

XIII.—*Notes upon the Comparative Geography of the Cilician and Syrian Gates.* By WILLIAM AINSWORTH, Esq. Read April 9, 1838.

THE Gulf of Iskenderún is nearly surrounded by mountains. To the south it is bounded by Rhosus,\* which attains an average elevation of 5000 feet, and terminates rather abruptly in the Jebel Kheserik and Rás el-Khanzír,† on the sea, scarcely leaving room for the passage of an army; but, if this difficulty could have been overcome, another presents itself in the Jebel Músa, a more southerly chain which advances precipitously into the sea, its south-western base bearing the ruins of Seleucia in Pieria, by the galleries of which it is cut through.

At the northern foot of Rhosus, an aqueduct of considerable length and many ruins attest the site of an ancient city, called Arsús‡ by the natives: it is probably the Rhosus of Strabo.

The chain of Rhosus extends east a little north to the parallel of Iskenderún, where it is separated by a pass from the range of Amanus, which runs from south-west to north-east.

This pass is called the Beilán Pass. It is the only pass commonly practicable from Cilicia into Syria; and near its foot are the ruins of Pagraë,§ which, according to Strabo (lib. xvi. p. 751), overlooked the plain of Antioch, now called El 'Umk; and on the verge of which is Khán Karamúrt or Palamút Khán, a large khan occupied by Ibráhím Páshá's troops, when he carried this pass in his advance into Asia Minor. There is also in the same neighbourhood the ruined castle of a chieftain who levied tribute in the mountains. The castle is called Bedri Káfir, where, before an arch-enclosed tomb, said to contain the body of the bandit, were offerings of miniature bows and arrows. Near the summit level of the pass, but a little to the north-west of the crest, is the modern town of Beilán,|| much esteemed for its fine air and water. Its khán was built by Sulţán Suleimán,

\* Rhosus. See Strabo, xvi., Casaub. 751; sometimes Rhossus, but the best MSS. and coins have only one s.

† Cape Hog.

‡ Or Ka'bah (the Cube).

§ Bakrás Kal'ah-sí (the Castle of Bakrás in M. Rousseau's map). "Baghrás" (Abúl-fedá, Tabull. Syriae, p. 119), "with a lofty castle, springs, and a river; twelve miles from Antioch and as many from Iskenderún, overlooking the valley (úmk) of Herem, which lies to the east of it."

|| The town of Beilán was found, by barometrical measurement, to be 1584 feet above the Mediterranean. The Christian church (zone of quercus ægilops and Valonia oak) 2696 feet; temperature of an abundant spring in limestone 56° Fahr. (12.6 cent.); air 62; Kurlú (Wolves') Pass, 4068; summit of Beilán Mount (limestone), 5337. Jebel Kheserik, according to Capt. Beaufort, is 5550 feet above the sea; the first cone west of it, by barometer, was found to be 5216 feet, and the second cone west 5091 feet high. The lower limit of the pine forests was 2975 feet; temperature of springs 51° Fahr. (10.4 cent.); springs from diallage rocks at 4353 feet 48° Fahr. (8° 8 cent.).



and its mosque or *jámi'* by Sultán Selim. Upwards of 500 feet above the town is a longitudinal valley, communicating with Báyás, by a road which passes by the side of the Mount, called Beilán. In this valley are the ruins of a Christian church. Between the north-western foot of the Beilán-pass and the sea is a rocky site with abundant springs and caves. This is supposed by Rennell to be the site of Myriandrus.

Beyond is the almost depopulated Alexandria, Alexandretta, Iskenderún, or Scanderoon; and between it and Myriandrus, the ruins of Godfrey of Bouillon's castle and some stone fortifications, which, in the 'Mecca Itinerary,' are said to have been built by Ibn-Abí Dáwud in the time of the Khaliph Wáthík. Scymnus of Chios and Strabo attribute the foundation of Alexandria to the conqueror of Darius. A traveller of the thirteenth century, Willebrand of Oldenburg (*Itin. Terr. Sanct.* p. 135), says that, according to the tradition of the natives, the town was built in one day by Alexander for his horse Bucephalus, and that he gave it its name.

