is less fettered by forms. Besides the weather, and other common topics, domestic news is circulated, diverting stories are familiarly told, and, if the great man seems to give encouragement, some of his guests now and then exert their talents for raillery. When he is disposed to converse, the discourse is addressed to him, but otherwise the company entertain one another, and he either joins them at intervals or continues musing, as inclination may lead him: sometimes, indeed, a deep silence reigns, and, after the first compliments, hardly a word is spoken during the whole visit. As the Grandees sit so many hours in public, and receive all company, it is necessary they should be indulged in the privilege of leaving the guests to entertain themselves; but business in the meanwhile is not neglected, the officers, and others who have affairs to transact, come and go without interrupting conversation, and either talk aloud, or, kneeling down before the great man, speak so low as not to be heard by any one else. Private business of more importance, is transacted at times when no visitors are admitted; the Bashaw regularly gives audience of this kind to his

C H A P.  
III.

<sup>31</sup> See La Rocque Voyage en Palestine, chap. vi.

B O O K  
II. Kehia, or first minister, at Affora<sup>32</sup>, and then all persons  
whatever are excluded

The Turks go to dinner, about eleven o'clock in winter, but in summer, somewhat earlier. The table is prepared in the following manner. In the middle of the Divan, a round cloth is spread, for the preservation of the carpet, and upon that is either placed a folding stand (resembling in form the crosses used at European tables,) or a small stool about fifteen inches high, which serves to support a large round plate, or table, sometimes of silver, but commonly of copper tinned. Upon this, a few saucers, are symmetrically disposed, containing pickles, salad, leban and salt, and all round, nearer the edge, are laid thin narrow cakes of very white bread, and wooden, or tortoise-shell spoons. They do not use table knives and forks, their fingers serving instead of them; and the roast meat is usually so much done, that it can easily be torn asunder, or is carved by one of the attendants with his knife, or Hanjer. Each guest then helps himself, and if the morsel happen to be too large, the cakes of bread supply the place of plates. A silk and cotton towel, long enough to surround the table, is laid on the ground, which the guests, when seated, take up over their knees.

After the table is thus prepared, a silver ewer<sup>33</sup>, and

<sup>32</sup> Between three and four, afternoon.

<sup>33</sup> Ibreek ابريق

basin,

basin<sup>34</sup>, for washing the hands, is brought round to the guests; who, laying aside their outer garment, in the summer, or the large Fur, in the winter, take their places, and sit all the while on their hams and heels: a posture insufferably irksome to those who have not been early accustomed to it; and, to many elderly men, so uneasy, that they either sit on the edge of the mattress, or are indulged with a cushion reversed. It is customary for each person to say a short grace for himself, in a low voice.

The dishes are brought up covered, and set down in the middle of the table, one at a time in succession; the whole amounting to twenty or thirty: and the same service is repeated, with little variation, every day.

The first dish is almost constantly soup<sup>35</sup>, and the last a plain pilaw. The intermediate course consists of a variety of dishes. A list of Turkish dishes which I brought from Aleppo, makes the number amount to one hundred and forty-one, exclusive of Khushafs, creams, and confections. Mutton in small bits, roasted on iron skewers, with slices of either apples or artichoke bottoms, and onions, between each piece; or mutton minc-

<sup>34</sup> Tufht طشت

The Ewer is made with a curved spout. The basin is of a round flat form, with a cover pierced full of holes, through which the soiled water escapes out of sight. A page holds it in one hand, and with the other pours the water slowly from the ewer. Another page presents a towel.

<sup>35</sup> Shoorba شوربا

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II.

ed small, and beat up with spiceries into balls, and roasted also on skewers: both which are called Kubab<sup>36</sup>. Mutton or lamb stewed with gourds, roots, herbs, and chiches<sup>37</sup>; fowls, pigeons, and sometimes quails, or other small birds, boiled or roasted, but more frequently made into ragouts. Farce-meat, which is called Mahshee<sup>38</sup>, composed of mutton, rice, pistachios, currants, pine nuts, almonds, suet, spice, and garlic, is served up in a variety of shapes, and takes an additional name from the respective fruit which is farced or stuffed, as Mahshee<sup>39</sup> of mad apple, cucumber, or gourd. It is also enveloped in the leaves of vine, endive, beet, or borage, and is then called Yaprak. A lamb thus farced and roasted entire, is a dish not uncommon at feasts<sup>40</sup>. The balls made of burgle, called kubby, have been mentioned in another place, as well as the different kinds of cream; besides which they have several sorts of pyes<sup>41</sup>; minced meat with pomegranate grains, spread upon thin cakes, and baked on an iron plate<sup>42</sup>; sausages made without blood; and a great variety of sweet dishes, and

<sup>36</sup> كباب<sup>37</sup> Yahny يحيى<sup>38</sup> حشى In Turkish Dulma دولمة<sup>39</sup> Badinjan Mahshey, or Dalmasfy, Khlar Mahshee, &c.<sup>40</sup> Kharoof Mahshee.<sup>41</sup> Sanbufak سنْبُوفَك<sup>42</sup> Lahem Ajeen.

pastry

pastry<sup>43</sup>; the former made with honey or dibs, and rather luscious; the latter is very well made, but retains the strong taste of the Arab butter. C H A P.  
III.

The Turks seldom eat fish; and sea-fish is rarely brought to town, except for the Europeans. Neither are they fond of geese, or ducks; and wild-fowl, as well as other kinds of game, though very plentiful, are seldom seen at their tables.

A few plates of sweet flummery<sup>44</sup> are served by way of desert, for they seldom serve fruit at that time: and last of all, appears a large bowl of Khushaf<sup>45</sup>, which is a decoction of dried figs, currants, apricots, cherries, apples, or other fruit, made into a thin sirup, with pistachio nuts, almonds, or some slices of the fruit, left swimming in the liquor. This is served cold, sometimes iced, and, with a few spoonfuls of it, the repast concludes.

They drink nothing but water at meals, and very often do not drink till an hour after dinner. They do not drink healths, but wish health to the person after he has drank, whether water or Sherbet, and the compliment is returned by slightly touching the right temple, with the fingers of the right hand extended, and wishing the continuance of health and long life<sup>46</sup>. They sit only a short while at table, and when a person does not

<sup>43</sup> Baklawa بقلوة Kunafy كوناڤه Burak بورك

<sup>44</sup> Paluza پالوزه in Turkish, and Faluza in Arabic فالوزه

<sup>45</sup> خوشاب

<sup>46</sup> Note XLV.



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choose either to eat more, or to wait the Khushaf, he may rise without breach of good manners. But the host often invites to taste particular dishes, and the removes are at any rate so quick, that the guests by necessity, as well as complaisance, are induced to eat of a greater variety than they probably would do from choice.

After getting up from table, every one resumes his place on the Divan, and waits till water and soap be brought for washing the mouth, and hands; after which pipes and coffee are served round.

The description given above will be understood of the tables of the Grandees, those of the inferior ranks are served much more frugally: among people of middling condition, who have seldom more than three or four dishes, the whole is set down at once on the table, and when the masters have finished, the servants in waiting, after bringing the coffee and pipes, sit down to the victuals that are left. The number of dishes decreases of course in the inferior ranks of life; but, except people of the lowest class, who live almost wholly on vegetables, the quality of the dishes is nearly the same, that is, they are highly seasoned, greasy, and generally made very acid with the juice of lemons, pomegranates, or unripe grapes. From the description of the Eastern table given by some of the early travellers, one would be led to think, either that the manners of the modern Mohammedans have been greatly polished, or that the descriptions regarded the ordinary people, not the superior ranks

ranks of life. This last circumstance seems to be the most probable ; for many of the later travellers have fallen into the same inaccuracy. They present as a portrait of general customs, what has been drawn from the inferior ranks, or else, confounding every distinction together, they exhibit an assemblage of contradictory circumstances. The few opportunities of associating familiarly with persons of a certain rank in Turkey, renders it difficult for the most scrupulous traveller to avoid mistakes.

Between one and two in the afternoon, the great men retire into the Harem to take their Sieste, and are not visible again till between three and four. It is considered as a sanctuary into which only the most urgent business dares intrude ; and consequently those in high office, often retire to it for refuge<sup>45</sup> from the fatigues of solicitation. He is in the Harem ! is an answer sufficient to silence the most importunate suitors.

They sup in the winter about five o'clock, and in the summer at six, making little difference in the service between that meal and dinner. They frequently have company at supper, or make familiar visits after it, but seldom sit later than ten o'clock : this is meant of people of rank, for others sup at home, and are rarely seen in the street after evening prayer.

At these nocturnal assemblies, they smoke incessantly, drink coffee two or three times, and in the winter are

<sup>45</sup> Note XLV.

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regaled with Kunafy, or other sweet pastry. Several circumstances render these assemblies more entertaining than those of the forenoon; they are not so often intruded upon by business, the company is more select, the Sherbet and perfume are omitted, and the air of the whole is less formal.

The Osmanli, who in general derive little of their knowledge from books, rarely talk on subjects of a literary kind. The Ullama in order to display their learning, sometimes surprize the company with some marvellous phænomenon in physiology, or some striking historical incident, which they may have collected in the course of their reading: or they will take occasion to recite a stanza from their poets, more or less apposite to the subject of discourse. This last expedient is most admired; for when the verses are happily introduced, the justness of the allusion, being instantly felt, is extremely pleasing: and even where the propriety is not perceived, the Effendee's reputation remains tolerably secure; the hearer modestly distrusts his own penetration, applauds what he did not comprehend, and often ascribes to a retentive memory, the merit due only to genius and judgment.

But among persons whose principal school has been the world, it is natural for conversation to take a narrative turn. The Osmanli, who from the lowest rank in life sometimes rise to the first offices of the state, have themselves been actors in so great a variety of scenes, that

that their own experience supplies ample matter of entertainment. They recal with pleasure the accidents of times past, the difficulties they have encountered, the dangers they have escaped, and the contests in which they have triumphed. With their own history, they interweave that of their patrons, companions, and competitors: and, as they proceed, intersperse the reflections of more mature age, suggested by natural good sense, untainted by the sophistry of the schools. It must be confessed that their narratives are sometimes tediously prolix, but as for the most part they comprehend matters of which the relater is well informed, and such as an European can have no opportunity of learning but on such occasions, they often are highly amusing, interesting and instructive.

The Turks, though rather reserved on political topics, are by no means silent. They declaim plausibly on the decay of religion, the degeneracy of manners, the increase of luxury, and the corruptions of government: and, while a cautious respect is preserved for the actual administration, that of preceding times is criticised with strict severity. But in these, as in all speculative matters of opinion, concerning which they may happen to differ, the dispute is conducted on both sides with much temper; and seldom continues longer than till the master of the house (if a Grandee) declares his sentiments: a servile complaisance always leading a majority of the company over, to whatever opinion he happens to defend.

**BOOK**  
**II.** This in matters of personal interest is not the case; the dispute there grows warm, they talk loud, and contend obstinately.

The change of a grand Vizir occasions no great stir among the bulk of the people, who, give themselves little concern about revolutions by which they can be but remotely affected, though among the Osmanli, it excites considerable commotion. The Governor, by means of his resident agent <sup>46</sup> at Constantinople, receives the news by express, in seven or eight days; and the succeeding interval of several days, before the arrival of further particulars, is employed, by the politicians, in forming conjectures about future changes at the Porte, and the consequent changes in the provinces. The characters of men in power are often, at such times, treated in conversation, with a degree of freedom, that seems neither to court favour, nor dread resentment; which, considering that the great men talk thus openly before their attendants, is the more remarkable; for their inferior officers frequently change place, as well as the pages, and both are too often indulged in tattling, when their Aga has no company. What might rationally be expected, happens often in fact; the fidelity of these domestics is not proof against the temptation of ingratiating themselves with a new, at the expence of an old patron; and instances of implacable quarrels, kindled or fomented in this manner, are far from being uncommon. It may

<sup>46</sup> Kapee Kehia.

justly seem strange that a want of caution so prejudicial in its consequence, should never be reformed. In trans-  
acting official business of privacy, a signal is made for the attendants to leave the room: the like precaution is very rarely observed at the evening assemblies.

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It is seldom, among the Osmanli, that religious subjects are canvassed in conversation; and though in general, when introduced, they are treated with respect, they are sometimes discussed with a freedom, bordering on licentiousness. If an Effendee happen to be present, he is either applied to, or of course interferes; he talks learnedly and with much confidence, but his decisions meet with less obsequious submission than in most other companies.

The Turks never talk of their own Harem, except among intimate friends; but the sex in general is not an uncommon topic of mixed conversation. The great men will sometimes divert themselves at the expence of some humble dependant, by affecting to enquire gravely into domestic squabbles, and drawing him to confess a timid subjection to his wives. They rally one another on going often or seldom to the Bagnio, and occasionally repeat some of those common-place farcasms on women, which are found current in every country. But it may be remarked to their honour, that, in talking of women, they commonly preserve a decency of expression, too often violated, by nations who pride themselves on their more refined and voluptuous civilization. So far at least  
is

BOOK  
II. is true of genteel company; but as neither the Arabic nor Turkish languages are deficient in obscene words, individuals may be met with, in every rank of life, who are lavish in the use of them.

The custom of drinking wine, or spirituous liquors, is far from being so common among the Turks at Aleppo, as it is said to be at Constantinople: and, the Janizaries excepted, is hitherto confined in a great measure to persons either of very high, or very low rank; the middling classes remaining as yet untainted by a practice, so inconsistent with an express precept given by Mohammed, in the fourth year of the Hegira. Under the name of wine was comprehended all inebriating liquors, and the prohibition is expressed in more than one place of the Koran <sup>47</sup>.

The Turks who are given to drink, do it professedly with an intention of exciting a degree of intoxication, and therefore commonly prefer brandy to wine, on account of its producing the effect more speedily. For the same reason the whole quantity intended to be drank, is poured at once into a bowl, and taken off at one or two draughts: nothing to them appearing more absurd, than the European manner of drinking out of small glasses, and sitting so long over one or two bottles of wine.

The people of rank who give into the practice,

<sup>47</sup> Kor. cap. ii. p. 25. cap. v. p. 94. Pocock Spec. p. 175. Sale Prelim. Discourse, p. 123.

usually

usually drink privately in the Harem, and attempt, but in vain, to conceal it from their pages: when a debauch is committed in company, it is always at night, and conducted with all possible secrecy. The lower people, however regardless they may be of reputation, are obliged also to proceed with caution, for they are liable to punishment when found drunk. The Janizaries in actual service, drink the most openly of all; their employment leads them much among the Christians and Jews, and brandy often proves a more effectual bribe with them than money.

The custom of drinking, especially among the Ofmanli, is thought to be on the increase. It is talked of among them in general, with less abhorrence than formerly; and, besides the large quantity of French spirituous liquors annually imported from Marseilles, the distillery at Aleppo is said to have considerably increased, of late years. It depends much on the Grandees to repress or promote the progress of this vice, by the influence of their own example. When a Bashaw, or other great man, is strictly abstemious, his dependants, or such as have business near his person, are afraid to approach, lest their breath should betray them; but where that restraint is once removed, it is not unusual to find half his retinue talking as familiarly of Rosolis, as they do of coffee.

A story is told of a certain Sardar of Aleppo, much addicted to drinking, who used to retire to one of the gardens



BOOK II. gardens near town, in order to indulge more luxuriously in a Kiosk close to the river.

Returning, one summer's evening, from a debauch of this kind, he observed, as he passed near the Christian burial ground, a Maronite sitting on a grave stone, and smoking his pipe, who, as soon as he perceived the Sardar at some distance, rose up, laid down his pipe, and at the same time attempted hastily to conceal something in his pocket. This the old Sardar suspected, and justly, to be arrack; therefore, stopping his horse, he despatched one of his attendants to bring the culprit before him.

The Christian was not only reproached for drinking thus publickly, but threatened with instant punishment for having aggravated the crime, by drinking on a tomb stone. Upon his swearing by the Gospel that he had tasted no strong liquor for a week, orders were given to search his pockets; but he had taken care no testimony should appear against him from that quarter, by dropping the empty bottle before he was seized. The Sardar then commanded another of his attendants to try whether the charge might not be proved from the criminal's breath. Breathe ye, Giaur, exclaims the Janizary, breathe full in my face. The trembling culprit at first hesitated, but, knowing the consequence of refusal, was at last obliged to comply. "I knew very well (said the Sardar) I should detect this Jew of a damned Christian—" "does he not smell abominably Mustafa? bring him nearer me—Don't you perceive his breath?" Why really, (replies

plies the half drunk Janizary) “ that there is a strong  
“ smell of arrack among us, cannot be doubted, but C H A P.  
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“ whether it proceeds from you yourself Sir, from me,  
“ or from this damned Infidel, may I perish if I can  
“ justly determine.”

There are some who regard coffee and tobacco in the same light with wine, and, on a principle of conscience, abstain from both ; but, at Aleppo, the number of such is very inconsiderable.

## C H A P. IV.

### OF THE MOHAMMEDAN INHABITANTS OF ALEPPO.

RELIGIOUS CEREMONIES—FASTS—BYRAMS—OBSERVANCES AT THE FEAST AFTER RAMADAN—ABLUTIONS AND PRAYERS—ATTENDANCE AT MOSQUE—MINARETS—PILGRIMAGE—CIRCUMCISION—ALMS—MONKS—DANCING DERVISES—ITINERANT SHEIHS—IDIOTS, AND MADMEN—TURKS NOT ZEALOUS IN MAKING CONVERTS—TOLERATION IN TURKEY—MOHAMMEDANS HOLD ALL OTHER RELIGIONS IN CONTEMPT—EUNUCHS—EXERCISES—THE GIRED—CHARACTER OF THE TURKS—SLAVERY IN TURKEY—HOSPITALITY—THE TURKS A DOMESTIC PEOPLE—RESIGNATION UNDER MISFORTUNE—NATIVES OF ALEPPO SELDOM TRAVEL.

**BOOK**  
**II.** **I**N the following sketch of the religious practice of the Turks, it is not intended to enter into a minute account of the Mohammedan religion. No more is proposed than to touch slightly on the several positive institutions of the Koran, so far as they seem to operate on the external manners of the people. The reader, if desirous of a more extensive knowledge of a religious system,

system, which has overspread so large a portion of the globe, may peruse the authors mentioned below <sup>CHAP. IV.</sup> }

The Turks have not any religious institution analogous to the Christian Lent ; their fasts, like those of the Jews, consisting in abstinence from all sustenance whatever. Their principal fast, is that which changes the time of eating from day to night, and is of universal obligation ; though it may be dispensed with in case of sickness, or other just impediment, on condition of keeping an equal number of days afterward, when circumstances will permit. It is in general strictly observed by both sexes.

From dawn of morn till sun set, throughout the month of Ramadan, they taste no food, drink no water, and abstain from tobacco : the more scrupulously devout will not even smell a flower. As the time is supposed to be dedicated to retirement and devotion, little business is transacted before noon ; and the shops in the Bazars are not open till late in the day. The people of condition keep much within doors, and suffer principally from the want of coffee, and tobacco ; but persons who are under the necessity of walking about, and the day labourers who are exposed to the heats and cold, suffer greatly from drought, or hunger. In this last respect the Ramadan, when it happens in winter, falls heaviest

<sup>1</sup> Pocock's specimen.—Reland—Sale's Preliminary discourse—and the Tableau General de L'Empire Othoman par. M. d'Ohson. See Note XLVI.

**BOOK**  
**II.** on the poor. The fast of Ramadan happens successively in every season of the year, the Turks reckoning by lunar months, without making an allowance (as the Jews do) to bring their account to correspond with the seasons. By this means they lose near eleven days in every solar year, and consequently the month of Ramadan anticipates about the same number of days annually. In civil affairs, as the letting of farms, or customs, they reckon by the Greek months, which correspond to the Julian Calendar.

During the Ramadan they drink a dish of coffee, or more commonly a draught of cold water, at sun set; and, after prayers, sit down regularly to breakfast. There is an interval of between two and three hours from breakfast to dinner, and another interval, regulated by the season of the year, between dinner and supper. Watchmen go round the streets, and with a kind of small drum<sup>2</sup> give notice of the progress of the night.

The Bazars are lighted up with innumerable lamps; the shops are kept open great part of the night; the coffee houses and the Bagnios are not shut till near day break; and, as both Christians and Jews conform readily to this nocturnal revelry, the streets are filled with a mixed concourse of people. In short, the night is converted into day, and the Turks visit more frequently

<sup>2</sup> Dub dub دبدب

and entertain with greater expence, during that month, than at any other time of the year. CHAP.  
IV.

The women suffer more from restraint in the Ramadan, than the men, as they cannot, like them, walk about in the night, and, in the day time, are seldomer than usual seen in the streets.

The fast which, when no lawful impediment intervenes, is religiously observed by the majority of the people, is often violated by the debauched soldiery, and some of the more licentious Osmanli: but even they generally pay a certain degree of respect to external decency, and sin in private. Many authors have shown with respect to the fasts, as well as some other positive Mohammedan precepts, how much has been borrowed from the Jewish institutions<sup>3</sup>.

To the Ramadan succeeds a feast, or Byram, of three days continuance, which by many writers has erroneously been called the great feast. It is announced by the castle guns, as soon as a declaration, upon oath, has been made at the Mahkamy, of the appearance of the new moon. The person who bears this testimony commonly comes from one of the villages, and receives a present of a vest of cloth, in return for his trouble.

Most of the shops remain shut during the three days of the Byram, and there is a total suspension of business. At the gates of the city are erected tumbling wheels,

<sup>3</sup> Pocock spec. p. 308. Sale Prel. Dif. p. 112. and Reland Lib. I. c. xi.  
and

BOOK  
II. and flying horses ; stalls furnished with toys and fruit, are arranged, (as at fairs, in England) in the open market places ; where rope dancers, wrestlers, jugglers, and dancing boys, also exhibit their respective performances. The wrestlers, after the manner of the ancient Athletæ, anoint their bodies and limbs with oil. They wear only a pair of thin drawers, being from the waist upward, perfectly naked. They strut valiantly about, before the engagement, clapping their hands, with a hundred other threatening gestures, but make a sorry figure when they come to wrestle.

The jugglers are more expert in their way. They are attended by a boy who performs the part of a merry Andrew, and serves, at intervals, to divert the spectators. They have no table, but sit on the ground, without an apron, and with their arms naked to the elbow. They are dexterous in the management of cups and balls, and perform several tricks with live snakes. Music at the same time is heard on all hands ; every person appears in new clothes ; and the streets are unusually crowded by multitudes of both sexes, fauntering from place to place.

The great men sit in state, at home, to receive visits, most part of the first day ; and the Christians and Jews make their court at such times, as well as the Turks. Visitors of a certain rank, after paying their compliments, are desired to sit down, and are entertained with coffee and Sherbet : inferior dependants do not sit in presence of their patron, but, after kissing his hand, or  
the

the sleeve of his robe, retire to the outer apartment, where they drink coffee. The ordinary compliment consists in wishing a happy feast, “Aid embarak,” and that the person may be found well at every annual return of it. The Turks salute one another in the street in this manner, and, if more intimate, they embrace, the one laying his chin on the neck of the other<sup>4</sup>. C H A P.  
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On the subsequent days, the Grandees visit one another, and appear abroad in all the splendor their condition can afford: their retinue being new clothed, and their horses sumptuously dressed. The court at the Seraglio remains all the time in Gala; and fireworks are exhibited every night, for the entertainment of the populace.

The Agas of the town, during these three days, keep in a manner open house. They make presents to their Vassals, and distribute victuals and money to the poor. The Turks of all denominations are more particularly bound to the exercise of liberality, at this festive season.

The women on their part have also a great detail of ceremonial business. The Harems whose females are related, send compliments of congratulation, visit reciprocally, and interchange presents to the children.

Two months and ten days after the Ramadan, another

<sup>4</sup> On the subject of Eastern salutations the reader may find some entertaining remarks in Harmer, Vol. ii. p. 31—55. See also Lowth's notes on Isaiah, p. 226.



BOOK II. feast, called the feast of sacrifice, is celebrated. This also lasts three days, beginning the tenth of the month Dulhagi, it being the day on which the Mecca pilgrims slay the victims, in the valley of Mina. On the first day of this feast, early in the morning, several sheep are slain at the Seraglio gate, as well as at the houses of some of the other Grandees, and the flesh distributed among the populace. For a week preceding the feast, the children may be seen leading lambs about the streets, intended for victims, at private houses.

But the sacrifice is not universally performed; it properly belongs to Mecca, and is considered as one of the most solemn rites of the pilgrimage. In other places, it makes less impression on the vulgar, and the feast itself, which in reality is the great Byram, requires less preparation. The people are already provided with holiday clothes, and the changes in the great offices, which are annually made after the Ramadan, having already taken place, this Byram is expected with less impatience, and celebrated in a less splendid manner than the little feast. The Turks, at Aleppo, never term the feast succeeding Ramadan, the great feast, but either Aid il izreer, the little feast; or Aid il fitre, the feast of breaking the fast: nor do they ever call the second feast by any other name than the great feast, Aid il kebeer; or feast of sacrifice, Aid il korban. At the same time it should be remarked, that when they talk of the feast simply, without

out any epithet, the feast immediately succeeding Ramadan is commonly understood <sup>5</sup>. CHAP.  
IV.

Besides keeping the fast of Ramadan, the Turks, of both sexes, impose upon themselves certain voluntary fasts <sup>6</sup>. But that species of devotion is far from being common; extraordinary austerity is inconsistent with the genius of their religion, and is indeed discouraged by the Koran <sup>7</sup>.

The Turks, in general, may be reckoned a cleanly people; which is in some measure owing to the positive ordinance of ablution before prayer. They are commanded to pray five times in the twenty-four hours, at certain fixed periods <sup>8</sup>; and, if prevented by intervening acci-

<sup>5</sup> Note XLVII.

<sup>6</sup> Note XLVIII.

<sup>7</sup> See Koran, c. 5. p. 94. and Sales note upon the passage. "Certain of Mohammed's companions having agreed to oblige themselves to continual fasting, watching, &c. in imitation of some self denying Christians," the Prophet disapproved of it, declaring that he would have no Monks in his religion.

<sup>8</sup> The times specified are as follow,

Day-break	Sulwat al Subh	صلوة الصبح
Noon	al Dohre	الظهر
Afternoon	al Afre	العصر
Sun set	al Mugreb	المغرب
Evening	al Afhee	العشي

Afre, according to the common opinion, is the middle time between noon and evening prayer; but the just mode of calculation, as I have been told, is to allow just as much time after noon prayer, as half the time that elapses between morning prayer and noon.

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dents, they are obliged to make up for the omissions afterwards, by repeating the prayers an equal number of times. The ordinary preparation for prayer, consists in washing the face, hands, and feet, and is termed Wodou; but, on certain occasions, it is requisite to wash the whole body, and for that purpose they must go to the Bagnio, where the ablution is performed, not always by immersion, but in the manner formerly described. In performing the Wodou, people of condition do not constantly take off their Shahkshoor, but, instead of pouring water on the naked feet, content themselves with slightly touching their Meft two or three times, with their wet fingers: the common people, who do not wear Shahkshoor, or wear them not sewed to the meft, always wash their feet. The Mohammedan purification is, by their Doctors, explained in such a manner as shows it far from being considered as a mere external rite. It is termed Tahara, and is spoken of by them in terms of high respect<sup>†</sup>.

It is not only the religious ablutions which oblige the Turks to such frequent application of water; they wash before and after meals; carry an ewer always with them to the privy, and go often to the Bagnio from choice, as well as from necessity. They pray with much apparent devotion, partly standing, partly kneeling, and perform also several prostrations, sometimes touching the ground

<sup>†</sup> See page 136.

<sup>\*</sup> Pocock specimen, p. 302. Note XLIX.

with the forehead <sup>10</sup>. When they pray at home, they usually lay aside the large Fur, retaining only a Jubbe; and the Effendees sometimes change their large Turban for a lighter one. A small narrow carpet (reserved for that purpose) is spread on the Divan, and they constantly turn the face to the Kebla, that is, towards the temple of Mecca <sup>11</sup>.

Besides the prayers enjoined by the Koran, which are considered as of divine institution, the Sonna has directed occasional prayers for rain, deliverance from public calamities, &c. and others are appropriated to the Byrams, and funerals. By Sonna <sup>12</sup> (as already mentioned), is understood the acts and sayings of the prophet, not contained in the Koran, but preserved first by tradition, and afterwards committed to writing.

The Turks go twice or thrice a day to Mosque, at noon, Afre, and sun set; but noon is the principal hour: at other times they pray wherever they happen to be, when the criers call from the Minarets. It is common to see them at prayers in their shops, and if any person has immediate occasion to ask a question, they will answer by a sign, without appearing to be disconcerted, but they do not willingly speak.

On certain occasions, the Bashaw goes to Mosque, in

<sup>10</sup> Note L.

<sup>11</sup> Note LI.

<sup>12</sup> See Pocock specimen, p. 298. Sale p. 171. Herbelot p. 827. and Note LII.

BOOK  
II.

state. The Bazars through which he rides are lighted up, and he is attended by his officers on horseback, but all dismount at the court gate. Other persons of condition, for the most part walk thither, and for that reason usually prefer the nearest Mosque. When they do not go themselves, their domestics do; or else an Imam says prayers at home, at which the Aga, with his officers and pages, assists. The Imam, in the same manner as in the Mosque, conducts the whole, pronouncing part of the service aloud, and performing the several prostrations, in which he is accompanied by the assembly, in such exact time that the whole move at once. When a person prays singly at home, his devotion does not interrupt those who happen to be sitting with him at the time, nor does conversation cease on his account; but where the company is numerous, or assembled on particular business, in that case he, either retires to a different chamber, or defers his prayers till another time.

A regard to the external forms of devotion, is, among the Turks, a political as well as religious obligation; the neglect, or affected contempt of them, implies neither wit nor superior understanding. Hence public decorum is generally preserved; and though religious, as well as moral precepts may be too often violated in practice, they are always spoken of with respect, while an attempt to turn either into ridicule, would be deemed ill breeding.

Friday

Friday <sup>13</sup> is the day of the week more especially dedi- C H A P.  
IV.  
cated to religious worship, but is observed less rigor-  
ously than the sabbath of the Christians, and Jews; for  
most of the shops are kept open, except for one hour  
about noon, and the people, after divine service, return  
to their ordinary occupations. Some of the scrupulous  
merchants do not, on that day, transact business them-  
selves, though they permit it to be done by their servants.

It is sufficiently known, that the use of large bells is  
absolutely proscribed in Turkey. The people are sum-  
moned to prayers by certain cryers, who at the stated  
times ascend the gallery of the Minaret, and thence,  
in a very loud voice, chant certain verses, as a signal.  
These cryers are called Maazeen, and, though for that  
purpose attached to particular Mosques, they are not  
always of the Ecclesiastic order, but are often chosen on  
account of their voice, and, having very trifling pay,  
pursue their respective trades. Each Mosque has usually  
one who officiates, and, who walking slowly round the  
gallery, directs his voice to all quarters. The Great  
Mosque has three or four who perform at the same time.  
Al Walid, who succeeded to the Khalifat the 86th year of  
the Hegira, is said to be the first who built, or joined  
Minarets to the Mosques <sup>14</sup>.

<sup>13</sup> Yom al Giumah الجمعة See Pocock specimen, p. 317. Reland p. 97.

<sup>14</sup> Herbelot, p. 907. On this subject see Reland, p. 93. Note LIII.

The summons to prayer is termed Adan or Azan اذان, and the Mi-  
naret itself Maazineh, مازنه, usually pronounced Maadaneh; but it is also  
called Minarch مناره

The

The sabbath, agreeably to the manner of reckoning in the East, commences on the Thursday night, when the Minarets of all the Mosques are illuminated, by several rows of lamps hung round the gallery: the colonnade also of the Mosque is illuminated. On the Friday, half an hour after eleven in the forenoon, the criers begin to chant from the Minarets, and their number on that day is usually increased. At noon every one repairs to the Mosque, where a service peculiar to the day is performed, and sometimes a sermon is preached by the Imam.

It is not on the Thursday nights only that the Minarets are illuminated. They are lighted up every night throughout the month of Ramadan, at both Byrams, at other inferior feasts, and on occasional rejoicings on the birth of princes.

Besides these general illuminations, it is customary for private persons, on receiving good news from absent relations, or on their return from a long journey, to cause some particular Minaret to be lighted up at their own expence, and to engage a band of five or six Maazeen, to sing from the gallery. The nearest Mosque is chosen for this purpose, and the band, ascending as soon as it is dark, continue to sing incessantly two or three hours. Intermixed with prayers and hymns, the fashionable coffee house airs and choruses are performed, and from that distance are heard to advantage. At the same time the women assembled in the house, rejoice in their manner;

ner; they have instrumental music, and, at intervals, respond to the chorus, from the Minaret, by a loud Zilareet. The Maazeen finish at Afhee, (evening prayer) but the women continue singing and feasting till midnight. At the time when intelligence arrives from the Mecca caravan, and when the pilgrims return home, the whole city resounds with this noisy merriment.

The number of pilgrims who go from Aleppo to Mecca, is said to be much less considerable now, than formerly. This probably is owing partly to the decaying spirit of Mohammedism, but more to the decline of the trade with Mecca; for it was usual with the merchants, formerly, to make the journey several times in their life, and the caravans were wont to come back, laden with Indian and Arabian merchandise. It may be remarked that permission to trade during the pilgrimage, is granted by the Koran <sup>15</sup>.

Besides the natives of Aleppo who go to Mecca, numbers from Persia and the Northern Provinces, assemble at that city, in their way to Damascus, which is the grand rendezvous for the Asiatic pilgrims. The caravan sets out for Damascus immediately after the lesser Byram, from whence, after the junction of the caravans from other towns, it proceeds under the conduct of the Bashaw of Damascus, who has always (at least for many

<sup>15</sup> Cap. ii. p. 23.



BOOK II. years past) been appointed Emeer-Hadge, or conductor, and commander of the pilgrims.

When the caravan sets out from Aleppo, it is conveyed for a few miles, by the Governor and Grandees, in procession <sup>16</sup>; and, many of the pilgrims being accompanied still further on their way, by their women and kinsmen, all is in commotion on the Damascus road, for several days after the Byram. The caravan, after it leaves Damascus, is generally protected from hostile interruption on its march, in consequence of treaties made by the Bashaw of Damascus, with the Desert Arabs; but it is liable sometimes to suffer from a scarcity of water, when intestine broils among the Arabs themselves, oblige it, in order to avoid falling in with the contending tribes, to steer an unusual course in the Desert. That the safety of the caravan depends more on the friendly disposition of the Arabs, than its own power of resistance, is sufficiently evident from a memorable instance of its being attacked and plundered, in the year 1757; which has been mentioned by Sir James Porter, at that time Embassador at the Porte. It occasioned great alarm at Constantinople, and proved the ruin of an old Bashaw, who had been ten or twelve years successively, Emeer-Hadge; and whose person, on that account, was by the vulgar conceived to be sacred <sup>17</sup>.

<sup>16</sup> A description of this procession may be seen in the 6th. Volume p. 182. of the Memoirs of the Missions. But the description there rather regards the departure of the caravan from Damascus, than from Aleppo.

<sup>17</sup> Note LIV.

Persons of either sex who have performed the pilgrimage have a right to the title of Hadgy<sup>18</sup>, and in writings, or on other formal occasions, it is usually prefixed to their name; but, a few of the merchants excepted, it is seldom given in common discourse to persons above the middle rank. It is a mistaken notion, that the Hadgies, by peculiar grace, are exempt from capital punishment: they remain in all cases equally subject to the laws with other Moslems; and, even in the Mecca caravan when on its march, criminals, after condemnation by the Cady, who accompanies the caravan, are capitally punished.

The Hadge<sup>19</sup>, or pilgrimage, was instituted in the sixth year of the Hegira; but the visitation of the Caba, or holy house at Mecca, as well as several other rites still performed there, were ancient Arabian customs, long before Mohammed's time, and only, with some alteration, adopted by him. A particular description of the temple of Mecca, and the ceremonies performed by the pilgrims, have been given by various authors<sup>20</sup>.

<sup>18</sup> حاجي

<sup>19</sup> al Hadge الحج

<sup>20</sup> Koran, c. ii. p. 23. (Pocock specimen, p. 175. and 310.) Reland, p. 113. Sale Discourse, p. 114.

Galland—and M. D'Ohsson.

A print of the temple of Mecca given by M. Niebuhr (Descr. Arab. p. 310.) differs in several respects from the prints given by Reland and Sale; and that of M. D'Ohsson differs from all.

BOOK  
II.

The pilgrimage is omitted by very few who can afford the expence of the journey. Many of the inferior class, find their way in the quality of menial servants, or by exercising such trades as can be of service in the caravan: for which reason barbers are commonly Hadgies, and the journey furnishes an inexhaustible fund of future history, for the benefit of their customers. A great many of the women perform the pilgrimage, but not in proportion to the men.

The boys are circumcised between the age of six and ten, sometimes later, but very seldom earlier. From that period, their heads are shaved, and they assume the Turban, instead of the handkerchief which they wore during infancy. The ceremony is performed at the father's house, where noisy rejoicings are made for several days. The boy receives presents from his kindred, as well as from others who have been invited to the feast. He is dressed in new clothes, his Turban is decked with flowers and tinsel, and, for five or six days, he wears a kind of large silk apron fastened upon one shoulder, as a badge of the operation he has undergone. In this dress he is led on horseback, in procession through the streets, preceded by the castle music, and several men armed with scimitars and shields. A number of female relations, close the procession, and, after every stop made for the mock champions to combat, the women shout in their usual manner, while the men huzza. It is customary for people

ple of condition, to have two or three of their depend-  
 ant's children circumcised at the same time, which adds C H A P.  
IV.  
 to the pomp of the cavalcade. Circumcision was a  
 practice of very ancient date in Arabia, and, though not  
 mentioned in the Koran, is universally practised by the  
 Mohammedans. There is a tradition that the prophet  
 declared it to be a necessary rite for men, and for wo-  
 men honorable <sup>21</sup>.

To bestow alms, is an essential obligation in the Mo-  
 hammedan institution ; and, though the precepts on that  
 head contained in the Koran, are not obeyed in their  
 full extent, (a change of circumstances having rendered  
 some of them unnecessary) the Turks may with justice  
 be reckoned a charitable people <sup>22</sup>. The Mosques, and  
 numerous fountains within the city ; the caravanfaries,  
 the bridges, the fountains by the road side, are for the  
 most part public instances of a benevolent spirit. The  
 provision of caravanfaries for the indiscriminate reception  
 of passengers, was one of the instances of Mohammedan  
 liberality, which often made an impression upon the early  
 travellers. Villamont (speaking of a certain caravanfary)  
 observes that Christians meet with the same reception as  
 Mohammedans ; Turkish charity, extending to all per-  
 sons, without regard to religious distinctions <sup>23</sup>.

<sup>21</sup> Reland, p. 121. 71. and 268. Poc. Sp. 319. Note LV.

<sup>22</sup> Note LVI.

<sup>23</sup> Voyages, p. 572.

But a testimony less equivocal than those monuments, which sometimes owe their existence to human vanity, is the small number of beggars to be seen, though no police interposes to prevent their appearance in the streets, and no tax is levied on the inhabitants for the support of the poor. There are alms houses adjoining to some of the Mosques, intended for the reception of holy men; but there are no work houses provided for ordinary beggars; so that such as happen not to have kindred, become solely dependent on the charity of strangers, and are forced into the public streets. Turks of this class may be observed, about supper time, waiting at the outer doors, and imploring food in certain holy rhymes, which they chant in a doleful tone, through the key hole. Some of more decent appearance, who at other times are not distinguishable, may be seen at the houses of the Grandees, on the Fridays, waiting in silence, with an expressive air of humble patience. On that day also, the avenues of the Seraglios and principal Mosques, are beset by files of clamorous beggars, who seem as if conscious of a right to demand alms; and few persons pass without bestowing something.

It is said that if alms be regularly bestowed for some time, the person receiving them acquires a right of claiming the continuance of the charity, and that decisions of this kind have been made at the Mahkamy. The matter is in all probability very seldom litigated, and the Cady would most likely recommend an accommodation. An instance

instance to this purpose was given me by the Mufti of Aleppo, in answer to my question, how far a person could be obliged to continue a pension he had for some-time given voluntarily. CHAP.  
IV.

The Mufti in his way to a certain Mosque, which he used to frequent every Friday, observed, among the other beggars, a very old, infirm, blind man; and, compelled by a sudden impulse of compassion, he bestowed a Para; or small silver coin, instead of the copper coin he usually gave to the others. This pension was continued weekly for above two years, during which time the Mufti often wondered within himself, how the old man came to hold out so long, and ingenuously confessed that he had now and then been disposed to repent having exceeded the ordinary bounds of his charity, though he had not resolution sufficient to contest the power of retrenching it. At length he perceived, one day, that another beggar had taken possession of the old man's post; a person not only younger by several years, but who retained the sight of one eye. "I could not (continued the Mufti) help feeling some concern at first, for the loss of my old friend, whom I conceived to be dead, but I soon consoled myself with the reflection of being now able, at equal expence, to gratify several supplicants, instead of one. Upon presenting a copper coin, or Filfs, to the new beggar, I was surprized to find him seize the rein on one side, and, in spite of all that I and my pages could say, to insist on stopping my horse.

" Pray

BOOK II. “ Pray friend what means all this violence ? Look ye  
 “ Sir (replied the beggar) God is just ! I have hired this  
 “ station of the blind Sheih, who is unable to come more  
 “ abroad, we reckoned you fairly at one Para, and by  
 “ the Almighty ! You shall pay me. It was in vain  
 “ (concluded the Mufti) that I urged the disadvantage on  
 “ his side of possessing one eye, and being a younger man  
 “ than the Sheih ; the most I could obtain was a kind of  
 “ half promise, that, when he should come to be dis-  
 “ abled, he would not sell me to his successor.”

Money is distributed at funerals, and some of the merchants, at certain times, distribute bread at their Khane gate : on all which occasions, the Christian beggars, who make up a considerable share of those who infest the streets, assemble with the others.

But the number who make their appearance thus publicly, is still small in proportion to the extent of the city. The only exception to this is in times of dearth, when the streets become crowded with those real objects of charity, who, content with the plainest sustenance, support themselves by manual labour, and never have recourse to the public, till compelled by necessity. For this reason a dearth is particularly dreadful at Aleppo ; such numbers of the industrious poor being thrown out of employment, the resources of charity fall far short, though the Turks, in proportion to their circumstances, in general bestow liberally. To add to the calamity, the bread sold in the Bazar at such times, is often





often of bad quality ; for the grain, which may perhaps C H A P.  
IV. have been hoarded for many years, is then produced from the pits where it lay buried, and when, in this half putrid state, distributed among the lower people, it seldom fails to occasion some epidemical distemper. Dearth is sometimes the consequence of wicked combinations, and occasion most dangerous insurrections ; of which an instance will be given hereafter.

It has been already remarked, that the spirit of the Mohammedan religion is not favourable to the monastic life. Institutions of that kind began to be introduced in the third or fourth century of the Hegira, and, though increased, are not numerous<sup>24</sup>. A convent, named Sheih abu Becker stands pleasantly situated on an eminence, within half a mile of the northern suburbs. Eight or ten Dervises live very comfortably there, and their superior is treated in town with great respect. The Bashaws who die at Aleppo, are usually buried within the walls of this convent. On the west side of the town, near the river, there is a smaller convent belonging to the Moulewi or dancing Dervises<sup>25</sup>. They exhibit publicly one day of the week, and women are permitted to be spectators.

<sup>24</sup> Some place the origin of the Sophi much earlier. Note LVII.

<sup>25</sup> Moulewi مولوي

The dancing Dervises have been described by a number of travellers, and very good drawings given of them. Note LVIII.

BOOK II. These two are the only Mohammedan convents at Aleppo; but a number of Sheihs, or holy men, are dispersed within the city, who are not distinguished by a particular habit, but wear the ordinary dress of the Ullama <sup>26</sup>. They pass much of their time in reading, and are strict observers of external rites. They are well received at the houses of rank, and revered by the vulgar, who press forward to kiss their hand, as they pass through the streets.

The title of Sheih is given also to school masters, to copyists or scribes, and to the Maazeen, or others attached to the service of the Mosques, all which together compose a numerous body †.

To the religious Sheihs, those itinerant Monks belong who wander from town to town, dressed fantastically in rags, a rude Turban on their head, their hair hanging down to the neck, a dried bottle-gourd slung across their shoulder, and who carry in their hands a kind of halberd, trimmed with shreds of cloth of diverse colours. They profess poverty, and impose on the superstitious vulgar, by a pretence to extraordinary sanctity, and sometimes by boasting of supernatural endowments. As it often happens that the most flagitious wretches conceal themselves under this disguise, the whole brotherhood lies under general suspicion: some few, who are better known, find access to the great, and are well received

<sup>26</sup> Learned men.

† Page 161.

by the populace. By the former they are treated with outward respect, though not esteemed in reality, by the latter they are sometimes led in procession through the streets, mounted upon a mule, or an ass, preceded by music, and followed by a mixed multitude of both sexes, of the lower class. The sound of the tympanum, together with the wild shouts of the rabble, give these pageants a resemblance to the orgies of Bacchus <sup>27</sup>.

Another kind of holy Sheihs, known to the Franks by the name of Barking Sheihs, are in somewhat better repute among the middle rank of people, and reside constantly at Aleppo. They are often heard in a still evening, from different parts of the town, and may be seen sometimes at the gardens, performing their rites in the open air. They do not perform alone, like the Dervises, but may be joined by any Moslem who has previously prepared himself by ablution. The Sheih, placed in the centre of a circle, consisting perhaps of twenty persons, begins the service by chanting a prayer, while all the rest remain in an attitude of devout attention. He then repeats the words Ullah hu! Ullah hu! accompanying them with a slow movement of the body backward and forward, the whole circle at the same time following his example. After a short while, moving the body more quickly, they drop the word Ullah! and

<sup>27</sup> Note LIX.

BOOK II. continue incessantly to repeat the word hu! This ceremony lasts near an hour, the Sheih all the while barking like the others, and from time to time turning slowly, so as to front the circle successively. His countenance appears strangely agitated, and he at length sits down as if quite exhausted by the exercise. It is justly remarked by Chishul "that as they grow hoarser and weaker, both their sound and action resemble the barking and snarling of dogs." M. du Loir compares the sound they utter, when nearly spent by fatigue, to the howling or bellowing of an expiring beast which has been knocked down<sup>28</sup>. This order of Sheihs is described under different names by different authors. They are called Santons by Du Loir; but by Porter and others, Kadrie<sup>29</sup>. The dance of the dervises affords a much more amusing spectacle than this strange mixture of fanaticism and indecency; for of those who compose the circle, there are always some who appear, from their demeanour, to have joined merely in sport.

These fanatics, as well as the itinerant Sheihs, are equally reprobated by most of the sensible Turks, who assert that the Koran does not countenance such extravagancies. But while they give this suffrage in favour of common sense, they exhibit an instance of superstition

<sup>28</sup> Chishul's Travels, p. 2. Du Loir, p. 158.

<sup>29</sup> Note LX.

not less absurd, in the veneration paid to idiots, and harmless madmen <sup>30</sup>.

CHAP.  
IV.

The power of invifible fpirits over the human frame, a notion of fuch ancient date in the Eaft, is ftill univerfally received; and, in various difeafes, recourfe is had to exorcifm, as often as to medicine. Infane perfons are not however all treated alike. The furious madman is kept in chains, and configned to the care of docters, or exorcifts; mere drivellers are kept within doors, or, become the fport of idle boys in the ftreet; whilft thofe who are but flightly difordered in mind, and who are guilty of no alarming exceffes, are always ufed with the moft compaffionate tendernefs; and if, happening to take a religious turn, they are capable of prayer, or can occafionally repeat fome fentences of the Koran, they are then confidered as perfons divinely infpired, and fometimes admitted, in tattered garments, with their limbs naked, to fit down familiarly with people of the firft rank, and even allowed to kifs their cheek.

The infpired Sheihs are fometimes alfo confulted as phyficians, and return advice truly oracular. It is diverting to obferve men, in other refpects of ftrong plain fenfe, make ferious exertions to unravel the incoherent wanderings of a madman.

<sup>30</sup> Maginoon مجنون, is the term applied to perfons infane, by which is underftood a madman, or one poffeffed whether by a good or evil fpirit. See Herbelot, p. 432.

BOOK  
II.

Of this, the following instance may serve as an example. While I sat one morning with an eminent merchant, who had long suffered from a rheumatic complaint of the shoulder, and had unsuccessfully applied a variety of remedies, he was told by a friend who came to visit him, that meeting in the street with a famous holy madman, he took the opportunity of asking the Sheih's advice in this singular case, which had baffled the doctors; and received for answer that 'the best remedy was oil from the grocers.' The company present immediately approved of applying the oil, but a doubt arising what particular oil was meant, amid the variety to be found at the grocer's shop, a discussion most ridiculously serious ensued, whether the experiment might not safely be made with several sorts. A page, in the mean while, was despatched to obtain a clearer revelation, and soon returned. The Sheih at first seemed to listen to the messenger with much attention, looked him steadfastly in the face, but remained silent, and then, turning away from him, began to mutter to the wall with which he had been conversing when the page came up with him. Upon the messenger pressing for an answer to carry back to his master, the Sheih fell into a violent passion, gave him abusive language, and continued to curse the page as long as he remained in sight. Another servant was then sent to the grocer's shop, to ask simply for oil, in the precise words of the Sheih, and to take the first that should be offered. The oil was immediately

mediately applied, but the pain, as usual, becoming worse at night, the failure in the cure was ascribed to CHAP.  
IV. not having properly understood the oracle.

Whatever may be the speculative opinions entertained by the Turks, they do not appear, at least in Syria, much solicitous about making profelytes<sup>31</sup>; and show little respect for those who abandon the faith in which they were brought up. Indeed the adult converts, are, for the most part, wretched Christians or Jews, whom crimes, or the pressure of some urgent distress, have forced to apostacy for refuge. The wife of a convert, and such of the children as have arrived at the years of discretion, remain in the house, and are permitted to profess their primitive religion, without molestation: and when a Turk marries a Christian, or Jewish woman, she is under no obligation to adopt the faith of her husband. I have known several instances where the Christian wives of Turks, have not only continued regularly to attend church, but their priests also had liberty to visit them at home.

In conversation on religious subjects, the Mohammedans are very apt to charge christianity with idolatry, and a tendency towards polytheism<sup>32</sup>; and, though they

<sup>31</sup> It is said that the Mohammedans are enjoined to press, at least three times, all those of any other persuasion to embrace Mohammedanism. See Note LXI.

<sup>32</sup> This charge is frequently repeated in the Koran. Note LXII.

readily

BOOK  
II. readily grant many things to be possible with God, far above the comprehension of finite intelligence, it would be difficult for the most subtile Missionary on earth, to give them such a notion of the hypostatical union, as would gain their assent to its being a sacred mystery. They, on several accounts, hold the Jews in great contempt; but at the same time hold the Jewish notion of the supreme Being, to be more pure than that entertained by the Christians <sup>33</sup>.

Notwithstanding the contemptuous light in which the Turks view all other religions, they permit liberty of conscience in their dominions, and tolerate the public exercise of the Christian and Jewish religions, with their respective rites and ceremonies. The different Monks dress in their respective habits, go freely about their functions, and, at funeral processions, elevate the crosses, the moment they get without the city gate. It is asserted by De la Motray, who had been fourteen years in Turkey, and resided long at Constantinople, that the exercise of all religions is no where more free; or less disturbed, than in Turkey <sup>34</sup>. The same remark has been made by M. de la Croix <sup>35</sup>.

The haughty superiority, which Mohammedanism leads its professors to assume over all who are of another

<sup>33</sup> Note LXIII.

<sup>34</sup> Travels, Vol. i. p. 166.

<sup>35</sup> Memoires, Letter iii. p. 176.

religion,



religion, is observed to increase among the people, in proportion to the vicinity of their situation to Mecca; CHAP.  
IV. those of Constantinople and Smyrna, show it in a less degree, than those of Aleppo: yet even there, it has of late years so much declined, that several Bashaws and other great men, have conferred publick honours on the Franks, and treated them with such distinguished regard and familiarity, as would in former times have occasioned much popular discontent <sup>36</sup>. But still a contempt for Infidels, of every denomination, actually subsists, and is not likely to cease among the vulgar; though many of the Ullama, of the merchants who have travelled, and of the inferior class of Osmanli, have in some degree got the better of such narrow prejudices.

The recollection of times long past, may probably join with superstition and other causes, in keeping up that hereditary rancour, which the Turks are said to bear towards the Franks. The barbarous cruelties exercised by both sides during the Crusades, recorded in history, handed down by tradition, and preserved in the mouldering monuments of ancient hostilities which yet remain, may be allowed to have some influence. Pre-

<sup>36</sup> The author himself was an instance of what is asserted above. The manner in which he was distinguished by Ismael Bashaw, who resided several years at Aleppo, raised him to a degree of eminence in the city, that required no uncommon share of prudence to support with such dignity and temperance, as to avoid the envy naturally excited among a bigotted people, when they see honours conferred on strangers supposed to be enemies of their faith.

BOOK  
II.  
} judices of a similar kind still subsist in some inland towns of Europe, which have been long at peace with the Turks, and have no cause to complain of fresh provocation. But with respect to Syria, the maritime depredations of the Maltese, Sardinian, and other Christian cruizers, have a greater share in supporting the popular aversion to the Franks, than the later wars with Germany and Russia, which have little effect on the Syrian Provinces, further than distressing them by the depredations of their own disorderly troops, on their march to camp.

An aversion to the Franks, as enemies of the true believers, is certainly not imaginary. I have remarked it not only among persons unconcerned in commerce, but also among the women and children of such as depend on it, who, in my presence, would unwarily drop expressions, which sufficiently indicated the notion they entertained of the Franks. It is true they always on recollection made an apology, and would check the children, who knew not that they were talking before one of those who had been painted to them in such terrible colours. The commercial Turks, and others dependent on, or connected with the Europeans, conceal this disposition, and many of them, in the course of familiar acquaintance, and interchange of good offices, get the better of it.

In the mean time the Franks at Aleppo, enjoy full protection. They are treated with complaisance by the Grandees, and the number of Turks, whether civilized  
by

by commerce, or induced by motives of interest to affect civility, is considerable.

CHAP.  
IV.

The condition of slaves<sup>37</sup> in Turkey, is different from what is commonly imagined in Europe. Most of them are purchased when young, are brought up along with the children of the family, and, if they discover a natural capacity, they receive nearly the same education. Respect and obedience to parents, are among the principal points aimed at in the institution of youth. A man's own son, from a certain age till the time of puberty, observes almost the same distance, and performs many of the same little offices about the father, that the slaves do. Thus the young slaves are hardly sensible of the servile state; no more is required of them than of a page, or a valet, or, at worst, they are condemned to the same service with hired, menial domestics. But if they happen to distinguish themselves by their talents and application, they are almost certain of being one time or other emancipated. In the mean time they find themselves nearly in the condition of adopted children, and it often happens that they are married to a daughter of the family. The slaves of the Osmanli are sometimes promoted to the first offices in the state.

