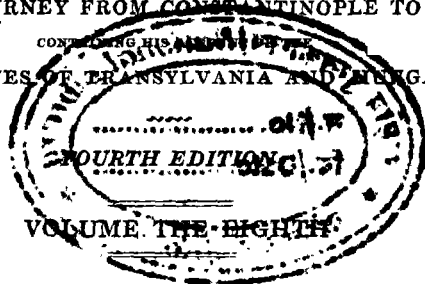


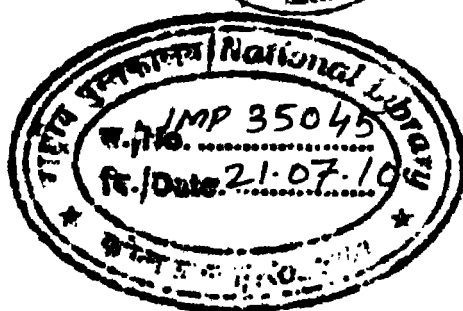
TRAVELS  
IN  
VARIOUS COUNTRIES  
OF  
EUROPE ASIA AND AFRICA  
BY  
E. D. CLARKE LL.D.

*PART THE SECOND*  
GREECE EGYPT AND THE HOLY LAND  
*SECTION THE THIRD*

TO WHICH IS ADDED A SUPPLEMENT  
RESPECTING THE  
AUTHOR'S JOURNEY FROM CONSTANTINOPLE TO VIENNA  
CONTAINING HIS ACCOUNT OF THE  
GOLD MINES OF TRANSYLVANIA AND HUNGARY.



LONDON  
PRINTED FOR T. CADELL AND W. DAVIES  
IN THE STRAND  
BY R. WATTS CROWN COURT TEMPLE BAR.  
MDCCCXVIII.



# LIST

OF

## EMBELLISHMENTS AND VIGNETTES

IN VOLUME THE EIGHTH.

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THE VIGNETTES ARE ENGRAVED ON WOOD, CHIEFLY BY W. HUGHES.

---

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INCLUDING THE

THREE SECTIONS OF PART THE SECOND.

# TABLE of WEIGHTS and MONEY

## FOR THE MINES OF HUNGARY AND TRANSYLVANIA.

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A TABLE OF WEIGHTS occurs in Note (2), p. 311; but as their names appear frequently in the *Supplement*, it has been thought that a place of general reference for the *Weights*, and *Money*, of *Hungary*, &c. might be useful, if placed at the beginning of the Volume.

One quintal ( <i>centnarius</i> ) equals 100 pounds.	
One pound . . . . .	= 2 marks.
One mark . . . . .	= 16 loths, or <i>lothen</i> .
One loth . . . . .	= 4 quintales ( <i>drachma</i> ).
One quintale . . . . .	= 4 deniers.

As an illustration of the use of this Table, the following statement may be made of the average proportion of *Gold* and *Silver* in the *Hungarian Ores*:

	Lot.	Qu.	Den.
One mark of gold from the <i>Bakabanya ore</i> , contains	3	2	0 of silver.
One mark of silver from the <i>Schemnitz ore</i> , contains	0	0	4 of gold.
One mark of silver from the <i>Cremnitz ore</i> , contains	0	0	15 of gold.

---

In the account of the *Mines*, and last Chapter of the *Supplement*, allusion is sometimes made to *German Money*; the value of which may be thus rated. It is counted in *rix-dollars*, *florins*, and *kreutzers*.

	Flor.	Kreutz.
One rixdollar of <i>Vienna</i> is equal to	1	30
One florin . . . . .	=	0 . 60

But the common reckoning is in *florins* and *kreutzers*.

To reduce the *German Money* to its equivalent in *English Money*, the following rule may be observed :

The value of a *florin* in the Imperial Dominions, as *Hungary, Austria, Bohemia*, if paid in *silver*, is about *two shillings* of our money ; or *2s. 2½d.* if the course of exchange at *Leipsic* be as high as *six rixdollars* to the *pound sterling*. Because *six rixdollars* are equivalent to *nine florins* (*nine florins* being reckoned equal to a *pound sterling*, at *Vienna*, or at *Presburg*, when the *pound sterling* is worth *six rixdollars* at *Leipsic*), therefore, reckoning the *florin* at *two shillings*, the *kreutzer* being  $\frac{1}{60}$  of that sum, is rather less than *two farthings*.

# VII B.2



*Plain of Sôres in Macedonia, as seen near Pravista.*

## CHAP. I.

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### THESSALONICA TO NEAPOLIS.

*Departure from Salonica—Lake of St. Basil—Clissele—  
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Krenides—*



Krenides—*Plain of Sêres*—*Explanation of the term—*  
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 Drama—*Philippi*—*Cavallo*—*Gold and Silver Mines of*  
 MACEDONIA—NEAPOLIS.

CHAP.  
 I.  
 Departure  
 from Salo-  
 nica.

ON the following morning (*December 31*), at ten o'clock, having all things in readiness for a very arduous journey through the rest of *Macedonia* and *Thrace*, to CONSTANTINOPLE, we took leave of our friendly host and his most amiable family. Mounted on horses that would not have disgraced the race of *Bucephalus*, and accompanied by Mr. *Kreen*, the Consul's secretary, who went with us part of the way, we rode through the *eastern* gate of the city. Entering the plain without the walls, we passed a *tumulus* at half an hour's distance from the town, almost as large as the one we measured in coming from *Tehâle*. It is also close to the road upon the left hand. In the cœmêtéry without the walls of *Salonica*, the shafts of antient columns may be observed. We afterwards saw a mound, on which there seemed traces as if a fortress had stood there: beneath it were the remains of walls, and hard by a fountain, the water of which was received into the *operculum* of an antient *Soros*. Thence passing over some hills, in two hours' time we entered a *defile*, where we saw ruins upon the heights above us,

as of a *fortress* on either side. There is also part of an *aqueduct*<sup>1</sup>. We then descended into the very extensive and fertile plains of *Lagadno* and *Balestchino*; so called from two villages having these appellations. The land here is low and marshy. Upon the *south-western* side of this plain is a large lake: it was upon our right, our route being *south-east*. This lake is called that of *St. Basil*: it is perhaps smaller during the summer, because it seemed to us to bear the marks of being flooded: a small river runs into it. In this plain there are little *tumuli* close to the road, marking the distances<sup>2</sup>. They are easily distinguished from *antient sepulchres*, because their size is more diminutive; and when used as marks of distance, they occur in pairs, one being on either side of the way. In

CHAP.  
I.

Lake of  
*St. Basil.*

---

(1) The author finds an insulated note upon a blank leaf of his *Journal*, which mentions that there are some *inscriptions* to be seen at a place called *Daoot*, or *Dault*, *bally*; distant two hours from *Salonica*: but of the place so named, or its situation, he can offer no other information.

(2) The author more than once alighted from his horse to measure the distance, by paces, from one of these *stations* to the next ensuing; and found it to equal, as he thought, two *Roman miles*, of a thousand paces each: but it has been observed, that, "allowing twenty-eight inches to each pace, the distance nearly equals the *ordinary Roman mile* of 1610 yards." They are much more frequent, and occur with greater regularity, as the traveller approaches *Constantinople*.

CHAP. I. this manner they appear in the whole route to  
 Constantinople. The air here is very bad; but the land, notwithstanding its watery aspect, was much cultivated, and the corn looked extremely well. We observed a fine breed of sheep, like that of the *South-Downs* upon our *Sussex* coast in *England*: there were however, among them, some with horns, of a very bad kind; having black wool. After quitting this plain, and ascending a hilly country to the *south-east*, we arrived, about sun-set, at a village called *Clissele*<sup>1</sup>, distant seven hours from *Salonica*: and here we were compelled to remain for the night, as there was no place farther on, within any reasonable distance, where we might hope to rest. We slept in a *conach* belonging to the post-house; a wretched hovel, admitting neither light nor air, except from the door; and this we were glad to keep shut.

Leaving *Clissele*, on the first day of the New Year, we proceeded eastward, along the side of a chain of mountains bounding the level country towards the north. In this manner we entered a fertile plain: like that which we crossed on the preceding day, it has *two* names; being called

---

(1) Written *Klissala* in Mr. Walpole's Journal.

*Seraivashtchi* and *Gálvashtchi*. The road was in many places wide enough for a carriage. About half an hour after we began our journey this day, we observed before us, at some distance, in the road, the most remarkable appearance caused by rocks that we had ever seen. At first we mistook them for ruins, somewhat resembling those of *Stonehenge*: but as we drew near, we were surprised to find that the supposed ruins were natural rocks; rising perpendicularly out of the plain, like a *Cyclopéan* structure, with walls and towers; the road passing through the interstices by which they are separated. These rocks are *porphyritic*: they have that *lava-like* appearance which is sometimes confounded with volcanic products.

CHAP.  
I.

Remark-  
able Rocks.

We then descended towards another lake, upon our right, and of greater magnitude than that of *St. Basil*, the lake we had passed the day before. It extends at the feet of this chain of mountains, from *west* to *east*; and is called *Lake Beshek*. There are two towns of the same name, the *Lesser* and the *Greater Beshek*. We observed some boats upon this fine piece of water. It is about twelve miles in length,

Lake  
*Beshek*.

length, and six or eight in breadth'. The plain, in which it lies, may be considered as a

(1) This was our conjecture as to its dimensions; but Mr. *Walpole* states them somewhat differently; which only shews how uncertain all computations by the eye must prove, of the extent of a lake, or inland sea. Nothing is more liable to cause deception, especially when such a piece of water is surrounded by high mountains. The following extract from Mr. *Walpole's Journal* will give the whole of his Journey from *Salonica* to *Cavallo*; or, as he writes it, *Cavalla*.

"At seven hours' distance from *Salonica* we reached *Klissala*; passing, on the right, two beautiful lakes, and two towns, called the *Greater* and the *Lesser Besnek*. Of these lakes, the first and smallest appeared to be twelve miles in circumference: the larger may be fifteen miles in length, and five in breadth. Many kinds of fish are caught in them, said to be excellent. It is not easy to point out the names which the lakes antiently bore: *Johannes Cameniates*, who wrote in the year 904 his account of the destruction of *Thessalonica*, does not give them. His account of the lakes I shall transcribe. 'In the middle of the plain are two broad lakes, like seas, overspreading the greater part of it. They are productive of great advantages, containing fish, large and small, of different species, and very numerous; of which they afford a most plentiful supply to the neighbouring villages, and to *Thessalonica*.' Οὐσίνας ἐν μέσῳ, κ. τ. λ.

"The next day we reached the *Strymon*, about ten hours distant from *Klissala*. I passed the river at its mouth, in a triangular ferry-boat, flowing with a quiet even course. *Basil*, in a letter to *Gregory of Nazianzus*, speaking of the river, says: '*The Strymon flows so gently, and its waters are so quiet, that it scarcely appears a river*,'—σχολαστικῶς ῥεύμεσι περιλαμβάζων. *Epist.* 19. At a little distance were some small vessels riding at anchor, which had come to take in cargoes of corn. The mountains to the north-east are connected with *Pangeus* (placed by *Dio Cassius*, 47) near to *Philippi*, in which the gold mines were worked; giving to *Philip* and his son *Alexander* a revenue equal to three millions of our money, annually.

"Some ruins of Roman work, near the mouth of the *Strymon*, mark probably the site of *Amphipolis*; a colony from *Athens*, and a city of importance in the *Peloponnesian war*. From this place the *Athenians* drew

continuation of the same plain wherein that of **CHAP.**  
*St. Basil*, or *St. Vasili*, is placed. We can find **I.**

drew great sums of money, and were supplied with timber for their fleet. (Thucyd. lib. iv.) We find, from an epigram of Antipater, that in the age of the Antonines some remains of the Temple of Diana were extant here :

Λοιπά ται Αἰδοίης Εὐαγγελίδος Ἰχθυα νηοῦ

Μίμναι.

The epigram is important, on account of the mention made in it of the situation of the city on *each* side of the river, ἢ ἀμφότεραι διεκίμωθ' ἦσαν. In the time of Thucydides, the river flowed round it, περιβέβηκτος τοῦ Στρυμόνος; and hence, he says, it was called Amphipolis. (lib. iv.) Some travellers say the ruins at the mouth of the river are called *Chrysopoli*. If this be true, we have a proof that Amphipolis stood here; for the city, though in ruins when Antipater wrote the lines already mentioned, rose again, and was called *Chrysopolis*; this we learn from Tzetzes on Lycophron, ver. 416.

"From the mouth of the Strymon to Pravasta, I count five hours. This place is situate between two plains, and is distant from the sea three hours. There are here many iron works; and the fortresses at the Dardanelles are supplied from this place with balls for the cannon. The mountains containing the iron ore run in a direction from Orfano, near the Strymon, to Pravasta. At three hours' distance is Cavalla, situate on a piece of land projecting into the sea, opposite to Thassus, and united by a low isthmus to the continent of Macedonia. Some derive the name from the resemblance they find in the position of the town to the figure of a horse; the hinder part of which is turned to the sea, and the head to the land. But it appears to be only an abbreviated corruption of Bucephala, the antient name of the place. The distance altogether from Salonica to Cavalla is between eighty-five and ninety miles, going in a *n. e.* direction. Near the gate of the town, as you leave Cavalla, are two antient sepulchres, with Latin legends on them: these have been already published. One of these monuments, near a mosque, had the word *PHILIPPUS* inscribed on it. It was probably brought away from that place, distant, according to the Jerusalem Itinerary, nine miles; according to Appian (lib. iv.) twelve." *Walpole's MS. Journal.*


CHAP.  
I.Bolbe  
Palus.

no notice of this magnificent piece 'of water in any modern writer. *Stephanus of Byzantium* mentions a *city* and *lake* of the name of BOLBE; leaving us quite in the dark as to its situation<sup>1</sup>; and the LAKE BOLBE is said by *Thucydides* to be in *Macedonia*, but he does not notice the city<sup>2</sup>. From *Thucydides* we learn, that it had a communication with the sea, towards AULON and BROMISCUS: and this may be true of the *Lake Beshek*, although to our eyes it appeared completely land-locked. The beginning of the LAKE BOLBE is by *D'Anville* placed exactly at the distance of *forty miles* from THESSALONICA<sup>3</sup>; but the town of the *Greater Beshek*, which is not so near to *Salonica* as the *eastern* extremity of this lake, is only *twenty-seven miles*, that is to say, *nine hours*, from that city. *D'Anville* assigns for it a situation close to the SINUS STRYMONICUS; which does not agree with its real position. It seems evident from the words of *Thucydides*, considered with reference to his place of observation, that the *Lake*

(1) Ἐστὶ καὶ Βόλβη πόλις, καὶ λίμνη. *Steph. Byzant. de Urb. &c.* p. 173. *L. Bat.* 1697.

(2) Καὶ ἀφικόμενος πρὸς δάταν ἐπὶ τὴν Αὐλῶνα, καὶ Βρωμίσκον, ἥ ἡ Βόλβη λίμνη ἔστιν ἐν θάλασσᾳ, καὶ διασποτασάμενος, ἔχουσι τὴν νύκτα. *Thucyd. Hist. lib. i. c. 108.* p. 27. ed. *Hudsoni*.

(3) Vid. *Specimen Geographicum Græciæ Antiquæ.* Paris, 1762.

*Beshek* can\*be no other than the BOLBÆAN: CHAP.  
I.  
and having this clue to its history, it becomes   
a most interesting object to every literary traveller; being thus, at once, guided to the *Valley* or *dale* of ARETHUSA, to the situation of Valley of  
Arethusa.  
the town of the same name, and to the TOMB OF EURIPIDES, which the *Macedonians* would not suffer to be violated, that the *Athenians* might be gratified by the possession of his bones\*. The BOLBÆAN LAKE is mentioned by *Scylax*\* as being between ARETHUSA and APOLLONIA. The same LAKE is also noticed by *Aristotle*. These are perhaps all the allusions to it in antient history: but with regard to the TOMB OF EURIPIDES, our information is copious and decisive. TOMB OF  
EURIPIDES. A whole host of authors may be cited to determine the position of this most

(4) "Is cum in *Macedoniâ* apud *Archelaum* regem esset, atque uteretur eo rex familiariter; rediens nocte ab ejus cœnâ canibus a quodam æmulo immissis dilaceratus est: et ex his vulneribus mors secuta est. SEPULCHRUM autem ejus, et memoriam *Macedones*, eo dignati sunt honore, ut in gloriæ quoque loco prædicarent. *ὄψοντι τὸν μνημα Εὐριπίδης ἄλλοις πον.* (aut, ut ostent. MS. Francq. ap. Wesseling. in *Itin. Hierosol.* οὐ ποτε σὸν μνημα Εὐριπίδης ἄλλοις πον.) Quod egregius poëta morte obitâ sepultus in eorum terrâ foret. Quamobrem cum legati ad eos ab *Atheniensibus* missi petissent ossa Athenas in terram illius patriam permitterent transferri; maximo consensu *Macedones* in eâ re denegandâ perstiterunt." *Auli Gellii* lib. xv. cap. 20. p. 409. ed. *Dezob.* Paris, 1681.

(5) 'Αριστερα 'Ελληνίς, Βολβὴ λίμνη, 'Απολλώνια 'Ελληνίς. *Scylacis Caryandensis Periplus*, p. 63. ed. *Gronov.* L. Bat. 1697.



CHAP. I. remarkable monument. *Plutarch, Viruvius, Pliny, Aulus Gellius, Stephanus*, and the author of the Itinerary from *Bordeaux to Jerusalem*, all point to its situation near BROMISCUS, in the VALLEY OF ARETHUSA<sup>1</sup>. There is some difference in the manner of spelling the name of the city;—some, as *Thucydides*, writing BROMISCUS; and later writers, as *Stephanus*, transposing the second and third letters of the word, and writing BORMISCUS. By *Stephanus*, BORMISCUS is mentioned as a town of *Macedonia*, where *Euripides* was lacerated by a kind of dogs, called, in the *Macedonian tongue*, ESTERICÆ<sup>2</sup>. It would be curious to ascertain whether an etymology for this name exists in any appellation given to a peculiar breed of dogs among the northern nations of *Europe*. *Stephanus* adds, that from the wounds inflicted by the teeth of the

Of the  
Dogs  
called Es-  
tericæ.

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(1) A *Greek* epigram of *Dionysius* asserts, that the poet died of old age, and, contradicting the statement made by other authors as to the cause of his death, thus mentions the situation of the sepulchre:

Οὐ σε νεῶν γένος ἰδὲ Εὐριπίδης, οὔδε γυναῖκός  
Ὀίσσας, τῆς σκοτίας Κύριδος ἀλλότριον,  
Ἄλλ' ἄιδης καὶ γῆρας ὑπὲρβαλε· τῇ δ' Ἀεθούσῃ  
Κεῖσται, ἱταρείῃ τίμιος Ἀρχίλειω.

*Dionysii Epigramm. lib. iii. Florileg. c. 25.*

(2) ΒΟΡΜΙΣΚΟΣ, χωρίον Μακεδονίας· ἐν ᾧ κυνοσπάρακτος γίγεται Εὐριπίδης· οὗς αὔνας τῇ πατρίδι φωνῇ ἙΣΤΕΡΙΚΑΣ καλεῶσιν οἱ Μακεδόνες. *Steph. Byzant. de Urb. &c. p. 174.*

*Estericæ*, *Euripides* fell sick and died<sup>3</sup>. Thus it does not appear that he was *torn in pieces* by those animals, as some have related; but that he lost his life in consequence of a disorder occasioned by his being bitten by a pack of enraged hounds<sup>4</sup>. He might therefore have died of the disorder called *hydrophobia*. His sepulchre was constructed by order of *Archelaus*: it was at the confluence of *two streams*; the water of the one being *poisonous*, according to *Pliny*<sup>5</sup>; and the other so sweet and salutary, that travellers were wont to halt and take

CHAP.  
I.

Situation  
of the  
Sepulchre  
of EURI-  
PIDES.

(3) 'Εκ δὲ τῶν δηγμάτων ἀρρώστησαντα αὐτὸν ἐπεθάνειν. *Stephanus de Urbih. &c.* p. 184. *L. Bat.* 1697.

(4) See the passage before cited from *AULUS GELLIIUS*. The circumstance attending the death of *Euripides* is thus related by *DIODOBUS*: *Τίμης δὲ λίγουσι, παρ' Ἀρχιλάῳ τῷ βασιλεῖ Μακεδόνων κατὰ τὴν χώραν ἐξιελόντα, καὶ περιπαιεῖν καὶ διασπασθῆναι, κ. τ. λ.* *Diodor. Sicul. Biblioth.* Hist. lib. xiii. cap. 103. vol. V. p. 432. *Argentor. Ann.* 7. *VALERIUS MAXIMUS* has also mentioned the manner of it: "*Sed atrocius aliquanto Euripides finitus est. Ab Archelai enim regis cœnâ in Macedoniâ domum hospitalem repetens, canum morsibus laniatus obiit. Cradelitis fati tanto ingenio non debita!*" *Valerii Maximi*, lib. i. l. cap. 12. p. 455. ed. *Delph. Paris*, 1679. That authors, however, were not agreed as to the circumstances of his death, appears from *PAUSANIAS*, lib. i. and from *SUIDAS* in *Εὐριπίδης*. Vide *Diogenian et Apostol.* in *Προμύσου μύσας*; *Fabricium Biblioth. Græc.* lib. ii. cap. 18. vol. II. p. 235. *Hamburg.* 1796, &c.

(5) "In *Macedoniâ*, non procul *Euripidis* poetæ sepulchro, duo rivi confluunt; alter saluberrimi potus, alter mortiferi." *Plinii Hist. Nat.* lib. xxxi. cap. 2. tom. III. pp. 264, 265. *L. Bat.* 1635.

CHAP. I. their meals by its refreshing current. This is more fully stated by *Vitruvius*, from whom *Pliny* borrowed his account<sup>1</sup>. *Ammianus Marcellinus* minutely describes its situation in the *Valley of Arethusa*<sup>2</sup>. Other authors, as *Plutarch*<sup>3</sup>, describe it (περὶ Ἀρέθυσαν) near to ARETHUSA; which may be reconciled to the preceding statement of its situation at BROMISCUS; for *Wesseling* affirms, that the two places were near to each other<sup>4</sup>. If we had been allowed leisure for the inquiry, we should not have despaired of finding a monument, described as to its situation under circumstances of such precision; especially as it may have been observed by

(1) "Non minus in *Macedoniâ*, quo loci sepultus est EURIPIDES, dextrâ ac sinistrâ monumenti, advenientes duo rivi concurrunt in unum: accumbentes viatores pransitare solent, propter aquæ bonitatem; ad rivum autem, qui est in alterâ parte monumenti, nemo accedit, quod mortiferam aquam dicitur habere." *Vitruvius* de Architect. lib. viii. c. 3. p. 163. *Amst.* 1649.

(2) "Ex angulo tamen orientali *Macedonicis* jungitur collimitis per arctas præcipitesque vias, quæ cognominantur ACONTISMA: cui proxima ARETHUSA CONVALLIS et STATIO, in quâ visitur EURIPIDIS SEPULCRUM tragædiarum sublimitatè conspicui, et STAGIRA, ubi ARISTOTELEM et *Tullius* ait, fundentem aureum flumen, accepimus natum." *Ammianus Marcellinus*, lib. xxvii. cap. 4. p. 527. ed. *Gronov.* *L. Bat.* 1693.

(3) Καὶ τὰς ἐν τῇ Μανδύει περὶ Ἀρέθυσαν. *Plut.* in *Numa*, tom. I. p. 59. *Lutet. Paris.* 1624.

(4) "Vicinæ *Arethusa* et *Bormiscus* seu *Bromiscus* fuerunt." *Wesselingii* Animadv. in *Itin. Hierosolymit.* p. 605. *Amst.* 1735.

travellers so late as the *thirteenth* century<sup>1</sup>: but in its present condition, *Macedonia* is not a country where researches may be carried on which require any deviation from the main route; even if the object be ever so nigh at hand. We congratulated ourselves upon being barely able to obtain, unmolested, a sight of this illustrious region; and to maké a sketch of its appearance, that others may be gratified by a representation of the country where EURIPIDES passed his latter days. The principal object, in this view, is the very LAKE whose borders were the favourite haunts of the Tragedian, when he encountered the catastrophe that gave to ARETHUSA'S VALE the honour of his grave. But in order to make the reader more fully comprehend the nature of this VALLEY, and of the country, it is necessary to continue the narrative of our journey.

In two hours after leaving *Clissele*, having entered the VALLEY with the mountains upon our left, and the lake upon our right, we came

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(5) "IBI POSITUS EST EVRIPIDES POETA." *Itinerarium Hierosolymitanum*, p. 604. ed. *Wesseling*. *Amst.* 1735. *Wesseling* says, that the *Itinerary* from *Burdigala* to *Jerusalem* was written before the year 1300.

CHAP.  
I.Trana  
Beshek.Natural  
Deposit of  
the *Bianco  
& nero Por-  
phyry*.

to the *Greater Beshek*, called *Trana Beshek*, rather a village than a town, standing by the side of the water, commanding a beautiful prospect. After passing this place, we collected a few rare plants, and one in full flower which was quite new to us. The geological phenomena were also interesting: the mountains were of *granite*, very high, but covered from their bases to their summits with *olive-trees*. There were also *Vallonia oaks* of great size, and enormous *plane-trees*. We observed also masses of a rare mineral aggregate, which may be considered as *diallage porphyry*<sup>1</sup>, being the same substance that is called "*bianco é nero*" by *Italian* lapidaries. This kind of rock is mentioned by *Ferber*, in his "*Travels through Italy*," and its great beauty is the subject of an allusion<sup>2</sup>, when he is describing a kind of marble found near the harbour of *Porto Ferrajo*, in the *Tuscan* territory; but it had never before been observed in its natural state. It consists of oblong crystals of *opaque white feldspar*, imbedded in the dark *diallage* of *Haiiy*<sup>3</sup>. An opaque

<sup>1</sup> (1) Every substance containing imbedded crystals of *feldspar* being now called *porphyry*.

(2) See *Ferber's Travels*, p. 217. *Lond.* 1776.

(3) *Ibid.* p. 267.

(4) *Traité de Minéralogie*, tom. III. p. 89. *Paris*, 1801

white colour in *feldspar*<sup>s</sup> may perhaps always be attributed to an incipient decomposition in the stone; so great is its tendency to undergo an alteration of this nature upon being taken from its native quarry, in consequence of its alkaline constituent. Its loose fragments were all in such a state of decomposition, owing to this change in the *feldspar*, that they crumbled, and were easily broken in our hands. Upon drawing nearer to the mountains upon the left, whence these fragments had been detached, we had the further satisfaction of discovering the same aggregate in its natural deposit; the whole mountain apparently consisting of no other substance<sup>6</sup>. In another hour and a half, coasting the borders

CHAP.  
I.

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(5) The author will take this opportunity to correct a very absurd error respecting the meaning of the word *feldspar*, which has become prevalent, probably from the venerable *Hall* having fallen into it himself. It is said to signify "*field spar*;" and thus *Hall* (tom. II. p. 25. "*FELD-SPATH*, c'est-à-dire, *Spath des champs*") derives it from our common *English* acceptation of the word *field*; whereas it means *mountain-spar*; being a constituent of *granite*, and therefore called *feld-spar*, from the old *northern* or *Danish* word for a mountain, *feld*, or *field*; as "*Dovre Feld*," the highest mountain in *Norway*.

(6) We brought from this place as many specimens as we could conveniently convey with us on horseback: some of them are now in the author's collection of minerals in the University of *Cambridge*, where they have been placed with the fragment of a large vase found at *Sais* in *Egypt*, manufactured by the Antients of the same kind of porphyry. The quarries whence it was derived by antient lapidaries are entirely unknown.

CHAP. of the BOLBÆAN LAKE, we came to the *Lesser*  
 X *Beshek*, called *Micra Beshek*; and having passed  
*Micra*  
*Beshek*, this little town, which, by the way, is larger than  
 the town called *Greater Beshek*, the view became  
 very beautiful; and the appearance exhibited  
 by the town, upon a promontory stretching into  
 the lake, had something of the fine character of  
 the scenes in *Switzerland*<sup>1</sup>. Soon afterwards  
 we reached the western extremity of this little  
 inland sea; and, entering a defile, followed for  
 about an hour a river flowing out of it. In this  
 defile, above the precipices on the right hand,  
 are the ruins of a monastery. The rocks rise  
 to a great height on each side. They are en-  
 tirely of *clay slate*, covered with enormous plane-  
 trees and *Vallonîa* oaks. After having quitted  
 this narrow pass, we arrived, in five hours from  
 the time of our leaving *Clissele*, at a *dervêne*; with  
 a view of the sea in front. This defile seems to  
 offer a natural boundary between *Macedonia* and  
*Thrace*; and the appearance of the *dervêne* in-  
 duced us to suppose that it was now considered  
 as a *frontier pass*; but upon inquiry, they told  
 us that the *Strymon*, four hours farther towards  
 the *east*, is considered as the boundary: which,  
 in fact, was the antient limit between the two

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(1) See the Plate at p. 387 of Vol. IV. of the Quarto Edition of these Travels.

countries. From this place to MOUNT ATHOS CHAP.  
I. they reckon the distance as equal to *sixteen* hours; which nearly corresponds with what we had been told in *Salonica*; whence the computed distance is *two days and a half*, or a journey of *thirty* hours: but we had been only *twelve* hours upon the road from *Salonica*. The place where this *dervéne* occurs is called *Khan Erenderi Baux*<sup>2</sup>.

So many persons had visited MOUNT ATHOS, Mount  
Athos: that we gave up all thoughts of going to see the *monasteries* there: but we should not have formed this resolution at the time, if we had not fully believed that the valuable journals of Mr. TWEDDELL would have communicated to the world every information that was hoped for, respecting the libraries and other curiosities of that mountain. Mr. *Charnaud* had given to us at *Salonica* an account of Mr. *Tweddell's* labours upon MOUNT ATHOS, and of the precious harvest he had reaped; from which we supposed that even gleaning would be fruitless, visited by  
Mr. Tweddell.

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(2) "The names of places in this part of our journey began to be in *Turkish*: and having no good maps of the country, and the inhabitants being for the most part *Turks*, we found it very difficult to obtain any information respecting our route." *Cripps's MS. Journal*.



CHAP. after such a husbandman had quitted the field.

I.

From some sketches made by his artist *Prenaux*, we were enabled to judge of the scenery in the recesses of the mountain: it very much resembles that of *Vietri* (the school of *Salvator Rosa*) in the *Gulph of Salernum*, in ITALY. To what fatal circumstances the loss of all this literary treasure may be attributed, the Public is now informed, by the valuable work which his brother has edited: it is a loss the more to be regretted, as another century may pass away without giving birth to one so fitted for the task he had fulfilled, as was this lamented scholar. His life fell a sacrifice to the undertaking: in consequence of a fever which attended the accomplishment of this arduous journey, he died at *Athens*. That he made discoveries of an important nature relating to *Greek Manu-*

Manu-  
scripts.

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(1) "REMAINS OF THE LATE JOHN TWEDDELL," edited by his brother, the Rev. *Robert Tweddell*, A.M. Lond. 1815. It contains a selection of Mr. JOHN TWEDDELL's Letters, together with a republication of his "*Profusiones Juveniles*;" and a body of most satisfactory evidence, respecting the extraordinary disappearance of his *manuscript journals, drawings, &c. &c.* after they had been consigned to the care of the *British Ambassador at Constantinople*. Thus every doubt is done away, as to this mysterious transaction.

(2) "Nous venons de le perdre après quatre jours d'une fièvre double-tierce, fruit des fatigues excessives de son voyage." See *Fauvel's Letter to Mr. Neave*, in "TWEDDELL'S REMAINS," p. 10. Lond. 1815.

*scripts* in the libraries of *Mount Athos*, is perhaps not positively known; but there is good reason to believe that he did, because the author has since purchased a valuable *manuscript* of the GREEK ORATORS, from a *Greek Prince*, who thence obtained it; and because subsequent travellers, in their letters to *England*, mention the existence of a *manuscript* of HOMER, and another of ARISTOTLE, as being now there'. But the fact of such *manuscripts* existing in any of the libraries at MOUNT ATHOS has always been disputed. The same disputes have been held respecting the Monastery in PATMOS, both before and since the discovery of the Manuscript of PLATO: the most positive assurances being given to travellers, that no *manuscripts* worth notice would be found there;—although there yet exist in the LIBRARY of the *Patmos Monastery* another MANUSCRIPT, of “DIODORUS SICULUS,” WRITTEN UPON VELLUM<sup>4</sup>. One cause why these

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(3) These *manuscripts* are particularly mentioned by Mr. Fiott, of St. John's College, Cambridge, in a *schedule* of literary information respecting a journey to *Mount Athos* and all the north of *Greece*, prepared by that gentleman for the use of his friend and fellow collegian, Mr. Hughes.

(4) See the “*Catalogue of Manuscripts in the Patmos Library*,” at the beginning of Vol. VI. of the Octavo Edition of these Travels, p. 21.

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CHAP.  
I.

Cause of  
the Manu-  
scripts be-  
ing over-  
looked.

*Codices* have so often escaped observation <sup>is</sup>, that the *manuscripts* in all the *Greek monasteries* have been considered by their possessors as so much lumber: and although they sometimes refuse to part with them without an order from the *Patriarch* or the *Capudan Pasha*, they generally consign them as a heap of rubbish in a corner of their *book-rooms*, allowing only to printed volumes a place upon the shelves. "Every monastery," says the Consul *Rycaut*', "hath its library of books, which are kept in a lofty tower, under the custody of one whom they call *Σκευοφύλακα*, who also is their steward, receives their money, and renders an account of all their expenses: but we must not imagine that these libraries are conserved in that order as ours are in the parts of *Christendom*; that they are ranked and compiled in method on shelves, with labels of the contents; or that they are brushed and kept clean. like the libraries of our colleges: but they are piled one on the other, without order or method, covered with dust, and exposed to the worm." The monks of *Mount Athos* are as ignorant and as avaricious as their

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(1) "Present State of the *Greek and Armenian Churches*," p. 260. *Lond.* 1679.

brethren in other parts of *Greece*. They have great revenues; and the contributions brought to them by travelling monks, especially by those of *Russia*, contribute to keep them rich, fat, and indolent. Studious pursuits are not very compatible with a state of society where every stimulus to industry is annihilated: the consequence is, that when any traveller gains admission to their libraries, and examines the condition of their books, he finds that they have never been opened; that the leaves stick together; that worms fall out of their old wooden covers; and that they are nearly hidden by dust. The monasteries themselves, according to their appearance as exhibited in the designs which Mr. TWEDDELL caused to be made of them, are like so many little fortresses in the midst of the most sublime solitudes; the mountain *Athos* being as craggy and rugged as one of the peaks of *Caucasus*. Although commonly called *Hagion Oros*, its summit still bears the name of "ΑΘΩΝΑ. The principal monasteries are those of *Santa Laura*, *Batopedi*, *Chiliadar*, and *Ibero*; each of which pays annually to the *Turkish* Government a rent of about a hundred dollars. But there are sixteen others, paying each half\*that sum, or somewhat less, according to their pretences of poverty;

CHAP  
I.

Some account of the Monasteries.

## CHAP.

## I.

one or two being wholly exempt from all impost, and therefore called *Kesim*, a *Turkish* word signifying “free from taxes.” The sum total of the contribution levied upon the *monasteries* of *Mount Athos* is only equal to a thousand dollars; not amounting to a thousandth part of the gifts annually made to them by the princes and priests of *Russia*, *Moldavia*, *Walachia*, and *Georgia*. “He that sees,” says *Rycaut*’, “the various coverings they have for their altars, the rich ornaments they have for their churches, will not easily apprehend those people to be very poor. Amongst their other treasures, they have a representation of *Christ in the Sepulchre*, which they call *ἐπιτάφιο*, exposed every *Good Friday*, at night, rich with gold and precious stones. Most of their *monasteries* can represent the history of its foundation, not in paint or colours, but in embroideries of gold, and pearl, and other precious stones, intermixed with singular art and curiosity. They have also variety of rich vestments for the priests, especially in the *four chief monasteries*, where are many chests filled with such robes as are used at the celebration of divine service: their

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(1) “*Present State of the Greek and Armenian Churches*,” p. 224.  *Lond.* 1679.

basons, ewers, dishes, plates, candlesticks, and incense-pots of precious metal, are not to be reckoned, many of which are of pure gold, or of silver gilt. They have crosses of a vast bigness, edged with plates of gold and studded with precious stones, from whence hang strings of oriental pearl. The covers of their books of the Gospel, Epistles, Psalters, and Missal, are often embossed with beaten gold, or curiously bound up with cases of gold, or silver gilt, or plain silver." Among the antient *Heathens*, every suppliant who approached the altar, overwhelmed by the magnificence of the external ceremonies, felt that his devotions were incomplete unless he left behind him something, however humble, as a *vow*, were it only a handful of *flour* and *salt*; and, consistently with the *Pagan* character of the *Greek* religion, as it is now professed, independently of the gifts made during the splendid ceremonies which are exhibited by the monks of *Mount Athos* upon the high festivals of the year, the common procession (*εἰσόδος*) which takes place in the time of divine service is conducted with such state and pomp, that the poorest devotee finds himself unable to depart without paying some token of his adoration. The skill of *begging* is no where practised with more

Sources  
of their  
wealth.



CHAP.  
I. address : and although the *Greeks* be both poor and covetous, yet there are few uninfluenced either by ostentation or superstition, who do not bestow some alms upon the *monasteries*. Some who have exercised a predatory life, and lived by plunder and violence, believe that they shall atone for the sins they have committed by sacrificing a portion of their misbegotten wealth upon the HOLY MOUNTAIN. The contributions thus made, and registered in the books of a single monastery (*Santa Laura*), besides the extraneous collections from foreign countries, amounted in the short space of six months to the sum of two thousand dollars'. It may therefore easily be imagined what sort of *poverty* is endured by the *priests* of *Mount Athos*; for in this account of their resources, not a syllable has been said of their landed property, which is considerable, both within the Peninsula and upon the main land. Their number is calculated to amount to six thousand; of whom about two thousand are abroad, begging for their lazy brethren at home. In the time of *Strabo*, there were within the Peninsula, and upon the mountain, no less

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(1) See *Rycaut's* "Present State of the *Greek* and *Armenian* Churches," p. 249. *London*, 1679.

than five cities<sup>2</sup>, mentioned also by *Herodotus*<sup>3</sup> and by *Thucydides*<sup>4</sup>; namely, DION, OLOPHYXUS, ACROTHOON, THYSSUS or THYSUS, and CLEONÆ.

CHAP.  
I.  
Antient  
Cities of  
Athos.

From *Khan Erenderi Bauz* our journey lay towards the north-east, through a maritime plain, covered with large trees of the *Platanus Orientalis*, *Vallonïa*, and common *Oak*. In two hours we arrived at another *dervêne*, and a little *khan*, upon the shore of the gulph. Thence we rode entirely along the coast, having cliffs above us upon our left, and the sea upon our right; so near to us, that our horses' feet were sometimes in the water. When we had doubled this point of land, we beheld all the north-eastern side of the SINUS STRYMONICUS. The weather, however, was very hazy; a hot *Sirocco* wind then blowing. Upon the opposite side of the gulph we saw the ruined city of AMPHIPOLIS, now called *Eski Kaléh*, the old fortress; also *Orphano-palæo*, or antient *Orphāno*. We

(2) "Ἐχὺ δ' ὁ "Ἀθων πόλεις, Δίον, Κλιώνας, Θύσσαν, Ὀλόφυξον, Ἀκροθώου.  
(Postrema vox corrupta est, ut inf. vid.) *Strabon. Geog. lib. ix. p. 481.*

(3) "Ἐστω δὲ τῶν "Ἀθων οἰκημαῖς . . . εἰς αἰδοί, Δῖον, Ὀλόφυξος, Ἀκρόθωον, Θύσας, Κλιωναί. *Herodoti Polymnia, lib. vii. cap. 22. p. 391. ed. Gronovii.*

(4) Τὰς δὲ ἄλλας, Θύσσαν, καὶ Κλιωνάς, καὶ Ἀκροθώου, καὶ Ὀλόφυξον, καὶ Δῖον. *Thucydíd. Hist. lib. iv. cap. 109. p. 276. ed. Hudsoni.* *Thucydides* also mentions a colony from *Andros*, of the name of *SANA*.

CHAP.  
I.

*Strymon*  
River.

crossed the river STRYMON in our way to this place, by a flying-bridge. On the *south-west* side of the river the shore is flat and sandy, full of pools of stagnant water, and the air is of course unwholesome. There is here a large *khan*; and camels were feeding in the fen, wearing upon their backs heavy saddles, as ready for instant use. Some vessels were lying at anchor within a small port more to the *south-west*, distant about a mile from the ruins of the old fortress of AMPHIPOLIS, receiving corn for *Constantinople*. We saw one ship with three masts, one *Martingale*, and other small craft, which the *Turks* call *Girlingitch*. After we had crossed the ferry, we passed through the ruins of the city, consisting principally of walls, with more of *Roman* than of *Greek* masonry; the materials of the work being round stones and tiles put together with cement. We saw also part of an *Aqueduct*. Upon the hills to the *east*, the traces of an *Acropolis* may be discerned, by the marks left in the soil'. We dined in the midst of the ruins, upon the pedestal of a marble column, and by the side of an antient covered *well*,

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(1) Here, perhaps, stood the *old citadel* whence *Amphipolis* had its more antient name of ACRA.

which is within a small cavern: there are CHAP.  
I.  
steps leading down to it. The situation of **AMPHIPOLIS**, the origin of its name, and the date of its foundation, are so decidedly fixed by *Thucydides*, that it would be idle to attempt proving its position elsewhere: if it had not been for this circumstance, the antiquities we found afterwards at *Orphano* might have induced us to suppose that **AMPHIPOLIS** was there situate<sup>2</sup>. But the testimony of *Thucydides* is here doubly valuable; because, in addition to his characteristic adherence to truth, he has himself told us that he was summoned, during the *Peloponnesian war*, to the relief of **AMPHIPOLIS**; before it surrendered to *Brasidas*, the *Lacedæmonian* general<sup>3</sup>. Of all authors, therefore, he is the most likely to afford accurate information respecting this city: it was owing to his failure in the expedition that he was doomed to the exile in which he wrote his history. According to *Thucydides*, it was a colonial city of the *Athenians*, situate near

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(2) An inscription, with the name of the people of *Amphipolis*, has also been observed at *Orphano*.

(3) Πίμπουσι ( . . . . ) ἐπὶ τὸν ἱστὸν στρατηγὸν τὸν ἐπὶ Θράκης, ΘΟΥΚΥ-ΔΙΔΗΝ τὸν Ὀλίρον, ὅς ΤΑΔΕ ΞΤΝΕΤΡΑΥΕΝ, ὅσα περὶ Θάσον, ( . . . . . ) κελύοντες σφίσι βοηθῶν. *Thucydides Hist. lib. iv. c. 104. p. 273. edit. Hudsoni. Oxon. 1696.*

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the mouth of the STRYMON: the river flowed round it, being upon either side, and from this circumstance the city was called by its founder AMPHIPOLIS<sup>1</sup>. The place where it stood had been formerly denominated the *Nine Ways*. Its origin, when *Thucydides* wrote, was not of antient date. It was founded by *Agnon* son of *Nicias*, who, at the head of an *Athenian* colony, built a city here, sixty-one years after the first *Persian* invasion<sup>2</sup>. The loss of AMPHIPOLIS was severely felt by the *Athenians*, who had been accustomed to derive from it, besides an annual revenue in money, a supply of timber for their navy. The different style of masonry, and the mixture of *Grecian* and *Roman* work, visible among the ruins of this city, is explained in the circumstances of its history: it was ruined and rebuilt more than once. Although antient geographers have scarcely mentioned

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(1) Ἡν Ἀμφίπολιν Ἀγνων ἀνέμασιν ὅτι ἐπ' ἀμφοτέρω περιήμενος τοῦ Στρυμόνος. *Thucyd.* lib. iv. c. 102. p. 272. ed. *Hudsoni*.