The bay at Iskenderún extends still further east than the town of the same name to the foot of the mountains, and the traveller who proceeds by land to Báyás must pursue a circular direction till he reaches a ruined marble gateway, where the mountain acclivity descends with a gentle slope, covered with brushwood, into the sea. Over this narrow pass the road is carried with care, and, although steep, is paved throughout. This ruined gateway, presenting at sea the appearance of two columns, has been called by sailors "Jonas' Pillars." \*

The road, which was formerly carried through the marble gateway, has, in its southern continuation, been swept away by the sea; and the present one is carried higher up on the hill-side. Both are constructed in a coarse limestone conglomerate. This pass, in the 'Mecca Itinerary,' is called Şakál Tútán. †

\* The ruins consist simply of two crumbling walls 13 feet 6 inches in length, and 3 feet in thickness, the length of the plinth being 17 feet. The width of the gate walls was 20 feet. The walls are built of blocks of white and black marble, from 2 to 3 feet in length, 1 foot 10 inches in depth, and 18 inches in width. This ruin has been noticed by many travellers, as Pococke, Niebuhr, Kinneir, Drummond, and, indeed, it must be observed, by all who travel along this road.

Also, in a slight outline of M. Callier's travels (p. 225, Vol. V., of the *Bulletin de la Soc. de Géog.*), it is said, "to the north of the defiles, the acclivities of Amanus recede from the shore, the plain develops itself, and is soon a league in width: here M. Callier thought he recognised the field of Issus." This is very general, and may apply to the plain of Báyás, as well as to that of the Pinarus. It is much to be regretted that so long a space of time, now nearly four years, has elapsed since M. Callier's journey in the East, before any account of it has been published.

In No. 24 of the Views in Syria and Palestine, published by Fisher and Co., there is a well-executed sketch of part of this coast; it is taken from immediately south of the Sakal Tútán, and embraces the approach of Amanus to the shore, the plain of Báyás, and in the distance the rise of the country towards the Pinarus.

† "Beard-catcher." (Turk.)

Immediately beyond the marble gates the plain begins to widen, and there is a modern Turkish castle called Merkez,\* upon the top of a hill about 300 feet high, which commands the pass,—but the fort is now dismantled.

Half a mile beyond, is a stone wall, which crosses the plain from the mountains to the sea, where it terminates in a tower; and a short distance beyond this wall, is a river about forty feet in width. Following the river up to the point where it issues from the mountains, a distance of nearly two miles, more ruins are met with, and also traces of a double wall, between which the river flowed. Above is a steep and remarkable pass (Baghrás Beli).† There is also at this point a pretty village, which is called Merkez, and a little beyond the village, abundant springs issue and give birth to another river, which loses itself in the sea about three miles to the north of the former. The inhabitants called the rivulet which comes from the mountains Merkez-şüi. It is the ancient Kersus. Between it and the more northerly river there is a small pile of ruins, which appear to be a mass of Roman brickwork.

Between the Kersus and Báyás, or Páyás, two headlands advance into the sea, known as Rás Báyás and Eski Rás Báyás. Beyond the most northerly is a little gulf with a few feet of water only, in which are the remains of a pier and tower: close by, is a small village, and, in the plain and commanding the harbour, a modern castellated building.

The public buildings belonging to the town of Báyás lie due south of the castle, half a mile across the plain. They are abandoned, but in perfect repair, and consist of a mosque or mesjid, castle, khán, bázár, and baths of superior construction and considerable beauty and solidity. The houses are all destroyed. A mile to the north-east there is a village with a governor and a body of soldiers placed in a secluded position near the entrances of a transverse valley, which has an opening into the chain of Amanus, and affords a summer pass over the mountains.

The public buildings of Báyás were erected by Sakulí-Mohammed Páshá, known by the name of Ibráhím Khán-Zádeh, one of the viziers of Sultán Suleimán. There can be no doubt that Báyás is the Baia of the Romans, a favourite bathing-place. Pococke supposed it to be Issus and its river the Pinarus, and Mr. Williams identifies it with Myriandrus. The shore is high and dry, the vegetation truly beautiful, and the scenery magnificent.

