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states that Aaron died at Moserah, then (the present text being correct) this place must have been under Mount Hor, and, indeed, not necessarily identical with Moseroth. Yet the identity of both would seem probable; in which case the identification of Moseroth with Wády Muzeira would fall to the ground.

Deut. i, 1.—This passage has puzzled the commentators. The difficulty is not a *geographical* one: there can be no doubt but that Pharan is the locality west of Kadesh, in which the Israelites were encamped "many days"; that Tophel is the modern Tüfileh, Laban at el-Ibna near Egyptian territory, Hazeroth and Dizahab at 'Ain Hudherah and edh-Dhahab, the limit of the wanderings in that direction. A possible solution of the *exegetical* difficulty is this: Moses communicated the various legislative enactments contained in Deuteronomy (as to their essentials at least) to the Israelites while wandering in the wilderness (*Deut. i, 1*); but Deuteronomy as a whole was delivered to the people just before entering Canaan (*Deut. i, 5*).

RAUWOLFF'S TRAVELS IN PALESTINE, 1573.

By R. A. STEWART MACALISTER, M.A., F.S.A.

DR. LEONHART RAUWOLFF, a physician of Augsburg, started on the 18th of May, 1573, for a journey (which proved full of adventure) through Syria, Palestine, and Mesopotamia. His primary interest was botany, especially the study of medicinal herbs, and at all stages of his route notes on the plants that he added to his collection occupy a large part of his record of travel: but in the intervals of botanizing he made many other observations, which are of considerable value, as there are not many sources of information generally accessible regarding life, manners, and customs in the nearer East at the time in question.

Rauwloff's account of his journey was translated into English and published in 1738 [second edition]. A copy of this translation came into my hands recently, and when I had examined it I concluded that it was well worthy of an important place in the series of early travels in Palestine that I have from time to time been contributing to the *Quarterly Statement*.

We may pass over our traveller's ride from Augsburg to Marseilles, where he reached 5th June, 1573. Here he had to remain till the 1st September, while his ship, the *Santa Croce* (Antony Reinard, master), was being laden, provisioned for three months, and provided with guns and all other necessaries. On the 2nd September they hoisted sail, and (narrowly escaping shipwreck by colliding with another vessel) started on their journey.

The sea-voyage also is irrelevant to our present purpose. It was at least as full as usual of the common incidents of Mediterranean travel, of the days before steamboats—sea-sickness, contrary winds, and other disagreeable experiences. Of these Felix Fabri has left us a grim account, with the picturesqueness of which Rauwolff's more prosaic narrative cannot compete. It will suffice to say that on the 24th September they reached Cyprus, and the same day saw the high mountain, Libanus, in Syria, "two hundred miles distant from us;" and so at night got into the harbour of Salamine where, Rauwolff tells us, "is made the best bay salt in the world."

"Here we discharged three guns, for joy of our safe arrival, and some of us landed, together with our master, to take in water, and to enquire after our friends and acquaintance. No sooner were we landed but we met with two travelling Turks, with an Italian that understood their language. They spoke to us by their interpreter, and conducted us to their colonel, who was encamped near the market-place of Salamine upon a hill, where one might see a great way off into the sea. After an hour's walk we came in sight of him, and saw about thirty tents, and among them his also, where we saw some curious tapestry spread, and him sitting in the midst, with a delicate white turbant, and a long red-lined *caban*.

