

II. A Relation of a Voyage from *Aleppo* to *Palmyra* in *Syria*; sent by the Reverend Mr. *William Halifax* to Dr. *Edw. Bernard* (late) *Savilian* Professor of *Astronomy* in *Oxford*, and by him communicated to Dr. *Thomas Smith*. *Reg. Soc. S.*

D. Thomæ Smitho Edoardus Bernardus, S.

Quamquam *Epistolas tuas, O cor & medulla amicitiae nostrae, & alia munera grato animo in sinum hunc recipere soleo; eas tamen Notitias, quas tuo dono hodiè accepi, tanquam germana & famæ nunquam marcescentis pignora, multo chariores habeo, & dum vivam, reverentèr adservabo. Sic enim Asianarum Ecclesiarum Pleiada è tenebris denuo excitata: sic antiquissimorum Episcoporum sedes instaurata, ut candelabrum ἐπιτάλιορον cum magno Theologo & Apocalypsa iterum ardens ac fulgens videre mihi videor. Præterea, in descriptione urbis Constantinianæ Silentianos, Codinos, Gyllios, cæteros exsuperas. Fruere diu superstes hæc laude, quam suam esse maluit Sponnius, & præter morem ingenuum aut fas sibi abripere.*

Gaudeo tamen mihi jam novum adesse munus, quod tecum queam impertire volente spero, & læto. Id est Epigrapharum Sylloge, quas à columnis Palmyrenis Charissimus amicus, Gulielmus Halifaxius pulchro studio descripsit. Utinam Syriaca plura ipse addidisset sub Græcis, & Epocham Palmyrenam à Seleuco victore, non ab Alexandri magni obitu incepisset. Historiæ verò Augustæ scriptores qui teruntur, & Herodianus Grammaticus plerasque Inscriptionum istarum multum illustrent. Verum isthæc vix sunt nostri otii. Attamen si hæc commiseris Philosophicarum Transactionum, ut nunc loquuntur, conditoribus,

P.

hæc

haud injucundum πρόποια fuerit, donec vir illustris & adprimè doctus D. Cuperus uberiora fortè ediderit de urbe Solomonis ejusque reliquiis. Vale vir venerabilis.

Oxonix Nonis Octobribus
A. D. CIOIOCCXCV.

Reverend Sir,

HAVING promised you an Account of my Voyage to *Tadmor*, I cannot now Excuse my self from being as good as my word, whatever Censure I may incur of having mispent my Money and Time in search of such unprofitable Curiosities; or what I more fear, of having made such poor Improvements, of which a Man of larger Reading and Understanding, might have afforded much greater Information. We departed *Aleppo* on *Michaelmas-day*, 1691. and in six easie days Travel over a Desert Country, came to *Tadmor*; Journeying almost continually to the South, with very little variation to the Eastward. As we rode into the Town we took notice of a Castle about half an hours distance from it, and so situated as to Command both the Pass into the Hills, by which we entred, and the City too. But we could easily perceive it was no Old Building, retaining no foot-steps of the exquisite Workmanship and Ingenuity of the Ancients. Upon Enquiry we were informed, that it was built by *Man-Ogle*, a Prince of the *Druces*, in the Reign of *Amurath* the Third, Anno D. N. 1585. But I know not how to give much Credit to this Story, because I find not that either *Man-Oglé*, or any *Drucian* Prince, was ever Powerful in these Parts, their strength lying on Mount *Libanus*, and along the Coast of *Sydon*, *Berytus*, &c. 'Tis a Work of more Labour than Art, and the very Situation alone is enough
to

Tadmor
Castle.

to render it almost Impregnable; standing on the top of a very high Hill, enclosed with a deep Ditch, cut out of the very Rock, over which there was only one sole Passage by a Draw-Bridge: This Bridge too is now broken down; so that there is no Entrance remaining, unless you will be at the pains to clamber up the Rock, which is in one place feasible, but withal so difficult and hazardous, that a small slip may endanger ones Life. Nor is there any thing within to be seen sufficient to recompence your Trouble of getting up to it, the Building being confused, and the Rooms very ill contrived. Upon the top of the Hill there is a Well of a Prodigious depth, as certainly it must be a great way to come at Water from the top of such a Rock, the Ditch that surrounds it, not having the least appearance of moisture therein; which made it therefore seem more strange that a Wild Boar should rust out thence amongst our Horses, when we rode up to take a more particular View of the place. This Castle stands on the North side of the Town, and from hence you have the best Prospect of the Country all about. You see *Tadmor* under you inclosed on three sides with long Ridges of Mountains, which open towards the East gradually to the distance of about an hours Riding; but to the South stretches a vast Plain beyond the reach of the Eye. In this Plain you see a large Valley of Salt, affording great quantities thereof, and lying near about an hour distance from the City. And this more probably is the Valley of Salt, mentioned *2 Sam. 8. 13.* where *David* smote the *Syrians*, and slew 18000 Men, than another which lyes but four hours from *Aleppo*, and has sometimes past for it. The Air is good, but the Soil exceeding barren, nothing green to be seen therein, save some few Palm-Trees in the Gardens, and here and there about the Town. And from these Trees I conceive is obtained its Name, both in Hebrew (*Tadmor*) which signifies a

The Valley of Salt.

Palm-Tree, and in Latin (*Palmira*;) and the whole Country is thence denominated *Syria Palmirena*; and sometimes *Solitudo Palmirenae*: So that the Latines did not change but only Translate the old Name, which therefore still obtains in these Eastern Parts, and the more Modern is wholly unknown.

Tadmor.

The City it self appears to have been of a large Extent, by the space now taken up by the Ruines; but there are no foot-steps of any Walls remaining, nor is it possible to judge of the Ancient Figure of the place. The present Inhabitants, as they are a poor, miserable, dirty People, so they have shut themselves up, to the Number of about Thirty or Forty Families, in little Hutts made of Dirt, within the Walls of a spacious Court, which enclosed a most Magnificent Heathen Temple. Hereinto also we entred, the whole Power of the Village, if I may so call it, being gathered together at the Door, whether to stand upon their Defence, in case we proved Enemies, (for some of them had their Guns in their hands) or out of meer Curiosity

(a) This *Affyne* was in the Year of our Lord 1693. Deposed by the *Turks*, and one *Dor* advanced to fill his place; so that now he is constrained to live upon Rapine, being followed by a considerable Number of Men, who delight not to Labour, nor to live under any settled Government.

to gaze upon us, I know not. However our Guide, who was an *Arab*, whom *Affyne* (a) their present King had sent to Conduct us through the whole Voyage, being a Man known among them, we had an easie Admittance, and with a great many Welcomes in their Language were led to the *Shecks* House, with whom we were to make our abode. And to mention here what the Place at first View Represents. Certainly the World it self cannot afford the like mixture of Remains of the greatest State and Magnificence, together with the Extremity of Filth and Poverty. The nearest Parallel I can think of, is that of the Temple of *Baal*, destroyed by *Jehu*, and converted into a Draught-House, 2 *Kings* 10. 27. And if, what is not improbable, this very place

place was a Temple of *Jupiter Belus*, the Similitude will run upon all Four.

