

walls of some cottages, we observed fragments of architectural ornaments in marble, and a number of broken capitals and shafts of columns in the cemetery.

About a mile to the south-east of this place is a very ancient Turkish burial-ground, filled with scattered ruins of a temple. Many inscribed marbles may be seen there. Among them we found the following words : *

. . . ΠΑΣΑ ΤΗ ΘΥΓΑΤΡΙ ΚΕ ΕΑΥΤΗ ΚΕ ΤΩ . . .

From Chali-Leui we reached Gheumbrek Sou, which falls into Camara Sou; we crossed the former, and in an hour's time arrived at the village Gheumbrek. The valley through which the Camara and Gheumbrek Sou run, is supposed to be the vale of Thymbra; it is bounded by gently swelling knolls, and abounds with beautiful shrubs.

The village of Gheumbrek is four miles from Chali-Leui, and near it is a gloomy grove of tall pines, to which we were taken by the peasants to see the ruins of an ancient building. It appeared to us to be the remains of a small Doric temple; but there is not a fragment of inscription or ornamental sculpture to indicate the period of its erection, or the name of the deity to whom it had been consecrated.

Here we were told of extensive ruins to be seen at a distance of about four or five miles, and which, to raise our curiosity or to gain higher pay for a guide, we were assured no traveller had ever visited. Winding between the mountains in a southerly direction, in about an hour and a half we came to ruins scattered among bushes and under-wood, at a place called Palaio Atche Keui. On our road, Mustapha, who had now entered in some degree into the objects of our research, with great delight took us to a block of marble he had discovered

* A similar mode of writing the E for AI is observable in other instances; see the remarks at the end of the volume relating to some Greek inscriptions. We read in one, νόμισμά τε ἐπίσημοι χρυσοῦν κὲ ἀργυροῦν κὲ ἑτέρα ἄσημα.

with a Greek inscription on it: it had been the pedestal of a statue to Agrippa.

ΜΑΡΚΟΝ ΑΓΡΙΠΠΑΝ ΤΟΝ ΣΤΥΓΕΝΕΑ
ΚΑΙ ΠΑΤΡΩΝΑ ΤΗΣ ΠΟΛΕΩΣ ΚΑΙ
ΕΥΕΡΓΕΤΗΝ ΕΠΙ ΤΗ ΠΡΟΣ ΤΗΝ ΘΕΟΝ
ΕΥΣΕΒΕΙΑ ΚΑΙ ΕΠΙ ΤΗ ΠΡΟΣ ΤΟΝ ΔΗΜΟΝ
ΕΥΝΟΙΑ.

Near this inscription is the statue of a female in a sitting posture; a robe is thrown gracefully over the left knee, and a zone is closely clasped beneath the breasts. On each side of the chair is represented a lion resting on his haunches. A great number of broken inscriptions of different ages is scattered around. The most striking object is part of the arch of a portico formed of large blocks of marble, on which are three garlands of olive with inscriptions in each: ΟΙ ΝΕΟΙ in one; in another Ο ΔΗΜΟΣ Ο ΜΥΤΙΑΗΝΑΙΩΝ; in a third, the words are not all of them discernible: but we saw ΙΑΙΩ ΡΩΜΑΙΩΝ. Within the arch was written ΑΠΟΛΛΩΝΟΣ ΤΟΥ ΙΑΙΕΟΣ ΕΡΜΟΚΡΑΤΟ, . . . Another fragment contains the name of Minerva ΤΗΑΘΗΝΑΙ.



CHAP. III.

Aqueduct at Camara-Sou.—Bounarbashi.—Extract from Sibthorp's Journal.—Enc.—Bairamitché.—Source and Cascade of the Mender.—Summit of Ida.

WE now proceeded in a north-east direction, and came once more to the banks of the Camara-Sou, which are here very bold and picturesque. We found an ancient aqueduct, crossing the river, at a considerable height above its bed. Though much injured by time it is still so striking an object as to give the name of the “Aqueduct river” to the stream that runs beneath it. The principal arch is

about thirty-five feet in diameter, and is yet entire; this spot is about three miles from Palaio Atche Keui, where are the ruins of the temple of Apollo of Ilium. The rocky bed in which the river here runs, its bold abrupt banks thus united by a lofty arched aqueduct, and crowned with wood, form a striking scene, which I regretted my want of power to sketch.

After remaining some time to admire the beauty of this spot, we returned to Palaio Atche Keui, having heard from our guides that there were more ruins of ancient buildings within a mile of those we had just seen. But we found merely a Turkish cemetery, to which some ancient fragments had been taken to be employed as tombstones. One of the marble slabs, however, we found contained a Greek inscription in hexameter and pentameter verses, and we decyphered the following words:

TIKTE TEXNA TON APISTONA
 ΜΥΝΤΟΡΑ ΠΑΤΡΙΔΟΣ ΑΙΗΣ
 ΟΙΟΝ ΖΕΥΣ ΩΡΣΕΝ ΟΙΟΝ ΟΜΗΡΟΣ ΕΦΥ

We now set out for Bounarbashi, where we were to halt for the night, and going in a south westerly direction, we passed three tumuli, to which our guides gave the names of Mal Tepé, Asarlack Tepé, and Khaina Tepé; Asarlack Tepé, near the village of New Atche Keui, is of much larger dimensions than the others; it appeared about thirty feet high, flat at top, where it is about one hundred feet across. It is in the form of a truncated cone.

When we had proceeded about three miles and a half from Atche Keui, we again reached the Menderé Sou, on that broad river which intersects the plain of Troy. We found it here very wide, though not so deep as to prevent our fording it on horseback. This river our guides called Menderé and Scamandros, and they here told us that its source was in the snow-covered mountain of Kaz-Dag, which, according to their computation, was three days journey from us, probably about sixty miles: they also said that the Camara Sou had its source in that lofty mountain. At about a mile from the ford of the Menderé Sou, we came to the village of Bounarbashi. It is elevated

considerably above the plain, and is about twelve miles from Yenicher, and at least nine miles from the nearest point of the Hellespont. We here took up our lodging at a Tchiflick or farm-house belonging to Hadim Oglou.

To the E. N. E. of this spot the ground rises during a distance of a mile and a half; we then reached the summit of a hill the surface of which is almost flat. It has been called the Acropolis of Troy. On our road we did not discover the foundation or traces of any ancient building, or even a hewn stone or fragment of pottery to mark the site of former habitations. This high land or table-hill is about a mile in circumference, is of an oblong form, in length 650 paces, its mean breadth about 250. We noticed three barrows or conical mounds upon it; these our guides called Balah Tepé. One at the north-western boundary, now named Hector's tomb, is a heap of rough stones thrown confusedly together, as if they had been dug from the neighbouring quarry, and were placed in a heap to be ready for use. Close to it are foundations of walls; the masonry is rough, and about seven feet thick; the building, of which they mark the ground-plan, has not been of regular figure, but accommodated to the uneven surface of the rock. Its mean diameter is about forty paces. On digging among these foundations we found both tiles and mortar. About 120 paces from this heap or mound, is a second called by recent topographers the Tumulus of Priam. Remains of building appear on the top, as if an altar or some little chapel or shrine had been placed there, the foundation being about eight feet in diameter.

Continuing in the same line, we came to a rocky hillock, which we mounted, and found it flat or levelled at the summit; on this the keep or fortress of the citadel most probably was built. The position is altogether very strong; it is bounded by abrupt and nearly perpendicular cliffs and precipices. On looking down to the distant plain, we saw the river Menderé Sou, broad and rapid, nearly surrounding the base of this acropolis or Pergamus, and almost making it an island. The meanderings of the river as seen from this height ap-

peared very numerous. It often turns back on its former course, so as to intersect the valley in various directions. Round the whole boundary of this flat space on the top of the hill, may be traced remains of walls, with heaps of stones at intervals, indicating probably the spots where towers had been raised. There are also some excavations, like quarries, whence the stones may have been dug; one of these near the first barrow is very deep; the marks of the pick-axe are discernible; many wild fig-trees grow out of its clefts.

About a quarter of a mile below the village of Bounarbashi in a S. W. direction, is a Turkish burial-ground, on which are scattered many fragments of architecture, and columns of marble and granite. Their style precludes any pretensions to high antiquity. Neither on the hill just described, nor on the road to it, did we discover any remains of art of a Cyclopean kind similar to those seen at Tiryns, Argos, and Mycenæ, and other parts of Greece. We saw no fragments of vases and pottery, so generally abundant on the sites of ancient cities in Asia Minor and Greece. We observed a few sculptured marbles in different parts of the village; one with festoons of flowers suspended from rams' heads; another with an architectural ornament.

There was also a bas-relief representing a warrior, his arm resting on another figure; this appears to have been the metope of an ancient Doric temple. Close to the mosque of the village is a marble slab, on which is an imperfect Greek inscription; mention is made in it of some act of piety towards Minerva.

About a mile below the Tchiflick of Bounarbashi and the mosque are the fountains or sources of a rivulet. They are called by the Turks, *Kirk-joss*, "Forty-eyes." One of the strongest of these springs has been formed into a reservoir or cistern, and some slabs of marble and broken pillars placed for assisting the inhabitants of the village to wash and to fill their urns. The water of this fountain appeared to me of ordinary temperature; but our guides told us, that in winter it is so much warmer than the adjoining springs, as to send forth vapour or steam.