"He held in his hand a long iron, like a grater we use to grate bread withal, only it was a great deal smaller. The Turkish persons of quality have generally such irons in their hand in the summer-time; which they put in between their back and cloaths to scrach (*sic*) their backs when they itch. About him sat some more gentlemen bended down, and others kept centinel without his tent, with guns and scymiters well provided. Amongst the rest there was one of a good presence covered with a Tyger's skin, that held a great iron club in his hand. Upon his desire we went to him, with the usual reverences, according to their custom, bending our head and the whole body downwards, and laying the

“right hand upon our breasts: our master also pulled off his shoes, went in, and sate down with the rest before him: but we two set ourselves down without upon two seats that were brought us. Then the Lord began to ask our master, by his interpreter, from whence we came, how long we had been a-coming, what merchandizes we had brought, and whether we designed to make any sale there: which questions our master answered. Then he began to enquire after news: *viz.*, whereabouts the Spanish Armada was at present, and how strong it was reputed; whether the king of Spain had made any leagues with other princes; and how the king of France did agree with his Hugonots After this conference had lasted for half-an-hour he dismissed us with great civility and gave us leave to go about our affairs.”

There being no business to do there, they set sail at once for Tripoli, which, however, they did not reach till the 30th September. The harbour here he describes as being “in some measure surrounded by rocks,” and commanded by five castles like high towers, “about a musquet-shot apart, where Janisaries are kept in garrison to cover the ships in the harbour.” The town itself was about an hour’s journey from the harbour, and they left about nightfall to make their way thither, escorted by “some Turks . . . armed with good strong cudgels to keep off the wolves called “Jacals.” The town gate they found shut, but one of their escort called to some Frenchmen, established in an inn close to the wall, requesting him to go to the “Sangiacho” to have the gate open. In the meantime that we staid before the gate, another that was an enemy to our friend ran also away, and bespoke some Turks and Moors to set upon us, which they were very willing to do, and came with all speed through another gate that is never shut, along the wall to us, fell unawares upon us, struck at us, and took hold of us, chiefly at our good friend, for whose sake all this was done; others drew their scymiters upon us, so that I thought we should have been all cut to pieces. While this was a-doing the gate was opened, and some Frenchmen and their Consul himself came to our assistance, and spoke to their fellows, earnestly exhorting them to desist, and to let the cause be decided by the *Sangiacho* and *Cadi*, which at length they did. So we came after this unfriendly welcome in the crowd into their *Fondique* [the inn above mentioned] where we remained all the night.”

Rauwolff's description of Tripoli is so vivid and interesting, and such an excellent picture of a Syrian town in the sixteenth century—a period of Syrian history about which comparatively little is known—that I feel no apology is needed for making very full extracts from it.

“ The town *Tripoli* is pretty large, full of people, and of good account, because of the great deposition of merchandizes that are brought thither daily both by sea and land: it is situated in a pleasant country, near the promontory of the high mountain of *Libanus*, in a great plain toward the seashore, where you may see abundance of vineyards, and very fine gardens, enclosed with hedges, for the most part consisting chiefly of *Rhamnus*, *Paliurus*, *Oxyacantha*, *Phillyrea*, *Lycium*, *Balanstium*, *Rubus*, and little *Palm-trees* that are but low, and so sprout and spread themselves. In these gardens as we came in we found all sorts of sallating and kitchen-herbs, as endive, lettice, ruckoli, asparagus, seleri—whose tops are very good to be eaten with salt and pepper, but chiefly the sort that cometh from *Cyprus*—*Taragon*, by the inhabitants called *Turchon*, cabbages, colliflowers, turneps, horseradishes, carrots, of the greater sort of fennel, onions, garlick, &c. And also fruit, as water-melons, melons, gourds, citruls, melongena, sesamum (by the natives called *Samsaim*, the seeds whereof are very much used to strow upon their bread) and many more; but chiefly the colocasia, which is very common there, and are sold all the year long: I have also found them grow wild about rivulets, but could never see either flowers or seeds on them. I found also without the gardens many dates and white mulberry-trees, which exceed our aspen and nut-trees in height very much; and also pomgranat-trees and siligua, which the *Grecians* call *Xylocerata*, the *Arabs*, *Charmuby*. Also olive and almond-trees, and sebesten, the fruit whereof are to be had at apothecaries' shops by the same name: *Poma Adami Matth*. But in great plenty there are citrons, lemons, and oranges, which are as little eaten there as pears or crabs here Without, at the seashore, near the old town of *Tripoli* (which together with many more, as *Antiochia*, *Laodicea*, &c., in the year of our Lord 1183 was so destroyed by an earthquake, that nothing but a few marks remain) there were more spring-gardens, which some of the merchants still remember. But these were a few years ago by the violence of the seas so destroyed and so covered with sand that now you see nothing

