

T R A V E L S
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 FIRST

FOURTH EDITION

VOLUME THE THIRD

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ADVERTISEMENT

TO THE

SECOND EDITION OF PART THE SECOND.

IN this Edition a few corrections have been made; and the "*Additional Notes*," which were before placed at the end of the volume, have been incorporated with the body of the work. A valuable communication from Mr. *Walpole*, upon the events which caused a revolution in the *Turkish* Government, and led to the deposition and death of *Sultan Selim*, after the author's departure from *Turkey*, came too late for insertion in the former edition; but this article is now introduced into the *Appendix*.

(1) See the *Appendix*, No. I.

PREFACE

TO THE

FIRST SECTION OF PART THE SECOND

CONTAINING OBSERVATIONS ON THE

GEOGRAPHY OF THE HOLY LAND

THE GEOGRAPHY of the Country alluded to, by the several names of *Syria*, *Palæstine*, the *Holy Land*, the *Land of Canaan*, the *Land of Judæa*, and the *Land of Promise*, is so exceedingly perplexed, that a few observations, written with a view to its illustration, will, it is hoped, be considered as an useful introduction to this PART of the author's Travels, in which the survey of that Country occupies a considerable share. Its various appellations have been used indiscriminately with reference to the same territory, or they have been separately applied to its different districts; neither antient nor modern geographers being agreed as to the precise limits intended by any one of them.

According to some authors, *Syria*, *Phœnice*, and *Palæstine*, were three distinct regions. Others include, within the Syrian frontier, not only *Phœnice* and *Palæstine*, but also *Mesopotamia*. STRABO describes *Syria* as comprehending all the country from Mount *Amanus* and the river *Euphrates* to *Arabia* and to *Egypt*¹. The word *Palæstine* occurs only once, incidentally, in all his writings². Yet the name was in use above four centuries anterior to the Christian æra, as appears by several passages in the text of HERODOTUS³, who describes *Palæstine* as that country which reaches from the borders of *Egypt* as far as *Phœnice*. PLINY separates the two countries of *Phœnice* and *Palæstine* in more than one instance⁴. PHOCAS, who visited the *Holy Land* in the twelfth century⁵, and wrote the account of it so highly esteemed by LEO

(1) *Strabon. Geog. lib. xvi. p. 1063. ed. Oron. 1207.*

(2) *Lib. xvi. p. 1105. ed. Oron.* It is found in the following authors, according to the references which I have collected from *Reland's Palæstine*, c. 7. *Dio Cassius, lib. 37. Photius in Biblioth. p. 1311. Julian in lib. contra Christian. Plin. Vopiscus in Vit. Aurelianus Strabo Sylv. lib. 3. carm. 2. Silius Ital. lib. 3. Ovid. in Fastus. Idem, Metam lib. 4, et 5.*

(3) *Herodot. lib. 105. Thalia, 5. Polyhymn. 8.*

(4) "Namque *Palæstina* vocabatur qua contigit *Arabas*, et *Judæa*, et *Cele*, dein *Phœnice*." *Plin. Hist. Nat. l. 5. c. 12.* "Finis *Palæstine* centum octoginta novem milia passuum, a confinio *Arabie* deinde *Phœnice*." *Ibid. c. 13. L. Bat. 1635.*

(5) A. D. 1121.

ALLATIUS⁶, evidently distinguishes *Palæstine* both from *Galilee* and *Samaria*⁷. BROCARDUS, who travelled a century after PHOCAS, with equal perspicuity and brevity⁸ extends the boundaries of *Syria* from the *Tigris* to *Egypt*; separates *Phœnice* from *Palæstine*, but considers both these countries as belonging to *Judæa* and *Samaria*, into which kingdoms the *Holy Land* was divided after the time of *Solomon*⁹. Considering therefore *Palæstine* as a part of the *Holy Land*, he divides it into three parts; the first being *Palæstine*, properly so called, whereof *Jerusalem* was the metropolis; the second, *Palæstine of Cæsarea*; and the third, *Palæstine of Galilee*. ADRICHOMIUS¹⁰, who professes to follow BROCARDUS¹¹, considers the *Land of Canaan*, *Palæstine*, and the *Holy Land*, as names of the same

(6) "Autor elegans et accuratus, prout illa ferebant tempora, visum est." *Leon. Allat. Præfat. in Συμμίκτα. Colon. 1653.*

(7) Διζωγράφον ἐστὶν ἡ Κάρμηλος καὶ ἡ παραλία πρὸς τῆς Παλαιστίνης, τὰ δὲ σύνορα ταύτης εἰν Γαλιλαίας καὶ τὴν Σαμάρειαν ἔχουσι. "Urbis dexteræ partes Carmelum et Maritimam Palæstinæ oram, sinistræ Galilaam et Samariam habent." *Phocas de Loc. Syriæ, Phœnicæ, et Palæstinæ, cap. 9.*

(8) *Locorum Terræ Sanctæ Descriptio. Basil. 1537.* Brocardus travelled in the year 1583. See *Egmont and Hryman's Travels*, vol. II. p. 236. *Lond. 1759.*

(9) "Post tempus *Solomonis* in duo regna excrevit: unum regnum *Juda* dicebatur alterum vero regnum *Samariæ* vocabatur." *Ibid.*

(10) *Theatrum Terræ Sanctæ. Colon. 1628.*

(11) *Ibid. in Præfat. pp. 1, et 3.*

country^f. In this he is not accurate; and the same remark may be applied to the writings of CELLARIUS, when he uses the expression "*Palæstina, seu Terra Sancta*;" thereby making *Palæstine* include all *Phœnice*, which it never did; although *Phœnice* was comprehended in the territory called *Terra Sancta*, or the HOLY LAND. *Palæstine* differed from the *Holy Land*, as a part may be said to differ from the whole. BROCARDUS evidently considers the first as being a part of the second^g. Upon this account the author has preferred the name of THE HOLY LAND, as being the only general appellation which can be said classically to comprehend the whole of that territory, distinguished as the *Land of Promise* to the *Israelites*, and by the *Passion of Jesus Christ*^h. It has been erroneously supposed that the appellation "TERRA SANCTA" originated in the writings of *Christians*; who indefinitely applied it to that district of *Syria* which had

(1) *Theatrum Terra Sanctæ*, p. 1. Colon. 1628.

(2) *Cellar. Geog. Antiq. passim. Vid. cap. xii lib. 3. "De Syriâ," cap. xiii. "De Palæstina, quæ et Chanaan, et Terra Sancta; &c."* tom. II. Lips. 1706.

(3) Bishop *Pococke*, in his *Description of the East*, considers the two expressions as synonymous. See vol. II. part 1. ch. 1. Lond. 1745.

(4) "*Duplici ratione nomen Terra Sanctæ hunc regioni tribuitur, aliter a Judæis, aliter a Christianis.*" *Reland. De Nomine Terra Sanctæ. Vid. Thesaur. Antiq. Ugol. vol. VI. cap. 4. Hadriani Relandi Palæstina. Ven. 1746.*

been rendered memorable for the sufferings of our SAVIOUR; but the name existed before the *Christian* æra. The epithet of *Holy* had been applied to every thing connected with the *Jewish* people; among whom, not only their cities, their priests, and their temple, bore this epithet, but their whole territory, by way of eminence, was peculiarly considered as "*Holy Land*." That *Phœnice* was included within its boundaries, is evident from the book of *Joshua*⁵, which extends the borders of the tribe of *Asher* from *Carmel* unto *Sidon*. Hence MAURENELL judiciously observes⁶, "Near about *Sidon* begin the precincts of the *Holy Land*, and of that part of it in particular which was allotted to *Asher*." *Phœnice* is thus proved to have constituted a portion of the *Holy Land*; and that *Palæstine* did not include *Phœnice* is decidedly manifest from a passage in HERODOTUS⁷, wherein *Phœnice*, *Palæstine*, and the *Island of Cyprus*, are separately enumerated. CLAVERIUS, defining

(5) *Joshua*, xix. 24 to 31.

(6) *Journey from Aleppo to Jerusalem*, p. 45. Oxf. 1721.

(7) "Ἐπεὶ δὲ ἐν τῇ οὐμῷ τούτῳ Φοίνικη τε πᾶσα καὶ Συρία ἡ Παλαιστίνη καλεομένη καὶ Κύπρος. *Thalia*, cap. 91.