The whole of the ground near this fountain abounds with springs; and wherever there is a cleft or crevice in the rocky surface clear water gushes out profusely. The stream formed by these fountains now goes to a Tchiflick or farm, built by the famous Hassan Pasha; here it turns some corn-mills, and then falls into the Archipelago, south of Yenicher or Sigeum, at about one-third of the distance of that promontory from Alexandria Troas. Our guides however from Yenicher assured us, that formerly it flowed in a different bed, and fell into the Menderé Sou; and that still, during the winter floods and equinoctial rains it overflows its modern channel, and runs in its ancient bed to the Menderé: and that the precise spot of this junction of the Kirk-joss, or Bounarbashi Sou, and the Menderé is at a place called Coum Deré, and is marked by the piers of a ruined stone bridge, about three miles and a half S. E. of Cape Yenicher, at about eight miles from its source in a direct line, and about three miles from Coum Kalé.

The breadth of the bed of this stream where it joins the Menderé, is about seven or eight yards; and the breadth of the Menderé there about sixty yards. On visiting this spot, we found that our guides had given us a very faithful account, and that a late flood had brought some of the waters of the Kirk-joss into its old channel, and overflowed the neighbouring part of the plain. We could not find any conical barrow near this junction where the tomb of Ilus is supposed to have stood. The snowy tops of Ida or Gargarus were pointed out to us from this spot by our guides, and called by them Kaz-Dag; indeed that lofty pike may be seen from the whole extent of the plain, except near Bounarbashi; a range of hills there screens it from the spectator, as well as at the Pergamus.

The waters of the Kirk-joss at their source are very much esteemed by the natives, and our guides told us, that there is a tradition of the water having been conveyed in former times by aqueducts to ancient Troya; by which they always mean Alexandria Troas. The Menderé Sou is called by this name, from its source in Mount Gargarus or Kaz-Dag, to the place where it is discharged into the

Hellespont : sometimes indeed our guides named it Scamandros, and ὁ Ποταμός, “the river,” but always meant by those appellations the Menderé. It has a broad stream during its whole course ; in the plain it flows over a bed generally of sand ; sometimes of pebbles ; but towards its source, it is full of large masses of detached granite rock, that have been rolled down by floods.

About three miles and a half west of Bounarbashi, and two miles and a half from the sea-shore, and about eight or nine miles south of Sigæum, a lofty barrow of the usual conical form rises from the plain ; it is now called the tomb of Æsyetes, and mentioned by Homer as existing before the Trojan war, and as being the eminence from which Polites the son of Priam reconnoitred the forces of the Greeks. This circumstance throws much doubt on the origin of these numerous barrows or tumuli scattered over the plain and its shores. Were they raised to cover the remains of the heroes mentioned by Homer ; or were the details in the Iliad adapted to the existing appearances of the country where the story is laid ? Conical mounds of similar construction are to be found in all the plains of the east, bearing the name of Tepé ; they are seen in Scythia, in Thrace, Macedonia, and in Greece. Our guides from Yenicher assured us that it is still the custom of the Turkish armies to raise mounds of this kind on their march ; and that the standard of the Vizier or General, is displayed during the encampment upon them.

Having already mentioned the situation of En Tepé, or the tumulus of Ajax, with respect to the Hellespont, I will here observe, that one of our guides informed us, that at Yenicher there is a tradition of the sea having formerly washed the foot of En Tepé ; and he added, that even now the part of the plain between Coum Kalé and En Tepé (the naval station of the Greeks,) is called in their old writings and title deeds, *Beyadeh Deré*, “the valley of boats,” and that a village now more than a league from the shore is still called *Cola-fatlee*, or the “Careening place.” If this tradition of the *littus relictum* be well founded, it renders much more probable many of

the incidents of the Iliad, by reducing the distance between the citadel of Troy and the naval camp of the Greeks.

The master of the Tchiflick where we purposed to lodge, was so unhospitable and churlish in his manners that we left his house, and took up our abode in the cottage of an acquaintance of our guides. Here in the evening we were entertained with a rustic concert and dancing; one of the performers played on a kind of small violin, not held to the shoulders, but supported on the knee. Another of the company played on a small guitar or lute, the body of which was simply the shell of a land-tortoise, an animal very common on the neighbouring hills. Having mentioned the use of the Testudo, we may here state two other circumstances, which in this part of our tour reminded us of more ancient times. The car or little waggon in use on the Troad has its wheels formed of solid blocks; and bears in its general appearance a striking resemblance to the chariots of Homer's heroes as they are represented on ancient bas-reliefs, engraved gems, and Greek or Etruscan vases. The construction of the Turkish ships which are employed in the trade of the Black-sea, and parts of the Archipelago also preserve some ancient peculiarities. The curved shape of the vessel from the poop to the prow, the lofty towering station of the pilot, the black and dusky sides of the vessel, the red-painted holes through which the hawsers or cables pass, the daubing and greasing the bottom and keel with tallow, are continued from remote times. The epithets *κόιλη, μελαινα, κορωνίς, γλαφυρή, μιλτοπάριος* are as applicable to a Turkish Beyadeh, as they could have been to a Greek galley.

The Scamandrian plain in its extreme length from Yenicher to Atche Keui appears to be about ten miles; its mean breadth about five miles. It is cultivated, and said to be fertile in its whole extent, except in the neighbourhood of En Tepé, (Rhœteum,) where the ground is boggy, making about a fifth of the whole plain. The produce is from seven to ten of the seed-corn. The property here is vested in Hadim Oglou of the Dardanelles; the Sultan's tribute from the cultivator or tenant is farmed, and collected so oppressively

as to make it amount to an eighth, instead of the legal tenth of the harvest.

On the 12th of March we left Bounarbashi, having the citadel and its ruins on our left, and Udjek Tepé the supposed tomb of Æsyetes on our right, or towards the west; about a mile and a half from Bounarbashi we came to a mound of earth called by our guides Arapla Tepessi. It is flat on the top; and there were traces of some former structure on it. The river Menderé runs close by Arapla, and its course here is very picturesque; the craggy precipices of Kara-Dag form one of its banks, and the adjoining valley was full of wild-flowers, and the side of the stream abounded with oleanders, olive-trees, and myrtles. An island made at this place by the divided current had many cattle grazing on it. We were still accompanied by Mustapha, who had brought with him from Bounarbashi a fine greyhound. This favourite dog had warm clothing like a trained race-horse*; the tip of his tail and ears, and some spots of his back were stained with a scarlet or deep orange colour; a dye used now, as in earlier times by the Turks. Their beards are often ornamented with it; and we see it frequently applied to the nails of the fingers and feet of the Turkish women. It is taken from the *Lawsonia inermis*.

Our road led us along the course of the Menderé Sou through a rich and extensive valley; a lofty wooden bridge on stone piers here crossed the river. The mountainous tract of Cebrenia was to the east. At about nine miles from Bounarbashi, the top of Kaz-Dag or Gargarus again came in view, and this nearer prospect of its snows and height made us almost despair of being able to reach its summit.

* Dr. Clarke observed, "the dogs near Katarina in Thessaly, making a singular appearance, wearing body-clothes." T. 3.

Extract from Dr. Sibthorp's journal respecting the plain of Troy.

"Sept. 1774. We left Coum Kale and passed by a paved road, on the sides of which were vineyards and gardens. We entered on the fertile plains of Troy, having crossed the Simois, the bed of which was dry; at Bounarbashi the steward of the Aga who had gone himself on a pilgrimage to Mecca received us, and prepared a rustic supper. The court-yard of the Aga was that of a large farmer; numerous buildings, as cow-houses, sheep-stalls, and sheds for different purposes lined the sides of it, and instruments of husbandry were disposed in various parts. The wains were of a singular structure, and probably of very ancient origin, and had received none of the improvements of modern discoveries. A large wicker basket eight feet long, mounted on a four wheeled machine was supported by four lateral props, which were inserted into holes or sockets. The wheels were made of one solid piece, round and convex on each side. The house was placed on an elevated site commanding a view of the plain of Troy; a little to the left was the source of the Scamander marked by a poplar grove; the Simois waved to the right in a serpentine course, its bed nearly dry, edged with Tamarisk, Planes, and Agnus Castus.

"The plain of Troy which reached almost to the village was an extended flat of a rich fertile loamy soil, that now changed into a bed of Basalt, on which the village of Bounarbashi was built. Three sorts of wheat are sown in the plain, distinguished by the titles of Cara Culchuck, Devidishi, and Sari Boulda. The country was also cultivated with cotton and sesamum. The peasants were busy in carrying home in their wicker wains their crops of Indian corn; the yellow was the most common sort.

"Having reached the point of the mountains which we judged to be the site of the ancient Acropolis, we had the broad shallow bed of the Simois immediately under us; it was now quite dry. On the declivity of the rock, which was composed of a white coarse-grained

marble, and extremely steep, grew the prickly almond, the Paliurus and yellow jasmine, and from the fissures the wild fig and Conyza Candida. In the evening we walked to the source of the Scamander, and near it were shewn a clear crystalline spring, said in winter to be warm, but at present (Sept.) giving no sensation of heat. We followed the river some way from its source; the stream fed by numerous springs had been interrupted, and overflowed the neighbouring lands, forming a large tract of reedy ground frequented by ducks, coots, and snipes; besides the chub, eels, and two other sorts of fish were caught in its stream. The marsh-mallow, the prickly-liquorice, and the goats-rue grew on its banks."—Dr. S.