The white slaves, who are most esteemed, are

<sup>37</sup> Memluk مملوك is the term constantly used at Aleppo for white slaves; that of Abd عبد is vulgarly applied to black slaves.

BOOK  
II.

chiefly brought from Georgia and Circassia. They are the children of Christians, but being early separated from their parents and country, they of course do as they see others do, and gradually adopt the religion of their masters. This change happens spontaneously, at least, violence is not known to be used, at Aleppo; and the adult slaves who are taken in war, are not compelled to change their religion. The Turks, so far as I had occasion to observe, are rather negligent about the religion of their slaves, at least I have known many of them, who having passed through the hands of several masters, were altogether uninstructed, and were in fact neither Christians nor Mohammedans. I never met with an instance of compulsion being employed.

The white slaves are purchased on the frontiers of Georgia, by certain merchants who make a trade of it, and by whom they are transported to different parts of the Empire, but chiefly to Constantinople: some are brought every year to Aleppo, directly from Erzeroon. The merchants, for their own sake take great care of them as long as they remain on hand, and, from a like motive of interest, the persons of both sexes are in general protected from that violation, to which they otherwise might be liable. The boys are in this respect the most to be pitied, when it is their lot to be sold to a brutal master; for they chiefly are the victims of that unnatural lust imputed to the Turks, and of which candour cannot acquit them. It should however be remarked,

marked, that the crime is proscribed by law; and, except C H A P.  
IV. by professed Debauchees, held infamous. To what extent it is practised in private cannot be known <sup>38</sup>.

The number of slaves brought from Georgia, has been much less considerable within these thirty years than formerly; in consequence of which their price is increased, especially in the Provinces. But the Turks not without reason, are fond of purchasing them at any rate. In the possession of a good slave they often find a trusty and useful servant, they secure a friend to their old age, and, at their death, leave a faithful monitor to their children.

Turkey had so long enjoyed peace, that there were few of the slaves remaining at Aleppo, who had been taken during the preceding German, or Persian wars. The imperial consul has a general order to re-purchase such German slaves as may be found in Syria. The female white slaves are brought from Georgia; but of them we shall have occasion to speak in the following chapter.

The difficulty of procuring Georgians, lays the Turks under the necessity of having recourse to black slaves. These are brought every year in great numbers from Æthiopia, by way of Egypt. They are of a dull, indocile disposition, few turning out fit for any thing but inferior offices. When they first arrive, it is with difficulty they

<sup>38</sup> Note XLIV.

<sup>B O O K</sup>  
<sup>II.</sup> are prevailed on to speak ; their language seems to be a harsh jargon, and few ever attain a tolerable pronunciation of the Arabic. They are mostly females, and are employed in the kitchens of the Harem. The males also seldom rise above the rank of lower servants ; but other blacks who come from different parts of the world to Constantinople, make a better figure, and appear in the Provinces in high offices. The number of male black slaves is much smaller, at Aleppo, than that of the females.

All the Eunuchs, at Aleppo, are black, and are employed only in the service of the Harem ; but the number is very inconsiderable. The Bafhaws have generally one or two, the others are found chiefly in the household of opulent merchants, who have purchased them in their travels : few being brought to the city for sale. Those in the service of the ladies, have an apartment close to the Harem, and enter freely, as occasion requires. They are for the most part remarkably ugly, but, in their manner to strangers, have a certain effeminate softness.

The Eunuchs are often given to the vice of drinking, and I have known instances of their being immoderately fond of women. The superintendant of the Harem of Ragab Bafha, used to go out of the Seraglio in the night, after his master retired to rest, and pass his time till morning, in company with two or three prostitutes, at a house in the neighbourhood. A fire occasioned,  
through

through his negligence, one night in the Harem, made the first discovery of his irregularities to the Bashaw, who was so enraged that he gave orders to put him immediately to death; but after the first alarm had subsided, during which the Eunuch took care to remain concealed, the Bashaw was prevailed on to change the sentence into perpetual banishment.

It was remarked before, that the life of the Turks, was sedentary. To this however there are some exceptions in respect to the Grandees of a certain age, and their retinue: though their exercise would, in a colder climate, be considered as bearing no proportion to their indolent lounging on the Divan. The Osmanli are taught to ride, and practise the Girrid<sup>39</sup>, which is rather a violent exercise. The weapon used in it is a round stick, about two feet and a half in length, somewhat grosser than a walking cane, and blunt at both ends. Turning the palm of the right hand upwards, they grasp the Girrid near the middle, and with much force dart it horizontally to a great distance. The exercise is performed on horseback. One person flying is pursued full speed by another, who at a proper distance throws the Girrid, while the first horseman, in order to avoid the blow, lays himself close to the horse's neck. The pursuer, as soon as he has delivered his Girrid, turning short round, rides off at full

<sup>39</sup> جرید

gallop,

BOOK  
II. gallop, and may be chaced by any one who choofes to attack. They have a dexterous manner of recovering their Girrid without difmounting, by means of a fwitch, or cane, crooked at one end. This mock engagement is a very common diverfion, and it is furprizing to fee with what adroitnefs they manage their horfes fo as to avoid joffling, when numbers are galloping full fpeed, in all directions, and feemingly in the greateft diforder<sup>40</sup>.

The Agas ufed formerly to ride out, with a grand retinue, once a week, and exercife the Girrid under a hill to the Weftward of the city ; but the cuftom is now almoft laid afide. When a Grandee rides out an air- ing, it is ufual for the pages to exercife the Girrid, for his amufement, and he himfelf fometimes joins in the diverfion.

The fports of the field, though not entirely relin- quifhed by the Turks, are not purfued fo generally as in former times ; very few keep hawks and greyhounds ; and ftill fewer of the Grandees fhoot well ; indeed few Turks of whatever rank are remarkable for fhooting, thofe excepted who get a livelihood by it : and fifhing, as an amufement, is hardly known.

There was a time when the privilege of riding on horfeback, within the city, was reftriated to the Turks. When Rauwolff arrived at Aleppo (Anno 1573) he dif- mounted at the gate, “ becaufe in Turkey no outlandifh

<sup>40</sup> See Voyage dans la Paleftine, p. 62.



“man hath liberty to ride through a city<sup>41</sup>.” At pre-<sup>CHAP.  
IV.</sup>sent the liberty of riding is enjoyed not only by the Franks, but by many also of the native Christians and Jews. The indulgence however may be reckoned of modern date, at least in the degree to which it now prevails; and, in passing some of the less frequented districts, the Christians on horseback, still meet with abusive language from the vulgar, and are reproached with insolence in daring to ride.

The Osmanli, though rather solemn in their ordinary deportment, may justly be reckoned courteous and polite. In conversation with inferiors, even with Christians and Jews, they can assume an easy, affable manner; but when irritated by contradiction, they are impetuous in their gesture, they elevate their voice, and indecently descend to the most scurrilous language. In the presence of superiors, they are attentive, silent, and submissive; no provocation almost whatever, can make them forget the respect they owe, or disconcert the seeming steadiness of their temper: they feel, but conceal their emotion. It is an habitual power of controlling the passions, to be acquired only by practice, and consequently is possessed in different degrees, proportionate to the occasions which individuals, in the progress of life, may have had for exercising it. The Osmanli

<sup>41</sup> Ray's Collection, p. 64.

<sup>BOOK</sup>  
<sup>II.</sup> of middle age, who have risen slowly from obscurity, to eminent stations, possess this talent in a high degree.

The other Turks of condition, not reckoned Osmanli, especially some of the zealous Shereefs, are haughty, reserved, cold, or rather rough in their address; though all of them can occasionally assume a certain ungracious complaisance. The merchants are formal, but somewhat more sociable; they affect a plainness in their dress and manners, and make little outward show; at the same time they are magnificent in their Harems, and in their houses. A few, connected in business with persons in power, imitate more the manners of the court, and live in splendour.

The common people, when unawed by the presence of superiors, are apt on the slightest provocation to grow obstreperous and abusive; so that one can hardly walk the street without seeing some noisy broil. The contending parties approach each other, they appear every moment ready to come to blows, terms of bitter reproach and execration are reciprocally lavished, accompanied with the utmost vehemence of voice and gesture. But the fray rests there, they are less disposed to fight than to scold; and the spectators, who have nothing to apprehend from verbal altercation, have an interest to prevent a combat, which seldom fails to produce an appeal to the Mahkamy, or the Seraglio, when all who happened to be present, are in hazard of being eventually involved, as well as the principals. But,  
though

though thus prone to unseemly fits of rage, the common people still retain some portion of self command, and, when their interest requires it, can assume the semblance of most perfect resignation. Their ordinary character is an affected gravity, with some share of diffimulation.

CHAP.  
IV.

The moral virtues of the Turks, have perhaps been extolled with no less partiality by some, than injuriously depreciated by others. It is more difficult, on many accounts, to form an estimate on this subject in Turkey, than in Europe. Sir James Porter, whose situation was more favorable for procuring exact information, than that of most transient travellers, expresses the difficulty he met with, and asserts that the accounts of the Turkish government and manners, are hitherto very imperfect <sup>42</sup>.

The simpler virtues are in no climate reckoned the natural growth either of great cities, or of maritime towns. Yet the Turks, who are scarcely known to the Europeans in any other situation, have been branded with vices and crimes, as if such were the genuine offspring of their religious constitution, though, under similar circumstances, those are uniformly found in every part of the globe. Whether political character differs essentially in different countries, is best known to those who have been practised in courts, and are versed in negotiations; but the commercial character of different nations, probably ad-

<sup>42</sup> Note LXIII.

<sup>B O O K</sup>  
<sub>II.</sub> mits of less variety. Where ever the principal pursuit in life is that of gain, under the mere restraint of prudential honesty, the human mind is apt to acquire narrow habits, and in a perpetual attention to profit and loss, can seldom find leisure for the cultivation of its more liberal and exalted faculties.

The Turks, in their commercial dealings, are seldom charged with dishonesty; but are often taxed, by the Europeans, with conducting all their transactions on the narrow principles of self-interest. In an intercourse merely commercial, the charge may possibly, to a certain degree, be with justice applicable to each party. Did the established custom of the country admit of familiar communication with the Turks, it is probable, that both parties would come, in time, to think of one another in a more liberal manner. Distrust would insensibly be banished, and the Turks would, in convivial hours, lay aside that air of formality and reserve, which they commonly assume when in company with the Franks. But the mutual distance unfociably maintained by both, has hitherto prevented this, nor is it ever likely to be otherwise.

The native Christians and Jews, are not less expert in the management of Trade, than the Aleppeen Turks; and are commonly thought to excel them, in the low arts of cunning, and adulation. It is usual for many of those of the better class, sometimes with a view to protection, sometimes to increase their personal consequence  
with

with their own nation, to court the patronage of some powerful Turk; but as this is at first obtained, so it afterwards is preserved, by a course of servile attendance, which contributes effectually to heighten the arrogance of the patron whom secretly they affect to despise. Others of less ambition, and of lower rank, are taught by prudence, not only to avoid offending, but to endeavour to ingratiate themselves with their Turkish neighbours, who, inconsiderable as they may seem, have it occasionally in their power to render ill offices. Abject fawning, and humility on one part, encourages insolence on the other; and thus the people, without any imputation on their respective religious systems, may be said to co-operate reciprocally in preventing a melioration of manners.

The Europeans in Turkey, chiefly depend for information, on the Christians or Jews; few taking the trouble of learning the Arabic language, which is not considered as necessary in transacting business. These interpreters therefore, find it more easy to represent matters, as may best happen to suit the purpose of the moment. They regard the Turks as wretches destined to perdition in the next world, they think it almost impious to speak well of devoted Infidels, whom they have been taught hereditarily to execrate; and, too often justly provoked by insult or oppression, they draw the Turkish character from feelings of inveterate and invincible dislike. They do not however paint wholly from fancy;

BOOK  
II. the features may be exaggerated, but the picture still bears a resemblance. An eager thirst of gain, consummate art, a readiness to seize every legal advantage, together with a large share of dissimulation, are among the qualities liberally ascribed to the Turks. These it must be allowed, when conjoined, present a confederacy so formidable, that much merit is by implication due to the negotiator who encounters them with success: and it is very seldom that either the interpreters, or the brokers, confess themselves outwitted in their transactions.

Some allowance therefore should be made for the secret influence of religious prejudices, as well as for other exaggerations that sometimes proceed from less justifiable causes; and with this restriction, the imputations above mentioned may be admitted as just. It may be added, that, in politics, the Turks are assiduous, intriguing, venal, and vindictive; in private life, indolent, not averse, but indifferent to literature; temperate in diet, but addicted to women; and habitually, if not naturally, grave; or, at least, little given to intemperate mirth.

Peculiar circumstances in the political state of Turkey may be produced by way of explanation, if not apology, of the censurable parts of the Turkish character. The erection of so great a number of petty tyrannies in the kingdom, (for such the Bashawliks may be deemed) and the frequent change of Governors, not only expose  
the

the provinces to vexatious oppression, but spread widely a spirit of intrigue, together with the whole train of those courtly vices, which, in other countries, are usually more confined to the capital. The servile submission exacted by superiors, and which descends in a series from the Monarch, to the meanest officer of the Seraglio, propagates dissimulation, and inspires, even the cringing slave with pride. The Page, who with eyes fixed on the ground, receives the commands of his master, in the most submissive silence, the moment he retires to his own chamber, squats down in state, and is dignified with the title of Aga, by some pitiful wretch who serves him, and who is daily exposed to usage more insolently imperious, than what this contemptible Aga meets with himself. The corrupt administration of justice, which has long been matter of complaint, too often enables the rich, to evade the laws, or to injure innocence, under the sanction of legal forms. The increase of luxury, which (if their own account may be trusted) has been very rapid in the present century, necessarily renders them more covetously rapacious. Money not only being indispensably necessary for the support of expensive pleasures, but also for the purchase of protection and quiet, when in possession of wealth. For, among the Osmanli, those who are suspected of being rich, sooner or later attract the attention of the Porte, and then have no other means left, than to share their spoil with the favorite ministers, in order to preserve

BOOK II. preserve the remnant of their fortunes for a few years longer.

These are some, selected from many local circumstances, which may be conceived to operate either immediately, or remotely, on the national manners: yet not with such irresistible influence, or so universally, as to preclude all exceptions. There are perhaps few of the European merchants, who have resided long in Syria, who may not, within the small circle of their acquaintance, be able to recollect some respectable characters, among the natives; and as to ourselves justice, as well as gratitude call upon us to declare, that we have, in the course of a very extended intercourse, known many of all denominations, whom we had cogent reason to regard as persons of the utmost honour, and integrity <sup>43</sup>.

Hospitality has always been enumerated among the Eastern virtues. It still subsists in Syria, but prevails most in villages and small towns; among the Bidoween Arabs, and the inhabitants of the Castravan mountains<sup>44</sup>. The hospitable reception that European travellers experience on the road, the officiousness of persons who offer their houses, and services, because usually acknowledged by a small present in return, have been unjustly suspected of being always mercenary. The traveller would

<sup>43</sup> Note LXV.

<sup>44</sup> On this head M. d'Arvieux may be consulted.

Voyage dans la Palestine. Biddulph in Purch. p. 1335.



oftener find himself at a loss, was his sole dependence <sup>C H A P. IV.</sup> for lodging, placed in the covetousness of his host, the value of the present, or *Bakhshceesh* <sup>45</sup>, would hardly induce a person at his ease, to derange the œconomy of his family, and incur a certain expense, were not the notion superadded of his doing an action in itself deemed honorable, and which, if neglected, would subject him to the contempt of his fellow villagers.

In the city, where *Khanes* are provided for the accommodation of travellers, claims on hospitality are less frequent; but many of the Turkish strangers are entertained at private houses, to which they have recommendation; and these accidental connections often give rise to friendships, which descend in succession to the children of the respective families <sup>46</sup>.

Publick officers of rank, who come from Constantinople, or other places, on business, are quartered at the houses of the principal *Agas*, the town defraying a certain share of the expense of their entertainment; but the *Aga*, to whom the charge is committed, acts as host, and is considered as responsible for the proper treatment of his guest. An engagement with a stranger, is sometimes accepted as an excuse for not obeying the

<sup>45</sup> بخشیش

<sup>46</sup> On the subject of ancient hospitality, the reader may find an entertaining note by the Rev. Mr. Beloe, in his translation of Herodotus. Vol. III. page 18.

<sup>B O O K</sup>  
<sup>II.</sup> summons of a great man, when no other apology, hardly even that of indisposition, would be admitted.

The relation of host and guest is held sacred, and always mentioned with reverence. A league of mutual amity, founded on former acquaintance, living together in the same house, but especially on an interchange of hospitable offices, is expressed by "having eat bread and salt together" *Akulna khubz wa milh*. Where enmity subsists, the fiercer Arabs will not eat at the same table with their adversary: sitting down together betokens reconciliation. The Turks are more polite, and less sincere, in this respect.

The laws of hospitality, give a title not only to common civility, but to protection. The Arabs and Kurds will risk their lives in defence of their guest, or in revenging an injury offered him within their precincts. In the city, the houses of the Grandees are not considered as asylums, in cases where law has been violated, but, in slighter offences, a great man thinks himself under a certain degree of obligation, to exert his interest in behalf of a person in distress, who may have fled to his porch, and claimed the rights of hospitality. A common mode of supplication, whether for pity, or protection, is "I am in your ground!" *Ana fi Ardak* <sup>47</sup>.

The Turks are certainly a domestic people. Their chief pleasures are found within the precincts of their own family; and there are few temptations in the way of

<sup>47</sup> Note XLI.

public diversions, or dissipation, to draw them from home. The parental and filial duties are highly revered. Kindness towards kindred, is manifested by an attention to them when sick, or in adversity, and is extended to their widows, and orphans. Contests respecting property, are very often terminated by arbitration: other differences, are accommodated in the same manner, and it is seldom difficult to procure persons willing to undertake the office of arbiter. Gaming is absolutely unknown; drunkenness is a rare vice; and instances of infidelity to the marriage-bed are seldom heard of. Upon the whole, whether it be ascribed to the influence of their political constitution, or to the absence of various temptations, which in Europe often leads to the violation of better laws; there are perhaps few great cities, where many of the private and domestic virtues are, in general, more prevalent than at Aleppo.

Resignation under the calamities common to humanity, as well as under the most unexpected political reverses of fortune, is remarkable to a great degree in the Turks, but is not to be imputed to natural insensibility, nor is it always, though it may be sometimes, merely affected. Their notion of predestination inspires them with fortitude in adversity, and, so far as it conduces to reconcile mankind to the dispensations of divine providence, it may perhaps be regarded as useful. But, though the speculative principle be universally received, it appears, in the ordinary conduct of life, to have little influence

BOOK II. on their determinations. While matters yet remain in doubt, no steps are omitted which prudence may suggest for attaining the end proposed, and no means of defence against impending dangers, are indolently neglected. That every thing is predetermined by Almighty God, though a subject of endless controversy among the learned, is an article of faith seldom contested, in common life: but it is practically called in as an auxiliary, then only when it can be of real service, that is, after the event has irrevocably taken place <sup>48</sup>.

It is with respect to the plague, that the Turks seem, more particularly, to have carried predestination, to a dangerous length. Their supineness, in conformity with their creed, in opposition to common experience, is productive of extensive mischief: though it may be doubted whether their neglect of the means of defence against that dreadful calamity, be more influenced by an orthodox tenet, than by an opinion that the distemper is less contagious than it is commonly reputed to be, by the Europeans. It is at least evident from later experience, that in proportion as the sense of apprehension was alarmed, from a conviction of the physical properties of infection, the speculative tenet actually lost ground <sup>49</sup>.

Many

<sup>48</sup> Note LXVI.

<sup>49</sup> Many examples of this occurred during the plague in the years 1760, 1761, and 1762. I knew some instances wherein the Turks very nearly followed the Frank mode of shutting up. The dread of the plague entertained

Many use certain defensive precautions against the plague, on nearly the same principle that all, when sick, have recourse to medicine. They admit every event to be pre-ordained, but assert that the Almighty who created diseases, created likewise remedies for the cure of them <sup>50</sup>.

CHAP.  
IV.

Of the Aleppeen Turks, the merchants are almost the only travellers who set out with an intention of returning; and the number of those who go far from home is inconsiderable. Such as travel with a view to seek their fortune in the service of the Osmanli, most commonly become citizens of the Empire at large, and very often relinquish their native place for ever. It may be owing to this, that the Aleppo matrons always reluctantly consent to let their sons go far from home. The youth are commonly bred up to the trade or profession of their father, and it is the favorite object of the mother's care to secure their stay, by getting them early settled in marriage.

tained by the Turks, and the custom of many of them flying from it, will be mentioned hereafter.

The belief of diseases being spread by contagion was condemned by Mohammed as impious. Note LXVII.

<sup>50</sup> God created the malady and its remedy. Ullah hullak al daa wa al Dowā, is a common saying among the Turks. They allow that it is the duty of a physician to exert his skill, but add proverbially. "The physic from the doctor, the cure from God," il Dowā min al Hakeem, al shiffa min Ullāh!

## C H A P. V.

### OF THE TURKISH HAREM, AT ALEPPO.

ENTRANCE OF THE HAREM.—SUPERINTENDANT, OR HAREM KEHIA-SY.—MORNING VISITS, OF THE LADIES.—GRANDEES ATTENDED BY FEMALES, IN THE HAREM.—THEIR AMUSEMENTS,—FEMALE PEDLERS,—AUSTERE BEHAVIOUR OF THE MEN, IN PRESENCE OF THE WOMEN.—THE TURKS WHEN INDISPOSED, RETIRE INTO THE HAREM.—RECEPTION OF PHYSICIANS, AND MODE OF THEIR VISIT, DESCRIBED.—ORDINARY EMPLOYMENT AND AMUSEMENTS, OF THE LADIES.—DIVERSIONS OUT OF THE HAREM.—FEMALE INTRIGUES.—FEMALE EDUCATION.—PERSONS AND DRESS OF THE LADIES.—FEMALE SLAVES.—REMARKS ON THE PASSION OF LOVE IN TURKEY.

**BOOK II.** **H**OWEVER desirous a traveller in Turkey, may be to learn the character and domestic manners of the Turkish ladies, he must expect to meet with various obstacles to his researches. The regulations of the Harem oppose a strong barrier to curiosity ; inveterate custom excludes females from mingling in assemblies of the other sex, and, even with their nearest male relations, they appear to be under restraint, from which perhaps they are

are never emancipated, except in familiar society among themselves.

C H A P  
V.

In conversation, the Turks seldom talk of their women, and a stranger has very few opportunities of introducing a subject which they seem studious to avoid. Some information indeed may be obtained from the Christian and Jewish women who occasionally have access to the Harems; but their accounts must be received with caution, and due allowance made for religious prejudices, as well as for the Eastern propensity to fable.

All travellers who have visited the Levant, have more or less experienced these and other obstacles to inquiry; and hence it is the less remarkable, that the relations concerning Mohammedan women, met with in some of the best books of travels, should often be found contradictory or defective; without impeachment either of the writer's diligence or veracity. Sensible, from experience, that neither a tolerable knowledge of the language, nor familiar intercourse with the natives, in the course of a long residence in the country, can wholly surmount difficulties, which others have encountered with fewer advantages, it may be proper to bespeak indulgence for incidental errors, in the following representation of Mohammedan manners: in which are introduced a few domestic circumstances, that professional privilege afforded opportunities of observing, in the interior of the Harem.

A descrip-

A description of the quarter in the Turkish palaces appropriated to the women<sup>\*</sup>, has been given in the first chapter of the preceding book †. It may be added here, that, close to the outer door, there is an aperture in the wall about two feet from the ground, two feet and a half in height, and nearly two feet in breadth; to which is fitted a narrow wooden frame, and the middle space filled up by a hollow wooden cylinder, placed vertically on pivots, so as to be easily turned round. This wheel, being divided by one or more horizontal partitions, and open on one side, from top to bottom, serves to deliver dishes from the kitchen, or to receive small parcels, without opening the outer door, or the persons on either side being seen. The partitions are moveable, and may be taken out occasionally, for the reception of larger parcels. Females who have business at the Harem, summon the attendants within, by rapping gently on the wheel, but, if not answered readily, they exercise the knocker of the outer door with great violence. It may be remarked, that the doors of the great Harems, from morning to sun set, are seldom locked, on account of the constant succession of people coming and going: but the case is different in inferior Harems, and

<sup>\*</sup> It is often erroneously called the Seraglio, but is properly the Harem. حرم; a wife is called Hurmy حرمی; and the women of the family, including wives, daughters, and slaves, Hareem حريم.

† Page 29.



in ordinary houses, where there is no separate quarter C H A P.  
V. for the women, the master of the house, when he goes abroad, not only shuts the street door, but carries the key along with him.

To the Harems of the great belongs an officer named Harem Kehiafy who superintends all affairs, without doors, relating to the Harem, and commonly has one or two boys under him, who have access to the apartments, and are employed by the ladies in carrying messages, or in other petty services. These boys generally are black slaves, but not Eunuchs. Their master, sometimes, is an eunuch, but, except in the service of Bashaws, the office is more commonly bestowed on a trusty white slave, or on a servant of advanced age.

None of the ordinary menial male servants ever approach the door of the Harem, unless the Harem Kehiafy, or one of his attendants, is present; and all females who have business with the ladies, as well as physicians and other medical attendants, must apply to him for admittance. Even the Grandee himself, when there are female visitants in his Harem, does not presume to enter, till he has been announced, in order to give those time to prepare for his reception, who, according to custom, ought not to appear before him unveiled; and on certain occasions, as when the Harem entertains a large company, he, being apprized before hand, does not go near the Harem till the guests have left it.

When

When the ladies visit one another in a forenoon, they do not immediately unveil on coming into the Harem, lest some of the men should happen to be still at home, and might see them as they pass; but, as soon as they enter the apartment of the lady to whom the visit is intended, either one of the young ladies, or a slave, assists in taking off the veil, which, being carefully folded up, is laid aside. It is a sign that the visitant intends only a short stay, when instead of resigning the veil, she only uncovers her head, permitting the veil to hang carelessly down on the shoulders. This generally produces a friendly contest between the parties; one insisting upon taking the veil away, the other refusing to surrender it. A like contest takes place at the close of the visit. When entreaty cannot prevail on the visitant to stay longer, the veil is hidden, the slaves, instructed beforehand, pretend to search for it every where in vain, and when she urges the absolute necessity of her going, she is assured that the Aga, or master of the house, is not yet gone abroad, and is then jocosely dared to depart without it.

In their manner of receiving one another, the ladies, are less formal than the men; their complimentary speeches, though in a high strain, are more rapidly and familiarly expressed.

The common salutation is performed by laying the right hand on the left breast, and gently inclining the head.

head. They sometimes salute by kissing the cheek ; and the young ladies kiss the hands of their senior relations. They entertain with coffee and tobacco, but the Sherbet and perfume are only produced on particular occasions. C H A P.  
V.

The great men are attended in the Harem, by the female slaves, in the same manner as, in the outer apartments, by the pages. They remain standing in the humble attitude of attendance, their hands crossed before them on their cincture, and their eyes fixed on the ground. The other ladies, as well as the daughters of the family, occasionally bring the pipe and coffee, but do not remain standing; they either are desired to sit down, or they retire. This however is to be understood of the Grandees; for in ordinary life, both wives and daughters minister servilely to the men: The two sexes never sitting at table together.

It is seldom that all the ladies of a Harem are, by the great man, seen assembled, unless they happen, in the summer, to be surprized sitting in the Divan\*, where they meet to enjoy the cool air. At his approach, they all rise up, but, if desired, resume their places, (some of the slaves excepted) and return to their work. However loquacious they may have been before he entered, a respectful silence ensues the moment he appears: a restraint which they feel the less, from their being accustomed to it almost from infancy. It is surprizing how suddenly the clamour of children is hushed on the ap-

\* Page 30.

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II. } proach of the father ; but the women often lament their want of power, in his absence, of quieting the children either by threats, or soothing.

Though the presence of the great man may impose silence on the younger ladies, he always finds some of the elderly matrons, ready enough to entertain him, should he be disposed for conversation. In this manner he learns the domestic news of the town, which, though rarely a topic of discourse among the men, being in great request at the public baths, is circulated by the female pedlers, and the Bidoween women attached to the Harem. The former, who are chiefly Jewish or Christian women of a certain age, supply the ladies with gauzes, muslin, embroidery, and trinkets, and moreover have the art of collecting and embellishing all kinds of private history ; the latter are not less talkative, nor more secret, but possess also a licensed privilege of speaking freely to the men ; which they perfectly know how to exercise. Their licence is derived from being often retained as nurses, by which they gain a permanent establishment in the family ; the foster sister remaining attached to the Harem, and in time succeeding her mother. The Grandees, in these indolent hours converse also on their own domestic affairs, and amuse themselves with their children. When they wish to be more retired, they withdraw to another apartment, into which no person, except the lady to whom it belongs, presumes to enter uncalled.

The

The Turks, in presence of their women, appear to affect a more haughty, reserved air, than usual, and in their manner of speaking to them, are less courteous, and more abrupt, than they are to one another, or even to men who are much their inferiors. As this was frequently observed in persons remarkable for an affable deportment to men, it may be considered rather as their usual manner, than ascribed to the accidental presence of an European; and is further confirmed by the ordinary behaviour of the boys, who talk to the women in an imperious manner, which they could only have learned from example. The men perhaps judge it politic to assume this demeanour, in a situation where dominion may be supposed to be maintained with more difficulty, than among their male dependants; and therefore venture only in hours of retirement, to avow that gentleness, which, as if derogatory from their dignity, they think prudent, in their general conduct, to conceal, from persons whose obedience they believe can alone be secured, by an air of stern authority.

The ladies, especially those of rank, appear reserved in regard to their husbands, while they show an engaging, affectionate fondness for their brothers, though it is often returned with little more than frigid complaisance: as if their tender endearments were a tribute due to male superiority. There are times however when natural affection gets the better of this cold indifference of the young men. The sight of a sister in distress, or lan-

BOOK  
II.  
} guishing in a fit of severe illness, often produces emotion, of which, judging from general appearances, they would seem to be unsusceptible. The affectation of apathy, is a remarkable trait in the character of the Turks. They are led by it, under misfortunes, to assume an appearance of tranquillity, more than they possess in reality; and, on other occasions, they strive to hide that sensibility which other nations think it honorable to indulge. Their exterior manners are universally marked by this affectation: their real feelings, influenced by the common springs of humanity, are more remote from the eye of observation.

Persons of distinction, who are in office, leave the Harem early in the morning, and, two hours after noon excepted, pass most of their time in the outer apartments. But others, who have little business, and the luxurious young men of all denominations, lounge many hours in their Harem. Some allowance, in this respect, is made to youth, for some weeks after marriage; but an effeminate character, which is by no means respectable among the men, is far from being acceptable to the women. The presence of the men, at unusual hours in the day time, lays the whole Harem under restraint, and however some particular favorite may be gratified by the particular attention of her Lord, the rest of the women are apt to lament the liberty they are deprived of, by his remaining too much at home.

The

The Grandees, if slightly indisposed, continue to see company in the outer apartments; but when the disorder becomes serious they retreat into the Harem, to be nursed by their women: and in this situation, besides their medical attendants, and very near relations, no person whatever can have access, except on very urgent business. They make choice of the females they wish to have more immediately about their person, and one in particular is appointed to give an account to the physician, of what happens in the intervals of his visits, to receive his directions, and to see them duly obeyed.

Medical people, whether Europeans or natives, have access to the Harem, at all times when their attendance is requisite. The physician, after being announced, is obliged to wait at the door till the way be cleared<sup>a</sup>; that is, till his patient, when a female, her company, and attendants, and others who might happen to be in the courts through which he must pass, have either veiled, or retired out of sight. He is then conducted to the chamber of the sick lady by a slave, who continues, in a loud voice, to give warning of his approach, by exclaiming *Dirb, Dirb, al Hakeem Gia-y. Way! Way!* the doctor is coming: a precaution which does not always prevent the unveiled ladies, who have not been apprized, from ac-

<sup>a</sup> When it is known that the physician is about to enter, the slave, who undertakes to clear the way, gives notice by calling *Amel Dirb! Amel Dirb!* make way, make way; and, returning after sometime, says *fi Dirb*, the way is clear.

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II. cidentally crossing the court, in which case, it becomes  
the well bred physician to turn his eyes another way.

Upon entering the chamber, he finds his patient covered with a loose veil, and, it being a vulgar notion that the malady may be discovered from the pulse<sup>3</sup>, he is no sooner seated, than the naked wrist is presented for his examination<sup>4</sup>. She then describes her complaints and, if it be necessary to look at the tongue, the veil is for that purpose removed, while the assistants keep the rest of the face, and especially the crown of the head, carefully covered. The women do not hesitate to expose the neck, the bosom, or the stomach, when the case requires those parts to be inspected, but, never without extreme reluctance consent to uncover the head. Ladies whom I had known very young, and who, from long acquaintance, were careless in concealing their faces from me, never appeared without a handkerchief or some other slight covering thrown over the head. So far as I could judge, from general practice, it seemed to be considered, in point of decorum, of more consequence to veil the head, than the face.

<sup>3</sup> The native practitioners give a sanction to this foolish notion. I followed, in that respect, the example of my brother, who, except in fevers, always insisted on the sick giving an account of their complaints, before he would feel the pulse.

<sup>4</sup> I have been offered sometimes, the wrist covered with thin muslin, but the Aleppo ladies in general ridicule that punctilio, and I always refused compliance with a piece of prudery not sanctioned by custom.

Tournefort found the practice different in the Harems he visited. Voyage, Tom ii. p. 17.



The physician is usually entertained with tobacco and coffee, which, being intended as a mark of respect, cannot in civility be declined, though the compliance leads to an intemperate use of both. After he has examined, and given directions concerning his patient, he requests leave to retire, but is seldom allowed to escape without hearing the incurable complaints of as many valetudinary visitants, as happen to be present, who either sit ready veiled, or talk from behind a curtain occasionally suspended in the chamber. These ladies always consider themselves entitled to verbal advice, or at least to an opinion of such remedies, as have been recommended by others; and a principal part of the medical art, among the native practitioners, consists in being able to acquit themselves dexterously in such incidental consultations.

In families which the European physician has been accustomed to attend, and when his patient is on the recovery, he is sometimes induced to protract the visit, and to gratify the curiosity of the ladies, who ask numberless questions concerning his country. They are particularly inquisitive about the Frank women, their dress, employments, marriages, treatment of children, and amusements. In return they are ingenuously communicative, and display talents, which, being little indebted to artificial cultivation, appear, as it were, to expand naturally, under a clear sky, and the influence of a delicious climate. Their questions, are generally pertinent, and

and the remarks they occasionally make on manners differing so widely from their own, are often sprightly, and judicious.

When the visit is at length concluded, notice being given to clear the way, the physician sets out, preceded as before by the slave. But it rarely happens that he is not more than once stopped, to give advice to some of the domestics, who wait his return; for however slightly they may be indisposed, the temptation of telling their complaints to a doctor is irresistible. These damsels seldom have any other veil, than a handkerchief thrown over the head, one corner of which is held in the mouth; but, in order to avoid even that trouble, they frequently place themselves behind a door, or a window shutter, half open, in which situation, thrusting out one arm, they insist on having the pulse examined. It sometimes happens, in the great Harems, that another obstacle must be encountered before regaining the gate. This arises from some of the younger ladies, or slaves, who are at work in the court, refusing peremptorily either to veil, or retire; which is done merely in sport, to vex the conductress, who is obliged of course to make a halt. In vain she bawls *Dirb!* and makes use by turns of entreaty, threat, and reproach; till, finding all in vain, she gives fair warning, and has recourse to a never failing stratagem. She marches on, and bids the doctor follow.—A complete rout ensues; the damsels scamper different ways, catch hold of whatever offers  
first

first by way of veil, or attempt to conceal themselves behind one another. It is only when none of the men are in the Harem, that this scene of romping can take place. When the physician is conducted by the Aga himself, every thing passes in orderly silence, and, in the chamber of the sick, none besides the elderly or married relations offer to join in the conversation : but it is seldom that the Aga himself takes the trouble, after the few first visits, except the doctor be a stranger to the family.

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V.

Women of distinction pass much of their time at home. They have a bath for ordinary occasions, within the Harem ; the purchase of household necessaries does not lye within their Province ; and mercery, drapery, and trinkets, are either sent from the shops to be chosen, or are brought in by the female pedlers formerly mentioned. They are not however idle within doors ; the superintendence of domestic affairs, the care of their children, with their needle and embroidery, furnish ample employment.

They are taught, when young, to read, and, sometimes, to write, the Arabic, but are very apt when taken from school to neglect both ; so that reading ought not to be reckoned a common female amusement, and is never a study. I have known however some exceptions to this. A daughter of the late grand Vizir, Ragab Bashaw, had made (as he assured me) a surprising progress in Arabic literature, and he showed me a manu-

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II. script very beautifully written with her own hand. Devotion does not appear to take up much of their time; they never go to Mosque; and, except the elderly ladies, and those who have been at Mecca, they are not so punctual in their prayers at home, as the men.

This is asserted only as it appeared to me. On the public days, the women may often be seen praying in the gardens, but it is only a small number out of a crowd. In the Harem, there is not the same opportunity of seeing them at prayer, as there is in respect to the men. My opinion was formed from being so seldom obliged, on visiting at noon, or sun set, to wait till prayers were over; and on going into the Harem immediately before the times of prayer, from finding so few prepared by ablution; for when they have once performed the Wodou\*, they cannot permit a Christian to touch their pulse, without being obliged to wash over again. Indeed allowance should be made for a circumstance peculiar to the sex, which disqualifies them periodically from acts of devotion. Sun set seemed to be the time when the women chiefly prayed.

It does not seem necessary to enter upon the argument concerning the exclusion of the Mohammedan women from paradise, with other innumerable errors and misrepresentations relating to them, which are to be found in the works of travellers, in other respects, of good credit<sup>5</sup>.

\* Page 194.

<sup>5</sup> Note LXVIII.

Their usual games are Mankala, Tabuduk, draughts, and sometimes Chefs\*; but, as before remarked of the men, they play merely for amusement. In the winter evenings, while the men are engaged in the outer apartment, the ladies often pass the time in attending to Arabian tales, which are recited, but more commonly read, by a person who has a clear distinct voice, and occasionally sings the stanzas interwoven with the story.—It has been already mentioned †, that the Arabian Nights Entertainments known in England, were hardly to be found at Aleppo. A manuscript containing two hundred and eight nights, was the only one I met with, and, as a particular favour, procured liberty to have a copy taken from it. This copy was circulated successively to more than a score of Harems, and I was assured by some of the Ullama, whom the women had sometimes induced to be of the audience, that till then they were ignorant that such a book existed.

The Toilet consists of a Divan cushion reversed, upon which a small mirror is placed. They do not employ much time at it; for the attire of the head may be taken off, and preserved entire, and the braiding of the hair, which is rather a tedious operation, is always performed in the Hummam. They dress neatly for the day, early in the morning, except on days when they go abroad in

\* Page 142.

† Page 149.

BOOK II. ceremony, or to the public bath, and then the alteration made in drefs does not require much time.

They are fond of flowers and odoriferous plants, which are sometimes cultivated under their own care, but for the most part purchased of those who raise them for sale. They preserve them in china or glass flower pots, arranged on wooden pyramids placed in the middle of the Divan; and form them when required into elegant nosegays. When the ladies send a congratulatory message, or a ceremonious invitation, it is usually accompanied with a nosegay, wrapt up in an embroidered handkerchief. The message is verbal, and often delivered in the first person. “ Thus says my mistress  
 “ I will have no excuse—and do not tell me—did you  
 “ not promise me, &c.” This however is not the constant practice, but it is always delivered precisely in the words in which it is given. The person receiving the message takes out the flower with her own hand, and, carefully folding up the handkerchief, returns it by the messenger. They preserve deciduous flowers in the summer, by wrapping them in a muslin handkerchief sprinkled with water, which is laid in a metal basin, and placed in a cool cellar. The flowers of the orange, the Arabian jasmine, and the musk rose, are in this manner kept fresh for many hours.

The young ladies amuse themselves by tying their nosegays with silk threads of certain colours, which, in  
 the

the same manner as the assortment of particular flowers, CHAP.  
V. are supposed to convey some emblematical allusion. But these are by the women so generally understood, that the artifice seems to be unfit for the purpose of secret correspondence; and a proof that the colours are for the most part regarded as indifferent, is the practice of the men, who, receiving nosegays from their ladies, either of their own making, or such as have been sent to them from other Harems, give them away, or interchange them with their visitors. It may be remarked however that, for the most part, the men interchange single flowers, or two or three stalks untied, and that the ladies sometimes make an alteration in the binding of a nosegay, before presenting it, as if the rejected threads were improper.

Lady Mary Wortley Montague, in her 40th. Letter, has given a specimen of this mode of gallantry. “ There  
“ is no colour, no weed, no flower, no fruit, herb, peb-  
“ ble, or feather, that has not a verse belonging to it;  
“ and you may quarrel, reproach, or send letters of  
“ passion, friendship, or civility, or even of news, with-  
“ out ever inking your fingers.”

The ladies at Aleppo are not such proficient, as her Ladyship describes those at Constantinople; but the verses and allusions are much the same, expressed only in the Arabic instead of the Turkish language. The colour of the silk thread denotes fear, doubt, jealousy, impatience, or despair.

Amid

Amid domestic occupations, serious or amusing, the ladies find themselves fully employed, and seldom complain of time hanging heavy. But various occasions call them abroad. They visit near relations several times in the year, as also when in childbed, or in sickness; they assist at nuptial, and funeral ceremonies; and, at established hours, go to consult their physician at his house, when the case does not require his attendance at the Harem. Thus, women above a certain rank, are, in proportion to the extent of their connections, more or less engaged, while those of the lower class are often obliged to go out to market, and constantly to the Bagno: the last indeed brings all the women abroad; for even those who have baths at home, are in cases of ceremonial invitation, obliged to repair to the public bath\*.

Mondays and Thursdays are the women's licensed days, for visiting the tombs, and, with their children and slaves, for taking the air in the fields or gardens. The slaves carry carpets, pipes, coffee equipage, and provisions: the garden supplies lettuces, cucumbers, or such fruits as are in season. Some take possession of the garden summer-houses, others place themselves under the shade of trees, and all pass the day in high festivity. In the spring season, the gardens in the vicinity of the town, are crowded with women, and, towards evening, the several avenues of the town are filled with them, returning home. Some parties of the better class are preceded



preceded by a band of singing women, the ladies themselves walking behind with a slow and stately step; but the lower people are less formal, they advance in groups, singing as they walk along, and with the tympanum and the zilareet make the air resound on all hands. Ladies of distinction, on these occasions, dress in the plainest manner, and wear the ordinary striped veil, instead of the white Furragi; but most of the others dress in their gayest apparel, and, when at a little distance from town, being more careless of their veil, they give accidental opportunity of seeing more of their faces, than at any other time.

As men on these public days, are not excluded from the gardens, numbers are of course found strolling in the walks, which obliges the women to be more on their guard, and to remain muffled up. But there are select parties, on other days, exempt from that disagreeable restraint, and in all respects more elegant. These are composed of the ladies belonging to two or three harems, who hire the garden for the day. The Divans in the summer houses of the gardens are furnished from the city; cooks are sent to prepare the entertainment; the Harem-Kehiafi, with some pages, attend at the gate to prevent the intrusion of strangers, and, the gardeners being obliged to keep out of the way, the ladies are at liberty to walk about more negligently veiled. The company set out from town by dawn of day, and return at sunset. A numerous train of slaves or servants avail themselves

BOOK II. themselves of the opportunity to make merry, and the day is considered as one of licensed frolic. Musicians, dancers, and buffoons, are among the female attendants, and their music and zilareet may be heard at the distance of a mile. The gardener, in the mean while, has little reason to wish for parties of this kind, being by no means adequately recompensed for the mischief done his fruit trees, the branches in blossom being broken without mercy, and the fruit gathered before it is half ripe.

On these occasions, the ladies usually walk to the garden, unless when it happens to be too distant, in which case the principal ladies go in a covered litter, carried by two mules; while such of their retinue as do not choose to walk, ride on asses, or mules.

The litter is called a Tahtruan, and is sometimes used by old or infirm men. It is the most fashionable vehicle for the ladies, but, in long journies it is carried by two camels instead of mules, especially on the pilgrimage to Mecca. There are always a certain number of Tahtruanans in the suite of a Bashaw.

There is another vehicle for women and children of ordinary rank, two of which are suspended on the opposite sides of a camel, so as to be always in equilibrium. They are wooden cradles half covered with thin hoops of wood, over which an awning is occasionally spread. They are furnished with a mattress and cushions, upon which a person can sit easily enough in the Eastern fashion,

fashion, but cannot stretch out at full length. They are CHAP.  
V.  
called Muhaffi<sup>6</sup>.

Besides the two public days in the week, several others are solemnized by the women, in commemoration of certain Sheihs, or holy men, whose tombs they annually visit, from devotion: the convent of Sheih Abu Bekre, is visited by vast crowds of women, two or three times in the year.

It is a cruel disappointment when the women, by an ordinance of the Governor or the Cady, are prohibited from going abroad on their ordinary privileged days, which is the case when troops are to march near the city, or at other times of expected tumult. A Bashaw rarely acts capriciously in this point, but the ordinance is always regarded as tyrannical, and, though punctually obeyed, occasions great murmuring.

From what has been said, it would appear that the Turkish ladies are not in fact so rigorously confined as is generally imagined: it may be added, that habit, and the idea of decorum annexed to their restraints, render them less irksome. Their ignorance of the female privileges enjoyed in many parts of Europe, precludes any mortifying comparison, and, when told of those privileges, they do not appear very desirous of a liberty which, in many instances, they regard as inconsistent with their notion of female honour and delicacy. When

<sup>6</sup> See Harmer, v. i. p. 445.

BOOK it was said, in the former edition, “ that the Turks of  
 IL “ Aleppo being very jealous, keep their wives as much  
 “ at home as they can, so that it is but seldom they are  
 “ allowed to visit each other,” it was to be understood  
 comparatively with the liberty enjoyed by the European  
 ladies. But the custom of keeping the women close  
 shut up, is of high antiquity in the East, and was by the  
 Turks rather adopted, than introduced into Syria.

“ The barbarous nations, (says Plutarch) and amongst  
 “ them the Persians especially, are naturally jealous,  
 “ clownish, and morose, toward their women; so that  
 “ not only their wives, but also their female slaves and  
 “ concubines, are kept with such strictness, and so con-  
 “ stantly confined at home, that they are never seen by  
 “ any but their own family; and when they take a  
 “ journey they are put into a carriage shut close on all  
 “ sides. In such a travelling carriage they put Themis-  
 “ tocles, and told those whom they met or discoursed  
 “ with upon the road, that they were carrying a young  
 “ Grecian lady out of Ionia to a nobleman at court<sup>7</sup>.”

This circumstance is dated in the first year of Artax-  
 erxes, that is about 462 years before the birth of our  
 Saviour. It may further be remarked that it was a  
 capital offence in Persia to cross the way when a carriage  
 containing women was passing<sup>8</sup>. But the Greeks them-

<sup>7</sup> Life of Themistocles.

<sup>8</sup> Life of Artaxerxes—and Strabo, lib. xv.

seves had their wards for the reception of the women<sup>9</sup>, CHAP.  
V. which seem to have been much the same with the women's quarter in the Syrian Seraglios. The women lived immured there under great restraint; they were sometimes attended by Eunuchs; and never went abroad without a veil, or without some old female attendants. The Roman manners in this respect were very different<sup>10</sup>; but it is not probable that their conquests in Syria produced much change in the œconomy of the Greek Harem.

Women of condition in Syria always walk abroad attended by a numerous suite; no modest woman is ever seen in the street without a servant or companion, unless perhaps elderly women of an inferior class. Of the attendants on the great, one is generally a Bidoween woman belonging to the Harem, who is easily distinguished, notwithstanding her veil. Indeed the veil worn in ordinary by the ladies themselves, is not sufficient to hide them from their acquaintance, and when they wear the black crape over the face, which conceals them more effectually, the slaves in their train, who are often employed to carry messages, or to go to the Bazars, being known to the shop-keepers, discover the Harem to which they belong.

<sup>9</sup> γυναικῶν, γυναικωνίτις, or γυναικωνίτης.

<sup>10</sup> Cornelius Nepos. Pref. See Euripides Phœniss. v. 89. Andromach. v. 876.—Iphigen. v. 738.

BOOK  
II.

These circumstances, together with the want of proper places of rendezvous, may be considered as material obstacles to criminal intrigue; which various circumstances render so liable to detection. Besides, as intrigues are rarely heard of, it may reasonably be concluded they do not often happen. I hardly remember a public instance of adultery, at Aleppo, in the course of twenty years; and, in the private walks of scandal, those I heard of were among the lower class, and did not in number exceed a dozen. As to the illicit admission of strangers into the great Harems, considering the number that must be trusted with the secret, it would, appear to be impossible. Nor does Aleppo, in this respect probably differ much from other Turkish cities: though there may perhaps, in the capital, be third places more commodious for assignation, than are to be found in the Provinces. In respect to the Franks, the undertaking is attended not only with such risk to the individual, but may, in its consequences, so seriously involve the whole settlement, that it is either never attempted, or is concealed with a secrecy unexampled in other matters. I have reason to believe that European travellers have sometimes had a Greek courtesan imposed on them for a Sultana, and, after being heartily frightened, have been induced to pay smartly, in order to preserve a secret, which, the day after, was known to half the sisterhood in town<sup>11</sup>.

<sup>11</sup> The state of gallantry at Constantinople, seems to be different from what is represented above. Note LXIX.

But

But it would be rather harsh to ascribe the chastity of <sup>C H A P.</sup>  
<sup>V.</sup> the women solely to these exterior restraints. Innate } modesty, cherished from its first dawnings with maternal care, and, in riper years, sheltered from the contagion of insidious gallantry, ought in candour to be allowed some share in the protection of the sex from irregularities, to which the climate, as well as the natural constitution, may be reckoned favourable: and skill in the arts of seduction, or a character for illicit amours, being neither deemed requisite nor venial, in the composition of a Turkish fine gentleman, tuition, finding fewer obstacles to encounter, may perhaps on that account be less liable, than in some other countries, to fail of success <sup>12</sup>.

The wives and concubines, of relations who live familiarly together, are restrained by the ties of consanguinity, from a criminal intercourse, which would be deemed scandalous, if not incestuous; and clandestine intrigues between the boys and maid servants, to what ever cause it may be owing, are in fact less frequent than might be expected. It is indeed hardly possible that an amour should remain long concealed in the Harem; and the mothers usually take care to hasten the marriage of their sons, before the passions become too fierce for the control of parental authority.

I have been told by Turkish ladies, that a principal

<sup>12</sup> Note LXX.

BOOK II. view in their preference of slaves to free women, as menial servants, was to prevent domestic intrigues.

When a free girl is seduced, her parents make use of the accident to lay the family under contribution, by threatening a public prosecution, which is not only productive of expense, but, what to the women is more vexatious, exposes the honour of the Harem. The girls sometimes slyly give encouragement, not only from the hope of some pecuniary indemnification, but also perhaps, of obtaining a husband. This last is no uncommon mode of compounding the matter, it not being difficult to find some one willing, for money, to take the girl, but who is at the same time, careful to retain, as an additional dowery, the power of harassing the family, as often as he becomes necessitous. Families are sometimes plagued with these vexations, at the distance of several years, and that even where the complaint is groundless. I have had occasion accidentally to hear such causes tried at the Mahkamy, but believe they are not common; for the mistress of the Harem, generally chooses to prevent public scandal, by submitting to private extortion. The slaves on the contrary, having no kindred to support them, can derive few similar advantages, from criminal intrigue.

The youth of distinction, without the precincts of the Harem, have little or no opportunity of indulging in illicit pleasures, for they are not only never permitted to go abroad unattended, but there are no private places of resort where the sexes can meet. The common prostitute



stitutes (who are chiefly attached to the soldiery) are of <sup>CHAP.</sup> the lowest order, and lodge in such obscure places of the <sup>V.</sup> town, that no person of character can have any decent pretence to approach them. These prostitutes are licensed by the Bashaw's Tufinkgi Bashee, whom they pay for his protection. Some are natives of Aleppo, but many come from other places. They parade in the streets, and the outskirts of the town, dressed in a flaunting manner, their veil flying loosely from the face, their cheeks painted, bunches of flowers stuck gaudily on the temples, and their bosom exposed; their gait is masculine, and full of affectation, and they are in the highest degree impudent and profligate. There are perhaps a few courtezans of a some what higher class, who entertain visitors in more suitable lodgings; but the risk which people of property run, when detected, of being forced to submit to arbitrary extortion, or to be exposed to public ridicule, confines this mode of gallantry to the inferior class of Osmanli, and the Janizaries.

The ladies of the Harem are either free born natives of Turkey, or slaves originally Christian, who have been brought from Georgia: the number of the latter at Aleppo is comparatively small.

The Turkish girls of condition are carefully educated; and those of every denomination are taught silence, and a modest reserved demeanour, in the presence of men. From infancy, they are seldom carried abroad without a gauze

BOOK II. gauze handkerchief thrown over the head, and from the age of six or seven, they wear the veil. When about seven years old, they are sent to school to learn to sew and embroider: but their work in embroidery is greatly inferior to that of the Constantinople ladies. The handkerchiefs of the men are embroidered with silk of various colours, as well as with gold and silver; and are common presents made by the women, in the same manner as worked watch cases, purses, and tobacco bags. Some of the girls, as remarked before, are taught to read and write the Arabic; but all are instructed in their prayers, their duty to parents, and in the exterior forms of behaviour. Persons of condition, seldom send their children to the public school, after the ninth year, either engaging professed teachers to come into the Harem, or, making an interchange, become tutoresses to each others children. By this last mode the petulance, so often the consequence of indulgence at home, is in some measure corrected; for the voluntary tutoress maintains strict authority, keeps the young pupil under her eye, makes her sit in the apartment where she herself and her slaves are at work, and, when she goes from home, she leaves the girl under the care of some one who is to make a report of her conduct. A laudable discretion in conversation is preserved in the presence of these girls, and an indirect lesson is occasionally given, by reprimanding the slaves in their hearing. Indeed the whole of their education appears not to consist so much

much in a formal course of precepts, as in artfully supplying the pupil with examples in domestic life, from which she may draw rules for her own conduct: and which, being as it were the result of her own reflection, acquire perhaps more lasting influence. CHAP.  
V.

The early separation of the boys and girls, (for they are sent to different reading schools,) soon leads each sex to the pursuit of its peculiar amusements, preparing them gradually for the disjoined state of their future lives. The boys grow impatient of confinement in the Harem, and love to pass their time among the pages and the horses; they assume a grave, sedate air, and imitate the manners of those whom they observe to be respected among the men. The girl forms different ideas of her own dignity, grows attentive to the punctilios of her sex, is proudly fond of her veil, and strives to imitate the gait, the tone of voice, and the peculiar phrases of those ladies whom she has heard chiefly commended.