(2) The first attempt to found a city here was made by *Aristagoras* the *Milesian*, after his flight from *Darius*; but it was frustrated by the *Edonians*. Thirty-two years afterwards, says *Thucydides*, the *Athenians* sent hither a colony, which was destroyed by the *Thracians*: and in the twenty-ninth year after this event, another colony, led by *Agnon* son of *Nicias*, founded AMPHIPOLIS. There is no instance of any *Grecian* city whose history is more explicitly and fully illustrated. Vid. *Thucydidem*, lib. iv. cap. 102. p. 272. ed. *Hudsoni*.

it, yet their commentators have collected a number of facts, and allusions to it, which serve to supply the loss; and, among these, no one has more largely contributed than *Wesseling*, in his Notes upon the Itinerary from *Bordeaux* to *Jerusalem*<sup>3</sup>. He has given an epigram of *Antipater*, descriptive of its condition in the age of the *Antonines*; by which it appears that a temple of *Brauronian Diana* was then conspicuous among its ruins<sup>4</sup>. *Wesseling* also proves, from various authorities<sup>5</sup>, but especially from *Tzetzes* upon *Lycophron*, that *Amphipolis* rose again from the ruined state in which it is described by *Antipater*, and took the name of

(3) *Itinerarium Hierosolymitanum*, p. 604. ap. Vet. Rom. Itiner. ed. *Wesselingii*. Amst. 1735.

(4) Στρυμόνι καὶ μεγάλῃ πεπολισμένον Ἑλλησπόντῃ  
 "Ἡεῖον Ἠδῶνης Φύλλιδος Ἀμφίπολις  
 Λοιπὰ τοὶ Λιθίοπης Βραυρωνίδας Ἰχθυα νοῦ  
 Μίμναι, καὶ ποταμοῦ τ' ἀμφιμάχοντο ὕδωρ.  
 Τὴν δέ ποτ' Αἰγείδαις μεγάλῃν ἔριν, ὡς Ἀλιανδῆς  
 Τρύχου, ἐπ' ἀμφοτέραις διεκόμεθ' ἡῖοσιν.

"Ex Amphipoli, monumento Edonæ Phyllidis, ad Strymonem et Hellespontum condito, nulla vestigia præter Dianæ Brauronidis ædem et aquam, de quâ pugnatum fuerat, durare: conspici urbem, magnum olim Atheniensibus certamen, ab utrâque ripâ, ut lacerum purpuræ pannum."

(5) *Catalogus Urb. Vatican.* et alter a *Jac. Goar* post *Codin.* p. 404. editus, Scholiastesque *Ptolemæi Crislinianus*, præterque *Tzetzes* in *Lycophron.* ver. 416.

## CHAP.

## I.

Various  
Names of  
the City.

**CHRYSOPLIS.** But it had many names which *Wesseling* has not mentioned; and its *Turkish* name of *Iamboli*, or *Emboli*, is derived from one of them; for it was called *EION*; out of which the *Greeks* made *IAMPOLIS*, and the *Turks* *IAMBOLI*, or *Emboli*. Its other names were, *ACRA*<sup>1</sup>, *MYRICA*, *CRADEMNA*, and *ANADRÆMUS*<sup>2</sup>. It is mentioned by *Constantine Porphyrogenetes*, among the cities of *MACEDONIA*. The name of *Chrysopolis* was still retained in the sixteenth century. *Belon* mentions its ruins at the mouth of the *Strymon*; and he says the peasants called them *Chrysopoli*<sup>3</sup>.

After leaving these ruins, we ascended a hill and having passed over the top of it, descended immediately upon *Orphano*, which is said to be distant *eight* hours from *Khan Erenderi Baux*; but we performed the journey in *five* hours. It lies at the foot of the hill; *Orphano* being upon

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(1) It was called *Acra* before it had the name of *Amphipolis*: "Harpocratio ex Marsyâ in Macedonicis in 'Ἀμφίπολις auctor est prius *Acram* vocatam fuisse, ac postea *Amphipolim*." Teste *Gronovio Animadv. in Stephan. de Urbib. et Popul. p. 78. (10.) Amst. 1678.*

(2) *Ibid.*

(3) "L'on voit les ruines d'une ville à l'entrée de la bouche de *Strimone*, qui est en tout deshabitée: laquelle les paisans du pays nomment *CHRYSOPLI*." *Premier Liv. des Singular. observées par Belon, feuille 55-Paris, 1555.*

one side of it, and *Palæo-Orphano* upon the other'. This circumstance, added to the similarity of the names of the two places, would rather tend to confirm the opinion entertained by *D'Anville* of *Amphipolis*',—that the name did not imply an ambiguous position with regard to the river, but a city whose position was ambiguous respecting two countries, or, as seems now to be the case, a city on the two sides of a hill; one part being detached from the other for the convenience of its port. Were it not for the observations of *Thucydides*, this might seem probable; and the opinion would be strengthened by what we have to state further concerning *Orphano*. It is now a poor village, consisting of about fifty houses; and there is a small fortress upon the side of the hill, with about twenty other dwellings. *Orphano* is not more than a mile distant from the shore: a small river runs through it, which there falls into the sea.

The quantity of ancient medals brought to us, during the evening that we remained in this place, was so great, that we were occupied

Ancient  
Medals.

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(4) "Our journey, during the whole of this day, was principally east-north-east. Towards *Orphano* it was due east. The inhabitants of *Orphano* are all *Turks*." *Cripps's MS. Journal*,

(5) See *D'Anville's Ant. Geog.* Part I. p. 200. Lond. 1791.



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until a late hour in the night in making a selection and purchasing some of them. We fixed the price, as usual, at two *paras* for every medal in *bronze*, and one *piastre* for every *silver* medal, without making any distinction afterwards which might cause altercation or bargaining. Every person, who arrived with *bronze* or *silver* medals, knew at his coming what he was to receive, if we made any purchases; and we took care never to deviate from the price we had fixed, however desirable the acquisition might be. A few were offered at a higher price; and upon our refusing to give it, they were taken away. In this manner we lost some silver medals of *Thasos*; but in general the persons who brought them were very glad to get what we proposed: those who sold any to us, afterwards spread the news about the place, and sent others with more. In this manner we purchased one hundred and twenty-six medals in *bronze*, and six in *silver*: many of them were rare, and some we had never seen before. But among the *bronze* medals, the number of those of *AMPHIPOLIS* was very remarkable. There were also coins of *ALEXANDER* and of *PHILIP*. A beautiful little silver medal, having on one side a *lobster* or *cray-fish*, and upon the other a *dolphin*, is still

unknown to us. The medals of *Amphipolis* were evidently struck in different periods; for their reverses differed, and the legend was variously added. Upon one we saw the head of *Apollo* in front; and for the reverse, a *lamp burning*: upon a second, the reverse was a *cow*; upon a third, a *horse galloping*; and so on; the same front appearing with a variety of obverse types. Here we obtained those antient medals of AMPHIPOLIS which some *Numismatic* writers have erroneously ascribed to LESBOS; representing in front the Centaur *Nessus* with *Dejanira*; and for reverse, nothing more than an *indented square*. Others of AMPHIPOLIS had the *bearded head of Jupiter*, cinctured by a *fillet*, or *diadem*, in front,—if this be not intended for the portrait of PHILIP, the son of *Amyntas*; for reverse, a *horse prancing*. The following were the different legends of the *Amphipolitan* medals; the first, and oldest, being in the *Βουστροφνηδόν* manner of writing:

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I.

1. A M  
I Φ
2. A M Φ I
3. A M Φ I Π Ο Λ Ι Τ Ω Ν
4. A M Φ I Π Ο Λ Ι Τ Ω Ν
5. A M Φ I Π Ο Λ Ε Ι Τ Ω Ν

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I.

There were not less than fifteen different kinds of medals of this city alone, three of which were in *silver*, representing the Centaur *Nessus*, &c. We also found here medals of PELLA;—*head of Pallas* in front; reverse, a *bull* at pasture; ΠΕΛΛΗΣ. A medal of PHILIPPI, of the greatest rarity;—*head of Hercules* in front; and for reverse, a *tripod*, with the legend ΦΙΛΙΠΠΩΝ. Also a medal of ΑΥΔΟΙΣΤΕΩΝ, king of ΠΕΘΟΝΙΑ;—*armed head*, full face, in front; and upon the obverse side, an *equestrian figure* in full speed, with some of the letters of the word ΑΥΔΩΛΕΟΝΤΟΣ. Coins of the *Roman* Emperors were also observed here: but we rejected many of them, because they were in bad condition. We saw one of ALEXANDER SEVERUS, representing in front the image of *Ceres*, bearing in her right hand a *patera*, and in her left a *sceptre*, with the word ΑΜΦΙΠΟΛΕΙΤΩΝ; and for the reverse appeared the head of the *Emperor*, with this legend, ΑΥΤΩ·ΜΑΡ·ΣΕΥ·ΑΛΕΞΑΝΔΡΟΣ. The bronze medals of ALEXANDER the Great had simply a *bow and quiver*, or a *club and quiver*, with the initials B.A. or the word ΑΛΕΞΑΝΔΡΟΥ; and those of PHILIP, an *equestrian figure*, *naked*, or a *radiated head*, and the legend ΦΙΛΙΠΠΟΥ or ΒΑΣΙΛΕΩΣ ☉ or ΒΑΣΙΛΕΩΣ ΦΙΛΙΠΠΟΥ, with a *thunderbolt*.

Others, with a *female head*, decorated with laurel in front, and for reverse a *stèle* within a *laurel chaplet*, as the same head appears upon the medals of *THESSALONICA*, seem to have been struck by *Cassander*, in honour of his wife, the sister of *Alexander the Great*, and to exhibit her portrait. It is not every reader that will tolerate a long *Numismatic* series; therefore with these general observations we shall close the list; adding only, that a volume might be written in illustration of the *medals* found at *Orphano* alone.

CHAP.  
I.

Our course from *Orphano* (*January the third*) was east-north-east, through the fertile plain of *Mestania*, lying between two chains of mountains; upon our *right* and *left*. It is highly cultivated. We saw some neat plantations of *tobacco* and *corn*: the wheat looked uncommonly well. Upon the left, or *northern* side of our route, were many *Turkish villages* upon the mountains, situate towards their basis; distinguished always, as being *Turkish*, by their *mosques* and tall *minarets* rising amidst groves of *cypress* and *poplar* trees. Another proof of a *Turkish* population was afforded in the frequent recurrence of *public fountains* close to the road. The reason given to us, why so many villages are stationed at a distance from the highway,

Appearance of the country after passing the *Strymon*.

CHAP. I. was this; that the *Turkish* soldiers always plunder, and sometimes ruin, a town or village, in passing through it; and therefore a situation is preferred which is not liable to their ravages. After riding four hours, we came to a *khan*, called *Kunarga*, and saw fragments of antient columns near the spot. The whole of our journey through this plain was extremely agreeable. The mountains upon our left were very high and massy, but not covered with snow. There were many *Turkish* cœmeteries near the road; and in these we observed several antient columns. At the end of the plain there were not less than *six* or *seven fountains* upon one spot, shaded by large plane-trees. Here we were not far distant from the ruins of PHILIPPI, upon the slope of a mountain to the left of our rout: possibly therefore this groupe of *fountains*, so remarkably distinguished by the venerable grove beneath which they appear, may have been the same whence that city derived its antient appellation of KPHNIAES; because this name was not applicable to its *fountains* within the city, but to those in its vicinity<sup>1</sup>. They poured forth such copious

*Kunarga.*

*Krenides.*

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(1) Οἱ δὲ ΦΙΛΙΠΠΟΙ, πόλις ἴσταιν, ἣ ΔΑΤΟΣ ἀνομάζειτο πάλαι, καὶ ΚΡΗΝΙΑΕΣ ἔτι, πρὸ ΔΑΤΟΥ· κρῆναι γὰρ εἰσι περὶ τῇ λόφῳ ταυμένην τῶν πόλεων.  
Φίλιππος

streams of water, according to *Appian*, that all the land below them was a *marsh*°. After we had left them, we ascended a hill by an antient paved road about four feet wide, the remains of which had often occurred before during the day's journey. From the heights we had a fine view of *Pravista*, situate in a defile; and beyond it, of a noble plain, flat as the surface of a lake, surrounded by high mountains. It reminded us of the plains of *Greece*; and as it is a geological character peculiarly characteristic of the great *limestone* formation around the shores of the *Archipelago*, it will be proper to annex a delineation of its appearance in perspective°. It was THE GREAT PLAIN OF SERES, which supplies the merchants of *Salonica* with their principal exports in *cotton* and *tobacco*; containing three hundred villages, so

CHAP.  
I.

Plain of  
Seres.

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Φίλιππος δὲ, ὡς εἰρηνὶς ἐπὶ Θερμακίᾳ χωρίον, ἀνύρσει τοι, καὶ ἐφ' αὐτοῦ Φίλιππος προσιπύειν. *Appiani* lib. iv. de Bell. Civil. c. 105. vol. II. p. 666. ed. *Schweighæus*. Lips. 1785. The most copious and minute description of *PHILIPPI* is afforded by *Appiani*, (and of the exact situation of the camps of *Brutus* and *Cassius*), in this and the following chapter; every word of which ought to be present to those who may hereafter visit the ruins of that city. A bronze medal of *PHILIPPI*, as found at *Orphano*, has been already described.

(2) Πρὸς δὲ τῇ μισημβρίᾳ ἙΛΟΣ ἱερὸν, καὶ θάλασσα μὲν αὐτῇ. *Appian*. loco supradicto.

(3) See the *Vignette* to this Chapter.

CHAP.

I.

thickly set together, that when viewed from the tops of the surrounding mountains, their appearance resembles that of a great city<sup>1</sup>. It is distant, in a direct line, not more than forty-five miles from *Salonica*, whence it bears *north-east*. Its fertility, now become a proverb over all *Turkey*, is mainly due to the annual inundations of the *Strymon*. Except towards the south, where this river makes its exit, the PLAIN OF SERES is surrounded in the manner here described; having the highest ridges of auriferous PANGÆUS towards the *east*, Mount SCOMIUS towards the *north*, and Mount CERCINA upon the *west*. This plain also produces *silk*, as its name implies; a term, however, equally applicable to *cotton*, or to any *fine flax*<sup>2</sup>. The valuable work of *Felix Beaujour*, cited in the Notes, contains accurate statistical information, concerning this wealthy district. The name has been variously and sometimes

(1) Voy. *Beaujour* Tabl. du Comm. de la Grèce, tom. I. p. 55. *Paris*, 1800. *Belon* mentions a town of *Ceres*, which he has described as the *Cranon* of the Antients, "*Et arrivâmes premièrement à Ceres, anciennement nommée Cranon, qui est une autre grande ville,*" &c. Les observations de plusieurs Singularitez, &c. trouvées en Grèce, &c. par *Pierre Belon du Mans*, liv. i. fol. 55. *Paris*, 1555.

(2) *Tè ενκενός*, signifying *silk* or *fine flax*, is of *Hebrew* extraction; being taken from שרקות.

erroneously written; either *Sérres*<sup>3</sup>, *Serræ*<sup>4</sup>, or *Ceres*. There was a nation or tribe in India that had this appellation *Séres*: it is mentioned by *Pliny* as a people from whom the *Romans* derived their coarse *silk* for spinning<sup>5</sup>; and their country was called *Serica*; the name of their metropolis being *Sera*<sup>6</sup>. The *Greeks* called *silk-worms* Σῆγες, as we learn from the commentary of *Servius* upon *Virgil*<sup>7</sup>; but in the passage referred to by this commentator, the poet may allude to *cotton* as well as *silk*<sup>8</sup>.

CHAP.  
I.

We met two parties of *Turkish* women of quality on *horseback*; a sight we had never before enjoyed, in any part of the empire.

Equestrian  
Turkish  
Ladies.

(3) See Major *Leake's* "Researches in Greece," p. 13. *Lond.* 1814.

(4) See *Beaujour's* *Tabl. du Comm. de la Grèce*, tom. I. p. 54. where it is written "*Sérès, ou Serræ.*"

(5) "SERES, lanicio sylvarum nobiles, perfusam aqua depectentes frondium canitiem: unde geminus fœminis nostris labor, redordiendi fila, rursumque texendi. Tam multiplici opere, tam longinquo orbe petitur, ut in publico matrona transluceat." *Plinii Hist. Nat. lib. vi. cap. 17. tom. I. p. 301. L. Bat. 1635.*

(6) Vide *Ptolemæum*, lib. vi. cap. 16. pp. 157, 158. ed. *Magin.* 1617.

(7) "Quid nemora Æthiopum, molli canentia lana?

Velleraque ut foliis depectant tenuia SERES?"

*Virgilii Georgic. lib. ii. ver. 120. p. 138. ed. Delph. Amst.* 1690.

(8) Vide *Gronovium* in *Steph. de Urb.* p. 595. (10.) "*Gossypium et Sericum intelligit. De quibus ita Amm. Marcellinus, lib. xxiji. cap. 28. Et abundè sylvæ subluceat, à quibus arborum fœtus aquarum asperginibus*



CHAP. I. Their appearance was singular enough; for they came towards us, riding astride, with their veils on; each horse being richly caparisoned, and conducted by a pedestrian attendant. These ladies were also followed by their female slaves on horseback. As soon as they perceived us, they caused their horses to be led out of the road, and to be placed so that their backs might be towards us as we passed; lest they should be profaned by our beholding the only part of their faces visible through their thick veils, namely, their eyes. We rode bareheaded by them; a mark of our respect, however, which they were not likely to understand, and perhaps misconstrued into impertinent assurance.

The dogs in this country, as in many parts of *Macedonia*, wear body-clothes; and these animals afforded us the last remaining traces of the *Macedonian* costume. After entering *Thrace*, which is generally inhabited by *Turks*, we saw no more *Arnauts* or *Albanians*. When the *Arnauts* perform journeys on horseback, instead of allowing their women to ride

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asperginibus crebris, velut quædam vellera mollientes, ex lanugine, et liquore mixtam subtilitatem tenerrimam pectunt, nentesque subtegmine conficiunt sericum, ad usus antehac nobilium, nunc etiam infimorum sine ullâ discretione proficiens."

also, they make them walk before in the mud. After this, we descended to *Pravista*, distant six hours and a half from *Orphano*.

CHAP.  
I.

*Pravista.*

Nothing ever exceeded, in dirt and wretchedness, the condition of this town; or ever equalled the horrid filth of the *khan* here. The streets were knee deep in every species of ordure. It was therefore by no means desirable to move from the gate of the *khan*, except with a view to escape from the place; and this we were anxious to do, as quickly as horses could be procured. During the interval, the author made a sketch of the *khan*, as it was literally falling to pieces<sup>1</sup>. The view of it may give a tolerably correct picture of what is usually considered as an *inn* in TURKEY. A *Tahtar* courier had seated himself at the entrance, to take his *caïf*; not choosing to encounter the vermin with which the apartments were swarming. His horse, ready to start, awaited his departure, in the middle of the court. In a gallery, surrounding the area, a figure is placed to represent our *Tchohodar*; who had been to his devotions, in one of the little *cells*, or *rooms*, that open into this court. The other figures are

(1) See the *Plate* facing p. 408, Vol. IV. of the Quarto Edition of these Travels. *Brozbourm*, 1816.

CHAP.  
I.

those of travellers halting at the *khan*. This place is distant six hours and a half from *Orphano*; our route, by the compass, having been E. N. E. and N. E. It contains eight hundred houses. The inhabitants are a mixed population of *Turks* and *Greeks*; but consist principally of the latter. It has been before observed, that whenever a *V* occurs in the pronunciation of the names of places, the letter, if written, would be  $\beta$ : therefore *Pravista* would become  $\Pi\rho\alpha\beta\iota\sigma\tau\alpha$ ; and this may be nothing more than a corruption of the antient *Drabiscus* of *Strabo*<sup>1</sup>, and *Drabescus* of *Thucydides*<sup>2</sup>, with whose situation it remarkably corresponds. The modern name is written *Praveste* by *Paul Lucas*<sup>3</sup>, and *Pravasta* by *Mr. Walpole*<sup>4</sup>.

After leaving *Pravista*, we descended, towards sun-set, into the *Plain of Séres*, and were about two hours in crossing this part of it from

(1) Εἰς τὴν δὲ περὶ τὴν Σερρυμονικὴν κόλπον πέλιος καὶ Ἰστιαρῶν ἰσθμὸν Μύρμινοι, Ἀργίλοι, Δραβίσκοι, Δάκτοι. Excerpta ex Lib. VII. fine *Strabon. Geog.* p. 481. ed. *Oson.*

(2) Πρωτὸν δὲ τῆς Θράκης ἐς μείγαν, διημέραν ἐν Δραβίσκῳ τῇ Ἰδωνίῃ, κ. τ. λ. *Thucyd. Hist. lib. i. c. 100. p. 56.* ed. *Hudsoni, Oson.* 1696. Etiam, lib. iv. c. 102. p. 272.—Et *Stephan. de Urbib.* p. 244. (in voc. *Δραβίσκοι.*) *Amst.* 1678.

(3) Voyage dans la *Turquie*, &c. tom. I. p. 61. *Amst.* 1744.

(4) See the Extract from his *MS. Journal* in the beginning of this Chapter.

the *south-west* towards the *north-east*. Upon our left, but rather behind our route towards the west, we saw a very high mountain covered with snow, called *Nevroscope*; and directly to the left of us, bearing *north-west*, another mountain, called *Drama*. In passing *DRAMA*, to our subsequent mortification, we also passed the ruins of *PHILIPPI*; without being aware, at the time, of the loss we had sustained: although had we attempted to deviate from the main route, it might have been impracticable; such was the rebellious and distracted state of the country at the time of our journey, when almost every place was infested either by rapacious insurgents or by banditti. *DRAMA* is mentioned, not as a mountain, but as the name of a town, in the very curious *History of Constantinople*, written at the end of the twelfth and beginning of the thirteenth century, by *Geoffroy de Ville-Hardouin*, who places it in the *VALLEY OF PHILIPPI*; so called from the *CITY* of that name,

CHAP.  
I.

*Drama.*

*Philippi.*

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(5) The Reader may be pleased by a specimen of the original text; to which we shall subjoin the modern version, as published by *Du Fresne*, at *Paris*, in 1657.

“ En icel termine li Marchis Bonifaces de Montserrat remūt de *Salenique*, si s'en alla à la *Serre* que *Johannis* li avoit abatue, si la referma; et ferma après une autre qui a nom *Dramine* el val de *Phelippe*

“ *Vers*

CHAP. I. which, according to the *Itinerarium Hierosolymitanum*, was only ten miles from (*Cavallo*) NEAPOLIS<sup>1</sup>. *Belon* saw its ruins in the sixteenth century, and spent two days in their examination. He found there the remains of a magnificent *Amphitheatre*; and a number of *Soroi*, of the marble of the place, of such magnitude, that nothing to compare with them existed any where else<sup>2</sup>. He mentions, moreover, the colossal remains of a *Temple of Claudius*, besides inscriptions, and numberless (*infinies*) statues; and enormous marble columns, both of the *Doric* and *Ionic* order, beautifully sculptured, and in a

"Vers ce mesme temps le Marquis de Montserrat partit de Thessalonique, et vint à Serres que le Bulgare luy avoit ruinée, laquelle il referma de nouveau: ensemble une autre place appelée Drame, en la vallée de Philippi." *Geoffroy de Ville-Hardouin, de la Conqueste de Constantinople*, c. 238. p. 189. Paris, 1657. *Du Fresne*, in his Notes upon this passage, says, that the true name for *Dramine* is *DRAMA* (p. 351). He refers to *Nicephorus Gregor.* lib. vii. *Cantacuzene*, lib. i. c. 52. &c. &c.

(1) It was situate upon the side of a hill: and from the number of its neighbouring fountains, it had originally the name of *Kēnōdis*. *Appian* lib. iv. *Bell. Civ.* p. 1040. *Hierosol. Itinerar. ap. Vet. Rom. Itin.* p. 603. ed. *Wessel*.

(2) "Il n'y a lieu où l'on puisse voir de plus grands sépulchres de pierres de marbre par les champes, qu'à *Philippi*, qui ont esté prinsees en la montagne, qui est enfermée es murailles dedens le circuit de la ville: car elles sont massives de pur marbre blanc. L'on voit encor maintenant plusieurs escrits restez des gestes des Romains, entaillés en lettres Latines sur le marbre en plusieurs endroits de la montagne." *Premier Livre des Singularitez observées par Belon*, c. 56. f. 57. Paris, 1555.

marvellous style of structure<sup>3</sup>; insomuch, that he considered the ruins of no other city equally calculated to excite admiration<sup>4</sup>. The abundance and beauty of its marble is explained by the circumstance of a vein of that substance being observed by *Belon* within the walls of the city<sup>5</sup>: but independently of the high estimation in which every literary traveller will hold its classical antiquities, its celebrity as the scene of *St. Paul's* imprison-

CHAP.  
I.

(3) " Il y a vn tresbeau amphitheatre eslevé depuis terre jusques à la sommité, qui encor est resté tout entier jusques à maintenant: et durerait long temps si les Turcs n'enleuoient les degrez qui sont taillés de marbre. Il n'est pas en forme ouale, comme est le theatre d'Otricholi, ou bien celuy de Rome, mais en rondeur, comme à Nimes, ou a Veronne: car il n'est pas fermé de toutes parts. . . . Il est engraué en plusieurs lieux en la montagne, fait de marbre par degrez. La chose plus antique qui a resté debout en PHILIPPE, sont quatre gros pilliers d'enorme grosseur et hauteur, qui sont des reliques du temple de *Divus Claudius*: ou il y a encor infinies statues et grosses colomnes de marbre entaillées à la Dorique et Ionique, de merueilleuse structure, et de grand artifice." *Ibid.*

(4) " Les ruines de *Philippi* monstrent aussi grande admiration que de nulle autre ville." *Ibid.*

(5) " Mais nous attribuons cela à la commodité des pierres, vu mesmement que la veine du marbre est enfermée dedens la ville." *Ibid.* The Reader may find a more recent and very curious description of the ruins of PHILIPPI, and copies of its inscriptions, in the "*Lettres éditables et curieuses, écrites des Missions Etrangères*," (tom. II. p. 377. Paris, 1780.) Gruter has given a very imperfect specimen of them (tom. I. p. 129. No. 10.) There is a fair annually held among these ruins.

CHAP.  
I.

ment<sup>1</sup> with *Silas*, and the circumstance of that apostle having addressed one of his *Epistles* to its inhabitants<sup>2</sup>, will cause *PHILIPPI* to be regarded with no common sensations of interest and curiosity. Afterwards, ascending the mountainous boundary of the plain on its north-eastern side, by a broad *antient paved-way*, we had not day-light enough to enjoy the fine prospect of the sea, and of the town of *Cavallo* upon a promontory. At some distance lies the Isle of *THASOS*, now called *Tasso*: it was indistinctly discerned by us; but every other object, excepting the town, began to disappear as we descended towards *Cavallo*; where we halted for the night; having been three hours upon the journey from *Pravista*.

*Cavallo.*

At *Cavallo* we fell in with the route followed

(1) "And when they had laid many stripes upon them, they cast them into prison; charging the jailer to keep them safely: Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks. And, at midnight, Paul and *Silas* prayed, and sang praises unto God: and the prisoners heard them. And suddenly there was a great earthquake," &c. *Acts* xvi. 23, 24, 25.

(2) There is an allusion to this event, and its consequences, in the beginning of the Epistle to the *PHILIPPIANS*. "The things which have happened unto me, have fallen out rather unto the furtherance of the gospel: so that MY BONDS, for Christ, are manifest IN ALL CÆSAR'S COURT, and to all others." *Philipp.* i. 12, 13.

by *Belon*, in his journey from Mount *Athos* to *Constantinople*, after his excursion to the gold and silver mines at *Siderocapsa*<sup>3</sup>, the **CHRYsites** of the *Antients*. *Belon* is the only person who has published an account of those mines, once the celebrated resources of the *Macedonian* power. They are two days' journey from *Salonica*. The *Turkish* Government sometimes made a clear profit by them of thirty thousand gold ducats annually. When *Belon* visited them, there were about five or six hundred furnaces, for smelting, dispersed up and down the mountain. The ores consisted of *auriferous pyrites*, and of *galena*, the *sulphuret of lead*. The bellows were worked by water-wheels; and the method of separating the *gold* from the *silver* was the same as that now practised in *Hungary*, by means of *nitrous acid*<sup>4</sup>. This is the sum and substance of all the observations made by *Belon* upon the spot; except as to

CHAP  
I.  
Gold and  
Silver  
Mines of  
*Macedonia*

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(3) Voy. les Observations de plusieurs Singularitez, &c. trouvées en Grèce, liv. i. c. 50. feuille 44. Paris, 1555.

(4) Indeed the whole description given by *Belon* is so applicable to the process used at *Cremnitz*, that it is evident they must have had a common origin. They use the same term, *LECHS*, to express the result of the *crude fusion*: and *Belon* says, the names given at *Siderocapsa* to metallic bodies were neither *Grecian* nor *Turkish*: but that the inhabitants borrowed them of the *Germans*, or, as he calls them, *Almans*; q. d. *ALEMANNI*.



## CHAP.

## I.

the number of the workmen, above six thousand of whom were employed in the works. Of course, those mines are not better conducted than other establishments in *Turkey*, where labour and skill are requisite; but it were to be wished that some more detailed and scientific account could be obtained concerning them. The turbulent state of the country, at the time of our journey, rendered a visit to them impossible; for all the *Pashas* were at war, not only with the *Grand Signior*, but with each other; and they respected a *firmdn* no more than so much blank paper. *Belon* was two days in journeying from *Siderocapsa* to *Cavallo*; but he observes that he might have gone by sea in half a day<sup>1</sup>. *Leunclavius* says that the original name of *Siderocapsa*, at the conquest of *Macedonia* by the *Mohammedans*, was *Sidrus*; called *Syrus* by the *Turks*<sup>2</sup>. The same author has alluded to a notion of *Belon's*, which, although ingenious<sup>3</sup>, is without any foundation in history; namely, that *Cavallo* was antiently

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(1) "De Siderocapsa allant par mer à la ville de la Cavalle, il n'y auroit que demie journée de Chemin," &c. *Belon. Premier Livre des Singular. c. 55. f. 55. Paris, 1555.*

(2) "Aut Syrus a Turcis dicta pro Sidrus, quæ Siderocapsa nunc;" &c. *Leunclavius Pandect. Histor. Turcic. cap. 44. p. 417. Paris, 1630.*

(3) "Qui anciennement avoit nom BOUCPHALA." *Belon.*

*Bucephala* There was a city called *Bucephalæa*, CHAP.  
I.  
 built by *Alexander* in *India*, near the river *Hydaspes*, in honour of his horse *Bucephalus*; also  
 a port of *Attica* called *Bucephala*; and the inhabi-  
 tants of a *δῆμος* of *Thessalonica* were called  
*Bucephalitæ*<sup>4</sup>: but history does not mention a  
 town of this name in *Thrace*; neither is there  
 any antient medal extant of such a  
 city. As to the modern name *Cavallo*, or  
*Cavalla*, it may have been given in consequence  
 of the most trivial circumstance; such as the  
 existence of a statue of a horse: the *Piræus*  
 at *Athens* received the appellation of *Porto*  
*Leone*, from a statue of a *lion*. The real history  
 of its antient name is suggested by its situation;  
 for, owing to its maritime position, and to the  
 absence of any other city between *Amphipolis*  
 and *Abdera*, excepting *Philippi*, which was at  
 some distance from the coast, it is evident that  
*Cavallo* was NEAPOLIS; the city mentioned in *Neapolis*.  
 the "*Acts of the Apostles*," where *St. Paul*  
 landed, after his voyage from *Troas*, and from  
 the island of *Samothrace*<sup>6</sup>. Indeed this is so

(4) "CAVALA versus Philippos Macedonia tendit. Bucephalum  
 putavit Bellonius antiquis fuisse dictam, ab equo regis Alexandri." *Ibid*.

(5) Vide *Stephanum*, lib. de Urbib. &c. p. 178. *Amst.* 1678.

(6) *Acts*, xvi. 9, 10, 11, 12.

CHAP. obvious, that it is marvellous it should have  
I.

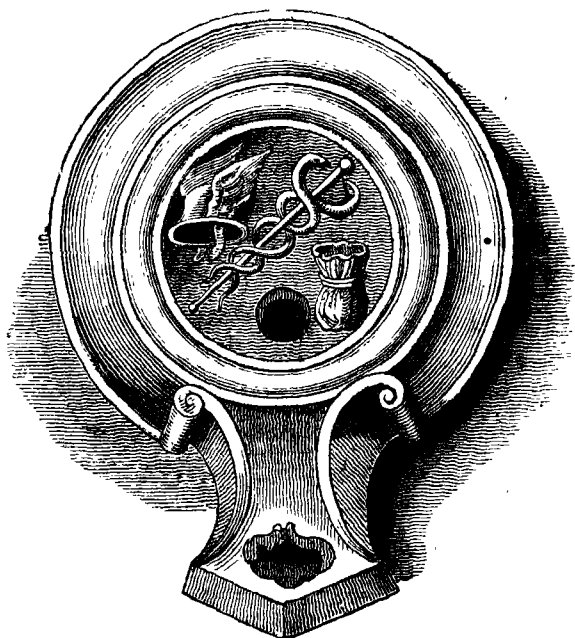
escaped the observation of such writers as *Belon* and *Leunclavius*. The plain text of the sacred historian is decisive as to this point: "AND A VISION APPEARED TO PAUL IN THE NIGHT: THERE STOOD A MAN OF MACEDONIA, AND PRAYED HIM, SAYING, COME OVER INTO MACEDONIA, AND HELP US. AND AFTER HE HAD SEEN THE VISION, IMMEDIATELY WE ENDEAVOURED TO GO INTO MACEDONIA. . . . . THEREFORE LOOSING FROM TROAS, WE CAME WITH A STRAIGHT COURSE TO SAMOTHRACIA, AND THE NEXT DAY TO NEAPOLIS; AND FROM THENCE TO PHILIPPI, WHICH IS THE CHIEF CITY OF THAT PART OF MACEDONIA." The promontory, upon which *Cavallo* is built, stretches into the sea, so as to form a port on either side of it; hence the advantageous situation of NEAPOLIS as an *emporium* of maritime commerce. The *western port*, where the town chiefly stands, is good, according to the report of the inhabitants, even for large vessels. *Cavallo* contains five hundred houses: its population consists of *Turks* and *Greeks*, but principally of *Turks*. The greater part of the town is contained within the walls of the citadel. Its commerce is confined solely to the exportation of *tobacco* and *cotton*, without any *corn*. We had not time

to make any careful inquiries for medals; but we observed other antiquities of more or less note. A very large *aqueduct* still remains upon two tiers of arches, and in perfect order: it now conducts water from MOUNT PANGÆUS to the *citadel*. Two precipices of this mountain, which *D'Anville* considers as a branch detached from *Rhodope*<sup>1</sup>, approach so near the sea, as to form narrow defiles on its beach, the passages of which were once closed and defended by walls. These brows of the mountain are now called *Castagnas*: and opposite to a point, directly under the farthest of these *Castagnas*, lies the Isle of THASUS; famous for its quarries of a splendid *white marble*, which in all respects resembles the *Parian*<sup>2</sup>.

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(1) See *D'Anville's Ant. Geog.* Part I. pp. 201, 202. *Lond.* 1791.

(2) *Caryophilus* therefore calls it *Λιουροφάνιος*. Vide *Caryophilum*, *Lib. de Marmor. Antiq. Traj. ad Rhen.* 1743.



## CHAP. II.

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### NEAPOLIS, TO THE TERRITORY OF THE CICONES.

*Antiquities of Neapolis—Belon—Via Militaris—Phagres  
Tahtar Couriers—River Nestus—Yeniga—Ramadan—  
Turkish Saint—Ruins of Bistonia—Palus Bistonis—  
Pyrgis—Rhodope—River Kûrû-tchi—Tombs of Turkish  
Saints—National Wells—Ruins at Mycena Kalis—  
Great Plain of Chouagilarkir—Gymmergîne—Leun-  
clavius—Public Bath—Guyumdji—Disregard shewn to  
the Firman—Conduct of the Sourdji—Bridges—  
Tchachts-teheyr—Extraordinary Hospitality of a Turk  
—Serrium Promontory—Shepshe—Peresteria—Great  
Roman*

*Roman Road—Territory of the Cicones—Appearance of Fairy after its conflagration—Ismarus—Perilous situation of the Author and his Companions—Behaviour of the Rebels—Particulars of the sacking and burning of Fairy—Cause of the disaster—Difficulty of quitting the town.*

As we rode out of (*Cavallo*) NEAPOLIS, on Monday, January the fourth, we saw a monolithical CHAP.  
II.  
Soros, supplying the place of a cistern, close to Antiquities  
of Neapolis.  
a very antient well. It consisted of one entire block of marble; whereon, in large and distinct characters, we observed the following Inscription; which was also noticed and copied by *Belon*, upon the same spot, a century and a half before our coming:

CORNELIA · P · FIL · ASPRILIA · SAC · DIVAE · AVG  
ANN · XXXV · H · S · E ·

The mouth of the *well* consisted of two pieces of marble, which had once been fastened together by cramps of metal, either of *brass* or *iron*; but they had been long removed. The marble was deeply furrowed by the ropes used in drawing water; a circumstance which has been previously considered in this work, as affording a reasonable criterion for judging of the antiquity of wells, where this appearance is exhibited.

## CHAP.

## I.

Beyond the *well* is the *aqueduct*, conveying water to the citadel. *Belon* mentions the time when this *aqueduct* was restored to its pristine use, and the name of the *Pasha* to whom the inhabitants were indebted for the benefaction<sup>1</sup>. The same person removed the *Soros* we have now described, with two others of similar form and magnitude, from the suburbs, and caused them to be placed, where they now are, by the public wells of the town<sup>2</sup>. His name was *Ibrahim Pasha*, or, as *Belon* writes it, *Abrahin Bacha*. Speaking of the three marble *Soroi*, he says,

(1) "Il n'y a pas long temps qu' *Abrahin Bacha* restaura un conduit d'eau, qui avoit esté autresfois fait par les Roys de Macédoine, dont le courant de la fontaine est conduit de plus de trois lieues de là jusques en la ville de la Cavalle, et vient d'une haute montagne, tousiours suyuant la coste par le conduit, jusques à tât qu'elle trouue vne vallée; et à fin de la faire passer, il a fallu luy faire de grâdes arches hautes à l'equipollent, pour la rendre de la montagne en la ville, en sorte que les arches dudit conduit ont plus de trente toises en hauteur: et pour la grande commodité des eaux de ceste fontaine, la ville qui estoit deshabitée a esté rendue fort peuplée." Les *Observations* de plusieurs Sing. trouuées en Grèce, &c. par *P. Belon du Mans*, liv. i. c. 58. f. 58. Paris, 1555.

(2) "Il y feit aussi transporter trois sépulchres de pierre de marbre, qui estoient à vn quart de lieue de là, en vn champ, lesquels il feit mettre dessous les fontaines, pour servir de bassins à abreuer les cheuaux des passants." Ibid. f. 60. Thus *Belon* was the first to observe the custom of using the antient *Soroi*, all over *Turkey*, as cisterns at the public fountains.

CHAP.  
I.  
Barthelemy.

*Egypt*; and, as each began to boast of his personal prowess in the late campaign, some contradictions took place, and a most turbulent scene of dispute ensued. In the midst of this, a figure entered the warehouse, whose appearance silenced the whole party, and was particularly gratifying to our curiosity. It was *Barthelemy*, the famous *Greek* pirate, who engaged in the *French* service under *Buonaparté*, and was chief of a regiment of *Mamaluks* in *Egypt*. His figure was uncommonly martial and dignified: he wore the *Mamaluks* dress, and carried a large knotted club as a walking-staff. Placing himself at the table, he began to complain, in a very hoarse voice, of the treatment he had experienced, which he stated to be contrary to the most solemn stipulations; contrary to his deserts; and highly dishonourable to the *French* army, for whom he had fought so many battles, and made such important sacrifices. They made free, it seemed, with his women; of whom he had many, that he was conveying, as his property, to *France*. One or two of the principal persons present endeavoured to pacify him, by the assurance that he should not be molested in future; and filling a large goblet of wine, proposed to him to drink "Success to the *Republic*, and the liberation of *Greece*." The



CHAP.  
II.

by *Belon* are rather characteristic of a *Roman* than of a *Grecian* colony; namely, the cisterns of hardened cement, like what is found at *Baie*<sup>1</sup>. In short, there seems to be little ground for believing that the observations he has deduced from *Pliny* and *Mela*, to prove that this town was *Boucephala*, can be applied to *Cavallo*: but, to increase the confusion thus introduced into the geography of *Macedonia*, he has also maintained that its more antient name was *Chalastra* (by him written *Chalastrea*<sup>2</sup>), a town situate upon one of the *Macedonian lakes*<sup>3</sup>, towards the *Therméan Gulph*<sup>4</sup>. With much more reason might he have called it *Phagres*; because *Thucydides* relates<sup>5</sup>, that when the *Pierians* were expelled their country, they inhabited a town of that name under *PANGÆUS*, and beyond the *STRYMON*.

(1) " Ces cisternes antiques sont faites de si fort ciment, qu'elles ne prendront non plus fin, que fera une pierre de marbre dur." *Belon*. liv. i. c. 57. f. 58. *Par.* 1555.

(2) *Ibid.* f. 57.

(3) Χαλαστραῖον νῆσος, ἀπὸ Χαλάστρας ὅς ἐστιν ἐν Μακεδονίᾳ λίμνη. i. e. *Chalastræum nitrum*, à *Chalastrâ Macedoniae palude*. *Suidas*. Vide *Annot. Gronov.* in *Stephan.* lib. de *Urbib.* p. 710. (12.)

(4) Περὶ τὴν Θερμαῖον κώπην. *Stephan.* de *Urbib.* &c. p. 710. *Amst.* 1678,

(5) Ἀναστῆσαντες μάχη ἐν τῇ Πιρίᾳ Πίρῳ, οἱ ὕστεροι δὲ τὸ Πάγγαϊον πύργον Στρυμόνος φησιν Φάγρεσσι, καὶ ἄλλα χωρία. *Thucydides*, lib. ii. cap. 99. p. 144. ed. *Hudsoni*. *Oxon.* 1696,

Upon quitting the town, we ascended a part of MOUNT PANGÆUS, now called *Pangea*, by a *paved road*, and had a fine view of the *Bay of Neapolis*. The top of the hill, towards the left, was covered with *ruined walls*, and with the *antient aqueduct*, which here crosses the road. Hence we descended by a *paved road*, as before, towards the *north-east*, until we arrived upon the shore of the *bay*, which is upon the other side of this promontory; the ISLE OF THASOS being in view, towards the *south-east*. Looking *east* we saw the high top of SAMOTHRACE, which makes such a conspicuous appearance from the *Plain of Troy*. To the *south*, towering above a region of clouds, appeared the loftier summit of MOUNT ATHOS.