Being thus lodged within the place, I shall begin with <sup>The Tem-
ple.</sup> a Description thereof, and proceed to what I observed Remarkable without. The whole inclosed Space is a Square of 220 Yards each side, encompass'd with a high and stately Wall, built of large Square Stone, and adorned with Pilasters within and without, to the number, (as near as we could compute by what is standing of the Wall, which is much the greater part) of 62 on a side. And had not the Barbarity of the *Turks*, Enemies to every thing that is Splendid and Noble, out of a vain Superstition, purposely beat down those beautiful Cornishes both here and in other places, we had seen the most curious and exquisite Carvings in Stone which perhaps the World could ever boast of; as here and there a small remainder, which has escap'd their Fury, does abundantly evidence. The West side, wherein is the Entrance, is most of it broken down, and near the middle of the Square, another higher Wall erected out of the Ruines; which shews to have been a Castle, strong but rude; the old Stones and many Pillars broken or sawn asunder, being rolled into the Fabrick, and ill cemented: Within were to be seen the Foundations of another Wall, which probably might answer this Front; and that the *Mamalukes*, whose Workman-ship it seems most likely to have been, built the Castle here for the Security of the place. Before the whole length of this new Front, except a narrow Passage which is left for an Entrance, is cut a deep Ditch, the ascent whereof on the inner side is fac'd with Stone to the very foot of the Wall, which must have render'd it very difficult to have assaulted it. The Passage to, and the Door it self is very narrow, not wider than to receive a loaded Camel, or that two Footmen may well walk a-breast. And as soon as you are within the first Door, you make a short turn to the
Right,

Right, and pass on to another of the like bigness, which leads into the Court. But all this is but a new Building upon an old, and by this outward Wall is quite shrouded that Magnificent Entrance, which belonged to the first Fabrick; of the stateliness whereof we were enabled to judge by the two Stones which supported the sides of the great Gate, each of which is 35 Foot in length, and artificially carved with Vines and Clusters of Grapes, exceeding bold and to the Life. They are both standing, and in their places, and the distance between them, which gives us the wideness of the Gate 15 Foot. But all this is now walled up to the narrow Door before mentioned. Over the little Door there is an Inscription in *Greek*, and also another in another Language and Character, which I never saw till in *Tadmor*, nor understand what to make of it. From that in *Greek* we hoped for some Information; but it will be evident to any one that reads it, that the Stone was brought from another place, and casually put in there. 'Tis thus:

ΤΟ ΜΝΗΜΕΙΟΝ ΤΟΥ ΤΑΦΕΩΝΟΣ ΕΚΤΙCΕΝ ΕΞ ΙΔΙΩΝ
 CΕΠΤΙΜΙΟC ΟΔΑΙΝΑΘΟC Ο ΔΑΜΠΡΟΤΑΤΟC
 CΥΝΚΑΗΤ [ΙΚΟC] ΑΙΡΑΝΟΥ ΟΥΑΒΑΛΛΑΘΟΥ ΤΟΥ
 ΝΑCΩΡΟΥ ΑΥΤΩΤΕ ΚΑΙ ΥΙΟΙC ΑΥΤΟΥ ΚΑΙ ΥΙΩΝΟΙC
 ΕΙC ΤΟ ΠΑΝ-ΤΕΛΕC ΑΙΩΝΙΟΝ ΤΕΙΜΗΝ.

Under this was the unknown Characters, which I shall here give you a Specimen of, it being as well as it could be taken, thus. *Vide Figuram.*

The Letters between these [] marks were not Legible, but I have ventured to supply the defect, as also you will see in some others following. Neither was the Ε in ΜΝΗΜΕΙΟΝ upon the Stone, but was doubtless omitted by mistake; and the Inscription is nothing else but the Inscription of a Sepulchre, the like to which we saw

saw several, as I shall have occasion to mention some of them hereafter. And as for the other Character, it being added almost under every *Greek* Inscription we saw, and rarely found alone, I am apt to believe it the Native Language and Character of the place, and the Matter it contains, nothing else but what we have in the *Greek*.

As soon as you are entred within the Court, you see the remainders of two Rows of very Noble Marble Pillars 37 Foot high, with their Capitals of most exquisite Carved Work; as also must have been the Cornishes between them, before by Rude and Superstitious Hands they were broken down. Of these there are now no more than 58 remaining entire; but there must have been a great many more, for they appear to have gone quite round the whole Court, and to have supported a most spacious double Piazza or Cloyster. Of this Piazza the Walks on the West side, which is opposed to the Front of the Temple, seem to have exceeded the other in Beauty and Spaciousness; and at each end thereof are two Niches for Statues at their full length, with their Pedestals, Borders, Supporters, and Canopies, carved with the greatest Artifice and Curiosity. The Space within this once Beautiful Enclosure, which is now filled with nothing but the dirty Hutts of the Inhabitants, I conceive to have been an open Court, in the midst whereof stands the Temple, encompass'd with another row of Pillars of a different Order, and much higher than the former, being above 50 Foot high. Of these remain now but 16, but there must have been about double that Number, which whether they enclosed an inner Court, or supported the Roof of a Cloyster, there being nothing now of a Roof remaining, is uncertain. Only one great Stone lyes down, which seems to have reacht from these Pillars to the Walls of the Temple. The whole Space contained within these Pillars we found to be 59 Yards in Length, and in Breadth near 28. In
the

the midst of which Space is the Temple, extending in Length more than 33 Yards, and in Breadth 13 or 14. It points North and South, having a most Magnificent Entrance on the West, exactly in the middle of the Building, which by the small Remains yet to be seen, seems to have been one of the most glorious Structures in the World. I never saw Vines and Clusters of Grapes cut in Stone, so Bold, so Lively, and so Natural, in any place: And we had doubtless seen things abundantly more curious, if they had not been maliciously broken to pieces. Just over the Door we could make a shift to discern part of the Wings of a large Spread-Eagle, extending the whole wideness thereof. The largeness whereof led me at first to imagine it might have been rather a Cherub over-shadowing the Entrance, there being nothing of the Body remaining to guide ones Judgment, and some little Angels or *Cupids* appear still in the corners of the same Stone. But afterwards seeing other Eagles upon Stones that were fallen down, I conclude this must have been one likewise, only of a much larger size. Of this Temple there is nothing at present but the outward Walls standing, in which it is observable, that as the Windows were not large, so they were made narrower towards the top, than they were below; but all adorned with excellent Carvings. Within the Walls, the *Turks*, or more probably the *Mamalukes*, have built a Roof, which is supported by small Pillars and Arches; but a great deal lower, as well as in all other respects disproportionate and inferior to what the Ancient Covering must have been. And they have converted the place into a Mosque, having added to the South end thereof new Ornaments after their manner, with *Arabick* Inscriptions and Sentences out of the *Alchoran*, wrote in Flourishes and Wreaths, not without Art. But at the North end of the Building, which is shut out of the Mosque, are Relicks of much greater Artifice and Beauty.