“The boys (according to M. D’Arvieux) are not permitted to enter the apartments of the women, after their seventh year: such is the jealousy of the men.” Others have said the same: but if the circumstance was true at the time he wrote, it is not at present the case at Aleppo. The boys have free access to the Harem till sixteen or seventeen. They are not indeed carried to the Bagnio with the women, later than six years old<sup>13</sup>.

<sup>13</sup> Note LXXI.

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II.

The women in their persons are rather engaging than handsome. It was remarked before, that they were pretty in infancy, but changed for the worse as they grew up: yet they retain for ever the fine piercing eye, and many to the last possess their exquisite features, though not their complexion. They do not wear stays, and are at little pains to preserve their shape. In general they are low in stature, and such as are tall, for the most part stoop. The women of condition affect a stately gait, but walk inelegantly, and the carriage of their body is devoid of that ease, and air, to which an European eye has been accustomed. The dress in which they appear abroad, is not calculated to set off the person; the veil shows their shape to disadvantage, the legs are awkwardly concealed by the boots, and even without them, their movement is not so elegantly easy as that of their arms: which may be the reason that they appear to most advantage when sitting on the Divan.

The transient manner in which the Turkish women can only be seen by a stranger, renders it difficult, if not impossible, to speak decidedly of their beauty, in comparison with that of the women of other countries, who are seen with more familiarity. Their dress and veil, which are so disadvantageous to their shape, may perhaps (the latter particularly) be of advantage to their looks. I have had occasion to see great numbers, and thought them in general handsomer than the Christian, and Jewish ladies; but I was sometimes inclined to  
doubt

doubt whether that opinion might not in some degree be ascribed to seeing them partially, or when revealed in such a manner, as to give relief to their beauty: it is certain that many whose faces I had at first thought exquisitely fine, from under a loose veil, lost considerably when more exposed.

When the female slaves are purchased very young, which seldom happens, they are brought up much in the same manner with the daughters of the family; but if they have reached the age of fifteen, or more, being then considered as too far advanced for regular schooling, they owe their future improvement to accidental opportunities, and for that reason are seldom so accomplished as the Turkish girls of condition. This however is only to be understood of such as are brought for sale to Aleppo; for many of those who are carried young to Constantinople, are carefully kept by the merchant, till they have acquired such improvements, as serve to enhance their price. They are instructed in music, dancing, dress, and all the arts of allurements; and they generally possess the advantage of personal charms. These high bred ladies very seldom appear at Aleppo; the extravagance of their price is one objection, and they are considered also as capable, by their example, of corrupting the less refined manners of the Syrian Harem. I knew an instance of a Bashaw, who procured, two of those ladies, at a very considerable expense, from Constantinople;

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II.

ple; but he dismissed them in less than three months: declaring they had in that time turned the heads of half the women in the Harem, and, besides ruining him in fine clothes, he believed they would, in two months more, have transformed his daughters into dancing girls.

The slaves of a certain age are either purchased merely as menial domestics, or as future partners of the bed. Of the former, there are many who turn out most excellent, and faithful servants; they have no kindred nor connections to allure them abroad, and they become sincerely attached to the family, into which, accident has introduced them. Though the menial slaves are in the power of their master, they are protected in a great measure from violation, by established custom, as well as by other considerations. Should they happen to prove pregnant, they do not cease to be slaves, but their master has no longer the right of selling them, and the offspring enjoy nearly the same rights of inheritance with legitimate children. If the slave be the property of one of the ladies of the Harem, whether purchased, or received as a present, her person is regarded, in decency, as almost equally sacred with that of a daughter of the family, and an injury done her, would be deemed a high affront to her mistress.

The slaves destined for the bed, are recommended more by their beauty and personal attractions, than their domestic qualifications; and their future fortune depends on various accidents. When brought into the Harem  
of

of a young voluptuary, the new favorite, after triumph-  
ing in a pleasing dream of envied pre-eminence, soon  
finds herself reduced to the same state with the neglected  
females she had supplanted; and, if she brings no child,  
must sometimes submit to the humiliating employment  
of attendance on happier rivals: or try her fortune, at  
the option of her master, in some other family. When  
the young slave falls at first to the lot of a bachelor, or  
of a man of suitable age, who, having never had children,  
obtains his wife's consent to take a concubine, she at  
once is well received, and not unfrequently forms a  
happy establishment for life. But it too often is the fate  
of those orphan beauties, to fall the helpless victims of  
wealthy age, caprice, and impotency! They are doomed  
to bloom unseen, and to waste their prime in tasteless  
luxury. The death of their lord releases them at length  
from bondage; but their share of his fortune being in-  
adequate to the support of their accustomed state, they  
find themselves reduced to the necessity of passing the  
remainder of their days, in parsimonious solitude; or, if  
they seek a connection by marriage in some inferior  
rank, they become entangled in duties, for which their  
former idle way of life has but ill qualified them.

The girls belonging to the women, who are purchased  
young, are brought up with care, and are sometimes  
honorably established in the Harem; or, with consent of  
their mistress, perhaps are married to some domestic  
without doors: they, receive their freedom, and con-  
tinue

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<sup>B O O K</sup> <sub>II.</sub> continue useful adherents to the family. But a large proportion of these slaves remain for ever single; they follow the fortunes of their mistress, and though generally emancipated at her death, they retain a grateful attachment to her children.

When a person dies, his slaves (such as have born children excepted) become the property of his heirs: there are however certain degrees of consanguinity which exclude them from the bed of the successor. The Grandees sometimes bestow slaves, who have had no child, on their favorite dependants, as a mark of regard; but it is usually with consent of the woman, who, together with her freedom, receives a marriage portion. On the other hand, they are sometimes presented with a virgin slave, by the rich merchants, or others who have occasion to cultivate court interest; and when such ladies luckily become favorites, they often give proof of their gratitude, in the services rendered to the family of their first patron.

The great men also make presents of slaves to each other, but the custom is less common, and considered as more dangerous. It has been made subservient to infamous policy, by carrying murder into the most sacred recesses of domestic security; and the loveliest forms of female beauty, have sometimes, though perhaps often unjustly, been suspected of being made the cruel instruments of the blackest treachery.

A Bashaw whom I had occasion to know at Aleppo,  
in



in the year 1762, and who, within a few months after, died Bashaw of Cairo, was strongly suspected of having been poisoned by a beautiful slave, of whom he was extremely fond, and who had been presented to him, after he left Constantinople, by the grand Vizir. I had an opportunity afterwards of conversing with several of his domestic officers, and, from circumstances, was inclined to believe, (what they did not) that his death, though sudden, was merely accidental. He had consulted me, before going to Cairo, on account of Vertigoes to which he had been subject for several years. He was a young man of a plethoric habit, a short neck, intemperate in his pleasures, and, having lost his mother in an apoplexy, was strongly apprehensive of dying of that distemper. A fit unfortunately seized him when no other person but the slave was present.

Among people of rank, as well as the rich merchants, there are many who marry a slave in preference to a free woman; choosing to forego the pecuniary, and indeed all advantages of alliance, rather than submit to the conditions on which such females are obtained. A woman of birth, conscious of family consequence, is apt to be haughty and petulant, and her relations sometimes make it one of the marriage articles, that the husband shall not take another to his bed. At any rate, the apprehension of family resentment, lays him under a restraint, not experienced with a partner, whose interest it is anxiously to

BOOK II. to endeavour to conciliate the affections of the man on whom is her sole dependence, and who possesses the power of arbitrarily deserting her. This spirit of liberty, or rather of licentiousness, is said to be more general at present than formerly, while the gratification of it is become more difficult, from the decrease in the number of Georgian slaves brought into the Provinces. At the same time it may be remarked, that the restriction to one woman, being only matter of private contract, not a religious precept, the article is often infringed, and, in consequence is productive of much domestic uneasiness.

It may be suspected, where courtship can have no place till after possession, or at least till after the object is within the power of the lover, that there can be little room for delicacy of sentiment; and that, while the man led only by the coarser passion, neglects the arts of refined address, the woman will regard with careless indifference, the infidelities which custom has sanctified, and which she can neither prevent, nor resent. The suspicion may perhaps, in general be just, with respect to the theory of love, in Turkey. The men pretend to despise gallantry as frivolous, nor is the imagination of either sex perverted by the fictions of Romance. Nevertheless, in the course of a more intimate acquaintance with individuals, I was justified in the belief, that nature herself dictates a nameless refinement of passion, which

which often renders them restless, or discontented, and shows that something more is wanting to the perfection of luxury, than the mere power over passive beauty. CHAP.  
V.


On the other hand, though desertion on the man's part, does not reflect much dishonor on the woman, yet a certain sensibility makes her often feel severely the unprovoked injury; and she laments, in secret, a neglect which though fashion may vindicate, it cannot suppress the feelings of the human heart. The unusual attention bestowed on dress, and the improved polish in manners, observable soon after marriage, in many of the Turkish youth, is a tacit indication of a greater respect to the sex, than the professed principle of the men would seem to admit: while the faded cheek of forsaken beauty, with a long train of chronic ailments, consequent to indulged melancholy, are proofs, too frequently met with, of that female sensibility, which slowly consumes the spirits, and exposes the bloom of youth to the canker of hidden grief.

The instances now alluded to, though not uncommon, are to be considered as exceptions to the regular influence of custom, which renders the sex patiently resigned to the inconstancy of their husband; or subjects them only to transient fits of resentment. The slaves who have intruded on others, have little pretence to murmur at the man's divided affection, and appear contented in sharing it in common with the rest. The wives find it their interest to be silent, and when not

<sup>BOOK</sup>  
<sup>II.</sup> } deprived of their legal claim on the husband, trust rather to acquiescence than remonstrance. It is fortunate for both when they happen to have children to engage the mother's attention ; she to them, transfers her love, and anxious tenderness, and, for their sakes, continues officiously to cultivate the good will of the father, though without hope of his returning passion.

For some time after marriage, the young man of family, is confined solely to his wife ; it is not till further advanced in life, or till he comes into possession of the father's estate, that he avails himself of the right of polygamy. A prevailing notion that pleasure can only be found in variety, naturally prevents his bestowing much pains on the cultivation of a passion, which is likely to attach him to a single object. It however, sometimes happens, that he is entangled unawares ; and it is far from uncommon, in the great Harems, to find the man's affections engrossed by one lady, while the visits he is under an obligation of paying to the others, serve only to convince him of the difference between mere desire and fond affection. I have been told, by the men themselves, instances of what they called extravagant passion, which they had experienced at different times of life, and which they ingenuously confessed, had rendered them so foolishly submissive to the woman, that they were heartily ashamed of their weakness. It is curious also to observe, in a situation where pecuniary or other motives can have no influence, how little beauty seems

to

to be regarded, in determining the man's choice. It is <sup>CHAP.</sup><sub>V.</sub> often remarked that ladies who have pretensions but to  few personal charms, are preferred to the most graceful and engaging forms; and the examples are numerous of lasting connexions, formed with the plainest women in the Harem.

## C H A P. VI.

### OF THE TURKISH HAREM, AT ALEPPO.

POLYGAMY.—DIVORCE.—INTERIOR ŒCONOMY OF THE HAREM.—MARRIAGE CEREMONIES.—COMPARATIVE ESTIMATE OF CONNUBIAL HAPPINESS IN TURKEY.—WOMEN SELDOM INTERFERE IN POLITICS.—RESPECT PAID THEM IN PUBLIC.—POLYGAMY, AS IT RESPECTS POPULATION.—CHILDBED CEREMONIES.—FUNERAL CEREMONIES.—THE WULWALY, OR DIRGE.—VISITATION OF THE SEPULCHRES.

**BOOK**  
**II.** **T**HE Mohammedan limitation of Polygamy, has been strangely misrepresented by many European writers ; and, though clearly expressed in the Koran, is misunderstood even by many of the natives in Turkey: it being a vulgar notion that the law grants permission to marry four wives, and to keep as great a number of concubines, or female slaves, as the individual can afford to maintain. But however the practice of some men may seem to justify this opinion, it is a fact well known to the more informed Turks, that the number should not exceed four women, whether wives or concubines<sup>1</sup>.

<sup>1</sup> Note LXXII.

Notwithstanding the legal sanction of Polygamy, a <sup>CHAP. VI.</sup> great majority of the people have only one wife. A very small number of the lower class have more than one, and though many may be found in the middle rank, who have two, or perhaps one wife and a concubine, still the number is comparatively small. It is in the upper ranks of life, where luxury of every kind abounds, that people chiefly indulge in these privileges; and there, while few have more than two, or at most three wives at once, many retain five or six slaves, besides their wives: some are even found, who, availing themselves of an affluent fortune, and a toleration hardly deemed scandalous, have from ten to twenty ladies, in their Harem, destined to their pleasures<sup>2</sup>.

The Harems consisting of so great a number of women, are never, or at least seldom, the property of very young men, but have been gradually increased in the course of many years, and consequently the ladies who have been introduced at different periods, are of very different ages. Some have passed the time of further pretensions; some have long been deserted from disgust, others neglected from caprice; and, in general,

<sup>2</sup> “ I have known some of great opulence who have kept forty women, exclusive of those employed in the menial offices of the family.”

This passage in the former edition, I have transferred from the text, and in its stead inserted a number less extraordinary, at Aleppo. One of the instances alluded to by my brother was (I believe) a certain Bashaw, named Koor Vizir, but I never heard of another instance after my brother left the country.

there

BOOK II. there are few only who continue to be regularly visited. They are all properly maintained, though not in the same degree of splendor as the temporary favorite, but such as have borne children claim particular respect. The Grandees who once give into this luxury, usually persist in it throughout life, and continue to the last to purchase young victims, when, besides ostentation, no motives can be supposed to remain, except such only as actuate dotage.

The expence of these great Harems is considerable. The female apparel and jewels are material articles; it being requisite for the sake of domestic peace, to preserve a certain equality in the presents of that kind, customarily made at the Byram. Their table is more frugal than that of the men, but, including the articles of coffee, tobacco, and the maintenance of a numerous train of servants, is certainly expensive. This consideration restrains many of the people of condition from keeping very large Harems; and, in the inferior ranks, a great proportion are deterred from Polygamy, by the inability of supporting the expence.

It may in part also be ascribed to frugal considerations, that divorces, which are so easily obtained, are not more common among the middling people. For, not to mention other inconveniences, the woman when divorced (particular cases excepted) reclaims her dowery; and if the husband should choose to marry another, it is attended



tended with new expenses. In the superior ranks of life, divorces are likewise rare; the mediation of relations, and the reciprocal interest of the parties, unite to prevent a separation, from which the husband is likely to derive no advantage that he might not obtain on easier terms: he can take another wife, or purchase a new slave.

Though the man, on very slight pretences, can legally get rid of his wife, she on her part, except in a few particular cases, cannot obtain a divorce without risk of losing her dowery.

The parties separated in this manner, may legally come together again, within a stated period. Should the man repent of what he has done, any time before the expiration of three months, the power of taking the woman back, rests with him; but should he permit that period to elapse, without declaring his intention, the woman may then refuse her consent, and is free to marry whom and when she pleases. The power however of the man is limited to two divorces; for if he divorce her a third time, he cannot again take her back till she shall have consummated a marriage with another man, by whom, after the term prescribed by the Koran, she must be legally divorced. This form of divorce, is termed *Talak b'al tlata*; and a man may at once, by one sentence, subject himself to the condition attached to it; that is, render the woman unlawful to him, till she has been married to another man. None of the Mohammedan customs

BOOK II. customs have been more grossly misrepresented than this triplicate divorce<sup>3</sup>. All divorces go through certain forms at the Mahkamy, or at least must be confirmed by witnesses.

The husband's power of divorce, and of felling, or arbitrarily quitting his slaves, may partly account for the maintenance of authority, amid the jealousies, and rival interests in a great Harem. Other circumstances contribute also to the preservation of domestic quiet<sup>4</sup>.

The wives, and the principal slaves, have each their respective apartments and attendants; their kitchen is in common, but they keep separate tables; they visit each other, and cultivate intimacy as fancy leads them. They receive their relations in their own apartments, and separately return the visits: it is on particular occasions only that all the ladies of the same Harem assemble, or are invited abroad together.

If the Harem be the sole property of one person, the first wife is usually called Sit il kebeery<sup>5</sup>, the great lady,

<sup>3</sup> Note LXXIII.

<sup>4</sup> "It may appear strange how such a number (of women) should agree tolerably well together; and in fact the master of the family hath very frequently enough to do to keep the peace among them." Former edition p. 110.

The difficulty here hinted was (so far as I could observe) found less in the very large harems, than in the smaller, where the women lived more together.

ست الكبيره

and claims a certain degree of respect from all the rest. C H A P.  
VI.  
 But it sometimes happens (especially among the rich merchants) that the Harem, being spacious, is inhabited at the same time by a father, and several married sons ; or by the brothers, with their families, after the father's death. In the first case, the right of Sit is conceded to the wife of the father ; in the second, it continues with the widow, or else is assumed by the wife of the elder brother. By this regulation, though not invariably observed, many contests are obviated about precedence ; and deference to her opinion being founded on national custom, her power, on a variety of occasions, is usefully exerted. A Turkish matron, viewed in this light, when placed at the head of a numerous family, and successful in her administration, is in truth a most respectable personage : and there were many at Aleppo, justly entitled to this character. Her death is generally followed by a migration of the younger branches of the family ; the increase of children renders it necessary also to move into separate houses : but, in either case, a sociable intercourse is maintained among the kindred.

The Turks in general induce their children to marry at an early period. Alliances among the opulent, are sometimes projected by the parents, in the infancy of the parties, and concluded when they come of age. The young people may, in that case, have had an opportunity

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of

B O O K of seeing each other in childhood, but it more usually  
II. happens that they are mutually strangers.

It is one of the customary compliments paid a lady in childbed, to wish she may live to rejoice at the wedding of her infant. As soon as the boy approaches the age of puberty, the mother becomes anxiously desirous to see him marry; and if no arrangement has already been made, she engages the assistance of her female acquaintance to find a suitable bride. The Bagnios, the gardens, and other ceremonious occasions which assemble the women, afford the girls opportunities of being seen by their own sex. The female pedlers are excellent spies, and the mother and her friends, are seldom at a loss for stratagems to gain admittance to Harems, with which they are not acquainted, if the young woman they have heard of, is not to be seen at other places. The men trust the whole of this matter to their female relations, and rely on the fidelity of the report; for it rarely happens that they are deceived: at least it is never attempted to conceal from the man any visible defect of the woman.

When a young lady, with the requisite qualifications, is found, and there is a probability of effecting a match, the proposal is intimated to the mother, and, if not at once rejected, the friends on both sides take some time to make more particular inquiries. Should the result of these prove satisfactory, the lady is then formally de-

demanded of her parents, by the father of the young man. Matters being brought thus far, each of the parties, in the presence of witnesses, appoints a substitute to give assent to conditions; for though the man sometimes appears for himself, the woman's consent is usually given by proxy. C H A P.  
VI.

The proxies, at a meeting with several of the male relations, adjust the sum to be paid to the bride's father, with other articles of the marriage contract; and an Imam, or Sheih, who attends and draws up the contract, demands of the one proxy if he be willing to take the woman for wife, and to pay such a certain sum by way of portion; of the other, whether he also be contented. An answer in the affirmative being returned by both, the Sheih takes a hand of each, joins them together, and pronounces a short benediction, as customary on the confirmation of a bargain. A purse containing, or supposed to contain, the stipulated money, is then delivered to the bride's father; the contract is regularly signed and sealed, and the ceremony concludes with the Sheih's reading some verses from the Koran. Upon the contract thus legally executed, the Cady grants his licence for the marriage, which is written either on the back of the contract, or on a separate paper, and sealed at the top by the Cady. If either of the parties be Shereefs, the Nakeeb also affixes his seal<sup>6</sup>.

<sup>6</sup> A copy of a marriage contract with the Cady's licence, may be seen in Note LXXIV.

It now remains with the bridegroom to fix a day for the reception of his bride ; and, in the mean while, preparations are made for the approaching festival. Invitations are sent to the male relations and acquaintance, from the bridegroom. Bakhaws, Cadys, and others in high stations, send invitations to every person of distinction, even to the European consuls ; for all who are invited, whether they go or not to the feast, accompany their congratulations with a present. Those made by the Europeans consist of vests of cloth, brocades, or other rich stuffs, for female apparel, and of sweetmeats. Invitations are sent from the Harem to the women, and the nasegays employed on that occasion, are decorated with tinsel.

The female relations of the bride begin ten days before the wedding to invite her to the Bagnio, and take it in turn to entertain her there almost every day<sup>7</sup>, till the one immediately preceding the nuptials, when they desist, in order to have time for applying the henna\*. It is a necessary part of ornament that the ladies of both families, the children and servants, as well as all the female guests invited, should have the henna applied fresh for the occasion. During this time, rejoicings are made

<sup>7</sup> This, from the frequent ablution, is termed Hummam Ghumra حمّام غمرة, and the Depilatory (page 134) is applied for the first time on one of those days.

\* Page 108.

at the bridegroom's house, from whence sweetmeats, or other delicacies are sent as presents to the house of the bride. On the evening of the last day, a supper is sent, which, in allusion to the application of the henna, is called *Ashy Nukshy*. C H A P.  
VI.

To the money paid by the bridegroom, it is customary for the bride's father to add a sum proportionate to his own circumstances, the whole of which is laid out in apparel and jewels for the bride, and in furniture for her apartment. These constitute the wife's paraphernalia, and, three days before that of the wedding, are sent, ostentatiously displayed on several mules, to the house of the bridegroom.

Though it is always customary, at Aleppo, for the father to make an addition to what is paid by the bridegroom, and to lay it out for the benefit of his daughter, the case is different among the *Bidoween* inhabitants, and in the villages; for there, the father usually retains a part of what he received for his daughter. In this sense they may with more propriety than in the other, be said to sell their daughters<sup>8</sup>.

On the nuptial day, the women go in procession from the bridegroom's house, to fetch the bride, who is brought home amid the acclamation of the women, accompanied by her mother, and several other female

<sup>8</sup> Note LXXIV.

BOOK II. relations. The proceſſion is always in the day time and uſually about three in the afternoon; but, at Aleppo, they do not carry tapers, as deſcribed by ſome travellers. Certain appropriate ſtanzas, by way of epithalamium, are chanted by women hired on purpoſe, or by ſlaves, and the ziraleet ſerves as a general chorus. On their arrival at the houſe, the women, in exultation, take poſſeſſion of the Harem, and ſpend the remainder of the day in feaſting. A hired band of muſick continues playing inceſſantly, and ſuch of the women as have good voices frequently join in the concert. In a ſtill evening, in the beginning of ſummer, which is a fashionable ſeaſon for marriage, rejoicings may be heard in every quarter of the city.

A wedding is one of the principal opportunities the women have of diſplaying their wardrobe; for which reaſon they bring varieties of apparel along with them, and change their dreſs perhaps two or three times in the courſe of four and twenty hours. The matrons, who are not familiarly acquainted, treat one another with much formal ceremony; but the younger part of the aſſembly indulge in various innocent gambols. The bride<sup>9</sup> remains all the while placed at the upper end of

\* The bride in Arabic is called Arooſe عروس. The bridegroom Areefe عريس. Theſe words, in common diſcourſe at Aleppo, are never uſed indifferently, though in the Lexicons made of the common gender. A wedding is called Urfe عرس.



a large apartment, veiled in red gauze, and, with her CHAP.  
VI. eyes modestly fixed on the ground, preserves strict } silence.

The men feast in the outer apartments, and have also bands of music; but their mirth is less clamorous than that of the women, it being only among the ordinary class that the men join their voices in chorus.

When bed time approaches, the bridegroom being dressed in fresh apparel, goes in procession through the court-yard, attended by all the company. He is preceded by music, and the attendants at intervals make loud shouts of exultation as they march<sup>10</sup>. They leave him at the door of the Harem, where he is received by his female relations, who conduct him towards the stair leading to the bride's chamber; which is usually above stairs, and is termed Marubba al Aroofe, the women now redouble the ziraleet, and some of them dance and sing before him.

The bride covered with her gauze veil, and supported by some of her own relations, appears at the top of the stairs, by the time he arrives at the bottom. She is dressed in her wedding garment, her hair braided with flowers and tinsel, and, if very young, slips of leaf gold are some times stuck on her face. The respective at-

<sup>10</sup> The shout at a distance resembles the English Huzza though not the same. Note LXXIV.

tendants,

BOOK II. tendants, for some minutes, pretend to hinder either of the parties advancing, those of the bridegroom insinuating, as it were, that the bride ought to come down to receive her husband, while the others, on her side, contend that he ought to come up to her : but, matters being at last compromised, they meet half way on the stairs, and the bridegroom reconducting her to the nuptial chamber, the relations bid the young couple farewell, and leave them together.

The music, which had ceased during this time, recommences, and the women, resuming their places on the Divan, remain singing and feasting till morning. Some of the men retire to sleep at their own houses, others, of the family, make the best shift they can, in the outer apartments ; for the female guests entirely possess the Harem.

If the marriage is consummated the first night, the Urse properly finishes the next day, and the bride's relations, who had attended her, return to their homes ; the rest of the guests of course do the same : but otherwise the relations, and some of the other ladies, remain<sup>11</sup>.

The nuptial rejoicings last several days ; open house is kept, and the men entertain a succession of company. The women also are busily employed, and receive congratulatory visits from many who were not invited to

<sup>11</sup> Note LXXIV.

the wedding. It is a fortnight or three weeks, about C H A P.  
VI. which period the bride is usually conducted in ceremony to the bath, before the Harem resumes its ordinary tranquillity.

There is no other occasion on which the people of the East display so festive a spirit, and such prodigal expense, as on the marriage of their children, especially of the eldest son. The custom claims the sanction of high antiquity, and is observed not only in cities, but also in the villages, and in the camps of the wandering tribes of Syria; but this is to be understood of the first marriage of the man with a free woman; the subsequent marriages are celebrated in a manner less costly, and those with slaves, with little or no splendor.

It may be doubted whether the opulent Turks, in proportion to their wealth, are not less profuse in this respect than the Jews and Christians; but, in regard to the middling people of every denomination, it is certain that the expense lavished on their marriage feasts, is extravagant, beyond all proportion to their condition. The female apparel and jewels are likewise sumptuous, much above the fortunes of the persons who wear them. They consist of strings of zechins, or other gold coins; gold bracelets and necklaces, of plain workmanship, and rings; and in the higher ranks, of diamonds, pearls, and trinkets of considerable value\*.

\* Page 107.

BOOK  
II.

It should however be remarked, that as fashions seldom change, the fine clothes last for many years, and the jewels retain almost for ever their first value. They are the absolute property of the wife, not legally alienable but with her formal consent, and often prove the sole provision for the widow and her children. They are also a resource in times of necessity, which is frequently productive of much domestic unhappiness: for if the wife should prudently refuse to pledge her trinkets, the husband, when entreaty cannot prevail, has recourse to harsh usage. Nor is this mode of tyranny confined to the middle ranks, the Grandees are also guilty of it on emergencies, but have less difficulty in obtaining the woman's consent. Their wives, being possessed of a superfluity of jewels, feel less from parting for a time with such as lie unused in their casket; whereas the woman of inferior rank, who is accustomed to dress every day in all her trinkets, cannot show herself, without betraying the necessity which obliged her to resign them: a circumstance which obliges her either to remain at home, or, if under the obligation of going to the Bagnio, to borrow the trinkets of a neighbour. By this means, female vanity has been brought to co-operate with discretion, in the preservation of what is so necessary to the support of the woman, after the death of her husband.

It

It is difficult for a mere spectator, even in countries C H A P.  
VI. where strangers are admitted to familiar intercourse, to form a just estimate of conjugal happiness. The married state, in Turkey, would, at first, seem to be divested of some of its most elegant and endearing attributes. The stately husband sits down to his solitary meal, surrounded by females, condemned by custom to servile attendance at his board, though the chosen partners of his bed, and entitled to his tenderest attentions. He is treated with reverential ceremony, and maintains an austerity in his own demeanour, discouraging to the lively sallies of easy cheerfulness. The most intimate acquaintance carries no privilege of admission to those social, domestic hours, where the wife, gracing the feast, adds dignity to her husband, by her attention to his friends; while those female powers which conspire to polish the manners, and enliven society, languish from want of exercise, and are little cultivated. But these, and many other circumstances, which European imaginations will readily suggest, make little impression on persons, who, having never been taught to consider them as requisites to happiness, can hardly be supposed to repine at not possessing them. More refined pleasures, enjoyed in freer countries, have their correspondent pains, and the indolent Turk is content in his ignorance of both.

If some allowance of this kind be made, the conjugal state may perhaps in general be deemed not less happy in Turkey, than in other countries. The women,

BOOK II. strangers to the courtesy of European manners, are according to their own notions, treated with a civility, from which tenderness is not wholly absent<sup>12</sup>. Circumstances inseparable from humanity, give them importance in the Harem. As the family increases, the mother's care becomes of more and more consequence, and the Turks, who are by no means deficient in parental affection, esteem and cherish the domestic virtues, on which so much of their own quiet, as well as the welfare of their children, necessarily depends. Where affection fails on the man's part, habit still retains its power; appearances are preserved, and the risk, especially in small Harems, of disturbing domestic peace, is a bar to the introduction of a rival. In age, the women are respected by the husband, or find consolation and support in their children; and as the majority of the people have but one wife, few, in proportion, suffer the mortification of total neglect.

That the parties before marriage are strangers to each other, a circumstance of all others the most irreconcilable to European prejudices, unpropitious as it may seem in speculation, is shown by experience to be of less consequence, than can well be conceived by an European. The essentials requisite to connubial happiness are every where, though under different modifications, nearly the

<sup>12</sup> A passage in the former edition which may appear not consonant, if not contradictory, to what is asserted above, requires some explanation. Note LXXV.

fame ; and in number perhaps fewer than over weening C H A P. VI. delicacy would make them. It must be granted, that a couple till then unacquainted, find themselves at the first interview, in a situation which sanctifies the most unbounded intimacy ; and no doubt the punctilio of the sex suffers more violence, than where a series of nameless attentions have long preceded : but it soon becomes the endeavour of both, under the impulse of nature, and of national custom, to realize their respective preconceptions ; and, moderate in expectation, they do not industriously, render their condition unhappy, by ideal refinements which lead to inconstancy and discontent. The matrimonial conjunction of opposite tempers, is not confined to Turkey ; nor does there seem to be in fact a greater proportion of domestic unhappiness, fairly imputable to that cause, than what may be found in countries where both sexes enjoy the inestimable privilege of free choice, grounded on a previous intimacy.

The women do not appear to interfere much in matters belonging to the man's province, whether of a private or public nature. They have for the most part little ambition to become confidants, and know very little of their husband's affairs. The Grandees are sometimes, but not often, solicited through the Harem, and it is then confined either to domestic promotions, or to intercession for offenders : it does not extend to the ordinary course of political intrigue. This however is to be understood  
of

B O O K of Aleppo, where the exceptions are rare. In some of  
 II. the distant Provinces, where the Bashaws remain fixed for several years, the case is different. The daughter of Ahmet Bashaw of Bagdat, was married to his successor Solyman Bashaw, and her power chiefly supported him. She transacted public business through a female Kehia, and gave audiences. The Franks at Bagdat, on certain occasions, made application to the Harem, and I have seen letters on business from her, addressed to the consul of Aleppo. The condition of the women, in Syria, is at present very different from what it was under the Mamaluke government, if what is related by some of the early travellers be true <sup>13</sup>.

Without doors, they are now treated with distant respect; a well bred Turk never gazes on them as they pass in the street, but turns his head another way, or casts his eyes on the ground. No provocation justifies laying hands on them; and, being liable only to verbal reproof, they walk about in times of popular insurrection, without apprehension of insult: some indeed, of the inferior class, occasionally exercise their tongue in language so intemperately abusive, that it is wonderful to see even the boisterous Janizaries submit to it.

It was a story recent at Aleppo in the year 1750, that, during the war with Nader Shah, certain troops, who in their way to the frontiers halted some days in

<sup>13</sup> Note LXXVI.



the city, refusing to quit their quarters at the appointed time, were fairly driven out by a mob of women, armed with distaffs and stones. C H A P.  
VI.

Soon after the beginning of the Russian war, in (1769) the Greenheads, taking advantage of the absence of the Bashaw and the Janizaries, who were gone to the camp, usurped the government of the city, took possession of the gates, and obliged their whole order to take up arms. It was remarkable, at this time, with what intrepidity the old women ventured to revile the rebels, who were day and night parading in arms, through the public streets. The women seemed to have nothing to fear, except when the insurgents were intoxicated with liquor. Amid this anarchy and confusion, which continued many weeks, nothing raised such universal horror, as a few instances of the rebels breaking forcibly into the Harems, in order to search for the master of the house, who had declined joining them.

Criminals implore mercy in the name of the Harem, as the most powerful mode of supplication; and the bitterest contumely to a man, is that thrown out against his women. The officers of justice do not presume to enter the door of a Harem, but in the presence of the Sheih of the district, and even then they must allow time for the women to veil. These privileges, not restricted to the Turkish women, are equally enjoyed by the Christians and Jews.

Whether, •

BOOK  
H.

Whether, in Syria, polygamy is found by experience favourable to population, is a question of intricate discussion. In a country where so little attention is paid to political arithmetic, it becomes next to impossible to obtain the facts necessary for forming a just estimate: all therefore that, in such circumstances, can be collected from casual observation, will do little more than justify mere conjecture.

In the great Harems, the number of children, compared with that in families of inferior rank, appeared to be small, in proportion to the number of women immured. The people of condition marry at an earlier period than others, and, in circumstances to indulge intemperately, are often enervated by the time they are thirty: an event perhaps precipitated by the use of hot, stimulating remedies, to which on the first symptoms of debility, they imprudently have recourse. The women, when married extremely young, that is about twelve or thirteen, are subject to frequent abortions, in consequence of which their constitutions are so much impaired, that they either cease breeding altogether, about the age of twenty one, or they remain barren for an interval of several years. Even those who marry at the more usual age, between fourteen and seventeen, though less subject to abortion, are apt in like manner, where they happen to have brought two or three children, before their twenty third year, to cease child-bearing for a long succeeding interval.

With

With respect therefore to the great Harems, it was CHAP.  
VI. in general remarked, that few of the women brought more than two or three children; some had frequent abortions, others remained for ever barren, and none of them (speaking in general) bore so great a number as the married women in the inferior ranks of life. It may further be remarked, that after a slave has borne one or two children, she often is deserted in the prime of life, to make room for a new favorite; while the men, in consequence of this licentious indulgence, become early in life incapable of propagation: or at least one only, out of several women, is found pregnant. The conjugal duty prescribed by the Koran, is evaded under various elusive pretexts; and rambling sensuality is unpropitious to the increase of mankind.

The above observations, so far as they go, may assist in forming an opinion of polygamy, as it regards the higher ranks of life: with respect to the others, its effects are perhaps more doubtful. The first wife may either be supposed absolutely barren, or to cease child bearing after two or three births. The man, in that case, may take a second, or, she failing, a third wife, and thus increase his family, beyond what could be expected from the first: the same may be said of slaves, where one or two prove barren. Here it may plausibly be supposed, that polygamy is favorable to propagation; and, in fact, the families under the circumstances supposed, are found to have more children, than those where

BOOK II. there is no more than one fruitful woman. But families of such a description are proportionally rare; for where the man's passion leads to variety, and his circumstances enable him to gratify it, the love of pleasure usually prevails over the desire of progeny, and he is reduced by excess to the same condition with the voluptuaries in high life.

The impotence of the men is often ascribed to forcery; in which unfortunate situation, being deemed Murboot<sup>14</sup>, or tyed, they have recourse to various superstitious modes of loosening the charm. This notion, however absurd, is universally received, and serves greatly to aggravate the distress of such as happen, from other causes, to be enervated: it has sometimes so great influence on the imagination of even young men, when first married, as to render them effectually impotent for many days<sup>15</sup>.

That the number of children, in the great Harems, is small in proportion to the number of women, is a fact so notorious, that the Christians and Jews pretend it is owing to certain means, used either to prevent conception, or to procure abortion<sup>16</sup>. The imputation is certainly not altogether groundless; though most of the medicines employed for that purpose are of little efficacy. Nor is it probable that they should be applied,

<sup>14</sup> مربوط

<sup>15</sup> Note LXXVII.

<sup>16</sup> Note LXXVIII.

by married women, till after the birth of several children, CHAP.  
VI. when the apprehension of too numerous a progeny, may be supposed to inspire the abominable desire of defeating the purpose of nature. It may also be remarked that abortions are most frequent in the beginning of marriage, when, the means of preventing them are anxiously sought after; and that the practice, intimated above, is chiefly imputed to those who cannot plead poverty in alleviation of the crime.

It is the universal wish of the women to have children. Through them they are endeared to the husband, and in them find support in the decline of life. But this wish has certain bounds; repeated births so much impair their constitution, and so large a share, in the trouble of rearing children, devolves on them, that after they have brought two or three boys, they are naturally induced to wish for a respite, and under such circumstances, might perhaps be impelled to take any safe medicine to hinder conception. But it is fortunate that none such are boasted; all, (as well as the violent means of procuring abortion, practised by the midwives), being suspected of producing perpetual sterility, and therefore are seldom used.

The women have easier labours than in the Northern regions; owing perhaps to the frequent use of the bath, as well as to the mild climate; for in the latter months of pregnancy, they go very often to the Bagnio.

Q q 2

They

They are usually delivered in the presence of their own mother, some near relations, and several females of the family. The bed is made in one of the large apartments, and the Nifsa, (for so the woman is called as soon as delivered) being placed in it, is constantly surrounded by attendants and visitants, who talk loud, drink coffee, and smoke tobacco, without the least consideration of her condition. The window curtains are never let down, except to prevent the sun darting directly on the bed; for they have as little idea of the propriety of darkening the room, as they have of preserving silence and quiet.

The Nifsa sits up in bed supported with cushions. Her head is dressed, and a large printed muslin handkerchief is spread over her neck and bosom, two corners being fastened behind the ears. In this state she receives her visitants, each making a set compliment, and presenting a flower; and it being expected from her to return an answer to each separately, she is often under the necessity of talking a great deal more than she would choose.

If the child be a male (especially the first born) the crowd of visitants is intolerable; musicians also are introduced, and the women indulge their noisy merriment as usual. This absurd practice is sometimes attended by bad consequences; but no rhetoric can prevail against it, unless the Nifsa happens to be dangerously ill; slight child bed disorders not being regarded. When the  
child

child is a female they are more moderate in their rejoicings, there is no music, and fewer messages of congratulation. CHAP.  
VI.

The pagan Arabs had an inhuman custom of destroying their female children; to which the following passage from the Koran makes allusion. "And when any of them is told the news of the birth of a female, his face becometh black, (clouded with confusion and sorrow) and he is deeply afflicted: he hideth himself from the people because of the ill tidings that have been told him; considering within himself, whether he shall keep it with disgrace, or whether he shall bury it in the dust<sup>17</sup>." The custom was abolished by Mohammed; but the birth of a female, still seems to blacken the faces of the family.

It is a common notion among the natives, that more girls are born than boys; and to judge from the number of girls visible in the ordinary houses, a stranger might be led at once to think the notion just. The fact however is doubtful, at least as far as I was able to learn. It should be observed that a number of the boys, from the age of six or seven years, are employed in the silk and cotton manufactures, by which means they are less seen than the girls of the same age, except at the hours of their going and returning from work. I was inclined to

<sup>17</sup> Koran, chap. xvi. p. 218. Sale Prel. Dis. p. 131.

BOOK II. think that the difference in the proportion of males and females born in Syria, is not so considerable as to be of material consequence in the question of the natural expedience of polygamy<sup>18</sup>.

The women of condition keep their bed six days; but on the seventh it is customary to remove it, and they then receive company sitting on the Divan. Between the fifteenth and twentieth day, they go in ceremony to the Bagnio. The women of inferior rank quit their bed the fourth or fifth, those of the villages still sooner, and it is affirmed of the hardy Bidoweens, that they do not keep their bed at all. The Arabs however, at Aleppo, are not so robust as M. D'Arvieux describes those of Palestine to be, who are delivered on the road, or wherever they happen to be taken in labour, and taking up the child, after a short rest, they march on and wash the infant at the first fountain<sup>19</sup>.

The mother for the most part suckles her child, unless prevented by sickness, want of milk, or sore nipples, to which disorder the women are very subject. Among people of condition, an assistant wet nurse is sometimes called in; for during the first year, the child is allowed little other nourishment than milk; afterwards it has a little spoon meat, and is permitted to gnaw a crust of

<sup>18</sup> Note LXXIX.

<sup>19</sup> Voyage dans la Palest. p. 276. Note LXXX.

bread,



bread, a bit of cucumber, or the like. When there is a necessity for consigning the child entirely to a wet nurse, she is kept constantly in the Harem, under the mother's eye. The nurses are either the wives of some of the domestic servants, or Bidoween women. The child is seldom kept less than two years at the breast, and sometimes three or four.

Two years is the term for nursing, appointed by the Koran, in case of divorce. “ Mothers after they are  
 “ divorced shall give suck unto their children two full  
 “ years, to him who desireth the time of giving suck  
 “ should be completed, and the father shall be obliged  
 “ to maintain them and cloath them in the mean while.  
 “ And the heir of the father shall be obliged to do in  
 “ like manner. But if they chuse to wean the child  
 “ before the end of two years, by common consent, and  
 “ on mutual consideration, it shall be no crime in them.  
 “ And if ye have a mind to provide a nurse for your  
 “ children it shall be no crime in you, in case you fully  
 “ pay what you offer her, according to that which is  
 “ just<sup>20</sup>.

One reason given by the women for suckling so long, is their being less liable when nurses to become pregnant; but they are often disappointed in this expectation. They do not wean the child immediately on finding themselves pregnant, but persist to the sixth or

<sup>20</sup> Koran, chap. ii. p. 27.

BOOK II. seventh month before they resign it to a nurse, and sometimes keep the child at the breast during the whole time of pregnancy.

I have known instances of women giving suck not only most of the time, but during the whole of pregnancy; and sometimes continuing to suckle the former child, along with the new born infant. It was in women of the lower class, and where they had become pregnant very soon after delivery. Such extraordinary exertions however, soon destroy the woman's constitution. The children also suffer who are suckled by a woman far gone in pregnancy; though, in the first months, disorders in children are often ascribed to the pregnancy of the mother, which are rather owing to giving them crude food, or to the irregularities of the nurse in her own diet.

The child during the first weeks is swaddled, but afterwards is dressed in clothes which fit easy, and are fastened at the sides with narrow tape. It is put into the cradle<sup>21</sup> after the first fortnight, and rocked by means of a string made fast at the upper part; but they have another kind of cradle suspended in a frame, which, once put into motion, continues of itself to swing for some time, like a hammock. The Lullaby of the women is, of all things termed musical, the most unmelodious.

\* Sireer is the word vulgarly used at Aleppo.

It is not the custom to carry infants about, so much as CHAP.  
VI. in Europe. They are laid down on the Divan, or placed leaning on a cushion, and left at liberty to crawl on the carpet, as soon as they are able. In this manner they are rather tardy in learning to walk, because they soon acquire another mode of progression which answers all their purposes. It consists in sliding on their rump by the assistance of their heels, which they do with astonishing dexterity, and, as if protected by an intuitive spirit, they seldom go so near the edge of the Divan as to tumble down. The children when more grown up, are not carried abroad in the women's arms, but placed astride on the shoulder <sup>22</sup>. They are carried at an early period to the Bagnio, and in general are kept very clean. The manner of keeping them dry when infants is singular <sup>23</sup>.

I shall conclude this chapter with an account of the funeral ceremonies of the Turks, as practised at Aleppo, in which the women perform a conspicuous part.

It is usual when a person is deemed dangerously ill, to have one or two Sheihs to read portions of the Koran, and to pray by the bed side. At the approach of death, the attendants turn the face of the sick person (who lies extended on his back) towards the Keblah, that is, towards Mecca\*. The instant he expires, the women

<sup>22</sup> Note LXXXI.

<sup>23</sup> Note LXXXII.

\* Page 195.

<sup>B O O K</sup>  
<sup>II.</sup>  
— who are in the chamber, give the alarm, by shrieking as if distracted; and are soon joined by all the other females in the Harem. This conclamation is termed the Wulwaly<sup>24</sup>; it is so shrill as to be heard, especially in the night, at a prodigious distance; and in the time of the plague is dreadfully alarming to the sick, as well as to those in health whom it arouses from sleep. The men disapprove of and take no share in it; but know it is vain to interpose: they drop a few tears, assume a resigned silence, and retire in private. Some of the near female relations when apprized of what has happened, repair to the house, and the Wulwaly, which had paused for some time, is renewed upon the entrance of each visitant, into the Harem.

The corpse is kept no longer than is necessary to complete the preparations for its interment, which seldom require more than a few hours. The first ceremony is the ablution of the body, performed by persons whose profession it is, and who repair to the house on the first notice; bringing along with them a long wooden table, which is the public property of the district. The corpse, being laid upon this table, is washed several times with plain water, and afterwards with water in which camphor has been mixed, in smaller or greater propor-

<sup>24</sup> Wulwal <sup>ولوال</sup> or <sup>لوله</sup>

For some remarks of the learned Schultens on this word, and a comparison of it with the <sup>ἐλνύζειν</sup> and <sup>ἀλαλάζειν</sup> of the Greeks, see Note LXXXIII.  
tion

tion according to the condition of the deceased. The natural passages are stopped with cotton, to prevent the oozing of any moisture that might defile the body after ablution, and some parts are sprinkled with a powder composed of spikenard and other Aromatic herbs. The ablution of females is performed by women. The body, after purification, is wrapped up in a clean, white cotton, winding sheet, and laid in a bier of the ordinary shape, the lid of which rising a little on the sides forms a ridge in the middle. At the head of the bier is fixed a batoon, on which the man's Turban, or the attire of the female head, is placed; the former the one worn in ordinary by the deceased, the other a head dress of obsolete fashion, or sometimes only, used by very old women. It is round and flat like a trencher, and on this occasion, is covered with a white gauze handkerchief. Over the bier is thrown a black pall embroidered in the middle, and, sometimes enriched with a small remnant of the cover of the holy house of Mecca. Some of the deceased's best wearing apparel is laid over all, and at the funerals of the youth of either sex, flowers are strewed on the bier.

The acquaintance, as well as kindred, of the deceased, attend the funeral procession, which proceeds in the following order. A number of old Sheihs with tattered banners, and repeating incessantly Ullah, Ullah, in a humming tone, walk first; next comes the bier surrounded by other Sheihs, some of whom, in a loud

BOOK II. voice, chant certain verses of the Koran: the bier is carried by porters employed on purpose, who are occasionally relieved by such persons as think it meritorious to lend their assistance. Immediately behind the bier, the male relations and acquaintance, walk in ranks, and after them, the women and female slaves, led by the chief mourner, who is by far the most interesting figure. She advances supported by two attendants, her hair dishevelled, and her veil flying loosely. She is bathed in tears, and by starts sends forth the most dismal shrieks, or in an agony of unutterable grief, sobs bitterly: then, as if frantic, she tears her hair, and beats her naked bosom; or with arms stretched to their full length, clasping her hands together, and raising them aloft, she seems silently to tax heaven with unkindness. These acts of extravagance are sometimes, but not always feigned. The transports of a mother following her only child to the grave, or of the widowed matron of a young family, carry expression that plainly shows them to be not merely the seemings of sorrow. Some of the other near relations, like the professed mourners hired to increase the pomp, think it decent to exhibit tokens of excessive grief, but the rest of the women walk calmly along, only joining at intervals in a general Wulwaly. In this order, the procession advances in a quick pace to the court yard of some neighbouring Mosque, where, the bier being set down, a funeral service is performed by the Imam;

Imam ; after which, it proceeds, in the same order as before, to the burial ground. C H A P.  
VI.

The corpse, when taken out of the bier, is deposited in the grave in a reclining posture, with the head to the West, and the face turned towards Mecca : the body being propped by some earth laid behind. Flag stones are then laid across, to prevent the earth's falling directly upon the body. This done, the Imam, or Sheih, after a funeral service, takes up a handful of earth, and throws it into the grave ; all who stand near do the same, pronouncing at the same time a short benediction : after which the grave is filled up, and either covered with a flat stone, or left bare <sup>25</sup>.

The graves are dug in an East and West direction, and the sides are lined with stone to the height of about two feet and a half, from the bottom. The flag stones, supported by the sides, reach across, and cover the

<sup>25</sup> The service recited by the Imam, at the grave, is as follows. “ O man ! from earth thou wast at first created, and to the earth thou dost now return : this transitory abode being the first step of thy progress to the mansions of eternity. If in thy actions in life, thou hast been beneficent, God will pardon thy transgressions ; and if thou hast not, still the mercy of God has no bounds. But remember what thou didst profess in this world, that God is thy Lord, and Mohammed thy Prophet—And thy belief in all the Prophets and Apostles, and that God's forgiveness is amply extended.”

The funeral service in use among the Kurdeen's, is more laconic.

“ If thou hast taken away, thou shalt restore ; If thou hast given, it shall be restored to thee ; And if thou doubtest this, Thou shalt now be convinced.”

corpse

BOOK II. corpse before the earth is thrown in. A stone is erected at each end of the grave, on the top of one of which, a Turban of rude sculpture is carved for the men, or the ancient female attire, for the women: The other stone terminates in a point. An Arabic inscription, containing the name of the deceased, and some verses from the Koran, is carved in relief, the letters being either gilt, or painted white, on an azure ground. This is the common form of the graves, which are somewhat raised, in the usual way, from the surface, but not, as in Europe, covered with turf.

The sepulchres of founders of Mosques, of great men, or of holy Sheihs, are sometimes covered with a stone Mustaby, over which is erected a cupola on four columns. Several such sepulchres may be seen beyond Damascus gate, on the rising grounds to the South East of the town; and, interspersed among the orchards on the same side, there are some ancient Mausoleums of a structure more venerable, erected to the memory of eminent men. They are massive buildings, enclosed on all sides, and have long inscriptions over the door, or on the front wall<sup>26</sup>. These make a tolerably handsome appearance, but in general the graves are distinguished only by the vertical stones, and, it being contrary to custom to break the ground again, in less than seven or eight years, the burial grounds occupy a large extent all round the

<sup>26</sup> Note LXXXIV.



town. They are intersected by the great roads, and not walled round, so that they serve as fauntering places where people walk in the evenings. CHAP.  
VI.

The near relations (the men first, and afterwards the women) visit the sepulchre on the third, the seventh, and the fortieth day after the interment; they celebrate also the anniversary: solemn prayers are offered up at the tomb for the repose of the deceased, and victuals and money are distributed to the poor. But the women likewise visit the graves on their ordinary garden days. They set out, attended by a small train of females, early in the morning, carrying flowers and aromatic herbs to bestrew the tomb. The moment they arrive at the place, they give loose afresh to their sorrows, in loud screams, interrupted at intervals by the chief mourner, who, in a lower tone of voice recalls the endearing circumstances of past times, or, in a tender apostrophe to the deceased, appeals to the pains she incessantly employed to render his life happy: she describes the forlorn condition of his family, now he is gone, and mingles fond reproach with professions of unalterable affection. The stillness of the morning is favorable to the Wulwaly. The surrounding tombs, the attitudes and action of the mourners, all conspire to interest a spectator, who, at the time, does not consider that the whole scene is often little more, than a mere external show.

The men (as already remarked) strongly express their  
dis-

BOOK  
II.

disapprobation of these wild demonstrations of sorrow, regarding them, in some degree, as impious; for on the death of relations, as under all other misfortunes, they themselves assume the appearance of humble resignation to the decrees of providence. They rarely visit the tombs on extraordinary days, and then do no more than sit pensively silent, or breathe a short ejaculation. Yet sometimes, in crossing the burial grounds about sun set, a disconsolate father is seen sitting solitarily by the recent grave of an only son; where bending under years and affliction, his eyes raised in silent adoration, while tears fall fast on his blanched and neglected beard, he gives way to the forbidden emotions of grief, and fits an affecting object to the eye of sympathy.

The men make no alteration in their dress as a mode of mourning<sup>27</sup>. The women, laying aside their jewels, dress in their plainest garments, and wear on the head an embroidered handkerchief of a dusky brick dust colour. They mourn twelve months for a husband, and six for a father; but these terms are not constantly observed. Decency requires of a widow, before she marries again, that she should perform a strict mourning of forty days, during which she keeps at home, and seldom or never speaks, even to her nearest relations. But this ceremony, is commonly deferred till some months after the funeral.

<sup>27</sup> Note LXXXV.

## C H A P. VII.

### OF THE GOVERNMENT OF ALEPPO.

EXTENT OF THE BASHAWLICK.—THE REVENUE OF THE GOVERNORS.—THE BASHAW PERAMBULATES THE CITY, IN DISGUISE.—THE CADY, AND COURTS OF JUSTICE.—THE MUFTI.—THE NAKKEB, OR CHIEF OF THE GREENHEADS.—THE DIVAN OF THE CITY.—SOLDIERY.—BASHAW NOT ABSOLUTELY DESPOTIC.—INTRIGUES IN THE DIVAN.—INSURRECTIONS OCCASIONED BY SCARCITY OF GRAIN.—PUNISHMENTS.—DECLINE OF THE ANCIENT POLITICAL PRINCIPLES OF THE OTTOMAN GOVERNMENT.—PROPHECY OF THE RUIN OF THE EMPIRE.—THE FREQUENT CHANGE OF BASHAWS, PRODUCTIVE OF NUMEROUS EVILS, IN THE PROVINCES.—MOUNTAINOUS DISTRICTS LESS SUBJECT TO OPPRESSION, AND BETTER CULTIVATED.—THE DEPRESSED STATE OF THE PEASANTS.—HAMLETS DESERTED ON ACCOUNT OF THE DEPREDACTIONS OF THE DISBANDED CAVALRY, &c.

**T**HE Governor of Aleppo is usually a Vizir Bashaw, though it happens sometimes, that the Province is conferred on an inferior Bashaw of two tails<sup>\*</sup>. He holds

C H A P.  
VII.

\* By Vizir Bashaw is meant a Bashaw of three tails. The Arabs pronounce it Bashaw, but the word is Turkish and properly Pashaw پاشا or Wazeer Pasha وزیر پاشا

<sup>B O O K</sup><sub>II.</sub> his place during pleasure, and is seldom allowed to remain in the government more than twelve months at a time; but the same person may be repeatedly Bashaw of Aleppo, and there are instances of his being continued several successive years.

The nominal Province, or Bashawlick<sup>2</sup>, is of great extent, reaching Eastward from the bay of Scanderoon to the banks of the Euphrates, and from forty miles North of the city, extending about fifty miles to the South East. But it is not near so extensive as it was in former times. Khillis, which formerly was dependent on Aleppo, has been erected into a distinct Province, on account of the frequent depredations of the Kurdeens who inhabit the neighbouring mountains; and since the year 1752, an alteration has taken place with respect to Bylan, which, together with Caramoot, Scanderoon, Byas, and the adjacent mountains, has been put under the government of a native of Bylan, who for that purpose was created a Bashaw of two tails. At present, the Bashawlick on the North, is bounded by the village Bailik, situated in the road to Aintab; Eastward, it is bounded by the Desert: Bab, at the distance of ten hours East North East, and Haglah, about the same distance to the South South East, being among the last inhabited villages. On the South, it is soon bounded by the great Desert, between the skirts of which and the

<sup>2</sup> Pashawlick پاشالک

West, or West North West, are situated the most fertile C H A P. VII. and populous parts of the Province. Sirmeen is the last town Southward; and Antioch, with its dependencies, may be reckoned the Western boundary, which till of late years, reached to the sea: Scanderoon and Byass being then the two frontier maritime towns. Shogle is under the government of an Aga whose jurisdiction extends also to Edlib, and he is named by the Porte independent of any Bashaw. Above one half of the villages, which stood formerly on the books of the Province, are said to be totally deserted.

