

PHŒNICIA AND LEBANON.

“With these came they, who from the
bordering flood
Of old Euphrates, to the brook that parts
Egypt from Syrian ground, had general names
Of Baalim and Ashtaroth.”

“And Canaan begat Sidon his firstborn, and the Hivite,
and the Arkite, and the Sinite, and the Arvadite, and the
Zemarite, and the Hamathite.”

THIS ethnological record in the tenth chapter of Genesis, the most ancient in existence, gives us the earliest account of the Phœnician aborigines. Hamath, on the north-east, and Accho (Acre), on the south-west, were the extreme borders of ancient Phœnicia. The *Sidonians* occupied the coast from Gebal, or Byblos, the modern Jebeil, on the north, as far as Accho, or Acre, on the south. One division of the *Hivites* occupied Shechem and Gibeon, and the other the chain of Anti-Lebanon from Baal Hermon to Hamath. The *Arkites* lived in the plain north of Lebanon, between the mountains of Akkâr and the Nahr el Kebir, their name still remaining in the Tell and river of Arka.

HASRÛN, A MARONITE VILLAGE
Of North Lebanon, on the summit of a precipice
on the south side of the gorge of the Kadîsha (the
sacred river).

One of the most striking historic names in Northern Syria is Kûl'at Kadmûs, about twelve hours south-east of Ladakiyeh, probably the former home of Cadmus, who first brought letters into Greece.

In prosecuting our journey through Phoenicia from north to south we will begin at the northernmost relic of Phoenician architecture in Syria, the secluded "Husn Suleiman." In company with the Rev. S. Jessup, of Tripoli, and Professor Dodge, of the S. P. College in Beirût, we visited this then unexplored and comparatively unknown ruin a few years since. We spent Tuesday night at Mahardee, near the castle of Seijar, on the Orontes, north-west of Hamath; and on Wednesday took a south-west course to the foot of the Nusairîyeh mountain range, then ascended a rocky precipitous steep, several hundred feet in height, through tangled forests of oak, to the summit of the range near 'Ain esh Shems, or Fountain of the Sun. Farther to the west we rode down a narrow valley to 'Ain ez Zahib, or Gold Fountain, and then turning southward over a high rounded ridge, came suddenly in sight of the green secluded vale in the midst of which stand in weird solitude the ruins of "Husn Suleiman." The ruin is of unknown origin and of great antiquity. Like Ba'albek, it is of three styles of architecture, the colossal Phoenician, the Greek, and that of the Crusaders. There are two quadrangular courts a short distance from each other and quite distinct. The southern or larger one is a rectangle of four hundred and fifty feet long by two hundred and eighty feet wide, with a wall formerly forty feet in height. In the centre of each side is a great portal ten feet wide, twenty feet high, and eight feet thick. On the soffit of the east and west portals is an immense eagle with a caduceus in his talons and a retreating Ganymede on either side. The work resembles that at Ba'albek, but is far less elaborate. We spent six hours in sketching the ruins, and the engravings from these hasty sketches (in the Second Statement of the American Palestine Exploration Society) were the first pictures of the ruins published in Europe and America. The lintel over the eastern gate is a monolith twenty-one feet long, ten feet wide, and five feet high. It is chastely carved with a cornice of dice and flowers, with a king's head in the centre. On each end is a winged image in high relief, draped from the waist down, supporting the upper portion of the cornice on his shoulders, the arms being uplifted. At the bottom of the cornice is a Greek inscription, which reads somewhat thus: "Theobaitus possessed it. Servants of his household built it in the 682nd year." The cornice of the western portal has alternate dice, flowers, and grotesque faces in relief. The lintel of the east gate alone remains perfect; the western is broken in two pieces, the northern in three, and the southern has fallen.

Inside the northern portal, on a tablet six feet by three, is an inscription in Greek and Latin. The Latin inscription has been translated by Dr. Ward. It states that the Emperor Valerianus and his son Gallienus and grandson Saloninus intrusted the province of Asia to Marcus Aurelius and others, &c., commanding them to see that the distant kingdoms over against the turbulent Parthians remain to them intact. The date is between 253 A.D.. and 259 A.D., but the inscription is evidently of far later date than the building, and was not improbably cut in a tablet from which an older inscription had been effaced.