“ there but a sandy ground, like unto the desarts of *Arabia*. Yet
 “ at *Tripoli* they have no want of water, for several rivers flow down
 “ from the mountains, and run partly through the town, and partly
 “ through the gardens, so that they want no water, neither in the
 “ gardens nor in their houses.

“ The new town itself is of no strength, for it is so meanly
 “ walled in, that in several places, in the night, you may get in and
 “ out; but within there is a citadel situated upon an ascent near
 “ the water, where a garrison of a few Janisaries is kept. They
 “ have low houses, ill built, and flat at the top and
 “ the neighbours walk over the tops of their houses to visit one
 “ another They have not great doors, gates, or comings-in
 “ from the street as we have in our country, except some few
 “ merchants' houses, because they use neither wagons nor carts
 “ In a great many houses the comings-in are so dark and
 “ deep, that one would think he were going into a cave, or cellar,
 “ but when you are come through this entry into them, you see, in
 “ some, great courtyards wherein are cisterns, to wash themselves
 “ in; in others large halls, paved, and therein some ascents that go
 “ up two or three steps, paved delicately with marble, which they
 “ keep very clean and adorned with tapestry, whereupon they sit,
 “ and this is covered with a large arch left open at one side, that
 “ the *Turks* may, chiefly in the summer, sit underneath them very
 “ airy.”

[After describing the wooden locks and keys, still common in
 the country, he proceeds]:—

“ The streets are but narrow, paved with broad stones, and have,
 “ chiefly those that are great roads, a channel in the middle of
 “ them, about ten inches broad, so that a laden camel may walk in
 “ them with ease, or that a man may step over them, which they
 “ say are made that the caravans may be obliged to walk in them,
 “ one after another, in good order, that people may walk in the
 “ streets without being disturbed by them. And, that these channels
 “ may be kept clean and dry, they have, in some places, some
 “ hidden drains covered with broad stones, that as well the rain-
 “ water as that of the wells, may run away through them.

“ They cannot brag of any fine buildings, save only the *Mosques*,
 “ or temples, into which no *Christian* must come, except he hath a
 “ mind to be circumcised, and so turn *Mammeluke*, or *Renegado*;
 “ and also some great houses, by the natives called *Champ* [*khân*],

“ or *Caravatscharas* (caravanseries), wherein are a great many shops
 “ or warehouses, and chambers by one another, as is in stately
 “ cloisters, in the middle thereof there is a great courtyard, where
 “ the strange merchants (that daily bring their merchandize in
 “ great caravans) do inn, considering that the Turks keep no
 “ other inns. The inns commonly belong to the *Grand Seigneur*,
 “ or his *Basha*, which they build in several towns to get themselves
 “ a yearly revenue, as the *Venetians* do in *Venice* out of the *German*
 “ house.”

Then follows an enthusiastic description of a Turkish bath, with plentiful use of such adjectives as “glorious,” “sumptuous,” and the like. As this does not essentially differ from the account of a modern establishment of the same nature (save that the older institutions appear to have been cleaner than their modern representatives) we need not reproduce it. One of Dr. Rauwollf’s companions had the misfortune to have his neck sprained, “so that he could not turn his head in several days after it,” by the “black Moor” attendant, who was charged with the duty of rubbing him down.