Many of the inhabitants of the mountainous parts of this tract, scarcely acknowledge any authority but that of their own chieftains; and the champaign in many places is either Desert, or only occupied transiently by the wandering tribes of Turkmans, Begdelees, and Rushwans, from the North; or by the Bidoweens, and Chingana: who, though they pay an annual tribute, can hardly in other respects, be reckoned subjects of the province.

It is commonly believed, that the regular revenue of the Bashaw is barely sufficient to defray two thirds of his annual expense, including the sums he is obliged to remit to Constantinople, in order to secure the interest of friends at the Porte <sup>3</sup>. Hence the nefarious practice

<sup>3</sup> Note LXXXVI.

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**II.** of making Avantias <sup>4</sup> upon the people, or raising money under false pretences, to make up the deficiency: a disgraceful mode of tyranny, which though unconstitutional, pleads custom and necessity in its defence. The Tufinkgi-bashee<sup>5</sup>, or captain of the Bashaw's foot guard, is the person chiefly employed in the management of smaller Avantias, and he and his emissaries being perpetually on the watch, they have good intelligence, and are the constant terror of the city, more especially of the Christians and the Jews. Delinquency of some kind or other, is at least alleged as a ground of the Avania, but though the show of justice may be sometimes preserved, the usurped despotism of the judge is often too plainly discernable <sup>6</sup>.

It is a practice of some Bashaws to walk the streets in disguise, attended only by the Tufinkgi-bashee and a few soldiers, who keep at a little distance behind. On

• اوانى The word is Italian, meaning literally an undeserved injury. It is universally used in the Levant, and applied to all oppressive, or unjust exactions under false pretences.

• توفنگجى باشى

• It was remarked in the former edition, "the veil is too thin to conceal that, *fic volo sic jubeo*, is the only plea for seizing a man's whole fortune, and sometimes depriving him of his life." Tyrannical excesses of this kind however, are not common. The Bashaw's power is restrained by the dread of being called upon afterwards by the Porte, to account for more than he has in reality extorted; and the death warrants, for persons of any consequence, always come from the Porte.

fuch

fuch occasions, offenders caught in the commiffion of crimes, are taken up, or instantly baftinadoed on the spot: and there have been instances of conveying a convict fecretly from prifon, who paffing for a notorious ruffian detected by accident in the ftreet, was beheaded without further ceremony. The effect produced by this patrol is wonderful. The populace, contrary to their cuftom at other times, avoid noify broils, or fquabbles, and the moft turbulent fpirits are kept in awe. It is feldom however that the Bafhaw himfelf goes upon this fervice, the reputation of doing it being fufficient to fpread terror: it is more ufual for fome officer of the Seraglio to perfonate the Governor, and go the rounds in his ftead.

A Cady<sup>7</sup>, or judge, appointed by the Porte for one year, comes annually from Conftantinople; he brings his principal officers along with him, and refides in an old palace called the great Mahkamy<sup>8</sup>. A fubftitute of his own nomination, called the Naib<sup>9</sup>, fits in the outer court, to hear inferior caufes, while affairs of higher moment are decided by the Cady in perfon. There are, befides the great Mahkamy, three or four fubordinate tribunals, in different parts of the town, which are farmed

<sup>7</sup> قاضي In Turkifh he is commonly called Mulla ملي

<sup>8</sup> محكمه

<sup>9</sup> نايب

BOOK  
II.

of the Cady by certain Effendees, who, acting under his authority, determine petty suits, or transact other judicial business, for the convenience of persons living in remote districts: yet an appeal lies from them all to the great Mahkamy.

The Cady has no established salary; but he finds means to raise a handsome revenue, though not merely from the legal perquisites of office. These however are very considerable. He claims a right, as executor general to all subjects of the grand Signor, who die in the city in the time of his residence, to affix his seal upon their houses and effects, immediately after their death; and the heirs are obliged to compound with him, at a certain rate, on an estimate of the estate of the deceased. In all causes brought before him, he claims ten per cent on the sum contested, which is paid by the person who gains the suit. This last regulation is productive of the most wicked oppression; for the private interest of the judge being thus connected with the number of causes brought to the Mahkamy, encouragement is of course given to vexatious litigation. There are wretches who get a miserable livelihood by stirring up contention among the lower people, which they take care shall terminate in a law suit, in hopes of a small gratification from the Mahkamy, as jackals of the law. It is also not uncommon for malicious men, with no other view than revenge, to make groundless claims on persons with whom they happen to be at enmity, which can  
be



be done without risking loss or expense; for the defendant, though clearly acquitted, is obliged to pay costs of suit, and that too in proportion to the injury intended him. Some Cadies, in cases where the injustice is flagrant, will accept of a smaller sum, than they are entitled to by custom, but the plaintiff, in the mean while is never punished.

The determination of contested facts depending chiefly upon viva voce evidence, is the cause of great remissness in the execution of the laws against perjury; so that witnesses, ready to be hired, may generally be procured at the Mahkamy. Bribes, though not openly, are accepted secretly by the Cady and his officers<sup>10</sup>, by which means, either delays are obtained, when circumstances are such as cannot admit of decision absolutely against justice, or else the decision is accelerated, where justice happens to be on the side of the briber: but in this last case some degree of conscience is shown in the acceptance of a smaller bribe. In general, causes are summarily decided in one or two hearings.

Against abuses which disgrace the Turkish courts of justice, the law has denounced severe punishment; but in order to obtain redress, it is in most cases not only necessary to make a journey to Constantinople, but to be supported also by interest at the Porte. For this rea-

<sup>10</sup> This was the case a century ago as well as at present. *Memoires d'Arvieux*, v. vi. p. 447.

B O O K  
II. } son it is more usual to have recourse to the mediation of  
some Grandee of Aleppo, whose influence may, at least,  
procure some mitigation of the injustice it cannot pre-  
vent.

The Cady takes care to leave the town, a few days before the expiration of his authority, and the arrival of his successor, in order to avoid demands of restitution which might otherwise be made upon him; but sometimes he is obliged, on his return to Constantinople, to restore part of the booty he had carried off. I have known instances where persons who had resolution to carry their complaints to the Sheih al aslaam<sup>11</sup> have obtained ample satisfaction.

The Mufti<sup>11</sup> is nominated annually by the Porte; but the same person is often continued in office for many years together. He is usually a native of the city, one of the opulent Effendees, who affects state, and who has personal influence in the Divan. When the office happens to be bestowed on a man of small fortune, and of a more religious character, it then assumes a greater appearance of its primitive simplicity. Such a man leads the life of a Dervis, proportioning his expenses to his slender revenue; he engages little in politics; and derives respect only from his supposed sanctity, and incorrupt exertion of his knowledge of the law.

شيخ الاسلام  
مفتي

The

The Mufti gives a Fitwa<sup>12</sup>, or law opinion, upon all cases laid before him. The case being stated briefly on a small slip of paper, the Fitwa, comprized in a few words, is written under it. His fee amounts to little more than a shilling, and scrupulously exact, he will accept no higher present. The Cady sometimes supports his own decision by the Mufti's Fitwa; and a Fitwa is often adduced in plea at the Mahkamy, which is received with deference if agreeable to the Cady, but otherwise, it is easily eluded by showing that, in the detail, circumstances, or facts had been unfairly stated.

Counsel are not employed at the Mahkamy, every person pleading his own cause; but the parties may take the private advice of Effendees versed in the law, which is usually bestowed gratis, unless where extraordinary trouble in searching for precedents, entitles them to some present in return. For drawing legal deeds, contracts, letters, and other writing business, there are professed Katibs, or Scribes<sup>13</sup>, who are paid at a certain rate, established by custom.

The Nakeeb, or chief of the Greenheads, is nominated at Constantinople, and either annually confirmed, or changed. He sits as a judge in some particular cases,

<sup>12</sup> قنوا

<sup>13</sup> كاتب

<sup>14</sup> ناقيب

B O O K but appeals lie from him to the Mahkamy, before which  
 II. tribunal, the Shereefs, as well as others, must make  
 their appearance when cited.

The Mohaffil, formerly called Difter-dar <sup>15</sup>, is reckoned the second person of the city in the civil line, and on the demise of the Bashaw, is by the Divan usually appointed Mutfillem, or temporary Governor, till orders come from the Porte. He is Farmer General of the land tax <sup>16</sup>, the customs <sup>17</sup>, and the capitation tax <sup>18</sup> on which account he is obliged to retain a number of subordinate officers dispersed in the Province, and to go through a great detail of business. He exercises a limited judicial power in revenue matters, and has a prison in his own palace. The Mohaffil's influence is considerable, he lives splendidly, and is much courted by the Agas or land renters, as well as by the merchants <sup>19</sup>.

The Bashaw, Mohafil, Cady, Mufti, Nakeeb, and Sardar, or Aga of the Janizaries <sup>20</sup>, are members, from their office, of the Divan, or council; which is composed besides, of the principal Effendees and Agas, together

<sup>15</sup> Muhaffil محصفيل

<sup>16</sup> Meery ميري

<sup>17</sup> Al Kumrak كمرک

<sup>18</sup> Kharage خراج

<sup>19</sup> Note LXXXVII.

<sup>20</sup> سردار

with the Shahbinder <sup>21</sup>, or head of the merchants. The  
 merchants themselves are not summoned, except such as CHAP.  
VII.  
 happen to be particularly connected with the Bashaw,  
 or with some of the great officers at the Porte. The  
 Divan is assembled as often as emergencies require, a  
 summons being carried to each member by the Bashaw's  
 Chaufes\*; but it regularly meets every Friday fore-  
 noon, at the Seraglio. The Effendees rendezvous first  
 at the Mahkamy, whence they ride in procession with  
 the Cady, the junior Effendee marching first, and the  
 Cady last. Business relating to the city and all parts of  
 the Province, is transacted in the Divan, the Bashaw  
 always affecting to be desirous of exact information. He  
 inquires with much formality, concerning the city  
 markets, the disposition of the people, the state of trade,  
 and the condition of the villages; to all which, answers  
 are of course returned, doubtless with strict regard to  
 political truth. After the Friday's Divan breaks up, the  
 Bashaw usually goes in state to Mosque, attended by most  
 of the members.

Besides the foot guard, already mentioned, the  
 Bashaw, according to the exigency of the times, keeps  
 in pay a certain number of cavalry, consisting of Delis<sup>22</sup>

<sup>21</sup> شه‌بند

\* Page 157.

<sup>22</sup> Deliler دلي‌لر Their captain is called دلي‌باشي Delibashee.

BOOK II. and Levands<sup>23</sup>. They are cantoned chiefly in the villages, a few troops only being quartered in the Seraglio, and the Suburbs.

The Janizaries<sup>24</sup> of Aleppo, as in other provincial cities, are mostly persons who live in a domestic manner in the exercise of their respective trades. They receive no pay, but, by being enrolled in one of the Odas, or chambers, at Constantinople, they enjoy in times of peace, several privileges and exemptions. In war time they are liable to be called out, and are obliged not only to provide themselves with arms, but to find their way to the camp at their own expense: not entering into regular pay before they arrive there. Out of these, is formed a city guard, consisting of several hundred men, under the command of the Sardar, who holds his appointment from the Janizary Aga of Constantinople. They dress in a particular fashion, though not in uniform, and, on ceremonial occasions, wear the high felt cap; but they are not trained to any regular exercise of arms. The Sardar is always attended, when he appears abroad, and both himself and his attendants are distinguished by particular Turbans. On certain occasions, he is preceded by an officer on horseback who carries a bundle of rods, somewhat resembling, the Fasces carried before the consuls in ancient Rome, but without the ax. The

<sup>23</sup> Inkigiary ینکیچری  
<sup>24</sup> Lwaind لوئند

superintendence of the markets, and other branches of <sup>C H A P.</sup> the police, belong to his department ; he patrols the <sup>VII.</sup> streets, and the keys of the city gates are brought to him every night. It is only in certain cases that he is subject to the command of the Bashaw.

Notwithstanding the great power with which the Bashaw is invested, he is not, strictly speaking, absolutely despotic in the Province. In the ordinary course of affairs, he possesses no right to inflict capital punishment, without a formal trial at the Mahkamy, or, at least, without having previously procured the Mufti's sanction by a Fitwa : neither has he a right to seize any one's property. It is true, legal forms are too often disregarded, and the barriers of law perhaps wantonly transgressed ; but the power of doing this, is an unconstitutional usurpation, and in reality less frequently exercised than is commonly imagined. The Bashaw is under some control, both from the Divan, and the dread of future consequences ; it being in the power of the Cady to give such legal authenticity to remonstrances sent to Constantinople, as may excite the resentment of government. And though the Porte, in its vengeance is not always actuated by pure motives, it is always willing to assume an appearance of justice : more especially where the private interest of ministers (which is often the case) happens to coincide with the chastisement of the supposed offender.

It

BOOK  
II.

It is reckoned unfortunate for the country, when the Mahkamy and Seraglio are on too friendly terms ; such an union serving only to encourage bolder modes of oppression. In this conjuncture, the only power which dares to interpose in favour of the people, is that of the Effendees and Agas ; who being possessed of some share of landed property, are naturally led to oppose a tyranny, which, by immediately injuring their Vassals, must in the consequence affect themselves. This is still the more necessary, because acts of extortion are too often produced as precedents, by succeeding Governors, when they happen to be at a loss for other expedients to raise money.

The power of the Agas is much declined of late years ; that of the Effendees, most of whom are Shereefs, is still considerable : their coalition forms what may be called the city party. It is generally conducted by one principal leader, who, besides property, is possessed of talents for intrigue ; who, by constant residence on the spot, has had an opportunity of becoming acquainted with provincial affairs, and knows how to avail himself, in the race of ambition, of family interest, as well as political art. When he happens, at the same time, to be Nakeeb, his influence is of course increased, although that office of itself, without abilities, confers but a small share of political importance. The existence of such a leader as now described, is allowed to be of material use to the city ; but as he himself too often acts tyrannically,



nically, and, in the crowd which courts his patronage, C H A P. VII. numbers must be disappointed in their expectation of favours, his popularity is seldom of any long duration. His power is dreaded, flattered, and execrated; and his consequence as a check upon the other members of the Divan, is forgotten amid the effects more immediately felt of his neglect, or oppression. In the mean while, his friendship is usually sought both by the Bashaw and the Cady; it being the interest of neither to provoke unnecessary opposition; and, this giving him frequent access as a mediator in their occasional disputes, a large field presents itself for the exertions of an artful negotiator, to turn the contest either to his own, or to the public advantage.

Thus, the different interests operating in the Divan, in some measure counterbalance one another, and, notwithstanding the frequent violation of the people's rights, the ordinary course of affairs proceeds more equitably, than might be expected, in a government, where the people are commonly supposed to be the mere slaves of despotic power. A coalition of the several parties in favour of any measure universally oppressive, is seldom known, except perhaps in times of dearth, when the Agas, who have hoarded corn, can prevail with the Divan to connive at the most wicked of all monopolies. The devoted populace, for some time, though not without murmuring, suffer the severest hardships; till at length, urged by despair, they rise tumultuously in their own

BOOK II. own defence, and are furious in their resentment. The power of the Divan is too feeble to stem the torrent ; all is soon thrown into confusion, and some of the most suspected Grandees, perhaps the Governor himself, are obliged to seek safety in flight. But an event of this kind is discreetly avoided by the Divan, as it never fails to make a noise at the capital ; and the Grandees, sufficiently know from experience, that the vengeance of the Porte is ever ready to fall heaviest upon the wealthy : for this reason, matters are seldom permitted to proceed so far, as to excite an open insurrection.

I remember an instance of a dearth where a mob of women took possession of several of the minarets, and, preventing the cryers from calling the people to prayers at noon, ascended themselves, and in a loud voice, from the gallery, exhorted all true Moslems to espouse the cause of their wives and children. Several granaries were broken open ; the Mutfillem (the Bashaw was absent) found it prudent to fly, and it was several days before the tumult subsided. The Bashaw sometimes interposes in favour of the people against the hoarders of corn ; of which the following instance is said to have happened at Aleppo.

A Bashaw, on his first public entry into the city, was assailed on all hands by the clamour of the populace, demanding justice, and imploring bread. After his arrival at the Seraglio, as soon as the first compliments were

were over, he inquired, of the Grandees assembled to C H A P.  
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congratulate him, the cause of the popular discontent. }

An answer was unanimously returned. “ A failure of  
“ successive crops in the district of Aleppo, and the  
“ neighbouring Provinces, had produced a general scar-  
“ city, and that it was necessary to deal out the little  
“ which remained, in such a manner as to prevent abso-  
“ lute famine, before the new crop could be got in. If  
“ such precaution was not used, it would be impossible  
“ to persuade the populace, after all was exhausted, that  
“ more was not still concealed in the granaries, and  
“ infallibly expose all those now possessed of grain, to the  
“ mad rage of a rabble.” To the truth of a real scarcity,  
they solemnly swore by the head of the Sultan. The  
Bashaw heard them with attention, and after expressing  
his readiness to co-operate in any measures for the pub-  
lic good, he commanded an exact state of the quantity  
of grain remaining at the several villages, to be laid  
before him. An account was accordingly delivered;  
but little more than half the real quantity reported.  
The day following, he mounted in state from the  
Seraglio, early in the morning, and while all wondered  
whither he intended to go, he proceeded directly to one  
of the specified villages; where he soon discovered, in  
the pits, double the quantity of corn entered in the ac-  
count. This he ordered to be carried to market; and that  
whatever should exceed the quantity reported, might be  
fold for his proper account. He met with equal success

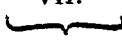
BOOK II. in one or two other villages, and then returned to town. The markets were next day full, and the price of grain fell one half. The Agas justly alarmed, were glad to receive their quota according to their own statement; the Bashaw seized the rest: and in the final adjustment of accounts, the heinous crime of swearing falsely by the Sultan's head, was not forgotten.

The merchants are considered as more immediately under the protection of the Mohaffil, and therefore not so subject to the Avantias made by the Bashaw. Nevertheless, they have sometimes, when the city was afflicted with famine, been obliged to contribute to a fund for the specious purpose of purchasing corn; the imposition however was loudly complained of as unusual. But mercantile strangers have too often reason to complain of the Mohaffil himself, who, by vexatious exactions, turns away the trade to Damascus, and, for the sake of a temporary trifling advantage, does lasting injury to the town.

On the demise of a Bashaw, the Mohaffil, as principal officer of the revenue, takes possession of his effects, till a Capugi-bashee <sup>25</sup> from Constantinople comes to receive them, in the name of the Sultan. It should however be remarked, that it is only the personal estate of the Grandees actually in the service of the Porte,

قيوجي باشي ”

which

which is subject to sequestration; their Mosques, Bazars, <sup>CHAP. VII.</sup> palaces, and other property, having for the most part  been previously settled in such a manner, that while a portion is appropriated to charitable purposes, the rest is secured for the use of the family.

The estates of merchants, as well as of other private ranks, descends to the heirs, agreeably to established laws, which allow a certain portion only to be devised by will, and the Cady is supposed to see strict justice done to the heirs. In regard to merchant strangers, who happen to die in the public Khanes, the Mohaffil has a right to interpose, and taking the goods under his own care, after accommodating matters with the Cady, he detains them till reclaimed by the legal heir.

Crimes of a capital kind are very rare at Aleppo. In the course of twenty years there were not more than half a dozen examples of public executions. It is true, a commutation of punishment, with consent of the nearest of kin, is admitted, even in cases of murder; but the right of demanding the blood of the criminal is held sacred, and the consent to commutation is seldom or never obtained. In cases where powerful influence interposed to save a murderer, I have known the Bashaw obliged to execute the criminal, by the female relations of the deceased, who, exposing the bloody garments, and clamorously calling for justice in the name of God

<sup>B O O K</sup>  
<sub>II.</sub> and their prophet, daily beset the Seraglio, till their demand was complied with.

The usual capital punishments are hanging, beheading, strangling, and empaling. In this last punishment, the wretched criminal, when led to execution, is sometimes made to carry the stake himself. It is chiefly confined to the Kurds, or other atrocious offenders, and is often practised by the Bashaws, in their progress through the Provinces, who pretend a right as military officers, to execute in a summary manner, and, by way of striking exemplary terror, they leave the body stuck up by the side of the high road. It is seldom seen at Aleppo; though a certain Houssein Bashaw is well remembered there, who some years before, empaled twenty Kurds at one time, close to the city. Several of them remained many hours alive on the stake; nor is it known how long they might have survived, liberty having been obtained to put an end to their torture by shooting them. The bodies however were not permitted to be taken down, and remained a horrid and offensive spectacle. It was the custom of that Bashaw, when he travelled, to carry malefactors, already condemned, along with him, and to empale one at every stage, leaving them to be devoured by the birds of prey, as the stake was too high for wild beasts to reach the body. His frequent exercise of this punishment, procured him the title of Haseokgee, or Empaler.

Hanging

Hanging is the ordinary punishment for murder, as C H A P. VII. also for offenders of low rank, taken in rebellion. There is no standing gibbet, nor is one always erected for the occasion; the criminal being carried into the Bazar, and hung on the first convenient post. The executioner is generally an Armenian Christian, but it is not uncommon for the soldiery, as they march to the place of execution, if a Jew or a Christian happens to fall in their way, to extort money from him, under pretence of obliging him to perform the office of hangman.

Beheading, though so common a Turkish mode of execution, is at Aleppo, performed in a very bungling manner, from the executioner's want of practice. The heads of certain criminals are carefully flayed, and the skins, after being stuffed so as to preserve some likeness of the person, are carried to Constantinople. The heads of the Arab banditti, or of others, killed in arms near the city, are sometimes brought in as trophies, stuck upon the spears of the conquerors.

The Janizaries are strangled, not with a bow string, but by a cord put round the neck, and then twisted with a stick in the manner of a tourniquet. The execution of a Janizary is announced by firing a gun from the castle. The bodies of all who are executed, remain for some days exposed to public view.

Theft is rather an uncommon crime, at Aleppo. De la Motray made a like remark at Constantinople, where, during a residence of almost fourteen years, he did not  
hear

B O O K  
 II.          hear of twenty persons who suffered for it: he adds,  
 “ And as for pickpockets, they are unknown there, it is  
 “ not known what the crime means <sup>26</sup>.”

Theft is sometimes punished by amputation of the hand, but more commonly with the bastinado, which is also the usual punishment for offences of an inferior kind. The rods used in drubbing, are about the size of a small walking stick. The criminal is laid upon his back, with his ancles closely confined by a wooden machine. The legs are then raised, while two men, one placed on each side, alternately beat the bare soles of the feet. In certain cases, the Janizaries, as likewise women, are drubbed on the back, or on the buttocks.

The bastinado, sometimes, is only a slight chastisement; at other times, it is inflicted with horrid severity. The number of strokes are specified in the sentence, but it is usual for some person present to intercede in favour of the offender, before he has received the full number; for the punishment, if not in the Judge's presence, is commonly inflicted within his hearing.

Other corporal punishments, known in Turkey, as not being common at Aleppo, have been omitted here. I have known instances of Ganching, but they are rare.

Banishment is chiefly employed to remove turbulent members from the Divan, or from the city. The command from the Porte is generally procured privately,

<sup>26</sup> Travels, v. i. p. 183.



and put in execution when least expected. The person <sup>C H A P. VII.</sup> at once is torn from his family, is escorted some miles on his way by the Bashaw's officer, and then left to pursue his journey. The Island of Cyprus, and the maritime towns, of Syrra are the usual places of banishment.

Among other instances wherein the Turkish Government is said to have deviated from those constitutional principles, supposed essential to its duration, is that of conniving at the growth of powerful families. The great officers of the empire were formerly chosen from the tributary slaves, who had been educated in the Seraglio. They came abroad into the world, strangers to the benevolent bonds of consanguinity; they knew no parent but the Porte, which at their death, resuming the wealth they were supposed to have acquired through its favour, their progeny being excluded from hopes of succession, either to honours or estate, soon fell back into obscurity. At present it is not uncommon to see the Children of Bashaws successively employed in high offices; and there are instances of several Brothers in the same family being Bashaws at the same time. The late Afad Bashaw of Damascus had two Brothers; the one a Vizir, the other a Bashaw of two tails. Both were encamped in the neighbourhood of Aleppo in the year 1757, at the time that Afad was actually Bashaw of the city.

The most honourable offices, which used formerly to be

BOOK  
II. be conferred on merit, or as marks of royal favour, are now sold to the highest bidder; and the Ministers of a venal court, see, without proper jealousy, the aggrandisement of families, whose opulence is made to administer to their private avarice. But, what is still worse, the destructive oppression of the Provinces, being the principal source of that opulence, is not only suffered to pass with impunity, but a necessity of tyrannising comes to be imposed on the governors, as an inseparable perquisite of office.

Nearly in this strain, the Turks themselves lament the decline of the Empire, which, according to them, tends rapidly towards that period, destined by Omnipotence for its extinction<sup>27</sup>. They remark that the rougher virtues of their ancestors are lost in an excessive refinement of manners; and that Religion, not revered as formerly, retains little more than its outward form: not having influence sufficient to restrain the numerous vices, which modern luxury, and the frivolous spirit of the age, have universally introduced. The Mufti, with whom I happened to live on a footing of intimacy, told me once in conversation, that he must request the favour of me to be aware, on my return to England, of doing injustice to the Mohammedan Religion, by forming my repre-

<sup>27</sup> The existence of a Prophecy, foretelling the destruction of the Ottoman Empire, by a neighbouring Potentate, is often mentioned by them, and they appear to believe seriously in the prediction. Note LXXXVIII.

sentation of it on what I had observed in the practice of C H A P. VII. the Moslemeen. ‘If you take, continued he, the reverse  
 ‘ of what you have seen daily practised by us, to be  
 ‘ the actual law, you will be nearer the truth and in less  
 ‘ danger of misleading your countrymen.’

This venerable old man, Trablos Effendee, had been educated at the college of Grand Cairo, and was for many years Mufti of Aleppo. He was reckoned profoundly skilled in the law, and had a talent for poetry. Ragab Bashaw, when at Aleppo, told me that he considered the Mufti as the only person he had met with in the city, who might justly pretend to Arabic learning. He was liberal in his way of thinking, affable in his manners, and retained a cheerful, sportive spirit, in a very advanced age. His friendship to my brother was continued in his constant attention to myself, which on several accounts rendered my residence abroad more agreeable. He introduced me to the acquaintance of the Grandees, and through his means, I was enabled to procure manuscripts for several friends in Europe.—In the year 1771, he happened to be Nakeeb, at a time when the Shereefs raised an alarming insurrection. He then lay confined by a dangerous sickness, which soon after brought him to the grave. He was unable to stem the torrent of rebellion; but told me, a few hours before he expired, that he foresaw his utmost efforts against measures he had all along condemned, would not save his family from

BOOK II. ruin: a prediction, which in the sequel I had the mortification to see fulfilled.

The policy of the Porte in removing the Bashaws so often from one government to another, however wisely calculated for preventing the erection of dangerous independencies, proves highly detrimental to the provinces. In the frequent journies of the Bashaws, the intermediate towns are subjected to great expense, and the fields and villages are exposed to the depredation of ill disciplined troops. The governors themselves are also induced to exact every temporary advantage which their situation affords, without regard to the future interest of the Bashawlick. Uncertain how long they may remain in place, every lucrative project is eagerly adopted; while the suffering people look forward to a change, which experience might have taught them, very seldom betters their condition<sup>28</sup>.

To this may be ascribed the disregard to public interest, in the regulation of the police; as also the deplorable state of many of the villages, which, though populous and flourishing so late as the beginning of the present century, are now on the decline, and some of them in ruins. Neereb and Tedif, are much declined. The Olive Tree Village and others are totally deserted. It is asserted, that of three hundred villages, formerly comprehended in the Bashawlick, less than

<sup>28</sup> Note LXXXIX.

one third are now ( 1772 ) inhabited; agriculture declines in proportion.

C H A P.  
VII.

The Agas, who chiefly farm the lands, live in a more expensive manner though with less hospitality than formerly. They exert themselves to make a figure for some years, till at length, unable to pay the land tax, they become bankrupts. It is sometimes long before a tenant is found for the lands they have been dispossessed of, and in that interval, the peasants migrating to other parts, are lost irrecoverably to the glebe. Hence vast tracts of the beautiful plains in the Aleppo Bashawlick lie shamefully overrun with thistles; forming a striking contrast in comparison with many parts of the mountainous country, which better secured by natural situation, from tyrannical oppression, are finely cultivated, full of people, and present thriving hamlets on all hands.

The Champaign lies not only exposed to the disorderly retinue of the Grandees, in their march through the Province, but also to the vagrant tribes of Turkmans, Rushwans, and Arabs: and worse than all, to the Russian troops of Levands out of pay<sup>29</sup>, who are perpetually roving from place to place, and under pain of military execution, raise contributions from the defenceless villages. An alliance, or treaty, generally subsists

<sup>29</sup> Cap-fiz.

BOOK II. between the Bashaw, and the Emeer of the desert Arabs in the vicinity, by which the Emeer obliges himself to assist in the protection of the country, as well as of the villages. But a misunderstanding sometimes happens between the Bashaw and him, or civil wars arise among the Arabs themselves: in either case, they usually fall upon the Caravans, and pillage the herds.

It is the duty, though not always in the power, of the Bashaw, to prevent those disorders; but he is for the most part more profitably employed in town. He knows that an expedition with his Troops is necessarily attended with expense as well as hazard, and uncertain how soon he may be sent to another government, he is less solicitous about the prosperity of the Bashawlick, of which a successor is likely to reap the advantage. It may at the same time be remarked, that when a Bashaw, excited by ambition, or provoked by repeated insult, determines to exert himself, a part of the expense of a military expedition falls at last so heavy on the villages, as to render it doubtful whether it is not better for them to submit to occasional pillage, than to purchase protection at so high a rate.

The case is different where a Bashaw finds means to prolong his stay, for a course of years, in the same Province. He by degrees finds himself interested in the welfare of the people; he becomes a farmer of the lands, a joint adventurer in their cultivation; he has less inducement

inducement to adopt the usual modes of oppression, <sup>C H A P. VII.</sup> which he knows would endanger popular favour, his best security against the machinations of the Porte: and he will naturally exert all his power to repel depredations, from which he must himself be a principal sufferer. A Bashaw, in such a situation, alarms the jealousy of the Porte, if he happens to be a man of enterprize; and at any rate, tempts its avarice, by the treasure he is supposed to accumulate: but, marked by the Porte as a future victim, he sometimes is allowed to purchase quiet for a long while. Excluding all petty tyrants, he reigns in a manner absolute in his Province; but so artfully tempers despotism with occasional acts of justice and liberality, as to prevent the people wishing a change, which might possibly bring them under the yoke of a harder master. At length, the fatal period approaching, he is flattered with deceitful professions and promises; he is removed under some plausible pretence, to a distant government, and falls a sacrifice before he has had time to form defensive connexions: of which Afad Bashaw of Damascus was a strong example. He had amassed vast riches, but his country was in a prosperous state of cultivation<sup>30</sup>.

Examples of these powerful, and almost independent Bashaws, are found only in the frontier or distant Provin-

<sup>30</sup> See Note LIV.

BOOK  
II.

ces; the vigilance of the Porte being sufficiently active to render them rare. In the ordinary course of administration, the Provinces are left to be pillaged, by those whose duty it is to protect them. The Bashaw himself, anxious and indigent in the midst of pomp and adulation, subject to the incessant demands of the Porte, and harassed by long and expensive journies, is continually in pursuit of that wealth which he is seldom permitted to enjoy: and which often must be procured by means as incompatible with justice, as ruinous to the Province. Under such circumstances, it cannot be wondered that the country, though blest with so many natural advantages of soil and climate, should be found thinly peopled, and poorly cultivated.

The Peasants are intitled to one third of the produce of the land. From this portion (which however, varies by particular agreement) is annually deducted a part of what may have been advanced by the Aga, to stock the farm; as also a certain proportion of the Avantias, from time to time made on the villages. For though the Aga, out of his two thirds, is bound to pay the Meery or land tax, as well as a part of occasional Avantias, he retains always the power, in stating the account, to charge more on that last article than was really paid; by which, together with accumulating interest on money advanced, the Peasants are kept for ever in debt.

Of



Of the villages, some are built of stone, but many are composed of miserable mud huts with conical roofs, which at a distance appear like an assemblage of small Glass-houses. They are supplied with water from deep wells, or with rain water preserved in cisterns. If situated near a rivulet there is usually a garden planted on its banks, in which the Aga, when he has no house in the village encamps in his summer excursions. But in the larger villages, the Aga, as well as the Sheih, have stone houses tolerably commodious, serving occasionally for the reception of travellers, and of the officers sent to superintend the harvest. Each village has a Mosque or chapel, and the more considerable have a Bazar, a Bagnio, a coffeehouse, and a public Khane.

The Peasants are simply clothed, indifferently lodged, and live chiefly on coarse bread, Lebban, pulse, barley, and melons. They rarely taste mutton, or lamb, except at festivals; and a great part of their poultry and eggs is sent also to the town market. They, in reality, enjoy but a scanty pittance of the fruits of their labour, yet on occasion they show a spirit of hospitality which would grace better fortune. They freely offer a portion of their homely fare to the stranger, and the women eagerly press forward to present him with water, fresh drawn from their deepest well. Habit and ignorance mitigate the rigour of their condition. Such hardships as would enrage to frenzy the ungrateful subjects of better governments, to them seem light, com-

BOOK  
VII.

compared with other wrongs to which they are exposed. When their Patron's interest at the Seraglio, succeeds in protecting their cottage from disorderly visits of the soldiery, they think themselves happy; but his interest is not always duly exerted, while the indolence, or inability of the Bashaw, too often leaves them at the mercy of the vagabond, perhaps incensed, Cap-fiz. It is then that the inhabitants of the hamlets suffer accumulated distress. Trembling and despondent, they bury such effects as they cannot hastily transport, and abandoning their cots, they either seek safety in an union with a stronger village, or fly for refuge to some solitude, out of the tract which the banditti are likely to traverse. Collected together, with their infants and cattle, wheresoever the shade invites to halt, prepared to fly further on the first alarm, and starting at every distant tread of horse, these innocent Fugitives offer a picture of severe distress, which the European traveller cannot look on, as he passes, and suppress the rising emotions of wonder, compassion, and indignation.

NOTES.

N O T E S  
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I L L U S T R A T I O N S.

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# N O T E S

## AND

## I L L U S T R A T I O N S.

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Note I. page 1.

THE Arabian writers, zealous to support the antiquity of Aleppo, refer its origin to the early era of the Patriarch Abraham ; who, as they pretend, in his migration to the Land of Canaan, remained for sometime on the hill, on which the castle of Aleppo is now situated. A manuscript in my possession, entitled *Tareeh Haleb*, (*History of Aleppo*) adopts this tradition; adding that the present Mosque in the castle, is still devoutly visited, on account of the place having been sanctified by the residence of the Patriarch ; and that a stone trough is preserved there, in which his cattle used to be milked. The Patriarch, it seems, used daily to distribute milk to the poor of a neighbouring village, who at certain hours, in expectation of his bounty, assembled at the bottom of the hill, and by frequently repeating “*Ibraheem haleb*,” “*Ibraheem haleb*” (*Abraham has milked*) gave occasion to the name *Haleb*, being conferred on the town, which in the sequel was built on the spot. To an objection ‘that the Arabic was not the vulgar language at that period, nor before the era of *Ismael* and ‘*Kahtan* ;’ it is answered that many Arabic words bear a strong affinity to the Hebrew and Syriac. (M. S. Chap. i. 2.)

A small addition to this fabulous history readily accounts for the epithet *Shahba* given to the city ; and it would be an insult to the popular belief, to question its authenticity. ‘In the herd of the Patriarch was a singular cow, remarkable for its low, and its variegated colour. When she was

Y y 2

‘ milked,

“ milked, her low being distinguished by the populace waiting below, they  
 ‘ remarked to one another, Ibraheem haleb al Shahba! Abraham has  
 ‘ milked the pied cow !’

It is observed by the learned Reisk, that the word Shahba, which is not to be found in Lexicons, denotes a variegated grey and white colour; and he agrees in opinion with Golius and others, that the epithet must have been derived from the colour of the soil, and of the buildings; which is remarked also by an Arab writer cited in the M. S. History, (p. 25.) who represents the houses as chiefly built of a kind of Howara, or chalk-stone. But on this last circumstance, it is observed by Eben Shahny, that if this was the case in early times, it was different when he wrote: the public edifices, and most of the houses, being composed (as they are at present) of free-stone. See Reisk (*Tabulæ Syriæ* p. 188.) Golius (*Notæ in Alfergan.* page 270.)

In whatever way the city originally obtained the appellation Shahba, it is still retained in formal writings, as well as in the address of letters; and the glistening, variegated, white and grey appearance of the town, from a distance, seems to give a sanction to the propriety of its application.

The M. S. now referred to, is the work of Eben Shahny a Native of Aleppo, but posterior to Eben Shahny the celebrated lawyer and historian who died in the 883 of the Hegira, (A. C. 1476.) It is a well arranged abstract from the works of preceding writers, particularly Eben Adim, Eben Shedad, and Eben Al Khatib. The account of the revolutions of the city is short; but it enumerates minutely the districts, Mosques, Palaces, Khanes, &c.

#### Note II. p. 1.

That Aleppo was the Zobah of scripture seems very doubtful. The question has been much agitated, and the reader who is desirous of further information may consult Golius (*Notæ in Alfergan.* p. 274.) Bochart *Geographia Sacra* Col. 79.) *Regni Davidici & Salomonæi Descript. Geographica.* Norimberg. 1739.

Of its being the Berroea of the Greeks, there can be little doubt.  
 “ Beroea media Antiochiam inter & Hierapolin, erat bidui ab utraque  
 “ itinere, teste Procopio (*Bell. Persic. Lib. ii. Chap. 7.*) Ubi & recte Βέροια  
 “ vocat; est enim Βεροισίων in Wildianis aliorumque nummis. Ceterum  
 “ Berocam

" Beroeam nunc Aleppo vocitant unde in Jure Græco-romana (p. 292.)

" Ευσάβιος ἐπισκοπῶν τῆς μεγάλης Βέρροίας ἦτοι τὰ χαλεπῶν. Ex Cedreno,

" Zonara, & Niceta, paria conduxit Cl. Cellarius." (Vetera Romanorum Itineraria, &c. cum notis J. Simeleri. curante J. Wesselingio. Amstelod. 1735. p. 193.) Golius (Notæ in Alfergan. p. 275.)

The Arabian writers concur in the opinion of the Greek name of the city being Birruia (برويا) Baru, or Beiru. (M. S. Chap. 3.) The name برويا is found in two inscriptions over Damascus Gate, (Bab al Makam) one on each side, and both exactly the same. Under Birruia "Abul Nafr "Al Moulianna, Al Sultan Al Millek Al Ashraf aaz Nafroo." (praised be his victory!) On the wall adjoining to the gate, on the right hand, is a longer inscription, importing that this holy place, (in allusion to the Makam, or station of the Patriarch) was rebuilt in the time of the Millek Al Ashraf, Abu'l Nafr. Another inscription on the opposite side of the gate contains a prayer for the Sultan's preservation. There are inscriptions on two other stones, but so defaced by time, as to be illegible.

The want of a date renders it difficult to determine to which of the Princes, who bore the title Al Ashraf, the above inscriptions refer; but he probably was one of those of the Circassian Line.

#### Note III. p. 2.

By former times, are not meant those prior to the Portuguese establishments in the East Indies, when Aleppo enjoyed so large a share of the Indian and Persian commerce; nor even that period preceding the year 1681, during which the Levant Company exported considerable quantities of woollen manufactures, and other English wares, to the value, in some years, of five hundred thousand pounds; importing in return silks, galls, &c. great part of which merchandize passed through Aleppo: but the times alluded to are those so far down as the beginning of the present century.

An abstract account of the establishment of the English in the Levant, is inserted in the Appendix.

#### Note IV. p. 5.

The destruction of the Christian camp in the year 1123, by the sudden rise of the river Kowick, is recorded by Al Makin, and found in an unpublished

published transcript and translation of that Author's History, by Gagnier, at Oxford. (Hunt, M. S. No. 16).

' After the siege had continued eight days, and the place was upon the point of surrendering, the river Kowick rose unexpectedly, and overflowing its banks, carried away the tents, destroyed a great number of men, together with baggage and effects to an immense value. This disaster happened about three in the afternoon.'

The Universal History, though it refers to this passage in Al Makin, places the inundation of the Kowick prior to the death of Balak Ebn Bahram al Maubege, whereas Al Makin expressly says it happened after; for the word Maleck is no doubt an error in the M. S. where ملك is put for ملك and Al Makin adds that Ikfankar took possession of Aleppo, the day (or soon) after the inundation. Abu'l Furrage places the death of Balak in the year of the Hegira 518. (A. C. 1125.) and says that Ikfankar then took possession of the city.

The criticism in the Universal History relating to Al Gazi Ebn Artak is certainly just. It may be remarked, moreover, that Pocock in his translation of Abu'l Furrage, constantly writes Al Gazi, though the Arabic text has Al Bilgazi البغازي or Bigazi البيلغازي (Modern Universal History vol. iii. p. 332.)

#### Note V. p. 6.

M. D'Arvieux was Consul of France at Aleppo, from November 1679 to the beginning of the year 1686. In his former residence of twelve years, in different parts of the Levant, he had acquired such knowledge of the Arabic, Persian, Turkish and Greek, as enabled him to speak fluently in the respective languages, and to transact public business, without the aid of an interpreter. With these advantages, he had an opportunity of becoming more intimately acquainted with the manners and tempers of the Turks, (with whom he lived familiarly) than most Europeans have in these later times. Before coming to Aleppo, he had been employed as an Envoy to Tunis, and Constantinople; and resided, for some time, as Consul at Algiers. (See Preface to Voyage dans la Palestine.)

D'Arvieux's journey to the camp of the Emeer in 1664, with his remarks on the customs and manner of the Arabs; was published by M. de la Roque, in 1717. under the title (Voyage, &c. &c. dans la Palestine.)

It



It afterwards was published, together with the Chevalier's other Travels, by Le Pere Labat, in 1735, in six volumes; containing various observations by the Editor.

Though D'Arvieux often descends to details not interesting at this time; his Memoirs contain much curious information; and so far as regards the spirit of the Turks in their political conduct, as well as their general character, his remarks are more acute, and his accounts more impartial, than almost any to be found in the works of travellers who have collected information through the medium of interpreters.

The sixth volume of his Memoirs contains a description of the city of Aleppo, in which, among many things exactly just, are found a few inaccuracies that seem imputable only to the Editor. The epithet *Shahaba*, is written *Schella*, "En effet, *Haleb al Schella*, signifie en Arabe, le lait de la Vache *Schella*." *Bal* is constantly put instead of *Bab*. "*Bal Tamacarin*, instead of *Bab Kinnafreem*." *Bal al Makam*, is translated *Porte des Dames*. *Kullart* for *Kullah*. *Sonakat* for *Sahat*, &c. A person so conversant in the language, as M. D'Arvieux, could not have committed blunders of this kind: it must therefore be supposed either that his papers were carelessly transcribed, or that the Editor filled up chasms he might have met with in the manuscript, from other writers ignorant in the Eastern languages. I have thought proper to say thus much, before producing such extracts from the Memoirs as seem unquestionably to belong to the Author, and whose authority I consider as very respectable.

• Soon after the publication of D'Arvieux's Memoirs, a small book was published at Paris in 1735, entitled "*Lettres critiques de Hadgi Mehemed Effendi, au sujet des Memoires, &c. &c. traduites de Turc par Ahmed Frengiu, renegat Flamand*."

The writer treats both D'Arvieux and his Editor with great asperity; but enters so warmly into the defence of the conduct of the Jesuits in Turkey, (p. 36.) and so keenly resents the supposed preference given to the Consul's Secretary, that the work is evidently that of an offended party, not of a Renegado.

It must be owned that as an Editor, Labat has taken great liberty with his Author; but many of the circumstances justly animadverted on in the *Lettres Critiques*, are certainly not imputable to D'Arvieux, to whom it is absurd to ascribe ignorance of the Oriental language, (p. 48.) merely on  
account

account of blunders in orthography committed in transcribing, or printing, or perhaps by the Editor.

Upon the whole, the criticisms are far from lessening the credit of M. D'Arvieux, with respect to such matters as I may have occasion to cite his authority. I find no reason in the Letters to alter my opinion of his veracity; and in some instances, where the petulance of the fictitious Effendy betrays the inveteracy of an offended Jesuit, I have substantial reason for thinking that D'Arvieux spoke strict truth.

In his description of the city, he gives a list of the streets and districts, making those within the walls amount to twenty-two, and those without to fifty, containing in all 13360 houses; to which being joined 272 Mosques and Chapels, 35 Palaces, 68 Khanes, 187 Kaifarias, 64 Baths, &c. &c. the whole number of houses and public buildings amount to fourteen thousand one hundred and odd. (*Memoires du Chevalier D'Arvieux*, Tom. vi. p. 434. Paris 1735).

Among my Brother's papers I found a list, written in Arabic, of the streets and districts, with the number of houses in each. It is dated in the Turkish year 1166 (1752), and from the hand writing I should suspect he had it from the office of the Mohaffil, but there being no explanatory memorandum joined to it, I cannot vouch for its authority. This observes a different distribution from the Chevalier D'Arvieux's account, making the streets, or districts, amount to 136; but though the suburbs are, clearly comprehended in the account, the number of houses amount only to 10742. The Khanes, Kaifarias, Mosques, &c. are not mentioned, and therefore most probably were not included; but even on that supposition, if D'Arvieux's account be exact, there will be found a decrease of 2628 houses, since the year 1683.

#### Note VI. p. 7.

Some account of the ancient Chalcis, or Kinnafreem, now called Old Aleppo, may be found in the following Authors, Abu'lfeida (*Tabulæ Syriæ*, p. 277.) Golius (*Notæ in Alfergan*. p. 276.) Wesselingius (*Itinera-ria Veter. Roman*. p. 193).

It surrendered, on capitulation, to the Saracens, in the 17th year of the Hegira, (A. C. 630.) soon after their invasion of Syria.

Its

Its present state is well described by Mr. Drummond, who was at great pains in examining the ancient ruins in that part of the world. "We returned by the way of Rhia, and thence through a charming plain to Old Aleppo, as it is vulgarly called, or the ancient city of Chalcis, which gave its name to the adjacent country. For the convenience of water we pitched our tents near the river Singas, now Kowaig, at some distance from the place where that city stood, and in the morning surveyed its vestiges, for I cannot call them ruins, as nothing like a house is seen standing; though we found many great squared stones and foundations, particularly those of the walls, which are nine feet thick, and occupy a great extent of ground. The castle, or citadel, has covered a very large hill adjoining to the city, and was surrounded by a double wall. From this castle hill we enjoyed a delightful view of the champain country, extending to a prodigious distance all round; but not one fiftieth part of it is cultivated."

Mr. Drummond has given a Greek inscription which he took from a stone of the city wall. (Travels, p. 236. Lond. 1754.) Pocock (Description of the East, vol. i. p. 148.)

Note VII. p. 43.

Rabbi Benjamin of Toledo, asserts that they had neither wells nor river at Aleppo; and that the inhabitants drank nothing but rain water, preserved in cisterns, to which they gave the name of Algob. (Voyages de Rabbi Benjamin, par Baratier, vol. i. p. 126. Amsterdam 1734).

The translator of Benjamin (Baratier) considers this assertion as a proof of the traveller having never been at Aleppo. But he himself is mistaken when he affirms there are no less than two rivers, the Singa and the Coic, the one passing the city, the other watering the gardens; for these are only different names for the same river, which in fact, contributes little towards the supply of the city.

Benjamin was at Aleppo in the time of Nouraldeen, and it is probable the aqueduct was then much out of repair; for Milek al Daher, some years after, found it in so ruinous a condition, that vast expense was required to put it into order. The Sahreege, or cisterns, are sometimes called Giub, but that name at present is usually given to draw wells. As it is impossible every house could have a Sahreege, so it is probable most of them must have

had draw wells. It is still a custom to preserve the rain water for inferior uses, but it must have required large reservoirs indeed to hold a sufficient quantity, in a country where for six months of the year little or no rain falls.

Baratier also considers the account given of Nouraldeen's palace, as another proof of his Author's speaking merely from report. Supposing the Author to mean the castle, it was certainly giving a very inadequate description; but if the present Seraglio then existed, (and it appears to be ancient) the description would be just. Whether the Princes of those times constantly resided in the castle, is a matter belonging to another place.

In the meanwhile, Baratier's dissertation, in the second volume, renders it very probable that Benjamin was rather a compiler than a real traveller. The supposed travels of this Jew were between the year 1160 and 1173.

Golius has fallen into an unaccountable error, in which he has been followed by many subsequent writers. "Tum et rigandis, qui longe lateque circumjacent, hortis, ipse inservit Euphrates, cujus inde a bidui intervallo per قنات Subterraneos Canales, huc derivantur aquæ." Golius (Notæ in Alfergan, p. 273. Amstelod 1669).

The want of water in the summer for the gardens, might, it is said, be easily remedied by a junction of the river Sedjour with the Kowick. This scheme has been more than once in agitation; devout individuals have left money for the purpose, and about twelve or fourteen years ago, persons were sent from Constantinople to survey the ground. Many years before, the work was actually begun, and some progress made in cutting the canal; but it is commonly suspected that the work, though of public utility, is discouraged at Aleppo, by certain persons of influence, whose interest would suffer from the garden grounds near the town decreasing in value, were the water in such plenty as to encourage new plantations.

Pocock in his tour to the Euphrates, observes that "Zelchif is computed to be eight hours from Aleppo, ten from Antab, and three from Killis; four hours more entered the plain of Sejour through which there runs a river of the same name to the East of the village; Sejour is beyond this stream at the foot of a little hill. We passed over three channels cut from this stream in order to carry the water into the river of Aleppo, over which we passed about a mile further. It is here a larger  
" river

“ river than it is at Aleppo, many streams being carried out of it below to  
 “ water the country. As I was informed it rises about two hours South  
 “ East of Antab: some English gentlemen went to the place which is  
 “ called Hajar Yadereen or Gadjeia, where they saw the rise of it from  
 “ about forty springs near one another. Another rivulet runs about it which  
 “ they supposed was the Sejour. There was an opinion in Golius’s time  
 “ that these springs came from the Euphrates.” (Description of the East,  
 vol. i. page 154).

Respecting the source of the Kowick. See Drummond (Travels, p. 204.  
 and 243.)

Note VIII. p. 46.

It was on this meadow, (then called Meidan al Ahder, or Green Meidan) that Saladin encamped, while the treaty was carrying on which put him in possession of Aleppo, after the death of Milek al Saleh. (Ann. Heg. 579. A. C. 1183) there also the great men of the city, and the army, came to pay him homage; and thence he proceeded to the castle, where a sumptuous entertainment was prepared for him. (Vita Saladini Vers. Schultens, Lugd. Bat. 1732).

Another passage, from the same Author, shows the high estimation in which Aleppo was held by Saladin. Upon sending his son Al Milek al Daher to that city, with the title of Sultan, he gave him to understand that he considered it as the base and foundation of his kingdom, and of which having secured the possession, he should relinquish all future conquests of other Oriental Provinces, and confine his exertions solely to the Holy War. Milek al Daher, was met by the Grandees of the city, at Ain al embaraky, or Blessed Fountain, and in the forenoon, made his public entry into the castle, amid the acclamations of the populace. (ut Supra, page 65).

It may be remarked on both the above passages, that the Princes at that time, seem to have resided, or to have had a palace, in the castle; and from what D’Arvieux says, it would appear that the Bashaws occasionally resided there in his time, (Memoires, Tom. vi. p. 411. and 443). Yet it is evident from Cotovicus, that in 1599, the Bashaw’s residence was in the old Seraglio, where they still reside. (Itinerarium Hierosol. et Syriacum. Antwerp. 1619).

## Note IX. p. 57.

The funk village appears to have been rarely visited by travellers. Pocock inserts in his book the following description, which he had from a gentleman he met with, after his return to England. "It is a round oval pit about one hundred yards in diameter and forty deep, it being a solid rock all round, which for the first twenty feet is perpendicular, below which there is a steep descent to the bottom, where it terminates in a point. There is only one way down to it, which is not passable for beasts: half way down there is a grotto worked into the rock about four feet high and thirty long." (Description of the East, vol. i. p. 169).

## Note X. p. 59.

M. Otter, when at Bylan in 1737, was told of a mountain called Arfiz Dagui, about nine hours distant from Scanderoon, from which, for some years past, fire had issued. Otter (*Voyage en Turquie*, Tom. i. page 79. Paris 1748).

Pocock, in his way to Seleucia, mentions having heard of this Volcano from an English gentleman: but he did not see it himself. (ut Supra, page 182).

## Note XI. p. 60.

In August 1755, some water put up at the fountain at Khillis in a bottle, and well corked, was on the fourth day brought to Aleppo. It appeared of a diluted milky colour, and had the fetid smell of a gun newly discharged. Its taste was that of a tainted egg, to which was joined a bitterish saltiness resembling a weak solution of Epsom salt. The sulphureous taste and smell went off entirely, on the water being exposed about eight hours in an open vessel.

Two pound and a half of the water evaporated over a slow fire to four ounces and then left to cool, deposited a thick whitish sediment which weighed, when dried, fifty-five grains, and appeared to consist of calcarious earth with a small proportion of salt.

The remaining four ounces evaporated to dryness, yielded ninety-five grains of salt, mixed with some of the less gross calcareous earth.

The

The fifty-five grains of residuum with the ninety-five of salt being dissolved in spring water and filtered, there remained in the filter forty-six grains of a whitish insipid earth. The vessel, in which the filtered solution was set to evaporate, being accidentally broken, the quantity of salt could not be exactly determined.

Note XII. p. 60.

P. Teixeira gives a beautiful description of part of the Syrian mountains, which, though highly coloured, is very just. (*Viage de Ped. Teixeira de la India*, p. 190. en Amberes 1610).

Moryson, on the third day of his journey from Tripoly to Aleppo, describes another part of the Syrian mountains and plains. "We set out early in the morning and spent eight hours in ascending the mountain which was very high, but the way easy, with many turnings about the mountain, which of itself without manuring yieldeth many wild but pleasant fruits, seeming to pass in pleasantness the best manured orchards." When we had passed the mountain, "we came into a very large and fruitful plain of corn, which was yet (June 22nd) uncut down. After dinner we went forward in this plain, and did see some villages which in this vast Empire are very rare. Next morning, we took our journey and for six hours passed in the same plain having not so much as the shadow of one tree, and came to the city Aman (Hama). Abounding with orchards of palms and fruitful trees, and near the same were six villages in sight. On Wednesday (the fifth day from Tripoly) we set forward (from Hama) in the afternoon and journeyed all night in this plain, wherein there was not the shadow of one tree. Thursday at three in the afternoon set forward, and about midnight we came to the city Maara. Next morning before day we set forward and passing a strong barren way, but full of walnut trees, upon which many birds did sit and sing, we came in four hours space to a Khane." Moryson (*Travels*, p. 244. Lond. 1617).