CHAP.  
II.

After leaving this *bay* we crossed another mountain, by a *paved road*, as before. As we descended from it, we observed the remains of an *antient gateway*, which once closed this *military way*. Continuing our descent, we arrived upon a plain, where we saw some *gipsies*, and passed over a small river; and came, in two hours from the time of our leaving *Cavallo*, to what is termed in the country a *Tchiflick*, or *Turkish country-seat*, called *Charpantú*, upon the side of a hill; above

Via Militaris.

CHAP.  
II.

which, towards the left, were the ruins of a fortress, and of walls with mural towers. We have endeavoured to mark the position of these ruins with the more precision, because they are unknown. It is impossible that a citadel here could have belonged to ABDERA, a maritime city, at the mouth of the NESTUS: nor is it easy to say what its name was; for of the *Roman* colonies, there was not one, especially along this territory, but some allusion to it may be found in history. Perhaps this citadel may have been the asylum of those fugitive *Pierians*, which is alluded to by *Thucydides* under the name of PHAGRES<sup>1</sup>: but the event to which the origin of *Phagres* is ascribed, has reference to the fifth century before Christ; and the style of building visible in these ruins can hardly be referred to so remote a period<sup>2</sup>. From this place our journey extended over

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(1) Vide *Thucydidem*, loco citato. Φάγρης, πόλις Θερήων, teste *Stephano*, lib. de Urbib. &c. p. 685. ed. *Gronovii*, Amst. 1678. Ejus etiam meminit *Scylax* in Θερήων, p. 64. ed. *Gronov.* L. Bat. 1697.

(2) For the antiquity of *Phagres*, we must allow a period considerably exceeding two thousand two hundred years. The foundation of the *Macedonian* empire is by *Thucydides* ascribed to *Alexander* of *Argos* in *Peloponnesus*, father of *Perdiccas*. The *Pierians*, driven out of their country, established themselves upon the *Sinus Strymonicus*, or *Bay* of *Neapolis*; which from them took the name of the *Gulph* of *Pieria*,

a long and dreary plain, full of bogs; having upon our right a view of the sea, of *Mount Athos*, *Samothrace*, *Thasos*, and several smaller islands; and upon our left, bordering the plain from the south-west to the north-east, the lofty range of *RHODOPE*. We met several parties of travelling *Tahtars*, the *couriers* of *TURKEY*, going at their usual expeditious rate. Some of them halted to speak to our *Tchohodar*; and told him that they had all been detained, owing to the turbulent state of the country, and particularly owing to some dissensions at a place called *Fairy*, in the road to *Constantinople*; that the passage had been for some time closed in consequence of those troubles, but that it was now again open. After passing this desolated plain, about two hours and a

CHAP.  
II.

*Tahtar*  
*Couriers*.

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*Pieria*, and retained this appellation to the time when *Thucydides* wrote his history, as he expressly states: καὶ ἔτι καὶ νῦν Πιερικὸς πόλις καλεῖται ἡ ὑπὸ τοῦ Παγγαίου πρὸς θάλασσαν γῆ, κ. τ. λ. (*Thucyd. Hist. lib. ii. c. 99. p. 144. ed. Hudsoni.*) That we are not liable to much error in the position here assigned to *Phagres*, may be made plain from *Scylax*; who, enumerating the cities of *Thrace*, places *Amphipolis*, *Phagres*, *Galepsus*, *Æsymus*, and other *emporion*, towards the *Isle of Thasos*; as *Vossius* reads the text of that very antient geographer. (*Scylac. Caryand. Peripl. ed. Gronov. p. 64. L. Bat. 1697.*) But according to the celebrated *Chronicle* of the *Arundelian Marbles*, *Alexander* the *Argive*, father of *Perdiccas*, died 462 years before Christ: therefore the building of *Phagres* took place nearly twenty-three centuries ago.

CHAP.  
II.

River  
*Nestus*.

*Yenïga*.

half from *Charpantú*, we crossed the rapid torrent of the *Karasú* river, by a ferry of flat-bottomed barges. It was much swoln, owing to the late rains: the turbid water looked like a tide of liquid mud. This river being the *NESTUS* of the Antients, we inquired diligently after the ruins of *ABDERA*, situate upon the eastern side of its embouchure<sup>1</sup>; but could gain no intelligence of this most powerful city of all *THRACE*<sup>2</sup>, the *fair colony* of the *TEII*<sup>3</sup>, famous for its *Epicurean* philosopher, *Democritus*<sup>4</sup>. To the *north-west*, at the base of a high mountain, we saw a town called *Kaiabúnar*, in a beautiful situation: above it, upon the summit, is the residence of a *Turkish* saint. Afterwards, we overtook a large caravan of *tobacco*: it was conveyed in twenty or thirty waggons, drawn by buffaloes, and going to *Constantinople*. At sunset we arrived at *Yenïga*: here we found the

(1) "Ὅτι μετὰ τὴν Νίσσον ποταμὸν πρὸς ἀνατολὰς, Ἀβδῆρα πόλις ἰσχύοντες Ἀβδῆραι, ἐν οἷ τοῦ Διομήδους Ἰσσω ἔφαγον. Excerpta ex Libri Sept. fine Strabon. Geog. p. 482. ed. Oxon.

(2) Μετὰ δὲ ταῦτα πλείους εἰς Ἀβδῆρα, προσηγάνετο πάλιν ἐν ταῖς ἀνατολικαῖς οὖσαι τότε τῶν ἐν Θράκης. Diodor. Sicul. Bibliothec. Hist. lib. xiii. cap. 72. vol. V. p. 353. ed. Wesseling. Argentor. An 7.

(3) Ἀβδῆρα καλὴ Τηίων ἀπαιμία.

(4) Ἐκ ταύτης γὰρ καὶ Δημόκριτός ἐστι ὁ Φιλόσοφος. Stephan. de Urbib. &c. p. 5. ed. Gronov. Amst. 1678.

inhabitants discharging their *tophaike*<sup>s</sup> and pistols, to celebrate the beginning of the *Ramadan*; which made it dangerous to appear in the streets. During this *fast*, they abstain from every indulgence that can be considered as the smallest gratification of sense—even from smoking, or drinking water—the whole time that the sun is above the horizon: the consequence is, that the moment *sun-set* is proclaimed by the (*Muezzinn*) crier of a mosque, from a *minaret*, the *Moslems* abandon themselves to the most profligate excesses;—and woe be to the (*Djowr*) infidel *Christian*, who happens to fall in their way during these moments of their frantic licentiousness! There is, however, much pretence in the rigour with which the *Turkish* fasts are said to be observed; as in all countries, where similar privations are enjoined by religion. There are some of the *Moslems*, no doubt, who observe the strictest abstinence; owing to

CHAP.  
II.  
Ramadan.

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(5) So the word is written by Lord *Byron*, in his delightful Poem. The word means a *musket*; but the *tophaike* is a long slender rifle, very different in its form from our common musket. Some of those barrels that we saw here were six feet in length.

“Though too remote for sound to wake  
In echoes of the far *tophaike*,  
The flashes of each joyous peal  
Are seen to prove the *Moslem*’s zeal.”

*The Giaour*, line 225, p. 11. Lond. 1813.

CHAP.  
II.

the sincerity of their devotion: but there are many other who will both eat and drink, when they can do this without being observed by one of their own religion. The *Dervishes* are, of all others, the most likely to violate the rules prescribed by the *Koran*, when they have an opportunity; and we often supplied them with the means. When alone with us, they would eat *pork*, and drink *wine*, and laugh at the absurdity of considering such things as forbidden. The most amusing instance of this kind was afforded, during the *Ramadan*, by our *Tchohodar*. Having observed that the poor fellow, in his fatiguing journeys, took no refreshment when we halted for this purpose, although naturally corpulent and fond of good living,—but that he had the additional mortification of seeing us feed heartily upon such occasions,—we endeavoured, by every persuasion, and by putting before him the best provisions that the country afforded, to induce him to break his fast. It was all to no purpose: he shook his head and sighed, saying, that it was “contrary to his religion, and therefore impossible.” At last we hit upon an expedient which enabled us to keep him in better plight for the future. We wrapped up the legs of a baked turkey in paper, with bread and salt; and when he was

upon the road, at a distance from any town or village, where he could not be observed by any other *Moslem*, one of us, coming behind him, conveyed the packet into his hand. He no sooner saw what it contained, than, muttering his (*Alhhamdu li'llah*) "*God be praised!*" with great energy he fell to work, making as hearty a meal as any of us had done before: and in this manner we took care afterwards that he should be regularly supplied, leaving him to slake his thirst, as he could, from the fountains which we passed upon the road.

We found no medals, nor inscriptions, nor any other antiquities, at *Yeniga*. It contains about two hundred houses. The inhabitants are all *Turks*, who carry on a commerce in tobacco. The post is here established, or it would be a place of little note. During the whole night, the noise of a large drum, continually passing, added to the uproar of the *Ramadan*: and as it is almost an act of religious duty among the *Moslems* to prevent people from taking rest during the nights of this fast, it may be supposed that our sleep was not very sound. In the morning, (*Tuesday, Jan. 5,*) before we left the town, observing that it was a market-day, we examined the things offered



CHAP.  
II

for sale. There was a good supply of corn and of garden vegetables; also a great quantity of timber, in planks, ready for building, brought by peasants from the mountains. Four-wheeled waggons are very generally used here; but they are slightly constructed, and ill calculated for the bad roads about *Yeniga*.

*Turkish*  
*Saint.*

About an hour's distance from the town, we came to the dwelling of a *Turkish* saint. He lived in a little stone building, near the road, which had more the appearance of a small antient temple than of a modern structure. Opposite to the door was a red flag; and below it, a box to receive *paras*, as pious donations from passengers. These saints in *Turkey* are either persons bereft of reason, or who affect to be so; and they are very much revered. The same flat and swampy plain appeared to the east of *Yeniga* that we had seen before we reached it; and the same ridge of high mountains throughout its whole length upon our left, extending east and west. This plain is two or three days' journey in length; and, like the rest of *THRACE*, it exhibits little worthy of observation. The sea enters into it by a narrow mouth, and forms a wide salt-water lake. We came to the edge of this lake at two hours'

distance from *Yeniga*. It was covered with different kinds of water-fowl: there was one of immense size, resembling a swan as to its body and neck, but having a long bill, shaped like a spoon. At the northern extremity, or inland termination of this lake, we came to a large and picturesque ruin, as of an *abbey* or *monastery*, of very great magnitude. A *paved causeway* led through the fen to and from this building. Almost the whole of the *walls*, and many of the *mural towers*, were yet standing. It had once been fortified. Within this structure we found the remains of a *church* and of a *chapel*, evidently formed out of an edifice more antiently erected to serve the purposes of war rather than those of peace; the interior of the ecclesiastical part of the building exhibiting arches that had been walled up, and walls plastered over and painted by some of the early *Christians*. We found fragments of *Grecian* sculpture; among others, the breast of a female statue covered with drapery, and finely executed in white marble. The remains of *portals*, or *propylæa*, were visible, with three gates in each place of entrance. There was one upon the western side of the building: and here we observed, among the foundations, the grand style of *Grecian architecture*, consisting of large blocks of

CHAP.  
II.Ruins of  
Bistonis.

marble placed evenly together without any cement. In the walls of the church we saw some large slabs of *Thasian* marble, finely grooved, as for the ornaments of a *Heathen* temple. The modern name of this ruin is *Boár Kalis*. We shall perhaps be also able to ascertain its antient appellation and history; for we have already afforded *data* sufficient to prove, that this was the *Citadel* of *BISTONIA*; and that the lake was the *Palus Bistonis*. We procured a few coins upon the spot; but they gave us no information, being all of them either *Cuphic* or *ecclesiastical*. But the situation of so considerable a lake in this part of *THRACE*, added to the appearance of an *ecclesiastical* ruin among the vestiges of a more *antient citadel*, will guide us to the name of the original inhabitants to whom they belonged, and prove them to have been the *Bistonians*, a people mentioned by *Herodotus*, through whose territory *Xerxes* marched, in his way to invade *Greece*<sup>1</sup>. *BISTONIA* was an *Episcopal See*, within the *Archbishopric* of

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(1) Παιῶν, Κινέης, Βίστων, κ. τ. λ. (lib. vii. c. 110. p. 415.) The lake is alluded to by *Herodotus*, and its situation very distinctly marked. The city of *DICEA* stood towards the maritime border of it. Two rivers ran into it, called *Traxus* and *Compsatus*: Κατὰ δὲ Διμαίαν, ΒΙΣΤΩΝΙΑΔΑ, ἡ τῆς ποταμῶν δύο συνέσις τὸ ὕδωρ, τεταυῖς τε καὶ Κίμψατος. *Herodot. Hist. lib. vii. c. 109. p. 415. ed. Gronov. Ll. Bat. 1715.*

*Trajanopolis*<sup>2</sup>: this explains the appearance of ecclesiastical buildings among the ruins of the antient citadel. The *Lake Bistonis* is mentioned by *Strabo*<sup>3</sup>; and it is called (μεγάλη λίμνη) the great lake of that name<sup>4</sup>. It is also mentioned by *Pliny*<sup>5</sup>, and by *Scymnus Chius*<sup>6</sup>: yet such appears to have been always the forlorn condition of THRACE, that we find hardly a single allusion to it in any other writer; and a feature in geography, which if found in Greece would have been the subject of constant allusion, is almost as little known as one of the lakes of America. Yet the *Bistonians* were of sufficient importance to render their name applicable, in the language of poetry, to the whole of THRACE: and in this sense they are mentioned by *Lucan*<sup>7</sup>. The

CHAP.  
II.Palus  
Bistonis.

(2) Vid. Annot. Gronov. in Steph. lib. de Urbibus, &c. p. 169. Not. 54. Amst. 1678.

(3) Ἡ ὑπάρχουσα λίμνη μεγάλη ἡ Βιστωνίς. Excerpt. ex Lib. VII. sup. Strabon. Geog. p. 482. ed. Oxon.

(4) "Quia Græcè Lacus dicitur λίμνη, memoratur Ptolemæo, lib. iii. 11." Annot. Gronov. in Stephan. Lib. de Urbib. &c. p. 169. Not. 57.

(5) "Abdera libera civitas, Stagnum Bistonum et gens." Hist. Nat. lib. iv. c. 11. tom. I. p. 215. L. Bat. 1635.

(6) — ἐκ δὲ τῶν πρὸς ἀνατολὴν  
Μίρωι, λαβούσα τὸν ὄρη ἀπὸ τῶν Βιστωνῶν  
Θερμακῶν, προμήκης ἐστὶ Αἰμνὴ Βιστωνίς.

*Scymnus Chius*, ver. 6, 7.

(7) "Sanguineum veluti quatiens Bellona flagellum  
*Bistonas*, aut *Mavors* agitans." *Lucan. Pharsal.* lib. vii.

CHAP. II. distance of the RUINS OF BISTONIA (for by this name we may now call them) from *Cavallo*, agrees so nearly with that stated in the *Jerusalem Itinerary* for the interval between NEAPOLIS and PYRGIS, that we may with good reason adopt this latter reading, instead of *Purdis*, in consequence of the *turretted* appearance of the ruins; which remarkably confirms a suggestion of *Wesseling*, in his Notes upon that *Itinerary*<sup>1</sup>. The city of BISTONIA is mentioned by *Stephanus*<sup>2</sup>; but he takes no notice of the lake. The ruins are surrounded by a swamp, into which falls one of the two rivers mentioned by *Herodotus*; thence flowing into the *Lagoon*, close to the building. The air of this place is of course pestilential during summer. The land of the *Bistonian* territory appeared to us to be less cultivated than the rest of the country; owing, perhaps, to the abundance of food supplied by the fisheries upon the lake<sup>3</sup>: it is

Pyrgis.

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(1) In voc. PURDIS. "*Pardos* vir multò doctissimus ad Ammian. legit, nullà tamen additâ causâ. Mihi *Purgis* sive *Pyrgis* non displiceret, si *turres* hic fuisse aliunde liqueret." *Itinerar. Hierosolymit.* p. 603. ed. *Wesseling.* Amst. 1735.

(2) ΒΙΣΤΩΝΙΑ, πόλις Θερμας, ἀπὸ Βίστωνος καὶ Καλλιπύνης τῆς Νίσσεως. *Steph. Byzantin. de Urbib. &c.* p. 169.

(3) *Belon* mentions a lake which seems to be that now described. "Le Lac de *Bouron*, ou *Bistonius*, est de grand revenu au pays. Car il y a de fort bonnes *pescherics*. La mer en cest endroiet là ne croist

wholly given up to pasture. We saw a fine breed of sheep here; but, as usual, it was mixed with a very bad sort.

As we proceeded, the high range of RHO-Rhodope.  
DOPE was still upon our left, consisting of  
denuded mountains. They are called *Karowlan*;  
and the plain here bears the name of *Tchouagi-  
larkir*. Our road was due *east*. We met several  
rough-looking fellows, who were all armed, and  
came towards us, firing off their *tophaises*. We  
expected some interruption from them; but  
they contented themselves with questioning the  
*Tchohodar*, who, with a large *ataghan*, and two  
loaded pistols in his girdle, held his *carabine*  
cocked the whole time he was answering them.  
At the distance of two hours and a half from  
*Gymmergine*, to which town we were going, we  
rode through a river, called *Kûrû-tchi*: it is  
considerable only during heavy floods. The

River  
*Kûrû-tchi*.

ne diminue jamais, &c. Ils y peschent moult grande quantité de petits poissons semblables aux *Ables*, que les *Grecs* de *Bouron* nomment *Lilinga*, et a Constantinople *Licorini*. C'est celuy que *Galien* a nommé *Lentiscus*, Les *Parisiens* vne *Pandoise*, et aux autres pays vn *Dart*." (Belon. *Observat. &c. en Grèce*, c. 60. f. 61. Paris, 1555.) And in chap. 62, he says, "Le Lac *Bistonius*, qui maintenant est appellé *Bouron*, duquel *Aristote*, au huittiesme livre des animaux, trezieme Chapitre, a parlé en ceste maniere—" *Quinetiam maritimis Lacubus genera plura piscium marinarum gigni: apertum est, et in BISTONIDI LACU plurima genera habentur.*" Ibid.

CHAP. tombs of *Turkish Saints*, like the dwelling  
 II. of one before noticed, were distinguished  
 Tombs of each by a little red flag, and a box to  
*Turkish* collect alms. But the most remarkable ap-  
*Saints.* pearance in this route, was the number of  
 cemeteries, situate in desert places over which  
 the road passes, containing, severally, from  
 three to four hundred graves, with grave-stones,  
 and no village being near to them. The *wells*  
 in THRACE differed from any we had ever  
 seen. There is a kind of *well* which may  
 be considered as universal in *Europe*: it may  
 be observed from the shores of the *Icy Sea*  
 to the *Mediterranean*; namely, that which  
 exhibits the antient and simple mode of raising  
 water by a huge lever, having at one end a  
 counterpoise to the bucket, formed by fastening  
 on large stones<sup>1</sup>: and this sort of *well* some-  
 times appears in THRACE. But there is  
 another, more common, and perhaps more  
 antient: this consists of an arch, from which,  
 by a covered flight of ten or fifteen steps,  
 persons are conducted to the level where the  
 water rises. The *Turkish* improvement of  
 the *fountain* is also often seen: and as  
 this plan is much to be preferred, both for its

National  
 Wells.

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(1) See the Vignette to Chap. II. Vol. IX. of the Octavo Edition of these Travels.

convenience and cleanliness, it is very remarkable that it should be thus frequent in the most barbarous countries, even by the way-side, far removed from any habitations; and also in the poorest towns of *Italy*; while *fountains* are so rare in the wealthiest cities of *Britain*. There are parts of *England* where this luxury, which would be so conducive to the health of the inhabitants, is almost unknown. When we were within an hour and a half of *Gymmergine*, we passed the ruins of another city, or town, upon our left, called by the name of *Mycena Kalis*. The walls were very thick, and had been constructed of large pebbles imbedded in mortar. In another quarter of an hour we passed a river called *Aksu*; and at sun-set arrived at the large town of *Gymmergine*, written *Commercine* by *Belon*<sup>2</sup>. According to the *Pandects* of *Leunclavius*, these names are corruptions of *Gumulza*, called *Gumulzina* by the *Turks*<sup>3</sup>.

CHAP.  
II.

*Mycena  
Kalis.*

*Leunclavius.*  
"

(2) " Nous trouuâmes une petite bourgade nommée *Commercine*, qui est à demie journée de *Bouron*, ou il y avait de toutes sortes de viandes que nous voulûmes acheter. Il y a les ruines d'un petit chastelet, dedens lequel est l'Eglise des Grecs Chrestiens: car le village est habité des Grecs, et peu de Turcs." *Belon. Observat. des plus Singular. &c. en Grèce, f. 61. Paris, 1555.*

(3) This town is mentioned by *Leunclavius*, in his "*Pandectes Historiæ Turcicæ*," No. 43. together with *Marolia* (*Maronés*) and *Séres*.



CHAP.  
II.

Great Plain  
of Tchoua-  
gilarkir.

About half an hour before we entered the town, we saw a large *tumulus*. It will be necessary here to recapitulate preceding observations; because the geography of this country is so little known, that there is no notice taken in any modern map, either of the *great plain* we had passed, or of the remarkable range of high and bare *mountains*, extending *east* and *west*, at whose feet this plain lies. The *mountains* evidently constitute a part of the great chain of RHODOPE: they now bear, as was before stated, the name of *Karowlan*; and the plain is called *Tchouagilarkir*. Many villages and towns lie out of the road, upon the south side of the long *Rhodopéan* chain. In fact, if we would seek for an

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*Séres*. "Hæc oppida locis paullo ante nominatis vicina sunt, ulterius in Græciam de die scilicet in diem progredientibus e Thraciâ Turcis. Sunt enim in finibus Thraciæ *Gumulzina* et *Marolia*, non magno disjunctæ intervallo. *Gumulzina* Castaldo in tabulâ Græciæ recentiori *Cumalza* corruptè scripta legitur, pro *Cumulza* vel *Gumulza*, quam Turci *Gumulzinam* vocant. *Marolia* Græcis est *MARONIA*, quæ inter archiepiscopatus refertur a Leone Augusto. Geographis nostris jam *Marogna* dicitur. Sita est ultra civitatem *ÆNUM*, de quâ numero 32. diximus, quâ itur in *THESSALIAN* e *THRACIA*. *Seres* Græcis numero multitudinis *SERRÆ* dicuntur, urbs satis celebris, quam Leonis Augusti Novella refert inter metropoles. Prætor Græciæ noster haud procul a *Cisso*, de quâ dictum numero 30, versus *Maritzam*, vel *HEBRUM* flumen collocat." *Chalcondyl. Hist. de Reb. Turcic. p. 417. Paris, 1650.*

accurate description of this part of THRACE, CHAP.  
II. it is only to be found in *Herodotus*; and upon this account, the best map of the country is that which was published by *De Lisle*<sup>1</sup>, because it was adapted to the text of the historian. *Herodotus*, relating the march of *Xerxes* towards *Greece*, enumerates with great fidelity all the principal objects<sup>2</sup>.

It was at *Gymmergine* that we received the first authentic intelligence of the disastrous state of the country towards the *east*; and we heard the news that *Fairy*, a town through which it would be necessary to pass, in our way to *Constantinople*, had been taken by the rebels, and was now in their hands; its former inhabitants having fled to *Mary*, the antient MARONÉA. We found, however, from the arrival of *Tahtar* couriers, that the road was considered as being *open*; the rebels in possession of *Fairy* having given notice that travellers might pass unmolested.

*Gymmergine* contains one thousand houses: Gymmer-

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(1) *Græciæ Pars Septentrionalis*, Auctore *Gulielmo De Lisle*. Paris, 1708.

(2) *Μετὰ δὲ ἐν τοῦ Δαρδανίου ὁρίεσσι ἐστὶ τῆς Ἑλλάδος*, κ. τ. λ. *Herodoti Hist. lib. vii. c. 108. p. 414. ed. Gronovii.*

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II.

of this number, *four hundred* belong to *Greeks*, *sixty* to *Jews*, *fifteen* to *Armenians*, and the rest to its *Turkish* inhabitants. There is here carried on an inland commerce, in the sale of *corn*, *cotton*, *tobacco*, *wool*, &c. As we passed through the streets, we were insulted and pelted by the rabble: the *Turks* calling us *Djowrs*; and even the *Greeks*, seeing that we were escorted by a *Tchohodar*, mistook us for *French* prisoners going to *Constantinople*, and reviled us accordingly. In the midst of all this tumult, seeing some *Greek* (*Guyumdji*) *silver-smiths* at work, we asked them for (*Γαζήτες* *πάλαιες*) *medals*; but they hurried us away, through fear of the *Turks*; promising, however, to come to the *Khan*. In the evening, the *minarets* were illuminated for the *Ramadan*. Being feverish, and troubled with pains in the joints, whether owing to bad air or to fatigue, we took the advice of our old *Tchohodar*, and followed his example, by going to the public bath. “You will come out of it,” said he, “as supple and refreshed as if you were born again.” When we came to this place, we only wished that some such painter as *Hogarth* had delineated the scene that was here exhibited. The interior of the bath was full; and it might have been deemed a cavern of the *Furies*. We

Public  
Bath.

beheld a dark vault, in which a number of CHAP.  
II.  
ghastly and pallid figures, with lamps faintly glimmering through the steam, met us in shrouds, as coming from the tombs, and staring upon us. • They had bald heads, excepting their whiskers or long beards; and as they exposed their bare arms, we observed that they were tattooed and marked with gunpowder. Being conducted along the gloomy passages, we heard such horrid noises, that we feared to proceed; for the sounds, increased and confused by echoes, reverberated upon the vaulted roofs. At last, being duly prepared for the *sudatory*, we were led to an inner vault, where we inhaled hot vapour, and felt as if we should be suffocated. From this sensation we were soon relieved by a copious perspiration excited by the steam. Presently the attendants proceeded to their usual office of pressing the limbs, and making the joints snap; which is considered by the *Turks* as a great luxury. By us, however, it was deemed so disagreeable, that we soon put an end to the operation, and returned to the *Khan*.

Here we found the (*Guyumdji*) silversmiths, *Guyumdji*, waiting for us, with a number of *medals* for sale. According to what these men affirm, silver

CHAP.  
II.

coins alone are found: possibly the peasants bring *silver* only for sale, as the *bronze* would not be purchased for melting. All the *medals* offered to us here were of silver; and it is remarkable that the greater number consisted of medals of *Rhodes*, differing in their dies. Among them were bad medals of *Alexander*; or of the *Roman* emperors, *Trajan* and *Antoninus Pius*; and there were many *Consular* coins;—also large silver tetradrachms of *Heracléa Sin-tica*, most of which were spurious; but whether they were antient or modern forgeries, we could not tell; the metal was not sonorous, nor the work sharp; the die being indistinctly developed, and the surface rough.

Disregard  
shewn to  
the *Fir-  
mán*.

The following morning (*Jan.* 6), being that of the celebration of a *Greek* festival, great difficulty occurred in procuring either horses for the road, or any *Surudjî*<sup>1</sup> to accompany them. The author, with the *Tchohodar*, waited upon the *Agha*, and made known his situation; at the same time exhibiting his *firmán* and passports. The *Agha* boasted that the *firmán*

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(1) The *Surudjî* is the *postillion*, or *guide*, who accompanies post-horses in *Turkey*, and takes care of them upon the road. The word *Surudjî*, with two French *u*'s, literally means "a guide;" *conducteur*.

was to him a matter of little consideration: CHAP. II.  
 "he knew how to do his duty towards *Djours*, without any such authority." The conference ended, however, in his sending an officer to enforce the attendance of post-horses at the *Khan*. The persons who came with them betrayed a manifest reluctance: first arrived a *Turkish Surudji*, with his own, and two other horses: afterwards, a *Greek* guide, with five other horses. The two first horses being ready, and the *Surudji* impatient to start, Mr. *Cripps* and the author set out with this man; leaving the *Tchohodar* to follow with *Antonio* and the other guide with the baggage. Having proceeded about half an hour from *Gymmergine*, the *Turkish Surudji*, in an authoritative tone, commanded them to halt, and wait until the rest of the party should arrive: and upon their persisting in continuing the journey, the miscreant drew forth his *ataghan*\*, threatening to stab Mr. *Cripps*, and made him descend from his horse, and stand in the mud; using every

Conduct  
of the  
*Surudji*.

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(2) "A long dagger, worn with pistols in the belt, in a metal scabbard, generally of silver; and among the wealthier, gilt, or of gold." See *Lord Byron's Giaour*, p. 17. line 16. and Note. *Lond.* 1813.

"I hear the sound of coming feet,  
 But not a voice mine ear to greet:  
 More near—each turban I can scan,  
 And silver-sheathed *ataghan*."

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II.

menacing expression at the same time. They were armed only with one of the large *Turkish* poniards, which they were accustomed to use in digging up the roots of plants, when collecting specimens for their herbarium; but two *Englishmen*, even if unarmed, ought to be a match for one *Turk*, with all his weapons: it would have been no difficult matter, therefore, to have dispatched this fellow, and to escape with the horses; but they waited very patiently, and even endeavoured to pacify the mutineer until the *Tchohodar* came; who said "it was necessary to endure it all; that every one of the party would be impaled alive if a blow were given to any of the inhabitants; that it was well nothing worse had happened, there being neither government nor religion in the country, and he wished himself well out of it."—The ill-humour of the *Surudji* proceeded solely from his long fast, for the *Ramadan*; but the whole district was in a state of open rebellion, and bade defiance to all authority. We traversed again the long and dreary *Plain of Tchouagilarkhir* for two hours, when we arrived at a bridge of eight or nine arches. Half an hour from this bridge we passed a small village; and one hour afterwards another village, with an *antient* bridge of

eight arches over a small river. We then came to another village and a ruined bridge, distant four hours from *Gymmergine*. In this manner we continued riding through this dreary plain for another hour, when it began to grow dark: and as the *Surudjees* were so surly, that they refused to answer any of our questions, finding that we were close to a village called *Tchafst-tcheyr*, or *Shaft-cheyr*, we resolved to halt for the night. Here a new difficulty occurred, for we could not prevail upon any of the inhabitants to lodge us: but as it gave occasion to one of the most remarkable instances of hospitality perhaps ever known, it becomes a duty to relate our adventure more particularly.

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II.

*Tchafst-tcheyr.*

The rascally *Surudjees* who were with our baggage had already dismounted it, and were leaving us upon the bare earth, when an old *Turk*, casually passing, and hearing some altercation between these men and the *Tchohodar*, demanded the cause of the dispute. Being informed that the *Surudjees* refused to proceed any farther, and that some poor *Djowrs*<sup>1</sup> were

Extraordinary hospitality of a *Turk*. •

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(1) *Lord Byron's* beautiful poem of the *GIAOUR* having given rise to frequent inquiry as to the proper mode of writing this word, whether *Djowr*, or *GIAOUR*; it may be proper to add, that both are correct, the difference being only local. A learned Orientalist, the *Rev. George Cecil Renouard*, has observed, that the *Turks* of the *Islands* use *Djowr*, and all the *Moslems* of the *Continent*, *GIAOUR*.



CHAP.  
II.

in danger of being exposed all night houseless in the mud, he ordered them to bring our baggage to his house, and bade us all follow him. This being done, we were received into an open inclosed court, while a room was prepared for us. As soon as we were conducted to this apartment, we found the floor covered with clean mats, and a blazing fire kindled. The owner of this dwelling was not rich; yet he caused a supper to be sent to us from his little *charem*, where it was prepared by his women. Of the sacrifice thus made to hospitality by a *Moslem*, we were not yet fully aware. We were supplied with every necessary for our comfort and repose; and the next morning, when we rose to depart, horses were waiting for us at the door. To our regret, as well as surprise, when we tendered payment for our night's lodging and provisions, our benevolent host would accept of "nothing," as he said, "but our good wishes;" and bidding us (*Urlarula*) a good journey! withdrew from our sight. Soon after quitting this hospitable mansion, perceiving that a volume of plants belonging to our herbary was missing, one of us returned in search of it; and found that the family, who had so kindly entertained us, had actually carried out and broken the earthen vessels out of which we drank water; and were besides

busily employed in completing the ceremony of purification, by fumigating the mats, and scouring the room which they conceived to have been defiled by the presence of *Christians*. The inconvenience, therefore, and the loss, which our visit to this liberal *Moslem* had occasioned in his family, will shew to what an extent the virtue of hospitality is sometimes carried among the *Turks*. This village of *Tchafits-tcheyr* is at the eastern extremity of the great plain of *Tchouagilarkir*, and it is the last which it contains towards the *east*. We rejoiced when we left it; being heartily tired of the sight of a country with so little variation in its appearance, and so disfigured by its fens and desolated soil.

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Our road from *Tchafits-tcheyr* offered a continual ascent over a mountain, in an *easterly* direction, for an hour, until we arrived at a village called *Kallia Gederai*; situate exactly midway between *Thessalonica* and *Constantinople*. This wild and elevated region is upon the heights of the celebrated promontory *SERRIUM*, once inhabited by the *Cicones*, who assisted *Priam* against the *Greeks*; and whose capital *ISMARUS* was therefore destroyed by *Ulysses*, in his return from *Troy*. *SERRIUM* is mentioned

*Serrium*  
Promon-  
tory.

CHAP.  
II.



*Shepshe.*

*Peresteria.*

*Great Roman Road.*

by *Herodotus*<sup>1</sup>. There was upon this promontory, in antient times, a little town of the same name; perhaps where *Shepshe* now stands. In the passes of this mountainous district we frequently met with aged *Greek* peasants playing upon the *tambourgi*, or long *Turkish* drum, in honour of the *Ramadan*, and thus collecting *paras* from the *Tahtars*, and from other travellers. In three hours we came to the village of *Shepshe*, where we saw a party of armed *Turks* as a patrol, keeping a look-out, to watch the incursions of the rebels, and give an alarm at their approach. Another hour's journey brought us to a place called *Peresteria*; and in five hours from the time of our leaving *Kallia Gederai*, we came to the *dervéne*, which marks the boundary between the territories of *Gymmergine* and *Fairy*: it is also the half-way of this mountain-pass. The road here is frequently paved; being a part of the old *Roman* military way, leading from *Rome* to *Constantinople*<sup>2</sup>. Soon after leaving the *dervéne*, we had a fine view of

(1) Τελουσαία δὲ αὐτοῦ, ΣΕΠΠΕΙΟΝ, ἔκρη ἀγορασθή. ὁ δὲ χῶρος οὗτος; τοσαύτων ἢ Κικόνων. *Herodot. Hist. lib. vii. cap. 59. p. 403. ed. Gronov.*

(2) "Le chemin de ceste plain (*Commercine*) estoit le droit grand chemin ancien, pour aller de *Rome* à *Constantinople*, et estoit pavé de moult grosses pierres taillées à l'antique." *Belon. Observat. des plus Singul. r. &c. en Grèce, f. 61. Paris, 1555.*

the *ÆGEAN*, and of the islands *SAMOTHRACE*, *IMBROS*, and *LEMNOS*. Our whole day's journey was over a mountainous region. About one hour before we arrived at *Fairy*, a noble prospect was again displayed, of all the *GULPH OF ÆNOS*, with *SAMOTHRACE*, and the more distant islands of the *ÆGEAN SEA*.

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II.

*Fairy* is situate upon the *eastern* side of the mountain *SERRIUM*, and at the *western* extremity of another plain, which begins after passing over this mountain; the next in succession to that of *Tchouagilarkir*. It is distant eleven hours and a half from *Tchafst-tcheyr*, and within the antient territory of the *CICONES*. As we drew nigh to what had been the town only six days before, we perceived that the devastations made by *Ulysses* in his march had been renewed; *Fairy* exhibited one wide heap of smoking ruins:—yet amidst these ruins we were to seek for a night's lodging. We had been on horseback this day from one hour before sun-rise, until an hour after sun-set, when we rode into its deserted streets. On every side we saw nothing but the remains of houses consumed, and the terrible evidences of the sacking and burning of a town by a host of furious insurgents. The *caravanserai* alone remained standing; but in such a state of

Territory  
of the  
*Cicones*.

Appear-  
ance of  
*Fairy* after  
its Confla-  
gration.

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disorder, and so crowded with cattle, that it would have been preferable to lie down upon the reeky ashes of the place; the whole floor being covered with dung and mud. The *khan* had been burned; but in lieu of it, a kind of booth had been erected, by putting together a few planks, where coffee was sold to the rebels: and, as we were forced to consign ourselves into their hands, we considered that we should be safer in a place of public resort, than where we were liable to the attacks of more private marauders. Hitherto we had seen only a few armed individuals collected about this booth, who offered us no molestation. We agreed therefore with the owner of it, to remain with him until the morning. All the former inhabitants of *Fairy* had deserted the place; and fled to another town, called *Mary*<sup>1</sup>, the ISMARUS.

ISMARUS.

(1) This town occurs in the ordinary route from *Salonica* to *Constantinople*, between *Gymmergine* and *Fairy*. We were conducted from *Gymmergine* to *Fairy* without passing through *Mary*, by which we saved three hours of the journey. The two routes are thus laid down in Mr. Cripps's *MS. Journal*.

From <i>Gymmergine</i> to	Hours	From <i>Gymmergine</i> to	Hours
<i>Mary</i> . . . . .	10	<i>Tchasts-teheyr</i> . . . . .	5
<i>Fairy</i> . . . . .	2	<i>Kallia Gederai</i> . . . . .	1
	18	<i>Shepshe</i> . . . . .	2
		<i>Peresteria</i> . . . . .	1
		<i>Dervene</i> . . . . .	1
		<i>Fairy</i> . . . . .	5

of *Homer* and *Virgil*<sup>3</sup>. It afterwards bore the name of *MARONĒA*. *Stephanus* mentions the Lake *MARIS*<sup>4</sup>, whence *Mary*. This was the renowned city of the *CICONES* which experienced the vindictive rage of *Ulysses*, when it was reduced by him to the condition in which we now beheld *Fairy*<sup>5</sup>; and in an age when the predatory warfare of these countries was much the same it now is. The armed mountaineers of *Rhodope* may be considered as the faithful representatives of the allies of *Priam*: their manners have been as little softened by any effect of civilization. What a night did we pass among them, in the coffee-booth at *Fairy*! While day-light remained, few of them made

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(2) *Odyss.* ix. ver. 40 and 198. The Lake *Ismaris* is also mentioned by *Herodotus*: vid. lib. vii. c. 109. p. 415. ed. *Gronovii*. *L. Bat.* 1715.

(3) ——— “Juvat *Ismara* Baccho

“Conserere, atque olea magnum vestire Taburnum.”

*Georgic.* lib. ii. p. 44. *L. Bat.* 1636.

“Nec tantum *Rhodope* miratur, et *Ismarus* Orphea.”

*Bucolic. Eclog.* vi. p. 16.

——— “*Ismarii* conjux longæva *Dorycli*.”

*Æneid.* lib. iv. p. 196.

“Te quoque magnanimæ viderunt *Ismare* gentes

“Vulnera dirigere.”———. *Ibid.* lib. x. p. 300.

(4) ΜΑΡΩΝΕΙΑ, πόλις Κικονίας, κατὰ τὴν ἐν Θράκι χερσόνησον. Ἐν δὲ λίμνῃ ΜΑΡΙΣ· ἐν δὲ Μαρώνεια πόλις. *Steph.* Lib. de Urbib. p. 445. *Amst.* 1678.

(5) Ἰλιόθεν με φέρων ἄνθρωποι Κικόνισσι πόλιν αἰετινῶν,

ἸΣΜΑΡΩΙ· ἴσθαι δ' ἰγὼ πολλὴν ἔταρατον, ὥλισα δ' αὐτοῖς. κ. τ. λ.

*Odyss.* lib. ix. 39.

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II.

Perilous  
situation of  
the Au-  
thor and  
his Com-  
panions.

their appearance; but as soon as darkness enabled them to venture forth from their lurking-places, the booth became filled with fiercer ruffians than we had seen since our visit to the *Circassians of Caucasus*. Their coming was announced by the firing of their *tophaiques*; first at a distance, and then close to the booth. As our miserable shed was open to all the winds of heaven, and we wished to keep a lamp burning, we were employed in placing paper over some of the holes, and in covering the crevices with our packing clothes, when we found them suddenly torn down by these fellows without, who presented their grim visages, looking through the apertures in the sides of the booth, to see who were within. All this while the firing of their *tophaiques* continued so close to us, that we expected at every instant to receive a random shot. Presently a party of them rushed into the booth, and became clamorous for coffee. While this was serving<sup>1</sup>, they seated themselves

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(1) "This custom of calling for *coffee* in a public booth in *Turkey* answers to the practice among our lower orders of calling for *beer* or *spirituous liquors*. The *coffee* is presented in cups that hold about as much of this beverage as would fill a table-spoon, and as thick as mud; the thicker the better. For this the guest pays one *para*. A *Turk* will enjoy his evening with as much gaiety and satisfaction, who spends six paras for his *coffee*, and two for his *tobacco*, as an *Englishman* who

rudely by us, stamping the ground with the butt-ends of their *tophaikes*, and kindling their pipes at a *mongúl*<sup>2</sup> that stood for the purpose. At sight of these men, our *Tchohodar* became very uneasy. He had seated himself in a corner of the booth, with his *ataghan* and pistols in his belt; but loosing his girdle, he now examined his weapons, and placed them in due readiness before him. We were then lying upon our baggage, and affected sleep; although with as little somnolency as might be expected in the midst of such company. To say that we were not alarmed, would be ridiculous; but it was hardly possible to refrain from laughter, at seeing, occasionally, the old *Tchohodar*, who pretended to be engaged in his devotions, every now and then taking up slyly the hem of his garment<sup>3</sup>, when he observed that we regarded him, to express his horror at our situation. A ferocious looking *Turk*, with a dark blue turban about his head, the fringe of which almost covered one side of his face, came in, with three

Behaviour  
of the  
Rebels.

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who spends *two shillings* in *beer*: and he has another advantage over the *Englishman*, in not becoming intoxicated with what he drinks, although his spirits be equally exhilarated."

*Cripps's MS. Journal.*

(2) The *Mongúl* is a brazier of charcoal.

(3) This expressive signal of *caution* among the *Turks* has been before explained. See Vol. VII. Chap. II. p. 43, *Note* (5).