“ Concerning their traffick, there are in the town (because there
 “ is there a very great deposition of all sorts of merchandizes, that
 “ are brought thither from great distances) a great many merchants,
 “ chiefly *French* and *Italians*, which have two wise, understanding,
 “ and grave Presidents, of which the one that liveth here is a
 “ *Frenchman*, and the other at *Aleppo*, a *Venetian*, called Consuls,
 “ to assist their countrymen with good counsel. They are sent
 “ thither by their governments, and confirmed, and have great
 “ privileges given them of the *Turkish* Emperor, to let the
 “ merchants, with their commodities, lodge with them, and to
 “ defend them against any assault of the *Turks* and *Moors*, that
 “ they may trade and deal without disturbance. These Consuls
 “ were [wear] still their usual habits, made of red sattin, velvet,
 “ or damask, etc., very richly adorned; and they bring along with
 “ them taylors, shoe-makers, but chiefly their physicians, apothecaries,
 “ barbers-surgeons, and ministers, &c., and have, besides them,
 “ their interpreters, skilful in the *Turkish* and *Arabian* language,
 “ chiefly the Consul of *Venice*, because he must stay there but
 “ three years; when they are expired, the *Dogue* sends another in
 “ his place. When the new one is arrived at *Tripoli*, he dare not go
 “ on shore before the other gives him a visit of reception in the ship.

“ To these two Consuls are given two large buildings, called
 “ by them *Fondiques*, situated near two gates of the city, which lead
 “ towards the haven and the seashore, that they may the easier
 “ send their goods in and out. There are, all day long, a great
 “ many Moors, with their asses, that stand waiting for an oppor-
 “ tunity to conduct merchants and seamen with their goods in and
 “ out. These two houses are large, and have abundance of vaults
 “ and chambers, so that there is room enough to lodge both
 “ merchants and their goods. With the *French* are also lodged
 “ those from *Genoa, Florence, St. Luck, Germans, Dutchmen, &c.*, as
 “ also with the *Venetians*, those of *Candia, Corfu, &c.*, that are
 “ under their master's jurisdiction. These *Fondiques* have no more
 “ than one large gate, where Janisaries keep watch; when their
 “ masters, the Consuls, go out, they are accompanied with a
 “ multitude of merchants and their servants, and they are in great
 “ authority with the *Turks* and *Moors*, even beyond the *Bashaw*
 “ himself. They always take along with them their Janisaries,
 “ which go before with great and long cudgels, and beat the people
 “ out of the way, even the *Turks* themselves.

“ The merchants have daily great conversation with the *Jews*,
 “ for they know a great many languages, and the prizes [prices]
 “ of all merchandizes, how to buy and to sell them; wherefore they
 “ always help to conclude bargains in merchandizes, pay the money,
 “ and give bills of exchange, wherefor they have their brokerage.
 “ I have seen chiefly three sorts of their silver coins, *viz.*, *Aspers*,
 “ *Medin*, and *Saiject*, which are very good, and pass through all
 “ *Turkey*. When great sums are paid, they do not tell the whole,
 “ but only part of it, and weigh it, and so take the rest propor-
 “ tionably by the same weight. Of gold coins they have only
 “ ducats, which are made of fine gold, and are very limber; beside
 “ these you hardly see any other coins but *Venetian Ducats, French*
 “ *Testons, Joachims Thalers*, of which they have so many, that they
 “ often do not pay with them great sums and their bills of ex-
 “ change, but turn them also into their own coin. So that there is
 “ abundance of *Jews* throughout all *Turkey* in any trading-town,
 “ but chiefly in *Aleppo* and in this town of *Tripoli*, where they
 “ have built a very large habitation and a delicate synagogue.
 “ These *Jews* have the revenues of customs of the *Grand Signior* in
 “ their hands, so that nothing can be brought in or out, but it
 “ must go thro' their hands, which is very troublesome to the

“merchants. Those that buy anything of them must have a special care that they be not cheated, for they are full of it, insomuch as they confess, of themselves, that nobody can get anything by them, except he will be a greater *Harmani*¹ (that is cheat) than they, that dare to sell wallnuts for nutmegs or myrobolans.