Perry in his journey to Aleppo, observes. "Our fourth day was from Edlib to Aleppo. This day's journey was truly charming, the whole road or way being one continued plain, swelling in various parts in such a manner as if calculated to entertain the eye the more agreeably. The  
"town

“ town of Edlib is pleasantly situated and is encompassed with a fine grove of olive trees to a good extent.” (View of the Levant, p. 141. Lond. 1743).

Note XIII. p. 61.

Teixeira gives the following account of Scanderoon in the year 1605. “ We crossed over the plain which is for the most part fenny, and therefore very unhealthy. At length we came to the shore, where are some houses belonging to Franks, living there for the convenience of trade, which formerly was conveyed to Aleppo, (80 miles distant) from Tripoli in Syria, whence upon some differences with the Bassas, the Christians retired to this place, about fifteen years since, yet like it not very well because of the inconvenience of carrying their goods so far by land.” P. Teixeira (Travels p. 79).

Moryson who travelled about ten years earlier than Teixeira, that is about the year 1596, represents Scanderoon as “ a poor village built all of straw and dirt, excepting the houses of some Christian factors, built of timber and clay, in some convenient fort, and it lies along the sea shore. For the famous city of Aleppo having no other Haven, the merchants do here unload their goods, but themselves make haste to Aleppo, staying as little here as possibly they can, and committing the care of carrying their goods upon camels, to the factors of their nation continually abiding there. The pestilent air of this place is the cause that they dare not make any stay there ; for this village, is compassed on three sides with a fenny plain, and the fourth side lies upon the sea. On the East side beyond the fen is a most high mountain, which keeps the sight of the sun from Scanderoon, and being full of bogs infects the fenny plain with ill vapours. On the other side towards the North (as I remember) in the way leading to Constantinople the like fenny plain lies, and the mountains though more remote, do bare the sight of the sun and the boggy earth yielding ill vapours, makes Scanderoon infamous for the death of Christians.” Moryson (Travels, p. 250).

Scanderoon, has all along uniformly maintained its reputation of unhealthiness, to the present times.

Note XIV.



Note XIV. p. 61.

Pietro della Valle describes the Desert he passed between Aleppo and Bassora, as being mostly a plain with very few risings interspersed. The soil dry; in some places impregnated with salt or other minerals; seldom stony; and very rarely marshy, or covered with reeds. In the months of June, July, and August, most parts presented herbage, but the plants were chiefly of the spinous kind, and only fit food for camels. A constant, strong wind was troublesome, by raising the dust, but contributed to render the heats very tolerable. The nights were constantly serene, and it was necessary to guard against cold, by warm clothing. (Viaggi di Pietro della Valle, Parte iii. p. 415).

Buffon's picture of the Arabian Deserts, is drawn with a masterly hand (Hist. Nat. xi. 221.). "Qu'on se figure un pays sans verdure et sans eau; un soleil brulant, un ciel toujours sec, des plaines sublaneuse, des Montagnes encore plus arides, sur les quelles l'œil s'étend & le regard se perd sans pouvoir s'arrêter sur aucun objet vivant, &c."

Gibbon in his general description of the Desert, (decline of the Roman Empire, V. 172.) has with great propriety introduced some circumstances which Buffon had omitted, while others, perhaps, rather belong to the African Deserts than the Arabian. "Even the wilds of Tartary are  
 " decked, by the hand of nature, with lofty trees, and luxuriant herbage;  
 " and the lonesome traveller derives a sort of comfort and society from the  
 " presence of vegetable life. But in the dreary waste of Arabia, a bound-  
 " less level of sand is intersected by sharp and naked mountains; and the  
 " face of the Desert, without shade or shelter, is scorched by the direct and  
 " intense rays of a tropical sun. Instead of refreshing breezes, the winds,  
 " particularly from the South West, diffuse a noxious and even deadly  
 " vapour; the hillocks of sand which they alternately raise and scatter,  
 " are compared to the billows of the ocean, and whole caravans, whole  
 " armies, have been lost and buried in the whirlwind. The common  
 " benefits of water are an object of desire and contest; and such is the  
 " scarcity of wood, that some art is requisite to preserve and propagate the  
 " element of fire. Arabia is destitute of navigable rivers, which fertilize  
 " the soil, and convey its produce to the adjacent regions: the torrents  
 " that fall from the hills are imbibed by the thirsty earth: the rare and  
 " hardy plants, the Tamarind or the Acacia, that strike their roots into  
 " the

“ the cliffs of the rocks, are nourished by the dews of the night ; a scanty  
 “ supply of rain is collected in cisterns and aqueducts: the wells and springs  
 “ are the secret treasure of the Desert ; and the Pilgrim of Mecca<sup>1</sup>, after  
 “ many a dry and sultry march, is disgusted by the taste of the waters,  
 “ which have rolled over a bed of sulphur or salt.”

Note XV. p. 63.

“ L'air de la ville & des environs est sain, mais si subtil, que les gens  
 “ qui y arrivent, & qui ne sont pas entièrement sains, doivent extrême-  
 “ ment craindre de voir leur maladies cachées se produire au de hors & les  
 “ emporter bien-tôt, s'ils ne gardent un regime exact. Chose difficile aux  
 “ Francois, & impossible aux Anglois & aux Nations septentrionales, que  
 “ les vins excellens qu'on y boit attirent a faire des débauches dont ils sont  
 “ bien-tôt les dupes, & l'été sur tout plus que l'hyver. D'Arvieux (Me-  
 “ moires Tom.vi. page 428).

Moryson, in the year 1596, observes that the air was so hot (in the end of June) “ as methought I supped hot broth, when I drew it in ; but it is  
 “ very subtle, so as the Christians coming hither from Scanderoon (a most  
 “ unhealthful place, having the air choaked with fens) continually fall  
 “ sick and often die. And this is the cause that the English factors em-  
 “ ployed here (there) seldom return into England, the twentieth man  
 “ scarcely living till his prentiship being out, he may trade here for himself.  
 “ The Christians here, and the Turks at the Christians cost, drink excellent  
 “ wines.” Moryson (Travels, p. 246).

Perhaps the excess in wine, hinted by D'Arvieux, was at that time, as it appears to have been in the succeeding century, more common among the Franks than it has been in later times.

Note XVI. p. 67.

This phenomenon is produced by the evaporation. On the same principle wine is cooled by wrapping a wet cloth round the bottle and then hanging it up at the tent door in the summer. Providing the cloth be

<sup>1</sup> In the thirty days, or stations, between Cairo and Mecca, there are fifteen destitute of good water. See the route of the Hadjees, in Shaw's Travels, p. 477.

kept constantly wet, the operation will be more speedily completed by suspending the bottle in the sun. The Natives by way of cooling their water-melons, cut them open and expose them on the house top an hour before sun set.

M. Michaelis observes "au Rapport du Ruffel, le Vent d'Est, dans les mois d'Eté malgré sa chaleur extérieur, conserve un froide interne." (Recueil des Questions par M. Michaelis, q. 24.) It may however be remarked that Ruffell simply mentioned the fact as singular, without attempting to account for it. It is not the intention of the Editor to engage in a discussion of the conjectures formed by the learned M. Michaelis on this subject, but it may not be impertinent to subjoin a few circumstances, founded on subsequent observation, relative to what has been already said concerning the hot winds.

1st. Their rareness at Aleppo was confirmed; for I did not observe them more than in four or five summers out of nineteen.

2nd. There appears to be an essential difference between those winds and the more common light breezes from the same points of the compass.

3rd. East, or South East winds when strong, though constantly ardent and harassing in the summer, do not constantly produce that sense of suffocation and inquietude, so remarkable in the true hot winds; as if that was a property peculiar to certain years. Strong Easterly winds are much more common than the true hot winds, but their oppressive quality is not in proportion to the force with which they blow, as their other effects, such as cooling water, &c. usually are.

4th. In this latent property, distinct from their degree of heat and strength, they would seem to resemble the Simooly winds. But there is much room for future inquiry into the subject.

#### Note XVII. p. 68.

I have had several opportunities of conversing with persons who have been witnesses of the mortal effects of this singular wind, but in their accounts, they so often disagreed in material circumstances, that I never was able to collect any satisfactory state of facts. It may be remarked, that in order to procure exact information from the Arabs, caution is requisite in the mode of stating the question; for it is not difficult, on certain subjects, to induce them to say whatever one pleases.

The Simooly winds are much more dreaded on the Baffora fide of the Defert than at Aleppo. Mr. Ives was particularly cautioned about them at Bagdat; and has inserted in his book, a letter from an officer on the subject of the Simooly wind, extracted from the Annual Register of the year 1766. Ives (Journey, p. 276).

See on this subject Thevenot (Travels into the Levant. Part. ii. p. 54. 116. 135. 157. Lond. 1687). Tavernier (Voyages through Turkey into Persia, &c. p. 256. Lond. 1678). Mr. Bruce, in his Abyffinian Travels, has mentioned several curious circumstances relating to the Simooly winds, never remarked before. (Vol. iv. p. 557. 583).

Note XVIII. p. 95.

The M. S. in the Escurial Library on the subject of agriculture, is entitled Kitab al Felahah كتاب الفلاحة, the Author's name Abu Zacharia Jahia Ebn Mohammed Ebn Ahmad, vulgo Ebn Aluam, Hispalensi.

"Hujus autem Codicis pars prior extat in Regia Bib. Paris. inter Codices Arabicos M. S. Num. 912, sicut in Biblioth. Lugd. Bat.

Casiri hints an intention of translating this M. S.; in the meanwhile he presents a Catalogue of the writers mentioned by the Author, with a prospectus of the 34 Chapters into which the work is divided. The number of Arab writers amounts to seventeen. (Biblioth. Arabico-hispan. Escur. vol. i. p. 323).

Note XIX. p. 98.

In the year 1754, I transmitted to my Brother the copy of an Arabic paper, containing an account of the number of inhabitants of Aleppo, which makes that of the Turks amount to 300,000. The Author was an old Maronite Priest. His computation was principally formed on the annual consumption of grain, and the mortality in the plague year 1742; but he was also assisted (he says) in his calculations, by an European friend, an expert geometrician.

"In the year 1742, according to this paper it was found that the proportion of Christians who died of the plague, was about five in the hundred; and, allowing the Turks to have suffered in the same proportion, their number should then have been 300,000."

But

But it is probable that the Turks suffered in a much greater proportion, from not having it in their power to avoid the infection, like the Christians, who cautiously keep out of the way, or where circumstances admit, remain shut up in their houses. The inference, therefore, drawn from the mortality of the Turks, seems to be fallacious. But allowing the Turks to have lost between seven or eight in the hundred, their number would then be only 200,000, holding a medium between the Christians, and Jews; for the latter, according to the above account of the mortality, are supposed to have lost about ten in the hundred.

In a city where no Register is kept of births and burials, it must be almost impossible to ascertain the number of inhabitants. There is a tax upon houses, from which the number of these might perhaps be determined; but as the Turks, in the way of speculation pay no attention to political arithmetic, an European finds insurmountable difficulty in procuring such reports as would warrant an estimate of the number of inhabitants in each house. The case is different in respect to the Christians and Jews, who pay a capitation tax; while better information of the interior of their families may be obtained from their Priests.

M. D'Arvieux seems to have adopted the Oriental style, when he brings it as a proof of the great population of the place, that in the plague of 1669, there died about 100,000 persons, and that in a week after it had ceased, the streets and Bazars seemed no less crowded than before.

This representation was in all probability highly exaggerated, even allowing the city to have contained 300,000, inhabitants. But that the mortality could not have been so considerable, will appear from the account given by a gentleman of the English factory, who, made the pilgrimage that very year to Jerusalem. "May 3rd, 1669, (says the Journal) "fourteen Englishmen of the factory set sail from Scanderoon, for the "Holy Land. They returned to Tripoly about the 10th of June, but were "detained there by the Consul, on account of the plague's still raging at "Aleppo. They returned to Scanderoon the 26th of June, when some "were dead, and others dying, and one flying from another. We tarried "upon the mount, and aboard the ship, for sometime; and, July 2nd, we "arrived at Aleppo, where there died daily at that time seventy or eighty, "of the plague." (A Journey to Jerusalem in 1669. p. 86. Lond.)

M. D'Arvieux's account of the consumption of provisions is probably founded on better information. "The daily consumption of grain in the

A a a 2

"city

“ city and suburbs is about one hundred Makooks of wheat, each weighing two Kentals and a half. The Kental consists of one hundred Rotaloes, and the Rotalo of five pounds three quarters, Marfeille’s weight. When a Bashaw is resident in the city, about fifty Makooks of barley are consumed, and in his absence thirty-five. Of Legumes, which are much used by the poor, the daily consumption is about sixty Makooks, including the small grains for the black cattle and camels.”

“ Six hundred sheep are killed daily; but it was impossible to learn the number of Lambs, Kids, Fowls, Pigeons, &c.” (*Memoires Tom. vi. page 456*).

The account I received at Aleppo made the number of sheep slaughtered daily, only four hundred, which, if exact, would seem to denote a considerable decrease of population. Beeves are only killed two days in the week, from seven to ten a week. In the winter a few Buffaloes are killed also; and in the same manner as part of the beef, is prepared by drying, or made into hams, and sausages; little of the meat being eaten fresh. Of wheat, according to my account, the consumption agrees nearly with D’Arvieux’s calculation.

Note XX. p. 108.

‘ According to Cantacufcino, ‘Luxury in dress began to be introduced among the Turks in the time of Bajazet, and increased under Selim, whose reign commenced in the year 1512. The latter imported great quantities of gold and jewels, from Persia and Egypt, and the women particularly, from that period, dressed in a much more expensive manner than before. The men however were in some measure restrained by the example of the Emperor, who, being a soldier himself, was inclined to discourage the increasing spirit of effeminacy among his officers, and to restore the rigid and simple manners prevalent in the reign of Mahomet II; in whose time neither military nor other officers, could, without offence, have appeared at court, in velvets, rich stuffs, and costly pellices, of late years so common. I have myself, (says the Author, in 1545) seen the wife of a simple attendant of the court, whose dress, including pearls and jewels, cost from one to four thousand ducats. Whence it may easily be conceived, how expensive must be the dress of the ladies of the ‘Grandees.’

‘Grandees.’ Theod. Spanducino Cantacufcino. (Commentari, lib. ii. p. 168. Fiorenza 1751).

It would appear, therefore, that this extravagance in dress, is not of modern date. Nevertheless it is a prevalent opinion in Turkey, that effeminacy has greatly increased in the present century. The Turks themselves complain of it; and I have heard it asserted by persons of rank, that ermine and other costly furs, are now worn by those who, in their remembrance, were never accustomed to wear furs of any kind.

The Turks delight in garments of gaudy colours. Their Kaooks are chiefly red, or green, and on all public occasions, the white shash is newly washed; so that a Turkish crowd, makes a splendid and singular appearance, viewed from an elevated place.

A celebrated Arabian writer of the 14th century giving an account of the people of Granada, represents them as dressed in the richest, flowered Persian stuffs, the finest lawns, linen, and muslins; and compares their appearance when assembled at Mosque, to the ‘variegated flowers, which, in the spring, expand in some delicious meadow, under the genial influence of a happy clime.’

He describes the rich jewels and other ornaments of the ladies, but remarks that they carried the rage for expensive dress, to an excess bordering on insanity. ‘They are handsome in their persons, (continues he) generally of middle stature, rarely tall; amorous; bestow care on their long flowing hair; their teeth are remarkably white, and they breathe the richest perfumes. They move with a sprightly step; are endued with an ingenious disposition, and in conversation are lively and witty.’ Eben al Khathib. (Bibliotheca Arabo-hispan. Escorialensis, vol. ii. p. 257. 259.)

The above description might very well suit the modern Aleppo ladies, in all other respects than the alertness, or vivacity of their gait.

The reader may find some curious remarks on the ancient Oriental female dress, in Harmer (Observations, vol. ii. p. 379) as also in the learned Bishop Lowth’s notes on the third chapter of Isaiah, p. 32.

#### Note XXI. p. 108.

Peter Belon describes the Babooge, or slippers of the Turks, as always shod with iron. There is no distinction (he says) in this respect, between those of the Sultan, as well as of other great men, and those of the peasant:

fant: nay that the flippers of the women, and even of children, are shod in like manner. Belon (*Observat. lib. iii. chap. 43*).

Rauwolff and Moryson describe the flippers as being of a white or blue colour. The former says, "Their shoes are like unto those our lackies use to wear, and like flippers easy to be put on and off. They commonly are of a white or blue colour, painted before, underneath defended with nails before, and with horse shoes behind; these are worn by young and old, men and women, rich and poor." Ray (*Collection of curious Travels, &c. vol. ii. p. 23. Lond. 1738*).

At present, the boots and flippers of a few only of the common people are shod with iron; and are either of a yellow or red colour; but never white. The flippers of the Jews, and the boots of the Effendees are of a dark blue.

The mode of dressing in different ages, serving in some degree to show the progress of arts and civilization, I judged it proper to give a more particular description of the present dress of Aleppo, which differs but little from that of Constantinople. In a comparison with the description given by D'Arvieux (*Tom. vi. p. 425*). The dress will be found to have undergone some change since the year 1681, though not near so much as from the fashion of the century immediately preceding.

For curious information on this head, see the valuable work of M. Niebuhr (*Voyage en Arabie, Tom. i. p. 127. Amsterdam 1776*).

#### Note XXII. p. 111.

Kohol, كحل is a general term for a medicine applied to the eye ball, or the inside of the eyelids, in the form of a powder finely levigated. That which is employed for ornament, is called simply al Kohol, or Iphahany; when other ingredients, as flowers of Olibanum, Amber, or the like are added, on account of particular disorders, the Kohol is distinguished by some appropriate epithet.

The substance used at Aleppo for the ordinary Kohol, is a kind of lead ore brought from Persia, and is prepared by roasting it in a quince, an apple, or a Truffle, then adding a few drops of oil of Almonds, it is ground to a subtile powder, on a marble. But of late years the lead ore brought from England, under the name of Arcifoglio, has been used instead of the Iphahany.

The



The quantity of Kohol consumed in the East is incredibly great. It has been said by one of their Poets, in allusion to the probe used for applying the powder, and the mountains where the mineral is found, 'That the mountains of Isphahan have been worn away by a bodkin.

The probe or bodkin for the Kohol is called Meel, and is of different sizes, from that of an ordinary quill downwards. It is straight, but tapers a little, and is blunt at the point. If I am not mistaken, I have seen some of ivory, found at Herculaneum, which very nearly resembled those now used in Syria.

The mineral used for the Kohol is, by the Arabs, called Ithmed انثميد or Isphahany, and is no doubt the stibium of the Greeks: but it may be doubted whether by Στιμμι was always understood what is now called antimony.

Pure, or crude antimony, is not at present used at Aleppo for the Kohol, and probably never was. The substance most in request was formerly the Isphahany اصفيهاني evidently a lead, not an antimonial ore; and it has already been remarked that large quantities of common English lead ore have been imported to Aleppo, as a substitute; Isphahany having become scarce and dear. I have examined many specimens of the antimonial and lead ores in the English collections, but never saw any thing resembling the antimonial ore in Syria.

The English antimony, in its native state, on account of particles of lead ore being sometimes mixed with it, is thought to be less fit for medicinal use. But this, with respect to the Kohol, would be no objection; for both Dioscorides and Pliny assert that Stibium exposed in the preparation, to too strong a heat, turns into lead. (Mathiolus in Dioscorid. Comment. p. 596). In the substance used at present for the Kohol there is no mixture of antimony. The use of the Kohol is of very ancient date. Passages relative to it, in Sacred History, may be seen in Shaw (Travels, p. 229). Harmer (Observations, vol. ii. p. 405). and Bishop Lowth's notes on Isaiah.

The following passage from Naumachius records the early practice among the Greek ladies.

" Delight not, O Virgin! in empty ornament,  
 " Nor view your form too studiously in the mirror,  
 " Scrupulously adjusting the many-cleft braids of your hair;  
 " Nor blacken your eyes, under your eyelids."

Shaw

Shaw observes that among other curiosities taken out of the Catacombs at Sahara, relating to the Egyptian women, he saw a joint of the common reed, or Donax, which contained one of the bodkins, and an ounce or more of the powder of the Kohol, agreeably to the fashion and practices of those times. On the passage in Xenophon, referred to by Shaw, it may be remarked that blackening the eyes, though a custom among the Medes, was not at that time in use among the Persians; for Cyrus, among other things, seems to have been surprised at the painted eyes of his grandfather Astyages. (Cyropæd. lib. i. p. 8).

Galen mentions blackening the eyelids as a daily practice among the women. (Tom. iv. p. 285. Gr. Ed. Basil 1538. De Sanit. tuend. Lib. vi. chap. 12. Venet. 1625.) See also Caufabon's note on the passage cited from Juvenal. (Causabon. Juven. p. 40).

Note XXIII. p. 112.

The composition employed for tinging the eye brows, is thus prepared. Sixty drams of oil in an earthen vessel, being placed over a gentle fire, an equal quantity of galls in powder is added by degrees, as soon as the oil begins to boil. The vessel, being covered with a smooth stone, is permitted to stand on the fire, till the galls become of a black burnt like colour, when it is removed, and what is found sticking on the cover, being carefully taken off, is mixed with the finer part of the contents in the vessel. To this mixture are added the following ingredients, (previously reduced to powder) crude sal armoniac, calcined copper, of each twenty drams, leaves of Henna, one hundred and twenty drams. The whole being knead into a paste is formed into small tablets. It is applied with a bit of stick.

Another manner of preparing this dye may be seen in Belon (Observ. liv. iii. chap. 35. p. 354. Bruxelles 1555).

Note XXIV. p. 112.

They have several compositions for tinging the beard; the following is commonly used. Fifteen ounces of Sumach are boiled in two pints and a half of water, to the consumption of two thirds of the liquor. The following ingredients, galls, alum, green vitriol, and fresh walnut twigs of each

each five drams, are then added to the strained decoction, and left to stand in infusion for five days. The beard is carefully washed and dried, to prepare it for the dye, which takes effect in about an hours time; when the hair, being washed with warm water, is found of a clear black colour.

The Prophet himself tinged his beard; and the custom was followed not only by his immediate successors, but by several of the early Khalifs. Abu'l Feda (Vit. Mohammed. per Gagnier, chap. lxx).

Al Makin, describing the person of Abubecker, the immediate successor of Mohammed, says that he also died his beard. (Al Makin. Erpen. p. 18).

The same historian takes no further notice of this practice till the time of Moawiyah; but it had probably been continued by the Khalifs. It was adopted by Omar; and the Universal History, speaking of Moawiyah, says expressly "that he tinged his beard, after the example of his predecessors." (vol. ii. p. 84).

It would appear also that the Prophet wore his hair, and tinged it as well as his beard. "He was well furnished with hair which partly fell in buckles or ringlets about his ears, and partly hung down straight between his shoulders. To this by the application of Al Henna, or Cyprus Indigo, and the herb al Catam, he gave a reddish shining colour, in which he is imitated by the Scenite Arabs at this day. (Mod. Univ. Hist. vol. i. p. 232.)

It may be remarked here that if the colour given to the hair was a shining red, it was very different from the modern dye, which strikes a pure black, and is employed with a view to conceal grey hairs.

I have seen several of the Bidoween women whose hair has been stained red, but do not recollect to have seen the hair of the itinerant Sheihs tinged. The men (some itinerant Sheihs excepted) universally shave the head, leaving only a small tuft on the crown.

The Turkish girls commonly use henna for their hair, not to give the deep red colour, but a kind of auburn, in imitation of nature.

#### Note XXV. p. 113.

The precepts contained in the Koran relative to veils are explicit, and in general obeyed. "O Prophet speak unto thy wives and thy daughters, and the wives of the true believers, that they cast their outer garments over them when they walk abroad; this will be more proper, that they

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" may

“ may be known to be matrons of reputation, and may not be affronted by  
 “ unseemly words or actions.” (Sale’s Koran, chap. 33. p. 350) (Marracci  
 page 556. 59).

“ And speak unto the believing women that they restrain their eyes  
 “ and preserve their modesty, and discover not their ornaments, except  
 “ what necessarily appeareth thereof: and let them throw their veils over  
 “ their bosoms, and not show their ornaments unless to their husbands, or  
 “ their fathers, or their husbands fathers, or their sons, or their husbands  
 “ sons, or their brothers, or their brothers sons, or their sisters sons or their  
 “ women, or the captives which their right hands shall possess, or unto  
 “ such men as attend them and have no need of women (old men, &c.  
 “ but it is a question whether Eunuchs are comprehended) or unto chil-  
 “ dren who distinguish not the nakedness of women. And let them not  
 “ make a noise with their feet, that their ornaments which they hide may  
 “ thereby be discovered.” (Koran chap. xxi. p. 291). Marracci, p. 482. 32).

Note XXVI. p. 108.

Kaimak, in Turkish is the name commonly used for this cream, but the  
 proper Arabic name is Zubdy زبدى. The original Arabic receipt for  
 making it is as follows; agreeably to which it has been made with  
 success in England. “ Into a copper pan twenty-three inches in diameter,  
 “ and two inches and a half deep, put nineteen pints of fresh sheeps milk,  
 “ (in weight three Rotolos Turkish or fifteen pounds English) and place it  
 “ over a moderate charcoal fire, made on a stone hearth. The pan must  
 “ be raised above the hearth about six inches, by means of three stones, or  
 “ a trivet, the fire is then to be blown gently for the space of two minutes,  
 “ and for that time only. A thin scum will soon appear on the milk,  
 “ and in about half an hour cover the whole surface. You will then per-  
 “ ceive it simmer, or a small motion in the middle of the pan will show  
 “ that it is just beginning to boil.

“ You must now, having provided a pint mug, or the like vessel with  
 “ a handle, ladle the milk till you bring it into an entire froth, which will  
 “ require about two minutes; and as the froth and blubbers subside, the  
 “ Kaimak will rise on the surface, covering it in the form of a honey  
 “ comb.

“ It

“ It is requisite at this time to be attentive to the fire. Should the  
“ Kaimak appear swelling in any part, immediately remove some of the  
“ fire, which if still too fierce, damp it with ashes. The remaining fire is  
“ then to be spread equally under the pan, and if no swellings appear on the  
“ surface of the milk, it may be left to thicken, and cool.

“ The Kaimak, when cold, is to be carefully stripped off with the fin-  
“ gers, in the form of a rolled pancake, only thicker; but in this opera-  
“ tion it is hardly possible to prevent the cake breaking into pieces.

“ The Kaimak produced will be found to weigh one pound two thirds  
“ English; (two hundred and forty drams or four ounces Turkish) and  
“ the remaining milk will measure eleven pints. The milk is rich and  
“ sweet, but will have acquired a burnt taste.

“ The remaining milk submitted again to the same operation, will pro-  
“ duce a second cake of Kaimak, weighing one pound and a quarter English,  
“ but inferior in quality and colour to the first.

“ Though goat's milk be plenty at Aleppo, sheep's milk is preferred  
“ for making Kaimak. Some experience is required for regulating the  
“ fire properly, and judging of the boiling, the honey comb scurf, &c. If  
“ the fire be made of rather large pieces of charcoal, and a little brisk at  
“ first, one or two minutes blowing will be sufficient; but it must not be  
“ hurried so as to make the milk boil within the half hour. The vessel  
“ must not be moved nor the milk stirred, when left to cool.

“ The whole of the operation from the time of making the fire till the  
“ stripping off the Kaimak, was finished in about three hours.”

Note XXVII. p. 118.

The Leban is a coagulated sour milk, usually prepared by boiling the  
milk, and, while hot, adding to it a small proportion of Leban, which  
coagulates the whole before next morning. I never could learn of the  
Arabs how this was made originally, they do not think it possible to make  
it without Leban, and will not believe that there is any place on earth  
where Leban may not be found.

I have been told that by letting milk stand till it turn sour, then with a  
little of it, instead of Leban, turning some fresh milk, and repeating the  
operation with a little of the last coagulum, for several successive days, the  
true Leban was at length obtained.

A lady from India, showed me lately some excellent Leban (Tyre) which she had prepared with four coagulated milk. But she first boiled the sweet milk over a slow fire, to the consumption of one half, and added the coagulum when the milk was no more than luke warm.

Note XXVIII. p. 120.

M. Galland, towards the latter end of the last century, published an historical account of coffee chiefly taken from an Arabian M. S. in the French King's Library, in which the Author discusses a question, formerly much agitated among the Mohammedans, concerning the lawfulness of the use of coffee.

According to Galland, it was introduced into Arabia about the middle of the 15th century, from which period, the history of it's progress is regularly continued. It did not reach Constantinople till about the middle of the following century, but was known sooner by several years, both at Damascus and Aleppo.

It is remarkable that Postel, who travelled about the year 1540, and particularly describes the Turkish mode of entertaining strangers, should make no mention of coffee; neither is it mentioned by Belon, who travelled from 1546 to 1549, and visited both Cairo and Aleppo. Busbequius followed soon after, that is about 1553, and was very observant, but he says nothing of coffee, though he describes the Sherbet. (Epist. i. p. 91).

Rauwolff, in the year 1573, found it in common use at Aleppo, and says they called it Chaube; an error he might easily fall into, from hearing the word which (in Arabic) means hot, frequently repeated, and which is still applied to coffee by way of recommendation. He gives a description of the Berry, called Bauru and supposes it to be the bunch of Avicenna and Rhazis. In this last circumstance however he was mistaken, for the bunk of Avicenna is a root, and the Ban of that Author, is commonly taken to be the Glans Unguentaria, or Βάλανος Μυρσίνη of Dioscorides.

It was about the year 1578 that Prosper Alpinus went into Egypt, where he had an opportunity of seeing a coffee plant, brought thither from Arabia. If therefore he was the first European who described the plant, Rauwolff appears to have been the first who gave an account of the berry, and its infusion. Alpinus imagined the coffee to be the Ban بن not the Bunk بنك of Avicenna, as is evident from the similitude he found in the virtues

virtues of the coffee, and those ascribed to the Ban. Rauwolff (Rays Collection of Voyages, vol. ii. p. 68. Lond. 1738.) Prosper Alpinus (Plant. Ægypt. cap. xvi. et Medecina Ægypt. p. 264.) Avicenna (Lib. ii. Ban, et Bunk.) Mathiolus (in Dioscorid, p. 534.) Geoffroy (Traité de la Matière Medicale, Tom. iii. p. 248. Paris 1743.)

Prior to the introduction of coffee, the Arabians were accustomed to drink the decoction of the leaves of a certain plant called Cat. This is asserted by Galland, on the authority of the Arabian Author; but Herbelot, reckoning it a third species of coffee, says it was prepared from an unknown berry, or feed, and called Cahaat al Catiat, or Caftah.

See more on this subject, La Rocque (A Voyage to Arabia the Happy, p. 232. Lond. 1726.) Ellis, (Account of Coffee, Lond. 1774.) J. Douglas (Hist. of coffee, Lond. 1727.)

Note XXIX. p. 125.

Tobacco was not known to the Europeans before the discovery of America. The Spaniards are said to have found it first in the Iacatan; about the year 1520, where it was called Petun or Petum. Thence it was transported to the West India Islands; to Maryland, Virginia, &c. It was called also Tabac by the Spaniards, from the name of an instrument used by the Natives in the preparation of the herb. It was brought into France about the year 1560, by Jean Nicot, Embassador from Francis II. to Sebastian King of Portugal, from whom it got the name of Nicotiana; it was named likewise Herbe de la Reine, on account of having been presented to Catherine of Medicis; and in France, received a third name, Herbe du grand Prieure, from a dignified Ecclesiastic of the House of Lorraine. Geoffroy (Suite de la Mat. Med. Tom. i. p. 172. Paris 1750.) (Johan. Neander Tabacologia, 1622.)

Sir Francis Drake touching at New Albion, in the year 1579, received among other presents, some bags of Tobacco. (Harris Voyages, vol. i. p. 21.) But the introduction of Tobacco into England is commonly placed later than this, that is in 1586, when Drake returned from his second voyage (vide Rapin and Echard.) Cambden gives a more pointed account. A colony which had been sent to Virginia, a short while before, by Sir Walter Raleigh, were by Drake found in great distress, for want of provisions, and together with their Captain Ralph Lane, returned with  
the

the Admiral to England. "These men, who were thus brought back, " were the first, that I know of, who brought into England that Indian " Plant which they call Tabacca and Nicotia, or Tobacco, which they " used against Crudities, being taught it by the Indians. Certainly from " that time forward it began to grow into great request, and to be sold at " an high rate." (Hist. of Q. Elizabeth, p. 324. Lond. 1675.)

At what period the use of Tobacco was introduced into Turkey, is not certainly known; but there is no mention made of it by any of the travellers whose works I have met with, earlier than the beginning of the 17th century. From the year 1540 to 1563 William Postel, Peter Belon, and Bubequius visited in succession most parts of Turkey, yet, accurate as they are in their remarks on national manners, none of them take notice of tobacco.

John Newberrie (1580) made more than one voyage to Ormus by way of Aleppo: he travelled also in Persia and Armenia, passing through Constantinople, in his return to England. He is particular in his account of mercantile articles, and makes various remarks on the manners, dress, &c. of different countries, but he says nothing of tobacco. Ralph Fitch, a merchant, who accompanied Newberrie to Ormus, and describes the voyage down the Euphrates, as well as the dress and customs of the Arabs, is equally silent on the subject.

John Sanderfon travelled, or was resident, in the East, from the year 1584 to the year 1602. He resided at Constantinople from 1592 to 1598; and had visited Syria and Egypt. Sanderfon appears to have been an observant and very intelligent traveller. He gives a circumstantial account of Constantinople, translated from the narrative of a Jew Doctor, and describes particularly his own pilgrimage to Jerusalem: but no mention of tobacco is to be found in his remarks.

It should in justice, however, be observed, that these three English travellers, are equally silent respecting coffee, which was undoubtedly in use in Syria, in their time; it ought therefore not to be concluded from their silence, that tobacco was not then known.

The silence of Rauwolff and Prosper Alpinus, both of whom mention coffee, will be considered of more weight in this matter, as from the nature of their pursuits, it was less likely they should have omitted Tobacco; had they met with it in the Levant.

But



But that Tobacco was unknown at Aleppo, as late as the year 1603, is put almost beyond doubt by the Testimony of William Biddulph, at that time Chaplain to the English Factory, who gives a journal of his Pilgrimage to Jerusalem, in the year 1600. This writer, after describing the diet of the Turks, makes the following remark. "Their Coffee houses (at Aleppo) are more common than Ale houses in England, but they use not so much to sit in the houses, as on benches on both sides the street, near unto a Coffee house every man with his Finjon (cup) full; which being smoaking hot, they use to put it to their noses and ears, and then sup it off by leisure, being full of idle and Ale house talk." This is an exact description of what is done at Aleppo at this day; and had smoking Tobacco been at that time a practise, it is hardly probable that Biddulph would have omitted it on this occasion, or where he describes their drinking Sherbets, eating Opium, &c.

Vide Purchas, (Pilgrims Part ii. p. 1410. 1643. 1730. and 1340. Lond. 1625.) See also the Voyages of Newberrie's Companions, and others. Hakluyt (Part i. p. 217.)

The first English traveller (so far as I know) who speaks of smoking Tobacco, as a practise in Turkey, is Sandys. He was at Constantinople in 1610; and after remarking that the Turks take Opium to make them giddy headed, &c. He adds "perhaps for the self same cause they also delight in Tobacco, which they take through reeds that have joined unto them great heads of wood to contain it; I doubt not as lately taught them, as brought them by the English: and were it not some times looked into (for Morat Bassa not long since commanded a pipe to be thrust through the nose of a Turk, and so to be led in derision through the city) no question but it would prove a principal commodity. Nevertheless they will take it in corners and are so ignorant therein that that which in England is not saleable, doth pass here amongst them as most excellent." (Travels, p. 52. sixth Edition, Lond. 1670.)

The foregoing passage leaves little room for doubt that smoking was only a recent custom at Constantinople; and that Tobacco was not at that time cultivated in the country. The following circumstance renders it probable, that the custom of smoking the pipe was transmitted from the Capital to the Syrian Provinces, while the peculiar mode of smoking the Nargeeli, or through water, was brought from Persia. The name for Tobacco in Syria and Egypt, is Tutton, توتن, a word not of Arabic origin,

gin, but Turkish, دوتون or دوتون and signifies smoke. They have no other word for Tobacco in Arabic; for Dukhan, دخان which by the way is seldom used, is no other than a translation of the Turkish word; whereas the particular kind of Tobacco used in the Nargeeli retains its Persic name Tunbak طنبق. It may further be remarked that the Arabs translate the Turkish expression for smoking Tobacco دوتون ایچمک Dutun eechmek, to drink Tobacco; for they invariably say Shireb Tuton شرب توتن which means the same thing.

After saying so much on this subject, it would be digressing too far to extend the inquiry to the introduction of so singular a custom into Persia, and India: I shall therefore only subjoin a few cursory remarks on some of the early voyages, which were more particularly consulted with a view to Turkey.

In the year 1561, Cæsar Frederic went to India by way of Aleppo, and after travelling many years, he returned in the year 1581. His account of the productions of various countries, their customs, manners, &c. is full and distinct: he takes notice of Betle, but says nothing of smoking Tobacco; which, considering the period when he left England, must have been as great a novelty to him as the chewing Betle. Newberrie, with others already mentioned, though particularly exact in many articles relative to India and Persia, is silent on Tobacco; notwithstanding that in the voyage down the Euphrates, as well as in the Caravans by land, they all travelled in company of various people, from the different Eastern countries.

This last circumstance is in a peculiar manner applicable to J. Eldred, one of Newberrie's fellow travellers, not hitherto mentioned. He indeed went no further than Bassora, but he crossed no less than three times from Aleppo to that city and Bagdat, and is very exact in his account of the dress of the Arabs, the march of the Caravans, and other matters. In his first journey from Bagdat to Aleppo, the Caravan consisted of forty thousand Camels, laden with spices and other rich merchandize. Hakluyt (Part, i. p. 231.) Purchas (Pilgrims, p. 1707.) Harris (Voyages, vol. i. page 274.)

In the year 1562. Anthony Jenkinson, an Agent for the Russia Company, (which had been established about the year 1554) was sent into Persia, by way of Muscovy, and carried a letter from Elizabeth for the Sophi. From 1562 to 1581 several other expeditions into the East were set on foot by the Russia Company, and the reports made by their Agents,  
more

more especially by Edwards and Burrough, contain much curious information, relative to the manners of the Persians, and the state of their commerce: but though their accounts are in some places minute in the description of feasts, and entertainments, nothing is said concerning Tobacco. Hakluyt (p. 359. 454.)

The first voyages of the East India Company (established Anno 1600.) often make mention of Betle, as well as of Opium, without taking notice of Tobacco. In 1607, however, Keeling, Commander in Chief of the Third Voyage, says "that the Arabs at Zocatara are mighty lovers of Tobacco, and they love as well to sponge it where they may be permitted," he adds, that they drink Coffee, which they have from Mocha. Harris (Voyages, vol. i. p. 80.)

This observation of Keeling's is the more remarkable, because four or five years after, (1612) Captain Saris, describing his ceremonial reception at Mocha, with the dinner, and the perfume of Aloes Wood at the conclusion of the visit, remarks that the "drink was only pure element, or else for variety a kind of decoction of a certain bitter herb, which made it an absolute dose, and was ten times worse than the water." He says nothing of the pipe. (ut supra p. 118.)

In the abridged account of Linschotten's Observations on the East Indies, (Anno 1584.) as well as in that of Pirard de la Val. (Anno 1601.) no mention is made of Tobacco; though from various other minute circumstances contained in their descriptions of the manners of the people, it might be excepted that Tobacco would not have been omitted, had the use of it been known in the Portuguese settlements in India, or in the Maldivé Islands, of which De la Val's account is very circumstantial. Harris (p. 282. 256.) Purchas (p. 1750.)

Sir Anthony Shirley, with his Brother Robert, resided six weeks at Aleppo, in their way to Persia, (Anno 1599.) His remarks are chiefly political, and he professedly leaves to others to recount "wonders of things strange to us that are born in these parts." But John Cartwright who was at Isfahan nearly about that time, and travelled much through Persia, Armenia, and Mesopotamia, is also silent on Tobacco, notwithstanding that he appears to have been a man of observation, and better instructed in History than the commercial travellers of those times usually were. Purchas (Pilgr. p. 1383. 1422.)

In 1614, Sir Thomas Roe went Embassador to the great Mogul; and it appears from extracts of accounts given by some of his suite, that the Indians sowed Tobacco in vast abundance, and smoked it much, "the Tobacco is thought to be as good as any in the world, but not so well dressed as in the West Indies." The mode of smoking through water is described, though not accurately, and it may be remarked that a straight reed was used, like the figures contained in Neander's *Tabacologia*, which was published Anno 1622. Perhaps the long snake pipe now adapted to the Hooker, was not then invented. Harris (*Voyages*, vol. i. p. 169.)

In 1626, Sir Thomas Herbert set out on his voyage to India, and travelled over a great part of that country, as well as of Persia. Tobacco is mentioned as then "growing plentifully at Mahilia, and of good account, though weak and leafy: they take it in long pipes of Canes." In treating of miscellaneous customs, it is remarked, that besides Wine, Arack, Opium and Coffee, the Persians take much Tobacco, which they suck through water. Harris (*ut Supra*, p. 408. 436. and 454.)

Note XXX. p. 126.

The passage in Galen relating to hemp, alluded to in the text, mentions the seeds being an ingredient in cakes which were served up after supper to encourage drinking, but that they were apt, when eaten too freely, to affect the head. (*De Aliment. Facult. lib. i. chap. xxxiv. Tom. ii. p. 16. Venet 1625. Ed. Gr. Tom. iv. p. 318. Bafil. 1538.*)

The appellation Teriaki (page 129) given to those who use Opium intemperately, or other intoxicating drugs, was borrowed by the Arabs from the Greeks, and, in like manner, they use the word Teriak as a synonymous term for antidote: whence it comes that several Arab literary works are so entitled.

The medicinal composition Theriac, is said to have been invented by Feridoun, one of the Persian Kings of the first Dynasty. Herbelot (*Bib. p. 200. 876.*) See *An. Univ. Hist. v. p. 105. 8vo. Lond. 1747.*

Note XXXI. p. 134.

The Dowa Hummam is the same that in other parts of the Levant is called Rufma. But according to Villamont the Rufma is a distinct mineral

ral possessing the peculiar property of not burning the skin. He describes it as differing from Orpiment, which he observes is in Europe used as a depilatory. (Voyages, liv. ii. p. 207. Paris 1595.)

Thevenot (Travels, Part i. p. 32.) gives nearly the same account of the Rufma, observing that at Malta, Orpiment is used in its stead. See also Philof. Transf. xx. p. 295.

Note XXXII. p. 137.

The Fouta, or wrapper round the waist, worn by the ladies, differs only from that of the men in being of a finer quality, and more ornamented. It covers them entirely, from the breasts downwards; but the head, neck, and arms, are quite exposed, while they remain in the Juani. When they have finished washing, they quit this wet garment, and in its stead receive a large towel of flowered cotton, with a white ground and a coloured border. This is named Mahzam *محزم*, and they cover themselves with it, in the same manner as before with the Fouta. They then wrap their hair in a piece of fine muslin with a worked border, and, embroidered in the middle with gold flowers, which is called Maafar Shiar *معصر شعر*. The head is attired in the manner of a Turban, with a kind of fine towel, made at Constantinople named Minshiafi Kholie, *منشفه*; and a handkerchief richly embroidered with silk and gold, which they call Yafir *يسير* is tyed round the neck; last of all, they are invested with the Caba *قبا*, which is made of cotton stuff, in the shape of a very large shirt, with long wide sleeves, and round the border, where it opens a little at the breast, is richly embroidered. In this dishabille, being furnished with a carpet and a small cushion, the ladies rest themselves for some time before they dress.

The Bagnio linen now described is neatly wrapt up in a square piece of silk, or embroidered stuff, forming a parcel called a Bokdgi *بکجه*, which one of the attendants carries under her arm, while another carries a brass cup for laving the water, (the ladies not choosing to make use of the common cups furnished by the Bagnio) called Tafi Gian *طاسه جان*. It may be remarked that the Kees Tifreek *کيس تفريک*, or bag used for rubbing the body, is made of red Camelot, which is less harsh than that used by the men.

The men seldom use any other covering in the Bagnio than the Fouta, and towels wrapt round the head, which, as well as the rest of the apparatus, are furnished by the Bagnio; but they never appear absolutely naked.

How cautious the Arabs are on all occasions of remaining decently covered, may be seen in D'Arvieux, (*Memoires*, Tom. iii. p. 258. *Voyage dans La Palestine*, p. 216.)

Note XXXIII. p. 138.

Grelot, after remarking that boys are not admitted to the bath with the women, after the age of seven or eight years, says he was acquainted with some who remembered very well what used to pass there. “*Mais comme une partie de ce qu'ils m'en ont raconté ne tourne pas tout à fait à l'honneur des Dames d'Orient, j'aime mieux le taire pour leur pudeur, & dire icy que ce sont des contes des petits Enfans, &c.*” (*Voyage de Constantinople*, p. 235.)

This insinuation will appear to be slightly founded, when it is considered that in the ordinary bath, the company assembled are mostly strangers to each other, and that the young girls are not only under the eye of parents, or mistresses, but think themselves more particularly obliged to preserve decorum at the Bagnio, it being often from thence that they are selected by the matrons, as brides for their sons.

Note XXXIV. p. 139.

What is asserted of the Bagnio at Aleppo, is equally applicable (so far as I have been able to learn) to those in other parts of Turkey, particularly Constantinople, and Smyrna.

A Turkish lady of distinction from Constantinople, in the Cady's Harem at Aleppo, who was long my patient, and to whom I took an opportunity of mentioning certain passages relative to the Bagnio, from letters written from Turkey which had been published a few years before, assured me “that as soon as the ladies undressed in the outer room, they immediately put on the Bagnio habit, and never quitted it till they dressed again. She said that some of the girls might possibly by accident have dropped the Fouta, but that she had never seen or even heard of a procession in which the women walked naked, through the rooms of the Bagnio.”

“She

“ She remarked further, that the letter must have been written in sport,  
“ for if the lady was such as I had described her, it was impossible she  
“ should not have distinguished the accidental frolic of some giddy headed  
“ girls, from an established custom, approved of by decency, and good  
“ breeding.”

It is not without reluctance I produce an authority so contradictory to what is found on this subject, in the lively letters of Lady Mary Wortley Montague, and which (as I have remarked since my return to Europe) has conduced not only to bring the veracity of that agreeable writer into question in this point, but to cast suspicion on some other of her descriptions, which I am inclined to think are in the main true. Letters 33 and 39, furnish instances of the kind now alluded to. There perhaps may be found a few trifling inaccuracies, but allowance being made for a fine imagination in the glow of youth, revelling amid scenes possessed of all the advantages of novelty, I see no reason to suspect wilful misrepresentation. The remarks contained in most of her other letters from Turkey, (so far as I am able to judge) are not only entertaining, but in general just. Of some local peculiarities, I do not presume to judge; they may not be the less true, that they happen, in some respects, to differ from the customs of Syria.

Having in justice said thus much of a Book concerning which I have often been interrogated in England, I must own myself wholly at a loss to account for her description of the Bagnio, so inconsistent with the testimony of all the females I ever conversed with in the East. The baths at Sophia, being of a mineral nature, the gold or silver embroidery of the Bagnio habit, might be liable to injury from the steam, and render plain linen more proper for the purpose. But that two hundred females (of course inhabitants of different Harems) should all appear stark naked, conversing, walking, working, drinking Coffee, or Sherbet, or lying negligently on their cushions, (Letter 26) was such a deviation from Mohammedan delicacy, that my surprise on reading the description, was full as great as that of her Ladyship on finding the ladies not subject to catch cold, by coming out at once from the hot into the cold room, in a state of nature.

But, however one might be disposed to make allowance for peculiar customs at a mineral bath, the reception of a Turkish bride in a Bagnio at Constantinople, (described in Letter 42,) can neither be reconciled to  
the

the present practice in Turkey, nor to the descriptions given by writers in the last century, all which uniformly exclude a supposition of the customs in that respect, having undergone any material change. It is true, that the ladies were not, as at Sophia, all naked; the married ladies, placed on the marble Sophas, were clothed: 'but the bride, attended by a train of thirty virgins, all without other ornaments or covering than their own long hair, braided with pearl, or ribband, marched in procession round the three large rooms of the Bagnio.'---Had the bride presented herself thus in a state of nature, there was not (if credit may be given to the Turkish Lady already mentioned) a matron in the rooms, who would have permitted the bride to salute her.

To what has been said may be added the authority of M. D'Ohsson. "Au reste, tout s'y passe dans la plus grande décence, chaque femme garde soigneusement le tablier dont elle est enveloppée, &c. (Tableau "General, de L'Empire Othoman," Tom. I. p. 160, Paris 1787. Fol.) There is a very good print of the interior of a public bath, in the same volume, page 162.

Note XXXV. p. 140.

The Ziraleet, or Zilroota زلرولة, (as written by a native of Aleppo) is the common manner of a company of women expressing joy, or any sudden exultation. The words expressed are Lillé, Lillé, Lillé, repeated as often as the person can do at one breath, and, being rapidly uttered in a very shrill tone, they are heard at a great distance. It is preceded, on certain occasions, by a stanza of four lines, recited by a single voice, expressive of thanks to the Deity for benefits received, or of supplications, and good wishes; at other times, they take a lighter turn, and being composed extempore, make pleasant allusions to persons present in the company. The Ziraleet in this manner becomes as it were the chorus, but it is often also heard without any previous stanza, in the intervals of their musical performances, and at festive processions, by way of exultation.

When a Mohammedan sets out on a long journey, or returns home in safety, it is the custom among the women to employ the Maazeen (those who call the people to prayers) to chant from the gallery of the nearest Minaret, which on that occasion is illuminated, and the women assembled at the house, respond at intervals with a Ziraleet.

A passage



A passage in Xenophon's Retreat, (Anabas. iv. p. 276. Edit. Hutchinson, Oxon. 1745) first suggested to me a resemblance between the shout of the Greek women and the Ziraleet of the women of Syria. The soldiers, upon beholding in a moment of great danger, the favourable appearance of the victims, after singing the usual hymn, raised a shout of exultation *ανηλάλαζον*. The numerous band of women attending the army, shouted at the same time in their manner *συνολούζον*.

In a note on the passage here referred to, the following remark is made by the Editor, "deest in plerisque Lexicis *συνολούζω*; simplex autem "*ολούζω* est sacrorum in primis vox, & clamorem mulierum sacrificantium indicat. Recte vero monuit, quod et exemplis adlatis probavit Spanh ad Callim. Hymn, in Del. *ολούζειν*, solenniter, in publica etiam lætitia, quæ faustas lætasque flagitaret acclamationes adhiberi."

Of the sacred or solemn sense of *ολούζειν*, there can be no doubt; but a number of authorities are produced for its being used in a sense nearer to that of the Syrian Ziraleet.

I am obliged to a friend for the following remark, 'Callimachus in Lavacrum Palladis v. 139, et in Delum, v. 258, uses *ολολυγη*. In the first mentioned passage it is joined with *ευαγορεα* et *ευγμασι*, congratulations and vows. In the second it is qualified by an epithet which strongly expresses the shrill piercing voices of women

*αὐτίκα δ' αἰθὴρ  
χαλκίεος ἀντήχησε διαπεροσιν ὀλολυγην!*

"And speedily the brazen firmament re-echoed the far penetrating, or shrill piercing *ολολυγη*!

See also Eschylus (Sept. Theb. v. 272), Euripides (Elect. v. 691,) Homer (Odys. 22. v. 408, 411). Another passage in the Odyssey, together with Barne's Note, (Od. iv. Barnes Ed.) may be consulted.

Penelope, after the first transports of grief on the discovery of her son's departure, prepares a sacrifice to Minerva, and having finished her supplication,

She ceased; shrill extasies of Joy declare  
The fav'ring Goddess present to the prayer:  
The Suitors heard, and deemed the mirthful voice  
A signal of her Hymeneal choice.

Pope Odyss. B. iv. v. 1013.

The

The Hallelujah of the Scripture is considered as an acclamation subjoined to hymns addressed to God. Hallelula, in the Lexicon is rendered nuptial rejoicings. Schindler. (Lexic. p. 437.) See Bishop Lowth (Isaiah page 191.)

The Arabic verb, to exclaim for joy, is nearly the same with the Hebrew, *הלל* Hill, exultavit; *præ lætitia exclamavit*. *Laudavit seu veneratus est Deus, dicendo La Ulah-ila Ullah* لا اله الا الله. From *הל* comes *hillili* هليلي laus Dei & veneratio, and *hilleleeny* هليلينه, exultantis ludentisque populi, aut talium puerorum voces. Golius.

The La Ulah ila Ullah, (There is no God, but God) in the rapid, shrill, pronunciation of the women, might easily enough be converted into Lillé, Lillé, Lillé of the Ziraleet, retaining some similitude in sound, while the sense was forgotten.

Pocock gives an instance from Herodotus, where, it is extremely probable that the supreme God *الله تعالى* Ulla Taala of the Arabs, was, by a miscomprehension of the Greeks, converted into *ουροταλ* or *οραταλ* Ouratal, Oratal, or Olotal, and supposed to be the Arabian appellation of Bacchus. (Specimen. Hist. Arab. p. 107. Oxon. 1650.)

The learned Schultens, in his commentary upon Job (chap. 10. v. 15.) considers the Greek *ολολύζειν* as corresponding to the Wulwaly (*ولول*) of the Arabs, which is the conclamation of the women when in affliction; but he admits that the word is sometimes used to express joy, and produces two instances from Eschylus. This, as well as what he says concerning the verb *αλαλάζειν*, will come more properly under consideration hereafter.

Note XXXVI. p. 141.

M. du Loir gives the following description of the Turkish dance.  
 “ Deux de mieux faites de la Compagnie se levent pour danser une sorte de  
 “ Sarabande, qui represent si bien les Affections & les Mouvemens  
 “ d'Amour, par les Oeillades, & par les actions qu'elles adressent tantost  
 “ à l'un & tantost à l'autre des Assistans, que certes il faut estre bien  
 “ ferme, ou plutost insensible pour n'en estre pas esmeu. (Voyage de  
 Levant, p. 174. Paris 1654.)

See

See also Kämpfer (*Amænit. Exoticæ*, p. 739.) and Niebuhr (*Voyage en Arabie*, Tom. i. p. 147.)

Motus doceri gaudet Jonicos

Matura Virga.

HOR.

The description given by Lady Mary Wortley, in her 33rd Letter, is well known; but, on that occasion, it is not to be doubted that the slaves preserved a certain decorum, disregarded by the professional dancers.