We now quitted the main channel of the Menderé on our left; and crossing one of its tributary streams*, which flows from the south, and runs through a plain called Ené Deré, we arrived at the house of Hadje Achmet, son of Hadim-Oglou in the town of Ené, of which he is aga or feudal chieftain. The title of Hadje or Pilgrim, implies that he has either visited Mecca in person, or paid the expences of a pilgrim for going thither for him. The same epithet *Χατζη* is assumed by Greek Christians, who have visited in this character the Holy Land. Ené is about thirteen miles from Bounar-bashi; and Hadje Achmet lives here in a kind of feudal grandeur. On entering the court of his mansion, a young page made a loud beat on a drum which hangs at the gate.

The Aga, to whom we were immediately introduced, received us with much kindness, and treated us hospitably, and though a Musulman and Hadje, he did not suffer wine to be banished from our meals. He sent one of his guards as our guide through the town and its environs in search of antiquities, but our discoveries were not

* This stream flowing from the south, and near Ene, is noticed in Major Rennell's map, No. vi. See his remarks on the topography of Troy.

ings we had been following so many days. About five or six miles from Bairamitché we crossed the river, which our guides still occasionally called the Scamander; it was here about fifty or sixty paces wide. We saw some ruins of ancient buildings, and passed two small villages, both of which our guides called Ghiour Keui. Here the stream began to decrease rapidly in breadth, and when we forded it again, we found it not more than twenty-five paces broad. The valley here was so green, the shade so refreshing, the water dashing among masses of granite, so clear, that we were induced to alight. The beauty of the scenery around us was very striking; the lofty and well wooded hills on each side prevented any glare of light, so that the outline of each object was defined with clearness. The forests, vineyards, pastures, cottages, and flocks, were blended into the most beautiful harmony of colouring; while the towering Mount Gargarus closed in the valley, and showed in the distant horizon its snowy top, reflecting a burnished light, with groves of dark pine-trees on its sides.

At a quarter past four in the afternoon, we reached Evgilah, or the village of Hunters; it lies at the foot of Kaz-Dag. Here our reception was most rude and inhospitable; neither Aga nor peasant seemed disposed to receive us within their doors; and the only place of accommodation they offered to us was a ruined and uninhabited cottage of mud. On shewing our firman and bouyurdee, and hinting that on our return to those who granted them, we should give an account of the treatment we had experienced, the Aga condescended to exert his authority, and ordered lodging to be prepared for us in the cottage of a peasant. In addition to some coarse cakes we were only able to procure a hare, which had been brought in from the forests of Ida by one of the villagers who had been hunting there. A large fire was made for us, as the weather was piercingly cold; and long pieces of pine-tree, saturated with turpentine, were lighted instead of lamps or candles. The inhabitants, though Turks, called these torches *Δαδῖα*, a word * slightly corrupted from the ancient term.

* *δαδῖς*, ligna arboris pini vel piceæ. D'Orville, Charit. ii. 489.

The Imaum of the mosque and the old men of the village came to smoke their pipes and converse round our fire in the evening, and on our offering them some of our coffee, they became sociable and communicative. The most intelligent of our visitors was a Turk, who, in his youth, had been a mariner, and who had visited the shores of the Black Sea and of Egypt, he had now retired to his native village, where he supported himself by the manufactory of pitch and turpentine, which are made in the extensive fir groves of Ida during a great part of the year; and in the winter he gained a livelihood by shooting the game and wild beasts of the forests of Gargarus, μήτηρ θηρίων. He expatiated on the wonders of Mount Kaz-Dag, telling us of its deep caverns and grottos, its streams, fountains, and cascades, and the extent of the prospect from the summit.

On informing him that the object of our journey was to reach the top of the mountain, he expressed his doubts of our being able to endure the cold and fatigue of such an undertaking at this season of the year; but finding we were resolved to make the attempt, he offered to be our guide. Accordingly at a quarter before seven o'clock the next morning we set out. The river Menderé had now decreased to about four yards in breadth; its course, however, was very strong and rapid among loose blocks of granite. Crossing its bed, we came to a ruined building, which my companion took some pains to measure. It appeared to me to have been originally a church of the later Greeks. It was about fifteen paces in length, and eight in breadth; the walls about four feet thick, of very rough stone and mortar; but there were no remains of columns or sculpture. Our guide called this and some other ruins we came to afterwards, *Klishia*, an evident corruption of *εκκλησία*; probably this has been the resort of Greek Caloyers or hermits at some former period.

We now began to climb the hills at the base of Kaz-Dag, and soon reached the region of pines. In the course of our ascent we traversed very extensive forests of lofty fir-trees, which seem to be used solely for making pitch; and we saw a number of rudely constructed furnaces for boiling and thickening the turpentine. Many of these wide

forests had taken fire, and we were struck with the singular appearance of thousands of huge pines burnt as black as charcoal, standing erect, without a branch, the white sides of the snowy hills above, making a strong contrast with them. The pitch furnaces and a few huts to shelter the workmen, who at the season for extracting the pitch came not only from the Troad, but from the island of *Salamis, were the only vestiges of building we met with in this sequestered region of the mountain.

At three quarters after nine o'clock, or three hours from Evgilah, we came to the foot of a magnificent cascade of the Menderé; the fall appeared to be about fifty feet perpendicular. It then dashes impetuously from rock to rock, until it reaches the plain, which is about four or five hundred feet below this cascade. We climbed with difficulty over crags and broken ground to the orifice in the rock, whence it issues. There we found a spacious cavern, extending far into the mountain; within it the waters of the Menderé roll from a distance, and bring a considerable stream, making a loud and deep noise, and bursting forth with violence into the open air. If this be the source of the Scamander, we are not surprised that in the days of mythology a river issuing so nobly from so mysterious a source should have been deified and adored under the names of the divine Xanthus or Scamander.

On our first entrance into this spacious cavern, all was dark and awful; and the noise of the waters coming from a distance, and dashing against their rocky channel, stunned our ears. The guide, however, soon struck a light, and with his blazing torches of pine-wood, *δαδιά* as he called them, disclosed to our view the foaming waters coming from two deeply-worn channels, which entered into the bowels of the mountain, beyond the reach of his torches' light. He then bared his legs, and descended into one of these channels desiring us to follow him up its windings, which he said might be done to

* See also Hobhouse's *Travels*, p. 384.

a considerable distance. But the water here had not been tempered by the sun and air, and was so benumbingly cold, that we declined his invitation. We then scratched our names on the roof of the cavern, and returned to day-light.

The most arduous and fatiguing part of our journey still remained to be performed, the face of the mountain being so rugged and steep as to prevent our riding. We therefore followed our guide on foot, climbing and scrambling like goats from crag to crag. Here we could not help noticing how much more secure-footed he was in his bear-skin sandals, than we in our English shoes. He told us, that the bear of whose skin his sandals were made, had been killed by himself on this very mountain; the hair of the skin was outwards, to give a firmer hold of the ice and snow. When we had proceeded about two miles on our winding road from the cavern, we reached the beginning of the snowy district; and here it required some enthusiasm and courage to keep to our resolution, as our guide assured us that three trying hours would be employed in reaching the summit.

Reflecting, however how much we might hereafter regret having been so very near the object of our wishes without accomplishing them; we halted for a short time, and then set off with renewed ardour. After climbing two hours through the snow, my feet often giving way, my strength and spirits failed, and I determined to stop here, desiring the guide and my companion to be careful in their return not to miss me; and to mark the place I made a number of crosses on the snow. However, on my friend's assuring me of my danger being greater if I should suffer myself to be overcome by sleep in consequence of my fatigue, than if I proceeded with him, I went forward; and, continuing our steep ascent, we reached in half an hour the highest point of Gargarus.

On this fearful summit of Ida we found a level surface of no great extent; it was of an oblong form, with a rudely-built wall around it, in which were a few small blocks of marble. This inclosure may probably have been a Greek church, or perhaps only a sheep-pen raised for the protection of the flocks in the summer months.

a considerable distance. But the water here had not been tempered by the sun and air, and was so benumbingly cold, that we declined his invitation. We then scratched our names on the roof of the cavern, and returned to day-light.

The most arduous and fatiguing part of our journey still remained to be performed, the face of the mountain being so rugged and steep as to prevent our riding. We therefore followed our guide on foot, climbing and scrambling like goats from crag to crag. Here we could not help noticing how much more secure-footed he was in his bear-skin sandals, than we in our English shoes. He told us, that the bear of whose skin his sandals were made, had been killed by himself on this very mountain; the hair of the skin was outwards, to give a firmer hold of the ice and snow. When we had proceeded about two miles on our winding road from the cavern, we reached the beginning of the snowy district; and here it required some enthusiasm and courage to keep to our resolution, as our guide assured us that three trying hours would be employed in reaching the summit.