Reland has cited a passage from a most ancient *Hebrew* commentary upon *Genesis*, wherein a similar distinction is, as decisively, marked. "*Et erat fames in omnibus terris, sc. in tribus terris, PHENICIA (ita jam tum scribebant, barbarè, pro Phœnice), ARABIA, et PALESTINA.*" *Relandi Palastina*, cap. 7. in *Thesaur. Antiq. Sacrar.* tom. VI. 33, 34. Venet. 1746.

the 'boundaries' of *Palæstine*, begins by marking a line of separation between that country and *Phœnice*¹

Among later writers, some have extended the boundaries of *Palæstine*, and others have circumscribed the limits of *Syria*. D'ANVILLE² considers the former as including the whole of *Phœnice*, with all the western side of *Anti-Libanus* and *Hermion*; and MENTELLE, editor of the *Antient Geography* published in the French *Encyclopédie*, confines the latter to that part of *Asia* which has—the *Mediterranean* on the west; *Mount Taurus*, the river *Euphrates*, and a small portion of *Arabia*, on the east; and the *Land of Judæa*, or *Palæstine*, on the south³. D'ANVILLE had considered *Judæa* merely as a province of *Palæstine*. In fact, the several additions to the number of observations published concerning this part of *Asia* seem rather to have increased than diminished the uncertainty respecting the geography of the country. "*Tanta est*," says SELDEN, "*inter profanas et sacras literas in regionum finibus discrepantia*."

(1) "*Palæstina clauditur a Septentrione Phœnice*." *Cluver. Geog. lib. v. c. 20. p. 588. Amst. 1729.*

(2) *Voy. Carte de la Palæstine, par D'Anville. Par. 1767.*

(3) *Encyclop. Méthodique, Géog. Anc. tom. III. Par. 1792.*

Neque in Syriæ duntaxat nomine, sed in Judæa et Palæstinæ. Judæos, ut par est, seu Ebræos a Palæstinis ubique separamus, ita et Scriptura. Sed Ptolemæo, Straboni, Tacito, Syria Palæstina eadem ipsa est, quæ Judæa: aliis diversæ sunt; sic Ebræi a Palæstinis disterminantur⁴. This discrepancy characterizes even the writings of the learned CELLARIUS, who, at an earlier period, opened his treatise *De Syria* with marks of the indecision perplexing the sources of his information⁵. Dr. WELLS, in his "Historical Geography of the Old and New Testament," restricts *Syria* within much narrower limits than those assigned for it by MENTELLE; excluding all *Phœnice* and the *Holy Land*. "Although," says he⁶, "Heathen authors do sometimes include the *Holy Land* as a part of *Syria*, yet by sacred writers it is always used in a more restrained sense; and in the New Testament, as a country distinct, not only from the *Holy Land*, but also from *Phœnice*,

(4) Selden then quotes from Statius, Syl. V.

"Palæstini simul Ebræique liquores."

Id. Seldeni Prolegomena ad Syntagma de Diis Syris.

(5) He is speaking of Pliny. "Nimis laxè fines ponit Syriæ: sed in hoc Melam suam sequutus egat, qui prope eisdem verbis, lib. i. cap. 11. recitavit. Et ex hac opinione videtur emanasse, ut multi scriptores Syriam et Assyriam permisceant ac confundant." Cellar. Geog. Antiq. lib. iii. cap. 12. p. 398. Lips. 1706.

(6) Histor. Geog. of the Old and New Test. vol. II. n. 139. Oxf. 1801.

and of which the coasts of *Tyre* and *Sidon* were the southern part; so that by *Syria*, in the New Testament, is to be understood the country lying to the east and north-east of the *Holy Land*, between *Phœnice* and the *Mediterranean Sea* to the west, and the river *Euphrates* to the east."

Under all these circumstances, although there may be something more suited to existing prejudices in the use of the word *PALÆSTINE*¹, the author believes that he is accurate in considering *The Holy Land* as an appellation of a more extensive, although not a less definite, signification². He also believes that he is the more justified in adopting this latter name, as distinguished from the former, because he thereby adheres to the clue afforded by the observations of *BROCARDUS*; an author held in the highest estimation, by men who have written most learnedly upon the country to which these observations refer. *BROCARDUS* was doubly qualified,

(1) "*Palæstinæ nomen, quod nobis præ reliquis placuit, quum huic operi titulum daremus,*" says *Reland*, with reference to his inestimable work, "*Palæstina Illustrata*."

(2) *Fuller*, in his "*Pusgah-Sight of Palæstine*," perhaps intending a sly satire upon the age (for it was published in the beginning of the reign of *CHARLES THE SECOND*), refrains from calling it *the Holy Land*, through fear of being thought superstitious: "*Lest,*" as he quaintly expresseth it, "*whilst I call the land HOLY, this age count me superstitious.*" See Book I. c. ii. p. 2. *Lond.* 1650.

both by the evidences of ocular demonstration in that part of *Asia*, and a thorough knowledge of all that sacred or profane writers have said upon the subject, to ascertain its geography with ability and with precision: "*Eum ferè semper secutus sum, quod persuasissimum haberem, non fuisse unquam, qui voluerit magis aut verò etiam potuerit melius, perfectam et simplicem quandam ad hujus rei cognitionem viam sternere*."

The boundaries of *Palæstine* are physically defined by the face of the country: the distinction is, to a certain extent, yet maintained among the inhabitants of *Syria*. Even at this hour, the vast plain which extends westward from the mountains of *Judæa*, and is bounded by the sea, bears the name of *Phalastin*⁴. According to VOLNEY⁵, it "comprehends the whole country included between—the *Mediterranean* to the west; the chain of mountains to the east; and two lines, one drawn to the south by *Kan Younes*⁶, and the other to the north,

(3) *Adrichomii Eulog. in Brocard. Vid. Theat. Terr. Sanct. in Præfat. p. 3. Colon. 1628.*

(4) "This is the plain, which, under the name of *Fulastin*, or *Palestine*, terminates on this side the country of *Syria*." *Volney's Travels*, vol. II. p. 327. *Lond. 1787.*

(5) *Ibid. p. 328.*

(6) See *Volney's Map of Syria*, as published in the *English* edition of his *Travels*, vol. I. p. 287. *Lond. 1787.*

between *Kaisaria* and the rivulet of *Yafa*." The whole of antient *Phœnice* is thereby excluded from the boundaries of modern *Palæstine*, which is still a district independent of every *Pachalic*¹. In the most antient periods of history, its boundaries were equally restricted; and if we examine those records wherein the name first occurs², we shall be able to define its limits with precision. The first mention of it is in *Genesis*³, where it is stated that *Isaac* went unto *Abimelech* (*Rex Palæstinorum*⁴) king of the *Philistines*, unto *Gerar*; and he is told not to go into *Egypt*, but to sojourn in the land of the *Philistines* (*Palæstine*), and he dwelt in *Gerar*. Now *Gerar* was situate in the district afterwards occupied by the tribe of *Judah*, not far

(1) See *Folney's Map*, *ibid.* p. 329.

(2) The word *Palastina* signifies nothing more than *Philistina*. St. *Jerom* often, and *Josephus* always, calls the *Philistines* *Palastini*. "*Philistæos autem, ut supra diximus, Palæstinos significat.*" *Hieronymi Comment. in Esa.* xiv. 29.

(3) *Gen.* xxvi. 1.

(4) See the *Latin Version* by St. *Jerom*, as given in the *London Polyglott Bible*, *Gen.* xxvi. 1. where the *Hebrew* *Philistim* is translated *Palæstinorum*: only, in the copy referred to, this word is improperly written *Palestinorum*, and in some editions of the *Vulgate*, more erroneously, *Palesthinorum*. *Reland* (*De Nomine Palæstinæ. Vid. Thesaur. Antiq. Sacrar. Ugolini*, v. 6.) says, that the name occurs in the oldest *Jewish* writings, where it is written פלשתיני. This in the *Greek* is always Παλαιστίνη, and not Παλιεστίνη. The *Romans*, upon their medals, sometimes wrote this word *PALESTINA* instead of *PALAESTINA*, as they wrote *JUDEA* instead of *JVDAEA*. See *Medals of Vespasian*, &c.

from *Hebron*, and between *Hebron** and *Gaza*. Afterwards, in the book of *Joshua*⁶, where mention is made of the five cities of *Palæstine*, or of the *Philistines*, the following are enumerated: *Gaza*, *Arotus*, *Ascalon*, *Geth* or *Gath*, and *Accaron*: all of these were comprehended within that district which has *Joppa* to the north, and *Gaza* to the south⁷. Of the most antient *Heathen* writers, *HERODOTUS* expressly states that country to have been called *Palæstine* which extended from the boundaries of *Egypt* to those of *Phœnice*⁸. Thus, having summed all the evidence which can be adduced upon this point, it may be manifest, that the use of the term *Palæstine*, as applied to all that country originally called the *Land of the Israelites*, is a

(5) *Gerar*, or *Gerara*, is also mentioned in *Genesis* x. 19. but its situation is precisely stated in *Genesis* xx. 1. where *Abraham*, having "journeyed towards the south country," is said to have "sojourned in *Gerar*, between *Kadesh* and *Shur*." It formed with *Gaza* the southern frontier of *Palæstine*. The Desert of *Cades* belonged to *Egypt*; that of *Sur* to *Arabia Petrea*.