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others, about midnight, and seemed to conduct himself as a chief among these rebels. Our *Tchohodar* addressed him with his usual salutation among *Moslems*, "*Salam aleikoum, Effendi!*" "*Peace be with you, Sir!*" but he made no reply. While he was drinking his coffee, pointing to us, he said, in a surly tone, "*Who are these French dogs? and what is their business here?*" "*They are not Frenchmen, Effendi!*" said the *Tchohodar*, "but the greatest enemies of *Frenchmen*: they are *Englishmen*, and the friends of all true *Moslems*!"—"Don't tell us of *Englishmen*," said he, evidently displeased, and striking the floor with the butt-end of his *tophaike*: "we know none of your distinctions: a *djowr* is a *djowr*! dare you deny that?" The *Tchohodar* added, "that he was not disposed for contradiction; that it was truly *Ramazan*<sup>1</sup> time; and not a season for quarrelling:"—upon which, another of the gang said, "Yes! it is *Ramazan* time; and we mean to celebrate it: we have lighted *one fire* already in *Fairy* for the *Ramazan*; and we intend to light *other fires* before the *Ramazan* is ended!" To all which

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(1) The different mode of using this word is thus explained. The *Turks*, *Persians*, and *Indians*, call it RAMAZAN; but the *Arabs*, from whom the word came, RAMADAN.

the *Tchohodar* only contented' himself by repeating, "*In sha'llah! In sha'llah!*" Afterwards they fell to relating their exploits: and this conversation served to tranquillize them a little; for about two hours after midnight they retired, and left us in quiet possession of the booth. When they were all gone, the *Tchohodar* went to prayers in good earnest, exclaiming loudly, *Ma sha'llah!* And holding up his hands, to express more forcibly his sense of our deliverance, he said,—and there is no reason to doubt the truth of it,—that if he had produced the *firmán* which he had in his bosom, instead of deriving protection from it, we should all of us have been put to death. Indeed the death of Mr. *Wood*, when in a similar situation among the rebels north of *Constantinople*, has been attributed entirely to his want of discretion, in not concealing the *firmán* and letters of authority he carried with him; for they offered

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(2) "*If God will it! If God will it!*"

(3) *Ma sha'llah!* is an exclamation of gratitude upon any occasion: literally interpreted, it signifies "*What hath God done!*" But the *Turks* write it upon the outside of their houses, as an amulet; and in this manner,

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him no molestation until he made known the nature of his passports; when he was instantly shot.

Particulars  
of the sack-  
ing and  
burning of  
*Fairy*.

The moment daylight appeared, we hastened to the *caravanserai*, for horses: and here we learned, that out of one hundred horses, formerly kept there for posting, only sixteen remained. Two hundred and thirty persons were killed at the taking of the town, before the rebels set fire to it: they entered during the night, exactly as they visited us at the booth; only in greater number, and with cannon; nobody knowing whence they came. Ninety houses were entirely burnt to the ground; besides the mosque, khan, &c.; and others were so completely destroyed, that of a large town nothing now remained but its ruins, in the midst of which stood the *caravanserai* and the *coffee-booth*. The rebellious mountaineers are said to perform their incursions from the most distant places, with surprising rapidity. They poured into *Fairy*, on the night of its capture, like a torrent, after firing a few rounds of artillery. The inhabitants having nothing to defend the town but their small arms, it was soon in flames. A dreadful scene of blood and tumult then ensued: to the noise of the con-

flagration were added the howling and shouts of the rebels, and the shrieks of the poor inhabitants. No one of the fugitives had yet ventured to return to the scene of so much horror : But the *Tahtar* couriers passed through the place ; and, as there was no other road, we had been constrained to do the same ; not expecting, however, to meet with so much peril as we had encountered during this fearful night. The fact was, that the *Pashas* throughout all *Thrace* and *Macedonia* were then in a state of warfare ; either among themselves, or with the *Turkish* Government : and there was no road entirely free from the danger, either of the insurgents, or of those bands of plunderers, who, profiting by the distracted state of the country, poured down from the mountains upon the plains. When these robbers meditate an attack, the expedition they use is such, that they overwhelm the inhabitants before any intelligence is received of their approach ; and the blow being altogether unexpected, is always successful. The alleged cause of the disorders at *Fairy* was said to be nothing more than a dispute between the *Agha* and his *Tchohodar* ; when the latter having fled from his master, returned with a band of insurgents, and set fire to the town ; plundering it of every thing

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II.

Cause of  
the dis-  
aster.

CHAP. II. that could be carried off, and murdering the inhabitants'. The flames were seen as far off as *Kishan*, distant eight hours from *Fairy*, in the road to *Constantinople*. The *Agha* escaped, and took refuge in *Mary*.

Difficulty  
of quitting  
the town.

We observed a few vestiges of antiquity in *Fairy*, particularly a large marble capital of a *Doric* column; also an antient fountain: but the state of the place allowed us neither the leisure nor the inclination to look for works of art. We had the greatest difficulty in getting horses; a strong opposition being made to our hiring those at the *caravanserai*. At last, however, what with entreaties, bribes, kicks, and cuffs, here a *piastre*, and there a *blow*; first persuasions, then menaces; we at last bade adieu to *Fairy*; hoping never to set our feet again within the territory of the *CICONES*'.

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- (1) Τόφρα δ' ἄρ' οἰχόμενοι ΚΙΚΟΝΕΣ ΚΙΚΟΝΕΣΣΙ γιγνώσκον,  
 Οἱ σφισι γάστεις ἦσαν ἄμα πλείους καὶ ἐχέουσιν,  
 "Ἐστειρον ναίοντες, ἘΠΙΣΤΑΜΕΝΟΙ ΜΕΝ ἌΦ' ἸΠΠΩΝ  
 ἈΝΔΡΑΣΙ ΜΑΡΝΑΣΘΑΙ, ΚΑΙ ὍΘΙ ΧΡΗ ΠΕΖΟΝ ἔΟΝΤΑ,  
 Ἐλθεῖν ἱκευθ', ὅσα φύλλα, καὶ ἔνθια γίνεσθαι ἄρεα,  
 Ἐίμεν. ————— *Odyss. lib. ix. 47.*
- (2) Οἱ δὲν ἐν πεδίῳ ΚΙΚΟΝΩΝ ὑπὸ δεινότητι. *Ibid. 66.*



### CHAP. III.

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#### FROM THE TERRITORY OF THE CICONES, TO CONSTANTINOPLE.

*River Hebrus—Plain of Doriscus—Ænos—River Tearus—  
Antient allusion to the custom of Smoking—Wash Gold  
of the Hebrus—Territory of the Apsynthi—Achooria  
—Kishan—State of the Country—Medals—Grecian  
Origin of English Pantomime—Caduceus of Hermes  
explained—Mode of practising Physic in Turkey—  
Ramadan—Bulgar Kieu—Malgara—Develi—Winter  
of the Archipelago—Prayers of the Moslems—National  
Character of the Turks—Yenijick—Rhodosto—Bisanthe  
—Prospect of the Propontis—Antient and modern history  
of Rhodosto—Inhospitable appearance of Thrace—  
Thracian*

Thracian and Trojan Barrows—Eski Eregli—*Situation of Perinthus*—Heracléa—*Inscription*—Macrontichos—*Curious anecdote of a Swallow*—Selymbria—Roman marks of distance—Crevátis—Büyók Tchekmadjì—Kútchók Tchekmadjì—*Arrival at Constantinople*—*Behaviour of the Populace*—*Soros of Atracian Marble*—Péra.

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REJOICING in our escape from *Fairy*, we made good speed across the plain, and reached the banks of the *Maritza* river in three quarters of an hour, which is counted an hour's distance from the town. This river is the *HEBRUS* of *Scylax*<sup>1</sup> and *Herodotus*<sup>2</sup>. We found it to be much swoln, broad, and muddy<sup>3</sup>. Our passage

(1) In the original text of *Scylax*, the reading is, ποταμός Δωρίσκος, 'Αάβαρος, καὶ ἐκ' αὐτοῦ εὐχός, Δίος πύλις καὶ λιμὴν, εὐίχη Δίων ἐν τῇ Θράκη; but *Vossius* says, "Dorisci fluminis mentio apud neminem, quod sciam, est. Puto itaque sic scribendum hunc locum: Ποταμός 'Εβρος, καὶ ἐκ' αὐτοῦ Δωρίσκος εὐίχος." *Scylac. Caryundens. Peripl.* p. 65. ed. *Gronovii, L. Bat.* 1697.

(2) Vide *Herodotus*, lib. iv. c. 90. p. 251; et lib. vii. c. 59. p. 402. ed. *Gronovii, L. Bat.* 1716.

(3) The following passage occurs in *Leunclavius*, respecting the *Maritza*: "Sed Prætor, paullo post, hæc de *Maritza* subjicit: Alii sedes constituebant versus inferiores partes, et eum fluvium quem lingua vulgaris, ut antea dictum est, *Maritzam* vocat. Reapse quidem is *HEBRUS* est, qui versus *ÆNÛM* oppidum excurrens, ibidem in *Ægæum* se pelagus effundit. Sed quia cum hoc et alii se conjungunt amnes, ac majorem efficiunt: ideo nomen etiam apud accolæ mutat. Flumina verò quæ Prætor ab *HEBRUS* sive *Maritza* recipi commemorat, alia non est necesse recenseri, quod *Turcicis* nostris illustrandis non serviant." He mentions, however, two; the *Harda* and the *Tunsa*; which, he says, *Chalcondyles* often calls *Tænarus*; perhaps the *TæARUS* of *Herodotus*. Vide *Chalcondylem. Hist. de Reb. Turcic.* p. 413. *Paris*, 1650.

over it was effected by means of a rope ferry with a barge. As soon as we landed upon the the *eastern* side, we received the fallacious congratulations of the ferrymen, upon having escaped the territory of the rebels: but this was only true as far as it related to those who burned *Fairy*; the country eastward being infested by other predatory bands. The **HEBRUS** formerly divided the **CICONES** from the **APSYNTHI**. Rivers, as natural boundaries, long maintain a distinction between inhabitants of the same country: no lapse of time has annihilated the distinction between the *Trasteverini* and the natives of the opposite side of the *Tiber*. This *great maritime plain*, watered by the *Hebrus*, was antiently called **DORISCUS**, from a *regal citadel* of that name, used as a bulwark by *Darius*, in his war with the *Scythians*<sup>4</sup>. A small part of it, that which intervenes between the promontory *Serrium*, and the river, was rendered famous by the review and muster of the army of *Xerxes*, who here numbered his forces, previous to

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III.The  
HEBRUS.Plain of  
DORISCUS.

(4) Ὁ δὲ Δορίσκος ἔστι τῆς Θρηκίης αἰγιαλὸς τι καὶ πιδίον μέγαν. διὰ δὲ αὐτοῦ ῥίσι ποταμοὶς μέγας Ἑβρος, ἐν τῷ τεύχεϊ τι ἰδίδμετο βασιλῆϊον, τοῦτο τὸ δὲ Δορίσκος κίχληται, καὶ Περσίων Φρουρὴ ἐν αὐτῷ κατιστήκει ὑπὸ Δαρείου ἑξήκιστον τοῦ χρόνου ἰστί τι ἐπὶ Σκύθαις ἰσπραγεύσατο. Herodot. lib. vii. c. 59. p. 402.



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III.

Ænos.

their descent upon Greece<sup>1</sup>. The same place is mentioned by *Pliny*<sup>2</sup>, and by *Ammianus Marcellinus*<sup>3</sup>. The regal citadel was upon the western side of the embouchure of the *Hebrus*<sup>4</sup>; as ÆNOS, called APSYNTHUS by *Strabo*<sup>5</sup>, was upon the eastern. The large silver medals of ÆNOS

(1) *Herodot.* ib. The spot, however, is not accurately determined. According to *Belon*, there is a beautiful plain, annually inundated, where the Grand Signior pastures above a thousand horses, and the inhabitants five hundred besides. *Voy. Belon*, Observat. in Grèce, f. 63. Paris, 1555.

(2) "Mons, Serrium et Zone, tum locus Doriscus decem mill. hominum capax. Ita Xerxes ibi dinumeravit exercitum." *Plinio*, Hist. Nat. lib. iv. c. 11. tom. I. p. 216. L. Bat. 1635.

(3) *Ammian. Marcell.* Hist. lib. xviii. c. 15.

(4) Between the mountain Serrium, and the Hebrus.

(5) ΑΙΝΟΣ, ὁ ὅτις ἑρφένης, ΑΨΥΝΘΟΣ καλουμένη, Στρέβων ζ. *Stephan. Lib. de Urbib. &c.* p. 44. Amst. 1678. The passage of *Strabo*, alluded to by *Stephanus*, is lost: it was at the end of the Seventh Book. We have this account of ÆNOS in the *Pandects* of *Leunclavius*. "Hæc civitas (Ygnos) Græcis dicitur ÆNOS et ÆNOS, quorum posterius ipsi pronuntiant INOS, unde nomen Ygnos, quod heic in Annalibus legitur, molli pronuntiatione literæ N per Gn, Græcis, et Turcis, et Italia, et Hispanis, qui ñ scribunt familiar. Inter metropoles vel archiepiscopatus Thraciæ refertur ab Imperatore Leone in Novella de Thronis. . . . Propter ÆNUM fluvius Meritza vel Hæmaus in mare semet exonerat, uti paullo ante dictum ex Prætoris nostro. Principes aliquando Catelusios Genuates habuit, sicut et Lesbos insula, quum illi a civibus arcessiti temporibus Imperatorum Græcorum inter se discordium, urbis defensionem suscepissent, sicut apud Læonicum legitur. Castaldus Enio scripsit, quod duabus (ut opinor) syllabis enuntiandum. Ammonius Bonfinius in Historiis Ungaricis corruptius Eniam vocavit, quum anno 1469 Nicolaum Canalem præfectum Venetæ classis Eniam Thraciæ urbem direptam incendisse tradit." *Chalcondyl. Athen. Hist. de Reb. Turcic.* p. 415. Paris, 1650.

are the boldest specimens of the very antient coinage of *Greece*. We had the good fortune to procure one of the finest of these coins at *Kishan*: it will presently be described. There were *five* cities of this name; but the *Thracian Ænos* was the most renowned. It received its denomination from one of the companions of *Ulysses*, who was there buried<sup>6</sup>; and it is celebrated by *Homer*<sup>7</sup> as the city whence the *Trojan* auxiliaries came from *THRACE*. According to *Livy*, it was near to *MARONEA*<sup>8</sup>. There is a valuable passage in *Herodotus*, respecting the *HEBRUS*, which has escaped the notice of geographers: it mentions the names of all the tributary streams received by this river in its course<sup>9</sup>; and among others, *Tearus*, at whose stream a *Stélé* was erected by *Darius*, with a remarkable inscription preserved by the

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III.

River  
*Tearus*.

(6) "Sic verò vocata fuit ab Ulyssis socio illic sepulto, ut Euphorio, et Callimachus apud Servium ad Æneid. lib. iii. v. 18." Vid. *Animadv.* in *Stephan.* Lib. de Urbib. &c. p. 44. Not. 88. *Amst.* 1678.

(7) ——— βάλς δι' Ἑρηκῶν ἀγὸς ἀνδρῶν.

Πείρας Ἰμβρασιδης, ὅς ἐρ' Αἰνόνην εἰληλούε. *Iliad.* Δ. 520.

(8) *Liv.* Hist. lib. xxxi. c. 16. ed. *Crevier*.

(9) Ἐκδιδοῖ δι' ὁ ΤΕΑΡΟΣ οὗτος ἰς τὸν ΚΟΝΤΑΔΕΣΣΑΟΝ ποταμὸν ὃ δι' Κοντάδιστος, ἰς τὸν ἈΓΡΙΑΝΗΝ ὃ δι' Ἀγριάτης, ἰς τὸν ἙΒΡΟΝ ὃ δι' ἑλκυσσας τὴν σαρ' Αἰνῶι πόλι. (*Herodot.* lib. iv. c. 90. p. 251. ed. *Gronovii*.) The names are different in *PLINY*. "Flumina in *Hæbrum* cadentia, *BARGUS*, *SUEMUS*." *Hist. Nat.* lib. iv. c. 11. tom. I. p. 218. *L. Bat.* 1635.

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historian<sup>1</sup>. The sources of the *TEARUS* occur to the north of *Constantinople*, in the neighbourhood of *Kirk Iklisiè*; and as the name of the river is still preserved in modern maps, with hardly any alteration<sup>2</sup>, it were to be wished that some traveller would pay a visit to the spot. *Herodotus* relates, that the water of the *Tearus* was celebrated for its medicinal properties<sup>3</sup>. There are other curious circumstances respecting the *HEBRUS*, to which little attention has been paid. According to *Plutarch*, it once bore the name of *RHOMBUS*<sup>4</sup>; and there grew upon its banks, perhaps the identical plant now constituting a principal part of the commerce of the country; being then used, as

- (1) ΤΕΑΡΟΥΠΟΤΑΜΟΥΚΕΦΑΛΑΙ  
ΥΔΩΡΑΡΙΣΤΟΝΤΕΚΑΙΚΑΛΛΙΣΤΟΝ  
ΠΑΡΕΧΟΝΤΑΙΠΑΝΤΩΝΠΟΤΑΜΩΝΚΑΙ  
ΕΠΑΥΤΑΣΑΠΙΚΕΤΟΕΛΛΑΤΝΩΝΕΠΙ  
ΣΚΥΘΑΣΣΤΡΑΤΩΝΑΝΗΡΑΡΙΣΤΟΣΤΕ  
ΚΑΙΚΑΛΛΙΣΤΟΣΠΑΝΤΩΝΑΝΘΡΩΠΩΝ  
ΔΑΡΕΙΟΣΟΤΣΤΑΣΠΕΟΣΠΕΡΣΕΩΝΤΕ  
ΚΑΙΠΑΣΗΣΤΗΣΗΠΕΙΡΟΥΒΑΣΙΛΕΥΣ

(2) See *Arrowsmith's Map of the Environs of Constantinople*. Lond. 1801 & 1804, where it is called *Dearadere*.

(3) Vide *Herodotum*, loco supradicto.

(4) 'Εαυτὸν ἵππεν εἰς ποταμὸν 'ΡΟΜΒΟΝ, ὃς ἀπ' αὐτοῦ ἔβροχ μίτωνα μέσθῃ. *Plutarch. de Fluv.* p. 14. *Tolosa*, 1615.

it is now, for its intoxicating qualities the observation made by *Plutarch* seems to be an allusion to the custom of *smoking*: and so antient is this allusion, that if it be true, a doubt might be entertained respecting the authenticity of the treatise (*περὶ ποταμῶν*) attributed to him<sup>6</sup>. It is moreover related of the *HEBRUS* by *Pliny*, that its sand was auriferous<sup>7</sup>; and *Belon* has confirmed this observation, by stating that the

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Antient  
allusion to  
the custom  
of smoking.

Wash Gold  
of the  
*Hebrus*.

(5) It is true that *PLUTARCH* says the herb was like *Origanum*: but there has been great confusion among botanists, in distinguishing the species of *Origanum*; and we are not to conclude that *PLUTARCH*'s *Origanum* was our *Marjoram*.

Γινῶσται δὲ ἐν αὐτῇ τῇ προειρημένῃ ποταμῷ βοτάνη παρόμοιος Ὀρίγανῳ, ἢ τὰ ἄλλα δριφύμιοι Θράκις, ἐπιτιθῆσιν πυρὶ μετὰ τὸν πόρον τῆς δημοτικῆς τροφῆς, καὶ τὴν ἀναφερομένην ἀναθυμίασιν διχόμενοι τῆς ἀνασπνῆς, καὶ οὕτως βαθὺν ὕπνον καταφέρουσι. *Plutarch. de Fluv. pp. 11, 12.*

(6) Many authors expressed their doubts as to the real author of the treatise *περὶ ποταμῶν*, which bears the name of *Plutarch*; and among others, *Sigismundus Gelenius*, who published an edition of it, together with the *Periplus* of *Arrian*, and the *Epitome* of *Strabo*. In his dedication (*ad Anselmum Ephorin. Medicum*) he says, "*Plutarchum vero hunc Chæronensem illum non esse stylus satis arguit, et aliqui titulus nudum Plutarchi nomen habet. Attamen hunc quoque ex vetustissimis quibusque sua hausisse crebra auctorum citatio declarat.*" The objection was however refuted, and the authenticity of the work forcibly maintained by the arguments of *Philip. Jacob. Maussacus*, who subsequently edited the same treatise; adding a dissertation, entitled, "*Judicium de Plutarcho et scriptis ejus, in quo Libellus de Fluminibus magno Plutarcho Chæronensi probabiliter vindicatur.*"

(7) *Pliny* mentions five auriferous rivers; the *Tagus* of *SPAIN*, the *Po* of *ITALY*, the *Hebrus* of *THRACE*, the *Pactolus* of *ASIA*, and the *Ganges* of *INDIA*. *Hist. Nat. lib. xxxiii. cap. 4. tom. III. p. 345. L. Bat. 1635.*

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inhabitants annually collected the sand for the gold it contained<sup>1</sup>. Perhaps the old mythological story respecting the head of *Orpheus*<sup>2</sup>, and of the *Serpent* which was converted into stone<sup>3</sup>, originated in an appearance presented by one of those extraneous fossils called *Serpent-stones*<sup>4</sup>, or *Ammonitæ*, found near this river. Such local superstitions, as connected with natural phenomena, are so frequent, and remain so long unaltered, in every country, that it is highly probable a person residing upon the spot would find the fable itself, or something similar to it, traditionally preserved among the

(1) "Les habitans des villages circonuoisins de la riuere *HEBRUS* ont la pratique de tirer de grands morceaux de *sablon* en temps d'esté quand le riuere est petite, sachants qu'il y' a leus quelque petite quantité de grains d'or : et les reculent assez loing du rivage, a fin que quand elle desgorge, ne les emmeine. Car en separant l'or, et le lauant d'auec le sablon, ils assemblent des aix trouez pour le lauer avec l'eau de la riuere : s'ils trouuent quelque petite portion d'or, c'est avec moult grand' peine, et despense, et longueur de temps ; et aussi que sans vis argent ils ne peuvent rien faire qui vaille."—*Belon, Observat. en Grèce*, p. 63. *Paris*, 1555.

(2) "Membra jacent diversa locis : caput *Hebræ*, lyræmque  
Excipis." *Ovid. Metamorph.* 11. v. 50. ed. *Aldi*, 1534.

"Tum quoque marmorea caput à cervice revulsum,  
Gurgite cum medio portans *Æagrius Hebrus*  
Volveret." *Virg. Georg.* lib. iv. p. 90. *L. Bat.* 1636.

(3) Vide *Servium*, (ex *Ovid.* ad 4 *Georg.*) "*Sane* (inquit) alludit ad id quod dicit *Ovid.* quia cum caput ejus ad ripam delatum *serpens* mordere voluisset, est conversus in lapidem."

(4) See *Hull*, on Extraneous Fossils, p. 649. *Nat. Hist Lond.* 1748.

present inhabitants of the PLAIN OF DORISCUS. CHAP.  
III.  
 We passed this river at a season of the year when the mouths of the *Danube* are sometimes frozen; but there was neither the appearance of *ice*, nor any thing in the temperature of the water corresponding with the notions entertained of the *HEBRUS* by the *Romans*, and particularly by *Horace*<sup>5</sup>.

The remainder of our journey this day was rendered uninteresting, over the dreary plain we had to pass<sup>6</sup>. We seemed to have bidden a long farewell to beautiful scenery; nothing now being exhibited but the bleak inhospitable fields

“Thracæne vos, HEBRUSQUE nivali compede vinctus.”

*Epistolarum*, lib. i. *Epist. ad Florum*, v. 3. p. 115. *Venet.* 1566.

“Aridas frondeis hyemis sodali

Dedicet HEBRO.”

*Carmin.* lib. i. Ode 23. v. 19. p. 46. ed. *Lambini*, *Venet.* 1566.

(6) Mr. *Wulpole* makes a similar remark in his Journal; and has cited an author of the thirteenth century, who mentions the *HEBRUS* under the name of *Maritza* :—

“The banks of the *Maritza* are covered with tamarisks. Nothing, however, can be more uninteresting than the wide open plain through which this river runs. The general appearance of the country is not relieved by many marks of civilization or of culture: the eye, as it wanders over the bleak inhospitable Thracian plains, is arrested only by some of those artificial mounds of earth, marking either the site of some battle, or the spot where the bodies of the slain were heaped and entombed together; or, in later times, the place where the standards

CHAP. and swamps of THRACE: yet, in the distant  
 III. perspective, mountains appeared all around us;  
 { the horizontal line of the sea being broken by the  
 heights of *Samothrace*, by *Lemnus*, and by other  
 islands. Every traveller will recollect how  
 much shorter distances appear in mountainous  
 regions, even when journeying slower, and over  
 bad roads, than when traversing an extensive  
 campaign, where the dull uniformity of the  
 prospect causes weariness. About half the way  
*Achooria.* to *Kishan*, we came to the village of *Achooria*: it  
 is inhabited by *Greeks*. From this village,  
*Territory* all the rest of our journey to *Kishan* was over  
*of the* the same maritime and wretched land of the  
*Apsynthi.* APSYNTHI. We arrived at *Kishan* about three  
*Kishan.* o'clock in the afternoon: it is situate at the  
 eastern extremity of the plain of the *HEBRUS*,  
 upon the side of a mountain, towards the ter-  
 mination of the range of *RHODOPE*; distant eight  
 hours from *Fairy*; twelve from *Æno*, the antient  
*ÆNOS*; and twelve from *Gallipoli*, the antient  
*CALLIPOLIS*. In stating these distances, it

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standards of the Musulman invaders of Greece were fixed, when the  
 army was encamped. When or whence the *Hebrus* took the name of  
*Maritza*, it is not easy to determine; but I find it in the history of  
 Georgius Acropolita, (p. 64.) who lived in the year 1222; Εὔρον, ὃν καὶ  
 Μαρίτζαν ὁ χυδαῖος κατονομάζει λαός. "Hebrus, called commonly  
 Maritza."  
*Walpole's MS. Journal.*

should be observed, that the *Tahtar* couriers perform the same in half the computed time, and sometimes in less than half'. We heard fearful tales of the state of the road at *Kishan*, and rumours big with the perilous adventures of passengers; the country being described as full of robbers, and the villages as being entirely deserted. Some of the inhabitants came to us, to make very anxious inquiries respecting the condition of *Fairy*°. As *Kishan* is a large town, and carries on a considerable inland commerce, we were very diligent in our inquiries among the *silversmiths*,

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III.

State of the  
Country.

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(1) "The *Tartars* are public couriers, much respected for their good conduct and fidelity. Their name by no means indicates their origin, as they are taken indifferently from all the provinces in the empire, and are distinguished by the *Tartar calpac*, which they wear instead of the turban. They are strong and hardy; and perform their journeys with wonderful celerity. As there is no such establishment as a General Post, a certain number of these *Tartars* are attached to the Court, to the army, and to the Governors of Provinces, and are occasionally despatched to all parts of the empire."—*Thornton's Turkey*, vol. I. p. 84. Lond. 1809.

(2) "At *Kishan*, the inhabitants saw the fire at *Fairy*. There are here 1500 houses; and of this number, 400 are tenanted by *Greeks*. The commerce of *Kishan* is inland: it consists in supplying the *Mediterranean* districts, by means of caravans, with *cotton*, *corn*, and *tobacco*. This is a large town; and it is in a better condition than the other towns of *THRACE*. Our journey this day, by the mariner's compass, was from *south-west* to *north-east*."—*Cripps's MS. Journal*.



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III.

Medals.

for works of antient art. Our success, however, would hardly have been worth notice, if we had not met with a *Greek* physician, who had many fine silver medals, and willingly sold them. Many of these were *Roman* coins; particularly a very fine one of *Nero*: but almost all of them were said to be found at *Ænos*. The large coarse silver *tetradrachms* of *Heraclæa Sintica* were common here, as all over this country. We bought a silver one of *Philip*, with the impression which is common to the medals of *Alexander the Great*; namely, a portrait of this monarch, decorated as *Hercules*, with the *lion's spoils*; and for reverse, a sitting figure of *Jupiter*, with the legend ΦΙΛΙΠΠΟΥ. Such medals are, therefore, evidently the coins of *Alexander's* successor, *Philip Arideus*. But we obtained here two beautiful silver medals of *Ænos*; one smaller than the other, which is a *tetradrachm*; but both having that interesting representation of the head of *Mercury*, which proves the great antiquity of the *scalp-like* cap, now called *Fess*, from *Fez*, as it is worn by all the nations of the *Levant*<sup>1</sup>. The reverse of these medals

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(1) See the Plate facing p. 458. Vol. IV. of the Quarto Edition of these Travels; representing Medals of *Philippi*, *Neapolis*, and *Ænos*.

exhibits a *goat*, with this legend, **AINION**. The extraordinary boldness of the relief caused by the die exceeds that of any other example in the whole series of antient *Grecian* coinage. Sometimes the medals of *Ænos* have the same head of *Mercury*, wearing the *Petasis* instead of the *Fez*; and sometimes the *Fez* is represented pointed, like the *Ionian mitre* upon *Grecian* statues. An approximation to this latter form may be observed in the sort of cap worn by *Harlequin*, upon our stage; the whole *Pantomime* of *Harlequin* having been originally derived from *Greece*, whence it was imported into *Italy*; and still preserves, among modern nations, a very curious *mythological* representation, founded upon the *dramas* of the Antients\*. Thus we see *Harlequin*, upon

*Grecian*  
origin of  
*English*  
*Panto-*  
*mime*.

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(2) *Pantomime*, even in its limited sense, or that particular species of *drama*, in which the actors, by movements, signs, and gesticulations, without the aid of speech, expressed any event, or a whole story, was known in *Italy* in the time of *Augustus*: and that this species of *drama* was derived from *Greece*, no scholar will dispute. The reader is referred to the work of *Ficoroni* "*de Figuris et Larvis Scenicis*," *Romæ*, 1750, for proof that the painted faces of our *Clowns*, as uniformly represented with their large mouths, are imitations of antient *Masks*: also, for other information, to *Calliachi* "*de Ludis Scenicis*," and *Vallo* "*de Histrionibus et Mimis*." *Fabricius*, *Thesaur. voce Histrionis*, gives a curious passage from *Demosthenes*. The *Pantomimes* of the Antients, like those of Modern *Italy*, were more frequently *speaking* than *mute* performances. A curious *Inscription* is preserved by *Ficoroni*, as taken from the pedestal of a statue of a celebrated Comedian of this class of Actors:

M · AVRELIO

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III.

*Caduceus*  
of *Hermes*  
explained.

the modern stage, as MERCURY, with the *herpe* in his hand, to render himself invisible, and to transport himself from one end of the earth to the other; wearing, at the same time, his *petasus* or winged cap; and being accompanied by *Columbine*, as PSYCHE, or the soul; an *Old Man*, who is CHARON; and a *Clown*, MOMUS the son of Nox, whose continual occupation was mimicry and ridicule of the Gods. When, instead of the short sword called *herpe*, he is represented with the *Caduceus* he received from *Apollo*, this is evidently nothing more than the *virga divina*, or *divining rod* of miners, over whom *Mercury* presided; on which account he is also repre-

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M · AVRELIO · AVG · L ·  
 ACILIO · SETTENTRIONI  
 PANTOMIMO · SVI · TEMPORIS  
 PRIMO  
 HIERONICAE · SOLO · IN · VRBE  
 CORONATO  
 DIAPANTON · LIB · IMP · DD · NN ·  
 SEVERI · ET · ANTONINI · AVG ·  
 PARASITO · APOLLINIS  
 ARCHIERI · SYNOD · IIII ·  
 VIR · A · · · · ·  
 HVIC · RESPVBLICA  
 PRAENESTINA  
 OB · INSIGNEM · AMOREM · EJVS  
 ERGA  
 CIVES · PATRIAMQ ·  
 POSTVLATV · POPVLI · STATVAM  
 POSVIT

sented with a *bag of money* in his hand, as a god of *thieves*<sup>1</sup>. The *divining rod* was the most antient superstitious practice resorted to in the discovery of precious metals. The use of it was left in *Cornwall* by the *Phœnicians*; and down to a very late period, we find it called by its antient name, *Caduceus*<sup>2</sup>. Indeed, some of the representations of *Mercury* upon antient vases are actually taken from the *scenic exhibitions* of the *Grecian* theatre: and that these exhibitions were also the prototypes of the *modern pantomime*, requires no other confirmation than a reference to one of them, taken from *D'Hancarville*, and engraved for this work; where *MERCURY*, *MOMUS*, and a *Female Figure*, are delineated exactly as the story of *Jupiter* and *Alcmena* was burlesqued upon the *Grecian*, and as we see *Harlequin*, the *Clown*, and *Columbine*, upon the *English stage*<sup>3</sup>.

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III.

The *Greek* physician, from whom the medals we bought here were principally obtained,

Mode of  
practising  
Physic in  
Turkey.

(1) See *Vignette* to preceding Chapter; representing the symbols of *Hermes*, as they are exhibited upon a terra-cotta lamp, taken from *Passeri*.

(2) "Les ouvrier qui beschent la mine dedens terre, et qui tirent à mont, n'ont point l'usage de *Caducée*, qui en Latin est nommé *Virga divina*, dont les Almans vsent en espiant les veines." *Belon*, *Observat.* en Grèce, f. 45. *Paris*, 1555.

(3) See the *Vignette* to this Chapter.

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entertained us, by giving an account of the manner in which the medical profession is exercised among the *Turks*. "When a rich *Turk*," said he, "is very ill, he sends for a physician; and however dangerous his disorder may be, a negotiation commences between the doctor and his patient, as to the price of the cure. The price is of course augmented in proportion to the alarm excited by the malady. A bargain is then concluded upon the following conditions;—that half the stipulated sum be paid down immediately, and the whole sum if the patient recover. The physician then goes boldly to work, prescribing whatever he pleases. If his patient die, he has already secured a very ample fee; and if he recover, the case is still better." It was formerly said in *England*, that a large wig and a gold-headed cane were sufficient to constitute a physician; but it is literally true of *Turkey*, that a *calpac* and a *pelisse* are the only requisites for the exercise of the medical profession. An *English* officer, who arrived in *Constantinople* during our first visit to that city, was accompanied by an *Italian* servant, who gave him warning the morning after their arrival. The officer, being loathe to part from a trusty domestic, asked

him the reason of this extraordinary conduct. CHAP.  
 "I have no complaint to make," said the III.  
*Italian*; "but I can earn more money here as a physician, and therefore must wear a different dress." The next day he presented himself to his former master in the medical *calpac* and *furred robe*, laughing heartily at his own metamorphosis.

This evening, at sun-set, we had the same ushering in of uproar that we witnessed in *Yeniga*; and a brilliant illumination round the *mosque* and *minaret*, proclaiming another holy night of *Ramadan*, announced to all true *Moslems*, *Ramadan*. that "PARADISE HAD OPENED ITS DOORS, AND THAT THE GATES OF HELL WERE SHUT<sup>1</sup>." The pleasantest *Ramadan* which the *Turks* have, is that which happens in this season of the year (*January*); because the days spent in fasting are

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(1) See *Rycaut's Ottoman Empire*, p. 160. *Lond.* 1670.—This was the burden of a vocal serenade which a *Turk* gave us during this night, accompanying his voice by a *tambour*, so as to have rather a mournful, but a pleasing effect.

"During the *Ramadan*, I often listened to the songs or hymns of the *Turks* in the streets; and *Antonio*, assisted by the *Tchohodar*, would translate them for us. For the first time, however, I heard one this night, in *Kishan*, that was truly harmonious. It was from a *Turkish improvisatore*, who accompanied the measure of an extemporaneous hymn with a *tambour*."—*Cripps's MS. Journal*.

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short, and the nights of revelling so long, that, before morning, they are quite weary of their debaucheries, and readily consign themselves to sleep, until the sun again sinks below the horizon. They have also another advantage in a *winter Ramadan*; in not being liable to the same degree of thirst; when they are forbidden, during the day, to moisten their parched lips with a drop of water, although rendered feverish by the excesses of the preceding night, and by the heat of their climate. As this *fast* is regulated by the course of the *moon*, it occurs earlier in each year than it did in the preceding; and thus progressively falls within every month<sup>1</sup>.

*Bulgar  
Kieu.*

*Saturday, (Jan. 9,) we left Kishan, and rode first to Bulgar Kieu, distant one hour; after-*

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(1) See *Rycaut's Ottoman Empire*, p. 161.—*Rycaut* shews, from *Pococke's "Nota de Arabum Moribus,"* that the institution of the *Ramadan* was originally founded upon a *Jewish Fast*. "The institution of this month of *Ramazan* proceeded from *Mahomet* himself, in the second year of his prophetic office, which he did not assume until he had fully completed forty years; having before, in imitation of the *Jews' Fast of Ashura*, (*Leviticus xvi. ver. 29.*) in memory of the overthrow of *Pharaoh* and his host in the *Red Sea*, enjoined to the *Arabians* the same time of abstinence; but afterwards, apprehending it dishonourable to be beholding to the *Jews* for the invention of a Fast, instituted the *Ramazan*."

wards to *Malgara*, three hours farther towards the east; journeying over a hilly country, and a stony road. The mosques were in ruins, and the land desolated. At *Malgara*, however, we were surprised by the sight of fine white bread. In the street of this place we saw the fragments of a beautiful *marble* cornice. Thence we proceeded five hours farther, to a place called *Develi*, or *Devili*; passing over the most bleak and solitary plains imaginable. This part of THRACE resembles the *steppes* in the South of *Russia*; and to add to the similitude of the two countries, there are here *tumuli* precisely similar to those of *Tahtary*. Just before we descended from a ridge of hills (which separated two of these extensive plains) into *Develi*, there were two such *mounds*, equal in size to any we had seen in *Kuban Tahtary*. Upon the top of this ridge there is an elevated plain; and upon one side of it, one of the two *tumuli*, commanding a view westward of all the level country towards *Kishan* and the *Plain of the Hebrus*. The other *tumulus*, standing upon the other side of the same elevated plain, that is to say, upon the brow of the descent towards *Develi*, commands all the region eastward; so that almost the whole of THRACE is here visible; and a more dreary prospect can hardly be conceived: it afforded

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III.*Malgara.**Develi.*



CHAP. a melancholy *memento* of our having for ever  
 III. quitted the fine scenery of Greece.



At *Develi* we slept in a small but good *Khan*, and more comfortably than usual. Some suspicious looking fellows met us this day on horseback, and the whole district was full of alarm. No other conversation took place among the *Tahtars* who arrived at the *Khan*, than that which related to the disordered state of the country: and each new-comer seemed to vie with his predecessor in fearful tales of banditti, and of the ravages committed by hordes of insurgents. The rainy season had now set in; the only winter known upon the shores of the *Archipelago*. Snow falls sometimes in considerable quantity during the month

Winter of  
the *Archipelago*.

of *January* ; but upon the whole it is considered as a rare occurrence.

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III.

In a room adjoining our apartment, some *Turks* were engaged in their devotions; and, whenever we have seen them so occupied, whether in the mosques, or in the public streets, or in private dwellings, we always regarded them with respect; for however we may be disposed to revile the *Turkish* religion, there is perhaps no *Christian* who might not find an example worthy of his imitation in the behaviour of a *Moslem* during his prayers. If we may judge of genuine piety by external appearances, the *Moslems* are, of all people, the most sincere in their worship. They are never seen inattentive during their prayers; uttering words by rote, with their thoughts intent upon other matters, like many of those persons who pretend to hold a better faith: their whole soul seems to be absorbed in the solemnity of the exercise, and their thoughts so perfectly abstracted from every earthly consideration, that it is impossible to behold them without participating the reverence they manifestly feel. But this behaviour may be attributed to the very great stress laid in their *Korán* upon the duties of prayer: *Mohammed* called it The PILLAR OF

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## III.

RELIGION; and the *Turks* maintain, that in this act of devotion they ought to be so intent and fixed, that no possible event can have power to divert their attention; not even the command of the *Sultan* himself, nor any alarm of fire or other imminent peril. How beautiful is the description given by *Busbequius*<sup>1</sup> of the whole *Turkish* army engaged in one solemn act of public devotion<sup>2</sup>. Yet *Rycaut* affirmed, that of all the nations and religions he had known, the *Turks* were the most hypocritical. "These

(1) The real name of this author was *Auger Ghislain Boesbec*: he was son of *Giles Ghislain*, Lord of *Boesbec*, a small village in *Flanders*; and is better known under the name of *Augerius Ghislenus Busbequius*. He was employed as ambassador by *Ferdinand the First* to *Solyman the Second*. He sent inscriptions to *Scaliger*, *Lipsius*, and *Gruterus*, and added more than one hundred *Greek* manuscripts to the Imperial Library.

(2) "Video in ea planitie magnam conglobatam turbinatorum capitum multitudinem, summo silentio verba præeuntis sacerdotis excipientium. Singuli suis quique locis ordines constiterant; et cum in loco aperto et patente versarentur, ipsi corporum suorum serie, tanquam septa sive parietes, sibi construere videbantur; honoratiore quoque ordine, ei loco, ubi princeps constiterat, propinquiore. Omnium erat vestitus eximius nitor. Caputum tegmina de candore cum nivibus certabant, grata diversorum colorum varietas multa cum voluptate in oculos incurrebat. Sic verò stabant immobiles, ut in illo solo defixi aut ibidem succrevisse viderentur. NULLA TUSSIS, NULLUS SCREATUS, NULLA VOX, NULLUS CIRCUMACTI CAPITIS AUT RESPICIENTIS MOTUS. Sacerdote Mahumetis nomen pronuntiante, pariter una omnes capita ad genua usque summittebant: CUM NOMEN DEI PROPARETUR, IN FACIEM VENERABUNDI PROCIDEBANT, ET TERRAM DEOSCULABANTUR." *Busbequii Epist.* 3. p. 162. *Lond.* 1660.

are they," said he<sup>3</sup>, "who love to pray in the market-place and in the corners of the streets, to have praise of men; for it is observable with the *Turks*, that where they find the most spectators, especially of *Christians*, to choose that place, how inconvenient soever, to spread first their handkerchief, and then begin their prayers." We know not how to acquiesce in the truth of these observations. We saw much of the *Turks*, and we had one for our daily companion; and, bating a little evasion as to the strict observance of their *fast*, together with the dissolute practices of their *Dervishes*, we would say generally, of the whole race, that the *Turks* are the last people upon earth who deserve to be called hypocrites in their religion. *Rycaut* wrote, at a time when the prejudices against *Moslems* were very high, and when his own countrymen had not lost the strong tincture of fanaticism they had acquired under *Cromwell*.

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III.

National  
Character  
of the  
*Turks*.

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(3) See "*The Present State of the Ottoman Empire*," p. 159, by *Paul Rycaut*, who was Secretary to *Charles the Second's* ambassador, and afterwards Consul of *Smyrna*, (*Lond. Third Edit.* 1670.)—a work remarkable for its raciness and general accuracy. Notwithstanding the multiplicity of authors who have written upon *Turkey*, there is no one who has given, upon the whole, a more faithful account of the *Turks* than *Rycaut*. His sculptured *costumes*, although rude, are correct; and his book is remarkable for the valuable information it condenses within the small compass of 216 pages.

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There are many virtues common to the *Turks* which would do honour to any nation; and above all, that reverence for the Deity, which renders the taking of his name in vain to be a thing unheard-of among them: add to this, their private and their public charities; their general temperance and sobriety; their donations for the repose and refreshment of travellers<sup>1</sup>; and for the establishment of public baths and fountains; their endowment of hospitals; their compassion for animals; the strict fidelity with which they fulfil their engagements; their hospitality; the attention shewn to cleanliness in their frequent ablutions; and many other of their characteristics, which forcibly contrast them with their neighbours;—and we shall be constrained to allow that there can hardly be found a people, without the pale of *Christianity*, better disposed towards its most essential precepts. That they have qualities which ~~least~~ deserve our approbation; and that these are the most predominant, must be

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(1) In some parts of the Empire there are *Khans* for the reception of travellers, which are so endowed, that every night the guests are entertained, at free cost, with a convenient supper, be their number more or less, according to the capacity of the building. See *Rycaut's Ottoman Empire*, p. 167. Lond. 1670.

attributed entirely to the want of that "leaven," which, in "leavening the whole mass," hath not yet extended its influence to this benighted people: for their ignorance is so profound, and it is so universal, that they may be considered as generally destitute of any intellectual attainment. The highest offices of the State are administered by individuals taken from the dregs of society: and when we were admitted to the friendly intercourse and conversation of those among them who are the most looked up to, either on account of their elevated rank or probity of character, we were constrained to regard them rather with affection than with esteem; as claiming the same degree of regard, mingled with pity, which is excited by the goodness and simplicity of very benevolent, but very illiterate, old women.