The Greek dance, says her Ladyship, “is certainly the same that Diana is said to have danced on the banks of Eurotas. The great Lady still leads the dance, and is followed by a troop of young girls, who imitate her steps, and, if she sings, make up the chorus.” (Letter xxx.)

A very good figure of the Greek dance is given by M. d’Ohsson. (*Tableau General de L’Empire Othoman*, Tom. ii. p. 93.)

Note XXXVII. p. 143.

Games of hazard are prohibited by the Koran for the same reason as Wine.

“O true believers surely Wine and Lots (i. e. all kinds of inebriating liquors and games of chance) and images, (supposed to be the carved Chiefs men) and divining arrows, are an abomination of the work of Satan; therefore avoid them that you may prosper. Satan seeketh to sow dissention and hatred among you by means of Wine and Lots, and to divert you from remembering God and prayer.” (Koran, chap. v. p. 94. and chap. ii. p. 25.) Marracci (p. 235. 99. p. 82. 219.)

See on this subject Sale, and Pocock. It is remarked by the latter, from an Arab Commentator, that under the term Lots are comprehended, Dice, Cards, Chiefs, and all games subject to hazard. Pocock (*Specimen*, p. 323. and 327.) D’Ohsson (*Tableau Gen.* Tom. ii. p. 187. and p. 225.)

As to images, comprehending drawings of human figures, &c. there are various opinions among the Ullama, and the prohibition is far from being regarded with rigour equal to that of gaming. See D’Ohsson (*Tom. ii.* page 235.)

Note XXXVIII. p. 149.

The Arabic title of our Arabian Nights is ‘Hakaiat Elf Leily wa ‘Leily’, Stories, a thousand and One Nights. It is a scarce book at Aleppo. After much inquiry, I found only two Volumes, containing two

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hundred

hundred and eighty nights, and with difficulty obtained liberty to have a copy taken. I was shown more than one complete copy in the Vatican Library; and one at Paris in the King's Library, said also to be complete. I have heard lately that Mr. Professor White of Oxford has got a copy which formerly belonged to the late Mr. Wortley Montague, but I do not know what number of Nights it contains.

Besides the two volumes mentioned above, I collected a number of separate tales, some of which may possibly belong to the *Elf Leily*; at least, of the continuation of the *Arabian Nights*, published at Edinburgh in 1792, almost the whole of the Tales contained in the first and third volumes, are found in my collection. I own that before I made this discovery, or had read more than the Translator's Preface, I was inclined to think the continuation, from the suspicious manner of its introduction, was spurious.

Note XXXIX. p. 150.

“ Entendre la Musique, c'est pécher contre la loi : faire de la Musique  
“ c'est pécher contre la religion ; y prendre plaisir, c'est pécher contre la  
“ foy, et se rendre coupable du crime d'infidélité.” D'Ohsson (*Tableau*  
*Gener. Tom. ii. p. 188.*)

Notwithstanding this declaration of the Prophet there are in reality few of his precepts less obsequiously obeyed. It is true that very few of the Turks are themselves performers; but there are few indeed who make any scruple of listening to music. See D'Ohsson (*ut Supra, p. 231.*)

Several treatises on music are mentioned by Casiri in the *Escurial Arabic Catalogue*, among which are the three following.

The *Elements of music*, by Mohammed, &c. Abou Nafer al Pharabi. His work is divided into three parts: of which the first treats of the origin of the art; the second of composition, respecting vocal as well as instrumental music; the third of the various sorts of composition. Above thirty figures of instruments are given, together with musical notes, &c.

Great Collection of airs, vol. i. by Abou'l Furrage Ali, Eben al Huffani Eben Mohammed, a Spaniard. His book was written in the 315th, year of the Hegira (A. C. 927.) in two volumes. The one now under consideration, contains one hundred and fifty Arabic Airs; with the lives of four celebrated vocal performers, who had been in high favour at the court of the Khalifs.

The

The Cenſure of Muſic and its Apology, Ann. Hegir. 612. (A. C. 1215.)  
By Mohammed al Schalany. A Spaniard.

The names of thirty one muſical inſtruments, in uſe at that time among the Weſtern Arabs, are mentioned in this work; but it ſhould be remarked, that the names of the inſtruments are moſtly Perſian.

Note XL. p. 162.

The Arabs have been ranged under two principal diviſions, namely thoſe who live in cities and villages, and thoſe who live conſtantly in tents. Both are diſtinguiſhed by ſeveral appellations. The firſt are called al Arab, العرب. Ahl al hudar اهل الحضر. Or Ahl al madar اهل المدر. Which laſt is ſuppoſed to be derived from Madar, Clay, the material of which the houſes are built.

The Arabs of the ſecond diviſion are called Al Aarab الاعراب. Ahl al Bidow اهل البدو or Bidoweeoon بدويون People of the Deſert. They are called alſo Ahl al Wibar, اهل الوبر, from their tents being made of Camel's hair. Abu'l Furrage. (De Origine &c. Arabum p. 2.) Pocock (Specimen. p. 86. and p. 39.) See alſo Caſiri, (Biblioth. Arabico-hiſpan. Eſcurialens. Tom. i.)

‘ The Arabs who at preſent are found in Paleſtine, Syria, the two  
‘ Arabias, and Africa, are the deſcendants of Iſmael. They are divided  
‘ into many families, which particular intereſts, or ancient quarrels have  
‘ rendered inveterate enemies. There are other Arabs who are diſ-  
‘ tinguiſhed by the name of Moors; not on account of being originally  
‘ from Mauritania, but becauſe the true Arabs hold them in contempt,  
‘ conſidering them as a diſhonorable people who by dwelling in towns,  
‘ exerciſing trades, or applying to agriculture, (employments altogether  
‘ unworthy the nobility of the pure Arabs) have degenerated from the  
‘ virtues of their anceſtors.” D’Arvieux (Memoires Tom. 3. p. 144.)

The appellation of Moors was frequently given to the Arabs, by European travellers in the laſt century. I never heard it in the Eaſt; and, at Aleppo, the Bidoweens, and Arabs living in the city, are indif- criminateſly called Arabs.

## Note XLI. p. 164.

In the year 1664, D'Arvieux resided several months in an Arab camp, and had at that time, acquired a knowledge of the Arabic and Turkish languages, sufficient to enable him to act as an occasional Secretary to the Emeer. His account of the domestic manners of those people is minute, and exact.

He describes the Arab women of ordinary rank, as dressed in a shirt of blue cloth, with a cincture of rope or linen, and an Abai, or cloak. They wear a veil over the head, which covers the neck, and the lower part of the face to the nose; but the girls veil in such a manner that the eyes only are visible. In the Summer, they go barefooted; in the Winter, they wear Babooge nearly of the same fashion with those worn by the men. Those who cannot afford long and complete vestments, wear under waistcoats quilted with cotton. La Roque (*Voyage dans La Palestine*, page 259.)

M. Volney resided some days in an Arab camp near Gaza, and has given a succinct account of the Bidoweens, as well as of the Turkmans, Kurds, and other inhabitants of Syria. Of the hospitality of the Arabs, as also of the Druzes, he gives two remarkable instances. (*Travels through Syria and Egypt*, vol. ii. p. 76. Lond. 1787.)

## Note XLII. p. 165.

D'Arvieux, on his way to Aleppo in November 1679, met several Caravans of Turkmans, on their march Southward, to avoid the Winter.

- ' The men were well mounted, and armed with lances and other weapons.
- ' Their baggage, young women, girls, and children, were upon Camels,
- ' while the other women marched on foot, singing and spinning as they
- ' walked along, or were employed in such other work as their march admitted
- ' of. The Oxen, Cows, Camels, Horses, Foals, Sheep, and Goats, marched
- ' in little herds, conducted by the women singing and spinning. We
- ' saluted each other with much civility; and indeed they are a good kind
- ' of people, who love good living, and are fond of liberty. The men,
- ' leaving household affairs to the women, are constantly on horseback, but
- ' the women take care of the horses, and are all day employed in one kind
- ' of labour or other, which renders them vigorous and indefatigable. The

' Turkmans

‘Turkmans are less jealous of their women, than the other Eastern people. The women conversed with us freely, and did not conceal their faces. They were much tanned by the Sun, but their features were regular, their teeth fine, their eyes full of fire, and they displayed sprightliness in their conversation.’ (Memoires, Tom. v. p. 503.)

The above description agrees exactly with my own observations on a large Troop of Turkmans which I met with on the plains of Antioch. They were encamped at a little distance from our tents, and behaved with the utmost civility. As we sat at table in the open air, we were surrounded after supper, by a number of their women young and old, who highly entertained us with their questions and remarks.

Their tents are made of white linen, and according to D’Arvieux, they are much neater in their camps, and more sober and frugal in their diet, than the Bideweens. They live always in the field, acknowledge the Grand Signor, and trade largely in cattle. They do not plunder travellers, but treat them with great hospitality. It is a saying among the Eastern people, that you should eat with the Arabs, and sleep with the Turkmans, whose tents are better provided with beds and other accommodations. (Voyage dans La Palestine, p. 121.)

Peter Teixeira, in his journey from Bagdat to Aleppo (January 1605), makes mention several times of the Turkmans. “We entered upon spacious plains, and in the middle of them found about forty houses of Turkmans, with their families and cattle, Sheep, Camels, and Mules grazing about. The houses are all round, the roofs convex, the frame within of poles or canes, and the covering without of felts. They are all moveable, and so contrived as to be rolled up together, and carried on Camels from place to place. Some of them were very cleanly and curious, hung within, particularly the Xequé’s which was large and handsome. These Turkmans are true Turks of the first that came out of Turkistan. They are brave either on foot or horseback, well limbed, strong, patient of labour, and resolute in any undertaking, living on their breed of cattle; but if they meet with any opportunity of robbing will not let it slip. Their women do not conceal themselves, but are of a very sturdy disposition; they generally look after the cattle. They are clad almost after the manner of the Galicians in Spain, all of them wear Neat’s-skin boots, short pettycoats, close doublets, and very long cloths.  
“ wrapped

“ wrapped about their heads, in the shape of a Pyramid.” Stevens (Collection of Voyages, vol. ii. p. 58.)

Pocock remarks that the tents of the Turkman are commonly round, and made of reeds, having only a slight covering in the Summer, and, in Winter, a thick sort of felt fitted to them, so as to keep out the rain. They employ themselves chiefly in making several sorts of coarse carpets. (Description of the East, vol. i. p. 207.)

The Rev. Mr. Chishull, in 1699, describes the Turkmans in Asia Minor. “ In his return from Ephesus to Smyrna, they saw a large extended pasture overspread with flocks, herds and huts of Turcmen who had here pitched their station to the number of fourteen hundred, reckoning about two hundred tents and seven persons more or less appertaining to each. As the whole race of the Turks were nothing else but a numerous colony that swarmed from Scythia, so these Turcmen seem to be the peculiar descendants of the Nomades Scythæ or the Shepherd Scythians, and like them make it their employment to breed and nurture cattle. To this end they never assemble in towns or betake themselves to houses, but fleet from place to place as the season of the year directs, and seize without controul the vast neglected pastures of this Desert Empire.” (Chishull’s Travels.)

There is a tribe of Turkmans, called Begdelies, very different in their character from those just mentioned. Teixeira represents them as living in tents remote from each other, and the only one of the wandering tribes, “ that does not acknowledge the Emeer; because it makes eight thousand horse most archers, with some fire arms, so that they are above any vassalage.” Stephens, (Collection of Voyages, vol. i. p. 60.)

“ The other sort of Turkmen (says Pocock) are called Begdelees; they mount on horseback, live in the tents, and neither till the land or graze cattle, and tho’ they have some sort of alliances, yet they are professed robbers. Sometimes they are above a thousand of them together, and they raise contributions on villages under pretence of protecting them, but where they receive their dues they do not rob openly.” (Description of the East. vol. i. p. 207.) See Niebuhr. (Voyage en Arabie, Tom. ii. p. 336.)

Note



## Note XLIII. p. 165.

“ The Ruffwans (says Pocock) are another sort of people, who in the  
 “ winter begin to move with their cattle from Erzeroon towards the rise  
 “ of the Euphrates in the ancient Capedocia, and go southward as far as  
 “ Damascus, and in the Summer return at their conveniency with the  
 “ Caravan to Aleppo. I travelled with some of them, and they seemed to  
 “ be a good sort of people.” (Description of the East. Vol. i. p. 207.)

The Ruffwans are a tribe of wandering Kurdeens. The others known at Aleppo are those who inhabit the mountains of Bylan and Khillis. They make frequent predatory incursions into the plain country, and appear sometimes in considerable bodies.

The Reader may consult Golius and Schultens concerning the origin of the Kurds; and will find an entertaining account of their manner of defending their mountains, in Xenophon; from whose description it would appear, that the Kurdeens of those times were much the same people with these of Syria. Golius, (in Alfergan p. 17. and 227.) Schultens (Ind. Geograph. in Vita Saladin.) Xenophon (Anabasis lib. iii. p. 247. et lib. iv. p. 252. Edit. Hutchinson.)

## Note XLIV. p. 166.

A race of Bidoweens is mentioned by D'Arvieux who live at Alexandria, much in the same manner with the Gipsies in France. They encamp between the sea beach and the walls of the city under tents, where men, women, children, and cattle are all lodged promiscuously. The only apparel of the women is a large blue shift; the men, and young boys, cover themselves with a long piece of white Bouracan; but the children go stark naked in all seasons. La Roque (Voyage dans La Palestine p. 119.)

“ The Chingani, who are spread almost over all the world, are in great  
 “ abundance in the north of Syria, and pass for Mahometans. They live  
 “ under tents, and sometimes in grotts under ground. They make a coarse  
 “ sort of carpet work for housings of saddles and other uses, and when  
 “ they are not far from town, deal much in milch cattle, and have a  
 “ much better character than their relations in Hungary, or the Gypsies.

“ in

“ in England, who are thought by some to have been originally of the same tribe.” Pocock (Description of the East, vol. i. p. 207.)

Note XLV. p. 175.

M. du Loir represents the Turks drinking healths at table, and says that the person drank to, presents in return a bit of fruit or cheese. (Voyages, p. 168. Paris, 1654.)

Something of this kind is practiced by the Christians, but the Turks, at least at Aleppo, do not drink healths. When one drinks, whether at table or after meals, the person next him, or the master of the house, if he observes it, laying the right hand on the heart, (the ordinary mode of salutation) wishes it may do him good” *Afiat ola!* in Turkish: “ *Sahha!* or *Sahha wa Afie!*” in Arabic. This compliment is paid immediately after the person has drank, and is returned by touching the right temple slightly, and saying “ *M’ammer Ol!* in Turkish, or in Arabic *Ullah yetowel Amrak!* May God prolong your life,” or some such expression of good wishes.

In his description of ceremonial visits, he says the perfume is first brought in, then the Sherbet, and lastly the coffee. Which I conceive to be one among other slight inaccuracies, rather than a local difference of custom. (Voyages p. 169.)

If the following account of the Mohammedan table by Symon Simion, be just, the Mohammedans must be allowed to have improved much in civilization since the year 1322. The Sultan of Egypt (according to “ him) sits down to his meals on the ground in a filthy manner like all the “ followers of the diabolical law of Mohammed. In his palace no dining “ table is seen, nor chairs, nor table napkin; Instead of tables, round “ plates of gold or silver, are raised a little from the ground, and upon “ these the victuals are served up in large, wide, earthen dishes. The “ guests sit round, and, all courtesy being set aside, or like a timid hare “ chased away, they feed from the dishes like dogs or vile swine, licking “ their fingers, daubing their own beards, and committing many other “ nameless indecencies, till they have filled their bellies. They then rise “ up, greasy and daubed as they are, and are succeeded by others who “ devour the victuals that were left, in the same beastly manner.” (Itinerarium Symon Simeonis, p. 47. Cantab. 1778.)

It

It may be remarked here, that the zeal of the pious Pilgrim denies the Infidels even a napkin to wipe their fingers. But the passage has principally been produced as an instance of misrepresentation from confounding the modes of different ranks in one general description. It is more than probable that the Pilgrim never had an opportunity of seeing the Sultan's dine: for the manners he describes could never belong to tables of persons of condition; nor are the lower rank of Mohammedans ever accused of such a total neglect of cleanliness.

A different account is given by Postel, who thought that his description of the Turkish table, and their manner of entertaining, would show the politeness of the people in the higher and middling ranks: as to the lower people, (continues he) "they have their rice and mutton, with a round piece of leather, called their *Soffra*, (table) and which serves at once for "basket, chest, table, napkin, and bag, shutting like a purse with a leather string, and commonly opening on an iron ring." (*Republique des Turcs*, &c. p. 21, 25. Poitiers, 1560.)

This last circumstance of the leathern table, in which all is carried away as in a bag, is mentioned also by Rauwolff; but he adds "that the rich "have fine cotton linen about their necks, hanging downwards, or else "hanging at their silk girdles, which they use instead of napkins." Ray (*Collection of curious Travels*, &c. p. 73. Lond. 1738.)

It is to be regretted that Postel's precision in distinguishing the several ranks whose manners he describes, and his diffidence in matters where he had not himself opportunities of observing, was not oftener imitated by modern travellers. I believe (says he) "that the tables of the ladies are "served in the same manner with those of the men, but we cannot see "them.—Whether they dance or not, I do not pretend to know; but I "have heard that they do. (*La Republique des Turcs*, p. 16.)

More on the subject of the Turkish table may be found in Cantacuscino (*Lib. ii. p. 166.*)

Note XLVI. p. 187.

"It has been the fortune of all religions now existing or which ever did "exist in the world, to suffer under unreasonable slander, either from the "miscomprehension, or the malice of adversaries. But none of them has

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"been

“been more unfairly represented, treated with greater contempt, or held less worthy of refutation, than the Mohammedan religion has been, by the zeal of many of its enemies.” This remark of Hadrian Reland, in a preface written with much candor and liberality, has been illustrated in his work, by several strong and pertinent examples. (*De Religione Mohammedica. Trajec. ad Rhenum. 1717.*)

Some proofs of misrepresentation, from intemperate zeal, particularly in the articles of Purification and Prayer, will present themselves in the subsequent notes.

Note XLVII. p. 193.

It is remarked by Reland, that the feast immediately following the Ramadan is called the Great Feast, in distinction from the Little Feast, celebrated in memory of Abraham offering up his Son. Sale (*Koran Ch. 37. p. 369.*) But that according to Herbelot, the names should be reversed, the feast of Sacrifice being properly the Great Byram; the other, by the vulgar only, being so called, from the extraordinary rejoicings made at the termination of the Ramadan. The authority of Erpenius and others are opposed to Herbelot by Reland, who adds that many more authorities might be produced from writers on Turkish affairs. Reland, (*ut supra, lib. i. chap. ii.*)

It is less surprising that the names of the two Byrams should so often be confounded by writers, when Golius and Herbelot interpret them in a manner directly opposite to Hyde, Scaliger and Erpenius: and even Meninski calls Aid al Korban, the Little Feast.

Note XLVIII. p. 193.

The fasts enjoined in the Sonna, as well as voluntary fasts, are taken notice of by Pocock (*Specimen, p. 308.*) and Reland, (*p. 111.*) They also mention the peculiar merit, (according to Tradition) of fasting on particular days in certain months.

I do not know how far such particular seasons are actually observed by the Turks, but I have often remarked them fast on account of deliverance from danger, or in consequence of vows they had made. They however more frequently fast to make up for days they may have lost in the Ramadan,

dan, but whether for the observance of voluntary fasts they prefer the months deemed sacred, was a circumstance I did not attend to.

For an account of the Arab months, and those named sacred, see Golius (Notæ in Alfergan. p. 3.) Pocock (Specimen, p. 175.) Sale (Prelimen. Disc. Sect. vii.)

They not only keep voluntary fasts, but likewise perform sacrifices, in consequence of vows made in times of danger or distress; and for this last purpose, they repair to the convent of Sheih Abubecker, or other holy men's tombs in the neighbourhood. But the distribution of the different parts of the victim, mentioned in Domenichi, is a fact I am not acquainted with from my own observation.

“ They sacrifice victims also, but generally in consequence of a vow, made in sickness or when in danger, to offer up, as they can afford it, a sheep or cow, at such a particular time or place. The victim when slain, is not burnt, after the manner of the Jews, but the skin, with the head, feet, and fourth part of the carcase, are given to the Priests, they reserve a fourth, and the remainder is divided between the neighbours and the poor.” Ludovico Domenichi (Cose Turchesche.)

A more particular account of the manner of sacrificing may be seen in D'Ohsson (Tableau General, Tom. i. p. 279.) but though the obligation to sacrifice at the great feast appears by the institutes, to extend universally, the practice is certainly far from being general at Aleppo. Voluntary sacrifices at other times are not uncommon.

Note XLIX. p. 194.

The Wodou, or ordinary ablution before prayer is described by Reland (p. 67.) The other called Gasle: الغسل is explained in the succeeding pages of the 8th Chapter. With respect to the Gasle three points which render it necessary, belong to the sexes in common viz: “Concubitus sine emissionem Seminis, Fluxus Seminis, Mors;” and three are peculiar to the women, viz. “Fluxus Menstruorum, Fluxus Sanguinis in puerpera post partum, Partus ipse.” But the Sonna adds several precepts to those contained in the Koran, concerning both kinds of lustration. Reland (p. 77.)

The lustration of the Mohammedans is one of their religious rites which has been strangely misrepresented by many Christian writers. A protestant Divine, who about a century ago resided some time as chaplain

at Constantinople, and has written on the manners of the Turks, giving an account of their frequent ablutions, expresses himself to the following purpose. "Behold their folly and madness! This ablution by water, "which they term Taharit (purification) they stupidly imagine sufficient "to cleanse the filth from their souls, and wash away the horrible sins of "which they have been guilty: whence it is not to be wondered, that "they should rush into the most detestable crimes and wickedness, under "an opinion that a few sprinklings of water will restore their original "purity." Smith (*de Moribus ac Instit. Turcar*, p. 32. Oxon; 1672.)

A catholic Prelate, within these forty years, speaking on the same subject, talks much in the same strain: adding only that the Turks pay a greater respect to this external rite than to all the other precepts of their law. Affemani (*Bibliothec. Medicæ Laurentianæ et Palatinæ Codic*, M. S. S. Orient. Catalog. p. 309. Florent. 1742.)

How different the doctrine of ablution is in reality from the above representation of it, will appear from the learned Pocock's notes on Abu'l Furrage; (*Specimen*, p. 302.) a book which it may be supposed both the writers just cited might have seen. But of the two the Bishop of Apamea seems the least excusable. The course of his studies must have led him often to peruse the Mohammedan writers, and he was well acquainted with their language: circumstances sufficient to have prevented a species of polemical misrepresentation, which, however the intemperate zeal of earlier times might justify, would hardly in a more liberal age find quarter, except among some of the Christians in Syria, or the ignorant catholic Missionaries who are sent to instruct them. (See Reland p. 177.)

The Bishop in another place, giving an account of a M. S. on the Mohammedan precepts, says. "But should any one violate those precepts "of the law, the crime may be expiated by external ablution; by a fast "of three days; by giving alms; or liberating a prisoner. The remission "of sins being thus easily obtained, they pay little regard to the other "precepts, and like animals not endued with reason, abandon themselves "to brutal lust and pleasures, and perpetrate every kind of wickedness." Affemani (*ut supra*, p. 308.)

A Mohammedan of common abilities would possibly reply in his own vindication, that in relieving the poor, or restoring a prisoner confined for debt, to liberty and his family; there might at least be as much real  
expiatory

expiatory merit, as in offering a wax candle at the shrine of a Saint, or bequeathing money, for the benefit of the Souls in Purgatory: and if required to explain his notion of external rites, he might do it in a manner not less satisfactory, than many rites of the Romish Church are justified from the aspersions of superficial observers.

In the mean while, however widely the Christian Divines may differ in their notion of penance, and the different modes of expiation, they both concur in ascribing the supposed wickedness of the Turks, in a great measure, to the spirit of the Mohammedan Religion. The English Divine “subjoins, it is peculiar to the Turks, (and a vice which superstition has “converted into the nature of the people) to hold all who profess a different religion in the utmost hatred and contempt: not Christians and “Jews only, but even the Persians, who believe in the Prophet, and only “differ from them in certain rites.” Smith (ut Supra, p. 3.)

The remark respecting the Persians is just. But the reader who has heard of controversies between Christian Churches, or between sectaries of the same nominal Church, will hardly consider superstitious zeal as peculiar to the Mahommedans, and will be cautious of ascribing the vices of a people to the spirit of their religion.

The character of the Turks contained in the above extracts, has been partially and hastily drawn. The Bishop seems to have written under the bias of prejudices imbibed in his native country; the English Divine seems to have set out strongly prepossessed with a notion of Turkish barbarity, and then found a week’s residence in the country sufficient to confirm the opinion. “Every man (says he) who has lived a week at Constantinople, “will acknowledge that the Turks are justly said to be a barbarous people.”

In Europe, where custom has rendered access to the natives of a certain rank, less difficult than it is in Turkey, a traveller, even possessed of the language, must be assiduous to qualify himself in many months, to decide justly on the national character: but were his opinion to be formed from what he may have observed in the public streets, or among the inhabitants of an inferior class, it is probable that several European cities would get credit for less politeness than they in reality deserve.

An attempt to exculpate the Mohammedans entirely from the charges of immorality so often brought against them, would be fond partiality in the extreme. They no doubt have their share of vices as in other parts  
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of the world, but these are produced by causes not connected with the national creed. The profligate Turk does not look up to religion for countenance to his debaucheries; and it is not in Turkey only, that persons strictly observant of outward rites, are sometimes found guilty of vicious excesses, or detestable crimes.

Note L. p. 195.

A succinct account of the Mohammedan manner of praying has been given by Reland, and figures explanatory of the several attitudes and prostrations, are found both in him and Grelot. But the subject has been treated much more fully, and illustrated by superior prints, by M. D'Ohsson (*Tableau general de L'Empire Othoman*, Tom. i. p. 165.)

From all these drawings it appears that the Turks, when they pray, do not lay aside their Turbans, even those of the most inconvenient size: and in general they do not, but I have sometimes observed them, in their own houses, change a large Turban, for one of a more convenient size.

It is asserted by Dominichi and Affemani, that the Mohammedans when about to pray, do not take off their Turban, making only a movement with the hand as if going to do it. This circumstance must have escaped my notice; though if I rightly remember, I have seen some, in the summer, at prayer, with no other covering on the head than the red Tunis skull cap, commonly worn under the Turban.

It is remarked by D'Ohsson as a singular instance, inconsistent with the manners of the Turks, particularly those of rank, who never bare their head in adoration, that Selim I. after his conquest of Egypt, in a transport of piety took off his Turban, when he returned solemn thanks in the great Mosque at Cairo. (Tom. i. p. 198.)

The Rosary in the hand of Grelot's fig. 8; is universally in Syria carried by all sects. But the Turks do not use it in their canonical prayers; it being only employed when they repeat in devotion the names of the supreme being, and for that reason it is composed of one hundred Beads. The Rosaries of the Christians are distinguished from those of the Turks and Jews by a small cross. Reland (p. 87.) Grelot (p. 259.) D'Ohsson (Tom. i. pl. 14, 15.)

The punctual performance of prayer by persons who show little regard to other precepts of the law, has subjected the Turks to an imputation of hypocrisy.



hypocrisy. Dr. Smith observes, ‘ that some who boast of their sanctity, ‘ consider the omission of prayer as the greatest crime, and will therefore, ‘ when the hour of prayer arrives, stop in the streets, in the squares, in ‘ the woods, fields, on the sea shore, and even dismount from their horse ‘ on a journey, to acquit themselves of so important a duty.’ As a proof of the share hypocrisy must have in such ostentation of piety, an instance is given of certain Turks at the English Ambassador’s palace, who, after drinking freely, and ridiculing the prophet’s prohibition of wine, arose from table, on hearing the signal for prayer from the Minaret, and performed their devotion, in presence of the very associates in the debauch. ‘ Nor is this ostentation (continues he) at all uncommon, more especially ‘ in such places of resort, where they are most likely to be observed by ‘ the Turks or Christians, with a view, by this false hypocritical worship, ‘ to gain the reputation of zeal and piety.’ Smith (ut supra p. 41.) A very different account is given by D’Ohsson (Tom. i. p. 194.)

That in general the Turks pray regularly at the appointed times, in their shops, at a Coffee house, and even on a journey, is true; though this strictness of observance does not extend to all places, and they are often, by business, obliged to defer praying till a more convenient time. But the inference that they pray thus publicly merely to give their neighbours, or the Christians, a high opinion of their sanctity, is by no means just. The frequent exercise of prayer, which the law so strictly enjoins, becomes in time habitual. Convenience is consulted when the Turks pray in the market place; and the practice is so common, that a man does not in fact become so remarkable by seeming devout in public, as he would be in some other countries. Were a dozen of shop-keepers in Cheapside, regularly as St. Paul’s clock struck twelve at noon, to kneel on their own counters, and devoutly say their prayers, the customers who happened to be present would no doubt stare, the novelty of the sight would draw a crowd about the door, and it is easy to guess what opinion would be formed of them. Yet the same persons may walk to church every Sunday, without incurring any imputation of hypocrisy. The external show of devotion in Turkey, is likely, in a peculiar manner, to strike a person coming directly from Britain; and some English travellers who have early in life been in Italy, may possibly recollect the first impression, on observing the conduct of the young and dissolute Italians in respect to public worship: but enlarged experience corrects the immature judgment, and shows that infer-

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ences in one country perfectly just, may in another, from the difference of national customs, be rash and illiberal.

The foregoing extracts from Dr. Smith and the learned Assemani, have not been produced with a petulant intention of criticising writers whose authority in other points is respectable; but were selected, in preference to innumerable passages of similar tendency in the works of the early travellers, to show the difficulty of obtaining information on religious subjects in the East. Travellers in those countries, unacquainted with the language, must chiefly depend on the Native Christians, the Jews, or the Romish missionaries; and it may easily be conceived in what light Mohammedanism is likely to be represented by them, when prejudice is found to operate so powerfully on Persons of learning, in situations blessed with opportunities of cultivating a more liberal knowledge of mankind. From M. D'Ohsson's account, who has entered minutely into the subject of Mohammedan superstition, it will indeed appear what strict attention is required to a variety of circumstances in themselves frivolous, and concerning which even the orthodox Imams are themselves at variance. But he justly remarks "*les superstitions cependant n'ont aucun rapport aux fouillures d'âme. Les Péchés ne s'effacent que par le repentir, des larmes de componction, des actes de pénitence, &c.*" (Tom. i. p. 157.)

I shall conclude this note on the subject of prayer, with remarking a curious mistake arising from ignorance of the Arabic language, and adopted in succession by many writers of great name. The Arab verb *Sully* carries two senses, viz. to bless, and to pray. Applied to God it means the former, to forgive, to be merciful; applied to angels, it implies to pray for men; and applied to men it means simply to pray. Yesfully Ullah Allei *يصلى الله عليه*. May God be propitious to him! is a form commonly used after naming any of the Patriarchs, or holy men. It is of course always applied after naming the Prophet, Ullah yesfully ala al Nibby *علي النبي*. May God be propitious to the Prophet! which by a strange perversion of translation, as well as of common sense, has been rendered "may God pray for Mohammed," and has thus been produced in triumph, as an instance of gross blasphemy imputable to the Mohammedans.

The reader will find the matter fully explained by Pocock, Reland, and Gagnier (Specim. p. 56. and 304.) (De Relig. p. 167. 171.) (in Vita Saladin, p. 1. Note b.)

Note

Note LI. p. 195.

Respecting the Keblah, *قبلة*, the following passage from the Koran shows that Mohammed had at first left it indeterminate, or rather indifferent. "To God belongeth the East and the West, therefore whither so ever ye turn yourselves to pray, there is the face of God; for God is omnipresent and omniscient." Sale (Ch. ii. p. 15.) Marracci (p. 46. 116.) Sale, in a note (p. 17.) remarks that Mohammed and his followers, observed at first, no particular rite in turning their faces towards any certain place, or quarter of the world, when they prayed. But afterwards, when the Prophet fled to Medina he directed them "to turn towards the temple of Jerusalem, (probably to ingratiate himself with the Jews) which continued to be their Keblah for six or seven months; but either finding the Jews too intractable, or despairing otherwise to gain the Pagan Arabs, who could not forget their respect to the temple of Mecca, he ordered that prayers for the future should be towards the last. This change was made in the second year of the Hejra, and occasioned many to fall from him, taking offence at his inconstancy."

Pocock seems to think that Jerusalem had been the Keblah before the Prophet's flight (Specimen, p. 175.) But however that may be, the matter was clearly determined in the second year of the Hegira. "We have seen thee turn about thy face towards heaven with uncertainty, but we will cause thee to turn thyself towards a Keblah that will please thee. Turn therefore thy face towards the holy temple of Mecca; and wherever ye be turn your faces towards that place." (Koran Ch. ii. p. 18.) Marracci, (p. 60. 146.)

The Koran assigns a reason for the change of the Keblah. "We appointed the Keblah towards which thou didst formerly pray, only that we might know him who followed the Apostle, from him who turneth back, on his heels; (i. e. returneth to Judaism) though this change seem a great matter unless unto those whom God hath directed." (Ch. ii. p. 17.) Marracci (p. 60. 145.) Concerning the Keblah See D'Ohsson, (Tableau Gener. Tom. i. p. 164.)

It may be remarked further that the Prophet has guarded against placing too much consequence in mere external rites, in prejudice to more important duties. "It is not righteousness that you turn your faces in prayer towards the East and the West, but righteousness is of him who believeth

“ in God, and the last day, and the angels, and the scriptures, and the Prophets. Who giveth money for God’s sake unto his kindred, and unto Orphans, and the needy, and the stranger, and those who ask, and for redemption of captives; who is constant at prayers, and giveth alms; and of those who perform their covenant when they have covenanted, and who behave themselves patiently in adversity, and hardships, and in times of violence: these are they who are true, and these are they who fear God.” Koran. (Chap. ii. p. 20.) Marracci (p. 66. 178.)

To the above passage, which contains a compend of Mohammedan morality, I shall adjoin another passage of the Koran expressive of their notion of God. “ God! there is no God but he; the living, the self subsisting: neither slumber nor sleep seizeth him; to him belongeth whatever is in heaven, or on the earth. Who is he that can intercede with him but through his good pleasure? He knoweth that which is past, and that which is to come unto them, and they shall not comprehend any thing of his knowledge, but so far as he pleaseth. His throne is extended over Heaven and Earth, and the preservation of both is no burthen to him. He is the high, the mighty.” Koran (Ch. ii. p. 30.) Marracci. p. 95. 256.

The Mohammedans have by the later Greek writers been accused of idolatry. Cedrenus remarks that as the people were formerly led by superstition to pay divine honours to Venus of the Greeks, (that is Pleasure) so the Mohammedans still worship Venus, or the Morning Star, (Lucifer,) under the name Kubar.

The mistake respecting Kubar, (as Pocock has clearly shown) arose from ignorance of the Arabic language. The words produced by the Greeks in proof of the supposed idolatry, are those so often pronounced by Mohammedans in hours of devotion. Ullah Ullah hu kubar Ullah الله هو كبار الله. God! God! He the Great God! The Greeks in their characters expressed them Ἀλλὰ Ἀλλὰ ὃ κυβαρ Ἀλλὰ, but, by a strange mistake, they rendered the هو, by Greater.

Cedrenus citing the above words, which he terms detestable and profane, explains their mystical meaning thus, Ulla Ulla, God, God, hu (ε) Greater, Kubar, Great God. That is God! God! God! Greater and great; by which last is understood Venus. Cedrenus, (Tom. i. p. 425.) Pocock, (Specimen, p. 112.)

Note

## NOTES AND ILLUSTRATIONS.

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### Note LII. p. 195.

M. D'Ohsson, in his introduction to the *Tableau General*, has given an account of the Sonna and other canonical Mohammedan books. Prayers which are not of divine institution are termed Sonna *سنة*, in distinction to obligatory observances termed Firad.

Under the term Firad, is comprehended what, if performed, is entitled to reward, but is liable to punishment if neglected.

What is entitled to reward, if done, but if not done, is not liable to punishment, comes under Sonna.

What it is meritorious to abstain from, but if committed not punishable, is termed Mukrua.

Hilal comprehends things which if done, or omitted, do not deserve punishment.

Matters, which he who avoids is entitled to reward, but of which the commission is subject to punishment, comes under Haram. Reland, (*De Relig. Mohamed.* p. 69.)

### Note LIII. p. 197.

Symon Simeon in his *Itinerary*, gives the following strange account of the Maazeen calling from the Minarets, “*Velut speculatores, ad prophetam suum certis horis videlicet Machometum porcum vilissimum laudandum; et ad populum in ejus laudibus excitandum; ubi eum inter alia laudant clamorosis vocibus et magnificant, quod una nocte cum mulieribus novem nonaginta vicibus turpiter operatus est, quod factum inter alia ejus miracula excellentissimum & gloriosum reputant.* (p. 23.)

A number of absurdities of this kind might be produced from the journals of pious travellers, in early times. They imagined that the interest of Christianity was promoted by representing the Mohammedans in the blackest colours, and their zeal rendered them credulous to every idle tale. The words pronounced by the Maazeen, are now universally known; and an account of that office, as well as that of the Imam, has been given by D'Ohsson; from which it appears that females are absolutely excluded officiating in either. (*Tableau Gener.* Tom. i. p. 176. pl. 17. 18.)

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Note

Note LIV. p. 200.

Afad Bashaw, descended from an opulent family, was a Native of Hemse, or of Hama. Of his two brothers one was a Vizir Bashaw, and the other a Bashaw of two Tails: an unusual circumstance in one family. Afad enjoyed the government of Damascus for many years, and in character of Emeer Hadge, he had conducted the Mecca Caravan ten or twelve pilgrimages successively. He had prudently cultivated the friendship of the Desert Arabs, and by a mild administration, rendered himself popular in his Bashawlick.

In the year 1757, being removed from Damascus to Aleppo, he was succeeded as Emeer Hadge by a new created Bashaw, unknown to the Arabs, and by them considered as the enemy of their favorite Afad.

It happened that year, that the Caravan on its return from Mecca, was attacked and plundered in the Desert: an event which caused universal consternation in the Empire, but especially in the capital. At Aleppo, it was a prevalent opinion that the outrage of the Arabs was principally owing to resentment; they had not been duly prepared for the change of the Emeer Hadge, and the young Bashaw neglected the proper means of conciliating their good will.

When intelligence of this disaster was first brought to Afad Bashaw, he is said to have received it with little apparent surprise, as if an event naturally to be expected. Bred in a remote Province, he was a man of plain understanding, but unpracticed in the arts and manners of a Court; and injudiciously conversed on the subject of the robbery, with so little caution, that he either gave real cause for suspicion of his being no stranger to the designs of the Arabs, or furnished the Porte with a pretence for hastening the stroke it had for some time meditated.

Ragab Bashaw (afterwards Grand Vizir) came from Egypt to Aleppo, in the year 1756. In the following year, upon Afad Bashaw's nomination to Aleppo, Ragab was appointed to succeed to Damascus; and in expectation of being also appointed Emeer Hadge, he proposed to purchase of Afad the supernumerary camels, tents, and other camp utensils requisite for the pilgrimage, which Afad not having further occasion for, might have conveniently spared. This proposal was unfortunately rejected in

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an ungracious manner; Afad either doubting his successor's ability to make so considerable a purchase, or not being politician enough to foresee the consequence of the refusal. When Ragab received the answer from Damascus, he was enraged at the disappointment, and disgusted with the manner in which his proposal had been rejected; but affecting to treat it with contempt, he only exclaimed, Fillah eben Fillah! a clown, the son of a clown! An expression I afterwards had occasion to hear him repeat, when Afad was accidentally mentioned. Ragab had a motive for thinking himself used with indignity, which Afad had not foreseen.

Within the silk cover of the letter, which brought the advice to Ragab Bashaw of his new appointment, was a slip of paper from the Kizler-Aga, giving him a hint of soon receiving more important news. The contents of this paper were kept profoundly secret from his suite, and while all were employed at the Seraglio in preparing for Damascus, advices were received of Ragab being appointed Grand Vizir. The Selihdar of the Grand Signor, with the Imperial command, arrived a few days after, and the new Vizir, attended by a small retinue, immediately set out with him for Constantinople.

A short time after the Vizir's departure, Afad came to Aleppo; and by lowering the price of grain, and supplying the city from his own granaries, he soon became a favorite of the people.

The whole of his administration was indeed mild, in a degree to which the Alepeens had not been accustomed. But within a few months, the unwelcome news arrived of his being appointed to another Bashawlick; on which occasion the populace assembling in a tumultuous manner, threatened to oppose his departure, and prevailed on the Divan, as well as on the European Consuls, to use their influence at Constantinople that he might be permitted to remain. Advice of the request being complied with by the Porte, was received at Aleppo with unusual demonstrations of joy: even the Europeans found it prudent to make public illuminations and festivals. The intention of the Porte, however, was only suspended; for before the expiration of the year, Afad was a second time appointed Bashaw of Siwas.

Upon this, he immediately removed from the Seraglio to the King's, or Green Meidan, where he remained encamped several weeks; in which interval his friends were not idle. They foresaw the insidious design of drawing him to such a distance from his native Province, and represented the

the necessity of his making provision against the impending storm. They advised him either to transmit large sums to Constantinople, in order to procure his old government, or to make a considerable augmentation of his Troops: or at least to purchase permission, under pretence of infirmity and age, to retire to his own estates, where he would have little to fear for his life. Avarice, and ill grounded confidence, rendered their advice ineffectual. He was immoderately fond of money, and flattered himself that after having so many times conducted the Mecca Caravan, he ran no hazard of being cut off.

After a long delay at the Green Meidan, he at length proceeded to his new government; where he had been settled only a short time, when he was called up to Constantinople, under pretence of his presence being requisite for explaining certain circumstances relating to the late disaster of the Mecca Caravan: but he was assured at the same time, that he had nothing to fear, there being no accusation against him. The command was brought to Siwas by two Bostangees, with whom, and a small suite of his domestics, after a few days preparation, he set out for Constantinople.

The Bostangees behaved with the utmost respect to him, on the journey, but artfully found means to get rid of most of the Bashaws own attendants without causing alarm.

On their arrival at a village near Brusa, the Bostangees proposed resting, and that His Excellency should refresh himself in a Bagnio. The old man, not distrusting his companions, readily consented to the proposal. The Bostangees took care to be of the party, and, while the devoted victim sat defenceless in the inner room of the Bagnio, one of them, by a stroke with a mace, laid him senseless on the ground: the murder was completed by severing the head from the body.

At the same time the Bostangees left Constantinople, a Capugee\* was despatched to Damascus, to confiscate the treasure of the unfortunate Afad; but the alarm had reached that place, before his arrival, and though he met with considerable booty, it was less than the avidity of the Porte expected. Indeed part of the treasure had been buried; and a favorite slave of Afad's, who had by his master been left in trust at Damascus, found means to carry off another part to the mountains, where he put

\* A messenger of superior rank.



himself under the protection of the Emeer of the Druses. This slave made his peace with the Porte, in the following year; was created a Bashaw; and in the sequel made a conspicuous figure, as Bashaw of Damascus, during the late invasion of Syria by Aly Bey of Egypt.

Note LV. p. 203.

The proper term for circumcision is Khitan, or Al Titheer b'lkhitan التطهير بالختان. *Mundatio quæ fit per circumcissionem*. But the term vulgarly used at Aleppo is Titheer simply, from Tahr طهر or طاهر, which though it means properly any kind of purification, is usually understood of circumcision in particular. See Reland (p. 268.) Pocock (Specimen, p. 319.)

The tradition recorded concerning circumcision, makes the Prophet declare it to be Sonna سنة, which Pocock renders a necessary rite, though Sonna, according to the explanation of Reland, does not comprehend things absolutely necessary, but such as though the observance of them be meritorious, the neglect is not liable to punishment.

The Prophet himself is said to have been born without a Prepuce; with which circumstance Grelot seems to have been unacquainted, when he ascribes the adoption of that rite to the motive of private convenience in the law-giver; besides as the practice was in use among the Arabs long before that period, the Prophet must have been circumcised many years prior to his pretended mission. Grelot. (*Relation nouvelle d'un Voyage de Constantinople* p. 213. Paris 1680.) Pocock (Specim. p. 319.)

Affemani asserts that the Turkish children receive their name at the instant of circumcision, as the children of Christians do in baptism; and, with respect to the circumcision of Christian Proselytes, that they are previously obliged to trample and spit three times on a Cross presented to them for that purpose, and then, three arrows being shot off into the air, by three of the attendants, the name of the new convert is pronounced before the arrows fall to the ground. (*Biblioth. Med. Cod. MSS. Arab* 168.) The two last circumstances are unknown at Aleppo, and the first is certainly a mistake; for the child is named almost as soon as it comes into the world. Grelot says expressly, that at Constantinople, naming the children is not deferred till the time of circumcision; and he probably is in the right also about the ceremony used with infants (p. 219;) but customs  
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of that kind may vary at different places. The Person's carrying a dart or arrow in his hand, if practised at Aleppo, must have escaped my notice.

The circumcision of Females is not known at Aleppo. It is termed Bitre *بطر* "Consistit in incisione nymphæ puellaris, Arabice *نوي*." Reland, (p. 75.) On this head, as well as the physical advantages of the operation, the following Authors may be consulted. Michaelis, (*Quest.* 52.) Niebuhr. (*Discript. d'Arabie*, p. 67.)

It did not appear to me, that the Natives of Syria had either the prepuce, or the eyelids remarkably longer than the Europeans; nor were instances more frequent of children born without a prepuce. Buffon, (*Hist. Nat. Tom. ii.* p. 480.)

The matter secreted from the neck of the glans, from behind the ears, and some other parts, is apt to become more acrimonious than in colder climates; the urine also (which in the Summer is rendered in small quantity) is sharp, high coloured, and very quickly grows putrid. Hence perhaps it is that the Christians are more subject to prurient efflorescencies on the glans, than the circumcised; but I never observed ulcers of any consequence on those parts, totally free from suspicion of a Venereal taint.

The glans of the circumcised is certainly more callous. The Christians seemed more subject to slight Venereal infection than the Turks, who seldom had a Gonorrhœa unattended with more formidable symptoms.

Upon the whole, that circumcision is not of absolute necessity in that climate, on a physical account, is evident from the Christian inhabitants of Syria. It appears to prevent no inconveniences which might not be obviated by means less violent, and though I had occasion to see several instances of a Natural Phymosis, such cases, comparatively, were not more common than they are found to be in Europe. Boerhaave. (*de Lue Venerea*. p. 16. Lugd. Batav. 1762.)

Respecting the antiquity of the practice of circumcision. See Beloe's Herodotus, vol. i. p. 258. (*Ancient Universal Hist.* vol. ii. p. 367.)

#### Note LXVI. p. 203.

Obligatory alms are called Zacat, *زكاة* and voluntary alms Sedkat, *صدقة*; the latter word is used in general for charity. The distinction of obligatory and voluntary alms, is not, I believe strictly observed at Aleppo.

See

See on the subject of alms. Reland, (p. 99.) Pocock, (Specimen, p. 306.) and (Tableau General, Tom. i. p. 269, with D'Ohsson's Observations, page 274.)

Note LVII. p. 207.

In placing the origin of Mohammedan Monastic Institutions in the 4th century, I have followed the authority of Herbelot, who ascribes it to the piety of the third Prince of the Sammanian Dynasty, who died Anno Heg. 331. (Biblioth. p. 292. and 664.) But the Author of the Escorial Catalogue, on the authority of Macrizi, places it a century earlier.

Rycaut, who was at pains to inform himself, reckons eight different Orders of Monks, under the general title of Dervise, including however the Itinerant Monks. Of those four only are mentioned by Sir James Porter, the Begtashi, the Mevelevi, the Kadri, and the Seyah, or Itinerant Monks. Cantacuzene mentions four principal Orders of Monks. I Calendieri, Divani, Ifaachi, and Torlachi! Du Loir speaking of the Barking Sheihs, says, "that immediately after prayer, and before beginning the exercise described in the text, they turn for some time round, after the manner of the Dervises. Du Loir (Voyages, p. 148.) Rycaut (State of the Ottoman Empire 255, Lond. 1675.) Porter, (Observations, p. 42.)

But by much the most distinct account of the Mohammedan Monastic Orders, is found in the second Volume of the Tableau General, where D'Ohsson also (p. 295.) gives a chronological list of their Founders, amounting in number to thirty-two. He mentions a remarkable Moslem Anchorite, of the 37th year of the Hegira; (A. C. 659.) but Sheih ŒEulwann, who died in 149. (A. C. 766.) stands the first founder of an Order, in the list.

It may be remarked from this list, that only one new Order was founded in the 9th century; and one in the 10th; two in the 12th; five in the 13th; four in the 14th; five in the 15th; six in the 16th; three in the 17th; and three in the present century.

By a M. S. treatise on the Monastic life, in the Escorial Catalogue, the term Suphi would appear to be a general name rather than that of a particular Order; and is supposed to be derived from the white woollen garment worn by the Monks. But Herbelot is of opinion that it rather

comes from Σοφος than صوف, remarking at the same time that the title having been assumed by Shah Ismael, is the reason why the Kings of Persia have, from that time, been called Sophi. Herbelot. (Biblioth. Orient, p. 816.) Casiri, (Bibliot. Arabo-hisp. Escur. Tom. i. p. 220.)

The Monks of both Convents at Aleppo, wear the white garment with wide sleeves, and the high white Kaook, sometimes with, at other times without a Shash. Those of the Convent of Abu Becker, are of the Beckry Order, and their founder, who died in 1496, lies buried there. The Convent of the Mowlewys is near to Kitab's Bridge.

It is remarked by Postel that all the Turks marry, or if the religious Sheihs remain in celibacy, that it is their own choice, not matter of obligation. (Republiq. des Turcs, p. 4.)

This is consonant to the present practice at Aleppo, where most of the Dervises and Sheihs are married; such as are not, either abstain by choice, or are restrained by poverty.

Agreeably to a 'precept of the Koran, (says Assemani) all the Moham-medans marry, even the Ecclesiastics; Dervises only being excepted, 'who indulge with impunity in the most detestable vices.' "Quibus (Dervisis) Connubia licet vetita sint, Adulteria tamen, & stupra, ac nefanda contra naturam peccata, impune committant." (Biblioth. Palat. Med. Cod. 171.)

Baumgarten (in 1505) describes a Saint, whom he saw sitting on the sand in Egypt stark naked. He was told that madmen and idiots were respected as Saints by the Mohammedans, and that tombs were erected in honour of them when they died. "Audivimus hæc dicta & dicenda per Interpretem a Mucelo Nostro: insuper sanctum illum quem eo loci vidimus, publicitus apprime commendari: eum esse hominem sanctum, divinum, ac integritate præcipuum, eo quod nec feminarum unquam effet, nec puerorum, sed tantummodo Afellarum Concubitor atque Mulorum." (Peregrinat, in Ægypt. Arab. Palestin. &c. p. 73.) Biddulph, (in Purchas's Pilgrims, p. 1339.)

Symon Simion, speaking of the people of Egypt, says "Qui omnes sicut Cæteri legis diabolicæ Confessores, a minore usque ad maximum, ab Admiraldo usque ad Soldanum inclusive, sunt sodomitæ pessimi et vilissimi, et eorum Multi cum Afinis et Bestiis operantur iniquitatem." (Itinerar. p. 44.)

These are only specimens of numberless passages to the same purpose, to be found in the works not only of the earlier travellers, but in some of later times, when prejudice and credulity might be expected to have operated less powerfully. To the pious Simion allowance should be made for the recent hostilities which in his time exasperated the enmity of Christians to the Saracens; and Baumgarten's interpreter may be supposed as usual to have exaggerated: but the hasty assertion of the learned Bishop of Apamea is the more to be regretted, as it serves to propagate undue prejudices among those, already disposed to receive them on less respectable authority. He might possibly, while in Turkey, have seen no instance of public punishment of the crimes alluded to, but what proof could he have had of the actual commission of such, sufficient to justify so general a charge against a numerous body of people, with whom he cannot be supposed to have been familiarly acquainted! If he knew many of them, he must surely have known some who led decent lives. Were a Turk who travelled in Europe to bring a similar charge against the Legions of Monks he meets with in various habits, his prejudice and credulity, would be objects of pity or contempt; and some Catholic Prelate might possibly lament the Mohammedan's misfortune, in not having been born heir to a religion, which breathing a more benevolent spirit, enjoins its professors to judge of their neighbours with caution and charity.

Postel makes it a request to his reader, that divested of prejudice and affection, he would judge like a neutral person not acquainted with the parties. "Among Christians, notwithstanding the purity of their Law, are found men who live dissolutely; but what credit would be due to a stranger, who having met in a country with some bad individuals, should report the whole of the inhabitants to be wicked! Il me semble qu'il seroit fort inique Juge, qui ainsi condamneroit le tout pour partie." (*La Republique des Turcs*, p. 3.)

The Dervises 'are represented by some as rude and insociable in their manner of living, which for any thing I know might be true formerly, but at present, they are of all Turks the most polite in conversation. They have also been charged with a detestable vice, from which I shall not pretend to acquit all; though they affect to hold it in abhorrence; nor, notwithstanding some appearances, do I believe all culpable.' Du Loir, (*Voyage du Levant*, p. 149. 150. Paris 1654.)

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The Monks of the two Convents at Aleppo, bear a good character, as do also many of the resident Sheihs; but the Itinerant Sheihs, who infest the country, have a bad reputation, and are often detected in crimes. It should be remarked however that there are among them real, as well as pretended madmen, and that indecencies are over-looked, on account of supposed insanity, which would be punished in the ordinary course of justice. By what I have heard, these fanatics and knaves meet with more indulgence in Egypt, than in Syria.

Note LVIII. p. 207-

The dancing Dervises have been described by almost every traveller who has visited Constantinople. In the (*Recueil de cent Estampes, qui representent diferentes Nations du Levant*, Paris 1715.) there is a descriptive drawing, with the music of the dance. Tournefort gives a tolerable drawing (*Voyage into the Levant*, vol. ii. p. 88. Lond. 1718.) But the best I had seen before that of D'Ohsson, was a print from a painting of Smith's done for the late Lord Baltimore. The musician, however, is erroneously represented there, blowing the flute in the manner of a German flute. See the figure of the Dervise in the *Turkish Concert*, (p. 152. Plate IV.)

Tavernier mentions two of those Dervises who (when Sultan Amurat made his entry into Aleppo, in his way to the siege of Babylon) "went just before the Grand Signor's horse, for half an hour's march together, turning round continually with all their might, till they foamed again at the mouth, and dazzled the eyes of those that beheld them." (*Voyages*, page 60.)

The dancing Dervises are of the Mowlewy Order instituted in the year 1273; but though more generally known under that appellation, it is not the only Order that admits dancing in their rites. Seven other Orders are mentioned by D'Ohsson (*Tom. ii. p. 301.*) who in their devotional exercises have adopted dancing, or extravagant gesticulation; and of those, two are anterior to the Mowlewy's, by more than a century: but the dance of the Dervises differs from that of all the others.