(6) *Josh.* xiii. 3. In *1 Samuel*, vi. 17. they are thus enumerated: *Arotus*, *Gaza*, *Ascalon*, *Gath*, *Accaron*. See also *Josephus*, lib. vi. *Antiq.* c. 1.

(7) The boundaries of *Philistia*, or *Palæstine*, are thus defined by *Joshua*, xiii. 3. "From *Sihor*, (the river; See *Jeremiah* ii. 18.) which is before *Egypt*, even unto the borders of *Ekron* (*Accaron*) northward."

(8) *Herodot.* in *Polyhymn.* That is to say, from *Egypt* to *Joppa*. The whole country was maritime. "Situs regionis *Philistinae* est maritimus, ab *Joppe* ad *Aegypti* fines." *Cellar.* lib. iii. cap. 13. tom. II. p. 595. *Lips.* 1706.

PREFACE TO FIRST SECTION

geographical error; that its application is most erroneous, when it is made to comprehend *Phœnice*¹; and, further, that the proper general appellation is *THE HOLY LAND*—a name applied to it by *Jewish*, as well as by *Christian* writers². Even *RELAND*, who preferred the use of the word *Palæstina* as a more sounding appellation for the title of his book, says that *TERRA SANCTA* is a name doubly applicable to the region his work illustrates³. And surely, so long as the blessings of Religion diffuse their consolatory balm of hope, and peace, and gladness, this land may be accounted holy⁴—*HOLY*, as consecrated by the residence of the Deity through all the ages of *Jewish* history—*HOLY*, as sanctified

(1) The *Greeks*, after the time of *Herodotus*, on account of the great power of the *Philistines*, comprehended under the name of *Palæstine* the four provinces of *Idumæa*, *Judæa*, *Samaria*, and *Gillean*, although never *Phœnice*, "*quia sæpè regionibus tribuantur nomina à parte aliquâ, quæ vicinas antecellit potentiâ.*" *Quaresmii Eticud. Terr. Sanct. lib. i. c. 2. tom. I. p. 6. Antv. 1639.*

(2) See "*Exempla scriptorum Judæarum et Christianorum qui hoc nomen usurpant,*" as they are given by *Reland*, in his chapter '*DE NOMINE TERRÆ SANCTÆ.*' *Vid. Thesaurus Antiq. Sacrar. Ugo- lani, vol. VI. xvii; xviii.*

(3) "*Duplici ratione nomen Terræ Sanctæ huic regioni tribuitur, aliter a Judæis, aliter a Christianis.*" *Ibid.*

(4) "*Quis enim non rapitur in admirationem et stuporem, qui Montem Oliviferum, Mare Tiberiadis, Jordanem, Hierosolymam, et alia loca, quæ CHRISTUM frequentasse notum est, conspicit, et menti suæ præsentem sistit generis humani sospitatorem, illic ea operantem aut passum, quæ originem dedere sacris Christianorum ejus nomen confitentium!*" *Thesaur. Antiq. Sac. Ugolini, ibid.*

by the immediate presence and by the blood of our Redeemer—HOLY, as the habitation of Patriarchs, Prophets, and Apostles—“QUAM TERRAM,” to use the energetic language of URBAN THE SECOND, in his eloquent address to the Council of *Clermont*, “MERITO SANCTAM DIXIMUS, IN QUA NON EST ETIAM PASSUS PEDIS, QUEM NON ILLUSTRAYERIT ET SANCTIFICAYERIT VEL CORPUS, VEL UMBRA SALVATORIS, VEL GLORIOSA PRÆSENTIA SANCTÆ DEI GENITRICIS, VEL AMPLIENDUS APOSTOLORUM COMMEATUS, VEL MARTYRUM SANGUIS EFFUSUS.”

Yet, while the author is ready to acknowledge the impression made upon his mind by the peculiar sanctity of this memorable region, he is far from being willing to enumerate, or to tolerate, the degrading superstitions which, like noxious weeds, have long polluted that land of “milk and honey.” Those who have formed their notions of the *Holy Land*, and particularly of *Jerusalem*, from the observations of ADRI-CHOMIUS, SANDYS, DOUBDAN, MAUNDRELL, THEVENOT, or even from the writings of POCOCKE, and the recent entertaining pilgrimage of MONS. DE CHATEAUBRIAND⁵, will find their

(5) Published in *London*, October 1811, when this Volume was nearly completed. The author has not yet seen the original French edition of Mons. De Chateaubriand's work.

prejudices frequently assailed in the following pages. The author has ventured to see the country with other eyes than those of Monks; and to make the Scriptures, rather than BEDE or ADAMNANUS, his guide in visiting "*the Holy Places*;"—to attend more to a single chapter, nay, to a single verse, of the Gospel, than to all the legends and traditions of the Fathers of the Church. In perusing the remarks concerning *Calvary*, and *Mount Sion*, the Reader is requested to observe, that such were the author's observations, not only upon the spot, but after collating and comparing with his own notes the evidences afforded by every writer upon the topography of *Jerusalem*, to which he has subsequently had access. It is impossible to reconcile the history of *antient Jerusalem* with the appearance presented by the modern city; and this discordance, rather than any positive conviction in the author's mind, led to the survey he has ventured to publish. If his notions, after all, be deemed, by some readers, inadmissible, as it is very probable they will, yet even these, by the suggestion of new documents, both in the account given of the inscriptions he found to the south of what is now called *Mount Sion*, as well as of the monuments to which those inscriptions belong, may assist in reconciling a confused

topography¹. QUARESMIUS, stating the several causes of that heretical kind of pilgrimage in the *Holy Land*, which he describes as “*profane, vitious, and detestable*,” certainly enumerates many of the motives which induced the author to visit that country, and therefore classes him among the “NONNULLOS NEBULONES OCCIDENTALIS HÆRETICOS,” whose remarks he had heard with so much indignation². But, in doing this, he places him in company which he is proud to keep,—among men, who do not believe themselves one jot nearer to salvation by their approximation to *Mount Calvary*, nor by all the indulgences, beads, rosaries, and crucifixes, manufactured and sold by the craftsmen of *Jeru-*

(1) The generality of Readers, who have perused the different accounts published concerning the *Holy Land*, have not perhaps remarked the extent of the confusion prevailing in the topographical descriptions of *Jerusalem*. probably, because they have not compared those writings with any general plan of the city. To give a single example. Almost every traveller, from the time of *Brocardus* to that of *Mons. De Châteaubriand*, mentions the “*Mountain of Offence*,” where *Solomon* sacrificed to strange gods. According to *Brocardus* and to *Adrichomius*, this mountain is the northern point of the *Mount of Olives*, (*Ibid. Brocard. Itin. 6. Adrichom. Theat. Terr. Sanct. p. 171. Colon. 1629.*) and therefore to the east or north-east of the city. *Maunderell*, (*p. 102. Journ. from Alep. to Jerus. Oxf. 1721.*) and also *Pococke*, (*Descrip. of the East, Plan facing p. 7. vol. II. Lond. 1745.*) make it the southern point. *Sandys* (*Trav. p. 186. Lond. 1637*) places this mountain to the south-west of the city.

(2) *Quaresmius*, “*De externâ profandâ, sed detestabili ac vitiosâ peregrinatione.*” *Vid. Elucidatio Terræ Sanctæ, lib. iii. c. 34. Antv. 1639.*

(3) *Ibid. lib. v. cap. 14.*

salem—among travellers, who, in an age when feelings and opinions upon such subjects were manifestly different from those now maintained, with great humbleness of spirit, and matchless simplicity of language, “expected remission of sin no other ways, but only in the name, and for the merits, of our Lord Jesus Christ;”—who undertook their pilgrimage, “not to get any thing by it, as by a good work; nor to visit stone and wood to obtain indulgence; nor with opinion to come nearer to Christ” by visiting *Jerusalem*, “because all these things are directly contrary to Scripture; but to “increase the general stock of useful knowledge,” to “afford the Reader both profit and pleasure; that those who have no opportunity to visit foreign countries may have them before their eyes, as in a map, to contemplate; that others may be excited further to inquire into these things, and induced to travel themselves into those parts;” that they may be “instructed in the customs, laws, and orders of men;” that the “present state, condition, situation, and manners of the world may be surveyed and described; not by transcribing what others have written,” but by fairly stating what “they have themselves seen, experienced, and handled,” so that their “pains and diligence be not altogether vain.”