It rained incessantly during our journey (*Jan. 10*) from *Develi* to *Yenijick*, a distance of *Yenijick*. three hours; and afterwards the whole way to *Tekirdagh*, otherwise called *Rhodosto*, which is seven hours from *Develi*. The roads, deep and very slippery, lay through a hilly country; but so dreary and disagreeable in its aspect, that we were glad to use all the expedition in our power. Sometimes the appearance of the road

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III.

Rhodosto

BISANTHE.

Prospect of  
the Propontis.

was visible for miles before us; extending over a waste tract of land, which might be truly said to *undulate*; for it had the appearance of waves in the sea. We halted for a few minutes in a coffee-shop in the village of *Yenijick*; because we heard that the *Hidouts*, or *banditti*, were close to us, in a neighbouring village. A large party of *Turks*, journeying from *Tripolizza* in the *Morea*, was also collected here, deliberating in what manner to proceed. As we composed altogether a numerous party, it was agreed that we should join forces, and travel in company. Accordingly, we set out, making too formidable a procession for a few robbers to attack; and in this manner reached *Rhodosto*, without interruption. This is a large town: it is the *BISANTHE* of *Herodotus*<sup>1</sup>. Here we again beheld the *PROPONTIS*, or *Sea of Marmora*. The *Khan* was large, and filthy as usual; but the *Caravanserai* much worse. That the Reader may duly comprehend the distinction between them, it is necessary to bear in mind, that the *Caravanserai* is the *old inn* of *Turkey*, where the *Tahtars* generally lodge. The *Khan* is considered as an improvement of a later age; but an *English barn*

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(1) "Ἡλικὸν παρὰ ΒΙΣΑΝΘΗΝ τὴν ἐν Ἑλλησπόντῳ. *Herodot. Hist. lib. vii. cap. 137. p. 423. ed. Gronovii.*

would be preferable to either. The *Caravanserais* are surrounded by mangers for the cattle: above these mangers are a series of about forty fire-places, extending along the walls, for travellers to cook their victuals; with a small space where they may lie down, with their feet reaching quite into the manger.

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The next morning, we enjoyed the sight of a most beautiful effect of sun-rise, from the window of the *Khan*. Clouds were rolling over the opposite *Asiatic coast*, in crimson volumes of the most vivid dye; the upper parts being of a lively purple, and all the sea in front of a dazzling whiteness. Opposite to the town, a little fleet of *Turkish galiotes* and *caïques* were at anchor. *Rhodosto* has little of the appearance of a very antient town: it is without walls; and we found no antiquities upon the spot. *Belon* confounded it with *PERINTHUS*<sup>3</sup>; whose situation is pointed out by its retaining the latter name of *HERACLÉA*. That *Rhodosto* was antiently *BISANTHE*, is clearly shewn by *D'Anville*<sup>4</sup>, from

Antient  
and mo-  
dern His-  
tory of  
*Rhodosto*.

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(3) "*Rhodosto* est vne ville au riuage du PROPONTIDE, qui a nostre aduis, anciennement auoit nom *Perinthus*. Combien qu'il y aye des gens qui pensent que *Perinthus* fust celle qu'on nomme maintenant *Heraclee*." *Belon*, *Observat. en Grèce*, &c. f. 66. Paris, 1555.

(4) *Ant. Geog.* Part I. p. 239. Lond. 1791.



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the circumstance of the latter having taken the name of *Rhædestus*. It is placed by *Ptolemy*<sup>1</sup> in THRACE, which corrects an error of *Stephanus*<sup>2</sup>, who assigns it a situation in MACEDONIA, near to THRACE. *Ptolemy* says it was called RHADESTA. *Benjamin of Tudela* is the first writer by whom it is named *Rodosto*<sup>3</sup>: he describes it as a Jewish University, near to *Constantinople*, distant two days' journey from *Péra*. According to *Stephanus*, *BISANTHE* was a *Samian colony*; and it was considered as the native place of an *elegiac poet*, of the name of *Phædimus*<sup>4</sup>. This is the same town which *Pliny* calls *RESISTON*, although he mentions *Bisanthe* and *Resiston* as two distinct places<sup>5</sup>. *Rhodosto* contains ten thousand houses. It has more *Greeks* than *Turks* for its inhabitants, besides *Armenians* and *Jews*. The whole commerce of the place consists in the exportation of *corn*, *wine*, *fish*, and *wool*, to

(1) Vide *Ptolemæum*, lib. iii. cap. 11.

(2) ΒΙΣΑΝΘΗ, πόλις Μακεδονίας παρὰ Θράκης, κ. τ. λ. *Stephan. Byzant.* de Urbib. &c. p. 168. *Amst.* 1678.

(3) It is however falsely printed *Doroston* in the edition by *Bened. Aria Montanus*, printed at *Antwerp*, by *Plantin*, in 1575. "*Inde duorum dierum navigatione in Doroston veni, ubi Israëlitarum universitas*," &c. *Itinerarium Benjamin*, p. 32. *Antw.* 1575.

(4) 'Αφ' ἧς ΦΑΙΔΙΜΟΣ ἐλεγίαν ποιητὴς Βισανθινός, κ. τ. λ. Of this poet *Phædimus*, no mention has been made by any other writer.

(5) *Plin.* Hist. Nat. lib. iv. cap. 11. tom. I. pp. 216, 217. *L. Bat.* 1655.

*Constantinople*. Being situate due north of the island of *Proconnesus* and *Cyzicus*, we were rather surprised at the extent of the prospect across the *PROPONTIS*, without any intervening land<sup>6</sup>. The situation of the *Proconnesian Isles* was plainly marked by the heap of clouds hovering over them; but none of them were visible. Among those islands, upon the coast of *Anatolia*, the vessel, with the journals and property of *ATHENIAN TWEDDELL*, was wrecked, in its passage from the *Piræus* to *Constantinople*<sup>7</sup>.

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The same bleak, inhospitable country was again exhibited upon our leaving *Rhodosto* to go to *Turkmales*, which lies eastward, at the distance of six hours; and afterwards the whole way to *Eski Eregli*, three hours and a half farther. *Tumuli* were in view the whole way. These *Thracian barrows* are exactly similar to the *tombs* upon the opposite coast of *Anatolia*, especially to those of the *Plain of Troy*; and the circumstance of their similarity has been urged as an argument against the opinion that any of

Inhospitable appearance of  
*Thrace*.

*Thracian*  
and *Trojan*  
Barrows.

(6) See *Kauffer's Chart* at the beginning of the Volume.

(7) See "*Tweddell's Remains*," Appendix, p. 447 (Note). *Lond.* 1815.

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the *Trojan mounds* related to the heroes who fell during the *Trojan War*. But this fact should rather be adduced in support of that opinion; for it goes to prove that the *tumuli* in *Troas* are similar to those which it was the custom of the neighbouring nations, in the time of the *war of Troy*, to raise over the bodies of deceased warriors. Had any other kind of antient sepulchres been pointed out in the *Plain of Troy*, than such as correspond in their present appearance with the manners of the age in which the *war* happened, there would have been good cause for denying that these were alluded to by *Homer*; but in the perfect agreement of their forms with those of the old *Thracian sepulchres*, the probability of their presumed origin is rather strengthened than diminished.

*Eski  
Eregli.*

The distance from *Rhodosto* to *Eski Eregli*, before stated, is computed as a journey of nine hours and a half; which, according to the common mode of reckoning, would make it equal to  $27\frac{1}{2}$  geographical miles: but this is not true; and the fact is, that they reckon distances in this part of *Thrace* by the time in which waggons are drawn by buffaloes. The imposing name of this place deceived us, as it

has cheated others. *Eski Eregli* signifying *Old Heracléa*, we supposed that we should see here the ruins of that city, which also more antiently bore the name of *PERINTHUS*. But finding neither medals nor any considerable vestige of antiquity upon the spot, and that it was no maritime place, we inquired if there were any *Palæo-castro* in the neighbourhood; and we learned, that, at two hours' distance, we had left, upon our right hand, the PORT and THE RUINS OF THE ANTIENT CITY. According to the report of the peasants, medals are often found there; and they relate, that several columns and inscribed marbles are now lying among those ruins. There is a copious account of them in the Travels of *Cornelius Le Bruyn*; and the previous descriptions of *Spon* and *Wheler* mention inscriptions, pedestals of statues, and architectural remains, found there. The port is good for large vessels; but the inhabitants no longer carry on any commerce. They call the place *Büyûk Eregli*; that is to say, *HERACLÉA MAJOR*: and it is very probable that there antiently did exist a lesser town at *Eski Eregli*, which was called *HERACLÉA MINOR*. *Büyûk Eregli*, as its name implies, is now the larger village of the two: it contains about one hundred houses, and a monastery; also another

Situation  
of *Perin-*  
*thus*.

*Heracléa*.

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III. } old monastery, which is in ruins. The only remains of antiquity that we could discover at **ESKI EREGLI** consisted of a few fragments of small pillars, and a marble with the following Inscription, cut in very large characters :

Inscription.

ΙΟΥΛΙΑΚΛΕΟΠΑΤΡΑ  
ΤΕΡΟΝΤΙΝΑΝΚΑΙΑΘ..  
ΟΣΤΕΙΜΟΥΤΗΠΟΛΕΙ  
ΧΑΙΡΕΠΑΡΟΔΕΙΤΑ

It relates to *Julia Cleopatra*. The common form of salutation occurs in the fourth line ; and this, when translated "*Vale Viator*," does not accurately convey the sense in which it was used by the *Greeks* ; who did not consider it as *valedictory*, according to our acceptance of the term ; but rather as answering to *Salve*, or *Gaude* ; or, as we should say, "*Good luck to you!*" They used the word *χαῖρε* when they drank to any one's health, and as a morning salutation when they met in the streets<sup>1</sup>. The appearance of the few antiquities that we found here, may serve to point out a place for **PERINTHUS** as distinct from **HERACLĒA** ; which

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(1) Αἱ γὰρ τοὶ τῶν παλαιῶν προσήσεις αἱ μὲν ἰσθιναι, χαῖρε, αἱ δὲ ἰσπρίναι, ὑγίαν. Vide Schol. in *Lucian. pro Laps. in Salutand.* tom. I. p. 724. ed. Reitz. *Amstelod.* 1745.

therefore received the name of the *older* city; and thus to account for the appellation of *Eski Eregli*; especially as it has never been ascertained when the name of *Heraclea* was substituted for that of *Perinthus*. In the posthumous Commentary of *Holstenius* (the best elucidator of ancient geography) upon the work of *Stephanus Byzantinus*, as it was edited by *Theodore de Ryck*, there is a description given of a medal of *Perinthus*<sup>2</sup>: this in front exhibited the head of *Hercules*, with the legend ΤΟΝ ΚΤΙΣΤΗΝ; and for reverse, the club of *Hercules*, around which appeared ΠΕΡΙΝΘΙΩΝ Β ΝΕΩΚΟΡΩΝ. The reason therefore is evident why *Perinthus* took the name of *Heraclea*; although it be unknown when this change was introduced<sup>3</sup>. It was the most considerable of all the maritime cities of *THRACE*; and is described, in the *Itinerary* of *Antoninus*, as situate between *Tyrallum* and *Cænophrurion*<sup>4</sup>. We saw nothing of the remains of the *Macron-tichos*, or long wall, constructed by *Anastasius*

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*Macron-  
tichos.*

(2) *Luce Holstenii Notæ et Castigationes Postumæ in Stephani Byzantii ΕΘΝΙΚΑ*, p. 251. *L. Bat.* 1684.

(3) "Sed quo tempore nomen hoc obtinuerit non satis inter doctos exploratum est." Vide *Tristanum*, tom. II. p. 80. *Ibid.*

(4) See also *Herodotus*, lib. iv. c. 90; lib. v. cc. 1, 2, 41; lib. vi. 33. ed. Gronov. *L. Bat.* 1716.

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at the beginning of the *sixth century*, which extended from the *Euxine* to the *Propontis*<sup>1</sup>. When *Byzantium* became *Constantinople*, it caused the decay of *HERACLÉA*; whose *See*, notwithstanding, enjoys the pre-eminence of *metropolitan*, in that province of *Thrace* which is distinguished by the title of *Europa*<sup>2</sup>. We regretted that we did not visit this place, as we had been advised to pass the night there: but its being an hour's distance out of the main road, while we expected to find the remains of the old city at *Eski Eregli*, prevented our going thither.

Curious  
anecdote of  
a *Swallow*.

A very curious circumstance in the natural history of the *swallow* was made known to us, accidentally, at this village. In the course of our search for antiquities, happening to visit the shop of a poor barber, we observed, as we were speaking to the owner, in a room with a ceiling so low pitched that our heads almost touched it, a *swallow* enter, two or

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(1) It began to the *east* of *Heracléa*, and terminated near a place called *Dercon*, upon the shore of the *Euxine*. The Emperor *Anastasius* caused it to be constructed as a barrier against the incursions of many foreign nations, who had penetrated even to the environs of *Constantinople*.

(2) *D'Anville, Ant. Geog. Part I. p. 240. Lond. 1791.*

three times, through a hole purposely left for its admission, over the door. Without regarding either the number or the noise and motion of so many persons in this small room, it continued its operation of building its nest, although within our reach, against one of the joists. It was impossible not to admire the activity of this little animal; the velocity with which it went and returned; but above all, the happy confidence which it seemed to enjoy, in its security from molestation or injury. The owner of the shop entertained a superstition common to all nations<sup>s</sup> that are visited by this bird, and which

(3) The author has observed this superstition among more than twenty different nations. The following list contains the name of the swallow in twenty-three languages. It is taken from "*Forster's Observations on the Brumal Retreat of the Swallow*," p. 44. Third Edition. Lond. 1813.

<i>Greek,</i>	Χιλδών.	<i>Cornish,</i>	Tshikuk.
<i>Latin,</i>	Hirundo.	<i>Laplandic,</i>	Swalfo.
<i>French,</i>	Hirondelle.	<i>Dutch,</i>	Zwaluw.
<i>Italian,</i>	Rondinella.	<i>German,</i>	Schwalbe.
<i>Spanish,</i>	Golondrina.	<i>Teutonic,</i>	Sualeuu.
<i>Portuguese,</i>	Andorinha.	<i>Norwegian,</i>	Sulu.
<i>Russian,</i>	Lastowitz.	<i>Icelandic,</i>	Svala.
<i>Polish,</i>	Jaskolka.	<i>Danish,</i>	Svale.
<i>Turkish,</i>	Garindshu.	<i>Swedish,</i>	Svala.
<i>Hungarian,</i>	Fetske.	<i>Anglo-Saxon,</i>	Swalewe.
<i>Gaelic,</i>	Gobhlan.	<i>English,</i>	Swallow.
<i>Welsh,</i>	Gwennol.		

Besides these, there are, of course, many different names for the different species of swallow; for which the Reader is referred to the Tract above cited.



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is alluded to by *Sophocles*<sup>1</sup>, concerning the sanctity of his little guest; deeming himself lucky in being thus honoured by one of *Jove's messengers*. He told us, that the same *swallow* had annually visited him for many years, but that this year it came earlier than usual; that it paid him handsomely for its lodging; its presence being considered as a most fortunate omen, and customers being therefore attracted to his shop whenever the *swallow* arrived.

*Selymbria.* January the 12th, we set out for *Selyvria*, the SELYMBRIA of *Herodotus*<sup>2</sup>, distant three hours from *Eski Eregli*. The termination BRIA, so common in this country, answered in the Thracian language to the Greek ΠΟΛΙΣ<sup>3</sup>, and to the Celtic DUNUM. The old Roman military road is entire in many parts of the route: it is paved with black marble, resembling trap or basalt. We observed the remains of it during this and the preceding day; and it may be traced hence, with great ease, the whole way to *Constantinople*. The small tumuli for marking distances also occur with greater regularity, in pairs, one on

Roman  
marks of  
distance.

(1) *Sophocl. Elect.* V. 149. p. 186. tom. 1. Paris, 1781.

(2) Lib. vi. p. 341. ed. Grenov.

(3) Τὴν ἡ πόλιν καλεῖται ὁ ἑλληνιστὶ. *Strabon. Geog.* lib. vii. p. 462. ed. Oxon.

each side of the road, in the approach to the capital. At *Selyvria* there is a bridge of thirty arches, over a nameless river. The town contains two thousand houses. This place may be considered as retaining, unaltered, the appellation given to it by *Strabo*, who calls it *SELYBRIA*; and the  $\beta$  being pronounced *V*, it becomes *SELYVRIA*. *Strabo* says that its name, being *SELYUS*, became *SELYBRIA*, by the *Thracian* termination<sup>1</sup>.

From *Selyvria* to *Büyüktchekmadji*, the road lies entirely along the shore of the *Propontis*. We passed through *Crevátis*, situate upon the beach, with a square tower and a bridge of thirty arches, making a conspicuous figure in the approach to it. *Büyüktchekmadji*, signifying the *Great Bridge*, has a series of four stone bridges raised upon arches; over which, and along the old paved way, we passed by a lake to the town. The lake extends northward to a considerable distance. At *Büyüktchekmadji* there is a fine harbour. The town contains two hundred houses: of this number about sixty belong to *Turks*. Here we halted for the night. The next morning (*Jan. 13*), we rode to *Kútchúck*

(1) 'Ὡς καὶ ἡ τοῦ Σήλυος πόλις Σελυβρία προσηγέρεται, κ. τ. λ. *Strabon. Geog. lib. vii. p. 462.* ed. *Oxon.*

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III.Kútchúk  
Tchek-  
madjî.Arrival at  
Constanti-  
nople.

*Tchekmadjî*, or the *Little Bridge*, commonly called *Ponte Piccolo* in the *Italian*, which is the most general language of the *Levant*. This place is distant three hours from *Bâýûk Tchekmadjî*. It is nothing more than a village by the sea side, surrounded by marshes and pools; being remarkable only for its unwholesome situation, and dangerous *malâria* during summer. It commands, however, a pleasing prospect of the *Sea of Marmora*; because all the vessels are seen passing, that sail from the *Archipelago* or from the *Black Sea*. Hence we proceeded, three hours more, to the *Capital*; and having entered **CONSTANTINOPLE**, near to the spot where *Mohammed* effected the memorable breach that gave a death-blow to the *Roman Empire*, we completed our *Levantine tour*. In the space of about eleven months, we had made a complete survey of the **ÆGEAN** and *eastern* shores of the **MEDITERRANEAN** seas; having coasted all **ASIA MINOR**, the **HOLY LAND**, **EGYPT**, the **Islands of the ARCHIPELAGO**, **GREECE**, **MACEDONIA**, **THRACE**; and here were returned safe to the same *port* whence we sailed, in the **Grand Signior's corvette**, the year before, for the *Dardanelles*.

Behaviour  
of the Po-  
pulance.

As we rode through the streets of the city towards the *quay*, opposite to *Tophana*, the

*Turkish* rabble, seeing a party of *infidels* on horseback<sup>1</sup>, could not be restrained from offering their accustomed insults and violence. Consequently, we had some large stones thrown at us. We used all the expedition possible to get to the harbour, where we left our horses, and hired a boat to take us across; leaving also the *Tchohodar* and *Antonio* to settle with the *Surudjees*, and to follow afterwards with the baggage. Near to the shore, in passing down to the harbour, we saw the most beautiful *Soros* we had ever beheld. It consisted entirely of the *green Atracian marble*, or *verde-antico*, in five pieces. Upon one side of it, a *cross* was represented; proving that the workmanship was executed in the time of the *Christian Emperors*: but it was a *tomb* fit for the proudest sovereign of the *Eastern Empire*. We heard a report afterwards, that our Ambassador had claimed it for the Nation; therefore it may possibly now be in *England*.

Soros of  
Atracian  
Marble.

Landing at *Tophana*, we hastened up to our former lodgings in *Péra*; finding, upon our

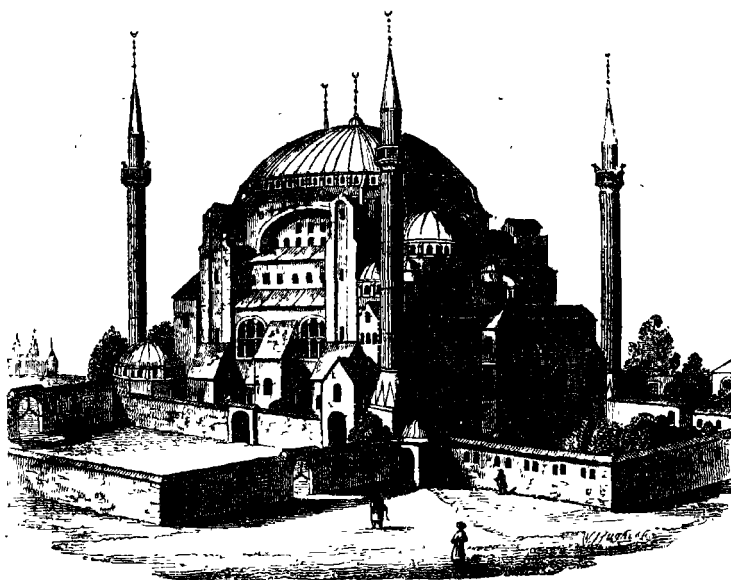
*Péra.*

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(1) In some parts of *Turkey*, especially in *Egypt*, *Christians* are prohibited the use of *horses*, and compelled to appear only upon *asses*; the *Moslems* deeming it an act of presumption, in persons proscribed as *infidels*, to appear in public as *equestrians*.

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arrival, two *English* Gentlemen, both belonging to the University of *Cambridge*—Mr. (now Sir *William*) *Gell*, and Mr. *Dodwell*. These gentlemen were in possession of the apartments we had formerly occupied; and they received us in the kindest manner. Having congratulated us upon our safe return from a long and perilous expedition, they requested that we might all board together, beneath the same roof; politely ceding a part of their lodgings to accommodate us. Here, therefore, we established ourselves for the remainder of the winter season; enjoying their friendly and polished society; and mutually participating the usual hospitality of the different *Envoys* then resident at the *Porte*. And here, too, having brought to a successful termination the account of these Travels, as far as it relates to *GREECE*, *EGYPT*, and the *HOLY LAND*, this *SECOND PART* of the narrative might terminate. But as the Reader may be curious to accompany the author upon his journey home, since it includes an excursion to the *Hungarian Mines*, we shall make the rest of our observations form a *Supplement* to this *SECTION*; after giving a cursory statement, in the following Chapter, of the manner in which our time was spent during our second residence in the *TURKISH CAPITAL*.



*The North west Prospect of Sancta Sophia.*

## CHAP. IV.

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### CONSTANTINOPLE.

*Circumstances that prevented the Author's departure—  
 Dangerous influence of the climate—Unhealthy state of  
 the English at Péra—Rats and Cats—Society of Péra  
 —Spies—Etiquette—Evening Assemblies—State of the  
 Turkish Government—Persons who farm the Dirt of the  
 City—Diamonds—Other precious stones—Vasa mur-  
 rhina—Bazar for the Pataal Tash, or Keff-kil—  
 Localities of this mineral—Manner of collecting it—  
 Drug-market—Shops for Stationary and Bookbinding—  
 Tobacconists—Tchibouque manufactories—Manner of  
 visiting the City—Last visit to Sancta Sophia—Further  
 account*

*account of that edifice—Cisterna maxima—Gyllius—Basilica—Aqueduct of the Roman Emperors—Porta Aurea—Description of the Wall of Theodosius—Antient Cyclopæan Walls of Byzantium—Mohammed's breach by the Cannon-Gate—Chalcedon—Maiden's Castle, or Tower of Leander—Sinus Byzantinus—Cause of its erroneous appellation of THE Golden Horn—Jewish depravity—Cyât-Khannah—Marcidum Mare.*

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Circum-  
stance that  
prevented  
the au-  
thor's de-  
parture.

Dangerous  
influence  
of the  
climate.

MANY things conspired to detain us in Constantinople, from January until the beginning of April. The rebel troops of *Hachi Pasha* then occupied all the district north of the city; and it was necessary to wait until they retired to the vicinity of *Yassy*. A journey over-land is moreover impracticable, until the snow melts upon Mount *HÆMUS*. Add to this, the inevitable consequence of ill health among *Englishmen*, who, in such a climate, venture to live too much as they would do in their own country, upon a meat diet with beer and wine, however abstemiously used. There was hardly one of our countrymen, then resident in the *Capital*, who did not experience occasional attacks of intermittent fever. The author was brought to the point of death by a quinsey, so alarming as to occasion a locked jaw; and the disorder would have terminated his existence, had it

not been for the skill and humanity of Dr. Scott, Physician of the *British Embassy*; who, although suffering himself under a violent chronic rheumatism, nevertheless bestowed unremitting attention upon his patient, and ultimately obviated the dangerous tendency of an inflammation that nothing seemed likely to subdue<sup>1</sup>. *Constantinople* is by no means a healthy place of residence, for persons who have not lived long enough there to become inured to the vicissitudes of its climate. The sudden changes of temperature, owing to the draught of wind through the straits, either of the *Black Sea*, or of the *Sea of Marmora*, render such persons liable to the most fatal effects of obstructed perspiration; and what these effects are, few of the inhabitants of other countries

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(1) The same gentleman accompanied Lord Macartney to China. He is mentioned by Sir George Staunton, in his account of the Embassy, (vol. I. p.36. Lond. 1798,) as "a gentleman of abilities and experience." To his abilities, literary information, colloquial talents, liberal and upright mind, and to all the other excellent qualifications of his head and heart, all who had the happiness of knowing him will bear ample testimony. The author deeply laments that he has only the melancholy satisfaction of paying this tribute of respect and gratitude to his worthy friend, when he is no longer living. He had retired to a small estate in Scotland; and the news of his death was lately announced in the public Papers.



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can have formed any adequate ideas'. A single example, to which the author was an eye-witness, may serve to afford some conception of the disorders occasioned by the climate. Soon after our arrival, upon the anniversary of our *Queen's* birth-day, the liberation of the *Maltese slaves* took place. It had been acceded to by the *Turkish* Government, owing principally, as it was believed, to a forlorn hope of the *Capudan Pasha*, that he should thereby be able to obliterate the evil impression caused by the atrocious murder of the *Beys* in *Egypt*; of which all *Europe* then rang from side to side. At all events, it was said to be a business concerted between him and our ambassador; and, if due to the exertions of the latter, nothing can be more worthy of praise. We were at the palace where the ambassador resided, when these poor men came to offer their thanks to the *British*

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(1) "Le Tramontane, che in Napoli et in Roma son così salubri; qui son di mala qualità: perche portano dal mar nero molti vapori grossi, che esala quel mare, per esser fangoso, e per lo concorso di tanti fiumi grandi che vi entrano, e della palude Meotide." (*Viaggi di Pietro Della Valle*, p. 90. *Roma*, 1650.) The author then proceeds to describe an effect, or rather a sign of *Mal'aria*, which no other writer has noticed. "Tutti i tetti, fatti con tegole e canali, come quelli di Roma, si vedono sempre coperti di QUELLA RUGGINE GIALLA, ò come la vogliamo chiamare, che in Italia l'hauemo per indizio di MAL'ARIA." *Ibid.*

nation. It was an affecting sight. Some of them had been nearly half a century in chains ; and many were to return to their relations after being thought dead for several years. One of these men, washing his linen in the open air, and being stripped, as somewhat heated by the work, felt a most agreeable and cooling breeze beginning from the north ; the wind, which had been southerly, then changing. In a short time he was seized with a stiffness in all his limbs, attended with fever, and followed by delirium ; his jaw locked ; and, notwithstanding the skill and constant attendance of Dr. Scott, before twenty-four hours had elapsed he was no more. Such are the blessings of what is often described as a delightful and luxurious climate\* . There can scarcely be found a spot upon earth more detestable than *Péra*, particularly in the most crowded part of it. We might be said to live in *cœmeteries* ; the only water used for drinking, passing through sepulchres to the feverish lips of the inhabitants, filled with all sorts of revolting impurities, and even with living *animalculæ*. The owner of the hotel where we resided, wishing to make some

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Unhealthy  
state of the  
English at  
*Péra*.

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(2) See the Letters of Lady Mary Wortley Montague, Vol. III. p. 16, &c. Lond. 1771.

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IV.Rats and  
cats.

repairs in his dwelling, dug near the foundation, and found that his house stood upon graves, yet containing the mouldering relics of the dead. This may perhaps account for the swarm of *rats*; not only in the buildings, but in the streets; whither they resort in such numbers at night, that a person passing through them finds these animals running against his legs. The prodigious multitude, however, of the *rats* is not owing to any want of *cats*; for the latter constitute the greater nuisance of the two. They enter through the crazy roofs, which consist only of a few thin planks, and render the smell of the bedchambers much more offensive than that of a dunghill. Some of these *cats* are of a very uncommon breed; and they are remarkable for their great beauty. One evening, as the author was adding these notes, there descended from the trap-door of the roof, and came prowling into his room, a cat of such astonishing size and beauty, that he at first mistook it for some fiercer animal. It had long hairs, like the *Angora* breed; and the colour of its fur was white, tipped with a golden yellow: its tail standing erect, like that of a squirrel, was flattened by the position of its hairs, which stuck out on either side, so as to make it a span wide: its ears were high and pointed,

covered also with long hairs; and it had a bushy ruff about its neck: its large yellow eyes shone like two topazes. An endeavour was made to detain it, by shutting the door; but it effected its escape by the way that it came, and never appeared afterwards. This curious and beautiful example of the feline tribe was equal in size to a fox. A species more common frequented our apartments, which comes from *Persia*, and is of a blue colour. We visited the *menagerie* belonging to the *Grand Signior*, where we saw but few rare animals; and all of them are wretchedly kept. The only thing worth notice was a lion of superior size, that had belonged to *Hassan Pasha*, and used to follow him like a dog; but at last, having slain one of his keepers, it was chained within the *menagerie* for life.

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Rats and  
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Society of  
*Péra.*

rather more tolerant than usual in their behaviour towards the *English*. Masquerades were frequent in all the houses of the Foreign Ministers; and there were also public masquerades, in taverns, open to all comers: the latter of course formed of the lowest company, and being for the most part nothing better than the most public exhibition of disgusting sensuality. The only circle that can be called by the name of *Society* in *Péra*, is formed by the families, secretaries, chaplains, interpreters, and agents of the different Envoys: and this may be considered as naturally exhibiting an entertaining *masquerade*, without any licence from the season of *Carnival*. It is the same in all seasons; a mixed and motley assembly of many nations and languages. The chief amusement, at their evening parties, consists in card-playing. The *French* Government, always famous for the skill with which it conducts political intrigue, when it wishes to employ a *spy* who may collect the State secrets of the Ministerial *hive* at *Péra*, takes care to send one who is an adroit gambler; and who, by his address among the women, becomes a popular man at their card-tables; the generality of the young men being engaged in dancing. One or two such *spies* had at this time obtained situations in our

Spies.

army; and they have since proved themselves to be the traitors we at that time suspected they were. Yet it was amazing to observe with what eagerness the company of these men was courted; and with what incredible facility the unsuspecting Ministers of the different nations became their dupes. At last arrived General *Sebastiani* himself, said to have been originally a postillion, and whose intellectual attainments certainly did not belie the report. This man, the avowed ambassador of the *French* Government, dressed like the trumpeter of a puppet-show, soon acquired such influence, by his affectation of gallantry, and by his unequivocal language even with those young women who had the greatest reputation for chastity, that, according to his own vulgar expression, he might be said "to have had the whole diplomatic body under his thumb." Yet there is no place where so much fuss is made about a point of etiquette, as at *Péra*; and this sometimes gives rise to a very amusing exhibition. At a ball, before dancing begins, the gentlemen stand up first, without their partners; and a general scramble, with altercation, ensues for precedence. A stranger would suppose that at least half a dozen duels were to be fought the next morning; but, like all blustering, it generally

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*Etiquette.*

*Evening  
assemblies.*



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ended in words only. It is impossible, however, to hear the cause of so much agitation without laughter.—“Sir, this is my place! I am to dance with *Prussia*!”—“You’ll pardon me, Sir! *Russia* goes down another set.”—“Gentlemen, I must beg you will give way: *England* is my partner!” Admitted to the supper-table, he sees with surprise some of the ladies wrapping-up roasted woodcocks, and other edibles, and putting them into their pockets’. If attracted towards a corner of the room, where the number of *calpacs* and whiskered faces announce a party of the *Dragomans*, he finds them bartering some antique medal or gem, or settling the price of a shawl, or offering for sale an embroidered handkerchief; or perhaps two *Greek* physicians disputing about their mode of practice. Upon the sofas round the room, the elder *Greek* women, with heads and hands in constant motion, displaying their long ringlets of false or dyed hair, are bawling to each other in *Romaic*, and in a tone of voice the most shrill and inharmonious. This description of one evening assembly in the apartments of an

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(1) This happened at the entertainment given by the *British Ambassador*. In *Italy*, the practice, among the poorer nobility, of carrying off confectionary in this manner, is very common.


ambassador at *Péra*, applies equally to all; for there is not the smallest variety to be observed in going from one house to another: the same amusement, the same conversation, and the same company, are found in every other palace.

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From *Péra*, casting our reflections towards *Constantinople* (that a few general observations may be introduced, respecting the actual state of the country, before we take a final leave of it), we find the *Turks*, whose possessions are the objects of this *diplomatic hive*, living as unconscious of its existence as if there were not a single Foreign Minister at the *Porte*. Always holding the Envoys in utter detestation and contempt, and compelling them to submit to the meanest degradations whenever an audience is granted in *Constantinople*, the *Turks* never bestow a thought upon such persons, after they have quitted the city. In the mean time, “their portion is prepared;” and while they remain insensible of the schemes for their downfall, which are daily becoming more mature at *Péra*, the different parts of their vast empire may be said to hang together by a *cobweb* ligature. One of their *Viziers*, about a century ago, *Djin Ali Pasha*, was for removing all such troublesome guests as Foreign Envoys to the *Princes Island*,

State of the  
*Turkish*  
Govern-  
ment.

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 nine miles from *Constantinople*<sup>1</sup>; considering them to be nothing better than so many civil *spies*: and who, as a faithful member of the *Turkish Cabinet*, ought to blame the *Vizier's* policy? There was every reason to believe, at this time, that *Turkey* could not long exist as an independent empire; and yet, as we sometimes say of human decrepitude, it seems to have "taken a new lease." Its resources are, however, daily becoming more and more feeble; for although the *Turks* be individually wealthy, the Government is poor. The taxes, badly levied in the first instance, are worse collected; and whole provinces, in a state of open rebellion, pay no contribution. Every one must be aware with what gigantic steps *Russia* was encroaching upon the side of *Circassia* and *Georgia*; making the additions to her immense empire resound over *Europe* as so many conquests; whereas they ought only to be considered as gained by the inundations of a great flood, whose dams have gone to decay. But lamentable indeed would be the event of *Turkey* becoming dependent upon *Russia*! still more so of seeing the *Russian flag* hoisted upon the towers of *Constan-*

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(1) See Sir *James Porter's* accurate "Observations on the Government and Manners of the *Turks*," p. 151.  *Lond.* 1771.

*tinople.* The expressive words of *Buonaparte*, "DIEU ME GARDE DES RUSSÉS!" ought to be adopted as a *motto* for the arms of *Turkey*. Once in THEIR possession, *Constantinople*, like its opposite neighbour *Chalcedon*, would soon be without a vestige to tell where it stood; and *Athens* would be razed from the earth. *Russia*, however, was gradually advancing, and, under some pretence or other, annually approaching from the north. Towards the south, the *Beys*, in *Egypt*, were aided by the hostile dispositions of the *Pashas* of *Syria* and the *Dey* of *Algiers*. Upon the west, as a wolf ready to sally from his den upon the neighbouring folds, was couched. *Ali Pasha*; and, from the frontiers of his territory, even to the *Black Sea*, were hordes of banditti, ready to side with the stronger party, or to pillage both, when any favourable opportunity for so doing might be presented. More towards the *Danube* were collected the menacing forces of *Pasvan Oglou*; who, with his comrades in arms, regarded triumphantly the coming overthrow of the *Ottoman* power. By the people, he was beloved and protected: and wonderful it was that he did not reap the full fruit of those talents, and of that energy, which, to inspire universal esteem and admiration, wanted only to be known,

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and appretiated according to their due value. It remains, therefore, only to speak of the state of the empire upon its *eastern* side. Here the *Pasha* of *Amastra* was growing daily more formidable; so that the *Porte*, everywhere surrounded by enemies, like the scorpion encircled by fire, waited only the last act of despair to inflict a wound upon itself. This wound was afterwards given, in the dreadful disturbances that followed the establishment of the *Nizami Djedid*<sup>1</sup>: but to the amazement of all those who were well acquainted with the internal state of the *Turkish Empire*, it has still survived; and the most impotent of human beings, cooped up with his eunuchs and concubines in an old crazy hutch at the mouth of the *Thracian Bosphorus*, still exercises a nominal jurisdiction over many millions of human beings, inhabiting the fairest and most fertile portion of the earth.

Persons  
who farm  
the Dirt of  
the City.

That many valuable antiquities may be purchased in *Constantinople*, by making application to persons who pay annually a sum of money for the privilege of collecting

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(1) See Mr. *Walpole's* account of the Revolution caused by the *Nizami Djedid*; in the Appendix (No. I.) to Vol. III. of the *Octavo Edition* of these Travels.

the produce of the common sewers of the city, was stated in the *First Section* of this CHAP.  
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PART of the author's Travels\*. The circumstance, was made known to us by a Greek physician, one Dr. *Inchiostro*, who often sold coins and gems, purchased of these people, in the palaces of the Envoys. Having bought of him a few things thus found, he conducted us, upon our second visit to the city, to the place where the *mud-washers* carry on their labour. The persons so employed were *Turks*: we found them with large tubs filled from the draining of the streets, which they passed through fine wire sieves; and it is said that they become rich by the things thus obtained. We bought of them a *carneian intaglio*, representing *Apollo* in the *chariot of the sun*, drawn by four horses; one of the subjects common to the vases<sup>3</sup> and gems of Greece, and especially prevalent among the antiquities of this city. But there is another source of wealth, for which a higher rent is paid; namely, the sweeping of the *bazar* where the jewellers

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(2) See Vol. III. p. 62. Octavo edit.

(3) A most spirited representation of this subject occurs upon a *terra-cotta vase* discovered in a sepulchre at *Athens* by Mr. *Graham*. The studs of the harness, and zone of the God, are gilded.

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Diamonds.

Other  
precious  
stones.

carry on their trade. Here all the dust is collected, and carefully examined; and that articles of value are constantly found in it, is evident in the sum paid for collecting it. Small bits of *gold* and *silver* are of course found; but we were told that *diamonds*, which the dealers carry about in paper packets, are dropped and lost, and make a part of the gains. The number of *diamonds* exhibited to us by persons in this *bazar*, was very great. If we asked for *precious stones*, when we were accompanied by a *Janissary*, the merchants, who are generally *Armenians*, would shake their heads, and say they had none: such articles of trade never being exhibited in shops, as in *London*; but carried secretly in the girdles and pockets of the dealers, and generally in their bosoms. When a traveller ventures alone into the *bazar*, he finds them all seated, cross-legged, upon their counters; and having prevailed with one of the dealers to produce his stock of *gems*, the rest readily follow the example. Little white paper packets are then opened, which are filled with *diamonds*, almost all of them being what are called *roses*; and many blemished, which are sold very cheap. For *amethysts*, we paid as high as two *piastres* the

*carat*, because they were called *sapphires*; having a rounded pebble form, and a great intensity of colour. *Cats' eyes*, of all kinds, are very common; whether of *feldspar*, or of *quartz*, penetrated by *amianthus*, or of *chalcedony*, with small translucent specks in the centre, behind which they apply a green foil. The last are always sold coarsely mounted. There is no place where they understand better the art of burning *topazes*, so as to give them a bright red colour, when they are sold under the name of *balass' rubies*. A remarkable fine stone of this description was bought by Madame *Tamara*, wife of the *Russian* Minister, for one hundred and twenty sequins. The same lady had formed a collection of precious minerals, exceedingly valuable on account of their beauty and rarity; among others, a ring stone of rock-crystal, containing *capillary Epidote* and *capillary red Titanium* in the same specimen; the only example known of such an association. But the most curious

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(2) q. d. *Palatium*, the domicile or matrix of the ruby (See *Nichols on Gems*, Part I. Ch. 3. p. 59. *Camb.* 1652.): it being an old notion of lapidaries that the matrix of every precious stone was a similar substance, of inferior hardness and value. Hence "mother of emerald; mother of pearl."



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article of jewellery, in the *bazar* at *Constantinople*, is the *Chrysolite* of *Klaproth*<sup>1</sup>; whose natural locality is entirely unknown. The *Chrysolite* is not highly valued as a *gem*; but we could never succeed in our search after a regular crystal of this substance. Before our arrival, the *Russian* Minister's lady had, however, bought a mass of *Chrysolite* as big as a turkey's egg; but attaching no value to it in that form, she had ordered it to be cut, and mounted as a necklace and bracelets. Persons have sometimes been puzzled to explain the appearance of *emeralds* in the *East Indies*, because they are not the natural productions of that country<sup>2</sup>; but it is very probable that they were originally carried thither by *Armenian* merchants from *Constantinople*. A regular intercourse has always existed between *Turkey* and *India*. Couriers from *Constantinople* arrive in *Bombay* within

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(1) So named by him, after analyzing specimens, received from Mr. *Hawkins*, of a *Gem* whose specific gravity is 3,340. But there are many substances, called *Chrysolite* by jewellers, which are entirely of a different nature.

(2) See *Tavernier*, *Dutens*, &c. That *emeralds* were known in *Europe* before the discovery of *America*, is proved by the *emerald* that was in the mitre of *Pope Julius the Second*; and by the necklace of antique *emeralds* found in *Pompeii*, and seen by Mr. *Hawkins*.

forty-five or fifty days from the time of their departure. The *porcelain* of *China*, brought over-land upon the backs of camels, is exposed for sale in *Grand Caire*, *Smyrna*, and *Constantinople*. We saw some *porcelain* dishes for containing *Pilau*, that had been thus conveyed : they were a yard in diameter. The same trade with *China* existed in the time of the *Romans* ; and at the introduction of these *porcelain* vessels into *Rome*, they were bought at enormous prices, and were esteemed, by the *Romans* of the *Augustan* age, as articles of the highest luxury and magnificence. These were the *Vasa Murrhina* of *Pliny*<sup>3</sup>; as may be proved from *Belon*; who says that the *Greeks* still called them, in his time, "*La Mirrhe de Smirna*," from *Murex*, a *shell*, called by the French the *Porcelain Shell*<sup>4</sup>; the fine vitrified superficies

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*Vasa  
Murrhina.*

(3) "*Oriens murrhina mittit: inveniuntur enim ibi in pluribus locis, nec insignibus, maxime Parthici regni: præcipue tamen in Carmania, &c. Splendor his sine viribus, nitorque veriùs, quam splendor: sed in pretio varietas colorum, subinde circumagentibus se maculis in purpuram candoremque, et tertium ex utroque ignescentem, velut per transitum coloris purpura rubescente, aut lacte candescente.*" *Plinio*, Hist. Nat. lib. xxxvii. cap. 2. tom. III. p. 520. *L. Bat.* 1635.