The rectangle is built of huge stones, the largest of which on the north-east corner is thirty feet long, nine feet nine inches high, and four feet seven inches wide, and at an elevation of thirty feet from the ground on the inside. The most of the stones are of similar dimensions, some thicker and narrower and some shorter and wider. Those on the south side have a wide coarse level or draft, and unfinished attempts at a moulding on the top of some of them.

The quarry is on the slope of the hill a few rods from the north-east corner. The north-east corner block has a rude lion carved in high relief on its northern face. The corresponding block on the north-western corner has a lion standing by a cypress tree. This style of rude ornament is still in use among the Syrian stonemasons, and even the Arab women use the lion and cypress tree in decorating the interior mud walls of their rude houses. On both the inner and outer sides of the north portal are niches with canopies for statues. On the inside was once a portico forty-five feet wide and seventeen feet deep. Its roof and columns are fallen and mostly buried beneath the débris. The capitals of the pilasters on the main wall are early Corinthian.

In the southern central part of the rectangular area is the Ionic temple, its cella being seventy-five feet by forty-five feet. To the north are two flights of steps of the width of the temple, covering a space sixty feet in length northward. The temple is built of the same light-coloured limestone with the court, but the blocks are much smaller, varying from six to ten feet long, and from three to four feet in breadth and thickness. It is surrounded by half columns, which become at the corners three-quarter columns. There are four at the south end and five on each side, all being three feet five inches in diameter and twenty-seven feet high. In the interior lie piles of fallen blocks and half columns in utter confusion. In the winter a fine fountain gushes out from under it, and in its original state the fountain was doubtless, as at Fijeh (see page 202, vol. ii.) and Afka (Apheca) (see page 16), the attractive feature of the spot, and connected with the worship of those ancient days, now so completely enwrapped in mystery. The water is sweet, cold, and pure; it escapes from beneath the western wall of the enceinte, its former place of exit being buried beneath the débris.