Such were the motives, and such was the language, of a traveller in the *Holy Land*, so long ago as the middle of the sixteenth century¹; who, with the liberal spirit of an enlightened and pious Protestant, thus ventured to express his sentiments, when the bonfires for burning heretics were as yet hardly extinguished in this country. Writing five and thirty years before SANDYS began his journey², and two centuries and a half before MONS. DE CHATEAUBRIAND published his entertaining narrative, he offers an example singularly contrasted with the *French* author's legendary detail³; in which the

(1) See the *Travels of Leonhart Rauwolf*, a German physician, as published by Ray, in 1693. The words included by inverted commas are literally taken from Ray's translation of that work. (See the *Epist. to Widdholtz, Christel, and Bemer. Also Trav. Part 3. chap. iv. p. 290.*) Rauwolf was at Jerusalem in 1575. (See *chap. viii. p. 315*.) The religious opinions he professed, and his disregard of indulgences, roused the indignation of the monks, particularly of the learned Quaresmus, a Franciscan friar, who wrote a most elaborate description of the *Holy Land*, already cited. This was published at Antwerp in 1639, in two large folio volumes, with plates. Referring to the passages here introduced from Rauwolf's book, Quaresmus exclaims, "*Quid amplius Rauchwolfius? Ecce in ipso Monte Sion derepentè in Predicantem transformatus concionari capit, et ne tam insignem concionem ignoraremus literis eam mandavit quam ex Germanico idiomate in Latinum transtulit P. Gretserus, ut ad exteros quoque redundet; sed ne obstat, illam etiam rejicit. Audiamus. . . . Atqui, ô predicantice Medice! recte profectò dicis; nihil penitus peregrinatione tuâ, aut impetrâsti, aut meritus es!*" Quaresmiâ Elucid. Terr. Sanct. lib. iii. cap. 34. tom. I. p. 836. Antv. 1639.

(2) Sandys began his Journey in 1610.

(3) "Here," says Mons. De Chateaubriand, "*I saw, on the right, the place where dwelt the indigent Lazarus; and, on the opposite side of*
the

chivalrous' and bigoted spirit of the *eleventh* century seems singularly associated with the taste, the genius, and the literature, of the *nineteenth*.

P.S. In the Preface to the FIRST PART of these Travels, some acknowledgment was made to those who had assisted the author in the progress of his work¹. This pleasing duty will now be renewed. The interesting Notices of the REV. REGINALD HEBER gave a value to the former publication, which it could not otherwise have possessed; and, in the copious extracts which the author has here afforded from the classical journals of travellers already conspicuous in the literary world, a similar advantage is already anticipated. The REV. ROBERT WAIPOLE,

the street, the residence of the obdurate rich man." Afterwards he proceeds to state, that "St. Chrysostom, St. Ambrose, and St. Cyril, have looked upon the history of Lazarus and the rich man as not merely a parable, but a real and well-known fact. *The Jews themselves*," says he, "*have preserved the name of the rich man, whom they call Nabal.*" (See Travels in Greece, Palestine, &c. vol. II. pp. 26, 27. Lond. 1811. Mons. De Châteaubriand does not seem to be aware, that *Nabal* is an appellation used by the *Jews* to denote any covetous person.

(1) See the interesting description given by Mons. De Châteaubriand of the *Monkish* ceremony which conferred upon him the order of "a Knight of the Holy Sepulchre." *Ibid.* pp. 176, 177.

(2) See Preface to Part the First, pp. iv, v. Octavo Edition.

M. A. of Trinity College, Cambridge³, has liberally permitted the use of his written observations in *Greece* throughout the whole, not only of the present, but also of the subsequent volumes. Wherever reference has been made to those observations, the author, consistently with his former plan, has been careful to give Mr. WALPOLE's intelligence in his own words, exactly as they have been transcribed from his original manuscript.

A similar obligation has been conferred by J. B. S. MORRITT, Esq.⁴ in the interesting account taken from his Journal of the present state of *Halicarnassus* and of *Cnidus*, and published in the Notes to the *Seventh* Chapter; also by the plan which accompanies his description of the *Ruins of Cnidus*. This last communication will peculiarly claim regard, in being the first

(3) The learned author of Essays bearing his name in the *Herculanensia*. 4to. Lond. 1810. See his former communications to this Work, *Part the First*. vol. II. p. 354. Note (4.) *Octavo Edition*. Mr. Walpole is also known as the editor of *Comicorum Græcorum Fragmenta*, and of other disquisitions equally remarkable for their taste and classical erudition.

(4) Celebrated for his controversy with the late *Jacob Bryant*, on the subject of *Homer's Poems* and the *War of Troy*. It is to be regretted, that so much of Mr. *Morritt's Journals* still remains unpublished; particularly as they contain observations respecting a very considerable part of *Asia Minor*, of which our information is remarkably deficient.

authentic notice which has yet appeared concerning the remains of a city once so renowned, but whose vestiges have been unregarded by any former traveller.

The only *Plants* mentioned in the Notes, are those which have never been described by any preceding writer. Not less than sixty new-discovered species will be found added to the science of Botany, in this and the subsequent sections of *Part the Second*; with many others of almost equal rarity, in a *General List*, which is reserved for the *Appendix* to the last of these sections. In the account given of these plants, and in their arrangement, the obligation due to A. B. LAMBERT, Esq. was before acknowledged; but an individual, now unhappily no more, contributed, although unknown to the author at the time, so essentially to the completion of this part of the work, that it were injustice to his talents, as well as to the encouragement so liberally bestowed upon his genius by his benevolent Patron, not to cherish, even in this frail record, the lamented memory of GEORGE JACKSON.

The *Appendix* to this Volume contains some curious documents respecting *Eastern Literature*; for whose illustration the author has been

indebted to two very learned *Oriental* scholars:—

Mr. HAMMER, Secretary of the *German Embassy* at *Constantinople*¹, furnished an interpretation of the List of Tales contained in a manuscript copy of *The Arabian Nights*, which the author obtained in *Egypt*, and to which allusion is made in the *Second Chapter*².

The Rev. GEORGE CECIL RENOARD, M.A. Fellow of *Sidney College, Cambridge*, late Chaplain to the *British Factory* at *Smyrna*, contributed the translation of a Catalogue of *Manuscripts* on daily sale in the cities of the *East*; which was procured by the author through the friendly offices of a *Dervish* in *Constantinople*. This Catalogue may be considered as presenting a better view of *Asiatic*, than would be afforded of *European*, literature, by combining two or three of the common catalogues published by the principal booksellers of *London* and *Paris*; because less variety characterizes the different catalogues of the *East*, than will be found to distinguish

(1) Mr. Hammer accompanied the author in *Egypt*, and resided a short time in *Grand Cairo*. He obtained in that city, of the celebrated Consul Rosetti, an *Arabic Manuscript* concerning Hieroglyphics, which was afterwards published in *England* by Dr. Wilkins.

(2) This beautiful Manuscript, contained in four quarto portfolios, was damaged by the wreck of the *Princessa* merchantman, off *Beachy Head*. It has been sent to *Constantinople* to be transcribed, but little hopes are entertained of its entire restoration.

those of different booksellers in *Europe*; the same books being constantly on sale in *Constantinople*, *Smyrna*, *Damascus*, *Aleppo*, and *Grand Caïro*; whereas very considerable difference may be observed among the collections advertised for sale in *London*, *Paris*, and *Vienna*.

Throughout this work, the author, to the utmost of his ability, has derived his information from original sources. Upon this account he has extended the references, in almost every instance, so as to notice the edition cited: particularly where more than one edition has been used; as in the example of the *Palestina Illustrata* of HADRIAN RELAND: for a short time he consulted the folio copy of that valuable publication, as it was printed at *Venice* in 1746, in the *Thesaurus Antiquitatum Sacrarum* of UGOLINI; not having the preceding edition, published, in two small quarto volumes, at *Utrecht* in 1714. This last, being afterwards obtained, was occasionally cited, as more convenient for reference. Also, in deriving authorities from JOSEPHUS, an allusion to two different editions may perhaps be noticed; viz. to one printed at *Cologne* in 1691, which was consulted in preparing the manuscript for the press; and to another printed in *Holland*, used subsequently, during a revisal of the work. These are observations in which

the generality of readers are little interested; but an attention even to such minuteness is requisite in a writer who has ventured to question some of the deductions made by former authors. Indeed, few persons are aware, either of all the duties a writer of Travels must fulfil, or of half the difficulties he has to encounter.

ON THE VALUE OF TURKISH MONEY,

AND THE

MEASURE OF DISTANCE IN TURKEY.