(4) "Mais l'affinité de la diction *Murex* correspond à *Murrhina*. Toutes fois ne cherchons l'etymologie que du nom François, en ce que nous disons *vaisseaux de Porcelaine*, sçachants que les Grecs nomment LA MIRREHE DE SMIRNA." *Singularités observées par Belon*, liv. ii. ch. 71. f. 134. Paris, 1555.

CHAP. of *porcelain* resembling, in its lustre and polish,  
 IV. { the surface of the *murex*.

*Bazar for  
 the Pataal  
 Tash, or  
 Keff-kil.*

As almost every article of trade in *Constantinople* has a separate market appropriated to the sale of it, so there is a special *bazar* for that remarkable mineral called *Keff-kil*<sup>1</sup>, after it has been rudely manufactured into large *bowls for pipes*, which the *Turks* export to *Germany* and to *France*; where they bear the names of *Meerschaum*, and *Ecume de Mer*, from the circumstance of their floating in water. We had some difficulty in finding out this *bazar*; but at last, being directed to *Ouzoun Tcharchy*, in the *Fildjiandji Khan*, we were conducted into a square court, like that of all other *Khans*, surrounded by a wooden gallery; where, upon the floor of the gallery, we found the dealers in the *pipe-bowls* made of *Keff-kil*; each dealer having a large pile of those *bowls* heaped upon a mat in an adjoining apartment. Hither resort those merchants, who export them by the caravans to *Pest* in *Hungary*, where they are re-manufactured. In the state for exportation, they are every one of them as large as a man's

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(1) Signifying literally, "*foam-earth*."

fist, and look like a coarse manufacture of common pipe-clay; all the lustre and elegance which they afterwards exhibit being the result of subsequent manipulation in *Hungary* and in *Germany*. There is perhaps no instance of any kind of *clay* giving employment to so many hands, or after its original manufacture passing through such a variety of modifications, and ultimately obtaining such enormous prices: therefore, as we have obtained further information respecting its natural history, we shall add a few remarks to those already published<sup>2</sup> upon the subject of this curious mineral.

This remarkable *clay*, which the *Turks* call *Pataal Tash*, is by them believed to exist only in three different places; *Nemely Kiry*, *Cara Yook*, and *Saca Koy*; near a town in *Asia Minor*, called *Eski Shehr*, or *Old City*; supposed by some to be the antient *HIERAPOLIS*, between *Phrygia* and *Lydia*<sup>3</sup>: but *Hierapolis* is called by

Localities  
of this  
mineral.

(2) See Vol. II. of these Travels, Chap. vii. p. 282, &c. Octavo edit.

(3) For the first part of these observations respecting the *Asiatic locality* of this *clay*, the author is indebted to Mr. *Hawkins*, to whom the information was communicated, in a letter to the Dragoman *Pisani*, written at *Brusa*. The situation of *Hierapolis* is here given from *Stephanus Ryzantinus*, who says of it, 'ΙΕΡΑΠΟΛΙΣ, μετατὸν Φρυγίας καὶ Λυδίας πάλαι, &c. &c. (Steph. Lib. de Urbib. &c. p. 411. ed. *Berkelii*,  
L. Bat.

CHAP.  
IV.

the *Turks*, *Pambouk Kaldh-si*. The *first* of these places, *Nemely Kiry*, is distant eighteen leagues from *Eski Shehr*; the *second*, twelve leagues; and the *third*, lying behind a mountain called by the *Turks*, *Boz Daaghi*, and by the *Antient Greeks*, *Messoghis*, is distant fifteen leagues from the same town of *Eski Shehr*. These are the places where it is now found in *Asia*; but there are pits opened for digging the same substance in the *Crimea*<sup>1</sup>; and also others near *Thebes* in *Bæotia*, which were observed by Mr. *Hawkins*. The *Asiatic Keff-kil*, or *Pataal Tash*, is first discovered on the surface of the earth, by its whitish appearance; and in its primitive state, it is a white soft substance, as easily cut with a knife as a piece of cheese. The people of the country, under a stipulated grant from the Governor, collect this *clay*, by cutting or digging it off in large lumps, while in a soft state; in which state it may be kept for six months, and

Manner of  
collecting  
it.

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*L. Bat.* 1688.) For the situation of this city, see also *Strabo*, lib. xiii. *Ptolemy*, lib. v. and the *Itinerary of Antoninus*. It was renowned for its *hot springs*, and for the *mineral incrustations* they deposited. "Hierapoli Phrygiæ effervet aquæ calidæ multitudo, ex qua circum hortos et vineas fossis ductis immittitur. Hæc autem efficitur post annum crusta lapideæ, et ita quotannis dextra ac sinistra margines ex terra faciendo inducunt eam et efficiunt his crustis in agris septa." *Vitruvius*, lib. viii. cap. 3.

(1) See Vol. II. of these Travels, Chap. VII. p. 382. Octavo edit.

upwards, if carefully covered with its own raspings: they then work it into tobacco-pipes, beads, and *soucoupes* \* for coffee; the first being the chief and most profitable branch of trade in which it is employed. After it has been wrought, it becomes desiccated, and contracts that degree of hardness under which it appears when sold for tobacco-pipes; but even then, when heated, it is easily penetrated by any sharp instrument, and may be scratched by the nail. Either owing to its abundance, or to the unskilfulness of those employed in collecting it, a great waste takes place in its manufacture: no use whatsoever is made of the chips at *Eski Shehr*: but it seems the *Jews* have of late exported a certain quantity, which gives rise to a conjecture, either that they have converted, or that they are endeavouring to convert it to some useful purpose<sup>1</sup>. And there is no doubt that if this substance was found nearer to our

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(2) The form of the *soucoupe* in Turkey is not that of a *patena*, like our saucer: it is literally an *under-cup*; and sometimes of gold, or silver, richly ornamented with *jems*.

(3) Perhaps for supplying the baths, where it has been used in cleansing the hair of the women, (See Vol. II. of these Travels, p. 282. Octavo edit.) In a subsequent letter to Mr. *Hawkins*, dated also from *Brusa*, it is stated, by Mr. *Pisani*, that "a great number of cart-loads

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*British* manufactories, the nature of its properties would cause it to be applied to many valuable uses. The mine is worked so far as the vein of the *Keff-kil* extends; which it does, in some places, in a perpendicular, and in others in an oblique direction, five, ten, and fifteen yards in depth. When a vein is exhausted, the miners look out for another, and work it in the same manner, until the whole is consumed; leaving the old mine in the state of an empty useless pit, exhibiting an opening about three yards in diameter. No subterraneous communication has been discovered, by means of a *level*, between the different beds of this substance; nor is there any instance, confirming the reports that have been published, of a fresh exudation of the *Keff-kil*, in those pits. The manufactory, in its present state, is almost exclusively confined to the working of bowls for *tobacco-pipes*. The dealers repair to *Eshi Shehr*, where they purchase the pipe-bowls, at the price of from *three* to a *hundred paras* each: the last price is demanded when they are very large, and embellished with gilding. They are then carried

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loads of dusts or fragments of the *Keff-kil* had lately been sent to *Constantinople* by a Jew, who bought them in *Eshi Shehr*, at the rate of one *para* per *oke*."

to *Constantinople*, to the *bazâr* we have now mentioned, and to *Smyrna*; whence they are exported to *Hungary*, *Poland*, *Germany*, *France*, and *Russia*. CHAP.  
IV.

Another very curious sight at *Constantinople* is the *bazâr* where the *drugs* are sold; a long dusty covered place, like *Exeter Exchange* in *London*, but much larger. The powerful smell exhaled from the spices and simples here exposed to view, but particularly from the *rhubarb*, is perceived in the approach to this *bazar*: almost every vegetable production of the *East*, used medicinally or as a perfume, and many mineral substances, are here offered for sale. *Opium* appears in large black balls, or cakes, looking like *Spanish-liquorice*. These balls are cut smoothly with knives, to shew the interior of each mass; and half a dozen, or more samples, at different prices, are placed together. The cheapest and worst *opium* is of a *brown colour*, filled with stalks and leaves: that of the highest price approaches almost to a *jet-black*, and is perfectly free from impurities. Other articles are, the *wood of aloes*, *incense*, *styrax*, and all sorts of fragrant and other gums; also the *white oxide of arsenic*; and the *red and yellow sulphuret of arsenic*, or *realgar* and *orpiment*; of which last

Drug  
market.



CHAP.  
IV.Shops for  
Stationary  
and Book-  
binding.

substance a *depilatory* is made for the use of the *Turkish baths*. The other commercial objects worth notice, in this filthy and crowded city, (besides the *Manuscript bazar* and other things noticed in the preceding volumes) are the shops for stationary-ware and bookbinding. The *bookbinders* of *Constantinople* surpass all other, in the neatness, the elegance, and the perfection of their craft. This may perhaps be attributed to the high price sometimes paid for binding the beautiful manuscripts entrusted to their care. Every leaf is secured with the utmost attention and skill; and the books, bound by *Turkish* women, open with the utmost evenness and facility. In the embellishment of the covers, and in the cases made to contain the volumes, both taste and ingenuity are shewn<sup>1</sup>. *Pocket ink-stands, pocket-books, and*

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(1) See the long account of their "cunning workmanship," in the valuable *Travels* of DELLA VALLE. "*I libri, si legano sommamente bene; e si adornano con molte galanterie di colori finissimi, e d'oro; in particolar di azzurro ultramarino, con fogliamini, e compartimenti allor modo: e le coperte ancora bene spesso laurate di fuori con diverse impronte, fulte, come io credo, con le stampe.*" (*Viaggi di Pietro Della Valle, il Pellegrino*, p. 98. *Roma*, 1650.) The name of DELLA VALLE often occurs in books of *Travels*, because it is included among those of other authors who have visited the *Levant*, as a matter of course; but his merit has been little attended to; and some travellers have spoken of his writings without ever reading them; as it would be easy to prove.

*pasteboard cylinders* for containing rolled paper, are made by them in a style of neatness that

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He began his journey early in 1614, and ended it in 1626. His work was published in the form of Letters, which were written to a Neapolitan physician, who was his friend. Being of an antient and noble family, and possessing all the advantages of a good education, he received the surname of "*The illustrious Traveller.*" In the opening of his work he says, "*A voi, miei Posterì: che, la Dio mercè, quantunque restato già solo, in Roma, di questa famiglia ne'tempi addietro distinta in più rami, et assai piena di gente,*" &c. A very principal merit of his work appears in the readiness with which he traces the relics of antient customs in the manners of the inhabitants. To mention many of these would extend this criticism beyond the limits of a note. A very curious instance occurs at the end of his Letter, dated *Baghdad* (Jan. 2, 1617); where he describes a custom among the women of *powdering their hair* with *MICA*; which substance, according to the mineralogical nomenclature of the age when he wrote, he calls *TALC*. "*Del quale le Donne ne fanno una poluere da spargersene i capelli et i veli, che sopra'l nero fù molto bene, parendo argento; onde anche la chiamano in Arabico Mai-elfodhdha; cioè Acqua di argento, con tutto che veramente sia poluere, e non acqua: sorte di ornamento, che anche à tempi antichi, come habbiamo in Trebellio Pollione, fù usato da quell' effeminato di Gallieno Imperadore, il quale soleua spargersi i capelli, più riccamente, di limatura d'oro.*" His account of this custom is the more valuable, as *Casaubon*, *Salmasius*, and *Gruter*, unable to comprehend what the historian meant by *gold dust* of sufficient levity to be used as powder for the hair, in their Commentary upon *Trebellius Pollio*, have passed in silence the words "*Crinibus suis AURI SCOSEM aspersit.*" (Vid. *Trebell. Poll. in Vit. Gallien. ap. Hist. August. Script.* tom. II. p. 232. *L. Bat.* 1672.) There are few books of Travels that can be compared with the work of *DELLA VALLE* for liveliness and information. The interesting account of his marriage with *Maani*, a *Syrian damsel of Baghdad*, is told in a delightful manner. She accompanied him during his travels for five years, and died at *Mina* upon the *Persian Gulf*. *DELLA VALLE* caused her body to be embalmed, and carried it about with him, during four years that he continued to travel after her death. At length he had

the

CHAP.  
IV.

Tobacco-  
nists.

has never been equalled, considering the low prices for which these are sold. In the same shops are also found *paper lanterns*, which are so ingeniously contrived as to be adapted for the pocket, but will draw out to great length when required for use. The *Turks* carry them through the streets at night, at the end of their long pipes. Lastly, in passing through all the *Turkish* towns, a traveller will not omit to notice the *shops for tobacco*, and the *manufactures of pipe-tubes*; for these, indeed, constitute the first and principal sights that attract his regard. The cleanliness with which the *tobacco* is kept and exposed in neat glass jars, and the many varieties of this herb offered for sale, are worthy of attention. That which bears the highest price is of a fine golden colour, and is deliciously fragrant; being so totally different from the stinking weed commonly used in *England*, that the smell of it is pleasing to the most delicate olfactory nerves; and we never met with any person who disliked

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the mournful satisfaction of giving her an honourable interment, at *Rome*, in the cemetery of his ancestors. This celebrated traveller died in 1652, at the age of sixty-six years. The best edition of his *Travels* is not that which is here cited; but a later, printed at *Rome*, in four vols. 4to. in 1662. The *French edition*, in four vols. 4to. printed at *Paris* in 1670, is perhaps the worst extant; but there are many other.

it. There is, however, a great deal of art used in preparing it; nor will it bear a sea-voyage; for when brought to this country, it loses almost all its agreeable properties. The manufacturers of *pipe-tubes* are seen at work every day in the shops belonging to the street leading to the sea-side, opposite to *Péra*; and there is also an open *bazar* for the sale of such *tubes*, which are called *Tchibouques*<sup>1</sup>. They are made by boring straight stems of the *cherry-tree*, or of *jessamine*, with the bark on, six feet in length, by means of a turning wire auger, to which a mouth-piece is afterwards fitted, of *amber*, *ivory*, *bone*, or *horn*, sometimes adorned with gems, or, wanting such costly materials, with pieces of coloured glass. A *tchibouque* of *cherry-tree* wood, with a fine shining bark, of five feet in length, or one of the *jessamine*, six or eight feet in length, tipped with pale-

CHAP.  
IV.

*Tchibouque*  
Manufac-  
tories.

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(1) Sometimes *Tchibouque* is used to signify the whole *apparatus* of the *PIPE*, which consists of *three* parts; the *bowl*, the *tube*, and the *mouth-piece*.

“Thrice clapped his hands, and called his steed,  
Resigned his gem-adorned *Tchibouque*,  
And mounting featly for the mead,  
With *Maugrabee*—and *Mamaluke*—  
His way amid his *Delis* took,” &c.

BYRON'S “*Bride of Abydos*,” line 232.

CHAP. coloured opake *amber*, sells for about two  
IV. guineas of our money: but as the rank of a  
person is displayed by the costliness of his  
pipe, it may be imagined to what an extent  
this price is sometimes carried. The *jessamine*  
*tchibouque* of the *Capudan Pasha* was adorned  
spirally with diamonds, extending from the  
*amber* mouth-piece along the tube; so that the  
price of a *tchibouque* may vary from twenty  
*paras* to twenty thousand *piastres*. Whoever  
should attempt to describe the manners of  
the *Turks*, without giving some account of  
the *tchibouque*, would very inadequately fulfil  
his purpose; because the ceremony of the  
*tobacco-pipe* is so materially connected with  
all their State affairs and private domestic  
habits, and the important place it holds in  
the history of their commerce and manufactures  
is so conspicuous, that to neglect this subject,  
would be to omit a leading characteristic of the  
nation. The employment of tending a stem of  
the *cherry-tree*, or of the *jessamine*, during its  
growth, is often productive of food for a whole  
family. To prevent the bark from splitting, it  
is kept constantly guarded by a swathing of  
wet linen rags; and the utmost care is used to  
preserve it from becoming crooked, by con-  
stantly watering and tending the plant. But

as a perfectly straight stem is always a rare article, fraudulent imitations are sold, which are prepared with such ingenuity as sometimes to defy the nicest inspection. These are made by splicing together different pieces of the wood, and afterwards covering the whole over with fresh slips of bark, fastened on with glue. The bowls for these *tchibouques* are generally made of a fine red or black earthenware, plain, or ornamented with gilding. There is a particular sort of red clay more highly esteemed than any other for this purpose; the bowls made of it are therefore stamped with *Turkish* characters; and they are always sold plain, without any ornament of gilding.

As we resided nearly three months in *Péra*, after our return from *Greece*, our visits to *Constantinople* were made leisurely and often; sometimes being accompanied by a *Janissary*, but more frequently without any such incumbrance. Now and then an unpleasant adventure occurred, owing to the ill-behaviour of a few fanatical *Turks*; but, generally speaking, such instances were rare, and they were reprobated even by the *Turks* themselves. Once the author received a violent blow from a ragged beggar, who came behind him, and was offended

Manner of  
visiting the  
City.

CHAP.  
IV.

because, in a narrow part of the pavement, he had not room to pass. An alarm being given, the *Janissary*, who was at some distance, came to the spot, and would have put the offender to death, if he had not been prevented; the *Turks*, who witnessed the assault, sitting in their shops, encouraging him so to do. A disguise might be adopted, but not without risk, which would secure a *Christian* from all such attacks, and from any chance of observation; and perhaps it is a disguise worn sometimes in *Constantinople*; namely, the habit worn in the streets by *Turkish women*, disclosing only the eyes. In meeting one of the persons so wrapped up, it is impossible to distinguish either sex or age; the feet being concealed by a pair of clumsy boots, and the whole figure veiled by a thick covering of cloth. Nobody presumes to address persons so habited, even in the most crowded *bazars*'. This plan might be further aided, if the disguised person were attended by some woman of the country, acquainted with the language.

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(1) The *Turkish women* are generally, but not always, followed each by a female slave, as an attendant. If they meet foreigners in the dress of *Franks*, alone, in unfrequented places, they will sometimes endeavour, by signs, to excite their regard; although the danger to both parties (if observed to notice each other in the slightest manner) is such as few persons would choose to encounter.

Before we left *Constantinople*, an *English* officer accompanied us upon our last visits to *SANCTA SOPHIA*, and to the outer *WALL OF THEODOSIUS*, by which the city was antiently fortified on its *western* side, from the *Propontis* to the *Bay* of the *Golden Horn*. The more we saw of this city, the more we had reason to be convinced that it remains as it was found at its conquest by the *Turks*. The same *Aqueduct* that was built by the *Roman Emperors* still supplies the inhabitants with water; and the interior of *St. Sophia* manifestly proves the indisposition of the *Turks* towards the destruction of the buildings they found. Indeed this part of their character was noticed long ago<sup>s</sup>, and in an age when all sorts of intemperate censures were lavished upon them by their vindictive enemies, the *Christians*; as if it had been considered a holy thing to curse and to calumniate the *Moslems*<sup>s</sup>. The impression made upon us

CHAP.  
IV.

Last Visit  
to *Sanctu*  
*Sophia*.

Further  
account of  
that edi-  
fice.

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(2) "Car les Turcs n'ont rien osté des armoiries, peintures, sculptures, et engraueures, et escriteaux qu'ils y ont trouué. . . . . Nous disons en outre que LES TURCS ONT TOUSIOURS EU CESTE COUS- TUME, QUE QUELQUE CHASTEAU OU PORTERESSE QU'ILS AYENT JAMAIS PRIS, EST DEMEURE AU MESME ESTAT EN QUOY ILS L'ONT TROUUE: car ils ne démolissent jamais rien des édifices et engraueures." *Second Livre des Singular. observées par Belon, f. 88. Paris, 1555.*

(3) A slight tincture of this feeling appears in the prayer with which GRELOT concluded his work. See p. 306, of the original *Paris* edit. 1680.

"Renversez,



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IV.

by once more seeing this celebrated *Mosque* was the same that we have before described<sup>1</sup>. There is so much of littleness and bad taste in the patch-work of its interior decorations, and of confusion in the piles and buttresses about it when viewed externally<sup>2</sup>, that we hardly considered it more worth visiting than some of the other *mosques* of *Constantinople*; for example, the superb *Mosque of Sultan Solyman*, or that of *Sultan Achmed* near the *Hippodrome*, which, although constructed contrary to the sound rules of architecture, is nevertheless, without exception, the finest building the *Turks* ever raised<sup>3</sup>.

“ Renversez, ô Grand Dieu, sous les pieds de Louïs,  
L'orgueil des Tyrans de Bysance,  
Qu'ils tombent à l'éclat des foudres de la France  
Aussi-tost frappez qu'ébloüïs ;  
Afin qu'ayant réduit ce qui vous est rebelle,  
Et par vous et pour vous étant victorieux,  
Il détruise l'erreur de ce peuple infidelle,  
Et fasse fleurir au lieu d'elle  
De vos divines Loix le culte glorieux.”

On the other hand, the *Turks* in their prayers, as translated by PAUL LUCAS (*Voyage en Turquie*, tom. I. p. 84. *Amst.* 1744.), keep an even pace with their *Christian* enemies. “ *loignez, ô grand Dieu, à l'oppression des Infidelles, la desolation, et la ruine entiere de toutes leurs villes. Amen.*”

(1) See Vol. III. of these *Travels*, Chap. II. Octavo Edition.

(2) See the *Fignette* to this Chapter.

(3) It is situate upon the eastern side of the *Hippodrome*, in the middle of a spacious area, which is nearly square; and separated from that part of the antient *Hippodrome*, now called *At Meidan* by the

But that of *Sultan Solymán* may fairly vie with  
the boasted *chef-d'œuvre* of *Anthemius* of *Tralles* CHAP.  
IV.

The pavement of *St. Sophia* is entirely of marble, worked in different ornamental compartments; but it is covered by mats, and by several large carpets. Perhaps the whole building may appear to greater advantage, when it is illuminated for the *Turkish* festivals; but at other times, it is always gloomy. The windows are ill contrived, and they are worse preserved; the only light admitted, passes through little round panes of glass, smeared with the plaster in which they are fixed, and covered with dust. All the interior of the dome<sup>s</sup> is lined with *mosaic*, disposed into figures and ornamental work. This the *Turks* have covered with white-wash; hoping thereby to conceal the *mosaic painting*: but as the investment falls

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the *Turks*, by a long and low wall, represented in the Plate facing p. 56 of Vol. II. of the Quarto Edition of these Travels. There are six minarets belonging to this mosque; from the top of which may be viewed the finest prospect in the whole world.

(4) The architect of *St. Sophia*, under *Justinian*; assisted by *Isidorus* of *Miletus*.

(5) The flatness of its *dome* constitutes all that is marvellous in the architecture of the building. It equals 105 feet in diameter, and only 18 in depth; although elevated 165 feet above the pavement of the mosque. The diameter of the *Dome* of *St. Peter's* at *Rome* equals 133 feet; and that of *St. Paul's* in *London*, 100 feet.

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IV.

off, the *mosaic* becomes again visible ; particularly when viewed from the galleries, whence we copied part of an Inscription, in the ceiling of the dome, before given'.

*Cisterna  
Maxima.*

After taking leave of *St. Sophia*, we visited one of the magnificent cisterns which were constructed for the antient city. It was the CISTERNA MAXIMA, upon the south-west side of *St. Sophia*; now used as a kind of rope-walk, or place to spin silk. The pillars and arches, supporting the roof, still remain; and the area beneath them is very extensive. *Le Chevalier*, whom we afterwards met in *Paris*, told us of four others, and has published an account of them; but that which he describes as the CISTERNA BASILICA, at a place now called *Géré-Batan*, to the north-east of *St. Sophia*, cannot be the same alluded to by *Gyllius*<sup>1</sup>. The wonderful cistern, described by *Gyllius*, in all probability, yet remains for the observation of some future traveller, unless it be that which we have now mentioned; since it is impossible to believe that a subterraneous structure of brick-work, covered with terrace, containing

*Gyllius.*

(1) See Vol. III. p. 47. Octavo Edition.

(2) Vide *Gyllium*, lib. ii. *De Topog. Constant.* cap. 20. apud *Grenov. Thesaur. Græc. Antiq.* vol. VI. p. 3281. *L. Bat.* 1699.

three hundred and thirty-six Corinthian columns of marble, each column being forty feet nine inches in height, can so entirely have disappeared as to leave only, what *Le Chevalier* styles<sup>3</sup>, its “*emplacement*.” Besides, he has mistaken altogether its relative position respecting *St. Sophia*; for this is described by *Gyllius* as westward of that edifice, at the distance only of eighty Roman paces from it; which rather identifies it with the magnificent reservoir we visited. The words of *Gyllius*<sup>4</sup> are in substance as follows: “The *Imperial Portico*, and the *Imperial Cisterna*, stood in the same place: the *Imperial Portico* is not to be seen, though the CISTERNA is still remaining. Through the carelessness and contempt of every thing that is curious in the inhabitants, it was never discovered, but by me, who was a stranger among them, after a long and diligent search. The whole ground was built upon, which made it the less to be suspected that there was a *Cisterna* upon the spot: the people not having the least suspicion of it; although

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IV.

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(3) *Voyage de la Propontide et du Pont Euxin*, par J. B. Chevalier, p. 106. Paris, 1800.

(4) Vide *Gyllium*, lib. ii. *De Topog. Constant.* cap. 20.

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IV.

daily drawing water out of *wells* which were sunk into it. I entered by chance a house where there was a descent into it, and went aboard a little skiff. The master of the house, after having lighted some torches, rowing me here and there across through the *pillars*, which lay very deep in water, I thus discovered it. He was very intent upon catching the fish wherewith the cistern abounds, and speared some of them by the light of the torches. There is also a small light which descends from the mouth of the *well*, and reflects upon the water, whither the fish usually resort for air. This CISTERNA is three hundred and thirty-six feet long, a hundred and eighty-two feet broad, and two hundred and twenty *Roman* paces in circumference. The roof, and arches, and sides, are all of *brick-work*, covered with terrace, which is not the least impaired by time. The roof is supported by three hundred and thirty-six marble columns. The space of *intercolumniation* equals twelve feet. Each *column* is above *forty feet nine inches* in height'. They stand *longitudinally*, in twelve ranges; and *latitudinally*, in twenty-

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(1) Vide *Gyllium*, lib. ii. *De Topog. Constant.* cap. 20. apud *Gronov.* *Thesaur. Græc. Antiq.* vol. VI. p. 3281. *L. Bat.* 1699.

eight. The *capitals* of these *columns* are partly wrought after the *Corinthian* order, and partly left unfinished. Over the *abacus* of the *capital* of every *column* is placed a great stone, which seems like another larger *abacus*, and supports *four arches*. There are abundance of *wells* sunk into this CISTERNA. I have seen, when it was filling, in the winter-time, a large stream of water, falling from a great pipe, with a mighty noise, until the *columns* up to the middle of their *capitals* have been covered with water. This CISTERNA stands (*versus occidentem æstivum*) WESTWARD of the Church of *St. Sophia*; being distant from it about *eighty Roman paces*."

Some remains of a large antique structure may be seen on the side of the *Hippodrome* which is opposite to the *Mosque of Sultan Achmed*; and it has been conjectured that this was the *Palace of the Emperors*. Possibly it may have been a part of the *BASILICA*. The *Imperial Palace*, according to *Zonaras*, cited by *Gyllius*<sup>2</sup>, stood in the *BASILICA*.

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(2) "DOMUS REGIA, inquit *Zonaras*, fuit in nuncupata *BASILICA* prope *Ærarias officinas*." *Gyllio*, lib. ii. *De Constant. Topog.* cap. 20.

CHAP.  
IV.  
Basilica.

The destruction of the University *Library* was passionately lamented by *Malchus*, a learned *Byzantian*, who wrote the *History of Constantinople*; deducing it from the reign of its founder down to the time of the Emperor *Anastasius*<sup>1</sup>. The *BASILICA* was a *College*, or *University*, for the instruction of youth, governed by a *President* or *Master*<sup>2</sup>. He had under him *twelve* persons as *Lecturers*<sup>3</sup>, to each of whom a number of *Students* was assigned; and these *Lecturers* were held in such high estimation, that upon all State affairs they were summoned to council by the *Emperors*<sup>4</sup>. In the reign of *Basiliscus*, there happened a great fire in *Constantinople*, which began in the *brazieries*; and consuming whole streets, with many stately edifices, wholly destroyed the *BASILICA*, together with its *Library*, containing six hundred thousand volumes. Among other curiosities, there was a *Manuscript* of the *Iliad* and *Odyssey* of *Homer*, written in

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(1) *Gyllius*, *ibid*.

(2) "Fuerat autem hæc domus superioribus temporibus, disciplinis præstantis præceptoris, quem *Œconomicum* vocabant, domicilium." *Ibid*.

(3) "*Hypodidasalos*." *Ibid*.

(4) "Etiam reges in rebus agendis consiliarios adhibebant." *Ibid*.

letters of gold, upon a *serpent's gut*, one hundred and twenty feet in length<sup>5</sup>. *Georgius Cedrenus*, cited by *Gyllius*, speaking of this Library, gave the same account of it that was affirmed by *Zonaras*; adding, that it contained "THE HISTORIES OF THE ACHIEVEMENTS OF THE GREATEST HEROES IN THE SEVERAL AGES OF THE WORLD<sup>6</sup>." *Gyllius* believed that the form of the *BASILICA* was *quadrangular*, in opposition to those who had described it as an *octagon*<sup>7</sup>.

CHAP.  
IV.

Afterwards, we saw the *AQUEDUCT* by which the *Cisternæ* of the city were principally, if not wholly, supplied. It is called by the *Turks*, *Bosdoghan-kemer*; and was first erected by *Hadrian*, before the foundation of a new city by *Constantine*, and called after his name. Subsequently, it bore the name of *Valens*, and of *Theodosius*. Being ruined by the *Avars* in the reign of *Heraclius*, it was repaired by one

Aqueduct  
of the Ro-  
man Em-  
perors.

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(5) "Inter illa erat *draconis intestinum*, longum centum et viginti pedes, habens inscripta *litteris aureis* HOMERI poemata, *Iliadem* et *Odysseam*." (Ibid.) If this *manuscript* were now in existence, it would be fairly worth as many *guineas* as it contained *letters*.

(6) "Inerant etiam in hac Bibliotheca historiæ heroûm res gestas continentes," &c. Ibid. p. 2381.

(7) Ibid.



CHAP. of the *Constantines*. In a later period, *Solyman*,  
IV. surnamed *the Magnificent*, finding it gone to decay, caused it to be again restored. It consists of a double tier of arches, built with alternate layers of *stone* and *brick*, similar to the work seen in the walls of the city.

Upon a following day, we undertook an expedition entirely round the *walls of Constantinople*. We had before done the same; but our military companion wished to examine the appearance of the fortification on the land side, where the *memorable breach* was antiently effected at the *Gate of St. Romanus*. We began from the *Seraglio* point, coasting towards the *south* and *west*, until we came to the *Tower of Marmora*<sup>1</sup>; where the *WALL OF THEODOSIUS* begins, at the *Heptapyrgium*, or *Castle of Seven Towers*; and whence it traverses the whole *western* side of the city, from the *Propontis* to the *Bay* of the *Golden Horn*. In our way, we copied several *Inscriptions*, yet remaining in the part of the fortifications facing the sea; but they allude only to repairs formerly done to the works, and

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(1) See the Topographical Chart of *Constantinople*, by *Kauffer*, as engraved for this Work, at the beginning of this Volume.

have been all before published<sup>s</sup>. The famous PORTA AUREA is within the *Heptapyrgium*: it was discovered, and is described, by *Le Chevalier*<sup>s</sup>. The only part of the walls worth seeing is, in fact, that part beginning here, which was built by *Theodosius*; fortifying the city on the land side. It is flanked with a double row of *mural towers*, and defended by a *fosse* rather more than eight yards wide. The same promiscuous assemblage of the works of antient art—*columns, inscriptions, bas-reliefs, &c.*—seen in the walls of all the *Greek cities*, is here remarkably conspicuous. But the ivy-mantled towers, and the great height of this wall,

CHAP.  
IV.

Porta  
Aurea.

Description  
of the  
Wall of  
*Theodosius*.

(2) We saw also an immense shaft of a column of *red porphyry*, lying in the sea, off the *Seraglio* point; the water being as limpid as the most diaphanous crystal. Making the circumstance known to our ambassador, we offered to undertake its removal to *England*, and to the *University of Cambridge*, if he would obtain for us a permission from the *Porte*. The request, however, met with a refusal, in terms of some asperity: and it is rumoured, but with what truth others may determine, that the said *Column* now constitutes a part of the Collection since offered by him for sale in this country.

(3) *Voyage de la Propontide*, &c. p. 99. *Paris*, 1800. "Entre deux grosses tours bâties en marbre, s'élève un arc de triomphe, orné de pilastres Corinthiens d'un style assez médiocre. Ce monument fut élevé à l'occasion de la victoire de Théodose sur le rebelle Maxime, comme le prouve l'Inscription suivant:

HÆC · LOCA · THEODOSIUS · DECORAT · POST · FATA · TYRANNI  
AUREA · SÆCULA · GERIT · QUI · PORTAM · CONSTRUIT · AURO."

CHAP.  
IV.

added to its crumbling ruined state, give it a picturesque appearance exhibited by no other city in the *Levant*: it resembles a series of old ruined castles, extending for *five* miles, from sea to sea. This may be considered nearly as the exact distance; perhaps it is rather less than more; but we measured it with all the care in our power. A person walking quick might perform it in an hour. The whole circumference of the walls of *Constantinople* measures *eighteen English* miles; and the number of *mural towers* amounts to *four hundred and seventy-eight*; inclosing a *triangular* space, whose three sides equal *five, six, and seven* miles each. The *antient city* of *Byzantium* must also have been *triangular*; for the *Acropolis* occupied the vertex of the triangular promontory, or point of the ΚΕΡΑΣ ΧΡΥΣΕΟΝ, (which afterwards gave its name to the *BAY*) where the *Seraglio* now stands<sup>1</sup>. The *old walls* of *BYZANTIUM* were of

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(1) "ACROPOLIS autem sita erat ad angulum urbis, qui Propontidem et Pretum spectat, ubi nunc novum Saraium extat. Claudianus, lib. i. in Rufinum,

——— *Celsa quæ Bosphorus arce  
Splendet, et Othrysiæ Asiam discriminat oris.*

"*Arcis* item seu *Acropolis Byzantinæ* meminit *Ausonius* in Professorib.  
Carm. xvii.

*Byzanti inde arcem, Thressæque Propontidis Urbem  
Constantinopolim fama tui pepulit.*

*Cyclopæan* structure. We may gather, from what *Herodian* has said of them, that the masonry was incomparably superior to any of the workmanship now visible in the fortifications of the city. So late as the termination of the *second* century, when the austere *Pescennius Niger* was engaged in carrying on his warlike preparations against *Severus*, *BYZANTIUM* yet flourished; boasting the most powerful citadel of *Thrace*, and being conspicuous for its strength and riches<sup>2</sup>. It was then surrounded by a wall made of such immense quadrangular masses of stone, and so skilfully adjusted, that the marvellous masonry, instead of disclosing to view the separate parts of which it consisted, seemed like one entire mass<sup>3</sup>. "The very ruins," says *Herodian*, "shew the wonderful skill, not only of the persons who built it, but

CHAP.  
IV.

Antient  
*Cyclopæan*  
Walls of  
*Byzantium*.

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"Et ex Veteribus Xenophon. lib. vii. de Exped. Cyri, *ἄκραν* appellat; 'Ο δὲ Ἑτιόνιος εἰς τὴν ἄκραν ἀποφύγει." ANSELM. *Hundur. Imper. Orient.* tom. II. p. 453. Paris, 1711.

(2) Vide *Herodianum* in *Sever. Hist.* lib. iii.

(3) Περιτετρίχιστό τι γινναίω τι καὶ μεγίστη ἡ πόλις τεῖχῳ, πικρομένη μύλτου λίθου, εἰς τετράγωνον ἐργασμένου· τοσαύτη τι συναφεία καὶ καλλῆσι, ὥς μηδὲνα εἶσθαι τὸ ἔργον σύνεργον, ἐνὸς δὲ λίθου πᾶν πικροῦσθαι. Ibid.

CHAP.  
IV.

Mohammed's  
Breach by  
the Cannon  
Gate.

of those also by whom it was dismantled  
There are now no *suburbs* on the land side.  
The *breach* made in the *wall* on this side, by  
Mohammed, at the capture of the city in 1453,  
may undoubtedly be pointed out. It is particularly conspicuous near to a *gate* which occurs before arriving at the *Gate of Adrianople*, in going from the *Heptapyrgium* towards the *Bay of the Golden Horn*. This gate is now called *Top Kapou*, or CANNON-GATE; the words *Kapou*, and *Kapoussi*, signifying nothing more than a *gate* or *place of entrance*; as *Selivri Kapoussi*, the GATE OF SELIVREA; *Yeni Kapoussi*, the NEW GATE, &c.\* And, as if Providence had designed that the hand of Nature should point out to future ages the place whence its dreadful visitation was poured upon this devoted city, trees of the most venerable age, self-sown, in the *breach*, have here taken root, and serve to mark the spot where the last of the *Palæologi* gloriously fell. Of *eighteen gates* that once existed on this side of

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(1) Ἐστὶ γὰρ καὶ νῦν τὰ μόνον αὐτοῦ ἱεῖσματα καὶ λείψανα ἰδόντι, θαυμάζουσιν ἐπὶ καὶ τὴν εὐχὴν τῶν τὴν ἀρχὴν κατασκευασάντων, καὶ τὴν ἀρχὴν τῶν ὑστερῶν καθηγμένον. *Herodian. in Sever. Hist. lib. iii.*

(2) See the *Chart of Constantinople*, by *Kauffer*, as engraved for this Work.

*Constantinople*, only seven are now remaining. The site of the two temples erected by *Justinian*, as CHAP.  
IV. *safe-guards* of the city<sup>3</sup>; one towards the *Propontis*, and the other where the wall joins the *Port*; may still be ascertained, by their remains: but these have almost disappeared. Nearly opposite to the *Heptapyrgium* there is a *fountain*, still held sacred by the *Greeks*, and called *Balúcli*, which marks the spot formerly occupied by the *Church* of the *Virgin Mary*.

Our other rambles served to fill our journals with many notes, which we shall not introduce, because they relate to objects often described by former travellers<sup>4</sup>. We visited the site of

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(3) Vide *Procopium*, lib.i. de *Ædificiis Justinian*. tom. II. cap. 3. p. 16. *Paris*, 1665.

(4) The Reader is particularly referred to all that *GYLLIUS* has written upon the subject of *Constantinople* and its environs. (*De Gosp. Thrac. et De Topog. Constantinop. apud Gronov. Thesaur. Græc. Antiq. vol. VI. L. Bat. 1699.*) *GYLLIUS* was sent by the French Government, under *Francis the First*, into the *Levant*, to collect MSS.; where, being forgotten by its Ministers, he was in danger of starving, and enlisted himself into the *Turkish* service. Afterwards he fled to *Rome*, and published his *Travels*.—The valuable work of the French architect *GRELOT*, (*Paris*, 1680,) will be particularly useful, for its account of the *Mosques*, and for views of these buildings; also the *Travels* of *PIETRO DELLA VALLE*, (*Viaggi, &c. Roma*, 1662. 4 tom. in 4to.) and the *Imperium Orientale* of *ANSELM BANDURI*, (2 tom. folio, *Paris*, 1711.) Among more recent publications, the useful *Topographical Description of Constantinople*,

CHAP.  
IV.  
Chalcedon.

Maiden's  
Castle, or  
Tower of  
Leander.

*Chalcedon*, of which city scarcely a trace remains; landing also upon the remarkable rock where the *light-house* is situate, called the TOWER OF LEANDER. The *Turks* call it *Kez-calasi*, the "*Maiden's Castle*." Possibly it may have been formerly used as a retreat for *Nuns*: but they relate one of their romantic traditions concerning a *Princess*, who secluded herself upon this rock, because it had been foretold that she should die by the bite of a *serpent*; adding, that she ultimately encountered here the fate she sought to avoid.

Strut By-  
stantinus.

The last excursion we made, before we took a final leave of *Constantinople*, was to the extremity of its beautiful *bay*, which at a very early period took the name of the *promontory* upon which *Byzantium* had been founded. *Polybius*<sup>1</sup>,

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*Constantinople*, by Dr. JAMES DALI-AWAY, (Lond. 1797.) Also the pleasing *Voyage de la Propontide et du Pont-Euxin*, en deux tomes 12mo. par Mons. LE CHEVALIER; Paris, 1800. One of the best works extant upon *Turkey*, is the *Voyage au Levant*, par CORNEILLE LE BRUYN, 4 tom. 4to. à Rouen, 1725. To enumerate others would be superfluous: the complete collection of authors, who have written upon the subject, would constitute a library. For an account of *government*, *religion*, *manners*, and *customs*, see the work of PAUL RYCAUT, and the *Tableau de l'Empire Ottoman*, par MURADGEA D'OSSON; also the writings of DE TOTT, Sir JAMES PORTER, THORNTON, &c. &c.

(1) *Polyb. Hist. lib. iv. c. 5.*

*Procopius*<sup>2</sup>, and *Dionysius*<sup>3</sup>, have bestowed upon the bay the name of the promontory: and the plausible notion adopted by *Gibbon*<sup>4</sup> of a cornucopia, as applicable to a wealthy harbour, was so naturally suggested by what former writers had said upon the same subject, that it has been very generally believed the SINUS BYZANTINUS was originally denominated *Chrysoceras*; whereas this was not the name of the bay, but of the Byzantine Horn, or promontory upon which the city stood; as we learn from *Pliny*<sup>5</sup>, and *Ammianus Marcellinus*<sup>6</sup>; although opposed to *Strabo*<sup>7</sup> and *Zosimus*<sup>8</sup>. We are expressly

(2) *Procop. de Aedificiis Justin.* lib. i. c. 5. tom. II. p. 16. *Paru.* 1663.

(3) "Dionysius Byzantius similiter Cornu nuncupat." *Gyll. de Bosp. Thrac.* lib. i. c. 5. apud *Gronov. Græc. Antiq. Thesaur.* p. 3116. vol. VI. *L. Bat.* 1699.

(4) "The epithet of golden was expressive of the riches which every wind wafted from the most distant countries into the secure and capacious port of Constantinople." *Gibbon, Hist. c. xvii. vol. III.* p. 6. *Lond.* 1807.

(5) "Promontorium, *Chrysoceras*, in quo oppidum Byzantium liberæ conditionis, antea Lygo dictum." *Plin. Hist. Nat. lib. iv.* tom. I. p. 217. *L. Bat.* 1635.

(6) "Constantinopolis, vetus Byzantium, Atticorum colonia, et promontorium CERAS." *Ammian. Marcellin.* lib. xxii. c. 8. ed. *Gronov.* *L. Bat.* 1699.

(7) 'Εντιῦθεν δὲ ἐπὶ τὸ Κίρας τὸ Βυζαντίων πέντες ἔστι δὲ τὸ Κίρας προσιχθὲς τῷ Βυζαντίῳ τείχει, κ. τ. λ. *Strabon. Geog. lib. vii.* p. 463. ed. *Ozom.* *Strabo* afterwards compares the port (πόρτος) to the horn of a stag.