There are two villages between Báyás and the Issus,—the

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\* "Centre." (Arab.)

† "Baghrás, its fork." (Turk.)

most southerly Yúzler,\* the northern Kõi Chái or "village-stream."†

The Pinarus or Issus flows between the latter and the village of Urzin or Urtsuli: it is called the Delí Chái or Mad River, and, at the time we visited it (January, 1836), was about forty-five feet wide, on a stony bed: it comes from the Amanus, flowing across the plain in a direction a little south of west.

The plain to the south of Delí Chái is about seven miles wide; and around the villages and near the sea it is much cultivated and diversified by orange and lemon groves. It is crossed by the stony beds of several mountain torrents, and a considerable brook runs through Kõi Chái.

North of Delí Chái the country begins to rise. The plain is uncultivated, but everywhere covered with green sward, and generally with shrubs: toward the higher part it is intersected by ravines. The valley of the river penetrates to some depth into the hills, and to this point the Amanus preserves its direction of S.W. and N.E., gradually receding more and more from the shore; but here the base of the mountains advances farther to the westward into the plain.

At this point the gulf bends round to the west, leaving at its north-eastern point a low plain which is bordered to the north by nearly insulated hills of no great height, and which themselves are separated from the Amanus by a valley which is prolonged to the north-east to some distance, until closed up by hills, which stretch along the foot of the mountain-chain.

On the western side of this valley, at the foot of a hill, and about seven miles from the sea, are the ruins of a considerable town, in which many public buildings may still be traced, and where an acropolis and aqueduct still exist in some perfection. This is probably the town of Nicopolis, which, according to Stephanus Byzantinus, was first called Issus by the Macedonians, in honour of the victory gained there; but two much better authorities, Strabo and Ptolemy, speak of Issus and Nicopolis as two distinct places.

To the west the plain begins to narrow: near to the sea, south of Issus, is a *tell* or mound, called Kará-Kayá,‡ composed of black lava-pebbles, and having ruins of lava-walls upon the summit. About four miles to the west of this *tell* a river traverses the plain. It is called the Búrnáz Şú, and is crossed by a bridge. The plain is here covered by a sand-flood, and is not above two miles in

\* Probably Gózler. "Eyes or springs."

† Near Yúzler are some extensive indications of ruins which might have been supposed to belong to Issus, if Arrian had not described Darius as advancing, after marching upon Issus, next day to Pinarus. If Issus and Nicopolis were two distinct places, one of them remains to be discovered.

‡ "Black-rock," (Turk.)

width, being bounded to the north by a range of low sandstone hills. Ruined arches are seen peeping in two or three places out of the sands. They are constructed of tile-bricks.

The hilly country is soon united with the sea by loftier mounds of Plutonic rocks, and the direction of the shore changes to the south-west.

In this plain, thus enclosed between hills and the sea, are many ruins of former times : a little brook runs through its centre, and passes by the foot of a round *tell*, in part artificial, having the remains of fortifications on its top ; remnants of forts and arches occur in the plain around. These ruins, belonging probably to the Castabalum of the Romans, are designated in the 'Mecca Itinerary' as 'Uzeir (Esdras), otherwise called Matak.

To the north, a pass through the sandstone range is guarded by a gateway and tower of tile-brick ; ruins of a peculiar character, consisting of two masses of an imperfect obelisk-like form, having four sides, with re-entering angles at each corner, and slightly tapering towards the summit. A building in the same style occupied the other side of the pass ; and the two appear to have been connected by a limestone wall. The pass here was upwards of 500 feet in width. To the north-west, the great Constantinopolitan road follows the direction of the rivulet through a valley where the sandstone chain bends round to meet the higher hills of Plutonic formation. Half-way up this pass, about 300 feet above the level of the sea, and where the pass is scarcely 500 feet in width, is an arch of elaborate workmanship ; polygonal stones fitting with great nicety, arranged in courses and of the same height, and rather noble dimensions, built of limestone and flanked by walls of angular masses of lava, closely fitted, and of the third era of Cyclopien architecture, according to the divisions made by Mr. Hamilton,\* and as in Argolis and other Phocian and Bœotian cities. The remains of a causeway are also still in existence. These gates are called *Ḳarâ Ḳapú* (or black gate), *Tímûr Ḳapú*, or *Demir Ḳapú* (or the iron gate), in the 'Mecca Itinerary.' The country was examined on two different occasions from these gates to the south-west to 'Ayás, and to the north-west by *Ḳúrd Ḳúlak†* (Tardequeia) to *Miṣṣisah* (Mopsuestia), where other ruins occur to throw light upon the character of those observed surrounding the gulf of Issus from point *Rás el Khanzír* to the mouth of the Pyramus.