By the Sale Catalogue of *Oriental Manuscripts*, given in No. II. of the *Appendix*, future travellers may be enabled not only to collect the Literary productions of the *East*, but also to avoid imposition, by knowing beforehand the several prices of all popular writings in *Eastern Theology, Jurisprudence, History, Biography, Poetry, Romances, &c. &c.*; observing, at the same time, that the price of each Manuscript depends more upon the merits of the scribe, than of the author. Thus, for example, a fair copy of the *Poems of Hafiz* may be purchased for 110 *Parás*; but if the writing be from the *calamus* of a celebrated calligraphist, the price may be 300 or 3000 *Parás*, according to the fame of the scribe, or the beauty of the illuminations. *Turkish*, and *Arabic Manuscripts* are rarely illuminated: those of *Persia* are very frequently thus embellished. A single copy of a Manuscript containing Extracts from the *Koran* has, however, been estimated at the rate of a Venetian *sequin* for each letter, on account of the extraordinary beauty of the penmanship and emblazonry. Such a work was in the Collection of the late Sultan, *Selím the Third*.

The prices of all the Manuscripts enumerated in the Sale Catalogue are stated, according to the usual mode of demand, in Turkish *Parás*. It is necessary, therefore, to mention the value of the coin which bears this appellation. The author

❧

once intended to have prefixed a Table of **TURKISH MEASURES, WEIGHTS, and MONEY**, corresponding with that given in the former part of this work. The instability of the coinage, and the various estimates a traveller will meet with in different parts of an empire so heterogeneous and extensive as that of *Turkey*, have prevented the introduction of any Table of this description. It may suffice therefore to say, generally, of the **PIASTRE**, and **PARA**, wherein almost all calculations of payment are made, that fifteen *Piastres* may be considered as equivalent to our *Pound Sterling*, being the par of exchange *; and that forty *Parás* equal one *Piastre*.

As to the Measure of Distance in *Turkey*, computed by Time, (although the Reader will find this stated, perhaps, more than once in the following pages, he will not deem the repetition superfluous, when it saves him the trouble of looking elsewhere,) it is estimated according to the number of hours employed by a Caravan of Camels, preceded by an Ass, in moving from one station to another;—one hour being equivalent to three geographical miles.

* See *Thornton's Present State of Turkey*, Vol. II. p. 38, (Note.)
Lond. 1809.

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CHAP. I.

CONSTANTINOPLE.

Similarity of the antient and modern City—Imperial Armoury—Vase of the Byzantine Emperors—Description of the four principal Sultanas—Interior of the Seraglio—Sultan's Kiosk—CHAREM, or Apartments of the Women—Chamber of Audience—Assembly Room—Baths—Chamber of Repose—Saloon of the CHAREM—Garden of Hyacinths—Upper Walks of the Seraglio.

THERE are many interesting sources of reflection, in the present appearance of Constantinople, unnoticed by any author. To these our attention was early directed, and will be

CHAP.
I.

CHAP.
I.

Similarity
of the an-
cient and
modern
City.

principally confined. The Reader would not be much gratified by an elaborate or even an abridged detail from the volumes which have been written upon this remarkable city, sufficient alone to constitute a library. Historically considered, the epocha when the Eastern metropolis of the Roman Empire ceased to exist as a seat of letters and refinement seems, from the fulness and freshness of intelligence, to be almost within our recollection. The discovery of printing, taking place at the same precise period, brought with it such a tide of information, that, in the very instant when Literature seemed to be upon the eve of expiring, Science and Philosophy beamed a brighter and a more steady light. Thus, in the fourth century that has elapsed since *Constantinople* was captured by the *Turks*, we are carried back to the circumstances of their conquest, as if we had been actual witnesses of the victory. Descriptions have been transmitted to us in all their original energy; and, in the perusal of the different narratives, we feel as spectators of the scene of action.

(1) The account given by *Cardinal Isidore*, who was an eye-witness of the horrible scene which ensued at the capture of *Constantinople* by the *Turkish* army, affords a striking example. The art of printing has been scarcely adequate to its preservation; and, without it, every syllable had perished. It is only rescued by a very rare work of *Bernard de*

But, although Time have had such considerable influence in weakening impressions of this kind, it is believed the case would be far otherwise, viewing the spot where those events occurred. The literary traveller, visiting *Constantinople*, expects to behold but faint vestiges of the imperial city, and believes that he shall find little to remind him of "the everlasting foundations" of the master of the Roman world. The opinion, however, may be as erroneous as that upon which it was founded. After the imagination has been dazzled with pompous and imposing descriptions of palaces, baths, porticoes, temples, circuses, and gardens; the plain matter of fact may prove, that in the obscure and dirty lanes of *Constantinople*²; in its small and unglazed shops; in the style of architecture observed in the dwellings; in the long covered walks, now serving as bazars³; in

Breydenbach of Mayence; printed in the black letter, at *Spire*, in 1490, by *Peter Drach*; and since copied into a volume of Tracts, published at *Basil* in 1556. This document seems to have escaped not only the researches of *Gibbon*, but of every other author who has written upon the subject of the siege. The insertion of *Isidore's* account of transactions in which he was a spectator, may gratify the Reader's curiosity, and is therefore added, in the *Appendix*, in his own words.—See APPENDIX, No. II.

(2) *Athens* itself was not very unlike *Constantinople* in its present state, if we may credit the statistical testimony of *Dicaearchus*, who mentions the irregularity of the streets, and the poverty and meanness of the houses.—Vide *Stat. Græciæ Geogr. Minor. Hudsoni*.

(3) *Bazar* is the appellation used to signify a market, all over the East.

CONSTANTINOPLE.

CHAP. I. the loose flowing habits with long sleeves, worn by the natives'; even in the practice of concealing the features of the women'; and, above all, in the remarkable ceremonies and observances of the public baths; we behold those customs and appearances which characterized the antient cities of the *Greeks*. Such, as far as inanimate objects are concerned, is the picture presented by the interesting ruins of *Herculaneum*, *Pompeii*, and *Stabiae*'. With

(1) *Herodotus*, speaking of the *Persians*, mentions their garments with long sleeves and we learn from *Xenophon*, that *Cyrus* ordered two persons to be put to death, who appeared in his presence with their hands uncovered.

(2) "*Dicaearchus*, describing the dress of the women of *Thebes*, says, that their eyes only are seen: the other parts of their faces are covered by their garments." *Bios* "Ελλάδος. *Walpole's MS. Journal*.

(3) "The city of Constantinople, in its existing state, presents some of those monuments and works of art, which adorned it at the end of the fourteenth century. They are alluded to in one of the epistles of *Manuel Chrysoloras*; from which I have extracted the following passages. In the first, we have the very form of the modern bazar. 'I omit,' says he, 'the covered and inclosed walks, formerly seen traversing the whole city, in such a manner that you might pass through it without being inconvenienced by the mud, or rays of the sun.' 'Εὖ δὲ σκιπαστοῦς καὶ φρεαστοῦς δρόμους διὰ πάσης ποτὶ τῆς πόλεως διευκρινήτους, ὥστε ἔστιναι εἰς τοῦ καὶ ἀπ' αὐτῶν πᾶσαι διίναται. In the second, he mentions the cisterns, which are still to be seen, supported by granite columns and marble pillars. They were built by *Constantine* and *Philoxenus*. 'I omit also the number of 'pillars and arches in the cisterns.' Καὶ ἐν πολλοῖς τῶν ἐν αὐταῖς κίονων καὶ ἀψιδῶν. In the next, the baths are described, which appear to have been as numerous then in Constantinople, as now. "But why should I speak 'concerning the baths; the number of which, were I to relate it, would be 'incredible?' Τί δὲ καὶ λουτρῶν ἂν λίγαί; ὅν ἐν ἱστορίαις οὐδὲν γινώσκω πολλοὺς ἀπιστῶμαι;" *Walpole's MS. Journal*.

regard to the costume of its inhabitants, we have only to view the dresses worn by the *Greeks* themselves, as they are frequently represented upon the gems and coins of the country, as well as those used in much earlier ages⁴. There is every reason to believe, that the *Turks* themselves, at the conquest of *Constantinople*, adopted many of the customs, and embraced the refinements, of a people they had subdued. Their former habits had been those of *Nomade* tribes; their dwellings were principally tents; and the camp, rather than the city, had distinguished their abode. Hence it followed, that, with the houses, the furniture and even the garb of the *Greeks* would necessarily be associated; neither do the *divâns* of *Turkish* apartments differ from those luxurious couches, on which the *Greeks* and *Romans* were wont to repose. At the capture of

(4) The dress worn by the *Popes of Rome*, upon solemn occasions, corresponds with the habits of the *Roman Emperors* in the lower ages: and from a representation of the portrait of *Manuel Palæologus* (See the *Figette* to this Chapter), as taken from an ancient manuscript, and preserved in *Bandurius*, (Vid. *Imperium Orientale*, tom. II. p. 991. ed. Par. 1711,) it appears that there is little difference between the costume of a *Greek Emperor* in the fifteenth century, and a *Grand Signior* in the nineteenth.—The mark of distinction worn upon the head of the *Turkish Sultans*, and other grandees of the Empire, of which the *calathus* was an archetype, is also another remarkable circumstance in the identity of ancient and modern customs.