(8) Κεῖται μὲν γὰρ ἡ πόλις ἐπὶ λόφου, μέγας ἐπὶ χυσοῦ τοῦ ἱσθμοῦ, τοῦ διὰ τοῦ καλουμένου ΚΕΡΑΤΟΣ καὶ τῆς Προποντίδος ἐκτελουμένου. *Zosim. Hist. lib. ii.*



CHAP.  
IV.  
Cause of  
its erroneous  
appellation of  
The Golden  
Horn.

informed by *Pliny*, of the cause whence the appellation of *AURICORNU* was given to the *promontory*'. Hence the *Sinus* afterwards received the appellation of the *Bay* of the "*Golden Horn*," and ultimately was itself 'called "*The Golden Horn*." Antient navigators, who were always coasters, applied the term *Ceras*<sup>a</sup> to projections of the land : it could not therefore be used to signify a *bay*, or *harbour* ; in fact, *Ceras* was the old name for a *promontory*. The island of *Cyprus*, from the number of its *promontories*, was called *Cerastis*<sup>3</sup>. We embarked at *Galata*;

(1) It was so called from its *monopoly* of the whole *Tunny fishery* : the *shoals* being driven, by fear, from the *white cliffs* of *Asia*, to the opposite *European* coast. "ΤΗΥΝΝΙ *dextra* ripa intrant, exeunt *leva* : id accidere existimatur, quia dextro oculo plus cernant, utroque naturā hebet. Est in euripo Thracii Bosphori, quo Propontis Euxino jungitur, in ipsis Europam Asianque separantis freti angustiis, saxum miri candoris, à vado ad summa perlucens, juxta Chalcedonem in latere Asiæ : hujus aspectu repenti territi, semper adversum Byzantii promontorium, EX EA CAUSA APPELLATUM AURICORNU, præcipiti petunt agmine : itaque omnis captura BYZANTII est, magna CHALCEDONIS penuria." *Plinio*, Hist. Nat. lib. ix. cap. 15. tom. I. p. 476. *L. Bat.* 1635.

(2) *Procopius* says it was derived from *Ceroëssa*, mother of *Byzas*, who founded the city. "Ὅντις Κίρας οἱ πατρίων Κιρόισσας τῇ Βυζάντιος μητρὶ τοῦ τῆς πόλεως οἰκιστοῦ ἰωνόμους καλοῦσιν. *Procop. de Edificiis*, lib. i. c. 5. p. 16. tom. II. Pars Prior. *Paris*, 1665.

(3) "Permulta promontoria à geographis *Cornua* appellantur, ut *CYPRUS Cerastis*, a multitudine promontiorum." *Gyllio*, lib. i. de *Bosp. Thrac.* c. 5. apud *Cronov. Thesaur. Græc. Antiq.* vol. VI. p. 3116. *L. Bat.* 1699.

having engaged one of the *Turkish* four-oar'd boats, which in beauty and cleanliness surpass even the elegant *gondolas* of *Venice*; and are in both incomparably superior to any of our wherriës upon the *Thames*. The *Turkish* boatmen excel our *London* watermen in rowing; notwithstanding the boasted skill of the latter in this exercise. As we passed along the shore on its *northern* side, we noticed several *coffee-houses*, frequented by *Jews*, who were making themselves conspicuous in their recreations by the most flagrant acts of indecency; thereby manifesting the justice of the appellation bestowed upon them by the *Turks*<sup>4</sup>; a name denoting every thing that is *vile*, and strongly marking the consideration in which they have long been held in *Turkey*. How different the character borne by the *Karaïte Jews* of the *Crimea*! whose virtues have rendered even the appropriate name, derived from their *Turkish* brethren, an honourable title; their place of residence being called *Tchifût-haleh*, the "*Castle of Miscreants*."—Having reached the extremity of the *Sinus Byzantinus*, which, according to *Strabo*<sup>5</sup>, measured about seven *English* miles

CHAP.  
IV.

*Jewish*  
*Depravity.*

(4) *Tchifût*, a vile miscreant.

(5) *Κάππος ἀνέχων ὡς πρὸς δύοις καὶ σκαδίας ἱξάνοντα*. *Strabon. Geog.* lib. vii. p. 463, ed. *Oxon.*

CHAP.  
IV.Kyat  
Khánah.

and a half from *Byzantium*, we came to the confluence of two small rivers, the *CYDARIS* and the *BARBYSES*<sup>1</sup>, abounding with innumerable fishes<sup>2</sup>, and giving to this part of the bay the name of *Sweet, or Fresh Waters*. Here we landed, to view a sort of public garden, laid out in the *French* taste; a wretched imitation of our *Vauxhall*. The place is called, from the modern name of the *BARBYSES*, *Kyat Khánah*, because a *paper-mill* once stood near its mouth. The plan of this garden was given by a *French* ambassador to Sultan *Achmed the Third*: nothing can be more wretched; nor would it be worth a moment's notice, if it did not serve to mark the earliest disposition to imitate foreign manners on the part of the *Turks*; a disposition since betrayed in other objects of more importance, and which recently led to the alarming consequences of the *Nizami Djedid*. The whole extremity of the *Byzantine bay* was antiently, as it is now, notorious for the mephitic exhalations of the marshes

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(1) "Postquam sinus inflexus ad septentriones, quarto flexu mediocri accepto, finitur ostiis CYDARI, et BARBYSE." Vide *Gyllium, de Bosp. Thrac.* lib. i. c. 5. *apud Gronov. Græc. Antiq. Thesaur.* vol. VI. p. 3117. *L. Bat.* 1699.

(2) "Tanta est in hac palude piscium copia, ut quoties quis januam reseraverit, ex eaque calathum aut sportam demiserit vacuam, paulo post retrahat piscium plenam." *Ibid.* lib. ii. cap. 2. p. §124.

near the *embouchures* of the *Cydaris* and *Barbyses*, owing to the quantity of mud they deposit at their junction<sup>3</sup>; whence it bore the expressive appellation of the PUTRID SEA<sup>4</sup>: and so ambiguous<sup>5</sup> was the nature of the territory, that it pastured, at the same time, *quadrupeds* and *fishes*<sup>6</sup>; the *cattle* and the *deer* of THRACE, and the *Pelamides* of the EUXINE<sup>6</sup>.

CHAP.  
IV.

*Marcidum*

(3) For a full account of these rivers, almost unnoticed elsewhere in geography, *vide Gyllium, de Bosp. Thrac. lib. ii. cap. 3.* ("De Flumine CYDARI et BARBYSA") *apud Gronov. Thesaur. Græc. Antiq. vol. VI. p. 3128. L. Bat. 1699.*

(4) "Locum (*inquit Dionys. Byzant.*) nuncupatum Cameram, quem ante dixi fuisse ad radices sexti collis, excipit *παρὰ Θάλασσαν*, id est *Marcidum Mare*, finis totius sinus." *Ibid. lib. ii. c. 2. p. 3125.*

(5) "In mediis paludibus, boum nutricibus, sunt prata uberes pastiones largientia, etiam cervis: hos Deus designavit cum deductoribus coloniarum consilium petentibus, ubi conderent urbem, appellatum *Byzantium*, ita respondit:

Ὀλβιοὶ οἳ κτήνη πόλιν ἀνέρις οἰκήσουσιν,  
'Ακτῆς Θρηκίνης ὑγρὸν παρ' ἄκρον στόμα Πόντου,  
'Ενθ' ἰχθύς, ἑλαφὸς σι νομὸν βόσκειται τὸν αὐτόν.

*Dionys. Byzant. ap. Gyll. de Bosph. Thrac. lib. ii. c. 2.*

(6) PELAMIS was a name given to the fry of the TUNNY (a variety of the genus SCOMBER) before it attained a year old. This kind of fry frequented the extremity of the *Sinus Byzantinus*, in such prodigious shoals, that the fishermen, according to *Gyllius*, used to fill their boats with a single draught of their nets. The Tunny is mentioned by *Aristotle*, as being the *Pelamis* after it is a year old. *Δοκοῦσι δ' ἑνιαυτῷ εἶναι περιβόητοι τῶν σπυλαμίδων. Aristot. (περὶ Ζώων) lib. vi. cap. 17. tom. I. p. 370. Paris, 1783. Pliny mentions its migration in the spring, and makes the same distinction of age between the PELAMIS and the TUNNY: "Limosa verò a luto PELAMIDES incipiunt vocari, et cum annum excessere tempus, THYNNI." (*Hist. Nat. lib. ix. cap. 15. tom. I. p. 475. L. Bat. 1635.*) Also, in the thirty-third book he enumerates many sub-varieties of the PELAMIS. (*Vide cap. 11. lib. xxiii. tom. III. pp. 326, 327.*)*

**SUPPLEMENT**  
**TO THE**  
**THIRD SECTION OF PART THE SECOND**  
  
**CONTAINING**  
**THE NARRATIVE OF A JOURNEY FROM CONSTANTINOPLE**  
**TO VIENNA**  
  
**TOGETHER WITH SOME ACCOUNT OF**  
**THE GOLD AND SILVER MINES OF HUNGARY.**



Size of  
the Gem.



*Amyx Intaglio found by the Mud-washers of Constantinople.*

## CHAP. I.

### FROM CONSTANTINOPLE, TO THE PASSAGE OF MOUNT HÆMUS.

*Temperature of the Winter Season—Grand Signior sends  
an Ambassador to Paris—The Author prepares to ac-  
company the Embassy—Receives a magnificent present  
of Wood-Opal—Death of KAUFFER—Cavalcade upon  
leaving Péra—Appearance of the Ambassador—Interview  
with his Excellency—Commencement of the Expedition  
—Persons in the Suite—Aspect of the Country—Pivatis  
—Selivria—Kunneklea—Tchorlu—TURULIUS—Alarm  
excited by the journey—Remarkable Serpent—Cari-  
strania—Burghaz—Approach to Mount Hæmus—Addi-  
tional escort—Hasilbalem—Kirk Iklisie—Herielér—  
Fachi*

Fachi — Beymilico — Carnabat — Dobralle — *River*  
 Kamtchisù — Chaligh Kavack — *New-discovered Plants* —  
 Dragoclu — Şhumla — *Festival of the Courban Bairam*.

CHAP.  
I.

Temperature of the  
Winter  
Season.

WE had a fall of snow during this winter at *Constantinople*, but it was very transitory. The temperature of the season will be best observed by attending to the diary of observations upon the thermometer, at the end of this volume. The *mercury* fell only once so low as thirty-seven degrees of *Fahrenheit*: this happened upon the *eighteenth* of *March*. Its average altitude, during the three colder months, might be reckoned as about equal to fifty degrees; being sometimes as high as sixty-four. But accounts are given by authors of a diminution in the temperature of this climate, during certain winters, that are quite inconsistent with the notions we entertain of countries situate in the *forty-first* parallel of latitude, which is the latitude of *Constantinople*<sup>1</sup>. In the year 756, there happened so severe a frost, that all the *northern* coast of the *Euxine* was covered with ice, reaching one hundred miles from the shore, and extending to the depth of forty-five feet. Afterwards, snow fell upon the ice, which, by raising the surface

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(1) The *latitude* of *St. Sophia* is 41°. 1'. 2". See *Kauffer's* Topographical Chart, prefixed to this Volume.

thirty feet, made the whole mass seventy-five feet in thickness: the sea, says *Gyllius*<sup>1</sup>, resembled dry land, and was traversed by men and cattle all the way from *Zicchia* to the *Danube*, and along the rest of the coast as far as *Mesembria*; so that beasts of burthen, and oxen drawing laden waggons, passed the *Thracian Bosporus*. There were subsequent frosts, of which he was an eye-witness; when the bay of the *Bosporus* was so choked with ice, that the watermen could not row their boats to and fro, without previously breaking the ice with their oars<sup>1</sup>. Well may *Ovid*, therefore, be credited,

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(2) "Anno enim à Christo concepto septingentesimo, et quinquagesimo sexto, hyems fuit perfrigida acerrimaque, et gelu maximum, ut Ponti Euxini ora maritima in latitudinem centum milliarium glacies rigore in lapidis duritiem conversa sit: glaciesque à summo mari ad profundum crassa extiterit triginta cubita. Præter hæc cum ejusmodi glacies fuisset nive tecta, crevit viginti alia cubita ita mare, ut continenti assimilaretur, et pedibus calcaretur hominum, cæterorumque animalium mansuetorum et agrestium à *Zicchia* ad *Danubium*, et reliqua ora maritima usque ad *Mesembriam*: ut *Bosporum Thracium* ultro citroque transirent jumenta onusta, et boves plaustra onusta trahentes." *Vide Gyllium, lib. i. cap. 4. de Bosph. Thrac. ap. Gronov. Thesaur. Græc. Antiq. vol. VI. p. 3115. L. Bat. 1699.*

(3) "Equidem ipse unam, et alteram hyemem *Byzantiæ* frigidam sensi; semelque et iterum vidi *Bospori sinum*, nominatum Cornu, ab ostiis fluminum ad *Galatam* congelasse, non quidem glacie quæ sustineret homines, sed tamen tanta, ut scaphæ ultro citroque commeare non possent, nisi remis ante glacies frangeretur." *Ibid. p. 3116.*



CHAP. I. when he so beautifully celebrates the freezing  
 of the *Euxine* off the mouths of the *Danube*<sup>1</sup>.

Grand Signior sends an Ambassador to Paris.

The passage over *Mount Hæmus* was not considered as being open this year before the end of *March*. About the same time our Ambassador made it known to us, that it was the intention of the *Porte* to send a *Minister Plenipotentiary* to *Paris*; and that we might avail ourselves of this opportunity to travel under his protection. To this proposal we gladly assented; and an application being made for the purpose to his *Excellency* in *Constantinople*, and to the *Reis Effendi*, the plan was approved of, as being mutually advantageous; because the addition of our party would add strength to that of the *Turkish Ambassador*. Being allowed a few days to get ready for the journey, our Ambassador advised us to prepare some travelling uniform, with a little more lace and finery than usual; as it would be necessary, both for our safety and convenience, that the *Turkish* escort should be impressed with an opinion of our being persons of rank: and we were instructed to maintain as much outward parade as possible, that we might not be ill-treated by our companions.

The Author prepares to accompany the Embassy.

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(1) Vide *Trist.* lib. iii. Eleg. 10.

during the journey. This political disguise we had some difficulty in providing; not only from the dearth of materials at *Péra*, but also from the want of any pattern sufficiently tawdry. At last, we luckily met with a cavalry uniform, left by the *French* ambassador *Sebastiani*, which served us as a model: it consisted of a hussar jacket, &c. of brown cloth, faced with black velvet, and trimmed with gold lace, fringe, and frogs: this exactly suited our purpose. We received orders from *Constantinople* to join the *Turkish Ambassador* on the evening of the first of *April*, at the *Ponte Piccolo*, or *Kútchúk Tchekmadjeh*; where his *Excellency* intended to halt for the night, after the public ceremony of his procession from the capital would be concluded. The last day of *March*, we were busily employed in consigning to the care of our excellent friend and banker, Mr. *Barbaud*, (from whom we experienced many acts of kindness,) several cases containing the things we wished to send to *England*, and in taking leave of those friends whom we were never likely to see again; particularly the *Neapolitan Minister*, COUNT LUDOLF<sup>2</sup>, and the *German Internuncio*,

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(2) *Constantine, Count De Ludolf*, Envoy Extraordinary and Minister Plenipotentiary from the King of the *Two Sicilies*. For an account of this most accomplished and exemplary Nobleman, see p. 248 (Note) of the valuable "REMAINS OF THE LATE JOHN TWEDDELL," edited

**CHAP. I.** **BARON HERBERT**<sup>1</sup>. To these noblemen we had been indebted for acts of disinterested friendship and uninterrupted hospitality during the two successive winters that we resided in *Péra*. Upon our last visit to **COUNT LUDOLF**, knowing that we were fond of mineralogy, he presented to us the most magnificent specimen of *wood-opal* that has yet been discovered. It had been given by the *Capudan Pasha* to his famous naval architect, *Le Bruyn*; but when the latter fled to *Petersburgh*, to enter into the service of the *Emperor of Russia*, it was consigned to the *Neapolitan Minister*. This enormous mass, consisting wholly of the sort of *opal* called *Cacholon*, weighs one hundred and forty-seven pounds eight ounces; being three feet five inches in circumference, and two feet two inches in length. It was said to have been found in *Bulgaria*<sup>2</sup>. Among the various changes to which *mineral* substances are liable, in consequence of their exposure to the action of the

Receives a  
magnifi-  
cent pre-  
sent of  
*Wood-opal*.

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by his brother, the Rev. *Robert Tweddell*, (*Lond.* 1815):—a work of which it may justly be said, that nothing like it has appeared since the original publication of *Gray's Letters by Mason*.

(1) *Baron De Herbert*, as the *Austrian Minister* at the *Porte*, had the peculiar title of *INTERNUNCIO*. See the *commemoration* of his talents and virtues, in the work above cited, p. 316. (Note.)

(2) The son of *Count Ludolf* was lately in *England*; and visiting the University of *Cambridge*, the author had the satisfaction of making known to him, at his public *Lectures in Mineralogy*, the scientific use to which his father's magnificent gift had been applied.

atmosphere, there are none so remarkable as those which result from the decomposition of the hydrates of *Silica*; the whole beauty of the noble *opal*, and all that constitutes its distinction from *semi-opal*, being due to such decomposition. The supposed *opal*, discovered at *Alexandria* in *Egypt*, certainly owed its remarkable properties to the circumstance of its having remained for such a length of time exposed among the ruins of the city; as it proved to be a mass of glass<sup>3</sup>, a substance extremely liable to exhibit opalescence, when decomposed by weathering.

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Afterwards, we called at the house of the celebrated engineer *Kauffer*, whose name is often mentioned in books of travels<sup>4</sup>. He received us upon his death-bed, putting into our hands the valuable maps, which had been already engraved, from his surveys of the *Topography of Constantinople* and the *Sea of Marmora*. We received his permission to publish them upon a reduced scale in *England*; and they are now added to this volume. He regretted that he could not shew to us many original and valuable papers belonging to his collection, owing

(3) See the *French Encyclopédie*, article *OPALE*, tom. II. p. 498. *Neufchast.* 1765.

(4) See particularly the "*Voyage de la Propontide et du Pont Euxin*, par J. B. Le Chevalier, &c. tom. II. p. 172. *Paris*, 1802.

## CHAP.

## I.

Death of  
Kauffer.

to the critical state of his health; and he died soon after our departure. On the morning of this day, a noise was heard upon the stairs of the hotel leading to our apartments; when looking over the balustrade, we saw our fine *Epidaurian* wolf-dog, *Koráki*, which we lost at *Thebes*, actually dragging up a *Greek* sailor, who held him by a rope, and who came with him from *Athens*, bringing letters from our friend *Lusieri*, and from the Consul at *Tenos*, to whose care *Lusieri* had consigned the dog, to be forwarded to *Constantinople*. We have already related the manner in which this noble animal was found, making the best of his way to *Athens*, after we lost him at *Thebes*<sup>1</sup>. The author also took leave of a *Greek Prince*, ALEXANDER BANO HANTZERLI, owing to whose friendly offices he was enabled to purchase some valuable *Greek Manuscripts*; and received commissions for some books which he wished to obtain from *Paris*; among others, the famous French *Encyclopédie*, in thirty-five folio volumes<sup>2</sup>.

All things being in readiness, on the morning of *April the first*, about ten o'clock, we set out

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(1) See p. 62 of our Seventh Volume, Note (1).

(2) A superb copy of this work was afterwards sent to him in *Constantinople*, and he received it safe. It was from *Prince Hantzerli* that the author obtained, after his return to England, the fine *Coder* of the GREEK ORATORS, now in the *British Museum*.

from PÉRA, in a cavalcade of seventeen horses; being joined by Signor *Franchini*, as *dragoman*, in the *Tahtar* habit, going to *Paris*, who added six horses to our nine; also by the master of the hotel, *Vibert*, who, with his servant, insisted upon seeing us to the end of our first day's journey; adding two more horses to the rest, and thus making the number of our cavalcade equal to that which we have mentioned. It had been said that the *Turkish Ambassador* would not leave *Constantinople* before noon; but as we were to make a circuit of three hours round the extremity of the *Bay*, it was probable that we might fall in with his procession upon the road. We had therefore put on our splendid *gala* dresses, and garnished our caps with plumes, that we might obey the instructions we had received, and do him all the honour in our power. In this manner we rode through the streets of *Péra*, being greeted by the inhabitants, who filled the windows to witness our departure; all of whom were known to Signor *Franchini*, and most of them to us. The baggage-horses were very heavily laden; but they performed their work with apparent ease. It was near one o'clock P. M. before we had doubled the extremity of the *Bay*. We passed the river *Kyat Khánah* at the "*Sweet Waters*," and once more beheld all

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around us a genuine *Thracian* prospect; bleak, desolate, and barren. The weather was cold; a tempestuous *Tramontane* blowing from the north. We made nearly the whole circuit of the Bay, coming almost to the *Seven Towers* before we turned off in the road to *Kútchúk Tchekmadjeh*. Upon this road we met many of the *Turkish* *grandeess* returning, who had escorted their ambassador out of the city. Signor *Franchini* spoke to some of their attendants, who said that he left the city in very great pomp, and that we should probably overtake him, as he was proceeding very slowly. The whole distance from *Constantinople* to the *Ponte Piccolo* is only three hours, about nine miles; but it is five hours from *Péra*.

Appear-  
ance of the  
Ambas-  
sador.

About half an hour before we reached this small town, we overtook the cavalcade of the Ambassador. He was on horseback, dressed in great state, escorted by about fifty other horsemen, and preceded by his Secretary, *Prince Múrúzi*; by a guardian of the prince, Signor *Francopulo*, a native of *Naxos*, and by a large party of *dragomans*; all dressed in embroidered scarlet pelisses, and on horseback. His carriage followed him; one of those *arabáhs*, or close *Turkish* waggons, the inside being concealed by lattice-work: it is the sort of machine in which the

women of *Constantinople* are conveyed through the streets when they take the air.

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Upon our arrival at *Kútchük Tchekmadjeh*, we found what a different thing it was to travel in the suite of a *Moslem Ambassador*, our present reception in this place being compared with that which we experienced but three months before; and it convinced us of the opposite impressions that may be made upon the minds of travellers under such different circumstances. Before, all was filth and wretchedness. Now we found a most cleanly and excellent house prepared for our reception; the staircase and the rooms well washed, and every thing looking comfortably. We had scarcely taken possession of it for the night, when a message came from his Excellency, inviting us to visit him. Being conducted to the house where he lodged, we found a little man wrapped up in large pelisses, sitting in one corner of a small apartment, much more mean than that which he had provided for us. He addressed us by a title he always used in speaking to us afterwards during the journey; calling us *Bey-Zadehs*! and bidding us be welcome,

Interview  
with his  
Excellency.

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(1) *Bey-Zadeh* signifies, literally, "*Son of a Prince*;" but the expression is sometimes used merely as an expression of politeness in conversation.



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received us with a degree of civility and cordiality which we had rarely before experienced from a *Turk*. As soon as we were seated, he sent for *Prince Mürüzi* to act as interpreter, who came, accompanied by Signor *Francopulo*; and we had some lively and pleasant conversation. The Ambassador's head had been filled with the most extravagant stories as to the danger of the road we had to travel over; and he was evidently terrified by the thoughts of his journey. He produced a little *Turkish Manuscript* from his bosom, which purported to be an *Itinerary* of the route from *Constantinople* to *Paris*, containing brief notices for travellers of the places of rest. This he made the Prince translate for us. It was such an *Itinerary* as that which *Wesseling* edited; from *Bordeaux* to *Jerusalem*; stating little more than the distances of the stations from each other. We told him that "the first part of our journey related to a country of which he must be much better informed than we could be; as it has been seldom described by any travellers whose writings were known to us; but that after passing the *Turkish* frontier, we would give him daily information concerning the district he had to traverse: that the dangers which filled his imagination were of a nature to exist only in his own country; and that we

would become responsible for his safety in the land of the *Christians*." He then wished us *rest and peace!* telling us, when we thanked him for our excellent accommodations, that we should have much better in large towns.

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I.

The next morning (*April 2*), a *Turkish* officer and a *Tahtar* came from the Ambassador, to inquire after our health, and to tell us, that having sent messengers to *Constantinople*, he could not continue his journey before ten o'clock A.M.; moreover, that it was his intention to proceed only three hours during the day, as far as *Büyûk Tchekmadjeh*; but that his usual rate of travelling would be about six or eight hours each day. He set off, however, about nine. We followed him, and met the bearer of his credentials coming back to give us notice that the Ambassador had left the place, and that he was proceeding slowly upon our account. We soon overtook the whole cavalcade, ascending a hill; and the appearance made by the persons composing it was very striking: there were about forty horsemen, without including the baggage-horses. Upon this occasion, the Ambassador led the procession; wearing a green turban, and a robe of dark fur. Prince *Mürûzi* rode by his side, on a

Commence-  
ment of  
the Expe-  
dition.

Persons in  
the Suite.

CHAP.  
I.

prancing grey *Arabian* horse: he was dressed in satin robes, covered with a rich embroidered scarlet pelisse. The decorations of his steed were, if possible, more costly than those of his person; the housings and saddle-cloths being all of rich embroidery, and his broad *Turkish* stirrups gilt and burnished. Next followed the Prince's grooms, with led horses; then a suite of officers, private secretaries, and interpreters, in sumptuous dresses, all on horseback; and after these, the bearers of carpets, pipes, coffee-pots, &c. The Ambassador's credentials were carried in an embroidered *porte-feuille*, made of scarlet leather, wrought with gold thread, after the manner in which small pocket-books are sometimes worked that come from *Turkey*. Every trivial article of convenience or luxury had a separate carrier. A silver chalice, containing water, was borne by a horseman appointed expressly for the purpose, and it was covered with a scarlet cloth. To all these was added a numerous armed escort, which closed the train. In a small embossed case, suspended by embroidered straps, with gilt studs, passing over his shoulders, the Ambassador carried a copy of the *Korán*, beautifully written: this, worn as an amulet, hung behind him, over the back part of his pelisse. *Múrúzi* (because the *Greeks* are

servile imitators of the fashions of the *Turks*) wore a similar appendage, but with this difference; instead of a *manuscript* of the *Kordn*, his little *shrine* contained an illuminated code of the *Four Gospels*. Presently we overtook the Ambassador; and having been instructed not to approach him bareheaded, which is displeasing to the *Turks*, but to put our hands upon our breasts, making a slight inclination of the body, we addressed him in the usual form of salutation,—“SABANG SAIR OLA, EFFENDI'!” *Good morning to you, Sir!*—to which he replied, “SABANG SAIR OLSOÛN.” *May your morning be happy!* and then we took our station next to his Excellency, observing afterwards the solemn silence held by the rest of his attendants. For some time, nothing interrupted this stillness but the sound of our horses' feet; until the Ambassador, dismounting, entered into his *arabâh*. After this, we were joined by Signor *Franchini* and Signor *Francopulo*. Our conversation with this last gentleman began by his offers of service upon the road, and by his communicating to us the reasons that induced him to undertake so

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(1) This is written as it was pronounced. If written correctly, according to our alphabet, it would be, *Sabâhenex khaïr ola*.

(2) According to our alphabet, this would be, *Sabâhenex khaïr olsouñ*.

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long a journey: these were, principally, the youth and inexperience of Prince *Múrúzi*, and the dangers to which he might be liable in visiting such a city as *Paris*. By conversing with him, we discovered that we had visited his house at *Naxos*, where we had been hospitably entertained by his wife; he being then in *Constantinople*. This circumstance served to recommend us; for he recollected receiving letters, mentioning our arrival upon that island. He gave us an excellent character of the *Turkish* Ambassador; describing him as a man of the most upright integrity and virtue; rigorous in the observance of all the duties enjoined by his religion, but very amiable and benevolent. As a specimen of his exemplary qualities, he mentioned his behaviour to his wife, who had lately fallen a victim to the plague; and it will also serve to shew the strong predestinarian disposition of the *Turks*. From the hour that she was seized with the disorder, he remained with her; administering nourishment to her with his own hands; and when she died, he would not leave the room without imprinting a parting kiss upon her lips. Once afterwards, during the journey, he mentioned to us himself the loss he had sustained in the death of a woman who was his only source of happiness;

and as he mentioned the comfort he derived from a consciousness of not having deserted her in her utmost need, we congratulated him upon his marvellous escape from the contagion; but he would not allow the expression to be used:—  
 “How could that be called an *escape*,” he asked, “which was only a continuance of his appointed “time?”

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I.

The country exhibited the same wretched appearance which it wore when we were here in *January*: the spring this year being very backward, its approach had wrought no change in the dreary aspect of the scene. At the end of three hours we reached *Büyûk Tchekmadjeh*, approaching it, from the south, by its four successive bridges. We found the whole place abandoned, owing to the alarm which our *Tahtar* couriers had excited, in preparing for the arrival of the Ambassador. The dread of being pillaged by the *Turkish* grandees, causes the people everywhere to fly when they approach. We had therefore choice enough of lodgings; for every place of habitation was deserted. The house to which we were conducted was as clean as the dwelling of the most fastidious *Hollander*. This town consists of forty houses, and contains one hundred and sixty *Turkish*

Aspect  
of the  
Country.

MAP. I. inhabitants. It carries on commerce in wine  
 { and corn.

*Pivatis.*

Our journey (*April 3*), from *Büyük Tchekmadjeh* to *Selivria*, was like travelling over the *steppes of Russia*. We set out at seven o'clock A. M. and observed some peasants coursing with greyhounds. After riding for four hours, we came to a small village, called *Pivatis*, in the midst of this frightful waste<sup>1</sup>. Here the *Turks* halted for their dinner. We saw the remains of an old castle, and some columns, with large square blocks of stone. Thence following the shore of the *PROPONTIS*, upon an eminence before descending into *Selivria*, we noticed two large *tumuli*. The description given of these maritime towns of the *Sea of Marmora* by *Le Bruyn*, above a century ago, proves, that if they have undergone any alteration, it has not been that of improvement. They are little better than villages. *Le Bruyn* says<sup>2</sup>, that "four

(1) Written *Bevados* in *Arrowsmith's Map*.

(2) "Car *Sellivres*, *Bevados*, *Grand Pont*, et *S. Stephano*, ne pourroient pas faire toutes quatre une ville médiocre; et ces lieux, de même que le reste de la côte de la Propontide, ne sont habitez que par des Juifs, des Turcs, et des Grecs. Leur trafic, comme celui des autres, ne consiste qu'en cotons, en soyes, en laines, en fruits, en cuirs, en oyseaux, et en semblables marchandises." *Voyage au Levant, par Cornette Le Bruyn, tom. 1. p. 217. à Rouen, 1795.*

of them would not have been sufficient to furnish materials for an ordinary town." When we entered *Selivria*, distant two hours from *Pivatis*, we found matters much in the same state as on the preceding evening; but the inhabitants had not quitted their houses quite so abruptly. The doors were all locked, and most of the effects removed or concealed. We were, in consequence, indulged with an accommodation in the citadel. While we were preparing our dinner, the *Agha* sent us a basket of fruit. *Selivria* is surrounded by vineyards; and great attention is paid to their cultivation. They make here excellent wine; and send to *Constantinople*, corn, wine, straw, and charcoal. The town contains two thousand houses. All the *Greeks*, *Armenians*, and *Jews*, live separated from the rest of its population, in the citadel, where there is a *Greek* church and a monastery. We visited a school-master who taught what is called the *literal*, or *antient Greek*, to about fifty scholars. In leaving the *Greek* church, which contains nothing else remarkable, we observed part of a column of the *verde-antico*. The monastery contained a bishop and three *caloyers*. There was also a school in this town for teaching the modern *Greek*. The harbour is good; and the town naturally and artificially fortified.



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I.

Upon the *fourth of April* we left *Selivria*, at six A. M., passing over a bridge of thirty arches. At two hours' distance from the town, we quitted the maritime road; and taking our leave of the PROPONTIS, turned off towards the *north*, viewing the same open campaign country as before, in which peasants were coursing among antient *tumuli*, as upon the preceding day, with greyhounds. We met a long retinue of horses, going for sale to *Constantinople*, tied by their tails and heads, as in *England*. After travelling five hours, we came to a village called *Kunneklea*, where the *Turks* dined. The soil here consists of a sandy loam; but it is very rich. They employ fourteen oxen for a single plough: an *English* labourer would do equal work with half that number. As we drew nigh to *Tchorlu*<sup>1</sup>, we began to observe a little wheat. We arrived at *Tchorlu* at two P. M., after a journey of eight hours, or twenty-four miles, meeting upon the road strong parties of suspicious looking men, all well armed. Here we saw the ruins of *Turkish* baths, a neat mosque, and a minaret. *Tchorlu* is the TURULLUS of antiquity; written *Tzorolus* by the *Byzantine* historians: it consists of nine hundred houses; and the town is paved

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(1) Written *Chiorlo* in *Arrowsmith's Map*.

with black marble. There are more *Turks* CHAP.  
I.  
than *Greeks* among its inhabitants. Its com-  
merce is *internal*, in barley, wheat, and wine.

Our accommodations here were excellent: we were lodged in a large airy room, with a clean white shining floor. The owner of the house was a *Greek*, a cheerful and obliging man; but the other houses were all empty, and the doors barricadoed, which the *Turks* had to force open, in order to gain possession. If the *Grand Signior* should choose to travel through his do-  
minions, he would not find an inhabitant in any of the towns to receive him: no sooner does the news arrive of the coming of *Turks* of distinction, than the people betake themselves to flight, and the stillness of death prevails in all the streets. Hitherto, the whole way from *Constantinople*, we had not observed a plant in flower; excepting, in sheltered situations, the *Vernal Crocus*, which appeared with *white* and with *yellow* flowers. Here we began to observe a few other vernal plants. We saw also the ruins of an antient structure, built after the *Roman* manner, with red tiles.

Alarm ex-  
cited by the  
Journey.

*April 5.*—Wide and barren plains, as before, during the whole day's journey. Passed an immense *tumulus*. We observed this morning a

CHAP.  
I.  
Remark-  
able  
Serpent.

very extraordinary *serpent*, moving upon the grass: it had a large blunt and thick head, but in other respects it resembled a common viper. Mr. *Cripps* descended from his horse and killed it; and with our abhorrence of a reptile, terrible in its aspect, and perhaps dangerous, we were glad to see it lifeless. Carrying it, however, in his hands to shew to the Ambassador, who was seated in his *arabâh*, he received a mild but pointed reproof, against the wantonness of depriving an animal, unnecessarily, of life.—“*Bey Zadeh!*” said he, “*had that poor serpent done any thing to injure you? Are you the happier because you have deprived it of life?—Do not carry with you a proof of your cruelty; it may be unlucky: the same God who made you, created also the serpent; and surely there was room enough in this wilderness for both of you!*” At noon we came to a fountain with a *Turkish* inscription, where the whole procession halted for public prayer. We have before mentioned the imposing appearance of the *Moslems* during their devotions; but any person with a spark of genuine piety in his breast, would not have beheld this sight unmoved. The Ambassador and all his train of *Turkish* attendants took off their superb shawls, to spread as carpets before them; then, kneeling

down, beneath the canopy of heaven, they poured forth their offering of praise and thanksgiving, with a fervency of spirit, and with an awful solemnity of manner, that filled us with respect and admiration.

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I.

At six hours' distance from *Tchorlu*, we turned a little out of the road, to the village of *Caristrania*, where the Ambassador dined with his suite. Here we found the *Agha* of *Burghaz*, going to *Constantinople*, who returned to accompany the Embassy. The country is level and well cultivated. All the way from *Constantinople*, we had experienced high winds and cold weather; but this day, at noon, it suddenly changed; and the sun's beams were so ardent, that we could scarcely endure their powerful heat. We then proceeded to *Burghuz*, which is distant four hours from *Caristrania*, and ten hours from *Tchorlu*.

The robbers, to the number of five hundred men, had lately been quartered here, and almost destroyed the town. It consists of two thousand houses; of which number three hundred belong to *Greeks*. The shops are good; and the commerce carried on with the interior of the country is not inconsiderable, in the sale of

CHAP.  
I.

of *Burghaz* is better than that of *Turkish* towns in general. It is famous for a neat manufacture of the small *terra-cotta* bowls for *Turkish* pipes; and for salted shrimps, which are caught in the *Black Sea*. We bought some of the former: they were all stamped with a *Turkish* inscription, as a peculiar mark of the manufacture. This mark is, however, imitated by the dealers in the *bazars* of *Constantinople*; because a superior article of the kind would not sell without it. *Englishmen* have no reason to deride the *Turks* for such prejudices: the makers of sealing-wax in *London*, who have long surpassed the *Dutch* manufacturers in that article, are yet compelled to retain the old *Dutch* inscription. During our journey, this day, we had the first view of the chain of MOUNT HÆMUS; called by the *Turks* the *Balkan*, signifying “a difficult defile among rocks.”

Approach  
to Mount  
Hæmus.

Additional  
Escort.

*April 6.*—The Ambassador found it necessary to increase the strength of the escort, owing to the accounts he received of the state of the country. Our number of horsemen, upon leaving *Burghaz*, exceeded one hundred; and we had, besides, a considerable party on foot. The country exhibited no marks of cultivation,

excepting near the villages; but in the middle of this day's journey, it no longer wore the denuded aspect of the plains of *Thrace*. We began now to meet with underwood, and dwarf oaks. After six hours' journey from *Burghaz*, we turned out of the road, to the village of *Hasilbalem*, at half an hour's distance from the main route, that the Ambassador might get something to eat; but finding nothing, we supplied him, from our store, with an *Adrianople tongue*<sup>1</sup>; the rest of the *Turks* staring with amazement, to see him accept food from a *Djowr*. We then continued our journey; the *Agha* of *Burghaz* attending us in person, on a beautiful grey horse, superbly caparisoned. The extent and magnificence of our procession, as we were told by Signor *Francopulo*, afforded a tolerable representation of the cavalcade of the Princes of *Walachia* going to take possession of their dominions. From hence to the *Port of Ineada*, in the *Black Sea*, is a journey of fourteen hours; and to the nearest maritime place, *Æso-poli*, only of twelve hours. The town of *Kirk Iklisie*, or the "*Forty Churches*," appeared upon.

CHAP.

I.

*Hasil-  
balem.*


---

(1) The dried tongues of *buffaloes* bear this name. Great quantities of these tongues are brought in barrels to *Constantinople*. We carried them to *Egypt*. They are very excellent.

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CHAP. I. a sloping ground near to the base of the great range of HÆMUS, backed by mountains, whence we supposed the *Black Sea* might be visible. Nothing was talked of, among the inhabitants, but the ravages committed by the robbers. A *Tahtar*, employed by the *British* Ambassador, had been lately murdered; and, as they told us, eleven persons who were in his company.

*Kirk  
Iklisie.*

We entered *Kirk Iklisie* by a gate; a large but miserable town, surrounded by a wall. It contains three or four thousand houses, (only five hundred of which belong to *Greeks*;) several mosques, and many shops: but dirt and wretchedness are everywhere conspicuous. The traveller will find here the worst accommodations of the whole route. We were stowed into a small and mean apartment, with hardly room to move, in an elevated part of the town, called the Quarter of the *Greeks*; at a considerable distance from our worthy *Moslem* protector, who sent, however, to ask if we fared well; and we answered in the affirmative, not choosing to interrupt his repose with trivial complaints. They make here an inspissated juice from boiled grapes, which we remembered having seen at *Ineada*, or *Tineada*, upon the

*Black Sea*; the THYNNIAS of antiquity. It is also sold in *Constantinople*. They form it into rolls, about a yard in length, containing walnut kernels. Persons fond of sweetmeats are very partial to this mixed preparation; the taste of which resembles altogether that of almonds with raisins. The whole trade of *Kirk Ikhisie* consists in the sale of this conserve, and wine, and corn. The wine is of a bright gold colour, very pleasing to the eye, and like the *Champagne* wine in flavour; but having a greater degree of strength. If properly managed, it might rank among the choicest wines of the whole world. Although this town be so near to the *Black Sea*, the small river upon which it is situate takes an opposite course, and, after joining the *Maritza*, falls into the *Archipelago*. In its modern appellation of *Dearaderi*, we recognise the old classical name of a river at whose stream *Darius* left the inscription which is preserved by *Herodotus*<sup>1</sup>. The springs of the TEARA cannot be remote from the walls of the town. We were extremely desirous of going in search of them, to see if any remains of the monument, left by the *Persian* monarch to commemorate his visit

CHAP.  
I.

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(1) See p. 28, Note (1) of this Volume.

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I.

to the spot, might now be discovered; but the state of the country precluded all possibility of venturing, without a powerful escort, to any distance from the route.

*Wednesday, April 7.*—After our departure from *Kirk Iklisie*, we penetrated farther into the hilly country; travelling among trees, and observing many fine plants beginning to bloom. In spite of the good Ambassador's reproof, we destroyed this day another very large serpent, without his knowledge. The inhabitants are a mixed race of *Bulgarians* and *Malo-russians*. At ten o'clock, after four hours' journey, we reached a village called *Hericlér*, where we breakfasted; and then proceeded four hours farther, to *Kannara*, another village, which we found in a state of utter waste and desolation; the banditti having burned the dwellings, after killing or wounding many of the inhabitants. When we arrived, there was not a creature to be seen; the former inhabitants having abandoned the place. We took possession of the entire village. Towards evening, the owner of the house where we lodged ventured to his dwelling, from the mountains, bringing with him his son: the poor child and his father seemed to be almost starved. With what

delight did we welcome their coming to their own little cottage, and set before them such food as we had brought with us! For a moment, gladness got the better of their despair, and they began to chatter with our attendants; having found, in the midst of their wretchedness, that even strangers could act as friends. They said that the rest of the villagers were afar off in the mountains, whither some of them had succeeded in removing their cattle at the first intelligence of the coming of the robbers; and cautioned us to be upon our guard, and to keep together during the route; as it was certain that all our motions were watched, and that we were then surrounded by hovering hordes, who were only prevented by fear from attacking the Embassy.

We were employed the whole of *April 8*, in climbing hills, and in penetrating woods, which consisted of small and stunted trees. We saw *pelicans* lying dead in the road, and were unable to explain the cause. In every village that we passed through, we observed *storks* building their nests, without being molested by the inhabitants. The strange noise they make in wooing, resembles the kind of *alarum* called a *clack*, used in cherry-orchards to drive away birds. A small and drizzling rain, the usual characte-

CHAP. I. istic of a mountainous atmosphere, beset us the

whole way. Our guides, owing to the mist, deviated from the route; and as they misled us, we began to suspect treachery. *Antonio*, with our *Janissary*, wandered into one of the forests, and they were nearly lost: they returned very much alarmed, saying they had seen armed horsemen in the woods. The Ambassador, being much terrified, twice detained the whole cavalcade, within the space of a single hour, to offer prayers for the safety of the Embassy. In four hours we reached the miserable village of *Fachi*, where we changed horses; and at five hours' distance from *Fachi*, we came to *Beymilico*, another wretched village, where there was a complete dearth of provisions. The inhabitants of this place had only returned to it eight days before; having abandoned it through fear of the robbers. Notwithstanding their extreme poverty, their houses were clean; and the beauty of the women was very remarkable. With the exception of a single *Turk*, they were all *Bulgarians*, professing the *Greek* religion, and speaking the *Bulgarian* language, which hardly differs from the *Malo-russian*<sup>1</sup>.

