strangers, but eat at their own houses even of the flesh of the wild boar, which is frequently to be found in the moun­tain districts which they inhabit.@@1 They are industrious cultivators, and live comfortably where they are not op­pressed by Turkish extortion. Buckingham mentions, that where he was entertained by one of them at supper, they had a chimney, as in England, blazing with an excellent fire. The men were all stout, handsome, clean, and well dressed, and the children among the best-looking he had seen in Syria.@@2 They speak the Arabic language, but in every thing else they are a distinct race. Their physiog­nomy is particularly marked ; and from the visible differ­ence, Dr Clarke was enabled to select one of the Druses from the midst of a party of Arabs. According to the tes­timony of this traveller, they are distinguished by a certain nobleness and dignity of feature, a marked elevation of countenance, and superior deportment, accompanied by openness, sincerity, and engaging manners. They are much esteemed for their probity and mildness of disposition.@@3

The Bedouin Arabs wander over all Syria. They are of two classes ; those who do not fix their habitation to any district, but who range over the whole country ; and those whose wanderings are confined within certain bounds. The Bedouins of the Haouran were formerly bound to join the troops of the Turkish pacha when that country was under the dominion of the Porte ; but they were in general guid­ed entirely by the advantage which tliey were likely to de­rive from the contest. The Arab tribes were formerly sub­ject to an annual tribute, which was levied on each tent, according to the wealth of its owner. It was often refused by the poor or refractory Arabs. Those of the Ledja, the district already described, on the north of Damascus, often withheld the tribute, in the confidence that the recesses of their abodes could not be forced. But they were often re­duced by the want of water ; when, their own springs fail­ing, they were obliged to approach the perennial springs of other districts. The Arabs of the Haouran act as shep­herds for the people of the plains, who intrust to them in summer and winter their flocks of goats and sheep, which they pasture during the latter season among the rocks of the mountains. In spring they account for the flocks to their owners, who sell a part of them at Damascus. They receive for their trouble one fourth of the lambs and kids, and a like proportion of the butter. Casual losses in the flocks are borne by both parties. These are the Arabs who are comparatively stationary. The wandering Arabs cover the whole of the plain of Haouran, whither they come in swarms from the desert in May, and remain until Septem­ber. On their arrival, the resident Arabs who may happen to be at war with them conceal themselves in the moun­tains, with all the recesses of which long experience has made them familiar. Till within a few years these Arabs were the constant carriers for the Hadji pilgrims on their road to Mecca, and made yearly contracts with the pacha, by which they were considerable gainers, as well as by the fixed tribute which they levied on the pilgrim caravans, and by the nightly plunder of stragglers and loaded camels on the march.

The Arabs are generally of a short stature, thin visage, scanty beard, and brilliant black eyes ; while the Druses are taller and stouter, with a long beard, and a less pier­cing look. The Turks and Christians of the Haouran live and dress alike, and religion seems no source of difference between them. The Christians, as they recede from the sphere of supreme authority, enjoy a degree of boldness and freedom unknown in the Turkish cities or in their vicinity, or throughout the lower and more populous districts. When quarrels arise in these mountain regions, a Christian fears not to strike a Turk, or to execrate his religion ; a li­berty which, in the Syrian towns, would expose the of­fender to the penalty of death, or to a heavy pecuniary fine. This liberty which Christians enjoy in the Haouran and in other remote and less frequented districts, is supposed by Burckhardt to arise from the common sufferings and dan­gers which they encounter in defence of their property ; and it is strengthened by the Druses, who show equal re­spect to both religions. Buckingham ascribes this diminu­tion of religious bigotry and intolerance to the nearly equal mixture of Mahommedans and Christians. The prohibition of the Christians and Jews to wear the same gay colours as the Mahommedans, to use the salutation of peace, or to employ the oaths and ejaculations peculiar to the faith of Islam, which is enforced wherever the authority of Arab or Turkish governors extends, does not take effect in the mountain districts of Syria, where the two religions are on a footing of equality.

There is little distinction between the richest and the poorest of the Druses in their mode of living. In newly- built villages the whole family, with all its household furni­ture, cooking utensils, and provision chests, is commonly huddled together in one apartment ; but where the ancient buildings, which were raised by the more civilized race that inhabited the country in the age of the Romans, are occupied, they afford spacious and convenient dwellings of three or four apartments for each family. The country, as has been already mentioned, is covered with these dwell­ings, constructed very curiously of stone, and witli other wonderful memorials of ancient grandeur. Granite pillars, hewn blocks, excavated sepulchres, Roman theatres and temples, and other works of masonry, all testify the great works of former days. The houses are all built of solid stone ; and from the scarcity of wood a singular kind of masonry has been restarted to, the stones being interlock­ed into each other by a kind of dove-tailing, and thus very strongly united without cement. They have small windows, both of the square and circular form in the same range. In many of these dwellings there were massy folding doors of stone, which were moved on stone hinges, and of which the remains are still to be seen. Some are fastened by horizon­tal bars of stone, and others by perpendicular ones in the inside of them, and lodging each end in the massy frame­work of the door on either side, or above and below, as the position of the bar required. The want of wood for build­ing rendered it necessary to use very large stones for some parts of the edifices, such as beams for the roofs and doors. These houses are large, having several spacious apartments ; and they are still used by the inhabitants, being constructed of such durable materials as to resist decay.

The Turkmans are a barbarous race, with pastoral ha­bits, who range over the plains west-north-west of Alep­po, and the mountains by which it is bounded on the west ; the average breadth of which, including the nume­rous valleys which intersect them, may be estimated at from fifteen to twenty miles. They lose themselves in the plain of Antioch, which is bounded on the opposite side by the chain of high mountains that extends along the southern coast of the gulf of Scanderoon. The plain of Antioch is watered by the river Afrin, which is full of carps and bar- bles ; but the Turkmans have no implements for fishing. The valleys among the mountains are besides watered by numerous other rivers; and here is a small lake formed by the river Goul, which is so full of fish that the boys kill them by throwing stones at them. Here are also warm springs, which were seen by Burckhardt, strong­

@@@1 Burckhardt’s Travels in Syria, p. 304.

@@@∙ Buckingham’s Travel· among the Arab Tribes, p. 189.

@@@, Clarke’s Travels in Syria, chap. xiv. p. 461.