CHAP.
I.

Constantinople, a certain portion of the city was still retained, in undisturbed possession, by those *Grecian* families whose services to the conqueror obtained for them privileges which their descendants enjoy even at this hour¹: yet, in their domestic habits, and in all things, except in their religious ceremonies, there is nothing which distinguishes them from their fellow-citizens the *Turks*. The temples of the citizens, we further know, were appropriated to the new religion². The sumptuous baths of the vanquished were not less prized by the victor. Few, if any, of the public buildings were destroyed; and, from the characteristic disposition of *Oriental* nations to preserve things as they are, we may reasonably conclude, with the exception of those edifices which have yielded to the attacks of time, of earthquakes, and of fire, that *Constantinople* exhibits one, at least, of the cities of the Antients, almost unaltered. Passing thence into *Asia*, the traveller may be directed to other examples of the same nature, in which the similarity of the

(1) They live in a part of the city which, from its proximity to the *Light-house*, goes by the name of *Phanar*.

(2) Of which the Church of *St. Sophia* is a particular instance: and it may be added, that the *crescent*, which blazons the *Turkish* banner, is the most antient symbol of *Byzantium*, as appears by the medals of the city.

CONSTANTINOPLE.

antient and the modern appearance is even more striking: and perhaps the howling dervishes of *Scutari*, who preserve in their frantic orgies the rites of the priests of Baal³, accommodated the mercenary exhibition of their pretended miracles to a new superstition pervading the temples of *Chalcedon*; exactly as *Pagan* miracles, recorded and derided by *Horace*, were adapted to the ceremonies of the *Roman-Catholic* religion⁴. The *Psylli* of *Egypt*, mentioned by *Herodotus*, are still found in the *serpent-eaters* of *Cairo* and of *Rosetta*: and in all ages, where a successful craft, under the name of miracle, has been employed to delude and to subdue the human understanding, the introducers of a new religion have, with considerable policy, appropriated it to the same purpose for which it was employed by their predecessors.

CHAP.
I.

The prejudices of the *Christians* against their *Turkish* conquerors were so difficult to be overcome, that while we lament a want of truth, in every account which they have given of their invaders, we cannot wonder at the falsehood;

(3) "And they cried aloud, and cut themselves, after their manner, with knives and lancets." 1 Kings, xviii. 28.

(4) The miracle of the liquefaction of *St. Januarius's* blood is alluded to by *Horace*, as practised, in his time, under a different name. *Hor Sat. lib. I. 5.*

CHAP.

I.

but, in this distant period, viewing the events of those times without passion or prejudice, it may become a question, whether, at the capture of *Constantinople*, the victors or the vanquished were the most polished people. It is not necessary to paint the vices and the barbarism of those degenerated representatives of the antient *Romans*, who then possessed the imperial city; nor to contrast them with those of the *Turks*: but when it is urged, that *Mohammed* and his followers, upon taking possession of *Constantinople*, were busied only in works of destruction¹, we may adduce evidence to the contrary, derived even from the writings of those by whom they were thus calumniated. *Gyllius* and *Bandurius* have permitted observations to escape them, which have a remarkable tendency to establish a contrary opinion: they acknowledge, that certain magnificent palaces, temples, baths, and caravanserais², were allowed to remain; and the *Temple of St. Sophia* being of the number, as well as the antiquities in the

(1) "Capta a Turcis Constantinopoli, antiqua illa ac veneranda monumenta olim a variis Imperatoribus Christianis magnificentissimè constructa, quæ Barbari illi adhuc integra ipse regiâ urbe repererant, alia solo aquarunt, alia spoliata suis ornamentis reliquerunt, donec sic neglecta in ruinam diffuerent." *Bandurii Imperium Orientale*, tom. II. p. 1007. ed. Par. 1711.

(2) "Quæ magnificè exstructa visuntur." *Ibid.*

Hippodrome, the public *cisterns*, the *sarcophagi*; &c. we may form a tolerable estimate of the taste of the *Turks* in this respect. It will appear afterwards, that the *regalia*, the *imperial armoury*, and many other works of magnificence and of utility, were likewise preserved. In the sacking of a city, when all things are left to promiscuous pillage, a scene of ruin and desolation must necessarily ensue; and, under similar circumstances of previous provocation and of subsequent opportunity, it is not to be believed that the *Greeks* would have been more scrupulous than their conquerors. The first employment of *Mohammed*, when those disorders had subsided, was not merely the preservation, but the actual improvement of the city: of this a striking example is related by *Gyllius*, who, speaking of the *Forum of Taurus*, says, that owing to its being grown over with wood, and affording a shelter for thieves, *Mohammed* granted the spot to those who were willing to build upon it³. The same author also mentions, that, among other instances of *Mohammed's* munificence, the largest baths in the city were by him erected; one for the use of men, and the other for women⁴: neither is it

(3) *Gyllius de Topog. Constant. lib. iii. c. 6.*

(4) *Ibid. lib. iv. c. 2.*

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 in the documents which he has afforded, to
 prove that *Christians*, and not *Turks*, have been
 the principal agents in destroying the statues
 and the public buildings with which *Constantinople*, in different ages, was adorned¹. The
 havoc was begun by the *Romans* themselves,
 even so early as the time of *Constantine the Great*: and it was renewed, at intervals, in
 consequence of the frequent factions and dis-
 sentions of the inhabitants². The city, such as
 it was, when it came into the possession of the
Turks, has been by them preserved, with fewer
 alterations than took place while it continued in
 the hands of their predecessors. It does not
 however appear, that the changes produced,
 either by the one or by the other, have in
 any degree affected that striking resemblance
 which it still bears to the antient cities of
 the *Greeks*.

(1) See the curious extract from *Nicetas the Choniote*, in the *Appendix* to the last Section of Part II. of these Travels.

(2) *Primum Imperatores dissentientes, deinde incendia creberrima, non modò fortuita, sed etiam ab hostibus tam externis, quam dissidentibus variarum factionum partibus jacta, &c. Neque modò ab hostibus antiqua monumenta everta sunt, sed etiam ab Imperatoribus etiam Constantinopoli amicissimis, inter quos primus Constantinus Magnus, quem Eusebius scribit templa deorum diruisse, vestibula vastasse, tecta detraxisse, eorum statuas æreas sustulisse, quibus tot sæculis gloriabantur.* Ibid. tom. I. p. 427. ed. Par. 1711.

Under these impressions, we eagerly sought an opportunity to examine the interior of the *SERAGLIO*: and, difficult as the undertaking may seem, we soon found the means of its accomplishment. The harmony existing between *England* and the *Porte*, at that critical juncture when *Egypt* was to be restored to the *Turks* by the valour of our troops, greatly facilitated the enterprise. We felt convinced, that, within the walls of the *Seraglio*, many interesting antiquities were concealed from observation; and we were not disappointed.

The first place, to which our observations were directed, was the *Imperial Armoury*: and here, to our high gratification, we beheld the weapons, the shields, and the military engines of the *Greek* emperors, exactly corresponding with those represented on antient medals and bas-reliefs, suspended as trophies of the capture of the city by the *Turks*. It is true, our stay was not of sufficient duration to enable us to bring away any other than this brief notice of what we saw: a *Bostanghy* soon put a stop to the gratification of our curiosity, and we were compelled to retreat; but even the transient view, thus obtained, was sufficient to excite a belief, that other interesting remains of the *Palace of the Cæsars* might also be similarly

Imperial
Armoury.

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1. preserved. This conjecture was not without foundation: nor is it at all remarkable, that, in a lapse of time which does not exceed the period that has intervened since the armour of *Henry the Sixth* was deposited in the *Tower of London*, the relics of *Roman* power should be thus discovered. It is only singular, that, during all the inquiries which have taken place respecting this remarkable city, such remains should have been so long unnoticed. In answer to our earnest entreaties for the indulgence of a few moments, to be employed in further examination, it was explained to us, that, if the old armour were an object of our curiosity, we might have full leisure to survey it, when carried on sumpter-horses, in the great annual procession of the *Grand Signior*, at the opening of the *Bairam*, which was shortly to take place, and where we afterwards saw it exhibited.