Beauty. Whether they were in the Nature of Canopies over some Altars placed there, or to what other use they served, I am not able to conjecture. They are beautified with the most curious Fretwork and Carvings; in the midst of which is a Dome or Cupola, above six Foot Diameter, which we found above to be of one piece; whether hewn out of a Rock entire, or made of some Artificial Cement or Composition, by Time hardened into a Lapidous Substance, seems doubtful; though I am rather inclined to believe the latter. It is in fine, a most exquisite Piece of Workmanship, and on which I could have bestowed more time to view it, than what was allowed us, hastening to other Sights.

Having taken this Survey of the Temple, we went abroad, where our Eyes were presently accosted with an amazing sight of a multitude of Marble Pillars, standing scattered up and down, for the space of near a Mile of Ground, this way and that, but so disposed as to afford no solid foundation to judge, what sort of Structures they formerly framed. I pass by the Ruines of ^{A Mosque.} a Mosque, which, directing our Course Northward, was the first thing occur'd to our View, after we came out of the Court of the Temple, which though of a more Artificial Frame and Composure than many I have seen, yet is not worthy to stop us in the way to things both of greater Antiquity, and every way more Noble and worthy our Consideration. Having therefore past this, you have the Prospect of such Magnificent Ruines, that if it be Lawful to frame a Conjecture of the Original Beauty of the place, by what is still remaining, I question somewhat whether any City in the World could have challenged Precedence of this in its Glory. But it being impossible as they now stand to reduce them to any regular Method, I must be forced to give you a rude Account of them as they came in sight; and which will

fall much short of the Greatness and Stateliness which they shew to the Eye.

An Obelisk.

Advancing then towards the North, you have before you a very tall and stately Obelisk or Pillar, consisting of seven large Stones, besides its Capital and a wreath'd Work above it; the Carvings here, as in all other places, being extraordinary fine. The height of it is above 50 Foot, and upon it I conceive may have stood a Statue, which the *Turks*, zealous Enemies of all Imagery, have thrown down, and broken in pieces. 'Tis in compass, just above the Pedestal, 12 Foot and a half. On each hand of this, towards the East and West, you see two other large Pillars, each a quarter of a Mile distant from you, which seem to have some Correspondence one to the other. And there is a piece of another standing near that of the East, which would incline one to think there was once a continued row of them. The height of this to the East I took with my Quadrant, and conclude to be more than 40 Foot high, and the Circumference proportionable. Upon the Body thereof is the following Inscription.

Η ΒΟΥΛΗ ΚΑΙ Ο ΔΗΜΟΣ ΑΛΙΛΑΜΕΝΑ ΠΑΝΟΥ ΜΟΚΙΜΟΥ
 ΤΟΥ ΑΙΠΑΝΟΥ ΤΟΥ ΜΑΘΘΑ ΚΑΙ ΑΙΠΑΝΗΝ ΤΟΝ ΠΑΤΕΡΑ
 ΑΥΤΟΥ ΕΥΣΕΒΕΙΣ ΚΑΙ ΦΙΛΟΠΑΤΡΙΔΑΣ Κ(ΑΙ) ΠΑΝΤΙ ΤΡΟΠῶ
 (ΕΥ)ΣΕΙΜῶΣ ΑΡΕΣΑΝΤΑΣ ΤΗ ΠΑΤΡΙΔΙ ΚΑΙ ΠΑΤΡΙΟΙΣ
 ΘΕΟΙΣ ΤΕΙΜΗΣ ΧΑΡΙΝ ΕΤΟΥΣ Ν Τ Λ ΜΗΝΟΣ ΞΑΝΔΙΚΟΥ.

I perswade my self it would be but lost Labour to spend time in making Reflections upon this or the following Inscriptions, as for the Knowledge they may exhibit to the World, your own Conjectures will more happily lead you unto it, than any thing I am like to suggest. It seems however pretty evident they were a Free State, governed by a Senate and People, though perhaps under the Protection of greater Empires, the
Parthians,

Parthians, it is probable, first, and afterwards the *Romans*, who for a long time contended for the Mastery here in the East. And this Government might continue among them till about the time of *Aurelian*, who demolished the place, and led *Zenobia*, Wife of *Odenatus*, Captive to *Rome*: Who, though she be called Queen, yet I find not that ever her Husband had the Title of King; but was only one of the Chief Inhabitants, a Leading Man in the Senate (as 'tis probable this *Alilamanes* and *Airanes* were before him) who while the *Romans* were busied in *Europe*, made himself great here, and by his own Force repelled the *Parthians*; who having Master'd whatever was held by the *Romans* on the other side of *Euphrates*, made an Incurſion into *Syria*, but were by *Odenatus* driven back beyond the River. In the course of these Wars *Odenatus* was slain, but his Wife *Zenobia*, being a Woman of a Masculine Spirit, not only kept her Ground against her Enemies abroad, but maintained her Authority at home, keeping the Government in her Hands. Afterwards out of a desire to cast off the *Roman* Yoke, she caused the whole Garrison, which was left there by *Aurelian*, to be barbarously cut off: Which bringing *Aurelian* back with his Army, he quickly took the City, and destroyed it, putting the Inhabitants to the Sword, and carrying *Zenobia* Captive to *Rome*; which was the Fatal Period of the Glory of the place. This Custom of theirs of running up their Genealogies or Pedigrees to the fourth or fifth Generation, shews them to have borrowed some of their Fashions from their Neighbours the *Jews*, with whom it is not unlikely they had of old great Commerce; and perhaps many of them were descended from that People, *Zenobia* her self being said to have been a *Jewess*: Or else this must have been the manner of all the Eastern Nations. Their *Æra* or Account of Time they begin from the Death of *Alexander* the Great, as the

Syrians generally do; the very Christians at this day following the same usage. Yet though they mark the date of the Year by *Greek* Letters, you may observe they place them a different way from the *Greeks*, setting the lesser Number first, as if they were to be read backward, from the right hand to the left; as Ν Υ here, denoting 450. The third Letter Λ, I take to stand for the day of the Month, viz. the last of *Xandicus*, which is with us *April*; this and other names of Months, which are found in other Inscriptions, being borrowed from the *Macedonians* with very little variation. That they were Idolaters, is plain by the mention of their Country Gods, both here and in other places: So that their Commerce with the *Jews*, did not, it seems, bring them to the knowledge of the true God, or else they must have degenerated therefrom, and relapsed into Idolatry. The other Pillar towards the West in Height and Circumference answers this, and has upon the side the following Inscription engraved.