In discussing the questions of historical geography connected with the country we have just described, one of the most immediate causes of error has been a passage of Strabo (xiv. Casaub. p. 676), in which he says, "after Mallus (Mopsuestia),

\* *Archæologia*, vol. xvi.

† "Wolf's ear." (Turk.)

comes *Ægæ* ('Ayás), a small town with a road-stead; then the Amanian gates with an anchoring station." The Amanian gates may either apply to the Beilán-pass, to the gates of Kersus, or to the marble gateway of *Şakál Tútán*, both near *Iskenderún*; but there can be no doubt, from another passage (lib. xvi. p. 751), when he says "*Pagræ* is situated on the road which, traversing *Amanus*, leads from the Amanian gates into Syria," that one of the last two is meant. "After *Ægæ*, *Issus*," continues *Strabo*, (xiv. p. 676) "a small town with an anchoring station, and the *Pinarus*,\* where the battle was fought between *Alexander* and *Darius*, and the gulf called *Issic*. On it (the gulf) are the cities *Rhosus* and *Myriandrus*, and *Alexandria*, and *Nicopolis*, and *Mopsuestia*, and the place called 'the Gates,' the boundary between the *Syrians* and the *Cilicians*." The gates referred to in this passage appear to be the *Kára Kápú*, or black gate.

*Ptolemy's* description of the sea-coast is,—“In *Cilicia*, the *Cydnus* (*Társús River*), the *Sarus* (*Saihán*), the *Pyramus* (*Jaihán*), *Mallus* (*Miśis*), the village *Serrepolis* (unknown), *Ægæ* (*A'yás*), and *Issus*. Inland the *Armenian gates*" (*Kulleh Búgház* pass in *Taurus* from *Adanah* to *Kóniyeh*). "In *Syria* after *Issus* and the *Cilician gates* (*Şakál Tútán*), *Alexandria* near *Issus* (*Iskenderún*), *Myriandrus*, and *Rhosus*. Inland the *Syrian gates* (*Pass of Beilán*). Few difficulties present themselves, where there is an accurate knowledge of the position of places, in assigning the localities of what, in historical geography, has often been confusedly described and variously named.

It is well known that *Cyrus*, in the expedition of which so admirable an account has been transmitted to us by *Xenophon*, led his army by these passes. According to the narrative of that general and historian,† *Cyrus* marched from the *Pyramus* (*Jaihán*) in two days' march, fifteen parasangs, and arrived at *Issus*, the last town of *Cilicia*, situated near the sea, a large city, rich and well situated, where he staid three days. "Hence *Cyrus* made, in one march, five parasangs to the gates of *Cilicia* and *Syria*. There were two walls of which the inner, next to *Cilicia*, was occupied by *Syennesis* with a guard of *Cilicians*, and the outer, next to *Syria*, was said to be defended by the king's troops. Between these two walls runs a river called *Kersus*, 100 feet in breadth. The interval between them was three stadia, or 625½ yards, through which it was not possible to force a way, —the pass being narrow, the walls reaching down to the sea,

\* *Pindus* in the MS. of *Strabo* and the text of *Casaubon*. This variation from the form in *Arrian* has been pointed out to the author by *Mr. Long*, to whom he is anxious to express his obligations for several valuable hints and corrections. *Pinarus*, in *Fischercke's* edition of *Strabo*, is a correction on the authority of *Plutarch* (*Vita Alexandri*, i. 20) as well as *Arrian*.