Vase of the
Byzantine
Emperors.

Soon after this, some Pages belonging to the *Seraglio* brought from the *Sultan's* apartments the fragments of a magnificent vase of jasper-agate, which, they said, his Highness had dashed to pieces in a moment of anger. As these fragments had been cast away, and disregarded, the Pages had sold them to a poor lapidary, who earned a scanty livelihood by cutting and polishing stones for the signet

rings of the *Turks*¹. In one of our mineralogical excursions, the merchants of the *bezesten*, where jewels are sold, directed us to the laboratory of this man, to obtain the precious stones of the country in their natural state. He was then employed upon the fragments of this vase, and very gladly spared the labour which he would otherwise have bestowed, by consigning, for a small sum, the whole of them into our hands. It is hardly possible to conceive a more extraordinary proof of the genius and industry of *Grecian* artists, than was presented by this vase. Its fragments are still in the author's possession; and have been reserved for annual exhibition, during a course of public Lectures in the University of Cambridge. When it is considered, that the treasury of *Mithradates* contained four thousand specimens of a similar manufacture; and that the whole collection came into the hands of the *Romans*; that the *Turks*, moreover, are unable to execute any thing of the same nature; it is highly probable that this curious relic, after passing into the possession of the *Moslems* at the conquest of the city, had continued to adorn the palace of their

(1) The *Turks* rarely write themselves. they employ scribes, who stand ready for hire in the streets; and afterwards apply a *signet*, which has been previously rubbed over with Indian ink, by way of voucher for the manuscript.

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sovereigns. Neither is this conjecture unsupported by the mythological figure which is represented, in exquisite sculpture, upon the exterior surface of the vase itself. It consists of an entire mass of green jasper-agate, beautifully variegated with veins and spots of a vermilion colour; so that one part of it exhibits the ribbon-jasper, and another the blood-stone. The handle is so formed as to represent the head of a griffin (carved in all the perfection of the finest *caméo*), whose extended wings and claws cover the outside of the vase. The difficulty of cutting a siliceous concretion of such extraordinary durability needs not to be specified: it may be presumed, that the entire life of the antient lapidary, by whom it was wrought, was barely adequate to the undertaking; nor do we know in what manner such works were effected. Yet there are parts of the sculpture where the sides of the vase remain as thin as the finest porcelain¹.

(1) I have seen similar instances of sculpture, executed even in harder substances; and the Chinese possess the art of perfecting such works. There exists a very remarkable manufactory of this kind at *Cambay*, in the *Guzerat*, in *India*. The author lately saw some beautiful models of pieces of artillery, which, with their carriages and wheels, had been executed, each out of one entire mass of red *Carnelian* stone, by the natives of *Cambay*. The English Resident, Mr. *Skrine*, who presided over the manufactory, and to whom these models belong, affirms, that the *Carneilians* undergo the action of fire before they are worked. It is probable that

A second visit which we made to the interior of the *Seraglio* was not attended by any very interesting discovery; but, as it enabled us to describe, with minuteness, scenes hitherto imper-vious to *Christian* eyes, the Reader may be gra-tified with our observations within those walls. Every one is curious to know what exists within recesses which have been long concealed. In vain does the eye, roaming from the towers of *Galata*, *Pera*, and *Constantinople*, attempt to penetrate the thick gloom of cypresses and domes, which distinguishes the most beautiful part of the city. Imagination magnifies things unknown: and when, in addition to the curio-sity always excited by mystery, the reflection is suggested, that antient *Byzantium* occupied the site of the *Sultan's* palace, a thirst of inquiry is proportionably augmented. We promise to con-duct our readers not only within the retirement of the *Seraglio*, but into the *Charem* itself, and the most secluded haunts of the *Turkish* sovereign.

that *Jade*, with whose natural history we are little acquainted, hardens by exposure to the atmosphere; and that the Chinese, who give it such various shapes, avail themselves of its softness, when fresh dug, in order to manufacture it. The chemical analysis of *Jade* was only lately ascer-tained: it is an *alkaliferous Silica*, containing also *Lime*: its proper place, therefore, in a mineralogical system, ought to be with *Obsidian* and *Pitch-stone*. A vase of one entire piece of *jade* is in the collection of Mr. *Ferguson*; and a *patena*, exactly answering Mr. *Ferguson's* vase, was lately exposed for sale, in the window of a shop in the Strand.

CONSTANTINOPLE.

CHAP.
I.

It so happened, that the gardener of the *Grand Signior*, during our residence in *Constantinople*, was a *German*. This person used to mix with the society in *Pera*, and often joined in the evening parties given by the different foreign ministers. In this manner we became acquainted with him; and were invited to his apartments within the walls of the *Seraglio*, close to the gates of the *Sultan's* garden. We were accompanied, during our first visit, by his intimate friend, the secretary and chaplain of the *Swedish* mission; who, but a short time before, had succeeded in obtaining a sight of the four principal *Sultanas* and the *Sultan Mother*, in consequence of his frequent visits to the gardener. The secretary and his friend were sitting together one morning, when the cries of the black eunuchs, opening the door of the *Charem*, which communicated with the *Seraglio* gardens, announced that these ladies were going to take the air. In order to do this, it was necessary to pass the gates adjoining the gardener's lodge; where an '*arabat*' was stationed to receive them, in which it was usual for them to drive round the walks of the *Seraglio*.

(1) A covered waggon upon four wheels, with latticed windows at the sides, formed to conceal those who are within. It is almost the only species of carriage in use among the *Turks*.

within the walls of the palace. Upon those occasions, the black eunuchs examine every part of the garden, and run before the women, calling out to all persons to avoid approaching or beholding them, under pain of death. The gardener, and his friend the *Swede*, instantly closed all the shutters, and locked the doors. The black eunuchs, arriving soon after, and finding the lodge shut, supposed the gardener to be absent. Presently followed the *Sultan Mother*, with the four principal *Sultanas*, who were in high glee, romping and laughing with each other. A small scullery window, of the gardener's lodge, looked directly towards the gate, through which these ladies were to pass; and was separated from it only by a few yards. Here, through two small gimlet-holes, bored for the purpose, they beheld very distinctly the features of the women, whom they described as possessing extraordinary beauty. Three of the four were *Georgians*, having dark complexions, and very long dark hair; but the fourth was remarkably fair, and her hair, also of singular length and thickness, was of a flaxen colour: neither were their teeth dyed black, as those of *Turkish* females generally are. The *Swedish* gentleman said, he was almost sure that these women suspected they were seen, from the address they manifested in displaying their

Description
of the four
principal
Sultanas.

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charms, and in loitering at the gate. This gave him and his friend no small degree of terror; as they would have paid for their curiosity with their lives, if any such suspicion had entered into the minds of the black eunuchs. He described their dresses as being rich beyond all that can be imagined. Long spangled robes, open in front, with pantaloons embroidered in gold and silver, and covered by a profusion of pearls and precious stones, displayed their persons to great advantage; but were so heavy, as actually to encumber their motion, and almost to impede their walking. Their hair hung in loose and very thick tresses, on each side of their cheeks; falling down to the waist, and entirely covering their shoulders. Those tresses were quite powdered with diamonds, not displayed according to any studied arrangement, but as if carelessly scattered, by handfuls, among their flowing locks. On the top of their heads, and rather leaning to one side, they wore, each of them, a small circular patch or diadem. Their faces, necks, and even their breasts, were quite exposed; not one of them having any veil.

The *German* gardener, who had daily access to different parts of the *Seraglio*, offered to conduct us not only over the gardens, but

promised, if we would come singly, during the season of the *Ramadan*¹, (when the guards, being up all night, would be stupefied during the day with sleep and intoxication,) to undertake the greater risk of shewing to us the interior of the *Charem*, or the apartments of the women; that is to say, of that part of it which they inhabit during the summer; for they were still in their winter chambers. We readily accepted this offer: the author only solicited the further indulgence of being accompanied by a *French* artist of the name of *Preaux*, whose extraordinary promptitude in design would enable him to bring away sketches of any thing we might find interesting, either in the *Charem*, or gardens of the *Seraglio*. The apprehensions of *Monsieur Preaux* were, however, so great, that it was with the greatest difficulty we could prevail upon him to venture into the

(1) The *Ramadan* of the *Turks* answers to our *Lent*, as their *Bairam* does to *Easter*. During the month of the *Ramadan*, they impose upon themselves the strictest privation, avoiding even the use of tobacco, from sun-rise to sun-set. They feast all night during this season, and are, therefore, generally asleep during the day; nor is it easy to awaken them at this time, for they are frequently intoxicated with opium. This was the season in which *Pitts*, who published a faithful account of the *Mohammedans*, endeavoured to effect his escape from slavery. "It was," says he, "in the time of *Ramadan*, when they eat meat only by night; and therefore in the morning would have been all fast asleep." *Account of the Religion and Manners of the Mohammedans*. v. 7. Lond. 1782

CHAP. I. *Seraglio*; and he afterwards either lost, or secreted, the only drawings which his fears would allow him to make while he was there.