Η ΒΟΥΛΗ ΚΑΙ Ο ΔΗΜΟΣ ΒΑΡΕΙΧΕΙΝ
 ΑΜΠΙΣΑΜΟΥ ΤΟΥ ΙΑΡΙΒΩΛΕΟΥΣ ΚΑΙ
 ΜΟΚΙΜΟΝ ΥΙΟΝ ΑΥΤΟΥ ΕΥΣΕΒΕΙΟ ΚΑΙ
 ΦΙΛΟΠΑΤΡΙΔΑΣ ΤΕΙΜΗΟ ΧΑΡΙΝ.....

The Date of this is not legible, neither does one know what Judgment to make of the thing it self. That such a Pillar should be erected only to support the Inscription, and convey these mens Names to After-Ages, without particularizing what they did to deserve that Honour, is something strange: unless we may suppose it was a prevailing Vanity in these Eastern Countries thus to endeavour to Eternize their Fame. An Instance whereof we have in Scripture, in *Abfalom's* setting him up a Pillar, 2 *Kings* 18. 18. and perhaps before him, in *Saul*,
 I *Sam.*

1 *Sam.* 15. 12. Otherwise it may appear no improbable Conjecture, that the Pillar was erected long before upon some other Occasion, and afterwards made use of to this end: And I look upon it as past all doubt that several other Inscriptions which we saw, were much more Modern than the Pillars on which they were engraved.

Proceeding forward, directly from the *Obelisk*, about 100 Paces, you come to a Magnificent Entrance, vastly large and lofty, and for the exquisiteness of the Workmanship not inferior to any thing before described. I wish I could add, that it had not suffered the same Fate as the rest, and then we might have seen a rare Piece of the Ancient Beauty of the place. This Entrance leads you into a Noble Piazza of more than half a Mile long, 938 Yards according to our Measuring, and 40 Foot in breadth, enclosed with two rows of stately Marble Pillars, 26 Foot high, and 8 or 9 about. Of these remain standing and entire 129. but by a moderate Calculate there could not have been less at first than 560. Covering there is none remaining, nor any Pavement at the bottom, unless it be buried under the Rubbish. But upon almost all the Pillars we found Inscriptions, both in *Greek* and the Language unknown, of which we had time to take but very few, and those not very Instructive. But such as they are I'll present you them here, without observing any other Order, but as they happened to be transcribed.

ΙΟΤΑΙΟΝ ΑΥΡΗΑΙΟΝ ΖΕΒΕΙΑΝ ΜΟΚΙΜΟΥ
 ΤΟΥ ΖΕΒΕΙΑΟΥ..... ΑΣΘΡΟΒΑΙΔΑΟΙ
 ΚΥΝ Α(Υ)ΤΩ ΚΑΤΕΛΘΟΝΤΕΣ ΕΙΣ ΟΛΟΓΕΙΑΔΑ
 ΕΝΠΟΡΙΑΝ ΕΣΤΗΚΑΝ ΑΡΕCΑΝΤΑ ΑΥΤΟΙC
 ΤΕΙΜΗC ΧΑΡΙΝ ΞΑΝΔΙΚΩ ΤΟΥ ΗΝΦ ΕΤΟΥC...

I give you, Sir, these Inscriptions, as those before, just as I found them, without any Amendments, so much as of Litteral Faults, only where a letter, or piece of a word was not legible, if I could make a probable Conjecture what it should be, I have ventured to add it. The last seems to have been put up in Memory of an Embassy, performed by those Men that are named therein, for settling a Commerce and Traffick, which was to their Satisfaction accomplit: But with whom, till I can find out what place is meant by (b) ΟΛΟΓΕCΙΑΔΑ, I must remain ignorant. I am unwilling to entertain any thoughts of *Getia* in *Macedonia*, or of *Olgassus*, a place mentioned by *Strabo* in *Bythinia*, which comes a little nearer the Name, being both so remote, and the City of *Tadmor* ill contrived for a place of Trade, being far from the Sea, and without the Advantage of any River. Yet the Magnificence of the Place shews they have not wanted Riches among them: And their Salt is a Commodity which still brings them in a considerable Advantage. The Order of the Numeral Letters you may take notice is again inverted; but taking them the right way, the Year 558 falls in with the last Year of the Reign of *Alexander Severus*, which is of our Lord 234.

(b) 'Tis not improbable that ΟΛΟΓΕCΙΑC might have been the Name of a Person. *Vologeses* is a known Name in History among the *Parthian* Kings; to which the other seems to bear a great Affinity.

About the middle of the Piazza, upon another Pillar, was this following Inscription.

Η ΒΟΥΛΗ ΚΑΙ Ο ΔΗΜΟΣ ΙΟΥΔΑΙΩΝ ΑΥΡΗΛΙΟΝ
 ΖΗΝΟΒΙΟΝ ΤΟΝ ΚΑΙ ΖΑΒΔΑΙΑΝ ΔΙΣΜΑΧΟΥ ΤΟΥ
 ΝΑССΟΥΜΟΥ ΣΤΡΑΤΗΓΗΣΑΝΤΑ ΕΝ ΕΠΙΔΗΜΙΑ
 ΘΕΟΥ ΑΔΕΞΑΝΔΡΟΥ ΚΑΙ ΥΠΗΡΕΤΗΣΑΝΤΑ ΠΑΡΟΥΣΙΑ
 ΔΙΗΝΕΚΕΙ ΡΟΥΤΙΛΑΙΟΥ ΚΡΙΣΠΕΙΝΟΥ ΤΟΥ
 ΗΓΗΣΑΜΕΝΟΥ ΚΑΙ ΕΠΙΔΗΜΗΣΑΙΣ ΟΥΞΙΛΛΑΤΙΟΣΙΝ
 ΑΓΟΡΑΝΟΜΗΣΑΝΤΑΙ ΚΑΙ ΟΥΚΟΝΙΩΝΑ ΦΕΙΔΗΣΑΝΤΑ
 ΧΡΗΜΑΤΩΝ ΚΑΙ ΚΑΛΩΣ ΠΟΛΕΙΤΕΥΣΑΜΕΝΟΝ ΩΣ
 ΔΙΑ ΤΑΥΤΑ ΜΑΡΤΥΡΗΘΕΝΤΑ ΤΠΟ ΘΕΟΥ ΙΑΡΙΒΩΔΟΥ
 ΚΑΙ ΤΠΟ ΙΟΥΔΑΙΟΥ..... ΤΟΥ ΕΞΟΧΟΤΑΤΟΥ
 ΕΠΑΡΧΟΥ ΤΟΥ ΙΕΡΟΥ ΠΡΑΙΤΩΡΙΟΥ ΚΑΙ ΤΗΣ
 ΠΑΤΡΙΔΟΣ ΤΟΝ ΦΙΛΟΠΑΤΡΙΝ ΤΕΙΜΗΣ ΧΑΡΙΝ
 ΕΤΟΥΣ Δ Ν Φ.