Reflecting, however how much we might hereafter regret having been so very near the object of our wishes without accomplishing them; we halted for a short time, and then set off with renewed ardour. After climbing two hours through the snow, my feet often giving way, my strength and spirits failed, and I determined to stop here, desiring the guide and my companion to be careful in their return not to miss me; and to mark the place I made a number of crosses on the snow. However, on my friend's assuring me of my danger being greater if I should suffer myself to be overcome by sleep in consequence of my fatigue, than if I proceeded with him, I went forward; and, continuing our steep ascent, we reached in half an hour the highest point of Gargarus.

On this fearful summit of Ida we found a level surface of no great extent; it was of an oblong form, with a rudely-built wall around it, in which were a few small blocks of marble. This inclosure may probably have been a Greek church, or perhaps only a sheep-pen raised for the protection of the flocks in the summer months.

Unfortunately at our first reaching the place, the snow fell so thick, and the atmosphere was so loaded with mist, that we could see little of the vast prospect it would have afforded in a clear day. One short gleam of sunshine shewed us the whole Scamandrian plain extended at our feet, and watered, through its whole length, by the serpentine course of the river. At this moment our guide pointed out to us a number of places in the distant horizon; the isles of Imbros and Samothrace, Mount Athos in Macedonia, Alexandria Troas, Sigeum, and the Euxine. I drew a circle in the snow around him, noting as nearly as I could the bearings given to me by this veteran mariner. As we had no means of ascertaining the height, I can only state the calculation of Mr. Kauffer, a German engineer, who, when in the service of M. Choiseul Gouffier, estimated it at 775 toises above the level of the Archipelago.

Our guide told us that other large rivers besides the Menderé have their source in Gargarus; one he called Klishiah Sou, which falls into the Menderé; another he called Magra. And he also spoke of three great rivers called Ak-chyà, Monaster-chyà, and Gure-chyà, which discharged themselves into the Archipelago.

I here venture to record a circumstance which proves on how fanciful a foundation etymological reasonings are founded. Our guide, when he pointed expressively to the snow on the top of the mountain, repeated the words Gar, Gar, "Snow, snow," in which an enthusiastic topographer of the Iliad would easily have traced the ancient name of Gargarus.

CHAP. IV.

Descent from Ida. — Assos. — Ruins and Theatre. — Salt Springs at Tousla. — Greek Peasantry of Neachore. — Tenedos.

WE now turned our steps back through the dark forests and crags of Ida, and soon reached Evjilah, where we found the villagers surprized at our having been on the summit of Kaz-Dag. We supped on the scanty fare which this place furnished; our bread was the worst we had yet seen, being unleavened cakes made of calambóchi.

Evjilah contains about thirty families, all Mahometan. Their cottages are miserable; the walls are of mud, and the roof of turf or soil, laid horizontally on fir rafters. In fine weather the Turks pass more of their time on these terraces, than in the gloomy comfortless room below; on most of these roofs we observed a fragment of a small granite column, used as a roller to smooth the surface. The only person in the place, who seemed to be above a state of indigence, was a Turk who had been in the service of the governor of the Dardanelles, and after saving a little money had retired to his native village, where he now filled the office of Aga; and seemed to act in the capacity of a mayor or justice of the peace. He had built a mosque here at his own expence; the Imaum or curate of which paid us a visit; his stipend, we found, was fixed at sixty piastres, less than four pounds a year, for which he both officiated at the mosque and kept the school. To this was added an occasional present at a circumcision or a funeral. He depended however, more on the produce of a little farm, than on his profession, for a maintenance.

The inhabitants in general live more by pasturage of cattle and the chase, than by agriculture, and seem to have few comforts of life; but we were surprized at the very extravagant price they demanded for the trifling articles with which they unwillingly

supplied us. Our guide insisted on having seven piastres, (or half a guinea) in hand, before he set out with us to the top of Kaz-Dag; and told us that our countrymen had paid him double that sum.

During our supper, some sooty workmen from the pitch furnaces came to us, begging charity, and saying that they were Christians from the island of Salamis, and that they had been impressed for this service by the Capudan Pasha, who annually sends a ship for some of their countrymen, that they may be employed in the forests of Ida.

After recruiting our strength by a night's rest at Evjilah, we proceeded next day on our return towards Yenicher; our route led us through part of the ancient Scepsis; for some time we kept the road by which we had come, and then crossed a tributary stream of the Menderé, called Chiousluk Sou, which is dry in the summer months. Our road was on the western banks of the Menderé. Four miles from Evjilah we quitted the rich valley of Bairamitché, and struck off towards the left. About two miles further we crossed another rivulet, broad but shallow, called Yaskebal-Chyà. In a Turkish burial ground here, I noticed a few scattered fragments of ancient buildings. Four miles further we came to a lofty hill called Kezil Tepé. We rested for a short time under an oriental plane-tree; and then passed through a Turkish village called Oranjou, and soon discovered, by the frequency of fountains on the road-side, by the goodness of the fences, and the cultivated face of the country, that we had again reached estates belonging to Hadim Oglou's family. The source of the rivulet Sanderlee is extremely beautiful, and we found the pale-green tint of the plane-trees near it a most pleasing relief to the eye after the gloomy pine forests, and dazzling snow of Gargarus.

In the evening we reached the town of Boyuk Bounarbashi, or the greater Bounarbashi, so called to distinguish it from the village of the same name at the top of the Scamandrian plain. We found this town very gay and noisy on account of the celebration of a Turkish wedding, and before we retired to rest, a band of musicians, who had been brought to the wedding-feast from the Dardanèlles came to our

lodgings with a set of dancers. The concert was composed of three instruments not unlike clarionets, and a number of drums of different sizes. The shrillness of the pipes, and the stunning noise of the drums were ill suited to the little room in which we were sitting. Both musicians and dancers were strolling gypsies in the Turkish dress; one acted the part of clown or buffoon; and the dance was altogether so indecent, that we soon dismissed them.

Boyuk Bounarbashi which Hadim Oglou told us was so much more worthy of being visited than the Bounarbashi in sight of Yenicher, is about twenty miles from Evjilah at the foot of Gargarus. It has its name like the other from the copious springs of water near it. A large modern fountain, from which three streams flow, has been built of blocks of marble, probably from some ruins in the neighbourhood; but we could detect neither inscription nor sculpture of ancient date; in the adjoining burial-ground are a few granite columns.

We proceeded hence in a S.W. direction, passing a village named Turcinanly; our road was through a plain, Salkecheui Dercsi, bounded by a range of hills called Kara-dag, "the black hills;" there is another village Sapoory, at which we did not stop; and about fourteen miles from Boyuk Bounarbashi we arrived at Aivajek. This is a town of about two hundred houses, under the jurisdiction of Osman Aga, who is independent of Hadim Oglou, or at least wished to make us think so, by the contempt with which he treated that governor's Bouyurdee. At this place we were received with rudeness and insult, and were sent to a Khan with a guard to watch us, until the suspicious Aga had examined our passports and cross questioned our guides. He would not admit us to his presence; but ordered us to leave his territory without delay; and we departed as soon as we could procure some horses. The Khan in which we halted was built by the present Aga; it has about thirty rooms besides stables; some of which are let out to pedlars, tailors, and other tradesmen, who come occasionally to reside here. From the inhospitable town of Aivajek we proceeded by a road winding

through mountains, until we reached a sluggish river, the waters of which are concealed in many places by ridges; it is called Tousla Chya, or the river of the salt-marsh. Here we had the first view of the gulf of Adramyttium, with a groupe of little islands on it. At eight miles from Aivajek is the Turkish village of Beyram, adjoining very extensive ruins of ancient buildings, whose proportions are so great and noble, that the miserable Turkish houses of Beyram look like the temporary huts of a travelling horde.

The next morning we eagerly began our examination of these magnificent remains of a city which we presumed to be Assos. We were fortunate enough to meet with an attentive host and useful guide at this place, whom we found waiting for us at the entrance of the town. He told us that he had heard of two English travellers who proposed to explore that neighbourhood in their way to Alexandria Troas, and therefore he had prepared a lodging, and the Aga had sent him provisions for our use. He was a mariner, and a native of Mytilene. The dinner provided for us consisted of a kind of soup thickened with barley, pancakes mixed with spinach, and a pilaw of rice dressed with very rancid butter; pastry made of butter equally rancid and swimming in honey.

March 17.—Assos has stood upon a sloping hill facing the sea, and commanding a view of Lesbos in the Adramyttian-gulf. Its walls have been of great strength, and are about five miles in circuit. Three of the ancient gate-ways remain quite entire; the fourth is in ruins; the high-ground, which was originally the *Ἄστυ*, Acropolis or citadel, is a rock of granite of very steep sides. Upon it are ruins of an ancient edifice, which in the revolution of succeeding ages has been a Genoese castle and a Greek church, and is now a Turkish mosque. Over its entrance on an architrave, is an inscription in very modern Greek characters; it makes mention of *Ἀνθίμος ὁ πρόεδρος Σκαμάνδρου*. * Near the mosque are two subterranean build-

* It is remarkable, that throughout this district, not only on the shores of the Hellespont but also on those of the *Ægean* sea, there should have been particular

ings, about thirty feet long and forty-five deep; they have probably been reservoirs or cisterns to hold water for the garrison; as a well in one of them still supplies in part the town of Beyram.