“Concerning the merchandizes: if one will see several sorts of goods, they are to be found in the *Carvatscharas* or *Champen*, whereof I have made mention before, but chiefly in the *Batzaren* or houses where they buy and sell, or exchanges. These exchanges are wide and long, and partly arched, partly covered with timber, that you may walk and trade there without being wetted, they have shops on both sides, which are also kept by handicrafts and tradesmen, as shoe-makers, taylors, sadlers, silk-embroiderers, turners, copper-smiths, cutlers and many more, which are very orderly distributed and placed in their several streets and places. They also drive a great trade in silk which is convey'd thither from the adjacent places; for mount *Libanus* is inhabited by a numberless people, that live by spinning and working of silk, but chiefly they of *Damascus*, where is such plenty of silk that a merchant may quickly lay out upon it many thousand ducats Further, at a certain time of the year there is brought from *Damascus* and other adjacent places to these *Batzars* so great a quantity of large and well-tasted Cibeb,² a kind of raisins, having but one or no stone, that several ship-loads are sent from thence to us But of all the tradesmen there are not so many of one sort as of them that only deal in soap and potashes, for of these ashes (besides soap) several ship-loads are yearly sent thence to *Venice*, which they use for making of glase as well as soap. These ashes are made chiefly of a herb called by the *Arabians*, *Schivan*, whereof there are two sorts one whereof is not unlike to our little *Kali*; it is a thick and knotty plant, with several small sprigs growing out of it, which have several full buttons at the top, and underneath small pointed leaves tasting somewhat sharp, the leaves thereof are underneath white, on the other side the colour of ashes. The other sort becometh also many stalks which are full of knots like our *Esquisetum*, and underneath them appears a woody and ash-coloured root.

¹ *Harâmi*.

² *Zabib*.

“ Both these herbs grow thereabout in great quantities and are
“ burnt into ashes upon the high mountains, in burning thereof
“ there settleth an oily matter underneath towards the bottom,
“ which united with the ashes is almost as hard as a stone when it
“ is cold: at the top thereof a part of the ashes remains unmix’d
“ and loose, therefore it is not so good as the rest. These ashes are
“ brought down from the mountains upon camels’ backs by the
“ Moors, to some merchants that drive a great trade with them, for
“ partly they send away into foreign parts, and partly they make
“ soap of them, some more, some less, according to every one’s
“ capacity and pleasure. The way they make their soap in *Syria*, I
“ am informed, is this, *viz.*: They take commonly twelve hundred-
“ weight (or twelve centners) of these ashes, which in the summer
“ they divide into eight, and in the winter into four parts, because
“ the soap is sooner boiled up in winter, for the heat being then
“ included by the outward cold is more vehement than in summer.
“ Of this they take first one part and make it into a good sharp
“ lye, which they pour into a very large kettle or cauldron made
“ of stone, with a large bottom made of a copper plate, and very
“ thick, wherein they have before put sixteen hundredweight
“ of sallet-oil, and let it simmer for twenty-four hours, pouring
“ daily in more lye of another part. But before it is quite boil’d up
“ (which in winter requireth perhaps five days, and in summer nine
“ or ten) they take an hundredweight of quick-lime, and mixing it
“ with the ashes, draw a lye from it, which they put two days before
“ it is quite enough into the cauldron, more or less, according as
“ they find it thick or thin. But if it should happen, that there
“ should be too much of the lye in the kettle, they have a cock
“ coming out of the copper-plate, whereby they let out as much of
“ the lye as is convenient. When it is almost boil’d up, they take
“ out, with a copper kettle that holds eight or ten pounds, the
“ thicker part of the soap that swimmeth on the top, and pour it
“ upon the floor, which is covered with lime or chalk beaten to
“ powder; let it lie there for one day in winter and two days in
“ summer, and it grows so hard that they can walk over it; then
“ they make it smooth, cut it into square pieces, and put their
“ marks upon it.”

(To be continued.)