† *Xenophon*, *Anab.*, I. iv. 4.

and inaccessible rocks above. In both these walls stood the gates. Hence Cyrus proceeded through Syria, five parasangs in one march, to Myriandrus, a city near the sea, inhabited by Phœnicians, at which, being a trading town, where many ships lay at anchor, they continued seven days."

The river Kersus corresponds with the Merkez of the present day; it traverses ruined walls at its entrance into the plain, but now falls into the sea at a short distance from where the walls terminate. Rennell supposed a wide space of alluvia to have been deposited at or near this pass, but such is not the case, for the walls terminate at the present day in the sea. As the two walls were distinguished as outer and inner, and in 'Cilicia' and 'Syria,' the description has reference to ruins observed at about half a mile to the north, and the walls and ruins which stretch from the sea up to the rocks south of the Kersus.

It may be observed, in connexion with this, that, according to his historian,\* "In order to gain this pass, Cyrus sent for his ships, that, by landing his heavy armed men both within and without the gates, they might force their passage through the Syrian gates if defended by the enemy."

The next most important texts are those of the historians of Alexander, who also invaded the East by the same road, and there met and conquered the Persian king.

Q. Curtius (iii. 7), who is supposed to have derived his history from the memoirs of Aristobulus and Ptolemy, relates that "Alexander, having moved, and thrown a bridge across the Pyramus, arrived at the city of Mallus:" in two days more he reached Castabalum. From this it would appear that Mallus, afterwards Mopsuestia, was the present Missiṣah. Castabalum appears to have been at or beyond the Kárá Kápú. There he met Parmenio, who had been sent forward to examine the road through the defile (Kárá Kápú) which lay between them and Issus. This general, after having made himself master of the passes, left a sufficient guard there, and then captured Issus, whence the barbarians had fled. He then advanced from Issus, dislodged the enemy who occupied the interior heights (Amanus?), placed there strong bodies of troops, and having hurried back, announced his own success to the king. From Castabalum, Alexander advanced to Issus. According to Arrian (ii. 6), "before Alexander had quitted Mallus, he was informed that Darius, with all his forces, was encamped at Sochi. This place is in the Assyrian territory, and distant about two days' march from the Assyrian gates." The gates here alluded to are the pass in Amanus, which is to the north-east of Issus. The road is still used in going from Báyás to Mar'ash, but is not practicable in the winter season, and in the

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\* Anab., I. iv. 5.



summer could only be so to the light (Parthian) horse, which did not alone constitute the army of Darius.

“Next day,” says Arrian, “Alexander advanced (from Mallus) to meet Darius and his Persians; and after surmounting the pass, encamped on the second day at Myriandrus.” The omission which occurs here of the march to Issus, renders it doubtful whether the pass alluded to means that between Mallus and Issus (Kará Kapú), or that between Issus and Myriandrus (Şakál-tútán), but most probably the latter.

“By chance,” to continue the narrative of Curtius, “on the very same night Alexander arrived at the pass by which Cilicia is entered”—(This alludes evidently to where Cilicia is entered from Syria (Şakál-tútán), which is corroborated by the continuation of the narrative by the same historian)—“and Darius at the spot called the Amanian gates. Nor did the Persians doubt that the Macedonians had fled, as Issus, captured by them, had been left unguarded.” No great importance can be attached to the distance of an army’s out-post given to Alexander, under circumstances of considerable anxiety, if not alarm; but still the distance, if we suppose the Olympic stadium to have been that used by the Macedonians, as I have uniformly found to be the case in Babylonia, will amount to about ten miles, which is not very far from what might *à priori* be supposed to be the position of the out-posts of an army occupying the southern bank of the Issus. “Alexander could scarcely believe them, and sent scouts, who ascertained the truth; he then ordered his men to prepare for battle, and marched back at twelve o’clock at night. At break of day they arrived at the narrow pass which they had determined to occupy.”