A practice so inconsistent with the spirit of Mohammedanism, and the manners of the Moslems, seems however to have been introduced sometime  
after

after the institution of the earlier Monastic Orders, and met with much opposition from the more rational Mohammedans. In the reign of Mohammed IV. some rigid Moslems made an attempt to abolish at once the whole of the Monastic Orders, but were overpowered by a majority of the ignorant and superstitious. D'Ohsson, (Tom. ii. p. 311.)

Note LIX. p. 209.

The Itinerant Monks are mentioned by travellers under various names. Herbelot calls them Calenders, &c. Du Loir calls them Sheih or Abdal, which is the name they have at Aleppo. He says they have no Convents, but remain wherever they find most encouragement. (p. 159.) This last circumstance is certainly true of many of them, but others belong to Monasteries; for the Monks of every order may occasionally become Dervises, or undertake pilgrimages. Some, (among whom are the Becktashtys) travel as mendicants by command of their superiors; but many of the Itinerant Sheihs are rascals who have, for ill behaviour, been expelled from their Convent, and retaining the habit, impose on the populace. The Calenderys take their name from Calender Youfouph, a disciple of Hagy Becktasht, who being expelled from that society, and refused admittance among the Mowlewy, vowed perpetual enmity to both, and instituted a distinct Order of his own. D'Ohsson (Tableau General, Tom. ii. p. 315.)

Among the Itinerant Sheihs in Syria, there were very probably some of the Becktashtys, of whom Rycaut (State of the Ottoman Empire, chap. xx.) gives a very bad character. But D'Ohsson speaks more favorably of them.

Their founder (A. C. 1363.) Hagy Becktasht, first advised the institution of the Janizaries, giving the sleeve of his felt gown as a model for their caps; whence the form of the ceremonial cap worn at present by the Janizaries, was originally taken. Herbelot (p. 176.) The Ottoman armies are accompanied by Sheihs or Dervises of all Orders, but the Janizaries are more particularly attached to the Becktashtys.

Note LX. p. 210.

Whether the Barking Sheihs at Aleppo be of the order of Cadrys, I do not know; there is a resemblance in the rites: but the exclamation Hu is not

not peculiar to one Monastic Order. They are composed partly of Natives of the city, and partly of strangers, who, if Monks, may belong to different Orders: and no Moslem (duely prepared as if for prayer) is excluded from joining. They are at Aleppo, called Sheih, or Abdal, not Cadrys; nor did I remark there any distinction of religious Orders, besides that of Dervise and Sheih: under the first being comprehended the Monks of the two Convents mentioned in the text, and under the latter all the others, whether resident or itinerant.

A remarkable Fanatic named Baba Bazarlu, is mentioned by Herbelot (p. 195. 460.) "He was one of those half mad Enthusiasts respected by the Mohammedans, and called Abdal. A Native Turk, who quitting all worldly concerns, shut himself up in a small cell, and dedicated his whole time to contemplation. The wall of the cell was his only book, having caused to be inscribed on it, in characters so large as to occupy the whole surface, the single word Hu. He who is, viz. God. This word, Hu, which is pronounced Hou, being sometimes the Substantive verb, expresses, he is, and becomes one of the hundred names of the Deity. It is put at the beginning of all Mohammedan works, and superscribed on Rescripts, Passports, &c.

Note LXI. p. 213.

"They (Mohammedans) are enjoined by their religion to extend it by making converts; and to press at least three times, all those of any other persuasion to embrace it. Some affect a forcible and unbecoming zeal, others more moderate content themselves with a mere formal requisition; but either of them will change their tone according as they conceive the person they address may be useful to them or not." Porter (Observations p. 14.)

The injunction supposed above, I conceive to be a mistake. The religious code permits praying for the conversion of an unbeliever; though it forbids praying for the soul of one deceased. There are no public prayers for conversion; and though some zealous individuals may consider it as meritorious to make an attempt to convert an acquaintance, it is by no means regarded as a matter of universal obligation: nor is it in fact practised. D'Ohsson (Tableau General. Tom. ii. p. 186. 219.)

Note



## Note LXII. p. 213.

The Koran in several places reproaches the Christians with Polytheism. "They are certainly infidels who say God is the third of three; for there is no God besides one God—or that God is Christ the son of man—Christ the son of Mary is no more than an Apostle." Koran (Ch. v. p. 92. and 85.) Marracci (p. 194. 19. p. 228. 81.)

"Say not there are three Gods; forbear this; it will be better for you —far be it from God that he should have a son." (Chap. iv. p. 81.) Marracci, (p. 177. 169.)

"The Christians say Christ is the son of God. This is the saying in their mouths: they imitate the saying of those who were unbelievers in former times. May God resist them. How are they infatuated? they take their Priests and Monks for their Lords, besides God and Christ the son of Mary, although they are commanded to worship one God only—far be that from him, which they associate with him." (Chap. ix. p. 153.) Marracci, (p. 301. 35.) (Chap. cxii. p. 507.) Marracci, (p. 831.)

## Note LXIII. p. 214.

It is remarked by Casiri, (Bibliot. Arabo-hisp. Escur. Tom. ii. p. 348.) that the Mohammedan authors write their own History with care and accuracy, but that in the historical parts of the Old and the New Testament, they mingle a number of fables and falsities taken from the Koran, and the Mohammedan Legends. It may be added that the errors into which the Moslems are thus betrayed, are not likely to be corrected by the Native Christians, who are apt to temporise abominably. Should a grave Effendee condescend in conversation to appeal to a Christian for the truth of what may have been asserted respecting his Creed, the Christian thinks it more prudent to assent equivocally, than to risk a contradiction which would hurt the pride of his opponent: and indeed the Eastern Christians are themselves but superficially instructed.

The learned Turks seldom converse with Europeans on religious topics; but when the subject is accidentally introduced, they reason with exemplary moderation. Among some pertinent, they ask a multitude of frivolous questions; but they listen as if desirous of information; and  
admit

admit that matters may have been misrepresented through ignorance of languages, as well as from design. This was true so far as I had occasion to observe, among persons from whom I had no right to expect deference, nor any other respect than what was dictated by common civility. It should be remarked however, that the Turks consider the English as different from all the Christians in their Dominions. The English do not attend the same places of worship; they have no Monks; and they observe few of the festivals kept by the other Christians. As this opinion might be one reason for their conversing before me with more freedom, so on the other hand, it left me at liberty to disclaim, as not belonging to the English Church, several superstitious articles alleged to be inconsistent with the belief of one God. A passage in the memoirs of the Missionaries shows in what manner they represented the state of English and Dutch Christianity in Syria “vous me demanderez maintenant comment font les Anglois & les Hollandois; ici, comme en Holland & en Angleterre, ils n’observent ni jeûne ni Abstinence, mais on en est scandalisé: les gens du pays disent qu’ils ne sont pas Chrétiens, & les Turcs eux-mêmes les regardent comme des gens sans religion.” (*Memoires des Missions*, Tom. viii. p. 298.)

In this last circumstance the Reverend Father went rather too far. The Turks do not believe us to be without religion; though they acquit us of being associates in several of the superstitious practices which they ascribe (however impiously) to the Christians of the country: we lose no credit among the Mohammedans by not paying adoration to the Mother of God.

I have heard them in conversation, remark it as one of those mysteries of providence which puzzles the human understanding to account for, how almighty wisdom should permit so great a proportion of his creatures to bewilder themselves in the mazes of false religion. But from the fact (considered as incontrovertible) they would draw an inference in favour of mutual charity and toleration. This is by no means uncommon, and should perhaps be ranked among opinions imputed to some of the Ullama, which renders them suspected as free-thinkers, who admit the possibility of salvation under every religion: but it may justly be doubted whether such moderation in sentiment, is justified by the Koran,

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The following passages are explicitly against it, "whoever followeth any other religion than Islam, it shall not be accepted of him, and in the next life he shall be of those who perish." (Ch. iii. p. 47.) Marracci, (p. 121. 84.)

"They are surely infidels who say verily God is Christ, &c. Whoever shall give a companion unto God, God shall exclude him from Paradise, and his habitation shall be hell fire; and the ungodly shall have none to help them." (Ch. v. p. 92.) Marracci, (p. 227. 78. p. 228. 81.)

Another passage has been the source of various opinions among commentators, "surely those who believe, and those who judaize, and Christians, and Sabians, whosoever believeth in God, and the last day, and doth that which is right, they shall have their reward with their Lord, there shall come no fear on them, neither shall they be grieved." Koran (Ch. ii. p. 8.) Marracci (p. 32. 62.)

But Sale, Reland, and others, consider it as wrongfully produced in favour of an opinion, that every man (agreeably to the doctrine of Mohammed) may be saved in his own religion, provided he be sincere, and lead a good life.

The reader desirous of further information on this point may consult Reland (De Relig. Moham. p. 128.) Sale (Note on Koran, Ch. ii. p. 8.) Chardin, (Voyages en Perse, &c. Tom. iv. p. 23. Amsterd. 1735.)

Sir James Porter remarks "that the Turks hold all who are not of their belief and embrace not the doctrines of their Prophet, to be objects of divine vengeance, and consequently of their detestation, and against whom they are to exercise violence, fraud, and rapine.

"The force and efficacy (continues he) of this principle operates so effectually, that Mahometans are ever ready to demonstrate their zeal by spurning and ill treating the persons, plundering the property, and even destroying the very existence of those who profess a different religion. If they are candid they will frankly confess, upon an inquiry, that such is their duty, so they are commanded, and that they are convinced it is most meritorious in the sight of God and his Prophet." (Observations, p. 11.)

Were the above representation correct, what has been said of Mohammedan toleration in the text (p. 214.) must be erroneous; for at Aleppo, where superstition was supposed to have more power than at Constantinople, the Turks, upon inquiry, would not make the candid confession

hinted at, nor in fact is their practice agreeable to such a tenet. Whatever notion the Mohammedans may entertain concerning the future condition of Christians and Jews, in another world, they do not appear to be of opinion that the certainty of their damnation there, is a reason for maltreating them on earth. Both nations being in a wretched dependance under the Ottoman government, are too often treated tyrannically; but it is not, as commonly represented by themselves, out of abhorrence to their religion; for, to do their governors justice, they deal oppression with an equal hand to the Turks themselves, when it can be done with equal safety.

Sir James Porter justly remarks the difficulty of coming at information in Turkey (p. 2.) His situation at the Porte, which put it in his power to attain a practical knowledge in a diplomatic line, precluded that familiar intercourse with the Moslems, which is necessary for learning the domestic life and manners of a people, whom he represents as naturally reserved, especially on subjects of religion. His remarks therefore on some of those heads plainly show by what channel he received his information, and are less correct than in matters within the reach of his own observation. The account of a Secretary of State (p. 9.) found employed in disputing "to what exact height the hands or arms, feet or legs, of a Moslem should be washed, to render him truly acceptable to God," is exactly in the spirit of a Greek Christian, who considered making the sign of the cross with a finger dipped in holy water; or the asperision of houses at the Epiphany; or the Bishop's blessing the fountains and the Sea; as matters of serious consequence. Several of the circumstances mentioned in page 12, 13 and 14, are of the same kind, as is also the following assertion.

"The belief of every article of the Koran; repeating it so many times a year; observing the Ramadan; ablutions made with critical precision; the pilgrimage; drinking a portion of water in which their Prophets old robe has been dipt; and repeating some, or the whole ninety-nine names of the Deity,"—"are all devotional duties, so essentially necessary to a true believer, that without them the purest heart and the sincerest faith (he must mean Mohammedan faith) is insufficient to recommend him to divine favour; these practices he likewise holds to be the efficacious and the indispensable means, to atone for all his crimes and immoralities." (Observations, p. 10.) Some of the misrepresentations in the last quotation, have been animadverted on in a former note.

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The information clearly could neither have been derived from the Turks themselves, nor from their books; yet I have no doubt that the Author considered it as exactly true. It is only to be regretted on this, as on some other occasions, that he did not recollect his own just remark. “Strangers who do not, and cannot perfectly understand the language, must converse by interpreters; but these dare not enter into inquiries they think will give offence: on such subjects, therefore, they never do nor will enterpret; if they are pressed, evasion is their refuge, and both the question they make, and the answer they return, will be entirely of their own invention.” (Observations on the Religion, Law, &c. of the Turks, p. 3. Lond. 1771.)

Note LXV. p. 230.

In this Note, I have transcribed the opinions of several travellers, on the general character of the Turks, selecting such as had resided for some time in the country. Should the reader, upon a comparison, find that my Brother and I have differed from them in some circumstances, he will remark at the same time, that they sometimes differ from each other.

M. du Loir, who was at Constantinople about the year 1640, and possessed the Turkish language, says “that the Turks are naturally a good people; which is not to be ascribed to the climate, for the Greeks born in the same climate, have very different dispositions, and retain only the bad qualities of their ancestors, viz. roguery, treachery, and vanity. The Turks, on the contrary, priding themselves on their integrity and modesty, are distinguished universally by an open, ingenuous, simplicity of manners: courtiers excepted, who in Turkey, as every where else, are the slaves of ambition and avarice. The Turks are always decently dressed; and their garments, however changed by fashion in their cut or colour, are never inconvenient nor unbecoming.” (Voyage de Levant, p. 166. Paris, 1654.)

I have already had occasion to mention the Rev. Mr. Smith, who was at Constantinople more than twenty years later than Du Loir. In 1678 he published a translation of his Latin Letter with additions, and in his Preface to the reader, hopes that it will be no prejudice to the Book should the “thread of a Church-man be perceived to run through the whole relation.”

In the character he draws of the Turks, though some of his remarks are very just, the thread is sufficiently perceptible. "The Turks are justly branded with the character of a barbarous nation; which censure does not relate either to the cruelty and severity of their punishments, which their natural fierceness, not otherwise to be restrained, renders necessary and essential to their government; or to want of discipline, for that in most things is very exact, and agreeable to the Laws and Rules of Polity, which custom and experience hath established as the grand support of their Empire; or to want of civil behaviour among themselves, for none can outwardly be more respectful and submissive, especially to their superiors, in whose power it is to do them a mischief, the fear of which makes them guilty of most base compliances: but to the intolerable pride and scorn wherewith they treat all the world besides."

It may be remarked, that what was said of the Turkish barbarity in the Latin Letter, is here modified \*. He afterwards takes notice of their contempt of learning, their hatred of other religions, &c. (Remarks on the Manners, &c. of the Turks, Lond. 1678.)

'The Native Turks and Moors, (according to D'Arvieux) are a good sort of people of themselves, and will not injure their neighbour, unless provoked; but their resentment is easily excited. They love strangers especially the Franks. In commerce, they are shrewd but honest. In outward appearance they are zealous observers of the Law; but in reality licentious and dissolute, especially as to women.

'It is said that the Christian Natives are less wicked than the Turks. Charity would oblige me to believe this, did not experience convince me of the contrary. In general they are vain and proud, roguish, given to lying and drinking.'

'The Jews are the most mischievous race on earth. They bear a mortal hatred to Christians, and without reaping hardly other advantage than satiating their malice, are the principal Authors of the Avarias made on the Christians.' D'Arvieux (Memoires, Tom. v. p. 441.)

The Rev. Mr. Maundrel, who resided for some time at Aleppo, as Chaplain to the Factory, and published a journey from Aleppo to Jerusalem in 1697, which is deservedly much esteemed; has sketched the character of the Turks, in a letter to a friend subjoined to his journal.

\* See before p. 397.

"I think

“ I think they are far from agreeing with that character which is given  
“ of them in Christendom, especially for their exact justice, veracity, and  
“ other moral virtues : upon account of which I have sometimes heard  
“ them mentioned with very extravagant commendations, as though they  
“ far exceed Christian nations. But I must profess myself of another  
“ opinion : for the Christian religion, how much soever we live below  
“ the true spirit and excellency of it, must still be allowed to discover so  
“ much power upon the minds of its professors, as to raise them far above  
“ the level of a Turkish virtue. It is a maxim I have often heard from  
“ our merchants, that a Turk will always cheat when he can find an op-  
“ portunity. Friendship, generosity, and wit, (in the English notion) and  
“ delightful converse, and all the qualities of a refined and ingenuous spirit,  
“ are perfect strangers to their minds, though in traffic and worldly nego-  
“ ciations they are acute enough.

“ Their religion is framed to keep up great outward gravity and solemn-  
“ nity, without begetting the least good tincture of wisdom or virtue in  
“ the mind. You shall have them at their hours of prayer (which are  
“ four a day always) addressing themselves to their devotions, with the  
“ most solemn and critical washings, always in the most public places,  
“ where most people are passing, with most lowly and most regular pro-  
“ strations, and a hollow tone, which are amongst them the great excel-  
“ lencies of prayer. I have seen them in an affected charity, give money  
“ to bird catchers, (who make a trade of it) to restore the poor captives to  
“ their natural liberty, and at the same time hold their own slaves in the  
“ heaviest bondage. At other times they will buy flesh to relieve indigent  
“ dogs, and yet curse you with famine and pestilence, and all the most  
“ hideous imprecations, in which way the Eastern nations have certainly  
“ the most exquisite rhetoric of any people upon earth. They are incre-  
“ dibly conceited of their own religion, and contemptuous of that of others,  
“ which I take to be the great artifice of the Devil in order to keep them  
“ his own. They are a perfect visible comment upon our Blessed Lord’s  
“ descriptions of the Jewish Pharisees. In a word lust, arrogance, co-  
“ vetousness, and the most exquisite hypocrisy, compleat their character.  
“ The only thing I could ever observe to commend in them, is the out-  
“ ward decency of their carriage, the profound respect they pay to religion,  
“ and to every thing relating to it, and their great temperance and fru-  
“ gality.”

“gality.” Maundrel (*Journey*, 2nd Ed. from Aleppo, &c. Oxford, 1707.)

I shall only add further the character drawn by Sir James Porter. “To trace the correct outline of any national character, is I am sensible, a difficult task; of the Turks I have premised it is particularly so: I shall nevertheless make the attempt.

“The Turks are in general a sagacious people; in the pursuit of their own interest or fortune, their attention is fixed on one object, and they persevere with great steadiness until they attain their purpose. They appear in the common intercourse of life to be courteous and humane, and by no means void of sentiments of gratitude: perhaps some, or all these virtues, when extended towards Christians, are practised with a view to their own emolument. Interest regulates their conduct throughout; where that becomes an object of competition, all attachment and friendship, all ties of consanguinity are dissolved; they become desperate, no barrier can stop their pursuit, or abate their rancour towards their competitors. In their tempers they are rather hypochondriac, grave, sedate, and passive; but when agitated by passion, furious, raging, ungovernable; deep dissemblers; jealous, suspicious, and vindictive beyond conception; perpetuating revenge through successive generations. In matters of religion, they are tenacious, supercilious, and morose.” (*Observations on the Religion, Law, &c. of the Turks*, p. 4. London 1771. 2nd Ed.)

Note LXVI. p. 234.

Al Kada القضا and Al Kadar القدر are words nearly of the same import, both meaning the decree of God: but by the first is understood the decree existing in the divine mind from all eternity; by the latter is understood the execution and declaration of the decree, at the appointed time.

The doctrine of predestination is universally received in Turkey; but as it early became a subject of controversy among speculative men, so it ever since has proved a copious source of scholastic disputation.

In order to reconcile it with man's free agency, many of the Ullama (according to D'Ohsson) restrict predestination to the spiritual state of a certain number of mortals, doomed before their birth to salvation or perdition;



dition; but assert that it does not extend to the moral, civil, or political state of man, who in his actions is left to his free will. Denying man to be a free agent, and ascribing human actions solely to the will of God, are doctrines inconsistent with the Mohammedan religion, and, if obstinately persisted in, are punishable by death. But notwithstanding the decisions of the learned to this purpose, a popular prejudice in Turkey extends the influence of predestination to the civil as well as moral actions of mankind. (Tableau General, Tom. i. p. 56.)

The reader desirous of forming an idea of the Arabian talent for scholastic divinity, may consult the writers here referred to, who will either satisfy his curiosity, or direct him to the original authors who have treated the subject at large. Pocock (Specim. Hist. Arab, p. 207.) Reland (De Relig. Mohammed. p. 61. 150.) Sale (Prel. Disc. p. 153.) D'Ohsson (ut supra.)

Note LXVII. p. 235.

An opinion that certain diseases were propagated by contagion, was held by the Arabs before the time of Mohammed, but was condemned by the Prophet, who ascribed all to God. This, joined to the belief of a predetermined series of events, or an inevitable necessity, renders the Turks in respect to the Plague, more indolently negligent of precaution than most other nations.

“No soul can die unless by the permission of God, according to what is written in the book containing the determination of things.” “Nor is any thing added to the age of him whose life is prolonged, neither is any thing diminished from his age, but the same is written in the book of God's decrees. Verily this is easy with God.” (Koran Chap. iii. p. 52.) Marracci (p. 133. 145.) (Koran. Chap. xxxv. p. 358.) Marracci (p. 573. 11.) Reland (De Relig. Mohammed. p. 64.) Pocock (Specim. p. 322.)

Nevertheless, precaution against the Plague is justified by legal decisions, as well by respectable precedents.

D'Ohsson (Tom. ii. p. 265.) gives the Fitwa of a celebrated Mufti, which declares “that a Muslem commits no sin against religion, who leaves a country where the Plague rages, to seek shelter in another place; provided he implores the mercy of the Almighty.”

Omar

Omar in the 8th year of the Hegira, is said to have deferred his expedition into Syria, on account of the Plague then raging in that country; and upon his return to Medina, in answer to a friend who expressed surprise at a retreat so inconsistent with the dogma of predestination, is reported to have cited a saying of the Prophet (as translated by D'Ohsson) 'que celui qui se trouvoit déjà en feu devoit se resigner à Dieu, mais 'que celui qui étoit hors du feu, ne devoit pas s'y exposer.'

The immediate successors of Omar acted on the same principle, and the example has been followed by several of the Ottoman Emperors. In the year 1491, Bajazet II. being informed, on his way to Adrianople, that the Plague raged in that city, abstained from entering it; and in 1493, the Plague being at Constantinople, he deferred his return to the capital. The same Emperor, in 1509, quitting his apartments on account of a violent Earthquake, encamped in the middle of one of the courts of the Seraglio, but the shocks continuing, he removed to a villa in the country. M. D'Ohsson, from whom I have borrowed the above instances, is of opinion that a spirited administration, aided by the true principles of Mohamedanism, might get the better of prejudices, which, though widely diffused, are founded in ignorance. (Tableau General. Tom. i. p. 58.)

Note LXVIII. p. 250.

Rycaut, (who was secretary to Lord Winchelsea, Ambassador to the Porte from Charles II., and afterwards Consul at Smyrna) assigns as one of the causes why the Turkish women are 'the most lascivious and im-'  
'modest of their sex, and excel in the most refined and ingenious subtilties  
'to steal their pleasures, that they are educated with no principles of  
'virtue, of moral honesty or religion, as to a future state relating to the  
'rewards or punishments of their good or bad actions.' (Present State of the Ottoman Empire. p. 271. London, 1675.)

Belon, after remarking that the Turkish women go only abroad to the Bagnio and to visit the Tombs, adds 'and as according to Mohammed,  
'they do not enter Paradise, neither does he permit them to go to Mosque,  
'on account of their not being circumcised. It has been an opinion that  
'there is a particular place in the Mosque allotted to the women; but I  
'can venture to assert the contrary, and upon enquiring particularly, have  
'been

‘been assured they do not enter the Mosque.’ (Lib. iii. C. xvi.) see also Grelot (p. 275.)

M. D’Arvieux has justly been reprehended for asserting that the Koran has destined a place for all animals, except women; who have nothing good to expect in a future state. (*Lettres Critiques d’Hadgi. Mehemd.* p. 6. Paris. 1735.)

A much later traveller, M. Volney, has adopted the vulgar error. “Mahomet (says he) passionately fond as he was of women, has not however done them the honour of treating them in his Koran as appertaining to the human species; he does not so much as make mention of them either with respect to the ceremonies of religion, or the rewards of another life; and it is even a sort of problem with the Mahometans, whether women have souls.” (Vol. ii. p. 482. Lond. Tom. ii. p. 442. Paris, 1787.) This assertion of Volney is the more remarkable as from the cavalier manner in which he speaks of the Koran “as being merely a Chaos of unmeaning phrases, &c.” (Vol. ii. p. 394. Lond. Tom. ii. p. 362. Paris, 1787.) it might have been supposed he should have read the book.

The following passages from the Koran, will prove the best refutation of a vulgar error respecting the future state of Mohammedan women.

“Who so worketh righteousness, whether he be male or female, and is a true believer, we will surely raise him to a happy life; and we will give them their reward according to the utmost merit of their actions, (Ch. xvi. p. 222. Marracci p. 398. 97.) whoever worketh evil, shall only be rewarded in equal proportion to the same: but whoever worketh good, whether male or female, and is a true believer, they shall enter Paradise. (Ch. xl. Marracci. p. 386. p. 615. 41.) that he (God) may lead the true believers of both sexes into gardens beneath which rivers flow to dwell therein for ever; and may expiate their evil deeds from them: (this will be great felicity with God) and that he may punish the hypocritical men and the hypocritical women, &c. (Ch. xlviii. p. 413. Marracci p. 64. 5.) On a certain day thou shalt see the true believers of both sexes: their light shall run before them, and on their right hands; and it shall be said unto them good tidings unto you this day: gardens though which rivers flow; ye shall remain therein for ever. Koran. (Ch. lvii. p. 438.) (Marracci p. 703. 12.) (Koran Ch. xiii. p. 202.) (Marracci p. 368. 25.) But whosoever doth good works, whether he be male or  
VOL. I. I i i “female,

“female, and is a true believer, they shall be admitted into Paradise, (Chr. iv. 76. Marracci, p. 163. 123.”)

See on this subject Sale (Prel. Disc. p. 102.) Reland, (De Relig. Moham. p. 205.)

Belon is in the right when he asserts that the women do not go to Mosque. They certainly do not at Aleppo, though I have heard it said that they sometimes went to a particular Mosque in the suburbs. Af-femani says that women of higher rank sometimes, though rarely, go to Mosque, and that a place is allotted to them where they cannot be seen by the men. (Biblioth. Palat. Medic. p. 318.) Though this is not the case at Aleppo, there are places for the reception of women in several of the Mosques at Constantinople; but even there, they are little frequented.

Women only of a certain age, are allowed to attend public worship, and must then never mingle with the men. But the directions respecting their preparation for prayer, variation from the men in the mode of prostration, raising the hands &c. are given with the utmost precision, (D’Ohsson, Tom. i. p. 166. pl. 15.) and show that their spiritual welfare has not been less attended to than that of the men.

As to the other religious duties, the women appear to be under equal obligation with the men. I have known many among the elderly ladies, who had made the Pilgrimage, and were perfect devotees; but the younger women, though all keep the fast of Ramadan, and may strictly be under the same obligation to the observance of other positive precepts, are in practice seemingly less punctual in prayer, and having no places of public worship, they bestow less time on the performance of external rites of religion, than the women in Christendom.

A singular piece of superstition which I never hear of in Turkey, and believe to be a fiction, is mentioned by Ludovico Domenichi. ‘The women (he says) never go to Mosque at the same time with the men, and very seldom go at all, except at the Byram, and sometimes of a Friday, between nine o’clock at night and midnight. That they perform their prayers accompanied with such violent shricks, and distortions of the body, as exhausts their strength, and makes them sink down on the ground. If at such times they should find themselves pregnant, they ascribe it to the influence of the Divinity, and the infant when born is termed a child of the Holy Spirit.’ This, adds the author, I have been  
told

told by their servants; I never saw them myself, nor are men at those times ever admitted. Lodovico Domenichi (*Cofe Turchesche*.)

Note LXIX. p. 260.

M. Du Loir treats fully of the subject of Turkish gallantry at Constantinople. 'No public stews (according to him) are permitted, except a few in the suburb of Galata, for certain ladies whom he compares to the nymphs of the Pont Neuf at Paris. But the women are much disposed to intrigue, and, instead of honor and conscience, having no other restraint than the danger and difficulty attending it, they lose no opportunity of indulging their passion: not however that they abandon themselves indiscriminately; they are gallant, not brutal.' (p. 177.)

'He represents them as finely made, beautiful, and delicate. The distaff and the needle being their only employment, and from their mode of education, having few resources of amusement, they naturally become more subject to the tender passions to which idleness is peculiarly favorable. They are not deterred by the risk of dreadful punishments; their passions are inflamed by difficulties, which at the same time renders them more ingenious in devising means of gratification, so that an instance of detection hardly occurs in five or six years. The Jewesses who have access to the Harems, and some confidential slaves are the ordinary agents in these intrigues, which, though always hazardous, are so practicable, that a man, be his religion what it will, may always pass his time agreeably, and at a small expence.' (*Voyage de Levant*, p. 178 and 179.)

'The darkness of the evening and morning hours of prayer are well suited for intrigue. The woman has nothing to do but disguise herself with a Turban and fictitious beard, and if she can slip out of doors unobserved, she may go safely where she pleases. There are certain by-streets, called the street of Kisses, where the women resort to make assignations, addressing passengers under pretence of asking a bridal favour for the bride. It often happens also that handsome young men are privately carried off, when they cannot be induced by other means.' (p. 179. 180.)

In the above passages from Du Loir, there are circumstances which his own experience might have brought him acquainted with; of others he might have been informed: but some appear merely conjectural, and im-

probable. Without however pretending to contradict positive assertion, it may be remarked as wonderful, that crimes so frequently committed should so seldom be detected. As to the obscurity of night favoring intrigues, whatever may be the case at Constantinople, the Turks of condition at Aleppo do seldom, or never resort to Mosque at morning prayer, nor in the Winter, to evening prayer; most people of every class performing their devotions at home, so that there is no great concourse at the Mosques, at those hours.

D'Arvieux, speaking of the Aleppo ladies, 'says they are, by those who have access to see them, reported to be ingenious, and extremely gay; and, notwithstanding their confinement and the strict care of the husband, that they contrive to have intrigues, usually by the mediation of Jewesses: but woe to the parties if discovered.' (*Memoires*, Tom. vi. page 422.)

It may be remarked that both Du Loir and D'Arvieux agree in ascribing the honorable office of bawds to the Jewesses. At Constantinople, the shops of the Jews are said to be the ordinary places of rendezvous; which they certainly are not at Aleppo, being all situated in the public Bazar, and in size very inconvenient.

The following is the sprightly account given by Lady Mary Wortley Montague.

"As to their morality or good conduct I can say, like Harlequin, that 'tis just as 'tis with you; and the Turkish ladies don't commit one sin the less for not being Christians. Now that I am a little acquainted with their ways, I cannot forbear admiring, either the exemplary discretion, or extreme stupidity of all the writers that have given accounts of them. The most usual method of intrigue is to send an appointment to the Lover to meet the Lady at a Jew's shop, which are as notoriously convenient as our India houses. The great ladies seldom let their gallants know who they are. You may easily imagine the number of faithful wives very small where they have nothing to fear from a lover's indiscretion, since we see so many have the courage to expose themselves to that in this world, and all the threatened punishment of the next, which is never preached to the Turkish damsels." (*Letter xxix.*)

How far Lady Mary's information was exact in this matter, it were difficult to determine. But she certainly was mistaken, or incorrect, in her description of the women's veil. The Ferigee does by no means conceal

ceal the shape, nor is the face so hid by the two murlins, that one may not recognize an acquaintance: far less, is it impossible "for the most jealous husband to know his wife, or of any one else to distinguish the great lady from her slave." This will appear evidently on looking into the prints of Levant dresses (*Recueil. de Cent Estampes*, Paris, 1715.) Her Ladyship's inference therefore cannot be admitted, "that this perpetual Masquerade gives them entire liberty of following their inclinations without danger of discovery."

Du Loir's description of the veil worn by the women at Constantinople is more correct: but he asserts (p. 185.) that when they meet any young gallant, they take an opportunity, under pretence of adjusting their veil, to show their face, and, sometimes, of making more indecent discoveries.

The women are certainly often under the necessity of adjusting their veil, but, on such occasions, they always stand with their faces to the wall. The indecencies hinted by Du Loir, belong to the lowest order of impures.

Note LXX. p. 261.

I have thought proper to transcribe some passages from the former Edition (p. 114.) which would seem at first to imply an opinion different from what is given in the text, (p. 261.)

"The women are usually in large companies (when they go to the gardens) and have always either an old woman, or a young lad for their guard. The Harem is guarded by a black Eunuch, or young boy, and though necessity obliges many of the inferior people to trust their wives out of doors, yet some are locked up till the husband's return, so that the utmost care in that way is taken among them to prevent a breach of the marriage vow. But where there are no ties of love or virtue, one may easily conceive that others prove ineffectual."

The want of affection is inferred from the parties being brought together without previous knowledge of each other, and from the want of tender respect on the part of the men; circumstances which will recur for consideration in another place: but while instances of infidelity are not more common, it is reasonable to conclude that their prevention, in some degree must be owing to a principle superior to external restraint.

Note

Note LXXI. p. 265.

M. D'Arvieux, having remarked that the jealousy of the men prohibits boys above six years old, from access to the Harems, adds, that the nearest kindred, and most intimate friends are in like manner excluded, except on rare occasions, and under various restrictions; the women (especially those of rank or opulence) being strictly confined and watched as in Convents: whence it happens that women of the lower class only are to be seen in the streets.

‘ That the occupation of the ladies in their prison consists in sewing and embroidering; their amusements in the bath; or in the application to music and dancing, which they exercise for the entertainment of their husbands. They do not go to Mosque.

‘ But if access to the Harem be rendered difficult to the Turks, it is absolutely denied to the Franks. It is however true (says the Author) that when our merchants, on commercial business, go to the houses of Turk merchants, their women, who are excessively curious to see the Franks, find means of gratifying their curiosity, and at the same time, not only show themselves, but, when not in danger of being perceived by the husband, make a thousand indecent gestures. (Memoires, Tom. vi. p. 422.)

Things either must have changed at Aleppo since M. D'Arvieux's time, or he must have been misinformed in some of the circumstances cited above. It is not usual for the free-women, in the Harems of the opulent, to sing and dance for the entertainment of the husband; nor are they so confined as not to be seen walking in the street: neither are they so restricted in receiving or making visits. As to the story of the French merchants, I am inclined to consider it as an invention of juvenile levity; it being inconsistent with every idea of decorum in that country, that the wives or daughters of a merchant, (such as the French gentlemen were likely to visit,) should betray themselves indecently, out of mere wantonness, within the precincts of their own house.

Note LXXII. p. 276.

The precept of the Koran respecting marriage, is as follows, “ take in  
“ marriage of such women as please you, two, or three, or four. But if  
“ you fear that you cannot act equitably towards so many, marry one only,  
“ or



“ or the slaves which you shall have acquired.” Koran, (ch. iv. p. 60.) Marracci, (p. 144. 3.)

Sale considers the above passage as clearly expressive of the number of women permitted by Law—which ought not to exceed four, whether wives or concubines. And if a man cannot be contented with one wife, he may then take up with his free slaves, not exceeding however the limited number. “ And this is certainly the utmost Mohammed allowed his followers: nor can we urge as an argument against so plain a precept, the corrupt manners of his followers, many of whom, especially men of quality and fortune, indulge themselves in criminal excesses.” Sale (Prel. Disc. p. 133. where a variety of Authors, in support of this opinion, are referred to.)

Gagnier, in his Notes on Abulfeda, p. 150, has in a satisfactory manner refuted the erroneous representations of Marracci and others, on this subject.

Note LXXIII. p. 280.

According to Rycaut “ there are among the Turks three degrees of Divorce. The first only separates the man and wife from the same house and bed, the maintenance of a wife being still continued; the second not only divides them in that manner, but the husband is compelled to make good her Kabin, which is a jointure, or Dowry promised at her marriage, so as to have no interest either in him or his estate, and to remain in a free condition to marry another. The third sort of divorce (which is called (Ouch Talac) is made in a solemn, and more serious manner, with more rigorous terms of separation, and in this case, the husband repenting of his divorce, and desirous to retake his wife, cannot by the law be admitted to her without first consenting and consenting himself to see another man enjoy her before his face, which condition the law requires as a punishment of the husband’s lightness and inconstancy.” Rycaut, (State of the Ottoman Empire. ch. xxi. p. 277.)

The last preposterous circumstance is mentioned also by Cantacuzene (p. 199.) “ ne manco se puo con lei congiungere se un altro Turco davanti a lui non usa con esso lei, secondo i Commandamenti della lor leggi.”

M. D’Arvieux in the sixth volume of his Memoirs, speaking of Aleppo, says “ a man may divorce his wife, the Cady being judge of the legality of  
of

the cause assigned. Should the husband afterward repent of what he had done, he may, with permission of the Cady, take the woman back, if not already married to another man. He is permitted to do this twice, but if he divorce her a third time, he is obliged, as a preliminary article before taking her back, to make her pass a night with one of his friends; should the women prefer the friend, it is in her option to remain with him, if not, she returns to her first husband, who can never again divorce her. (Tom. vi. p. 447.)

The condition attached to a third divorce, is also, according to D'Arvieux, incurred by a man who accuses his wife of adultery, but failing in the proof, is obliged to divorce her and return her portion, as well as to pay costs of suit. Though the husband should repent his precipitancy, and the woman consent to remarry him, justice interposes to prevent it: the man has sworn falsely, a crime has been committed, and must be punished. I shall give the sequel in the author's own words.

Le mari plaignant & la femme accusée étant devant le Cadi, il fait venir quelque bon gros garçon, qu'on a eu la precaution d'instruire de ce qu'il a à faire. On lui demande s'il connoît cette femme quoiqu'elle soit voilée & qu'il ne l'ait peutêtre jamais vûë. Il ne manque pas de répondre qu'il la connoît pour une femme d'honneur; le juge lui demande s'il la veut épouser, & il répond qu'il le souhaite & qu'il est prêt de la prendre pour femme. Sur cette réponse, & sans attendre le consentement de la femme, on les conduit dans une chambre, & le pauvre mari est obligé d'être présent a une scene qui le couvre de honte & de confusion, & qui le fait réellement ce qu'il imaginoit être, & peutêtre sans raison. Il faut qu'il y soit présent dans la même chambre, ou par grace dans une qui soit si proche qu'il ne puisse pas douter de sa honte. Cette satisfaction achevée, l'honneur de la Femme est réparé, & le faux serment du mari est rectifié parce qui vient d'arriver, le nouveau mari par honnêteté cede son droit à l'ancien mari, & la femme se trouve en droit de choisir celui qui lui plaît. Elle reprend l'ancien, elle en fait sa declaration au Cadi, & elle retourne en sa maison, comme si cette scene honteuse ne se fût pas passée.

M. D'Arvieux owns that he was a long while in doubt whether he should venture to relate so improbable a story; nor would have done it merely on report of persons, even of unsuspected veracity; had he not himself met with an instance, when at Sidon, which removed all further hesitation. One of his servants after rashly divorcing his wife, being desirous of remarrying her, prevailed on his master to intercede in his favour with the Cady,

Cady, with whom M. D'Arvieux happened to be intimate. But he was assured by the magistrate that the law placed an invincible obstacle in the way: and in consequence, the servant was obliged to comply with the strange condition mentioned above (*Memoires Tom. i. p. 451.*)

Stories to the same purpose may be found in Rycaut (*Book ii. Ch. 21.*) (*Grelot. Voyage de Constant. p. 297. or of the translation p. 236.*) and in other authors; to one of whom Marracci makes reference, as to an eye witness of the fact related. (*Koran, p. 89.*) But from the following abstract account of divorce as practised by the Mohammedans, it will sufficiently appear that all such inconsistent stories are either pure inventions, or that ignorance of the Turkish institutes has exposed travellers to credulity and imposition.

The Koran determines with precision a variety of circumstances relative to divorce. “Ye may divorce your wives twice, and then either retain them with humanity, or dismiss them with kindness. But if the husband divorce her a third time, she shall not be lawful for him again, untill she marry another husband; but if he also divorce her, it shall be no crime in them if they return to each other, and if they think they can observe the ordinances of God. The women who are divorced shall wait concerning themselves untill they have their courses thrice, and it shall not be lawful for them to conceal that which God hath created in their wombs, if they believe in God and the last day;—Such of your wives as shall despair having their courses, by reason of their age; if ye be in doubt thereof, let their term be three months: and let the same be the term of those who have not yet had their courses. But as to those who are pregnant, their term shall be, untill they be delivered of their burthen and compute the term exactly:—and when they shall have fulfilled their term, either retain them with kindness, or part from them honourably; and take witnesses from among you, men of integrity,—when you marry women who are believers, and afterwards put them away, before you have touched them, there is no term prescribed you to fulfil towards them after their divorce: but make them a present, and dismiss them freely with an honourable dismissal. Sale (*Koran Ch. ii. p. 27. 26. Ch. lxxv. p. 454. Ch. xxxiii. p. 348.*) Marracci (*p. 82. 229. 230. 231. 232. &c. p. 729. p. 559.*)

Divorce (regularly) should be pronounced in that interval of the woman's courses, during which the husband has had no connection with

her: she is then left to fulfill the term of three months; at the expiration of which, if not pregnant, or if the husband in the interim has not approached her, nor declared his intention of being reconciled, she becomes wholly disengaged from the matrimonial tie, and it is by her own free consent, if she return: supposing the husband willing to take her back.

If the man at the expiration of the first month, gives a second sentence; and a third, at the end of the second month. The *Tilak b'al tlata* takes place, and the divorce is complete. The parties however willing, cannot come together again till the woman has been married to another, and in due form been divorced by him.

But a man may divorce his wife at once by three, (*b'al tlata*) or repeat the sentence thrice separately in the first month: in either case he is involved in the condition of the *Tilak b'al tlata*. There is great variety in the mode of announcing divorce, and a multitude of subtle distinctions have been devised by the lawyers, which the reader may find in the *Hedaya* lately published, vol. i.—These distinctions often depend on grammatical niceties of the Arabic language, and are incapable of translation; but many of them are clear, and of much consequence in determining the woman's right of inheritance.

There are reversible and irreversible divorces.

Where a man pronounces one or two reversible divorces, he may take back the woman, whether she be desirous or not, any time before the expiration of the prescribed term; but if he permit that term to elapse, he relinquishes his right, and cannot recover the woman, but by obtaining her consent to marry him again. In the first case it is proper (though not of legal necessity) that the return should be declared before witnesses: in the other, a legal nuptial ceremony is requisite.

Where irreversible divorces are pronounced, the husband obtaining the woman's consent, may marry her a second time, during her term of probation; but she cannot marry any other man till after its expiration.

The divorce of a woman before consummation, is held irreversible, no term is prescribed to her, and she may marry whom, and when she chooses.

But if a man pronounce three divorces, *Tilak b'al tlata*, the marriage is dissolved completely; the woman (however desirous) is no longer a legal subject to him, till she has consummated a marriage with another

man

man, and, after being divorced, or after the death of the second husband, has accomplished the legal term.

The necessity of consummation (expressed rather ambiguously in the Koran) is confirmed by a traditional saying of the prophet. (Hedaya Vol. 1. p. 302.)

A marriage contracted merely with a view of legalizing the woman for her first husband, is held in abomination. The Prophet, (by tradition) is said to have execrated such an expedient. (Hedaya. p. 303.) It is probably from this source, that the absurd stories alluded to above, must have arisen. But though collusion of such a kind may be supposed sometimes to take place, it is evident that the circumstances in the stories of Rycaut, D'Arvieux, and Grelot, cannot be strictly correct. The consummation of the second Marriage in the presence of the first husband, and the immediate return of the wife, before the completion of the legal term of probation, are circumstances utterly inconsistent with the Turkish Institutes, and manners.

Note LXXIV. p. 283.

Belon, in other matters generally exact, was misinformed in many circumstances relative to the Harem. "The wives, as well as slaves, (says he) are purchased with money; so that a Turk who has a marriageable daughter, reckons her as so much money in his purse. The girls bring no money as a portion, nor moveables from the paternal house. A man therefore who wishes to marry, must buy and clothe his bride: the father sells his daughter to the best bidder, and having delivered her, gives himself little concern whether he ever sees her more." (Observat. liv. iii. chap. xvii. p. 328. Bruxelles, 1555.)

In the above circumstances he was mistaken, as well as in several others that follow, (p. 329.) respecting the interior of the Harem; for that so material a difference in the present state of the Turkish women cannot be ascribed to the changes of time, is evident from writers nearly contemporary with Belon.

The custom of purchasing wives is said to be not peculiar to the Turks, but practised likewise by all the Oriental Christians; and appears, from the sacred writings, to have been the ancient practice. (De Urbib. et Moribus Orient. p. 166.)

The fathers, among the Arabs, are never (according to D'Arvieux) so happy as when they have a good many daughters. They constitute the principal riches of the house. The proposal made to the father, by the young men intending to marry, is usually, Will you give me your daughter for fifty sheep? six camels? or twelve cows, &c.?

The ceremony of marriage as practised by the Arabs, is described minutely; (*Voyage dans Palestine*, p. 276.) and there, as among the peasants near Aleppo, the wife is really purchased; the father receiving a stipulated price. The custom mentioned (p. 276.) of the battle between the bridegroom's party and the women, is remembered at Aleppo, though not now practised.

The account given by Cantacuzene of the marriage contract is in most respects agreeable to the practice at Aleppo. As soon as the relations have settled the sum to be paid by the bridegroom as the bride's dowry, the money is paid down. This dowry is two, three, or four thousand ducats, according to the circumstances of the husband. People of the lower orders pay fifty ducats, or what they can afford. The sum, whatever it may be, when received by the father, by some near relation, or the guardian of an orphan, is laid out in bedding or other household furniture, and apparel for the bride: the father, if opulent, adding something for the purchase of ornamental furniture. This is always done by people of condition; for though there be no legal obligation on the father to give a portion with the bride, he is led by affection, and sometimes by vanity, to contribute to increase the pomp of the wedding.' (*Lib. ii. p. 195.*) The bridegroom also makes a present to the bride, before the consummation of the marriage, which is called (p. 198.) the *Contra Dote*. It may be remarked here that the tokens of virginity are shown by the bride's mother to any of the females who choose to see them, but to none of the men, the bridegroom excepted.

The Arabic word for the marriage portion, according to the subjoined copy of a contract, is *Mehr* مهر, but in common discourse *Dgihaz* جهاز is also used for portion, though more commonly for the Paraphernalia which the woman brings along with her at the marriage. *Kabin* كابين, so often met with in books, is Persian, and seldom used at Aleppo.

The marriage contract is executed in the presence of the Sheih who writes it; and the Cady's licence for the completion of the marriage is usually written on the other side of the same paper.

COYP

## COPY OF A MARRIAGE CONTRACT.

*Seid Mohammed the son of Seid Yabeia, constituted Wakeel for the Bride, in the presence of Hadge Beckry the son of Mohammed, and Taba the son of Ibrahim; two men acquainted with her, by the testimony of Seid Abdalkader the son of Seid Omar, and Saleh the son of Hadge Araby. The bridegroom stands Wakeel for himself. The whole of the Dower (المهر) one hundred dollars, of which fifty has been paid, and fifty remains in trust to be paid in time.*

*Witnesses*  
*Al Hadge Yaseen Eben Fathy*  
*Seid Mohammed Eben Seid Mustafa*  
*Hadge Abdalrachman Eben al Jmam.*

*Sheib Mohammed Eben Hadge Morad*  
*Yehia Eben Abdy Bashaw.*

## THE CADY'S LICENCE.

(A)

(B)

*Our Lord, and legal judge Seid Hufseyen, grants permission to Aisby, the daughter of Hadge Abdalkadar, dwelling in the district named al Sheib Araby, at Aleppo, having been betrothed in the presence of legal witnesses, to marry Seid Abdalkadar the son of Seid Yabeia. Supposing always that there be no lawful impediment to their union. This 10th day of June in the year 1178.*

The Cady affixes his Seal at (A); and if either of the parties be a Shereef (or Green-head) the Nakeeb fixes his Seal at (B).

Note LXXV. p. 292.

In the former edition (p. 114.) It was remarked that "it is a kind of reproach among them (the Turks) to be thought fond of their women, or to show them much tenderness or respect; the best of them being only treated as upper servants, and often abused and drove about by the very Eunuchs or boys bought or hired to look after them."

I have transferred the above passage from the text, as, from being incorrectly expressed, it conveys a meaning not intended, and I can have no doubt my brother upon revival would have himself altered it. By abuse no more is meant than pert language, which the boys or Eunuchs are

very

very apt to indulge in. But they seldom venture it to the superior ladies, without risk of severe punishment. When the women are said to be driven about, it is not to be understood that the boys or Eunuchs presume to strike them; they dare not lift a hand even to a menial slave: but being employed in the Harem to clear the way, and to attend the ladies when they go abroad to the gardens; in the exercise of their office, they call out with an imperious tone of voice, or remind the women of the hour being late, and urge their return home, in an abrupt manner, as if "they had a right to command. It was this only that was meant by "and drove about."

The wife's not sitting down to table with the husband, and ministering to him in other respects, places her indeed in the light of an upper servant.

Note LXXVI. p. 294.

Lewes Vertomannus of Rome (Barthema of Bologna according to Ramusius) travelled about the year 1503, and found means in disguise to visit Medina and Mecca. At Damascus, he gives the following remarkable account of the indecent liberty taken with the women. 'The Mamalukes (he says) seldom appeared abroad, but in company of at least two or three together, and if they chanced to fall in with an equal number of women, they had a right, or, if not, they usurped the right of seizing them. For this purpose they waylaid the women near to some great Inn, (Khane), and as they passed the gate, each laying hold of one, they forced the women to enter the Inn along with them. When the woman was urged to remove her veil, she replied 'alas brother I am in your power, you may dispose of me as you please, but permit me to retain my veil; a request which was sometimes complied with. In this way, (continues the author) it happens that instead of possessing, as they conceive, an unknown girl of distinction, they are deceived into the arms of their own wives: an instance of which happened while I was at Damascus.' Ludov. Barthema Bolognesi (Ramus. v. i. p. 149.) Richard Willes (History of Travayle, p. 359. Lond. 1577.)

Note LXXVII. p. 298.

Instances of impotency merely from the power of imagination are not uncommon. One or two unsuccessful attempts seldom fails to convince  
the



the bridegroom that he is under the influence of some supernatural power, and turns him desperate. The ill timed reproaches of some near female Relation, helps very little to mend matters; till at length nature of herself gets the better of superstition. I have sometimes advised the parties to deceive their Relations, in order to get rid of their importunity.—the spell was dissolved the sooner for it.

It sometimes happens in a Harem, that the man finds himself Murboot with regard only to one or two objects; a circumstance which of all others serves to confirm the notion of incantation.

On this subject, see some very sensible remarks in Mr. John Hunter's Treatise on the Venereal Disease. (Part, iii. chap. xii. p. 200. Lond. 1788.)

Note LXXVIII. p. 298.

I have had frequent applications for remedies to prevent conception, but seldom or never from women of condition. The pretence made was frequent pregnancy, and having more children than they could maintain. The answer usually returned was that such remedies were unlawful, and always attended with risk of life; or at least of disease, and perpetual barrenness. One of the most beautiful women I ever saw in the country, aged about twenty-one, and the mother of four or five children, came under my care on account of a cruel distemper produced originally by the use of White-lead, which her brutal husband had obliged her to swallow in small doses, with a view to prevent conception. This expedient was however extraordinary; I never met with another instance of the kind, and the Colica Pictonum, with which the woman was afflicted, is a very rare disease at Aleppo.

They are acquainted with more effectual means of procuring abortion, and are less scrupulous in the application of them to unmarried women, in order to evade the consequences of a discovery, in illicit amours. It is the midwives who are employed on these occasions, and some of them have confessed to me that they thought themselves justified in the practice, when it was to save a family from being perhaps ruined, or at least much distressed by the magistrate: they are more conscientious with respect to married women. Upon the whole, there can be no doubt that the infamous practice is in use, but, I do not think, to such an extent as materi-  
ally

ally to affect the state of population ; because in the first place, the drugs commonly used are not of sufficient efficacy ; and in the second, the operations of the midwife are so violent, that only the most determined women would submit to them when urged by the fear of infamy, which is not the case with women who have husbands. Physicians are much oftener consulted in cases of barrenness.

Note LXXIX. p. 302.

My friend Mr. Bruce appears to have bestowed more pains, than I did, on investigating the proportion of males and females born in Syria, and carried his enquiries to a much wider extent, than I had an opportunity of doing. “ From a diligent enquiry into the South and Scripture part of Mesopotamia, Armenia, and Syria, from Mouful (Nineveh) to Aleppo and Antioch, I find the proportion to be fully two women born to one man. There is indeed a fraction over, but not a considerable one.”

In his progress Southward he found the proportion of females increase. “ But from Suez to the Straits of Babelmandeb, which contains the three Arabias, the portion is fully four women to one man, which I have reason to believe ; holds as far as the line, and 30° beyond it.” (Travels to discover the Source of the Nile, vol. i. p. 284. Edinburgh, 1790.)

According to the report of a Maronite Priest employed in 1740, to number that Nation in Aleppo, the number was found to be 3033 Souls of which 1500 were males and 1533 females. Though I do not rely entirely on the accuracy of this report, I am inclined to think the disproportion of males to females, at Aleppo, is not so considerable as it appeared to be, to Mr. Bruce.

Note LXXX. p. 302.

D'Arvieux talking of the Arab women, says “ On prend quelque soin des Princesses quand elles accouchent ; les autres femmes n'y font pas beau-coup de façon ; je ne sçai si elles sentent moins de mal que les autres, ou si elles le supportent plus courageusement, mais elles accouchent en chemin & par tout où elles se trouvent come sous leurs tentes. Quelques momens apres qu'elles sont délivrées, elles prennent l'enfant, lui

“ lui lient le nombril, & le vont laver à la première fontaine.” La Roque (*Voyage dans La Palestine*, p. 276. Paris, 1717.)

Note LXXXI. p. 305.

Children able to support themselves, are usually carried astride on the shoulder; but in infancy they are carried in the common way in the arms, and sometimes transported from one place to another, when the distance is not great, supported awkwardly upon one haunch.

Bishop Lowth gives the following passage from Sir John Chardin's *M. S. Notes*. ‘ It is the custom in the East to carry the children on the side, a-straddle on the haunch: a general practice in India. The children it is true hold fast, while the woman who carries them clasps them with one arm round the body; they neither being swathed, nor dressed in such manner as to confine their limbs.

‘ Cotovicus remarks that the Eastern children, instead of being carried in the arms, are mounted astride on the shoulder.’ (*Notes on Isaiah*, page 258.)

The former custom is general in India, but the latter is that of Syria, and the expression in *Isaiah* על כתף, upon which the learned Bishop comments, is precisely the words now used by the Arab women علي الكتف *Ala al Kitph*.

Harmer upon the following passage of *Isaiah*, (xlix. 22.)

And they shall bring thy Sons in their bosom,  
And thy Daughters shall be borne on their shoulder.

cites a remark of Pitt's in *Barbary* that “ if the child be a boy, it rides “ on the slaves shoulder.” In Syria however the children are carried indiscriminately in that manner, male and female; agreeably to Sandy's observation when talking of the Turkish children. “ As we bear ours in “ our arms, so they do theirs astride on their shoulders.” (*Travels*, p. 54.) The difference of carrying the child in the bosom, or on the shoulder, may be owing to their different age, without regard to sex. The Eastern women ride always astride whether on Asses, Mules, or Horses. See Harmer (*Observations on divers Passages of Scripture*, vol. ii. p. 366. Lond. 1776.)