On the brow of the Acropolis are scattered some broken columns of granite, which are fluted, and among them are some bas-reliefs on blocks of granite; the figures are about twenty inches in height; one part of the subject represented seems to have been a procession to a sacrifice; there are three naked figures with their arms extended marching in the same direction; and another looking back to them. The style of work is Egyptian. The exposure to the sea-air has corroded the sculptured surface. On another block of granite were two bulls fighting; their horns are locked together; on another were three horses running; on another two winged sphinxes, resting each of them a foot on a kind of candelabrum placed between them, and looking towards each other. A symposium or banquet is also sculptured on a block of granite; a youth is seen presenting a cup to a bearded man who is reclined on a couch*; a large vase or amphora is near him; and various figures are in the back-ground, forming altogether the representation of some funeral scene or ceremony. These fragments have probably composed the frieze of a granite temple which has stood on this citadel; the columns are about three feet in diameter; parts of the shafts remain on their original site, so that a person conversant with ancient architecture might easily trace the plan and different details.

reference made to the *Scamandros*, we find the river also mentioned on the coins of Alexandria Troas, ΑΛΕΞΑΝΔΡΕΩΝ ΣΚΑΜΑΝΔΡΟΣ (Cuper, Harpoc, 216.) Is this regard paid to the little rivulet at Bounaïbashi, or to the river which rises in great majesty and beauty from the recesses and caverns of Ida?—E.

* The marbles and monuments of antiquity on which are seen figures of persons reclining on couches, in the act of drinking, *genio indulgentes*, refer to the opinion, that the deceased so represented were in a state of happiness, ἐν Ἡλυσίῳ πεδίῳ, “ut beatorum conditionem exprimerent, eos accumbentes sculpsērunt,” says Cuper. See a remarkable passage to this purpose in Plato, l. 2. de repub. κάλλιστον ἀρετῆς μισθὸν μέθην αἰώνιον.—E.

Descending from the Acropolis we came to a small but beautifully constructed edifice, having an arched or rather vaulted dome; the walls and roof are composed of huge blocks of granite fitted together without cement. This building had been converted into a vapour bath by the Turks; but appeared neglected. A double wall is built against the side of the Acropolis with a space between, probably to keep the buildings free from the moisture which filters through the crevices. At a short distance towards the sea are ruins of a magnificent gateway to the city, and part of a grand flight of steps. Blocks of an architrave with inscriptions in large Greek characters lie near this spot. This architrave seems to have belonged to the portico or Propylæa; the letters are four inches in length.

ΣΚΑΗΕΡΕΤΣΤΟΥΔΙΟΥΤ. . .
 ΟΥΟΜΟΝΩΟΥΚΑΙΓΥΜ
 ΘΕΟΥΚΑΙΣΑΡΟΣΟΔΕΑΤ . .

This portico has been of the Doric order, as is evident by the massive triglyphs which still remain. I also found another inscription in smaller characters.

ΕΚΤΗΣΠΡΟΣΟΔΟΥΤΩΝΑΓΡΩΝΑΠΕΛΙΠΕΝΕΙΣΕΠΙΣΚΕΥ
 ΗΝΤΗΣΠΟΛΕΩΣΚΑΡΟΣΤΡΑΤΟΣΥΙΟΣΠΟΛΕΩΣΦΥΣΕΙΔΕ
 ΑΠΕΛΙΚΩΝΤΟΣ

On the declivity of the hill, commanding a beautiful prospect of the gulf and island of Lesbos, stands an ancient Greek theatre, of which the remains are very considerable. The ranges of seats for the spectators remain almost perfect; they are divided into three distinct stories, and are conveniently hollowed out, for allowing the persons sitting to draw their feet a little back *, so as not to incom-

* This form of the seats is not uncommon, and among other instances we may refer to the theatre at Iero in Epidauria. See Des Mouceaux. We find them sometimes cut out of the solid rock, as at Argos; but in all the ancient theatres the seats must have been covered with wood; *πρῶτον ξύλον*, *primum lignum*, was an expression used by the Greeks to signify the first seat. Pollux. iv. 121. The "wide walk," mentioned by Dr. Hunt, is the *διάζωμα*, or *præcinctio*, which was in general equal in breadth to two steps.

mode those who are before them. Two large vaulted entrances remain by which the people entered into the area, then ascended by five flights of steps to their appropriated places. There are forty ranges of seats, and at the top of the theatre there is a broad terrace or promenade. Counting from the ground, we find the first thirty seats separated from the succeeding seven by a wide walk; there is a similar interval between them and the last three, and these are terminated by the lofty terrace.

Between the wall inclosing the theatre and the side of the acropolis against which it is built, there is a vacant space, intended, it appears, to carry off the water that trickles from the rock. Fronting the orchestra are some blocks remaining in their original place; they may probably be the ruins of the Thymele, where the musicians were placed, and which was built of stone; near them is a broken inscription, making mention of Cleostratus, the same person already recorded.

It has been ascertained, that a person sitting at the most remote extremity of some of the ancient theatres was able distinctly to hear the voice of one speaking from the part where the actors stood. Experiments of this kind have been repeatedly made in 1785 at the theatre of Saguntum, which contained 12,000 people; and Marti said (Mountfaucon, A. E. iii. 237.) "that a friend reciting some verses of the *Amphitryon* of Plautus, on the scene, was distinctly heard by him at the top of the theatre." The distance is about 114 feet. The architect Dufourny made in Sicily, in the ancient theatre of Tauromenium, similar observations. In this the distance from the pulpitum to the most elevated extremity of the external circumference is sixty metres, or about 180 feet. He heard in every part of the theatre not only the ordinary voice of a man on the pulpitum, but the slow and gradual tearing of a piece of paper; and added in his journal a remark, which naturally suggested itself to his mind, that Echea or the sounding vases, mentioned by Vitruvius, as well as masks, could not always have been necessary for the purpose of extending and distributing the voice of the actor. See Mongez. *Mem. de l'Institut*. 1805. "The commentators on Vitruvius (says Schlegel), are much at variance with respect to the Echea. We may venture without hesitation to assume, that the theatres of the ancients were constructed on excellent acoustical principles."

It appears that a contrivance, similar to that described by Vitruvius, was adopted in some Christian churches to strengthen the voice of the monks and canons. "Dans le chœur du temple neuf à Strasbourg, le professeur Oberlin a découvert de pareils vases appliqués à différens endroits de la voûte." They were of Terra-cotta. Millin. *D. de B. A.* i. 478.—E.

The diameter of the whole building is seventy paces, including the thickness of the walls of the Hospitalia. * In the middle range of the seats are two large vomitoria.

There are ruins of columns and architraves along the whole line of the wall which fronts the sea, indicating an extensive portico; in a plain beneath is the ancient cemetery of Assos, where we observed many sarcophagi. Some of them are seven and eight feet high, and of a proportionate breadth and length; they have been hewn out of one massive block of grey granite, and their covers out of another. The sides are in general ornamented with festoons in relievo, and many have the remains of inscriptions, now so much defaced as to be quite illegible.

The Turks appear to have broken into them all, by making holes in their side; this was not so difficult a task as to raise their ponderous coverings. The entrances now admit kids and lambs, glad of the shelter and shade which they find within these ancient tombs.

The view of this city in ancient times from the sea, and the approach to it from the shore must have produced a striking effect; first, an extensive cemetery presented itself, covered with huge sarcophagi of granite; then a flight of steps leading to a terrace and porticos, and the principal gate in the city walls; then the baths and edifices of the lower town, with the theatre, acropolis, and its temples, rising majestically behind.

In different parts of the ancient town we observed heaps of broken vases, of that light elegant fabric called Etruscan or Greek, beautifully varnished with black. The labors of any one who should carry

* For the use and position of these buildings, see D'Orville, Sicula. 259. who explains a passage of Vitruvius relating to them. "Hæc ædificia," says D'Orville, "revera inseruiunt variis scenicis et theatralibus usibus; hic fuerunt choragia; hic machinæ scenicæ; hic ipsi histriones et chori parabantur." In the plan of the theatre found in Dr. Hunt's papers, the foundations of the scena are marked; the *λογείον*, that part of it where the actors stood, being generally of wood, is not, of course, remaining. The *Λογείον* answered in some respects to the pulpitum, only it was not so wide as the latter. The Romans had no Thymele; their singers and dancers were on the pulpitum.—See D'Orville, 259.

on excavation in this place would be well repaid by the discovery of many valuable remains of ancient art.

Unfortunately we could not find one inscription containing the name of the city, nor one Greek coin. Our guide produced many copper coins found here, but they were of little value, having no visible device or inscription. According to the tradition preserved by the present inhabitants, the place was a fortress of the Genoese.