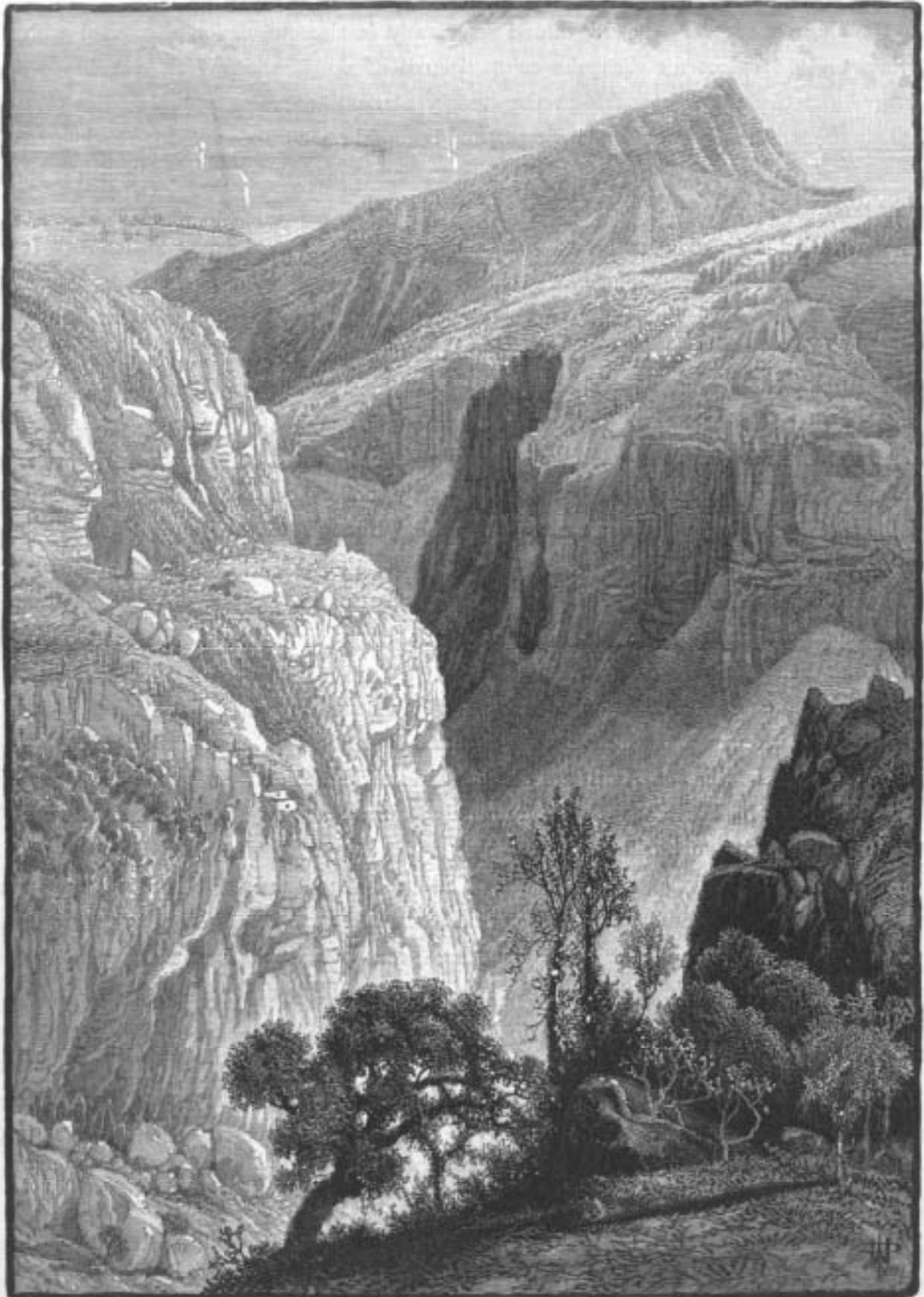
The northern ruin is also a rectangular enclosure, standing north-west of the great court, and at an angle with it. It contained several small temples, one on the south-east corner, another at the south-west corner, and one outside the western wall forty-five feet by fifteen feet. Behind the platform at the south-west corner are the pedestals of numerous columns, which may have surrounded the cella of a temple whose portico occupied the platform. The little temple on the south-east corner has a portico thirteen feet by twenty-six feet, and twenty feet high, now in ruins, and a vestibule twenty-six feet by forty feet. The portal between them is seven feet wide by ten feet high, its lintel being a monolith thirteen feet long, having an unfinished moulding and cornice, with an egg cornice under the dice and flowers common to the portals of the great court, and a spread eagle above. The stone above the lintel is fifteen feet long. The stones are laid up without mortar, and beautifully joined, like those in Ba'albek and Palmyra. The only building laid up in mortar is the ruined Crusaders' Church on the eastern

side, with its apse towards the north-east. A semicircular projection of the northern wall would indicate the apse of some former edifice within the wall at that point.

The whole mass of ruins is a mystery. It was evidently one of the holy places of the Arvadites, at once a temple and a stronghold. M. Ray, of Paris, in his report on the remains of the military architecture of the Crusaders in Syria, styles this place the best specimen of μ that exists in Syria. Its name, "Solomon's Fortress," would indicate the prevailing ancient tradition as to its origin. The whole Arab race believe Ba'albek (see page 215, vol. ii.) and Tadmôr (Palmyra) (see page 191, vol. ii.) to be the work of Solomon aided by the genii, and this Phœnician quadrangle very naturally bears his name. It is not impossible that when Solomon went to Hamath Zobah and built store cities or magazines for storing grain in this district, his men may have made this a store city. The word Hamath means *Husn*, or fortress, and the fame of Solomon must have extended through this entire region, then inhabited by the Phœnicians and Hittites; and it is no improbable supposition that this retired and almost inaccessible spot may have been selected as a stronghold in which to store grain for his subjects in Northern Syria, or even as a military fortress. The small temples were probably of much later date.