## Note LXXXII. p. 305.

The Syrian nurses do not use clouts for keeping the infant dry in the cradle, but having a placé formed on purpose in the middle of the mattresses, they fill it with parched earth, and taking up the child's clothes behind, lay him upon it.

Another method is mentioned by Villamont as practised at Jerusalein.  
 “ Ils laissent (l'Enfant) luy le derriere tout decouvert, a fin que l'enfant  
 “ jette dehors plus commodement. Et quant aux berceaux des Enfans,  
 “ ils sont enfonchez de cuir bien tendu où y a un pertuis rond, sur lequel  
 “ sont mises à nud les fesses de l'enfant. Dessous le pertuis du berceau y  
 “ a un pot large par le haut, dans lequel les excremens tombent, & parce  
 “ qu'il y auroit aussi danger que les linges ne s'usassent à la longue par  
 “ l'urine de l'enfant, les Turcs y ont donné order, apposant au membres  
 “ des enfans de petites canelles de buys faictes expres, & qu'on trouve là  
 “ chez le merciers.” (Voyages du Seig. de Villamont, liv. ii. chap. xxx.  
 Lyon, 1611.)

Thevenot says nearly the same. (Travels, p. 47.) but I never heard of the practice in Turkey.

## Note LXXXIII. p. 306.

Schultens in his commentary upon Job, considers the Wulwal ولوال or Wulwl لول as corresponding to the Hebrew לל ejulare and the ὀλολύζω of the Greeks; but he produces several authorities to show that ὀλολύζω was also applied in a joyful sense. (Comment. Job x. v. 15.)

The word ὀλολύζω is usually rendered Ululo Ejulo, Ploro; Ἀλαλάζω, Tinnio, ejulo: and in the derivation of the word Ululo from the Greek and Hebrew, Schultens has the concurrence of several Lexicons. But however the two words may in these languages have been converted to opposite senses, it is certain that the Wulwaly of the Arabs is applicable only to distress and affliction, and would appear to have a greater affinity to the Greek Ἀλαλαζειν, than to the ὀλολύζειν which, from the authorities produced in a former note, (xxxv.) would seem to have been most commonly used by the Greeks on sacred, or on joyful occasions.

The

The passages produced by Schultens show the ἀλαλάζω, and ἀναλαλάζω, used precisely on those occasions that the corresponding word *Wulwal* would have been used in Arabic. In the passage from the Evangelist, our Saviour upon entering the house of Jairus "saw the tumult "and them that wept and wailed greatly" for they believed that the girl had just before expired Καὶ θεωρεῖ θόρυβον, κλαίοντας καὶ ἀλαλάζοντας πολλά. Mark v. 38. which in the Arabic Testament is rendered thus, *و نظراضطراباً و قوماً يبكون ويولولون كثيراً* Mark xvii. 38.

The instance brought from Plutarch is also clearly to the point. On the day of Cæsar's death, while Portia anxiously expected news from the Capitol, such was the agitation of her mind that she at length fell into a fainting fit. Her maids astonished, and from her paleness conceiving she was dead, behaved just as the Arab women would have done, they raised the *Wulwaly* αἱ δὲ θεράπαιναι ὡρὸς τὴν ὀψιν ἀνηλαλάξαν. Plutarch, (Brutus, Tom. i. p. 991. Folio, Francofurt. 1520.)

The extravagant conclamation of the women at funerals, is mentioned by Cicero as prohibited by the twelve tables. "Tollit etiam Lamentationem. Mulieres genas ne radunto, neve Lessum funeris ergo habento. Hoc veteres Interpretes Sex. Alius, L. Acillius non satis se intelligere dixerunt, sed suspicari Vestimenti aliquod genus funebris: L. Alius Lessum quasi Lugubrem Ejulationem, ut Vox ipsa significat. "Quod eo magis judico verum esse quia Lex Solonis id ipsum vetat." Cicero (de Legibus, lib. ii. p. 23. Opera Omnia 4to. Amstelæd. Verburg. 1724. Tom. iv. p. 1225.)

Again, "Ingemiscere nonnunquam Viro concessum est idque raro: Ejulatus ne mulieri quidem. Et hic nimirum est fletus (Lessus M. S.) "quem Duodecim Tabulæ in funeribus adhiberi vetuerunt." (Tusc. Disput. lib. ii. p. 23. ut supra, p. 174.) Vide Plutarch (Solon, Tom. i. page 90.)

The *Wulwaly* of the Turkish and other women of the East, (for it is common to the Christians and Jews) is sometimes no more than an inarticulate scream or howl, but the interjection *Weil* ويل or the words *ya Weily!* ياويلي are commonly interspersed. The chief mourner, or else the women employed on purpose, the *Nouaha*, نواحه (θνητών Εξάρχαι or Πενθήροι of the Greeks, the *Præficæ* of the Romans) repeats some plaintive words, interrupted with sobs and tears, then, striking her breast, she screams wildly, and the other women join in the *Wulwaly*, as if it were

the chorus to the Nouaha, but they do not keep time so exactly as in the Ziraleet.

The common acceptation of *αλαλαζω* in a military sense, the *Ἀλαλή* or *Ἀλαλά* the *τρατιωτικὸς θόρυβος*, καὶ *Αλαλαγμός*, belong not to this place. It may be sufficient to remark that the Turks in the onset in battle, run on repeating the word Ullah, Ullah.

Note LXXXIV. p. 310.

Pocock observes that “ On the South side of the town are several magnificent sepulchres of the Mamaluke times; they are indeed Mosques which the great persons while they were alive built to deposit their bodies in: the buildings generally consist of a portico built on three sides of a court with pillars in a very costly and magnificent manner, with a grand gateway in front. Opposite to this is the Mosque which is generally covered with a dome, and the Mirab or Nich that directs them to pray is very often made of the finest marbles, something in the manner of the Mosaic work.” Pocock (*Description of the East*, vol. i. p. 152.)

The sepulchres still remaining are magnificent, but I do not recollect any with porticos on the three sides of the Court. The Turks do not bury within the Mosques; and the present buildings I always considered not as Mosques, but merely as Mausoleums.

‘ The Emperors, Bashaws, and great men,’ as Cantacuzene justly remarks ‘ are buried in small Chapels near their Mosques. The Turban, and the vestments laid on the tomb, being changed daily, and the tomb strewed with the flowers in season.’ (p. 201.)

Note LXXXV. p. 312.

Cantacuzene, describing the Turkish funeral ceremonies, says that their mourning consists only in changing the shash of their Turban to one black striped, resembling that worn by the Armenians. This they wear only eight days, at the expiration of which, in a meeting of the relations, after mutual consolations, they resume their usual Turban. The Ullama wear their mourning three days only. (p. 201.)

Nothing of this kind is practised by the men, at Aleppo.

Note

## Note LXXXVI. p. 315.

M. D'Arvieux, whose station at Aleppo was favorable for procuring information, says, "The Bashaw's regular salary was eighty thousand Dollars (above £8,300) of which thirty five thousand is allotted for the maintenance of his troops, consisting of four or five hundred men. Besides this he must get also sufficient to pay the cost of his commission, and purchase the protection of friends at the Porte, in order to secure a new appointment, when removed from Aleppo. But by extortions, presents, and other accidental means, they raise their Revenue to two hundred thousand Dollars (about £25,000.) (Memoires, Tom. vi. page 444.)

The Bashaw's revenue at present (1769) falls far short of two hundred thousand Dollars, notwithstanding that Avantias are perhaps as common as ever. Some instances of this manner of raising money, may be found in the above Memoirs, where the Turkish address in negotiating them is well described.

M. Volney, in 1783, gives nearly the same account of the Bashaw's revenue with M. D'Arvieux; but mentions an instance of a certain Abd<sup>1</sup> Bashaw, who within these twenty years, by extraordinary extortions, raised, in fifteen months, the enormous sum of £160,000. (Vol. ii. p. 140. Lond. p. 130. Tom. ii. Paris.)

## Note LXXXVII. p. 322.

In D'Arvieux's time, the Mohaffil paid four hundred thousand Dollars to the Grand Signor's Treasury for his Farm. 'In case of a brisk trade, he was a considerable gainer; but otherwise he was a great loser, and had no abatement or mercy to expect from the Porte. His Furniture, Horses, and Slaves, were seized by the Treasury, and he himself thrown into Prison, till the whole debt should be discharged.' (Memoires, Tom. vi. page 450.)

The Mohaffilick is now farmed at a much lower rate, yet often proves the ruin of the person, who engages in it: of which I have known more than one instance, since the year 1760.

M. Volney

M. Volney states the Mohaffil's annual farm at £40,000, besides £4 or 5000, which he is obliged to pay to the officers at the Porte. (Vol. ii. page 140.)

Note LXXXVIII. p. 336.

A Turkish prophecy of the destruction of the Ottoman Empire by the Christians, is given by Ludovico Domenichi, together with a translation and commentary. He adds "E da sapere che questa prophetia non si legge nel Alchorana, ma in altri libri, a i quali portano grand autorità ed "reverenza." Ludov. Domenichi, (Prophet. de Maometani, &c. Fiorenza, 1548.)

It is mentioned by Rolamb, a Swedish Envoy at Constantinople, in 1657, that, "The Turks have a particular suspicion against the Swedish Nation, it being written in their prophecies that their Empire shall be "destroyed by a Northern nation, (p. 684.) It is said that the Turks "shall take Rome; the Pope soon after be made Patriarch of Jerusalem, "and turn Mahometan. That then Christ shall come down and confirm "the Alcoran; after which the Turks declining, shall retire into Arabia, "and the world shall end, &c. (Relation of a Voyage to Constantinople by Nicholas Rolamb, 1657.)

It is remarkable that the belief in a prophecy predicting the conquest of Constantinople by the Russians, was a prevalent opinion among the vulgar in that city, as early as the 10th century. Gibbon, (Decline of the Roman Empire vol. v. p. 570.)

Note LXXXIX. p. 338.

The Chevalier D'Arvieux's observation, though trite, is very just. "Il est ordinaire de se lasser de l'état où l'on est, & ill'est encore plus "d'être trompé en desirant ce qu'on n'a pas. J'ai vû cela chez les Turcs, " & je lai vû parmi les Chretiens qui sont aux Echelles du Levant; ils "ne sont jamais contents de leurs Consuls; ils voudroient en changer tous "les jours, & quand le changement est fait, ils ne manquent pas de regretter celui qui est sorti de place." (Memoires, Tom. vi. p. 281.)

APPENDIX.



## A P P E N D I X.

### SKETCH OF THE FIRST ESTABLISHMENTS OF THE LEVANT COMPANY IN TURKEY.

ENGLAND carried on little or no commerce with the Levant in ships of her own, earlier than the beginning of the sixteenth century; usually employing Genoese, Venetian, Portuguese, or other foreign vessels. But between the years 1511 and 1534, an unusual trade, by ships of London, Southampton and Bristol, was carried on to Candia, Scio, Cyprus, and even to Tripoly in Syria, and Byroot: yet still in that interval foreign vessels continued to be employed as carriers. Anderson (*Historical and Chronological Deduction of the Origin of Commerce*, Lond. 1764.)

In the years 1534 and 1535, three English ships, one of which was of 300 Tons burden, with a compliment of one hundred men, went to Candia and Scio, where the English merchants settled Factors, choosing for such, Natives of the country; but some years later (1550 and 1557) English merchants, as well as French and Genoese, were found settled at Scio.

While Candia remained subject to Venice, and Scio to Genoa, a constant trade was carried on thither by Christian ships; but after those islands fell into the hands of the Turks, that trade ceased, till such time as the respective sovereigns had obtained commercial treaties at the Ottoman Porte. The trade of the English to the Eastern territories of those Italian States, gradually brought on a direct trade with Turkey.

In 1572, French, Venetian, Genoese, and Florentine Consuls resided at Constantinople, but none from England: the trade into the Levant having (as it should seem) been discontinued from the year 1553, to the year 1575. (Anderson, p. 329. 414.)

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The precise time when the Levant trade was revived does not appear; though it is probable, that Harebrown, whose negotiations at Constantinople laid the foundation for the Turkey Company, was among the first merchants who repaired to the Levant after the year 1575.

It is remarked by Camden in 1579, "that, through Elizabeth's intercession, Amurath Cham, or the Turkish Sultan, upon treaty between William Harebrown an Englishman, and Mustapha Beg a Turkish Bassa, granted that the English merchants might freely traffic throughout his whole Empire, in like manner as the French, Venetians, Polonians," &c. Camden (*Hist. of Elizabeth*, p. 235. Lond. 1675).

But this does not appear to have been exactly the case; for, by the Grand Signor's letter to Elizabeth dated the 15th March, 1579, the liberty then granted should seem to have been limited to Harebrown, and his two partners, Sir Edward Osbourn and Maister Richard Staper.

"We give you to understand, that a certain man hath come unto us, in the name of your most excellent regal Majesty, commending unto us, from you, all kindness; and did humbly require, that our imperial Highness would vouchsafe to give leave and liberty to him, and unto *two other merchants of your kingdom*," &c. &c. &c.

The liberty was accordingly granted for such aforesaid persons, and orders were issued accordingly.

Elizabeth returned an answer to this letter, October 25th of the same year; from which it appears, that she thought the privileges granted were restrained within too narrow bounds. She returns thanks for the attention paid to the "humble petitions of one Wm. Harebrown, a subject of ours, presented for the obtaining access for him, and two other merchants more of his company, our subjects also, to come with merchandizes, both by sea and land, &c. &c. &c."

"But whereas the grant which was given to a few of our subjects, *and at their only request, without any intercession of ours*, standeth in as free a liberty of coming and going, as ever was granted to any of your imperial Highness's confederates, French, Polonians, &c., we desire of your Highness, that the commendation of such singular courtesy may not be so narrowly restrained to two or three men only, but may be enlarged to all our subjects in general." See the letters at length (*Hakluyte*, p. 163.)

In

In consequence of this, in the following year, that is the beginning of June 1580, the first charter of privileges, (or Capitulations as they are now termed) was granted to the English, by Sultan Morad “and whereas “She (the Queen) requested that we would grant to all her subjects in “general this our favour, which before we had extended only to a few “of her people....Therefore we give license to all her people and merchants, &c.” The charter contains twenty-one articles (Hakluyt, p. 163.)

Fifteen months after the date of the capitulations, the first Turkey Company was incorporated; the Queen’s charter being dated the 11th of September 1581. It was granted, for the term of seven years, to Edward Osbourn Alderman of London, Richard Staper Merchant, Thomas Smith Esq. and William Garret of London Merchants, their heirs, &c. The preamble of the charter declares, ‘that the two former had, by great ‘adventure and industrie, with their great costs and charges, by the space ‘of fundry late years, travailed, and caused travail to be taken as well ‘by secret and good means, as by dangerous ways and passages both by ‘land and sea, to find out and set upon a trade, &c. not heretofore in the ‘memory of any man living known to be commonly use.—And also have ‘by their like good means and industrie, and great charges, procured of ‘the Grand Signior (in our name) amitie, safety, &c. And in consideration that the said Edward Osbourn hath been the principal setter forth ‘and doer in opening the trade, he is appointed Governor, failing whom, ‘Richard Staper was appointed. See the charter, (Hakluyt, p. 172.)

On the 20th of November 1582, Elizabeth by her commission under the Great seal, appointed master William Harebrowne to be, her orator messenger (Nuntium) deputed, and agent, investing him with power to ratify the Capitulations, and to regulate all commercial matters, and to appoint Consuls or Governors wherever he should see fit.

With this commission, and her Majesty’s letter to the Grand Signor, Harebrowne set out in the Susan of London mounting 34 guns. He first settled peace with Algiers, Tunis, and Tripoli, and having established all the English factories in Turkey, (maugre the spite and malice of the French and Venetians) he returned over land to England in the year 1589; for the Grand Signor’s letter to the Queen in September of that year, contains a strong recommendation of Harebrowne then about leaving Constantinople; and desiring that either he or some other principal Ambassador

might without delay be sent to the Porte. Knolles (Hist. of the Turks, p. 1007. Lond. p. 1621.)

In consequence of this, Mr. Edward Barton, who had been left by Harebrowne Chargé des Affaires, was appointed Embassador; and it appears that he accompanied Sultan Mahomet to the camp in Hungary in 1596; an account of which expedition is given by the Embassador's secretary Sir Thomas Glover. Sanderfon was left agent at Constantinople during the Embassador's absence. Purchas, (Pilgrims part second, p. 1354. Lond. 1625.)

Mr. Barton died at Constantinople, and was succeeded by Mr. Henry Lillo, who according to Biddulph, after governing the English nation in Turkey for ten years, returned with great reputation to his country, and was knighted by His Majesty.

If Lillo resided ten years at Constantinople, Mr. Barton must have died in 1597; for Sir Thomas Glover, who continued secretary to Lillo, was appointed to succeed him in the year 1606. Yet Sanderfon who left Constantinople in September 1597, says nothing of the Embassador's death, but on his return thither two years after, he mentions visiting the late Embassador Barton's Tomb, on the top of Calcas Isle. Purchas (p. 1338. 1262.)

On the commencement of the English trade to Turkey, the Merchants having occasion to attend the Queen and Privy Council, they had their great thanks and commendations for the ships they then built of so great burthen with many encouragements to go forward for the kingdom's sake. The ordinary returns of the trade, at the beginning, were three for one (Anderfon p. 424.)

The persons concerned in the establishment of the Company, had proceeded with great spirit and resolution. John Newberie, so early as 1578, made a commercial journey into Syria. He travelled from March 1578 till November 1579, and visited Tripoly, Joppa, Jerusalem, &c. and Mount Lebanon. He set out again in September 1580, and after visiting Syria, Persia, Armenia, Georgia, Caramania, Natolia, and Constantinople, he from thence went, by the Black sea, a great way up the Danube &c. &c. In this Voyage, he consumed two years, and was very exact in his commercial observations.

Newberie was accompanied from London by William Barret an English Merchant, who settled at Aleppo, and was afterwards made  
 Consul

## A P P E N D I X.

Consul at that Scale. When they arrived at Aleppo, about the end of January 1581, they were entertained at a great Banquet by the French Consul; and it appears that Newberie, some time after, sent his letters from Bagdat, for Mr. Harebrown and Mr. Barret, to the care of the French Consul at Aleppo, "the English having no fixed establishment there at that time."

The Capitulations had been obtained (as before mentioned) in June 1580, but the Levant Company was not incorporated till September 1581, and Harebrown's powers to appoint Consuls, were not given till November 1582. It was therefore two years after Barret's first arrival at Aleppo, before a Consul could be established there.

Newberie undertook a third Voyage in 1583, and arrived at Tripoly in May. He was now accompanied by Ralph Fitch, John Eldred, and several other factors sent out by the Levant company, to trade to Persia, as well as to attempt a trade to the East Indies over land. An account of this journey, which contains many instructive particulars, may be collected from Newberie's own letters.—(Hakluyt, p. 208.) (Purchas, p. 1642.) As also from the Narratives of Fitch (Purchas p. 1730.) and of Eldred, (Hakluyt, p. 231.)

They carried (says Anderson) the Queen's letters recommendatory to the Kings of Cambay, and China; that they met with great opposition in their attempt from the Venetian factories established at Bagdat, Ormus, Goa, &c. That they travelled to sundry places in India, to Agra, Lahor, Bengal, Malacca &c. They returned by Ormus and Syria, and arrived at London in 1591, having made very useful remarks and discoveries, "on the nature of the East India Commerce, preparatory to their intended Voyage by sea to India now actually going out." (p. 439.)

On the arrival of Newberie with his companions at Tripoly, in May 1583, Eldred particularly remarks that: "In this city our English Merchants have a Consul, and our nation abide together in one house with him, called Fondeghi Ingles, builded of stone, square, in manner like a cloister, and every man his several chamber, as it is the use of all other Christians (he means Franks) of several nations."

From there being a Consul at Tripoly, it may be concluded that Barret was then Consul at Aleppo, although not mentioned by Eldred; who, however, on his return from Baffora in June the year following, mentions particularly "being joyfully received twenty miles distant from the town,

“ by Mr. William Barret our Consul, accompanied with his people and “ Janizaries.” Barret it seems was immediately taken sick, and died within eight days, having before his death elected Mr. Anthony Bate, Consul of our English nation at that place, who remained in office three years. (Hakluyt, p. 231. and 234.)

Barret was undoubtedly the first English Consul at Aleppo, and must have been regularly established after the Ambassador’s Harebrown’s arrival in Turkey, early in the year 1583.

Although the first Charter of the Company expired in 1588, it does not appear to have been renewed till 1593; when instead of twelve, fifty-three persons (consisting of several Knights, Aldermen, and Merchants) received the Queen’s Letters Patent, for twelve years. This second temporary Charter recites “ that Sir Edward Osbourn (hereby appointed the first Governor for one year) William Harborn Esquire, &c. “ had not only established this trade to Turkey, at their great cost and “ hazard, but also that to Venice, Zant, Cephalonia, Candia, and other “ Venetian Dominions, to the great increase of the commerce and manufactories of England; wherefore the Queen now incorporates them by “ the name of the Governor and Company of Merchants of the Levant, “ &c. The limits of the Charter to be, 1st, The said Venetian Territories. “ 2nd, The Dominions of the Grand Signior by Land and Sea; and 3rd, “ through his countries over Land to East India, a way lately discovered “ by John Newbery, Fitch, &c.” The Queen reserved a power of revoking the Patent on eighteen months notice, if it should appear not to be profitable to her or the realm. (Anderson, p. 441.)

Under those two temporary Charters, the affairs of the Company were conducted with great zeal and vigour. Their servants, were indefatigable in procuring commercial information, in the countries they travelled into; particularly Saunderson, who made sundry voyages between the years 1584, and 1602.

It appears that the Ambassadors usually at that time sent to the Porte, were persons who had been before in the country, and in some degree versed in its customs. Barton, the second Ambassador, had been Secretary to Harebrown; Glover who was appointed in 1606, had been Secretary both to Barton and Lillio; and to Glover succeeded Sir Paul Pinder, who is mentioned by Saunderson as being at Constantinople in 1599, in a private station.

Upon

Upon the expiration of the second temporary charter in 1605, a perpetual one was granted by James; the new Company being styled, *The Merchants of England trading to the Levant Seas*. The existence of the present Levant Company, is founded on this Charter, which was confirmed by Charles the Second in 1661.

In consequence of the Charter granted by king James, Sir Thomas Glover in 1606, was appointed his Majesty's Envoy and Agent in Turkey, with liberty to reside in what part of the Turkish Dominions he shall think best, and to appoint Consuls for the good Government of the English in the other proper Ports.

Anderfon (p. 470.) observes that Glover's Letters Patent is the first instance to be found in the *Fœdera*, of an English Minister appointed to reside in Turkey. He makes no mention of Pinder, who succeeded Sir Thomas Glover, nor does it appear how long Sir Thomas remained in office, but it appears from the *Fœdera*, that Sir John Ayre was appointed Embassador to the Porte in 1619. Sir John was succeeded by Sir Thomas Roe, who was Embassador in 1625, when Purchas wrote. In 1627, according to the *Fœdera*, Sir Peter Wyche was appointed Embassador to the Grand Signior.

From this period the History of the Levant Company becomes less perplexed; but it being beyond my province to trace it further, I shall only add a few extracts from Anderfon, relative to the early state of the trade.

In Sir William Monson's *Naval Tracts* written in 1635, the reasons assigned for England not sooner entering directly on the Turkey Trade, but suffering the Venetians to engross it, are, that former times did not afford shipping sufficient for it; the great danger of falling into the hands of the Barbary Moors; and that the Venetians in those times sent their *Argosies*, or *Argosers*, yearly to Southampton, laden with Turkey, Persian, and India merchandize. The last *Argoser* that came thus from Venice was in the year 1587, and was unfortunately lost near the Isle of Wight, with a rich cargo and many passengers. (Anderfon, p. 423.)

A Tract published in 1615, (*The Trade's Increase*) against the East India Company, observes that the Turkey Company complained of their trade being lessened in consequence of that carried on directly to India. "That they now sent thirty ships fewer than formerly to the Levant." Whereas the Dutch now employed above a hundred. Sir Dudley Diggs defended

defended the East India Company, in a masterly manner. (Anderson, p. 493.)

One of the East India ships of 800 Ton had been purchased of the Levant Company, and the reason for such large ships being employed in the Turkey trade was, that the Royal Navy was not yet considerable enough to protect our trading ships from the Barbary Rovers.

About the year 1620, the voyages by Sea to the East Indies had so greatly lowered the prices of Indian merchandize, that the trade between India and Turkey, by the Persian Gulph and the Red Sea, having much decayed, the Grand Signior's customs were greatly lessened. In a treatise written the following year, in favour of the East India Company, Mr. Mun endeavours, on a comparative view, to show that the wares by the Cape of Good Hope will cost but about half the price which they will cost from Turkey. (Anderson, vol. ii. p. 3.)

Mun remarks further that of all the nations of Europe, England drove the most profitable trade to Turkey, by reason of the vast quantities of broad cloth, tin, &c. which it exports thither, enough to purchase all the wares we wanted in Turkey; and in particular three hundred great bales of Persian raw silk yearly. Whereas there is a balance in money paid by the other nations trading thither. Marfeilles sent yearly to Aleppo and Alexandria, at least £500,000, and little or no wares (France had then no Woollen Trade.) Venice sent about £400,000, and a great value in wares besides. Holland about £50,000 but little wares, and Messina £25,000.

In 1675 a commercial treaty was concluded at Adrianople between King Charles the II. (by his Embassador Sir John Finch) and Sultan Mahomet the IV. whereby all former treaties from Queen Elizabeth's time downwards were confirmed, and certain new articles were inserted in the Capitulations. Among others, that the Dutch merchants of Holland, Zeeland, &c. &c., trading to Turkey, were always to come under the colours of England, paying the dues to the English Embassador and Consuls, in the same manner as the English merchants. Those of Spain, Portugal, Ancona, Florence, and all sorts of Dutch, were also to come under the English flag. Anderson, (vol. ii. p. 7. 158.)

METEOROLO-



METEOROLOGICAL ACCOUNT OF THE WEATHER IN 1752 AND 1753.  
WITH A COMPARATIVE TABLE OF THE THERMOMETER, &c. FOR  
TWELVE YEARS\*.

THE Thermometer employed, and referred to in the following abstract, was the large one of Bird's which had stood formerly at the Consular house, (see vol. ii. p. 274 and 297.) but in the beginning of 1752, it was removed to the Wooden Kiosk, before mentioned, where it remained constantly afterwards, together with the Barometer. The quantity of rain is denoted thus '. One or two showers, or what is termed a rainy day, are expressed by one'; '' denotes violent rains; and '' an intermediate quantity.

A. D. 1752.

JANUARY.

The first week of this month, cloudy and rainy; but all the rest (the three last days excepted) continually fair, clear weather: a few light clouds now and then intervening.

RAINY DAYS.

1st and 4th'', at night; 5th''', 6th'', at night with squalls of wind: 7th'' 29th'', in the night; 30th''', and 31st'''.

Greatest height of the Thermometer	56	} On the 28th and 29th at 3 P. M.
Least	40	
Greatest height of the Barometer	29, 1	} On the 9th
Least	28, 5	

The morning height of the Mercury, the first ten Days, and from the 18th to the end, was 46, or 48: in the intermediate space 42, or 43. The variation in the same day, was commonly 3, or 4; when perfectly serene 6, or 7; in rainy weather, 2, 1 and sometimes 0.

\* See Vol. ii. page 297.

FEBRU-

## A P P E N D I X.

## F E B R U A R Y.

In the beginning of the second, and about the end of the third week, a good deal of rain fell in violent showers in the night. Through the rest of the month the weather was fair, but the Sky was often variegated by light clouds, and sometimes overcast in the afternoon.

## RAINY DAYS.

7th" begun in the evening and continued till the 8th" A. M.; 9th" in the night; 10th" A. M.; 22nd', 23rd'" in the night; and 24th in the forenoon.

Greatest height of the Thermometer	53	} On the 19th at 3 P. M.
Least	45	

Greatest height of the Barometer	28, 9	} For the greatest part of the last
Least	28, 3	

The morning height of the Mercury, in the first fortnight was 48; in the subsequent part of the month 45 or 46. The variation in the same day, except when it rained, 5, or 6; and, when perfectly serene, 7 or 8.

## M A R C H.

The serene weather with which the last month ended, continued to the 9th; thence to the 18th, light flying clouds, with some intervening showers of rain, which were sometimes accompanied with thunder. The remainder of the month serene, except the 24th, 25th, and 26th, which were cloudy and showery.

## RAINY DAYS.

8th" In the night; 9th' P. M.; 13th' in the night; 14th", 16th' in the night with thunder; 26', and 27th' A. M.

Greatest height of the Thermometer	67	} On the 24th at 3 P. M.
Least	44	

Greatest height of the Barometer	28, 9	} Fluctuated between these two
Least	28, 5	

The morning height of the Mercury, till the 6th, was 45; about the 14th it had got to 52, and by the end of the month, reached 59. The variation in the same day, was 5 or 6, and before the rains in the last week 8 or 9.

## A P R I L.

The Sky in the first week, was for the most part clear, with light flying clouds in the afternoon. From the 7th to the 12th, variable weather, with

## A P P E N D I X.

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with frequent hard showers which fell chiefly in the night and mornings, and were sometimes accompanied with lightning and thunder. From the 12th to the end, except one day, the weather constantly fair and clear, light clouds more seldom making their appearance than in the first part of the month.

### RAINY DAYS.

7' A. M. and in the night; 8th' in the night; 9th' A. M. and a storm in the night; 10th''' 11th', 22nd' P. M. and in the night'.

Greatest height of the Thermometer	81	}	On the 30th at 3 P. M.
Least	58	}	On the 8th at 9 A. M.

Greatest height of the Barometer	28, 8	}	On the 8th, and from the 14th to
Least	28, 4	}	On the 22d. [the 18th.

The morning height of the Mercury in the first fortnight, 60 or 61, through the latter fortnight, 64, 65. The variation in the same day when it rained, 3 or 4; at other times 6 or 7; and towards the end of the month 9 or 10.

## M A Y.

A considerable quantity of rain fell about the beginning of this month<sup>a</sup>. From the 18th the weather was clear and pleasant, the Westerly wind blowing fresh, particularly after the 20th. Some thunder on the morning of the 22nd, but no rain.

### RAINY DAYS.

3d A. M. " in the night; 4th' morning.

Greatest height of the Thermometer	26	}	On the 30th at 4 P. M.
Least	67	}	On the 4th and 3 P. M.

Greatest height of the Barometer	28, 9	}	From the 26th to the 29th P. M.
Least	28, 6	}	On the 4th.

The height of the Mercury, at 10 in the forenoon, from the 18th to the 26th, 70, afterwards, 74 and 78. The variation in the same day was 6 or 8, and sometimes 9 or 10.

## J U N E.

Fine, serene weather through the whole month, a few light clouds only passing on the 17th and 27th. The wind fresh at West, after the first week.

<sup>a</sup> The Register defective from the 16th to the 18th.

## A P P E N D I X.

## RAINY DAYS.

None.

Greatest height of the Thermometer	92	} On the 12th at 4 P. M.
Least	76	

Greatest height of the Barometer	28, 9	} From the 26th to the 29th.
Least	28, 6	

The morning height of the Mercury, to the 20th, fluctuated between 76 and 79; from that to the 28th, 80, about which time, the wind blowing remarkably fresh, it sunk to 77 <sup>(3)</sup>. The variation in the same day was 10, 11, or 12.

## J U L Y.

Though the Sky was constantly serene, the weather continued cool till the last week, when the West wind, which from the beginning of the month had blown fresh, giving way to calms and light breezes, it became exceedingly hot.

## RAINY DAYS.

None.

Greatest height of the Thermometer	95	} On the 30th, and 31st, at 4 P. M.
Least	77	
Greatest height of the Barometer	28, 7	} On the 1st.
Least	28, 5	

To the 26th, the morning height of the Mercury, was only 80; afterwards 82 and 85. The variation in the same day 10, but when the wind was very fresh, 8 or 9.

## A U G U S T.

The weather to the 21st, serene and fresh, light flying clouds only appearing now and then about mid day, or in the afternoon. On the 21st, black flying clouds threatened rain, and from that time to the end of the month, clouds of this kind passed almost every day. In the nights of the 6th, 20th, and 23rd, many dark gloomy clouds, with flashes of lightning. The West wind blew fresh all the month.

## RAINY DAYS.

None.

<sup>(3)</sup> The fall of the Mercury three or four degrees, upon a fresh wind, was a remarkable circumstance.

Greatest

## A P P E N D I X.

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Greatest height of the Thermometer	93	} On the 12th and 17th at 4 P. M.
Least	74	
Greatest height of the Barometer	28, 8	} From the 28th to the end.
Least	28, 5	

The morning height of the Mercury, after the few first days, was 80, or 81. In the second fortnight it fell to 75. The variation in the same day 9 or 10; but when cloudy, 7 or 8.

## S E P T E M B E R.

To the 18th of this month the weather continued much the same as in August, but a small shower on the forenoon of that day, somewhat refreshed the air, and the weather afterwards gradually grew cooler, especially in the nights. Flying clouds were frequent and nocturnal dews. The winds were Westerly but less strong than in the preceding month.

### RAINY DAYS.

18th<sup>5</sup> A. M.

Greatest height of the Thermometer	86	} On the 14th at 4 P. M.
Least	68	
Greatest height of the Barometer	28, 9	} From the 27th to the end.
Least	28, 7	

The morning height, and daily variation of the Thermometer, were for some days the same as in the latter part of August; but after the 17th, the Mercury from 75 in the morning, fell gradually to 70, and the variation, from 6 came to be 4 or 3 degrees.

## O C T O B E R.

The weather was rendered cool at the beginning, by a fresh Westerly wind, and the frequent interposition of light white clouds. From the 4th to the 15th, a serene Sky, light variable breezes, and warm. Some large clouds had passed on the 14th, but others more black and heavy made their appearance two days after and were accompanied with tempestuous blasts of wind, which raising volumes of dust from the parched ground

\* The reader will please to recollect that in consequence of the new or Gregorian Style taking place at this time, the 3rd of September came to be reckoned the 14th day of the month.

<sup>5</sup> This rain was small and drizzly, not like the usual first Autumnal showers. The change induced on the weather was probably in some measure owing to more considerable rains falling at some distance

drove them about in a surprising manner. On the four succeeding days the wind blew fresh from the West or South West. In the afternoon of the 22nd, the Sky overcast, and at length in the night, the rain, which had so often threatened before, poured down as usual in violent showers. The day following was gloomy with drizzling rain; in the night it again rained hard. The forenoon of the 24th was drizzly like the day before, after which it cleared up for a few hours; but in the afternoon there was a violent thunder storm, and a good deal of rain fell in the evening. The remainder of the month serene, except the 26th and 27th which were cloudy.

## RAINY DAYS.

22nd " Evening and night; 23rd " ; 24th " .

Greatest height of the Thermometer	80	} On the 4th at 3 P. M.
Least	58	
Greatest height of the Barometer	28, 9	} Fluctuated between that and 28, 8.
Least	28, 6	

The morning height of the Mercury to the 18th, 72; after the rain, 65, and towards the end of the month, 58. The variation in the same day 5 or 6. On the 23d and 24th 0, 1, and after the rain, 3, or 4.

## N O V E M B E R.

Fine weather in the first week: light clouds sometimes appeared but except one day, no black clouds. It became cloudy on the afternoon of the 8th, and the two following days were dark and gloomy with some rain. From the 11th to the 16th, the mornings serene, the Sky in the afternoons variegated with light clouds. Three or four days of cloudy, rainy weather intervened, after which it was fair and frosty to the 26th. The last days of the month rainy.

## RAINY DAYS.

8th " , at night; 9th ' , 10th ' , and 16 A. M. ; 26th ' , in the night; 27th " , 28th " , and 29 " , in the night.

Greatest height of the Thermometer	65	} On the 1st, 2d, and 3d, at 3 P. M.
Least	46	
Greatest height of the Barometer	29, $\frac{1}{2}$	} On the 24th, 25th, and 26th.
Least	28, 8	

The morning height of the Mercury, to the 10th, was 60, from that to the 23d it fell gradually to 49; in the frosty weather it sunk to 46, but afterwards rose to

## APPENDIX.

XV.

50. The variation in the same day was at the beginning of the month 5, afterwards 3, and in rainy weather, sometimes 0.

## D E C E M B E R.

For the first ten days of this month the weather was frequently gloomy, but there were only two rainy days. Fogs were common in the mornings. It begun to snow the evening of the 11th and continued snowing all the following day. From the 12th to the 22nd, the weather frosty<sup>o</sup>, the Sky sometimes being serene, but oftener foggy or overcast. To the frost succeeded five days of gloomy, wintry weather, after which it became clear and mild. Most of the rain in this month, that of the 23rd excepted, fell in the night, or after sun set. The winds moderate at East or North East, as in last month.

### RAINY DAYS.

5th" With thunder; 9th", 23rd", 26th"; 27th", storm in the night from the West.

Greatest height of the thermometer	55	} On the 1st at 3 P. M.
Least - - - - -	42	
Greatest height of the barometer	29	} On the 14th.
Least - - - - -	28	

The morning height of the mercury, which at the beginning of the month was 54, had, by the 10th, fallen to 49, and from that to the 24th it continued fluctuating between 42 and 44; it then rose to 46, 48. The variation in the same day 3, in general only 1, and sometimes 0.

A. D. 1753.

## J A N U A R Y.

The preceding year had ended with mild pleasant weather, which continued to the 11th of this month, interrupted only by one gloomy day. This was followed by four dark, wet days, after which to the 22nd, the weather was clear and fine, the mornings being frosty. The weather from the 22nd was for the most part gloomy and wet; but the rain fell more frequently in the day time than usual. It snowed in the night of

<sup>o</sup> The Thermometer which stood at 49 before the fall of the Snow, sunk on the 12th to 42, yet notwithstanding the continuance of the frosty weather for eight days, it approached not nearer to the freezing point; and even rose to 44 after the 17th, whence it should appear that the frost was far from being intense.

the

the 30th, and the air felt exceedingly cold. The winds generally East or North East and moderate.

#### RAINY DAYS.

3rd', 11th', A. M. in the night"; 12th in the night"; 14th, in the night"; 22nd' A. M. in the evening"; 23rd' and 24th' A. M.; 27th"; 28th", 29", and 30th" in the day time.

Greatest height of the Thermometer 53 } On the 7th and 8th at 3 P. M.

Least - - - - - 40 } On the 31st at 4 P. M.

Greatest height of the Barometer 29 } On the 6th.

Least - - - - - 28  $5\frac{1}{2}$  } On the 30th and 31st.

The morning height of the Mercury, in the first fortnight, was commonly 42; the latter fortnight 45. The variation in the day 3, 2, and 0.

#### F E B R U A R Y.

It begun to snow again on the evening of the 1st and continued snowing incessantly for twenty four hours. The 3rd was overcast, but clearing up next day, the weather to the 12th was constantly clear and frosty. The 12th was cloudy, and it rained for several hours. After which the frosty weather returning, continued to the 20th. The remainder of the month was variably clear and cloudy, with many intervening short showers. The winds in general very moderate. In the first ten days North East, or South West; from the 15th to the 20th East, the last eight days West, and somewhat fresher.

Notwithstanding the continuance of frosty weather in this month, the Almond trees were in blossom about the 20th.

#### RAINY DAYS.

12th", from noon; 21st' P. M.; 22nd' P. M.; 24th' P. M. with thunder; 25th, 26th, and 28th showery.

#### SNOWY DAYS.

1st. and 2nd.

Greatest height of the Thermometer 54 } From the 20th to the end at 3 P. M.

Least - - - - - 36 } On the 3d at 8 A. M.

Greatest height of the Barometer 29,  $\frac{1}{2}$  } On the 5th, 6th, and 7th.

Least - - - - - 28,  $6\frac{1}{2}$  } On the 24th, 25th, and 26th.

The morning height of the mercury to the 12th was 38, once only 36; after the rain, to the 20th, 42; in the last week 50, 52. The variation in the same day was commonly 4; but about the 17th it increased to 6 or 7; in rainy weather 1 or 2.

#### M A R C H.



M A R C H.

Excepting one day (the 9th) which was cloudy, rainy, and tempestuous, the Sky, during the three first weeks, remained constantly serene till afternoon, when a few light clouds now and then made their appearance. The rest of the month was either cloudy, or variable and showery, the rain for the most part descending in short interrupted showers. The winds to the 10th, variable, South East, or East; during the rest of the month, at West or South West. They were in general moderate, only freshning sometimes after noon.

RAINY DAYS.

9th''' A. M.; 21st' evening; 23rd' P. M.; 24th''; 29th', 31st'' in the night.

Greatest height of the Thermometer	61	} On the 19th, 28th, and 30th at 3 P. M.
Least - - - - -	48	
Greatest height of the Barometer	28, 9	} To the 20th fluctuated between this and 28, 7.
Least - - - - -	28, 4	

The morning height of the mercury to the 12th was 52; from that to the 18th, 49; and through the rest of the month 56. The variation in the same day 4 or 5; but in cloudy weather 2: it was always less considerable than in March of the preceding year.

A P R I L.

Began with cloudy rainy weather; from the 3rd to the 19th serene, with intervening light clouds. In the second week, it was frequently hazy. The 16th and 17th serene, after which ten days of unusually cold, cloudy weather. On the 2nd and 19th it rained almost incessantly the whole day, at other times the rain fell in heavy, short showers. The predominant winds, especially towards the end of the month, were the West or South West; but they never blew strong, and calms were frequent.

RAINY DAYS.

1st P. M.; 2nd''', 13' night; 14th' A. M.; 15th', 19th'', 22nd P. M. with thunder.

Greatest

## A P P E N D I X.

Greatest height of the Thermometer	69	} On the 13th at 4 P. M.
Least - - - - -	51	
Greatest height of the Barometer	28, 8	} From the 8th to the 11th.
Least - - - - -	28, 4	

The morning height of the mercury was 51 at the beginning, and it was not till the end of the week that it regained its station of the former month. On the 8th it stood at 59, and through the rest of the month rose only 3 or 4 degrees higher. The variation in the same day was 6 or 7 in clear weather, but when cloudy no more than 2 or 3.

## M A Y.

The first day gloomy, and it rained incessantly till four in the afternoon; the three following days showery, with thunder; the next three days fair, with a fresh wind, and flying clouds. In the evening of the 8th, a storm of rain and thunder; the rest of that week, the weather was often hazy, and at other times the Sun was obscured by large white clouds. From the 16th to the 28th the wind blowing fresh through the day, the Sky was always serene, but upon the wind ceasing, clouds sometimes arose in the evenings. The 28th calm and overcast. The two last days, several dark clouds passed, the West wind blowing fresh. Calms were frequent, or light variable breezes at South East, or East. When it blew fresh, it was generally at West.

## RAINY DAYS.

1st<sup>'''</sup>, 2nd<sup>'</sup> at noon; 3rd<sup>''</sup> thunder showers; 4th<sup>'</sup> P. M.; 7th<sup>''</sup> P. M. with thunder; 15th<sup>'</sup> evening; 28th<sup>'</sup> P. M.

Greatest height of the Thermometer	78	} As far as the 16th of the month *.
Least - - - - -	59	
Greatest height of the Barometer	28, 8	
Least - - - - -	28, 7	

The morning height of the mercury was 61 at the beginning of the month, and 70 about the middle. The variation in the same day, 6, 9; when cloudy 3.

## J U N E.

The weather throughout the whole of this month was in general cool for the season. Dark clouds were frequent in the first week; and from the 8th to the 14th, light flying clouds often passed in the forenoon. The

\* The Thermometer was unfortunately broke, and it was the month of September before a new one was received from England.

Sky in the last fortnight was always serene, except sometimes about noon that a few fleecy clouds made their appearance, which became more rare as the month advanced. The West wind was constant, and for the most part pretty fresh.

In the afternoon of the 2nd, at a quarter past five o'clock, there was a slight shock of an earthquake; the wind at the time blowing fresh, as it had done all day.

RAINY DAYS.

1st A small shower.

Greatest height of the Barometer	28	} On the 1st. A few days towards the end.
Least	28, 6½	

The common height of the Barometer was 28, 7; the mercury, as usual in the summer months, varying very considerably.

J U L Y.

The weather in the first fortnight cool and pleasant, the West wind blowing fresh, and fleecy clouds often passing before noon. From the 15th to the 22nd, calm, serene, and hot; the three succeeding days refreshed by cool breezes, but these again failing, or veering towards the South or North, the latter part of the month became hot.

RAINY DAYS.

None.

Greatest height of the Barometer	28, 6
Least	28, 5

To the 20th the mercury was stationary at 28, 6; and during the rest of the month at 28, 6.

A U G U S T.

The weather on the first day, was refreshed by a strong West wind, but from that to the 14th, a serene Sky, with calms or light breezes rendered it extremely hot, especially in the nights after the 4th. Between the 14th and 19th, the heats were mitigated by a morning and evening breeze. On the 23rd and 25th, large white clouds passed, the West wind blowing fresh. The few remaining days of August were calm and hot. The winds for the most part Westerly, but the lighter breezes were variable, veering to the South, or North of West, or to the East.

RAINY DAYS.

None.

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Greatest

## A P P E N D I X.

Greatest height of the Barometer	28, 6, $\frac{1}{2}$
Least	28, 5, 0

From the beginning of the month to the 9th, the mercury stood at 28, 5; and from that time remained invariably at 28, 6; the three latter days excepted, when it rose half a degree.

## S E P T E M B E R.

The first week serene and hot, but the mornings and evenings cool. Between the 8th and 16th frequent hard gusts of wind accompanied with clouds of dust, and to this sign of approaching rain were joined flying clouds, nocturnal dews, and flashes of lightning in the West, or North West. On the 12th and 13th, especially in the night, strong Westerly winds. From the 15th to the 21st, a number of heavy clouds passed daily and the Sky was sometimes overcast, but except a small shower on the 16th, no rain fell. From the 20th to the 24th, fine clear weather; after which, the West wind freshening, blew sometimes in strong squalls, and brought clouds of dust along with it. Many dark clouds passed on the 28th, and on the following day, a heavy shower of rain fell accompanied with thunder\*, after which the dark clouds dispersed, and the Sky became serene. The wind, except in light breezes, was always Westerly.

## RAINY DAYS.

16th'; 29th'', At noon.

Greatest height of the Thermometer	92	} On the 3d at 4 P. M. †
Least	71	
Greatest height of the Barometer	29, $\frac{1}{2}$	} On the 21st.
Least	28, 7	

The morning height of the mercury in the first fortnight was 82; in the second 72. The variation in the same day 9, or 10, or 8; but in cloudy weather 5.

\* This may be reckoned the first rain: and, making allowance for the late alteration of style, will be found to have fallen nearly about the usual period.

† The thermometer now employed, was a small portable one, inclosed in a glass tube, and made by Bewes; the same kind mentioned in a former note. But it may be proper to remark here, that in this, and the subsequent months, a very considerable difference from the correspondent months in the preceding year, will be found in the morning height of the thermometer, as well as in the variation in the same day. The instrument now used was more sensibly affected by changes in the air's temperature than the thermometer used before. In cool weather it sunk several degrees lower, and rose, in hot weather, several higher than the others were ever known to do. Hence, in regard to the variation in the same day, in October, 1752, it was 5 or 6; in the present year 9 or 7. In November, 1752, the variation at first 5, was afterwards 3. In the present year it was at first 9 or 10, afterwards 5 or 6. A like difference may be remarked in December.

## OCTOBER.

## O C T O B E R.

The weather in the first week, was fine and agreeable, the Sky being serene in the morning, and variegated afterwards with white flying clouds. From the 9th to the 18th, much cloudy weather, and it rained on the 10th and 15th. The latter fortnight was variably clear and cloudy; for except four serene days, white clouds constantly made their appearance sometime or other in the twenty-four hours.

It sometimes, at night, blew fresh at West; but calms, and light Southerly or Easterly breezes were more common.

## RAINY DAYS.

10th", Evening and night; 15' A. M. " P. M. and evening.

Greatest height of the Thermometer	81	} On the 1st at 4 P. M.
Least	50	
Greatest height of the Barometer	29, $\frac{1}{2}$	} On the 25th.
Least	28, 7	

The morning height of the mercury till the 18th, 70, or 68; after the rain it sunk to 59. The variation in the same day, during the former part of the month, 9, 7; afterwards 6, or 5.

## N O V E M B E R.

The two first days cloudy, and the evening of the 2nd threatened rain; but from that to the 20th, serene, mild, pleasant weather. From the 23d to the 27th, gloomy and wet; the latter days of the month frosty: the Sky through the day being serene, but in the mornings and evenings cloudy. Light variable breezes, South, North, South East, North East.

## RAINY DAYS.

23rd", A. M. and in the night; 25th"" in the night; 26th' morning.

Greatest height of the Thermometer	71	} On the 4th at 3 P. M.
Least	43	
Greatest height of the Barometer	29, $\frac{1}{2}$	} On the 19th.
Least	28, 7	

The morning height of the mercury decreased in the first fortnight from 58 to 51; in the second, it sunk to 44. The variation in the same day till the 18th, was almost constantly 10; after the 18th, 6 or 7.

## D E C E M B E R.

The weather, in the first fortnight, two or three serene days excepted, was generally overcast or cloudy, and a very considerable quantity of rain fell. The 17th was perfectly serene; but from that to the 23rd, the atmosphere most remarkably foggy. From the 23rd to the 29th much gloomy wet weather; the air nevertheless continuing, as it had been all along, unusually mild. The three last days of the year serene and pleasant.

The winds were usually at East or North East, in light breezes; but calms were still more frequent than in November. On the 5th, during a hail storm, it blew fresh at West.

## RAINY DAYS.

2nd', P. M.; 3rd"', in the day; 4th"', in the day; 5th', P. M. with hail; 8th' A. M.; 11' in the night; 12" A. M.; 13th" 14th", 23rd, night; 25th' A. M. 28''' P. M. and evening.

Greatest height of the Thermometer	51 *	} On the 17th and 20th at 3 P. M.
Least	43	
Greatest height of the Barometer	29, $\frac{1}{2}$	} On the 20th.
Least	28, $\frac{5}{8}$	

The morning height of the mercury throughout the month was 44 or 45. The variation in the same day, when the weather was serene, 4, 5; at other times 2, and when rainy 0 †.

\* The remarkable difference in the height and variation of the thermometer, from the time that Bewes's small thermometer was employed for observing, was taken notice of in the preceding note. December 1752 was much colder than the December of the present year, yet the thermometer never sunk so low, not even in frost, as its stationary morning height in the present December.

† Though so much has been already said on the subject of the thermometer, it may not perhaps be improper to subjoin a comparative view of the several years comprehended in the foregoing history of the weather: that is, a table containing the lowest station of the thermometer, with the number of rainy and of snowy days in the three winter months of the respective years.

The winter is here supposed to include the three months December, January, and February, commencing with the former; and it bears the name of that year to which December belongs: thus the Winter of 1742 comprehends December, 1742, with January and February 1743; and in like manner the winter of 1743 comprehends its own December, with January and February 1744.

In the following table the thermometrical observations have been all reduced to the scale of the small thermometer, as if they had been always made by that instrument, suspended in the Kiosk;

# A P P E N D I X.

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Kiofk; and it may be remarked, that though the reduction was made after a careful comparison, and adjustment of several thermometers with the small one, yet the mercury only in three out of ten winters sunk so low as the freezing point.

The number of snowy, and of rainy days were extracted from the original register, but I am inclined to think the latter were less accurately noted than the former, that is, in regard to the quantity that fell of either; for which reason I have attempted no computation of that kind, mentioning merely the number of days.

	1742	1743	1744	1745	1746	1747	1748	1749	1750	1751	1752	1753
Small Thermr.	33. 31 38.	*	36. 35	38. 35	49. 39	38. 35	39. 40	32. 30	*	37	33. 30 38	36
Snowy days.	iv.	iv.	i.	ii.	o	iii.	iii.	ii.	*	o	iv.	o
Rainy days.	21	25	32	*	32	21	25	10	*	20	26	29

N. B. \* denotes register defective.

## ERRATA TO THE FIRST VOLUME.

Page 6. line 18. for *Æra*, read *Era*.—P. 12. l. 15. f. *Hizazy*, r. *Killafy*.—P. 12, 13. f. *Nieburh*, r. *Niebuhr*.—P. 14. 17. 45. f. *Cyprus*, r. *Cyprefs*.—P. 19. 21. 30. f. *Matts*, r. *Mats*.—P. 30. l. 27. for *Linneus*, r. *Linnaeus*.—P. 71. l. 28. f. *Chearful* r. *Cheerful*.—P. 69. l. 10. f. *Oftner*, r. *Oftener*.—P. 69. l. 21. f. *Adviseable*, r. *Advisable*.—P. 78. l. 24. f. *Saliva*, i. *Sativa*.—P. 110. l. 16. f. *Dye & passum*, r. *Die*.—P. 111. f. *Satyrist*, r. *Satirist*.—P. 120. l. 1. f. of, r. or.—P. 125. l. 4. f. *pleasure, afterwards*, r. *pleasure afterwards*.—P. 146. l. 22. f. *Subtle*, r. *Subtile*.—P. 163. l. 16. f. *pendant*, r. *pendent*.—P. 189. f. *they* r. *these*.—P. 208. l. 11. f. *Copyish*, r. *Copyers*.—P. 219. Note f. XLIV. r. LXIV.—P. 299. l. 22. f. *and*, r. *are*.—P. 299. l. 23. dele *are*.—P. 303. l. 13. f. *Cloath*, r. *Clothe*.—P. 341. l. 15. a or, r. for a.—P. 348. f. *Reisk*, r. *Reiske*.—P. 374. l. 11. f. *Bubequius*, r. *Bufbequius*.—P. 374. l. 28. f. *among found*, r. *found among*.—P. 375. l. 24. f. *excepted*, r. *expected*.—P. 385. l. 3. f. *Jonicos*, r. *Ionicos*.—P. 430. l. 9. f. *by*, r. *by abused*.

Page 1. for *الشهبا* read *الشهبا* — 32. f. *سهرنج* r. *سهرنج* — 36. f. *قيساريه* r. *قيساريه* — 78. f. *صمولي* r. *صمولي* — 67. f. *سبخة* r. *سبخة* — 55. f. *قيساريه* — 80. f. *قنبس* r. *قنبس* — 87. f. *شمش* r. *شمش* — 101. f. *چنچور* r. *چنچور* — 107. f. *خلخال* r. *خلخال* — 118. f. *حلب* r. *حلب* — 151. f. *حلب* r. *حلب* — 174. f. *كمنخة* r. *كمنخة* — 185. f. *جنتان* r. *جنتان* — 201. f. *حادي* r. *حادي* — 324. f. *ينكيچري* r. *ينكيچري* — 366. f. *كحل* r. *كحل* — 324. f. *حاجي* r. *حاجي*