Arrian (ii. 7) gives the following account of Alexander’s march at this interval:—“Darius crossed the mountain by the pass called the Amanian Gates, marched upon Issus, and thus placed himself in the rear of Alexander, who was ignorant of his movements.—Next day he advanced to the Pinarus. When Alexander heard that Darius was in the rear, as he did not think the account credible, he embarked some of the accompanying troops on board a thirty-oared galley, with orders to examine into the truth of the report. These sailed up in the galley, and as the sea here forms a curve or bay, they more easily discovered the Persians encamped, and made their report that Darius was at hand.

“Alexander ordered his troops to refresh themselves, sent a few of the cavalry and archers in the direction of ‘the gates,’ in order to reconnoitre the road, and placing himself, as soon as it was night, at the head of his army, set out in order to occupy ‘the gates’ a second time. About midnight he again made himself master of the pass, and after carefully stationing sentinels upon the rocks, allowed his army to repose for the remainder of the night.”

Throughout this detail Arrian keeps in excellent consistency with his first statement, that Alexander went to Myriandrus, and that "the gates" which he occupied a second time were those which occurred between Myriandrus and Issus. The *Sākál-tútán* was the midnight halt. Had Myriandrus been the present *Báyás*, as advanced by Mr. Williams,\* there would have been no necessity to send a reconnoitring galley, since the army on the ridge above Pinarus would have been easily recognisable. There are no gates between *Báyás* and Issus.

"With the dawn he descended from the gates along the road, and as long as the pass was narrow he led his army in columns; but as the defile expanded" (which it does considerably about four miles beyond) "he regularly formed his column into line, by bringing up his heavy-armed troops, successively to occupy the vacant space between the main column and the mountain on the right, and the sea on the left."

There is also a subsequent description of the arrangements which Alexander made to prevent his right wing from being flanked by the left wing of Darius's army, which corresponds with the condition of the country, the mountains descending so rapidly to the south-west from the valley of the Pinarus, that the army which occupied that valley would, in the deploying of the line, be enabled to command the extreme wings of the enemy on the south.

Mr. Williams has objected to these distances as too great; although they are the same as those Alexander marched when not expecting Darius from Tarsus to Mopsuestia, on account of the mountain to be crossed between the Pinarus and Issus, and the gates to be surmounted between Issus and Myriandrus. There is some hilly country at *Kúrd Kúlağ* to be crossed, and a low mountain-chain, the pass of which is not however 500 feet in height, and the slope is gentle to the *Jebel El-núr*, 'Mountain of Light,' between *Missiṣah* and *Castabalum*; but the *Ķará Ķapú* is not 200 feet, and the *Şakál* scarcely 100 feet above the Mediterranean. The points in historical geography of the greatest importance which Mr. Williams advocates are, that *Ķará Ķapú* was the midnight halt of Alexander. Now Issus is to the east of *Ķará Ķapú*, and would in that case be before Alexander. How could Darius by crossing Amanus, then, have placed himself in the rear of the Macedonians? How could he, by descending to Issus, have been in the rear, for by marching to the Pinarus, he would have placed himself still farther in advance of his enemy, instead of approaching them from the rear, as Arrian relates?

According to Xenophon, the Greeks marched in one day from

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\* On the Geography of Ancient Asia. London, 1829.

the pass (Kersus) to Myriandrus; and according to Arrian, Alexander and his army quitted Myriandrus as soon as it was night, and arrived at the pass (Şákál-tútán, which was not quite so far) at midnight. If, therefore, says Mr. Williams, the pass was at Kará Kapú, Myriandrus must be represented by the modern Báyás. If this were the case, the armies of Cyrus and of Alexander must have marched a distance of thirty miles, that of Alexander between sunset and midnight; and where is Issus, which, according to Mr. Williams himself, is to the south-east of Kará Kapú?

The opening which I have described as occurring in the Amanus above, or to the east of Báyás, has been noticed by Captain Corry, and also by most modern map-makers\* as the pass by which Darius came down to Issus; but if this were the case, it certainly is not that by which he effected his retreat after the battle, and which yet is stated to be the same as that by which he approached from Sochi to Issus; for he would have had to force his way through Alexander's victorious army, which occupied the plain on the Píarus, between Báyás and Issus. Pococke calls it the middle of the three passes into Cilicia. But the rivers which flow into the lake at Antioch are no more avoided by passing from Báyás to Aleppo, than they are by passing from Beílán; and the silence of Xenophon upon this subject remains in the same mystery.