Leaving this lovely valley we rode to Burj Safita, the "Castel Blanc" of the Crusaders, and now, with its Protestant church and schools, a veritable white spot in this dark mountain. Thence, on the 1st of June, we rode down for six hours over the undulating chalk hills towards the coast, when suddenly we came upon the modern town of Tartûs, the ancient Antaradus of the Phœnicians. The town contains about one thousand five hundred people, four-fifths Muslims and one-fifth Greek Christians. The majority of the people live within the walls of the castle, an immense structure, whose vaulted halls and chapels, built by the Crusaders, are still in excellent preservation. The castle stands on the seashore, protected from the waves by a massive sloping buttress. On the land side the castle was surrounded by two walls and two moats, one between the walls and one beyond. These are in fine preservation, especially on the north-east side. The ancient structures are solid and beautiful, the modern of the most abject character.

Taking the Arab shakhtûr, or sloop, which plies between the town and its insular sister, we sail across the two and a half miles of sea to the ancient island of Arvad, now Ruâd. This island is three-quarters of a mile in circumference, with a population of two thousand. It was surrounded by a wall intended to serve as a fortification, and a dyke to protect the town from the sea. A portion of the wall still remains, composed of blocks of stone from fifteen to twenty feet in length. The finely drafted stones indicate its Phœnician origin. The rock interior is full of cisterns to supply water to the inhabitants. The inscriptions in Greek begin with the words, "The Senate and People," &c. On the north-east side was the harbour, formed by two moles built of immense stones brought from the quarries at 'Amrît. The present population are chiefly fishermen, whose boats supply fish to Ladakîyeh, Tripoli, and even Beirût, and carry lumber from Mounts Casius and Amanus to the cities of Southern Phœnicia.



THE VALLEY OF THE KADĪSHA (THE HOLY RIVER)
With a distant view of the Mediterranean Sea and El Mīna (Minet Tarābulus), the port of Tripoli.

After the union of Arvad with the Sidonians it still retained its own king as a vassal of the Phœnician monarch. To this brave and hardy insular population, who vied with the Tyrians and Sidonians for the palm as navigators of the Mediterranean and Black Seas, belonged the two towns opposite on the coast, Antaradus (Tartûs) and Marathus ('Amrît), where are found the most perfect, important, and beautiful remains of Phœnician architecture.

The trip to Ruâd can be easily made in the summer months, and generally in the spring, unless the wind blows a gale, as the sailors of Ruâd are skilful and perfectly fearless.

From Tartûs we rode southward along the coast to 'Ain el Haiyeh and 'Amrît. It was the time of wheat harvest. The whole country was golden yellow with the ripened or newly harvested grain, and the muzzled oxen were treading out the corn on the circular earthen threshing floors. South-east of Tartûs stands the Cathedral of the Crusaders, a fine edifice one hundred and thirty feet by ninety-three feet, divided into nave and aisles by two rows of clustered pillars. As is usual in the Syrian cities, this grand Christian edifice is now the property of the Muslims, and we found a Muslim sheikh seated on a mat teaching a dozen little unwashed boys to read the Koran. It is partly roofless, but not an utter ruin. It is a painful and interesting sight, yet such sights abound through this entire region from Aleppo to Tripoli.

The beautiful lordly castles of the French and English Crusaders, with their Gothic chapels and spacious halls, are now turned into stables or filthy hovels, or used by Turkish mudirs and their zabties and servants.

Leaving the Tartûs Cathedral, we reach in one hour the ruins of 'Amrît, so thoroughly explored by M. Renan, and which he has admirably illustrated in the plates of his "Mission de Phœnicie." The ruins of 'Amrît are peculiar and striking, being the most perfect Phœnician structures in Syria. There are three lofty massive monuments, one of which is composed of a pedestal sixteen feet square and six feet high, with sculptured lions at the corners; on this stands a monolithic shaft fourteen feet high. The second has a pedestal fifteen feet square and ten feet high, on which stands a huge cylindrical block, and the whole is surmounted by a cone-shaped stone, the extreme height being thirty-three feet. Beneath each structure are sepulchral chambers hewn in the rock, with loculi of a large size, measuring eight and a half by three and a quarter feet. The third is partially destroyed. Lenormant regards these cone-shaped monuments as having a peculiar meaning in the ancient Baal-worship— "At Paphos, the stone representing Ashtoreth was of a conical form." In the island of Malta, in one of the Phœnician sanctuaries, was a very lofty semicircular recess, which was the "Holy of Holies," and "in Giganteja there was found in this recess the conical stone which, as at Paphos, was the emblem of the nature goddess." "We cannot enter here on an explanation of the brutal and obscene symbolism that was the origin of this representation of the divinity by a conical stone. Two monoliths, or enormous stone cylinders, terminated at the summit by a cone or a rounded cap, called by the Arabs of our day 'mughazil' (spindles), were placed like the Egyptian obelisks before the temple of Atargatis at Bambyce. Probably there were some also at the temple of