At half-past three o'clock in the afternoon we took our leave of these interesting ruins, and proceeding in a northerly direction, at about a mile and a half from Beyram, we crossed a stream called Tousla Chya, or the river of the Salt-wych. On our right were high hills; we then entered a plain bounded by a ridge of eminences, the highest of which is called Topal Tepessi. At six miles north of Beyram, we crossed another rivulet, Goulfa Chya, which falls into the Tousla Chya. After ascending some steep hills, and leaving the village of Beergaz on our left, about nine miles north of Beyram, we reached a small town called Tamush. It is situated in a rocky country where many herds of goats are kept, and below it is a deep dell or glen. We found the Aga of the place selfish and suspicious. Under pretence of doing us honor, he sent his supper to the cottage where we lodged; he not only questioned us very closely, but asked whether we had not a watch, or pistols, or telescopes, to leave him in return for a greyhound he would give us. To all our inquiries about the history of the place he returned evasive answers. On leaving us he said we must be careful to abstain from wine in the room in which we lodged, as there were carpets and mats on the floor used by Musulmans at the time of saying their prayers, and these might be polluted. He even ordered five or six of his attendants to pass the whole night in the room with us; however a trifling present removed these troublesome spies, except one, an old negro, who sat up the whole night by the side of the carpet on which we slept. The town consists of about fifty families, all Turks; and, with the exception of Hadje Aga, who had made a pilgrimage to Mecca, and ought to have learned hospitality, they were almost as ignorant as the goats they

tended. Next morning, accompanied by some guards of the Aga, we were allowed to go up a hill adjoining the town; we saw from it the course of the river Tousla Chya, which, they told us, enters the sea about three hours or leagues north of Baba Bournou (Cape Lectum), and at three leagues to the south of Eski Stambol (Alexandria Troas). The plain in which the mouth of the river is situated, is called Tchescderesi-alti.

Our road hence was by the side of a craggy glen, called Tchaytanderesi, or the Devil's ditch. Until we came to Tousla-Dag, a mountain which forms the western extremity of the chain of Gargarus or Ida. We halted at a Turkish village called Babà-Deresi, seven miles from Tamush. Here our friendly guide the sailor, who had been our host at Beyram, gave so interesting a description of a place in the neighbourhood called Tousla, its boiling springs, and salt works, that when he added a visit to it would only make a deviation of an hour from our route towards Alexandria Troas, we resolved to proceed thither. At Babà-Deresi is a poor mosque with mud walls; but it has a porch supported by three ancient columns, with capitals of different orders, and of unequal workmanship. In the burial ground of the village there are also a few ancient marbles.

Within the hour we reached the shallow ponds, in which the brine is exposed to evaporation. The salt-springs here are so copious, that after collecting as much of their waters as is wanted, the rest is suffered to run into the river Tousla Chya, which carries it to the sea. About 100,000 bushels of fine white salt are thus made annually. Hadim Oglou has the monopoly of it, which he purchases or farms of the Sultan. At one of the hot springs a bath has been built; the roof is covered with locks of hair and other votive offerings, such as pieces of cloth and ribbands from the patients who have used it. After passing through the town of Tousla, we reached the principal hot spring, which bursts * from the solid rock at a considerable height

* "Strabo, lib. xiii. mentions the saline of Tragusea, near Hamaxitus, on the coast of Troas. This is no doubt the one now in use at the mouth of the Tousla river, a league to

above the ground; the violence with which it issues, forms a jet of some feet before it falls towards the earth. The heat is that of boiling water; the stones, near the place, appear burnt. The taste is salt and extremely bitter. About a hundred yards from this intensely hot spring is one of cold water, unimpregnated with salt, which runs in a separate channel to the river Tousla. A plot of green turf separates the hot from the cold fountain.

The weather was so warm that our guides and servants seemed unwilling to accompany us up a high hill, that promised an extensive view. Mr. Carlyle and myself therefore ascended it together, and from its summit saw the stream which flows from the salt-springs fall into the river Tousla at about three miles distance. We noticed some slight traces of building on our road up, but on reaching the summit we found no vestiges of any edifice. The high mountains at Babà Bournou or Cape Lectum, prevented us from seeing Athos on the opposite coast of Macedonia.

After rejoining our party at Tousla we retraced our steps to the road we had quitted, and soon overtook Mustapha, whom we had sent forward to procure accommodation for us at Tchesederé. We observed in the vineyards a number of Turkish farmers working together, and found it was the custom for them to assist each other at pruning time, and at the vintage. The vineyards, however, are not cultivated here with the intention of making wine, the grapes are consumed by the Turks both as ripe fruit and when dried into raisins; a syrup is also made from the juice called *Petmez*, and a tough kind of dried sweet-meat, used instead of sugar in their sherbet. The Turkish town of Tchesederé consists of about three hundred houses, under the jurisdiction of the Aga of Aivajek, whose deputy, Hadje Ali Aga, resides here: he had inclosed the cemetery with a wall;

the southward of Alexandria Troas. The agency of the Etesian winds, so oddly described by Strabo, was doubtless nothing more than that of raising the level of the sea, so as to overflow the margin, and fill the hollow plain within, where in due time it crystallized."—*Rennell's Troy*, 18.—The words of Strabo are, ἀλοπήγιον αὐτομάτον τοῖς ἐτησίαις πηγνύμενον.

we had not yet observed a burial ground in the Troad protected in this manner.

At half-past three in the afternoon we again came in sight of the sea, and entered once more into Hadim Oglou's domain, the boundary of which is here marked by a tumulus called Vizier, or Pasha Tepé. Towards the shore there are many tumuli, to which our guides could give no other name than Besh Tepé, the five tumuli.

Our road now led us through forests of the Valanea oak; the large husks which contain their acorns are used for tanning, and form a principal article of export from this part of Turkey. These trees were now (March 18th) in full foliage. The valley, which here extends to the sea, is called Olimichi Ouessi. At five o'clock we reached some ruins and observed many broken sarcophagi. At a Turkish Hammaum or bathing-house, built over a natural hot-spring, is a statue of a female figure in marble. We soon reached the remains of an ancient aqueduct, called by our guide Eski Stambol Capessi, or the gates of old Constantinople, a name given by the Turks to Alexandria Troas. The day was too far advanced to allow us to visit the extensive ruins of this place, we therefore halted at Gaikli, where we slept. This village a few years ago contained a hundred and fifty Turkish families; but the exactions of their Aga have forced most of them to emigrate to the adjacent island of Tenedos. At present there are not more than twenty-five inhabited cottages.

On mentioning to our host our wish of visiting the ruins of Eski Stambol, he told us that Hadim Oglou's flocks were feeding in the pastures near that spot; that they were so numerous as to require fifty watch-dogs, and that it would be unsafe for strangers to venture among them. A couple of piastres, however, induced a man to go forward and inform the shepherds that some friends of their master were coming to visit the ruins, and thus the danger, real or pretended, was avoided.

Next morning, passing by the ruins of the ancient aqueduct, built originally by Herodes Atticus, and turning short to the right, we came in a short time to a vaulted building, probably in former times

a bath, and coated in the inside with reticulated tile-work ; adjoining to it are pedestals of stone and mortar, which once sustained perhaps the columns of a gateway. Our guides conducted us to the remains of what is called Priam's Palace ; they appeared to have formed part of a gymnasium with baths, and belong to the time of Hadrian and the Antonines. The principal entrance is still a fine object, though stripped of most of the marbles with which it has been cased. Some parts of the cornice and the capitals of Ionic pilasters remain in their original positions, and the centre arch is entire. The area enclosed by this edifice has been very extensive, and all its remains indicate magnificence. Great numbers of trees and shrubs are growing amongst them.

Some of the seats of a theatre, which is not far from this spot, may be still seen ; the proscenium is entirely destroyed, and the area of the orchestra is filled with bushes. We examined some vaulted subterranean buildings, which our guides called ancient prisons for criminals. Proceeding towards the sea we noticed the site of the stadium ; some fragments of ornamental architecture are near it, of rich design, apparently of the Corinthian order. Near the ancient port we saw piles of cannon balls, formed out of granite columns, by order of a late Capudan Pasha for the supply of the forts of the Dardanelles.

We now quitted the ruins of Alexandria Troas, and returned to the little hamlet of Gaikli through a forest of pines, and at one o'clock proceeded towards Yenicher. In our road we observed a lake near the shore now called Yolé, probably the Pteleos of Strabo ; on the right hand was a hillock or tumulus called Devisé Tepé. We then reached the canal or bed, which, we were told, had been made to bring the waters of the Kirk-joss from Bounarbashi in order to work a corn-mill at a Tchiflick here. This, the villagers said, had been done about eighty years ago by a Sultana of the Seraglio, who was then proprietor of the estate, and that it had subsequently devolved to Hassan Pasha who repaired it.

March 19.—We crossed this little stream by a bridge, and continued our route by the side of a fresh-water lake nearly three miles. Not far from the shore on our left was a conical mound, supposed to be the Tumulus of Peneleus, and between us and Boumarbashi arose the conspicuous barrow of Udjek-Tepé, or the tomb of Æsyetes.

On our arrival at Yeni-keui, or Neachoré as the Greeks call it, we stopped a short time to examine the church of the village, where we copied a Latin inscription.

C. MARCIVS. MARSVS
V. F. SIBI ET SVIS

Here we found a communicative Greek shopkeeper, who gave us the following information respecting the state of this part of the Troad.