This is as Perfect an Inscription as any I met with, by the help of which we may make a Judgment of all the rest; at least thus far, that they were put up in Memory of some, who had behaved themselves, in those Publick Offices they bore, either in their own Republick, or under the *Romans*, with Commendation; this being a Publick Place, where their Names and worthy Actions were Recorded and Transmitted to Posterity. What I further observed particularly in this, was the want of the Name after ΙΟΥΔΑΙΟΥ, and took notice of the like space vacant in the other Language under it; and in both places it seemed to be not worn out with Time; but voluntarily scratcht out. Which confirms me in the Opinion that they are both one, and that the unknown was the Vulgar, as the *Greek* was the Learned Language of the place. Upon another Pillar in the same Walk was this.

ΣΕΠΤΙΜΙΟΝ ΟΥΡΩΔΗΝ ΤΟΝ ΚΡΑΤΙΣΤΟΝ ΕΠΙΤΡΟΠΟΝ
 ΣΕΒΑΣΤΟΥ ΔΟΥΚΗΝΑΡΙΟΝ ΚΑΙ ΑΡΘΑΠΕΤΗΝ ΙΟΥΔΑΙΟΣ
 ΑΥΡΗΛΙΟΣ ΕΑΛΜΗΣ ΚΑΚΚΙΑΝΟΥ ΤΟΥ Μ(Ε)ΔΕΝΑΙΟΥ
 ΠΠΕΥΣ ΡΩΜΑΙΩΝ ΤΟΝ ΦΙΛΟΝ ΚΑΙ ΠΡΟΣΤΑΤΗΝ ΕΤΟΥΣ
 Η Ο Φ . . ΜΗΝΕΙ (Ξ)ΑΝΔΙΚΩ.

From another Pillar in the same Piazza was Transcribed this broken Inscription which follows, which I have endeavoured to make up from the former, believing them in substance the very same, with some little Alteration of Names.

ΣΕΠΤΙΜ(ΙΟΝ ΟΥΡΩΔΗΝ) ΤΟΝ ΚΡΑ(ΤΙΣΤΟΝ ΕΠΙΤΡΟ)
 ΠΟΝ ΣΕΒΑΣ(ΤΟΥ ΔΟΥΚ)ΗΝΑΡΙΟΝ ΚΑ[Ι ΑΡΘΑΠΕ]ΤΗΝ
 ΙΟΥΔΑΙΟΣ ΑΥ[ΡΗΛΙ]ΟΣ Ε[ΑΛΜΗΣ] ΠΠΙΑΣΟΣ Μ[ΕΑΓΝΑΙ]ΟΣ
 ΜΑΛΩΧΑ ΝΑΚΚΟΥΜΟ[Υ] Ο ΚΡΑΤΙΣΤΟΣ ΤΟΝ[ΦΙΛΟΝ] ΚΑΙ
 ΠΡΟΣΤΑΤΗΝ ΤΕΙΜΗΣ ΕΝΕΚΕΝ ΕΤΟΥΣ... [ΜΗΝΕΙ
 Ξ]ΑΝΔΙΚΩ.

This is so like the preceding, that I thought I might fairly take the Liberty to make these Additions to it: And what we may Collect from both, and divers others of a like Import, is, That as the State, the Senate, and People, did sometimes Honour those that had been in Publick Trust, with Inscriptions upon these Pillars : So when this was not done by them, Private Persons had the Liberty to do the same for their Friends. And I shall give you an Instance by and by of one Engraven by a Husband in Memory of his Wife. Upon several of these Pillars are little Pedestals jetting out about the middle of them, sometimes one way only, and sometimes more, which seem to have been the Bases or standing places of Statues. But none of these are remaining ; neither is it to be expected they should, in a place which has been so long in the hands of the *Turks*. On these
 these

these Pedestals we saw many Inscriptions, sometimes when there were none upon the Body of the Pillar, and sometimes when there were. As for instance this that follows upon the Pedestal, thus.

ΣΕΠΤΙΜΙΟΝ ΑΙΡΑΝΗΝ ΟΔΑΙΝΟΟΟΥ ΤΟΝ
ΛΑΜΠΡΟΤΑΤΟΝ ΣΥΝΚΛΗΤΙΚΟΝ. And upon the
Body of the Pillar this Imperfect one; which I dare not
venture to fill up, but shall give it you as we found it.

ΞΑ..... ΝΤΩΝ ΑΥΡΗΛΙ..... ΡΗΛΙΟΔΩΡ.....
ΣΤΡΑΤΙΩΤΗΣ ΛΕ..... ΚΗΣ ΤΩΝ ΠΑΤΡΩΝ
ΤΕΙΜΗΣ ΚΑΙ ΕΥΧΑΡΙΣΤΙΑΣ ΚΑΡΙΝ ΕΤΟΥΣ
Γ Ξ Φ.

We see they esteemed it very Honourable to have their Memories preserved after this manner; but it is but little knowledge of them we can get from hence, save now and then the Time when they lived. As here, 563 Years after the Death of *Alexander* reach to the Year of our Lord 239. Another Inscription in the same Piazza was thus.

Η ΒΟΥΛ[Η ΚΑΙ Ο ΔΗ]ΜΟΣ ΣΕΠΤΙΜΙΟΝ ΤΟΝ ΚΡΑΤΙΣ
ΤΟΝ Ε[ΠΙΤΡΟΠΟΝ Σ]ΕΒΑΣΤΟΥ ΔΟΥΚΗΝ[ΑΡΙΟΝ].... ΕΟΔΟ
ΤΗΝ ΤΗΣ ΜΗΤ[ΡΟΚΟΛΩ]ΝΕΙΑΣ ΚΑΙ ΑΝΑΚΟΜΙΣΑ(ΝΤΑ Τ)ΑΣ
ΣΥΝΟΔΙΑΣ ΕΞ ΙΔΙΩΝ ΚΑΙ ΜΑΡΤΥΡΗΘΕΝΤΑ ΥΠΟ ΤΩΝ
ΑΡΧΕΜΠΟΡΩΝ ΚΑΙ ΛΑΜΠΡΩΣ ΣΤΡΑΤΗΓΗΣΑΝΤΑ ΚΑΙ
ΑΓΟΡΑΝΟΜΗΣΑΝΤΑ ΤΗΣ ΑΥΤΗΣ ΜΗΤΡΟΚΟΛΩΝΕΙΑΣ ΚΑΙ
ΠΛΕΙΣΤΑ ΟΙΚΟΘΕΝ ΑΝΑΛΩΣΑΝΤΑ ΚΑΙ ΑΡΕΣΑΝΤΑ ΤΗΣ
ΑΥΤΗΣ ΒΟΥΛΗΣ ΚΑΙ ΤΩ ΔΗΜΩ ΚΑΙ ΝΥΝΕΙ ΛΑΜΠΡΩΣ
ΣΥΜΠΟΣΙΑΡΚΟΝ ΤΩΝ ΤΟΥ ΔΙΟΣ ΒΗΛΟΥ ΙΕ[Ρ]ΩΝ ΤΕΙΜΗΣ
ΕΝΕΚΕΝ ΕΤ..... ΞΑΝΔΙΚΩ.