Melkarth at Tyre, for in the temple of Jerusalem (an exact reproduction of its arrangements), in order to efface all vestiges of a symbolism so contrary to the spirit of the worship of Jehovah, they were replaced by the two columns with bronze capitals, Jachin and Boaz. Three monoliths of the same type are still to be seen among the ruins of Marothus ('Amrît)."

It is probably impossible for one in our day to imagine the depth of immorality and abominable licentiousness which was inwrought in the very spirit and fibre of the old Phœnician Baal-worship.

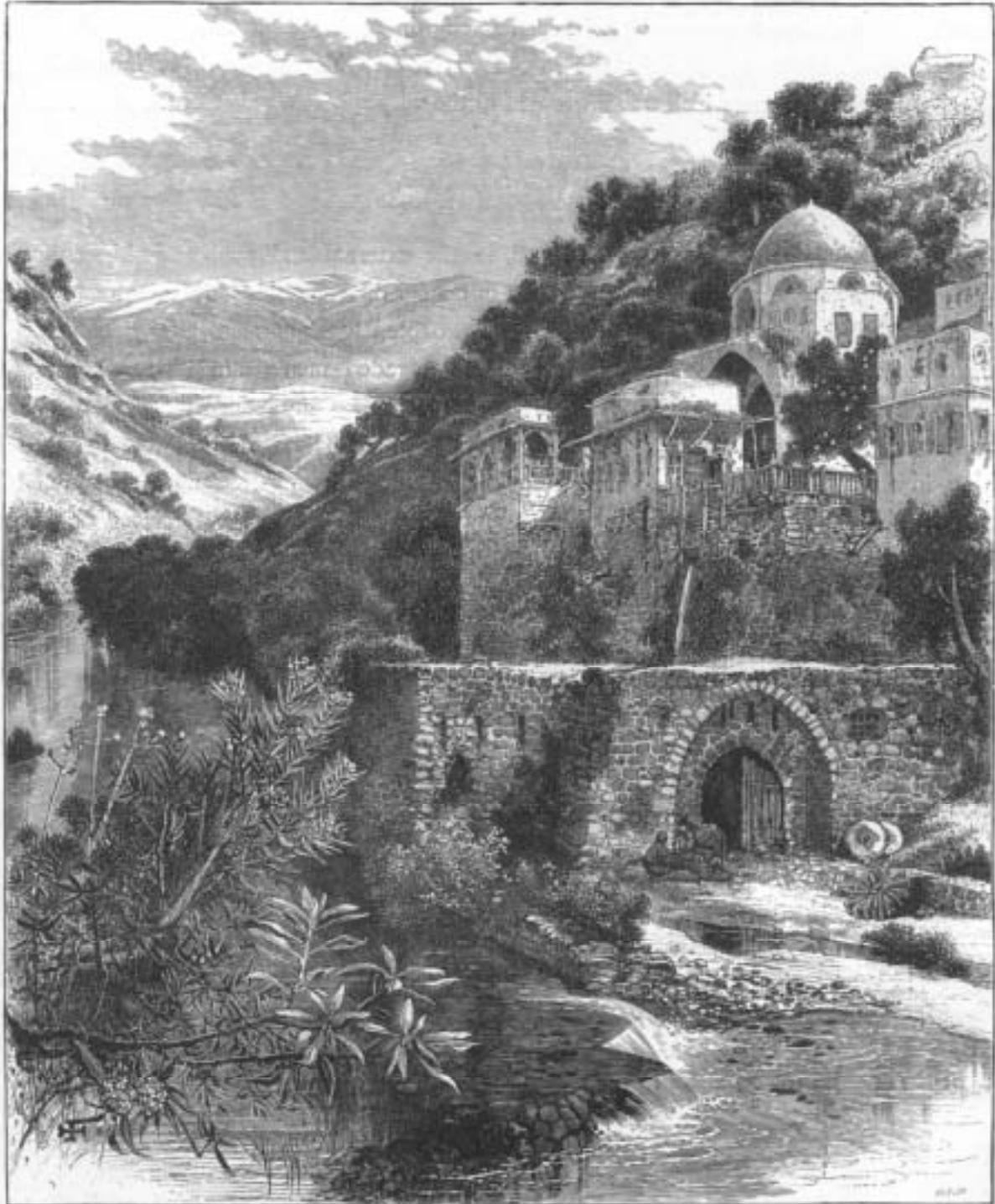
". . . . Baal next, and Ashtaroth,
And all the idolatries of heathen round,
Besides their other worse than heathenish crimes."