Neachoré contains about a hundred families, all Greek Christians; of these, seventy are land-owners and farmers, and thirty labourers and shopkeepers. Instead of the government-osour, which ought not to exceed a tenth of the produce, the rapacious Aga who buys it of the Porte, takes about an eighth from the cultivator. The charatch or capitation-tax is thus levied: Adult men pay five piastres a year or 7*s.* 6*d.*; youths three, or 4*s.* 6*d.*; and boys two and a half, 3*s.* 10*d.* each. Neither women nor children are rated to this tax. At the vintage a tax of a penny an oke or about 1½*d.* a quart is paid to an officer of the Porte called the Sheraub-Emir, before it is put on board any vessel to be carried coast-wise. Husbandry servants have board, lodging, and clothes provided at their master's house, and wages varying from 60 to 115 piastres, or 4*l.* 10*s.* to eight guineas a year, besides the produce of three bushels of corn which they are suffered to sow without any expence on a piece of their master's land.

Young women are mostly employed in spinning cotton; their average work is a hundred drachms in four days, for which they receive 25 paras, about a shilling, a loaf of bread worth two-pence, and a dish of kidney beans or some other pulse, of nearly two pounds weight.

Each landholder pays a bushel and a half of wheat every year to the officiating priest; and other parishioners 60 paras, or 2s. 6d. each; the burial fee is a piastre; but generally from three to ten are given by the family to the priest for masses which he is to say for the repose of the soul of the deceased.

The poor who are disabled from work by age or infirmities are supported by a quota of grain from each farmer, which amounts to about eighteen bushels to every poor family in the year. Money is also collected for them at the church on high festivals by the priest; this generally pays the rent of their cottage.

As we proceeded from this place to Yenicher, our guide pointed out a dry ditch, which he pretended was once a canal, dug in ancient times for galleys, to avoid doubling the cape in bad weather. To us it appeared to be the bed of a torrent, now dry. The next object that attracted our notice was a conical mound of earth called Demetri Tepé, the supposed tumulus of Antilochus. The Greek Christians have here built a small oratory or chapel at its base, where they celebrate mass on the festival of St. Demetrius. We then proceeded to Yenicher, and soon arrived at the cottage of the Greek Papas which we had left twelve days before.

We had now completed our excursion through the Troad, during which I noted many objects that were remarkable as works of ancient art, or tended to illustrate the history or geography of the district. Such information as I was able to collect from guides or villagers, I have given as scrupulously as I was able; and trifling as these details may appear, they were often acquired with difficulty. The questions were generally put to our Greek servant in French or Italian; and the answers he obtained were in Turkish, in which he was not a great proficient.

Our accommodations and provisions were never of the best kind; in villages of Greeks we found that either from their extreme penury, or the fear of discovering to our Turkish guide their hard-earned pittance, we were not able to procure a meal until we had bought a kid or a lamb from a shepherd; it was then to be killed; and the

cooking process to be finished before we could satisfy our hunger. The olives gathered ripe and preserved in rancid oil, and the caviar, which the Greek can eat with pleasure, are disgusting to an English palate; and these with sour bread and bad wine are the only provisions a traveller can expect to meet with, unless he has sent forward some person to provide better entertainment.

In Turkish villages he meets with worse reception; and if a mattress and pillow be not among the traveller's store, he must often stretch his weary limbs on a dusty mat laid on an uneven mud floor. The provisions he generally meets with in these places are coffee and pilaw, made of boiled rice with mutton fat or suet, or rancid butter melted into it; and as it is extremely difficult to procure even two or three horses, it is impracticable to take those things which might make amends for the inconveniences of the road.

The petty Agas are sometimes insolent and suspicious of travellers, and interrupt their researches by private orders to their guides to lead them wrong, or by giving false information to travellers themselves, as they conceive all the curiosity of Franks in examining ruins and inscriptions is directed chiefly to discover concealed treasures; and if the traveller ask questions concerning the course of rivers, and the distances of towns, it is suspected that it is for the sake of facilitating some meditated invasion of their country; nor can the Sultan's firman, or even the escort of a Janissary of the Porte, always destroy such suspicions.

We now prepared to take leave of the interesting region of the Troad, the Scamandrian plain, Mount Ida, and the shores of the Hellespont. It would be an invidious task to attempt destroying any of the enthusiasm that is felt in reading some of the immortal works of the ancient writers, by shewing in what instances they have deviated from geographical precision in their allusions to local scenery; and indeed it is hardly allowable to look for perfect and minute resemblance at the distance of nearly three thousand years. Natural and artificial changes must have taken place to a considerable extent in that time, in the face of the country, in the courses of the

rivers through low ground, in the outline of the shores of the rapid Hellespont. But sufficient resemblance, I think, still remains to warrant the belief that the plain of Menderé and Bounarbashi is the Scamandrian plain of Homer; that Kaz-Dag is the Ida of the poet; that Dtheo Tepé and In Tepé are the barrows alluded to as the tumuli of Achilles and Ajax; though the names of these heroes may have been assigned to them to give a kind of local habitation to invented incidents. A citadel and walls have also existed at a remote period near Bounarbashi; but not of a construction contemporary with the supposed æra of the Trojan war. The ten years' duration of the siege; the numbers of ships and forces furnished by Greece; their means of subsistence; the names of their leaders, and the particular details of engagements and single combats must frequently have been the invention of the poet; and perhaps he merely availed himself of some popular legend of a predatory excursion, which had ultimately led to the establishment of his fellow-countrymen on the coasts of Asia minor, adapting the incidents of his poem as much as possible to the appearance which the plain then exhibited, and to the received traditions of its inhabitants.

March 21.—We went to Coum Kalé at the mouth of the Menderé, where we hired a Turkish boat to convey us to Tenedos. We gave the owner 13 piastres for the passage to the island.

Here we lodged at the house of a Greek, who fills the office of British Vice-Consul, and who is also Πρωτόγερος, or Chief Greek Magistrate. There is only one town in the island, which contains about 750 families; 450 of them are Mahommedan, and 300 of the Greek Christian church. The harbour is small but commodious for the trading vessels, which come to purchase wine. Fuel, corn, and most of the provisions for consumption are brought from the opposite coast of the Troad. The principal and almost sole produce of Tenedos is wine. For this the island is celebrated now as in ancient times; we see the device of the cluster of grapes on the coins of Tenedos. The red kind is strong, and as dark and rough as port. A small quantity of muscadell is also made, which is much esteemed;

the red sells at eight paras, or fourpence the oke of 2½ lb. ; the white muscadel at thirty. Wine pays a custom-house duty of two paras an oke ; and rackee, the common raw spirit, pays four paras an oke on exportation.

The government exacts from the Turks one-tenth of the produce, from the Greeks an eighth ; the latter pay also an annual poll-tax, or Charatch, the men 5½ piastres ; boys of ten years old and upwards about two. Besides these permanent taxes, extraordinary contributions are raised in time of war. The Vaivode or governor, the Janissaries, who are in garrison, and those who act as police guardians in the town, are paid by a tax levied on the vineyards ; from the Greeks eleven paras (or five-pence-halfpenny), are taken for every thousand vines ; from the Turks five.

The harbour was full of ships under Ragusan, Austrian, and Turkish colors ; they were taking in cargoes of wine for the English expedition under Sir R. Abercrombie, at that time in Marmorice bay, opposite to Rhodes. The government had monopolized the whole vintage of the island, giving six paras and a half for the oke.

The Greek church at Tenedos has lately been rebuilt, and although the imperial firman states that the favor had been granted by the mere good will of the Sultan, yet we found that it had cost the Greeks of the town 5,000 piastres in bribes and fees to officers of the Porte. There are three officiating priests for this church, each of whom derives an income of about 350 piastres a-year, a hundred of which is taken from them by their diocesan, the Bishop of Mytilene.

The Protoyero, or chief magistrate of the Greeks is annually chosen by the inhabitants of that class ; and if his administration gives satisfaction, he is appointed a second time, or perhaps oftener.

The general appearance of the island is unpicturesque and parched ; it abounds with few trees, and presents little verdure. We could find no traces of temples or ancient edifices. In the market-place near the port is a granite sarcophagus, now used as a cistern. On one side of it is an inscription, which was copied by Chandler.

REMARKS RESPECTING ATTICA.

[FROM THE JOURNALS OF THE LATE DR. SIBTHORP.]

FROM THE HECOUMENOS OF THE CONVENT OF PENDELI.

THE number of sheep and goats in Attica is computed at 160,000, of these the goats are 100,000, the sheep 60,000. During the winter months a wandering tribe of Nomads drive their flocks from the mountains of Thessaly into the plains of Attica and Bœotia, and give some pecuniary consideration to the Pasha of Negropont and Vaivode of Athens. These people are much famed for their woollen manufactures, particularly the coats or cloaks worn by the Greek sailors.

Fifteen thousand goats and sheep are yearly killed in Attica; of these 10,000 are goats. All, however, are not bred in that country; many are brought from the neighbouring districts. Of the skins of the goats, those of 2,000 of them, are employed for sacks δέρματα, for carrying wine, oil, and honey; of the remaining 8,000, the skins are bought by the tanners; some of these, when tanned, are exported. The greater part is used in the country for making sandals, shoes, and boots.

A good goat gives the same quantity of milk as a good ewe. The price of a goat is 100 paras; of a kid, from 30 to 40 paras. They shear the goats at the same time with the sheep, about April or May.