This affords a sufficient confirmation of what I before observed, that these were Honorary Inscriptions in Memory of those that had behaved themselves well in Publick Offices; of which we have several mentioned here, whereof some are very well known, but the others not easie to be met with in Books. By the word ΜΗΤΡΟΚΟΛΩΝΕΙΑC we may be assured that though the City was reduced by the *Romans* into the form of a Colony, yet it had a peculiar mark of Honour set upon it, to signify that it was the chief of their Colonies in these Oriental Parts. That the Authority also of their Senate and People was continued to them. And besides, that there was a Society of Men, either Curators of the Temple of *Jupiter Belus* [to whom the Temple before described perhaps was dedicated,] or Overseers of the Sports and Festivals that were celebrated in Honour of him; of which Sodality this *Septimius* was, when this Inscription was made, a *Symphiararch*, perhaps their Chief and Governour. By this too we find they did not wait for the Deaths of those they thus honoured, before they provided for the Preservation of their Memories; but Famous Men were thus Registered for After-Ages even while they were alive. Upon one of these Pedestals before described, not far from the former, was the following Inscription; which I valued the more for the little remainder it has preserved of the Name of *Palmyra*, by which the place was known to the *Romans*.

... ΥΠΙΑΙΟΝ ΟΥΟΡΩΔΗΝ [CYNKA]HTIKON KAI
 ΒΟΥΛΕΥΤΗΝ ΠΑΑΜΥΡΗΝΟΝ ΒΗΛΑ ΚΑΒΟCΑΡCΑ
 ΤΟΝ ΦΙ[ΛΟΝ] ΤΕΙΜΗC ΧΑΡΙΝ ΕΤΟΥC Ο Φ.

The Ban-
 quetting-
 House.

The upper end of this spacious Piazza was shut in by a row of Pillars, standing somewhat closer than those on each side; and perhaps there might have been a kind of Banquetting-House above, but now no certain foot-
 steps.

steps thereof remain. But a little farther to the left hand, and, it may be, continued with the former Walk, I see the Ruines of a very stately Building, which I am apt to believe might have been for such an use. 'Tis built of better Marble, and has an Air of Delicacy and Exquifitenefs in the Work, beyond what is discernable in the Piazza. The Pillars which supported it are of one entire Stone; and on one of them that is fallen down, but so firm and strong that it has received no Injury thereby, we measured, and found 22 Foot in length, and in compass 8 Foot and 9 Inches. Among these Ruines we found the only *Latine* Inscription we saw in the place, and that so imperfect, there is but little of it Intelligible.

... .. *es Orbis & Propagatores Generis Humani D. D. N. N. Diocletianus ssimi Impp. Et Constantius & Maximianus Nobb. Cæs. Castra feliciter condiderunt.*

And upon the same Stone a little lower,

... .. *ntes Offiano Hieroclete, V. P. Præf. Provinciae D. N. M. O. Eorum.*

The Name of *Maximianus Herculeus*, who was Partner in the Empire with *Dioclesian*, which should have followed in the Inscription, seems to have been on purpose scratcht out, and defaced, for what reason I cannot guess. The rest is lost by the breaking of the Stone.

In the West side of the great Piazza are several Openings for Gates leading into the Court of the Palace: Two whereof, one would easily believe when they were in their Perfection, were the most Magnificent and Glorious in the World, both for the Elegancy of the Work in general, and particularly for those stately Porphyry Pillars with which they were adorned. Each Gate had

The P.
lacc.

four, not standing in a Line with the others of the Wall, but placed by couples in the Front of the Gate, facing the Palace, two on one hand, and two on the other. Of these remain but two entire, and but one standing in its place. They are about 30 Foot in length, and 9 in circumference; of a Substance so exceeding hard, that it was with great difficulty we broke off a few shivers to bring home with us for a Pattern of the Stone, the Art of making which, I think is quite lost. We saw several other broken pieces of Porphyry, but neither of so accurate a Mixture and Composition, nor so large as the former. The hard Fate of one I could not but lament, when I saw it debased to support the Corner of a little Hutt, scarce good enough for a Dog-kennel, or a Hogsty. The Palace it self is so entirely ruined, that no Judgment can be made what it was in its Ancient Splendour, either for the Figure or Workmanship thereof. There is only here and there a broken piece of a Wall remaining, beat into pieces by Violence, and consumed by Time to that degree, that without the help of Tradition we could hardly be well assured, that a Royal Palace did once fill that Space. We may guess however that it fronted the Famous Piazza before mentioned, and was surrounded with rows of Pillars of different Orders, many of which are still standing, some plain, and some wrought and channell'd, as those immediately encompassing the Temple. And upon those little Pedestals which stood out of the middle of some of them, I observed several Inscriptions, but could not conveniently take more than one, which together with the Pillar that supported it was fallen to the Ground. 'Twas this.

ΜΑΡΘΕΙΝ ΑΛΕΞΑΝΔΡΟΥ ΤΟΥ ΚΑΠΑΔΗΤΟΥ
 ΟΥΒΑΛΛΑΘΟΥ ΤΟΥ ΣΤΗΘΟΥΣ ΣΟΡΑΙΧΟΣ
 ΑΙΡΑΝΟΥ ΑΝΗΡ ΑΥΤΗΣ ΜΝΗΜΗΣ ΕΝΕΚΕΝ
 ΜΗΝΕΙ ΔΥΣΤΡΩ ΤΟΥ 4 Υ ΕΤΟΥΣ.

If the rest were of a like Nature with this, we have lost no great matter by not taking them, this being only a Memorial, which a kind Husband caused to be set up in Honour of his Wife. The Month *Dystrus*, answers our *March*, and the Year 490. from the Death of *Alexander* the Great, the Year of our Lord 166.

I omitted to mention before, that under the Long Walk runs a Current of hot Sulphureous Waters, and there is a Well and other Passages down to them. But whatever they may have been of old, they are not now so convenient as another about half a Mile Westward from hence; where there is a very good Descent into the Water, and it is still used by the People to Bath in. Near to which, upon the Pedestal of a broken Pillar, [or perhaps it might be an Altar] remains this following Inscription.

ΔΗ ΤΥΠΤΩ ΜΕΠΤΩ ΚΑΙ ΕΠΗΚΩ ΒΩΛΑΝΟC ΖΗΝΟΒΙΟΥ
 ΤΟΥ ΑΙΡΑΝΟΥ ΤΟΥ ΜΟΚΙΜΟΥ ΤΟΥ ΜΑΘΘΑ ΕΠΙ ΜΕΛΕΤΗ
 ΟΗ ΑΙΡΕΘΕΙC ΕΦΚΑC ΠΗΓΗC ΥΠΟ ΙΑΡΙΒΩΛΟΥ ΘΕΟΥ ΤΟΝ
 Βω[forfan ΒωΜΟΝ] ΕΞ ΙΔΙΩΝ ΑΝΘΗΚΕΝ ΕΤΟΥC Δ Ο Τ
 ΜΗΝΟC ΤΙΕΡΒΕΡΕΤΑΙΟΥ Κ.