Around their religious system gathered, in the external and public worship, a host of frightful debaucheries, orgies, and prostitutions in honour of the deities, such as accompanied all the naturalistic religions of antiquity. Creuzer, as quoted by Lenormant, says, "This religion silenced all the best feelings of human nature, degraded men's minds by a superstition alternately cruel and profligate, and we may seek in vain for any influence for good it could have exercised on the nation. "Their human sacrifices to Baal Moloch were followed by feasts in which deep sorrow and frantic joy alternated. The Phœnicians are described by ancient writers as both unruly and servile, gloomy and cruel, corrupt and ferocious, selfish and covetous, implacable and faithless. It is well for us to have these peculiarities of the old Baal-worship in mind as we are proceeding on our journey south through the maritime cities, the Lebanon strongholds, and the characteristic temples of the ancient Phœnicians.

Just to the north of the three conical symbolic shafts of 'Amrît is the extraordinary rock-hewn temple of "Ain el Haiyeh," or Serpent Fountain. The name is appropriate to the place, for no part of Syria is more infested with venomous serpents than these cretaceous hills along the coast of the Arvadites. On every journey in this region we hear stories of their ravages. While riding ahead of my companions near this very temple I heard a sudden rustling in the wheat stubble; my horse started back, and I saw a repulsive-looking snake about two feet in length, of a dark yellow hue, and about as thick as my wrist from head to tail, floundering along towards a *rejme*, or stone heap. The boy with us exclaimed, "Beware, a serpent!" It was of the most venomous character. Michaud relates, in the history of the Eighteenth Crusade, that when the Christian army remained three days on the banks of the river Eleuctera (Nahr el Kebîr), fifteen miles south of 'Amrît, they were assailed by serpents called *tarenta*, whose bite produced death. The Crusaders were stricken with terror, but the remedy proposed by the natives surprised them even more. It was of a nature so vile as to remind one of the abominable rites of the ancient Baal-worshippers of the same plains.

On the north-east of the fountain is an excavation a quarter of a mile long, cut in the rock, ninety feet wide at the top, descending in steps to the bottom. The rock-hewn temple consists of a court one hundred and fifty feet square, cut nine feet deep from the ledge of rocks, smoothly hewn on the floor, the north side being cut away to form an opening towards the stream. In the middle of the northern opening a square block of the native rock is left, sixteen and a

half feet square and nine feet high. On this are four huge blocks of stone, one at each side, one at the back, and over them a colossal mass fourteen feet by twelve and a half feet, and



CONVENT OF THE MULLAWÎYEH, OR DANCING DERVISHES, TRIPOLI,

With a distant view of the snow-crowned summits of Lebanon. In the foreground flows the Kadîsha (the sacred river), called also Nahr Abû Ali. On the pathway may be seen a water-wheel and two millstones.

seven feet thick, concave below, forming a canopy over this immense throne. Here once sat the chief idol of the Arvadites. Around the ruins are ancient sarcophagi, ruined