It has been supposed that Abrocomas, in his retreat before Cyrus, retired along the sea-coast by Rhosus and the site of Seleucia; and Mr. Williams has also asserted, that it was by the same road that the Macedonian Amyntas, and his Greek mercenaries, reached the Phœnician Tripolis after the battle of Issus; but it is to be objected to this line of retreat, that the Jébél Músa terminates in abrupt and nearly perpendicular cliffs over the sea, not far to the north of Seleucia; and though there is a horse-road over Rhosus, it is tedious and difficult.

Cicero, in his letter to Cato, † says, "There are two passes from Syria into Cilicia, both of which, from their narrowness, can easily be defended by a few troops; nor can anything be better protected than Cilicia on the Syrian side." These passes are evidently the upper Amanian pass (the pass of Darius) and the lower Amanian pass (the pass of Beílán). Cicero, also, in the same Epistle, when he gives the reasons, why he led the army which he commanded, as Proconsul, into Cappadocia, rather than into Cilicia, says—"Duo enim sunt aditus in Ciliciam ex Syriâ."

The Antonine Itinerary ‡ furnishes us with a line of road between Nicopolis and Zeugma, by the upper Amanian pass.

\* See Modern Traveller. Syria and Asia Minor. † Cic. Ep. ad Fam. xv. 4.  
‡ Cilicia, Ptolemæi Geographia, Ed. Bertii, p. 15.

Nicopolis . . . .			
Aliaria . . . .	13 . . . .	Unknown.	
Gerbedissus . . . .	15 . . . .	Unknown.	
Doliche . . . .	20 . . . .	Doliche, north of 'Aintáb.	
Zeugma . . . .	24 . . . .	Rúm-çal'ah.	

Major Rennell, it may be remarked, in his 'Illustrations of the History of the Expedition of Cyrus,' p. 38, *et seq.*, distinguishes, with his usual critical sagacity, four passes. The first is the Kuli Bógház, which he calls the Cilician pass; the second is that formed by the near approach of Mount Amanus to the Sinus Issicus, and which he calls the Maritime pass, but very properly observes that the descriptions of Xenophon and Arrian refer to distinct sites, although very near to each other. He considers Strabo as having been ignorant of the existence of this pass. The third pass is that of Beilán, which he calls the lower or Southern pass of Amanus, and the fourth is the Upper or Northern pass of Amanus. The only omission here is the pass of Kará Kapú and the hills beyond it, so essential to the true understanding of the movements of Alexander and his general Parmenio. In the Appendix to the same work these gates are, however, alluded to, without feeling their importance; but he judiciously advances that the causeway met near them is the pavement of a street of Castabalum. Indeed the Kará Kapú appears to have been one of the gates of that city; the piers of a gateway in the valley to the east, to have marked another; and the arch in the sand hills to have formed a third or eastern gateway.

Colonel Leake (*Journal of a Tour, &c.*, p. 209) being acquainted with the Kará Kapú, and viewing Strabo and Ptolemy as naming the same two Pylæ or passes, identifies these with the Kará Kapú, which he calls the Northern or Amanic pass, and with the Maritime pass, at or near which Pockocke noticed the Pillars of Jonas.

It will be seen, then, that many questions of high interest in comparative geography here present themselves within a very small extent of territory, and in which one celebrated traveller states that he saw neither defiles nor passes. There are, nevertheless, in that circumscribed spot, gates, walls, rivers, and ruins, which have almost every one some association of ancient times connected with them; and to unravel the importance to be attached to each of these, has been the humble endeavour of the author of this essay.

It remains only to acknowledge the obligations due to Colonel Chesney, for the use of the geographical points obtained by Lieutenant Murphy, R.E., in the neighbourhood of Iskenderún, and which have been used in the construction of the accompanying sketch map.