I am pretty confident that the word I have markt with a Line under it, is rightly taken, and therefore know not what to guess it to be, unless the Proper Name of the Fountain. And upon that Supposition the Inscription is easily Intelligible, shewing that *Bolanus*, Son of *Zenobius*, &c. being Elected Overseer or Curator of this Fountain, under *Faribolus*, built this Altar to *Jupiter*, in the Year of *Alexander* 474. *i. e.* of our Lord 150. and on the 20th. of *October*, if the last *Kappa* be a Numeral, as I suppose it must. But who this *Faribolus* was, on whom they bestow, as generally upon the *Roman* Emperours, whose Names occur in the Inscriptions, the Title of ΘΕΟC, is not so facile a Conjecture. They were

were under the *Parthians*, before the *Romans* fell in amongst them; but the Date shews this to be after the time of *Hadrian*, and so after their coming. Nay, and in an Inscription before mentioned, which is of a later Date than this by 80 Years, we have the Name of the same Person. Hot Sulphureous Baths are things very frequent in this Country; and thence it was that it obtained the Name of *Syria Salutifera*. The scent of the Waters here is much like those of *Bath* in *England*, but not so strong, neither is the Taste so offensive. On the contrary, when they have run so far from the Fountain, as to become cold, they are very potable, and are the only Waters the Inhabitants use. But we, during our stay there, sent to a Fountain of very excellent Water, about an hour distant from the City.

On the East side likewise of the long Piazza stands, if I may use such an Expression, a Wood of Marble Pillars, some Perfect, and others deprived of their beautiful Capitals; but so scattered and confused, that it is not possible to reduce them into any Order, so as to conjecture to what they anciently served. In one place

are 11 together in Square after this manner ∴ ∴ ∴ pa-

ved at the bottom with broad flat Stone, but without any Roof or Covering. And at a little distance from that stands the Ruines of a small Temple, which by the remains seems to have been for the Workmanship very curious: But the Roof is wholly gone, and the Walls very much defaced and consumed with Time. Before the Entrance which looks to the South, is a Piazza supported by six Pillars, two on one hand of the Door, and two on the other, and at each end one. And the Pedestals of those in the Front have been filled with Inscriptions, both in *Greek* and the other Language; but they are now so obliterated and worn out, as not to be Intelligible. The most perfect was this that follows.

The little
Temple.

ΜΑΛΕΝΤΟΝ ΚΑΙ ΑΓΡΙΠΠΙΑΝ ΙΑΡΑΙΟΥ ΤΟΥ
ΡΑΑΙΟΥ ΓΡΑΜΜΑΤΕΑ ΓΕΝΟΜΕΝΟΝ ΤΟ
ΔΕΥΤΕΡΟΝ ΕΠΙΔΗΜΙΑ] ΘΕΟΥ ΑΔΡΙΑΝΟΥ
ΑΛΙΜΜΑ ΠΑΡΑΧΟΤΑ ΞΕΝΟΙΣ ΤΕ ΚΑΙ
ΠΟΛΕΙΤΑ[ΙC] And a little below were these
stragling Letters visible.

ΕΝΗ . . . Ν ΥΠΗΡΕΤΗΣΑΝΤΑ ΤΗΤ . . .
ΣΤΡΑΤΕΥΜΑ ΤΟΥ . . . ΥΠΟ . . . ΗΚΑΙ . . . ΤΟΝ
ΝΑΟΝ ΤΟΝ . . . ΔΙΟΣ . . . ΝΤΘΤ

I should have imagined the ΚΑΙ to have been a Co-
pulative, and the second Name *Agrippa* distinct from
the former, but that the words following in the Singu-
lar Number, will not admit of such a Construction.
The Person then in Memory of whom this Inscription
was made, must have been named *Malentus Cæagrippa*,
who bearing such an Office as Scribe, or the like, in the
Expedition of *Adrian* the Emperour, performed an Act
of Publick Benificence and Generosity, both to Stran-
gers and Citizens, denoted by the word
(c) ΑΛΙΜΜΑ, or *ἀλιμμη*, which sig-
nifies Unction. Perhaps he distributed
amongst them Sweet Oyls, to be used in
or after their Bathings. 'Tis pity what
follows is so imperfect; and especially that
we cannot find out the Date: For that
might have directed us to the precise time
of *Hadrian's* Expedition into these Orien-
tal Parts, where he made great Conquests,
and enlarged the Bounds of the *Roman*
Empire.

(c) *Plin. Secun. Ep. l. 2.* Tells us of one, who was accused of an Illegal Exaction of Money from a Province, *Titulo Unguentarii*; now what was in that case unjustly exacted, might be in this a Voluntary Donation, not of the Province to the Governour, but of a great Man to the People. Or else *Unguentarium* may be supposed to be a Donative, like *Clavarium* or *Culinarium*, used sometimes by the *Romans*.

But as great a Curiosity as any were their Sepulchers, The Sepulchers.
being Square Towers, four or five Stories high, and
standing on both sides of a hollow way, towards the
North

North part of the City. They stretch out in length the space of a Mile, and perhaps formerly might extend a great way further. At our first view of them, as we entred the place, we could not conjecture what they were; some thought them the Steeples of ruined Churches, and were in hopes we should have found some footsteps of Christianity here. Others took them to have been Bastions, and part of the Old Fortifications, though there is not so much as any Foundation of a Wall to be seen. But when we came a day or two after, more curiously to enquire into them, we quickly found their use. They were all of the same Form, but of different Splendour and Greatness, according to the Circumstances of their Founders. The first we viewed was entirely Marble; but is now wholly in Ruines, and nothing but a heap of broken Stones, amongst which we found the pieces of two Statues, one of a Man, and another of a Woman, cut in a sitting, or rather leaning Posture; and the Heads and part of the Arms. of both being broken off, but their Bodies remaining pretty entire; so that we had the Advantage of seeing their Habits, which appeared very Noble, but more approaching the *European* Fashion, than what is now in use in the East; which inclined me to believe they might be *Romans*. Upon broken pieces of Stone tumbled here and there, we found some as broken Inscriptions, but not affording any perfect sense, they are not worth the Transcribing.