Interior of
the *Seraglio*.

We left *Pera*, in a *gondola*, about seven o'clock in the morning; embarking at *Tophana*, and steering towards that gate of the *Seraglio* which faces the *Bosporus* on the south-eastern side, where the entrance to the *Seraglio* gardens and the gardener's lodge are situate. A *Bostanghy*, as a sort of porter, is usually seated, with his attendants, within the portal. Upon entering the *Seraglio*, the spectator is struck by a wild and confused assemblage of great and interesting objects: among the first of these are, enormous cypresses, massive and lofty masonry, neglected and broken *soroi*, high rising mounds, and a long gloomy avenue, leading from the gates of the garden between the double walls of the *Seraglio*. This gate is the same by which the *Sultanas* came out for the airing before alluded to; and the gardener's lodge is on the right hand of it. The avenue extending from it, towards the west, offers a broad and beautiful, although solitary, walk, to a very considerable extent, shut in by high walls on both sides. Directly opposite to this entrance of the *Seraglio* is a very lofty mound, or bank, covered by large trees, and traversed by

terraces, over which, on the top, are walls with turrets. On the right hand, are the large wooden folding doors of the *Grand Signior's* gardens; and near to them lie many fragments of antient marbles, appropriated to the vilest purposes; among others, a *Soros* of one mass of marble, covered with a simple, although unmeaning bas-relief. Entering the gardens by the folding doors, a pleasing *coup d'œil* of trellis-work and covered walks is displayed, more after the taste of the natives of *Holland*, than of those of any other country. Various and very despicable *jets d'eau*, straight gravel-walks, and borders disposed into parallelograms, with the addition of a long green-house filled with orange-trees, compose all that appears within the small spot which bears the name of the *Seraglio Gardens*. The view, on entering, is down the principal gravel-walk; and all the walks meet at a central point, beneath a dome of the same trellis-work by which they are covered. Small fountains spout a few quarts of water into large shells, or form parachutes over burning bougies, by the sides of the walks. The trellis-work is of wood, painted white, and covered by jasmine; and this, as it does not conceal the artificial frame by which it is supported, produces a wretched effect. On the outside of the trellis-work appear small parterres, edged with box,

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containing very common flowers, and adorned with fountains. On the right hand, after entering the garden, appears the magnificent *kiosk*, which constitutes the *Sultan's* summer residence; and farther on is the orangery before mentioned, occupying the whole extent of the wall on that side. Exactly opposite to the garden gates is the door of the *Charem*, or palace of the women belonging to the *Grand Signior*; a building not unlike one of the small colleges in Cambridge, and inclosing the same sort of cloistered court. One side of this building extends across the upper extremity of the garden, so that the windows look into it. Below these windows are two small green-houses, filled with very common plants, and a number of Canary-birds. Before the *Charem* windows, on the right hand, is a ponderous, gloomy, wooden door; and this, creaking on its massive hinges, opens to the quadrangle, or interior court of the *Charem* itself. Still facing the *Charem*, on the left hand, is a paved ascent, leading through a handsome gilded iron gate, from the lower to the upper garden. Here is a *kiosk*, which will presently be described. Returning from the *Charem* to the door by which we first entered, a lofty wall on the right hand supports a terrace with a few small parterres: these, at a considerable height above the lower garden, constitute what is now

called the Upper Garden of the *Seraglio*; and, till within these few years, it was the only one. CHAP.
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Having thus completed the tour of this small and insignificant spot of ground, let us now enter the *kiosk*, which was first mentioned as the *Sultan's* summer residence. It is situate on the sea-shore, and commands one of the finest views the eye ever beheld, of *Scutary* and of the adjoining *Asiatic* coast, the mouth of the *Canal*, and a moving picture of ships and *gondolas*, with all the floating pageantry of this vast metropolis, such as no other capital in the world can pretend to exhibit. The *kiosk* itself, fashioned after the airy fantastic style of *Eastern* architecture, presents a spacious chamber, covered by a dome; from which, towards the sea, advances a raised platform surrounded by windows, and terminated by a *divan*¹. On the right and left are the private apartments of the *Sultan* and his ladies. From the centre of the dome is suspended a large lustre, presented by the *English* ambassador. Above the raised platform hangs another lustre of smaller size,

(1) The *divan* is a sort of couch, or sofa, common over all the *Levants*, surrounding every side of a room, except that which contains the entrance. It is raised about sixteen inches from the floor. When a *Divan* is held, it means nothing more, than that the persons composing it are thus seated.

CHAP. I. but more elegant. Immediately over the sofas of the *diván* are mirrors engraved with *Turkish* inscriptions—poetry, and passages from the *Korán*. The sofas are of white satin, beautifully embroidered by the women of the *Seraglio*.

Leaving the platform, on the left hand is the *Sultan's* private chamber of repose, the floor of which is surrounded by couches of very costly workmanship. Opposite to this chamber, on the other side of the *kiosk*, a door opens to the apartment in which are placed the attendant *Sultanas*, the *Sultan Mother*, or any ladies in residence with the sovereign. This room corresponds exactly with the *Sultan's* chamber, except that the couches are more magnificently embroidered.

A small staircase leads from these apartments, to two chambers below, paved with marble, and as cold as any cellar. Here a more numerous assemblage of women are buried, as it were, during the heat of summer. The first is a sort of antechamber to the other; by the door of which, in a nook of the wall, are placed the *Sultan's* slippers, of common yellow morocco, and coarse workmanship. Having entered the marble chamber immediately below the *kiosk*, a marble basin presents

itself, with a fountain in the centre, containing water to the depth of about three inches, and a few very small fishes. Answering to the platform mentioned in the description of the *kiosk*, is another, exactly of a similar nature, closely latticed, where the ladies sit during the season of their residence in ~~this~~ place. We were pleased with observing a few things they had carelessly left upon the sofas, and which characterized their mode of life. Among these was an *English* writing-box, of black varnished wood, with a sliding cover, and drawers; the drawers containing coloured writing paper, reed pens, perfumed wax, and little bags made of embroidered satin, in which their *billets-doux* are sent, by negro slaves, who are both mutes and eunuchs. That *liqueurs* are drunk in these secluded chambers is evident; for we found labels for bottles, neatly cut out with scissors, bearing *Turkish* inscriptions, with the words "*Rosoglio*," "*Golden Water*," and "*Water of Life*." These we carried off as trophies of our visit to the place, and distributed them among our friends¹. Having now seen every part of

(1) The inscriptions upon the labels were translated by the principal *Dragoman* of the *Austrian* Ambassador: but they have been since shown to other *Oriental* scholars, all of whom afforded the same interpretation. It matters not whether the *liqueurs* were drunk by the *Sultan*, or his ladies: the fact must speak for itself.

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the entrance which admitted us to the *hiosk*.

CHAREM,
or Apartments of
the Women.

Our next principal object was the examination of the CHAREM; and as the undertaking was attended with danger, we first took care to see that the garden was cleared of *Bostanghies*, and other attendants; as our curiosity, if detected, would, beyond all doubt, have cost us our lives upon the spot. A catastrophe of this nature has been already related by *Le Bruyn*. An *European* was put to death who was detected using a telescope to examine the *Seraglio Gardens* from the window of his house in the city.¹

(1) The Reader will judge, from the following extract, what the fate of any person would be, *Christian* or *Moslem*, who should be detected within the *Charem*. "Il en coûta cher au Sr. Grellôt, Interprète de Venise; comme il étoit logé à Constantinople, dans une maison qui avoit vue sur les Jardins du Sérail, et regardant un jour le Grand Seigneur et ses Sultanes avec une lunette de longue vue, qu'il avoit fait passer par le trou d'un chassis; ce Prince, s'en étant aperçu, donna ordre qu'un alla pendre sur-le-champ, à la même fenêtre, ce curieux quel qu'il fut, et il ne sortit point du jardin que l'exécution ne fut faite. Les Bostangis sont obligés de sortir lors qu'on sonne une cloche, pour avertir que Sa Hautesse va se promener avec quelque Sultane; et il y iroit de la vie à y demeurer. Un Sultan fit même un jour mourir un de ces Bostangis qu'on trouva endormi sous un arbre, quoiqu'il n'eût pas entendu le signal qui l'obligeoit à sortir."

Voyage au Levant par C. Le Bruyn, tom. I. p. 141. Paris, 1725.