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(1) See the Vocabulary in the subsequent Chapter.

We left *Beymilico* at six the next morning, (Friday, April 9); and after a ride of five hours, principally over plains covered with under-wood, we arrived at the town of *Carnabat*. Throughout all this country, greyhounds are used; and we frequently observed persons coursing. After passing over a hill, like the *Sussex South-Downs*, we beheld the town; making a neat and pleasing appearance with its white *minarets*. We descended into *Carnabat* with the whole cavalcade of the Embassy, altogether amounting to above a hundred horsemen, besides sumpter-horses, four baggage-waggons, and the Ambassador's *arabâh*. Here we found a clean and excellent public bath, not inferior to any in *Constantinople*; and plenty of good wine, limpid and colourless as water, tasting like cider. *Carnabat* contains seven hundred houses, whereof two hundred belong to *Greeks*. The country near it is well cultivated; and its situation, in a plain at the foot of a ridge of hills, is very agreeable. Whether owing to its want of commerce, or to what other cause, we did not learn, *Carnabat* had hitherto escaped the ravages of the robbers; who had collected in sufficient force to attack towns of equal size. One class of its inhabitants might be considered as emblems of its uninterrupted tranquillity;

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I.

*Carnabat.*

CHAP. I. namely, storks: for these birds appeared in such prodigious numbers around the town, that they seemed to have made it their own metropolis.

*April 10.*—After traversing the extensive campaign of *Carnabat*, we entered a mountainous region; and then descended into another plain, where we saw the ruins of a village that had been burned by the rebels, but not a house remained entire<sup>1</sup>. Upon the rise of a hill farther on, there was another village, called *Dobralle*, out of our route; but we repaired thither, after being four hours on horseback, for rest and refreshment. At *Dobralle*, the peasants were playing upon rude pipes, resembling, in their form and tone, our *clarionets*; sufficiently so to convince us that we here saw the instrument in its original state, in the hands of *Bulgarian shepherds*. Thence, resuming our journey, we entered what is called the *Boccase*, or narrowest passage of the *Balkan*: for hitherto we had

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(1) "The whole country, from *Philippopolis* reaching to the *Danube*, and as far as *Varn*" is in a state of rebellion; the disorder sometimes breaking out in one place, and sometimes in another; so that no part of the country can be considered as secure. Besides the rebels, there are also troops of *banditti*, who scour the country, availing themselves of its distracted state, to plunder either party, whenever an opportunity occurs." *Cripps's MS. Journal*.

been somewhat surprised that nothing like CHAP.  
I.  
*Alpine* scenery characterized the approach to }  
Mount HÆMUS: nor is this range of mountains  
anywhere remarkable for grandeur of scenery  
or for great elevation. The defile here, how-  
ever, might be considered as possessing some-  
what of that character, but in no eminent  
degree: it was a hilly pass, full of woods of oak  
trees. In the midst of it we crossed a rapid  
river, called *Kamtchi-sù*<sup>2</sup>, and saw, at a dis- *Kamtchi-sù.*  
tance, a mountain entirely covered with snow;  
but there was nothing to remind us of the  
greater *Alpine* barriers. The appearance of  
MOUNT HÆMUS may rather be likened to the  
*Welsh* scenery; where every swelling *mountain*  
is insular; and nothing is seen of that towering  
of broken cliffs and heights, one above another,  
which distinguishes the cloud-capped, congre-  
gated summits of the *Alps* and *Pyrenees*, and the  
regions of *Caucasus* and *Lebanon*.

Upon quitting this defile, and descending  
towards a large scattered village, called *Chaligh* *Chaligh*  
*Kavack.*  
*Kavack*, which we reached in four hours from

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(2) The meaning of this word, as interpreted for us, was said to signify "*water falling into the Black Sea*:" perhaps as distinguished from the rivers flowing towards the *Archipelago*.



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I.

*Dobralle*, we saw, upon our left, a very high and large *tumulus*. This village lies between two mountains, and consists of two hundred houses: half its population being *Turkish*. We were therefore surprised by seeing the place filled with women; as it is always customary among the *Turks* to conceal their females: but this was explained when we were told that all the women of the neighbouring villages had fled to *Chaligh Kavach*, to move out of the way of the robbers. We lodged with a *Bulgarian* family, in which we found some handsome damsels, very ready to converse; but they spoke no other than the *Bulgarian* language. From its resemblance to the *Malo-russian*, however, we gathered enough of their discourse to learn that the villages in the neighbourhood were entirely abandoned; yet, harassed as the inhabitants had been by the rebel troops, they all spoke well of *Pasvan Oglou*, the rebel chief; and we could plainly perceive that the women wished him success. They said that the disorders of the country were owing to robbers, and not to his troops; that he never robbed villages, or plundered the poor of their effects.

*Sunday, April 11.*—Having distributed some

little presents among the family of our host, we left its members all happy. The Ambassador had quitted the town long before we were ready to follow him. As we proceeded this day, the scenery became grander, and had more of an *Alpine* appearance. Many plants were in flower; some of which we collected. Near the village of *Chaligh Kavack*, the author found a most elegant little annual plant, which has never been described; a *new species* of *Speedwell* (*VERONICA*), with fine blue flowers upon long slender peduncles. The leaves are nearly rhomb-shaped, or rhomb-ovate, and deeply lobed; the large lobes being again divided on their outer margin. The flowers are solitary, and measure about half an inch across; the two upper *segments* of the *calyx* being shorter than the others. The whole plant, in the largest specimens which we could collect, is only about three inches in length; and every part of it, up to the blossom, is covered with a delicate viscous pubescence. To this beautiful *non-descript Veronica* we have given the name of *VERONICA PUMILA*<sup>1</sup>. In

New-dis-  
covered  
Plants.

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(1) *VERONICA PUMILA*. *Veronica pumila, viscoso-pubescent; caule suberecto; ramis patulis, seu nullis; foliis subrhombeis, rhombico-ovatisque profunde lobatis, lobis inferioribus subdentatis. pedunculis patulis elongatis unifloris; corollæ lobis ovatis.*

## CHAP.

## I.

we found no less than *four* new species, besides other rare plants; a new *Star of Bethlehem* (ORNITHOGALUM), a new *Periwinkle* (VINCA), a new *Germander* (TEUCRIUM), and this new *Speedwell* (VERONICA). Not to interrupt, therefore, the narrative, by allusions to these plants exactly as they occurred, we shall subjoin a list of all of them in the margin';

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(1) A non-descript species of ORNITHOGALUM, from four to six inches in height, with the radical bulb the size of a small chesnut; the leaves from about a quarter to a third of an inch in breadth, but narrowing towards the base; the uppermost embracing the stem, and generally extended a little beyond the flowers. We have called it ORNITHOGALUM OLIGOPHYLLUM. *Ornithogalum foliis lanceolato oblongis scapo aequantibus, glabris; corymbo paucifloro; filamentis subulatis.*

A non-descript species of *Germander*, (TEUCRIUM Linn.) with straight woolly stems, and very hairy elliptic-lanceolate blunt leaves, about an inch in length, some whereof are entire, and others with two broad scollops on each side, towards the point; the flowers bearded at the mouth, and about an inch long. Two other species of TEUCRIUM have been already described; the TEUCRIUM HETEROPHYLLUM of L'Heritier and Willdenow, a *Madetra* plant; and the TEUCRIUM HETEROPHYLLUM of Cavanilles, published in the Sixth Volume of his *Icones Plantarum*, a plant from *South-America*; from both of which our TEUCRIUM is manifestly distinguished, by the flowers not being pendant; by the shortness of the peduncles; by the different form and hairiness of the leaves; and from the latter species more particularly, in having the upper leaves not deeply three-lobed, but bluntly crenate. We have called this *new species* TEUCRIUM SESSIFOLIUM.

*Teucrium foliis hirsutis sessilibus obtusis, inferioribus lanceolatis integerrimis, superioribus bracteisque crenatis, elliptico-lanceolatis; floribus axillaribus solitariis; pedunculis brevissimis.*

A non-

because the most common plants are here made interesting by the circumstances of their locality and association. We had several fine views, from the openings of a narrow defile of the *Balkan*, as we began to descend towards a

CHAP.

I.

A non-descript species of *Periwinkle* (*VINCA*, Linn.) differing from the *VINCA MINOR* (which it resembles in size) in having blunt oval leaves, ciliated at the edges; and not inclining to lanceolate, or pointed, as in that species; and from the *VINCA MAJOR* also differing, in having the calyx scarcely half the length of the tube of the blossom, and the leaves regularly oval, not enlarging towards the base, and only about a fourth part so large: the stems measure from four to nine inches in length, and the largest leaves about an inch and a quarter. We have called it *VINCA PUMILA*.

*Vinca pumila, foliis ovalibus oblongo-ovatibusque obtusis, margine ciliatis; calycis laciniis corollæ tubo dimidio brevioribus, ciliatis.*

The others collected in this route were,

The two-leaved Squill—*Scilla bifolia*, Linn.

Dwarf Star of Bethlehem—*Ornithogalum nanum*, Sibth.

Common Lungwort—*Pulmonaria officinalis*, Linn.

Crowfoot-leaved Anemone—*Anemone ranunculoides*, Linn.

Meadow rue-leaved Isopyrum—*Isopyrum thalictroides*, Linn.

Green Hellebore—*Helleborus viridis*, Linn.

Ground Ivy—*Glechoma hederacea*, Linn.

Pilewort Crowfoot—*Ranunculus ficaria*, Linn.

Common Violet—*Viola odorata*, Linn.

Spring Vetch—*Vicia lathyroides*, Linn.

Rock Ragwort—*Senecio rupestris*, Waldstein et Kilaibel.

Barren Strawberry—*Fragaria sterilis*, Linn.

Spurge Adonis, or Pheasant's Eye—*Adonis vernalis*, Linn.

Blue-bottle—*Centaurea cyanus*, Linn.

Spring Crocus—*Crocus vernus*, Linn.

## CHAP.

## I.

*Dragoelu.*

plain, and to the village of *Dragoelu*, inhabited by *Bulgarians*, where we halted for dinner. In the plain around this village, and the whole way hence as far as *Shumla*, the land is cultivated like a garden. The increasing appearances of industry, and of its blessed companions, health and cleanliness, began to suggest to us that we were leaving *Turkey*, as the blighting influence of its government was becoming gradually less visible. In descending to *Dragoelu*, the eye may be said to revel in the delightful prospect which this change exhibits. As far as the sight extends, but at a great depth below the traveller, rich plains are seen, spreading before the view all the wealth of husbandry in its utmost abundance. The mountains are cultivated even to their summits, and covered with vineyards, and the plains with plantations of fruit-trees, growing among the green corn: being now in blossom, their gaudy flowers, above the deep verdure of the fields, exhibited the most cheerful smiling aspect imaginable.

After having taken our refreshment, we proceeded along the valley, and over a level country, with broad and good roads, four hours farther, to *Shumla*. One hour before we reached

*Shumla.*

this place, we again crossed the river *Kamtchissù*; and close to it there was a small village, where we saw a large camp of *Gipsies*, who are the smiths of *Bulgaria*. They had placed their waggons so as to form a square court, with covered sides like *sheds*, in the middle of the village. In these courts of the *Hamaxobii*, we have the original form of all the *Greek* houses, and of all Northern nations; like those now seen even in *Finland* and *Lapland*, and among all the *Scythian* tribes. For the rest, the *Bulgarian Gipsies* are exactly like those of *England*; the women were squalling about, telling fortunes, with their usual wild and tawny complexions. Here they are called *Tchinganéli*. The town of *Shumla* is very considerable, and it is well fortified, with ramparts and a double fosse. As we drew nigh to the works, four of its principal inhabitants, accompanied by about fifty soldiers bearing arms, came to meet the Ambassador at the gate of the town; and having kissed the hem of his robes, after the *Turkish* manner, mounted their horses, and conducted him to the house prepared for his reception. We had excellent quarters assigned for us, in the house of a *Greek*, close to that of the Ambassador, who sent a message to us, saying, that it was his intention to remain the following day in

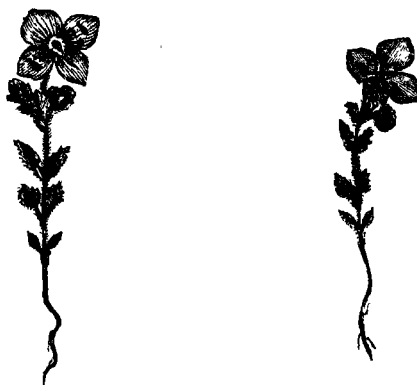
CHAP.  
I.

CHAP. *Shumla*, for the ceremony and festival of the  
I. COURBAN BAIRAM<sup>1</sup>

Festival of  
the Cour-  
ban Bairam.

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(1) Meaning the *Lesser Bairam*, which takes place seventy days after the *Greater* festival. Upon this occasion there is a cessation from labour during three days; rejoicings are made, and presents distributed. *Corban*, or *Courban*, signifies a *sacrifice*; it is generally the sacrifice of a *lamb*, which is sent to some one as a gift.



*Veronica Pumila, according to its natural size.*

## CHAP. II.

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### FROM THE PASSAGE OF MOUNT HÆMUS, TO BÛKOREST.

*Occurrences at Shumla—Medals—Electrum—Marciano-  
polis—Situation of Shumla—Scordisci—Comparative  
Vocabulary of the English, Bulgarian, Albanian, Erse,  
and Turkish Languages—Population and Trade of  
Shumla—Courban Bairam—Tatchekeui—Remarkable  
Quadruped—Lazgarat—Torlach—Pisanitza—Rustchûk  
—River Danube—Trade of Rustchûk—Passage of the  
River—Giurdzgio—Change in the mode of travelling  
—Tiya, or Tiasum—Breaking of a Bridge—Kapûka,  
or Napûka—General description of Walachia—  
Condition*



*Condition of the Hospodar—State of the Peasantry—  
Language of Walachia—Religion—Epulæ Ferales—  
Approach to Bûkorest—Reception of the Ambassador—  
Public Entry—English Consul—Audience of the  
Hospodar—Statistics—Population—Commerce—Me-  
tropolitan Monastery—Schools—Magdalen Hospital—  
Ceremony of the Resurrection—Triple Consulate—  
Gipsies.*

CHAP.  
II.

Occur-  
ences at  
*Shumla.*

As we were to remain at *Shumla* until the *thirteenth*, we sent forward an express message to *Bûkorest*, to our friend Mr. *Summerer*, then residing as agent for the *British* nation at *Bûkorest* (with whom we had contracted an intimacy at *Péra*), requesting that he would send a carriage and horses to meet us, after our passage of the *Danube*, at *Rustchûk*. The Ambassador also ordered carriages for all the principal persons of his suite to be brought to the same place; and wrote to the Prince of *Walachia*, announcing his approach. We thought we had now quitted altogether the land of classical antiquities; but to our surprise, we obtained in this place three *Greek medals*: we found them upon the evening of our arrival, in the hands of a silversmith; and if the shops had not been shut the next day, owing to the festival of the *Courban Bairam*, we had reason to believe that we might have

Medals.

purchased others. These medals are curious, and therefore they merit a particular description. The first is nothing more than a silver medal of *Alexander the Great*. It exhibits the head of the king as *Hercules*, decorated with the lion's spoils; with the common reverse of a sitting figure of *Jupiter*, beautifully executed. As it serves to call to mind *Alexander's Expedition into Mæsia*, and his passage of *Mount Hæmus*, it derives an additional interest from the circumstance of its locality. But the medal itself is remarkable; it has neither *legend* nor *monogram*; and it affords the only instance we ever saw of a fine reverse upon the medals of *Alexander*. Generally, the style of workmanship exhibited by the reverses of *Alexander's* medals is very inferior to that which the portrait displays; but this is by the hand of a superior artist.

CHAP.  
II.

The *second* is a medal of *Rhescuporis*, king of THRACE in a much later age. He was the uncle of the young Prince *Cotys the Fifth*. After sharing the sovereignty with him, about the seventh year of the Christian æra, he put him treacherously to death. His ferocious and ambitious character is described as the very opposite to that of his victim, who, to

CHAP.  
II.

the mildness of his manners, joined an accomplished and liberal mind. *Ovid* addressed to *Cotys* one of his *Epistles*<sup>1</sup>. *Rhescuporis* ruled over those wild and desolate plains of THRACE, which we had so recently traversed; and the character of the people has not altered, in all the centuries that have since elapsed: they were constantly in a state of insurrection<sup>2</sup>. It was to *Augustus* that he owed his kingdom: and during the life-time of that Emperor, he restrained his ambitious projects within due bounds; but, upon the death of his patron, he gave full scope to his designs of aggrandizement, and took possession of the more cultivated and fertile territories belonging to *Cotys*<sup>3</sup>. It is necessary to insert this brief

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(1) In which *Cotys* is represented as distinguished by his application to literature and poetry. When we consider that the *Roman* Poet is writing from the barbarous region of his exile to a *Thracian* Prince, the following lines, upon the effect of such studies, are read with additional interest:

“ Adde, quod ingenuas didicisse fideliter artes,  
 . . . Emollit mores, nec sinit esse feros.  
 Nec regum quisquam magis est instructus ab illis,  
 Mitibus aut studiis tempora plura dedit.  
 Carmina testantur; quæ, si tua nomina demas  
 . Threicjùm juvenem composuisse negem,  
 Neve sub hoc tractu vates foret unicus Orpheus;  
 Bistonis ingenio terra superba tuo est.”

(2) Vide *Tacit. Annal.* lib. ii. c. 65, &c.

(3) *Ibid.*

sketch of his history, in order to account for the remarkable fact of such a coinage, under *Rhescuporis*, as that which we have now to describe; for this medal is of *Electrum*, a compound of gold and silver; known to the Antients in a very early age, whereof antient specimens are very uncommon. It might have been after the death of *Cotys*, when the auriferous mines of *Macedonia* fell into the hands of *Rhescuporis*<sup>4</sup>, that *Electrum* was thus employed; for as this mixed metal is known to exist in a natural state, it is more probable that the medals of *Rhescuporis* were struck in the natural compound, than that any such amalgamation was chemically prepared in the beginning of the first century, and in such a barbarous country, for the purpose of coining. Having possession of the *Macedonian* mines, *Rhescuporis* might have employed for this purpose the amalgamation of gold and silver, obtained, by a simple process, from

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(4) *Ibid.* For the manner in which *Rhescuporis* afterwards fell into the hands of *Tiberius*, see *Suetonius in Tiber. Paternulus*, &c. He was conducted to Rome; and being convicted in the Senate of the death of his nephew, and the violent usurpation of his dominions, was sentenced to a perpetual imprisonment, and banished to *Alexandria in Egypt*; where, for his subsequent conduct, he was put to death.

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the *sulphurets*, after the sublimation and separation of the sulphur and the lead<sup>1</sup>. Owing to the ignorance of modern nations respecting the metallic substance, called HÆKTPON by the *Greeks*, this word is commonly translated *amber*; and the most gross errors have been tolerated, even among learned men, owing to their inattention to its real nature. A single instance will serve to shew how commonly the word has been misunderstood. We may take it from the account given in the *Æthiopics* of *Heliodorus*, of the ring which *Calasiris* gave to *Nausicles*<sup>2</sup>. The bevel of it contained an *Æthiopian amethyst*, set (ἡλέκτρον) in *amber*, as some have supposed; but *electrum* here signifies a mixed metal of *gold* and *silver*, with which the couches of the *Antients* were sometimes studded and embossed, as we learn from *Aristophanes*<sup>3</sup>. Upon this medal is represented, on one side, a figure of *Victory*, with the legend ΒΑΣΙΛΕΩΣΡΑΣΚΟΥΠΟΡΙΔΟΣ; and

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(1) This process will be fully explained in the sequel, when we treat of the Hungarian mines.

(2) Καὶ ἄμα ἐν χειρὶ ζεῖ δακτύλιόν τινα τῶν βασιλικῶν, ὑπερφύεισι τι χρῆμα καὶ θειοσίσει, τὸν μὲν κύβαν ἩΛΕΚΤΡΩΙ διάδοτον, Ἀμιθύσῃ δὲ Αἰθιοπικῇ τὴν σφινδὸν φλισγόμενον. *Heliodoro, Æthiop. lib. Mises A. Paris, 1804.*

(3) Ἐκπικτευσῶν τῶν ἡλίετρον, καὶ τοῦ σίτου οὐκ ἔσ' ἰόντες, &c. &c. *Aristophan. 'Ικτ. 536. vol. I. p. 536. ed. Invernizii. Lips. 1794.*

upon the other side, the head of *Cotys*, with the words ΒΑΣΙΛΕΥΣΚΟΤΥΣ. CHAP.  
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The *third*, was a bronze medal of MARCIANOPOLIS, struck under *Alexander Severus*; the head of that Emperor and his wife being represented in front, with the legend ΜΑΡ·ΑΥΡ·CΕΥΗ·ΑΛΕΞΑΝΔΡΟΥ; and upon the obverse side, a *Figure of Justice* holding the *scales*, with a *cornucopiæ*, and this legend, ΥΠΓΙΟΝΛΦΗCΤΟΥΜΑΡΚΙΑΝΟΠΟΛΙΤΩΝ, the beginning of which we may read, ΥΠΑΤΟΥ, ΓΑΙΟΥ, ΙΟΥΛΙΟΥ. *Marciana*, from whom this city received its name<sup>4</sup>, was the sister of *Trajan*. A similar medal, struck under *Julia Domna*, is noticed in the valuable work of *Harduin*<sup>5</sup>, with this legend, ΜΑΡΚΙΑΝΟΠΟΛΕΙΤΩΝ·ΥΠ·ΑΥΡ·ΑΜΙΑΝΟΥ.

The city thus called MARCIANOPOLIS was in MÆSIA INFERIOR; and it was the capital of the country. *D'Anville* has placed it near the confluence of two small rivers, flowing towards the

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(4) "A sorore Trajani principis ita cognominatum." *Vide Ammian. Marcellinum*, lib. xxvii. cap. 9.

(5) *Numm. Antiq. Popul. et Urb. illust. Joann. Harduin. p. 579. Parisiis, 1684.*

CHAP. II. *Euxine*<sup>1</sup>. “The name *Marcenopoli* may be still in use; but it is said that the *Bulgarians* more frequently call it *Prebislaw*, or *The Illustrious City*<sup>2</sup>.” The fact is, that *Shumla* may now be considered as the capital of *Bulgaria*; a country comprehending all the district antiently called *Mæsia Secunda*, or MÆSIA INFERIOR; and it is very likely that this town was itself MARCIANOPOLIS; which is rendered the more probable by the discovery of such a *medal* upon the spot. *Cellarius* has collected the only information concerning *Marcianopolis*; for it is remarkable that the city is not mentioned by *Mentelle*<sup>3</sup>. According to the *Tabula Peutingeriana*, cited by *Cellarius*<sup>4</sup>, it was a mediterranean town, twenty-four miles from ODESSUS; and it is described by *Zosimus*<sup>5</sup> as a chief city of THRACE. The same writer also places it in MÆSIA<sup>6</sup>. Never had any country more striking natural boundaries; being separated from THRACE, upon

Situation  
of *Shumla*.

(1) Vide. Part. Oriental. Orbis Romani. Paris, 1764.

(2) Ant. Geog. p. 255. Lond. 1791.

(3) Geog. Ancienne. Paris, 1787.

(4) Notitia Orbis Antiqui, tom. I. p. 591. Lips. 1701.

(5) Αὐτὸς ἐπὶ τῆς Μαρκιανουπόλεως, ἡ μεγίστη τῶν ἐν Θράκῃ πόλεων ἐστίν, διατερίβων, κ. τ. λ. Zosim. Hist. lib. iv. cap. 10.

(6) Προϊλθόντες δὲ, καὶ ἐπὶ Μαρκιανουπόλει, ἡ Μοσίας ἐστίν, ἀναβαίνοντες, καὶ ταύτης διαμαρτυρόντες, ἔπλεον ἐπὶ τὸ πρῶτον. Ibid. lib. i. cap. 42.

the *south*, by MOUNT HÆMUS as by a *wall*; and upon the *north*, by the ISTER: and in distinguishing that division of territory, which, among modern geographers, bears the name of *Bulgaria*, (the most fertile plain perhaps of the whole earth, defended by its immense southern barrier,) too great attention cannot be paid to the definitive chain of HÆMUS, extending from *east to west*<sup>7</sup>. In this rich territory, *Shumla* is so centrally situate, that it is peculiarly qualified, both in its locality and magnitude, to rank as the principal city, at least of this part of the country, and perhaps of all *Bulgaria*. The *Bulgarian* language is no where more generally spoken than it is in the whole Passage of the *Balkan*: at *Shumla*, the number of the *Turks*, of course, tends to the introduction of *Turkish* names; but the two languages are not likely to be confounded, since nothing can be more opposite. The *Bulgarian* language most resembles the *Malo-russian*, both being dialects of the *Sclavonian*<sup>8</sup>. We expected to have found a resem-

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(7) It is well marked in *Arrowsmith's* Four-sheet Map of the "*Environs of Constantinople*."

(8) Mr. *Cripps* has preserved, in his *Manuscript Journal*, a Comparative Vocabulary, exhibiting the analogy between those dialects of the



CHAP. II. blance between the language of *Bulgaria* and the *Erse*; and for this reason,—that many

the *Sclavonian* language which are found in the *South of Russia*, and in *Bulgaria*. They may be considered, in fact, as much nearer allied than the *English* of the *northern* and *southern* counties of *Great Britain*.

ENGLISH.	MALO-RUSSIAN.	BULGARIAN.
God.	<i>Bog, Ghospodi, Christos.</i>	<i>Boga, Rospodi, Christos.</i>
Sun.	<i>Sunsa, (written Solntza.)</i>	<i>Stenzi.</i>
Moon.	<i>Mesetz.</i>	<i>Mesetz.</i>
Heaven.	<i>Neiber.</i>	<i>Neibet.</i>
Day.	<i>Den.</i>	<i>Dena.</i>
Night.	<i>Notche.</i>	<i>Nustea.</i>
Month.	<i>Mesetz.</i>	<i>Mesetz.</i>
Year.	<i>God.</i>	<i>Godina.</i>
Light.	<i>Swetta.</i>	<i>Swet.</i>
Darkness.	<i>Tieumna.</i>	<i>Marchey.</i>
Bread.	<i>Kléaber.</i>	<i>Kleaber.</i>
Water.	<i>Vodi.</i>	<i>Vodi.</i>
Man.	<i>Cheloveca.</i>	<i>Chilac.</i>
Woman.	<i>Genisna.</i>	<i>Gena.</i>
Child.	<i>Malchick.</i>	<i>Munchet.</i>
Horse.	<i>Quone.</i>	<i>Quona.</i>
House.	<i>{ Doma. Dmoi.</i>	<i>Cheset; but the dative is Doma, or Dmoi.</i>
Church.	<i>Sirquoi.</i>	<i>Chirquoi.</i>
One.	<i>Adina.</i>	<i>Adina.</i>
Two.	<i>Dva.</i>	<i>Dva.</i>
Three.	<i>Tre.</i>	<i>Tre.</i>
Four.	<i>Tscheteri.</i>	<i>Tscheteri.</i>
Five.	<i>Piate.</i>	<i>Piate.</i>
Six.	<i>Chest.</i>	<i>Chest.</i>
Seven.	<i>Sem.</i>	<i>Sedem.</i>
Eight.	<i>Voromi.</i>	<i>Voromi.</i>
Nine.	<i>Davit.</i>	<i>Davit.</i>

names of places on the ISTER were purely *Celtic*. The *Scordisci* were a *Celtic* nation: and when ALEXANDER, in his first expedition towards the ISTER, encountered the *Celts*, or *Gauls*, these are the people alluded to<sup>1</sup>. Although the *Scordisci* were almost annihilated, in the time when the *Roman* power extended into this country; yet their *Celtic* names of places, in many instances, remained, as in all those towns that had the *Celtic* termination of *dunum*. We were, however, disappointed in tracing any other resemblance between the *Bulgarian* and the *Erse*, than what exists in the names of *numbers*. More alliance may be observed between the *Albanian* and the *Erse*, than between the latter and the *Bulgarian*; although they have nearly the same name for *water*; and their names of

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ENGLISH.	MALO-RUSSIAN.	BULGARIAN.
Ten.	<i>Decet.</i>	<i>Decet.</i>
Hundred.	<i>Sto.</i>	<i>Sto.</i>
Thousand.	<i>Teschecki.</i>	<i>Chitiada.</i>
Father.	<i>Otché.</i>	<i>Tako.</i>
Mother.	<i>Matchka.</i>	<i>Maika.</i>
Brother.	<i>Brachitch.</i>	<i>Bracitz.</i>
Sister.	<i>Sister.</i>	<i>Sister.</i>
Parent.	<i>Rodena.</i>	<i>Rodena.</i>
Book.	<i>Kenega.</i>	<i>Kenega.</i>

CRIPPS'S *MS. Journal*.

(1) See *D'Anville's Antient Geography*, p. 247. *Lond.* 1791.

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II.  
Comparative Vocabulary of the English, Bulgarian, Albanian, Erse, and Turkish Languages.

the *units* are very similar. We shall exhibit a brief comparative Vocabulary, by which the difference between the *Bulgarian* and the *Erse* will not be less striking than between the *Bulgarian* and the *Albanian*; while the *Turkish*, differing, *toto cœlo*, from all the rest, marks its discrepancy in nothing more conspicuously than in the names of numbers.

ENGLISH.	BULGARIAN.	ALBANIAN.	ERSE.	TURKISH.
God.	<i>Boga.</i>	<i>Perendi.</i>	<i>Dé.</i>	<i>Tangri.</i> [Allah in Arabic.]
Sun.	<i>Slensi.</i>	<i>Diel.</i>	<i>Gideon.</i>	<i>Gunêsh.</i>
Moon.	<i>Mesetz.</i>	<i>Khéne.</i>	<i>Djállack.</i>	<i>At.</i>
Man.	<i>Chilac.</i>	<i>Bure.</i>	<i>Fhar.</i>	<i>Er.</i>
Woman.	<i>Gena.</i>	<i>Grua.</i>	<i>Ban.</i>	<i>Kiz.</i>
Water.	<i>Vodi.</i>	<i>Uie.</i>	<i>Ushi.</i>	<i>Sil.</i>
One.	<i>Adina.</i>	<i>Ne.</i>	<i>Héun.</i>	<i>Beer.</i>
Two.	<i>Dua.</i>	<i>Du.</i>	<i>Doo.</i>	<i>Ecky.</i>
Three.	<i>Tré.</i>	<i>Tré.</i>	<i>Tré.</i>	<i>Utch.</i>
Four.	<i>Tcheteri.</i>	<i>Kátve.</i>	<i>Kachet.</i>	<i>Dort.</i>
Five.	<i>Piate.</i>	<i>Pese.</i>	<i>Kooick.</i>	<i>Besh.</i>
Six.	<i>Chest.</i>	<i>Giaste.</i>	<i>Shey.</i>	<i>Atty.</i>
Seven.	<i>Sedem.</i>	<i>State.</i>	<i>Shacht.</i>	<i>Yeddy.</i>
Eight.	<i>Voromi.</i>	<i>Téte.</i>	<i>Hocht.</i>	<i>Sakiz.</i>
Nine.	<i>Davit.</i>	<i>Nende.</i>	<i>Nie.</i>	<i>Dokouz.</i>
Ten.	<i>Decet.</i>	<i>Dhiéte.</i>	<i>Dhâte.</i>	<i>On.</i>

The commerce of *Shumla* is chiefly with the interior of the country: it consists principally in wine. There are, however, abundance of *braziers* here, who supply *Constantinople* with the articles of their manufacture; also a great

number of *tailors*, kept constantly at work in making *Turkish* habits, to be sent to the capital. CHAP  
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The cause of this manufactory originates in their getting the *German* cloth at a lower rate than the merchants in *Constantinople*; which enables them to undersell, at a great profit, the makers of *Turkish* apparel in that city.

The situation of *Shumla*, with regard to its fertile plains, somewhat resembles that of *Lebadéa* in *Greece*: it is placed between two mountains; and it resembles *Lebadéa* in another particular, namely, in the unwholesomeness of its air. Some of our party paid dearly for the day we spent here; being attacked by intermittent fever; particularly the author, who experienced this malady as violently as in any part of his travels, and was not free from it until he arrived in *Transylvania*. Perhaps this might be attributed to our having ventured to eat animal food; which should be avoided as much as possible, where there is the slightest suspicion of a *malária*. The *Agha* sent us a lamb, according to a *Turkish* custom, as a sacrifice and a present for the festival of the *Courban Bairam*. Prince *Múrúzi* and Signor *Francopulo* *Courban  
Bairam.* came to dine with us; but it was observed that all who tasted animal food were more or less

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affected with fever after our stay here; excepting those persons of the Embassy who resorted to the hot vapour-baths of the town, and sustained the utmost influence of the sudatory. The Ambassador spent nearly an entire night in the bath; going thither the evening after his arrival. The next morning we visited him, and found him so exhausted by his bathing, that he was sleeping upon the *divân* of his apartment. To our surprise, we saw also his slaves sprawling upon the same *divân*, and fast asleep. The *Turkish* Secretary and Treasurer were the only persons awake, sitting with grave faces, and in perfect silence, opposite to each other. We entered into conversation with them for a few minutes; taking care to speak in a low tone of voice, not to arouse the sleepers. Prince *Mûrûzi* afterwards told us not to wonder at seeing slaves admitted to such familiarity; as throughout *Turkey* the slaves are regarded with parental tenderness; the most menial servant always being held superior to the officers of the *Turkish* army. The military profession is considered the lowest in the empire.

*April 13.*—This morning we left *Shumla*, and continued our journey, travelling over plains in the highest state of cultivation. After riding

three hours, we came to a village called *Tutchekeui*; the inhabitants were *Turks*. We had here an opportunity of knowing the sort of treatment we should have experienced, if we had arrived in any other manner, than as forming a part of the suite of a *Turkish* Ambassador. The inhabitants would not permit us to pass their doors unmolested. Through the influence of the Ambassador, having gained admission into one of their houses, we were called upon to retire whenever a female wished to pass in or out; and the *Turks* would have driven us from the village at the points of their poniards, but for his powerful interference.

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*Tutchekeui.*

The same cultivated land appeared in leaving *Tutchekeui*; but the country became afterwards rather more hilly. We had a journey of six hours from this village to the town of *Lazgarat*, where we passed the night. The houses were almost all cottages; but neat and clean. In the room where we slept, the foot of a mole was suspended by a string from the roof, as a remedy for disorders of the head. During our journey this day, we noticed in the plains a small quadruped, that we have reason to believe is a *non-descript* animal. It resembled a squirrel; but it burrowed in the

Remark-  
able Qua-  
druped.

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ground like the *Súslic* of the South of *Russia*, which it also resembles; yet differing, in being larger than the latter, and in having a broad tail like a squirrel. We made several attempts to get near enough to one of these animals, to give a more correct description; but upon our approach, they disappeared beneath the soil. We saw them afterwards in *Hungary*. The harrows used in this country have a remarkable form: they are not set with sharp straight pointed teeth, but resemble the sort of machine used in the South of *England* for *denchering*.

*Lazgarat*. Two hours before we arrived at *Lazgarat* we saw, between the road and a small village, two immense *tumuli*, upon which large trees were growing: similar sepulchres appeared all around *Lazgarat*; perhaps the monuments of some great battle fought here; either in the expedition of *Darius*, son of *Hystaspes*, who, marching against the *Scythians*, encountered the *Getae*, (reputed *Thracians*,) before arriving at the *ISTER*; or in that of *Alexander*, when he fell in with the *Celts* or *Gauls*; or during the inroads made by the *Roman* armies.

At *Lazgarat* we began to notice the *German* or *Dacian* stoves for heating apartments; and the manners of the people rather denoted the

inhabitants of the north than of the south side of the *Danube*. A considerable migration from *Dacia*, into *Mæsia Inferior*, took place under the auspices of the *Romans* in the third century; when that austere soldier, the deservedly illustrious *Aurelian*, despairing of being able to maintain the conquest of *Trajan* beyond the *Ister*, abandoned *DACIA*; and retired, not only with the troops, but also with many of the inhabitants; establishing their abode in *Mæsia*, where they were afterwards suffered to remain; insomuch that a part of *Mæsia* became distinguished as a new province, under the appellation of the *DACIA OF AURELIAN*. *Lazgarat* may contain some of the descendants of that colony. It now consists of three thousand houses, of which one-third belong to *Christians* of the *Greek Church*. There are several good shops in the place; but it was evident that the *Turkish* part of its population was not accustomed to the sight of *Franks*; because, whenever we were out of sight of the Ambassador, we were pelted with mud or stones. This day we saw many villages, pleasingly situate, through which our road did not conduct us; and everywhere the land was neatly kept and well cultivated: a very unusual sight, considering that the whole of this country is under the dominion of *Turkey*.



## CHAP.

## II.

*Torlach.*

*April 14.*—We left *Lazgarat* at six o'clock A. M. and, after a journey of five hours, reached the town or village of *Torlach*, where we dined.

At noon, the mercury in *Fahrenheit's* thermometer stood at 66°. *Torlach* is a place of considerable size; and the land around it is highly cultivated. It contains more *Turkish* than *Greek* inhabitants. At two hours distance from *Torlach*, we came to a large village called

*Pisanitza.*

*Pisanitza*, upon the side of a hill. Here the Ambassador, perceiving that the author could hardly retain his seat upon his horse, owing to a violent paroxysm of fever, which then came on, proposed to halt for the night. We had been seven hours on horseback; and *Rustchuk*, upon the *Danube*, our place of destination, was five hours farther: we would therefore gladly have rested under such circumstances; but some of the Embassy were impatient to proceed; and rather than be regarded as the cause of delay, we declined his Excellency's friendly proposal. Scarcely had we quitted *Pisanitza*, when a heavy rain falling, the water ran in torrents along the road. It continued, without one moment's cessation or diminution, during the rest of the journey, so that every one of our party was wet to the skin. But the most remarkable circumstance attending this

shower-bath was its effect upon the author's fever; proving the efficacy of cold bathing, at least in this instance, very satisfactorily: instead of augmenting his malady, he felt himself so much relieved by the copious drenching to which he was exposed, that it gave him strength to proceed, and to keep up with the *Tahtars*, who were foremost in the cavalcade'

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As we drew nigh to the *Danube*, what with the rain, and, perhaps, the general chilliness and humidity of the atmosphere near so vast a river, we seemed almost to breathe water. The first sight of *Rustchuk*, upon its southern side, exhibited a novel and striking appearance; it was announced to us by the appearance of a countless number of *white chimneys*, together with *mosques* and *minarets*, seemingly imbedded in rich garlands of flowers, because rising in the midst of trees that were quite covered with

*Rustchuk.*

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(1) It has been thought right to mention this trivial circumstance, because a similar mode of treating fevers has been recently practised with some degree of success; and it is well known that the Physicians of *Naples* use iced water in such cases: but in this instance, the benefit experienced was only temporary; the disorder returned, after the intermission, and with greater vehemence.

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II.River  
*Danube.*

blossoms. Beyond this pleasing prospect we beheld the *Danube*, which is here two miles wide; but it had not the appearance we expected at this distance from its source: its shores are low and mean, without the slightest feature of sublimity: the channel is filled with a number of shallows and paltry denuded islets, which, by dividing the current, diminish its grandeur. Those who form their ideas of the majesty of the *Danube* from the extent of its course, will, perhaps, in no part of its channel, find them realized by viewing the torrent. The author may, perhaps, be considered as in some measure qualified to give a faithful description of this river; having visited the principal parts of it, from its source to its embouchure. It is almost always yellow with mud; and, throughout its whole course, its sands are auriferous: but, in dignity and sublimity of scenery, it can nowhere be compared, either with the *Rhine*, or with those magnificent rivers which fall into the north of the Gulph of *Bothnia*; or with the *Severn*, or even with any of the principal pellucid waters of *Wales*. As we descended towards its banks, we arrived at the entrance of the town of *Rustchúk*; fortified with ramparts, and a fosse with drawbridges. It contains twenty thousand houses; seven thousand

belonging to *Armenians* and *Greeks*, and the rest to its *Turkish* inhabitants. A considerable commerce is here carried on with *Vienna*; in consequence of which the town has an extensive trade, in *cloth*, *indigo*, *corn*, and *wine*. It is well supplied with provisions of every kind; and to us, who had long been strangers to such articles of luxury, the sight of white bread and fresh butter was no unwelcome treat. The *Greeks* and *Armenians* live in a part of the town separated from the quarter inhabited by the *Turks*. We had the greatest difficulty in procuring a lodging. After an hour's search, we were received into the dwelling of a poor *Ragusan*, who had suffered twelve years' confinement, owing to having had his feet frozen in *Russia*. Nothing could be more wretched than our accommodations: the room allotted to our use was like a dungeon; and so dark, that we were forced to burn candles during the day, as well as during the night. The rain fell incessantly during the whole of the *fifteenth*, and prevented our stirring out. The *Janissary*, who had accompanied us from *Constantinople*, told us he should profit by this circumstance to take his *Caïf*; which he accomplished, by sending for a band of those wretched prostitutes who dance,

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Trade of  
*Rustchuk*.

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with *castagnettes*, and howl to the beating of a *tambourine*, for the amusement of the *Turks*. Viewing, beneath a shed, a party of *Bulgarians* who were thus employed, this man passed the entire day, smoking, and receiving the visits of the other *Janissaries* belonging to the Embassy; and regaling each man with a little cup of coffee upon his arrival. The *dance*, if it might be called by this name, so highly delighted these *Janissaries*, that every now and then we heard them crying out to express their joy: it was exactly similar to the performances of the lowest class of *Almehs* in *Egypt*; that is to say, it was nothing more than a series of distortions and indecent gestures, exhibited by a single performer, who, when exhausted, was relieved by another; the whole being adapted to the measure of a song, marked by the *castagnettes*, and by the beating of a *tambourine*.

Passage of  
the Da-  
nube.

Upon the *sixteenth* of *April* we crossed the *Danube*. Upon the opposite side of the river, carriages belonging to the Prince of *WALACHIA* were waiting to convey the Ambassador to *Bukarest*. There was also one for our use, sent by our friend Mr. *Summerer*. The town upon the northern or *Walachian* side of the river,

where we landed, is called *Giurdzgio*<sup>1</sup>: it enjoys a considerable commerce, and its shops are well supplied with wares. What with the confusion of horses and carriages for so large a party, the breaking of ropes and harness, and the total want of equipage in some instances, it was some time before the Embassy was again progressive. Some of the *Turks* had never been seated before in any wheeled vehicle; and as the coaches began to move, they thrust their bearded heads through the windows, exhibiting the most pitiable looks imaginable. To us the change was hardly less remarkable; a year and a half having elapsed since we left *Russia*; during all which time we had been employed in travelling, without being once accommodated with any wheeled carriage. We could not boast, however, of much luxury in the alteration; the whole country upon the *northern* side of the river, owing to the heavy rains, being in a state of inundation, and the road deep in mud. During two hours, we were dragged over a level plain; but we found the floods, in some parts of it, so high, that

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*Giurdzgio.*

Change in  
the mode  
of travel-  
ling.

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(1) Written *Giurdceou* in *Arrowsmith's Map of the Environs of Constantinople*; and *Giurgevo*, in that of *Gaztan Palma*, printed at *Trieste* in 1811. The pronunciation of this word is nearly *Yergio*.