Many other Sepulchers there were, as much gone to decay as this, which therefore we past by, to go to two, which stood almost opposite to one another, and seemed most perfect of any, though not without marks of the *Turkish* Malice. They are two Square Towers, rather larger than ordinary Steeples, and five Stories high, the outside being of common Stone, but the Partitions and Floors within of good Marble; and beautified too with very

very lively Carvings and Paintings, and Figures both of Men and Women, as far as the Breast and Shoulders; but miserably defac'd and broken. Under these Statues, or by their sides, are in the unknown Character, the Names probably of the Persons there buried, or by them represented; or else some other Memorials of them. We entred one of these by a Door on the South side, from which was a Walk cross the whole Building just in the middle. But the Floor was broke up, and so gave us a sight of a Vault below, divided after the same manner. The Spaces on each hand were again sub-divided into six Partitions by thick Walls, each Partition being capable of receiving the largest Corps: and piling them one above another, as their way appears to have been, each of those Spaces might contain at least six or seven Bodies. For the lowest, second, and third Stories, those Partitions were uniform, and altogether the same; save from the second Floor, which answered the main Entrance, one Partition was reserved for a Stair-Case. Higher than this, the Building, being something contracted towards the top, would not afford space for the continuation of the same Method: Therefore the two uppermost Rooms were not so parted, nor perhaps ever had any Bodies laid in them. Unless it was that of the Founder alone, whose Statue wrapt up in Funeral Apparel, and in a lying Posture, is placed in a Nich, or rather Window in the Front of the Monument, so as to be visible both within and without. Near to this Statue was the following Inscription.

TO MNHMEION EKTICAN ELABHΛEC
 MANNAIOC COXACIC MAAXCOC OYABAAAOCY
 TOY MANNAIOY TOY ELABHAOY AYTΩ KAI
 TIOIC ETOYC Δ I T MHNOC ΞANAIKOT.

'Tis a little doubtful whether ΑΥΤΩ should not rather be made ΑΥΤΟΙC; or else there must be a fault in the Verb, and all those but the Names of one Person. The other Monument on the other side of the way is very much like this; only the Front and Entrance are towards the North, and 'tis not altogether so Polite, nor so well Painted. But the Carvings are as good, and it shews altogether as Stately and Magnificent as the former. Besides, it has the Advantage in Age of a whole Century of Years: As appears from the Date of the following Inscription. 'Tis placed above a Nich in the Front, adorned with handsom Borders and Cornishes; the place, doubtless, of some Statue, and probably that of the Founder.

ΜΝΗΜΕΙΟΝ ΑΛΩΝΙΟΝ ΓΕΡΑC ΩΚΟΔΟΜΗCΕΝ
 ΠΙΧΟC ΜΟΚΙΜΟΥ ΤΟΥ ΚΑΙΛΑΚΙΑΛCΙCΟΥ ΤΟΥ
 ΜΑ ΟΥ ΕΙCΤΕ ΕΑΥΤΟΝ ΚΑΙ ΤΙΟΥC ΚΑΙ
 ΕΓΓΟΝΟΥC ΕΤΟΥC Δ Ι Τ ΜΗΝΕΙ ΞΑΝΔΙΚΩ.

This is the most Ancient Inscription I met with in *Tadmor*, the 314th Year from the Death of *Alexander* the Great, preceding the Birth of our Saviour about Ten Years. The other also is between 20 and 30 Years before the Reign of *Hadrian*, and consequently before the *Romans* got footing here. And from these sumptuous Structures, and these costly *Mausolæa*, we may reasonably conclude, they were a Potent and Opulent People, before they became Subject to the *Romans*, and were not obliged to them for their Greatness.

And now I believe I have wearied you sufficiently by leading you up and down the Ancient and Famous City of *Tadmor*, and giving you so dry an Account of our Employment there. After four days stay we returned, not the way that we came, but proceeding Eastward towards the River *Euphrates*. In our way to which, the
 third

third day, passing through a Village called *Teive*, upon a Stone set wrong end upwards, in the midst of the Wall of the Mosque, we met with the following Inscription.

ΑΠ ΜΕΓΙΣΤΩ ΚΕΡΑΥΝΙΩ ΤΡΕΡ ΓΩΤΗΡΙΑΣ ΤΡΑ:
ΑΔΡΙΑΝΟΥ ΣΕΒ... ΤΟΥ ΚΥΡΙΟΥ ΑΓΑΘΑΝΙΕΛΟΣ ΑΒΙΑΗΝΟΣ
ΤΗΣ ΔΕΚΑΠΟΛΕΟΣ ΤΗΝ ΚΑΜΑΡΑΝ ΩΚΟΔΟΜΗΣΕΝ ΚΑΙ
ΤΗΝ ΚΑΙΝΗ... ΕΞ ΙΔΙΩΝ ΑΝΕΘΗΚΕΝ ΕΤΟΤΕ Ε Μ Τ ΜΗΝΟΣ
ΛΩΟΥ.

And under this was another in the same Language and Character we had seen at *Tadmor*; I was surprized to find such an Inscription in this place, nor can any way guess how they should come by it: And the mention of *Decapolis* makes me still more in the dark. If one might extend the Bounds of *Decapolis*, as some are said to have done, as far as *Cælosyria*, and comprize under this Name again all *Syria*, *Phœnicia* only excepted, then need it not be brought from elsewhere, but first set up in this Village. But this will not be allowed by those who make *Decapolis* only a part of *Palestine*. The Matter of Fact it contains is only an Account of the Magnificence of this *Agathangelus Abilenus*, whoever he was; who for the safety of the Emperour *Hadrian*, erected at his own Charges, and dedicated to *Jupiter* the Thunderer, a Royal Banqueting-House, (for so I take (d) ΚΑΜΑΡΑ to signifie) and a Bed of State; for after ΚΑΙΝΗ there is doubtless a Letter omitted, and it ought to be ΚΑΙΝΗΝ. The Date 445 agrees to the Year of our Lord 123. which was the 7th. of the Reign of *Hadrian*. And the Month ΛΩΟΥ is our *August*.

(d) This word I find both in *Tacitus* and *Strabo*, used for a kind of Ships or Boats, long, narrow, light, and capable of receiving 20, or at most 30 Men; but what they should do with Boats in an Inland Town, without either River or Lake near it, I cannot imagine. I rather adhere to the other signification.

The next day we past by the Ruines of a large Mo-^{Arsefa.}
nastery, of the *Maronites*, as I guess it to have been,

by an Inscription we met with upon the Capitals of several Marble Pillars, which supported the middle Isle of a handsome Church, which was to this effect.

† ΕΠΙ ΔΕΥΤΕΡΩ ΕΠΙΤΕΚΟ. ΤΩ ΕΥΝΤΕΝΩ ΜΑΡΩΝΙΩ
ΤΩ ΧΩΡΕΤΙΤΕΚΟ.

From thence we past on, and came the same Night to *Euphrates*, and having travelled two days on the Banks of that Famous River, we came to the Tents of the King of the *Arabs*, who had furnish'd us with a Guide for our Voyage. With him we remained two Nights, and in two Days Travel more came back safe to *Aleppo*, having been out in the whole just 18 Days.

The Reverend and Learned Author of this Account, cannot with Justice be censured, if some Minute Particulars of the History of this Place, have escaped his Memory, being obliged to write without recourse to the Books proper for his purpose, which were not to be had in that Country. We have since procured a Curious Prospect of these Noble Ruines, taken on the Place; which, with some further Remarks thereon, shall be published in the next Transaction.