A goat generally gives 100 drachms of goat's hair, or the fourth part of an oke. The hair is all manufactured, and produces yearly 250 cantari, at 20 piastres the cantaro. It is worked into sacks, and bags, and carpets, of which a considerable quantity is exported.

When the wool of the sheep is exported, a duty of $4\frac{1}{2}$ per cent. on the value is paid by the Rayah, but by a Frank only 3 per cent. The sheep's milk is mixed with that of the goat's, and used for cheese or butter; a small quantity of the latter is made principally in the month of April or May. The cows are kept chiefly for breeding. A good sheep will yield from an oke and a half to two okes of wool: the price of one is three piastres; that of a lamb 60 paras. The wool is made into capots, bags, and carpets, by the Albanese. The ψώρα* or itch, to which the sheep are subject, is cured by taking the refuse of oil; this is warmed and rubbed on the animal; tar or Katrami is then applied. The sheep are particularly fond of the herbs called βρόβα, and after the grapes are gathered, the flocks are driven into the vineyards to crop the leaves, but no injury is supposed to be done to the vines.

Five shepherds are sufficient for a thousand sheep; the pay of the shepherd is 40 piastres, with board and sandals. The flocks are large; some contain 1,000 sheep. Where the flock is numerous, they do not mix the sheep with the goats. During the months of January, February, and March, the sheep are kept in the Mandria, and driven out only during the day to feed. The severity of the winter sometimes proves destructive to the flocks. The shepherds and the dogs are in general a sufficient protection against the wolves. The dogs of the Hegoumenos of Pendeli are remarkably fierce; they are about 60; 40 of them keep his flock, consisting of 6,000 goats and sheep: the remaining 20 accompany the horses and oxen.

* Among the cures of the ψώρα (scabies), in the Geoponica, we find mention made of an ointment of oil and sulphur, p. 457. The wool is shorn off from the part affected, τὸ πεπονθός.

To make the cheese they turn the milk with the rennet or * *Peetya*, as they call it, taken from the intestines of a lamb. The curd is separated from the whey, put into a form and pressed; some salt is then sprinkled upon it. The cheeses will continue sound for five years. To make the butter, they take the whey separated from the curd which was used in making the cheese; this is mixed with a large quantity of milk, then scalded over the fire. The cream which rises is skimmed off and beat, or pressed in a large copper boiler, with the feet. The scalded cream is called *Kaimak*. †

The first year the calf is called *μοσχάρι*, the female *μοσχίτα*; the male the second year is *δάμαλιν*, which name it retains until the fourth year, when it is called *Βόδι*; the bull is *Τάυρος*. Only those oxen are killed which are unfit for labour; the number may amount in the year to about 200. The labouring oxen are computed at 3,000. The number of cows is something less; they are not milked, but kept only for breeding. In winter they are fed on straw. A good cow is worth 12 piastres; calves are rarely killed. ‡ Four or eight oxen are sufficient for 100 stremata of land, according to the nature of the soil, whether it be light or heavy. They are kept out during the summer; in the winter they are put into the stalls, until the 10th of March. A good ox, at six years old, is worth 50 piastres.

Oct. 15, 1791.—At the Piræus, while I was collecting the seeds of some plants, the *Haliæctos* shot down with wonderful velocity, and

* This is the ancient word, *πητύλα*, coagulum, ea pars viscerum qua ad densandum lac utimur. Nizolius. The best rennet according to the *Geoponica*, lib. xviii. p. 459. is from the goat: but *Columella* mentions that of the lamb. Lac plerumque cogitur agni aut hædi coagulo, quamvis possit et agrestis cardui flore conducī. 267. I quote the latter part of the passage, because it illustrates a remark in *Shaw*, p. 168. "Instead of rennet, especially in the summer season, they turn the milk with the flowers of the great-headed thistle, or wild artichoke."—E.

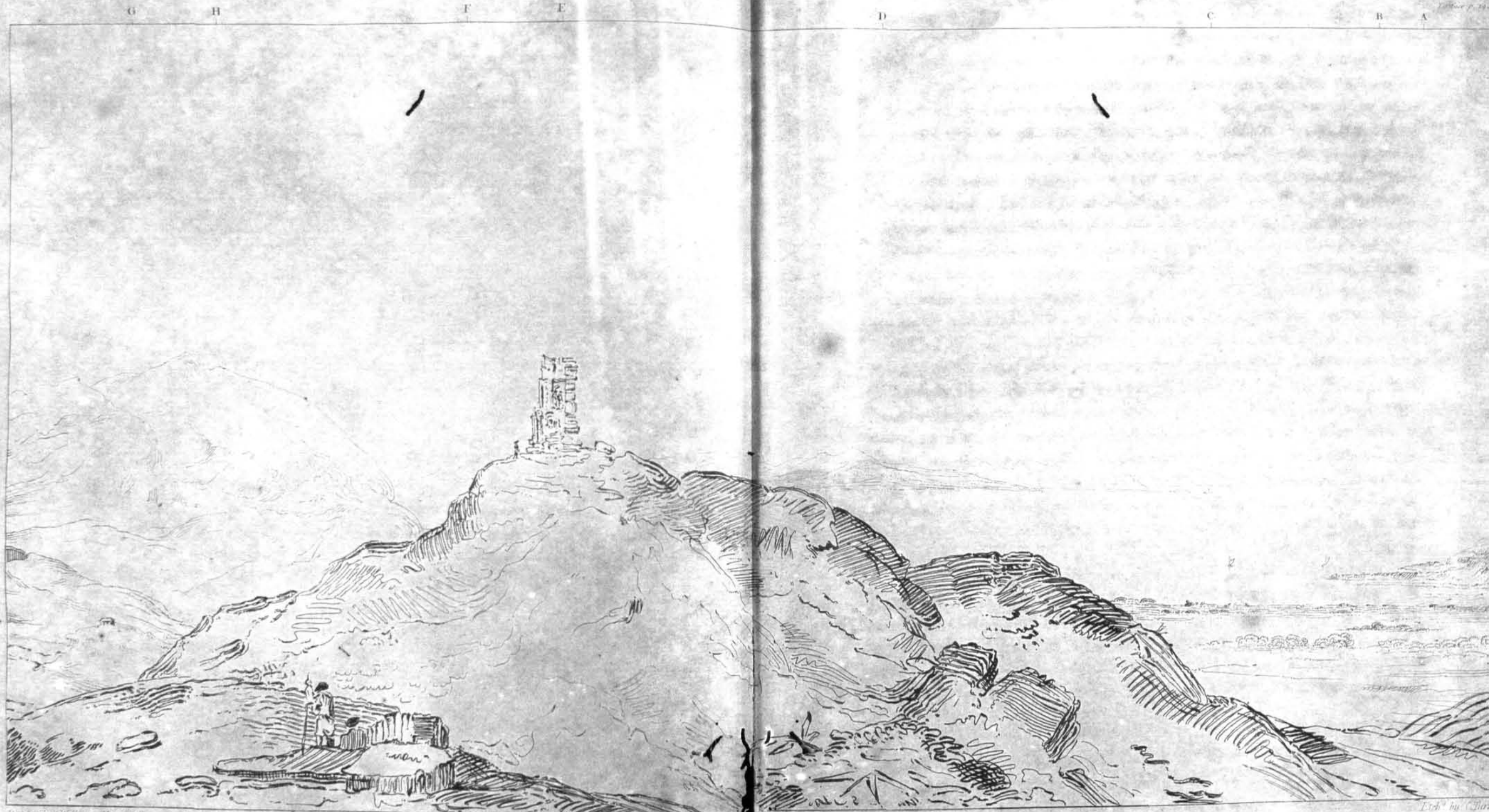
† *Kaimak* is the word used in all parts of the Levant. The Arabic receipt for making it is given in a translation in *Russell's Aleppo*, i. 370.

‡ Veal is seldom brought to the table in any part of Turkey. Beef is sometimes killed for the market. In Syria the flesh of the buffalo is occasionally eaten.

seizing a fish, carried it in its talons high in the air, devouring it in its flight. The halcyon flew across the bay, and the sea-lark ran along the wet beach. The ground rose with a gentle ascent on a free-stone rock; the rough lands which followed were covered with *Hedysarum* * *Alhagi*, *Passerina Hirsuta*, and a beautiful species of *Echinops*; a rich plain, planted with vines and olives, then extended within a mile of Athens. A narrow road conducted us through the plain, on which were the evident traces of an ancient wall, occasionally fenced off with hedges of *Atriplex Halimus* and *Lycium Europæum*; the wild caper bush was also very common on the sides of the road; some fallow grounds succeeded to the olive gardens, on which a few women were busy in collecting a favorite sallad "Ευζωμον.

Oct. 19.—We obtained from Logotheti some information concerning the present state of Attica. The country of Attica is divided into four districts, namely, Messoïa, Catta Lama, Eleusina, with Mount Casha; and the territory of the city of Athens. These districts contain about 60 towns or villages, and about 12,000 inhabitants; nearly 1,000 of these are Turks, and 5,000 pay Charatch; the rest are women or children under the age of twelve years. The Charatch is divided into three ratios, which are taken according to the property of the person taxed; the first includes those of the largest property, they pay eleven piastres; the next in consequence half of that sum; those of the last division, which includes the poorest persons in Attica, pay 100 paras. Among the lower class of Athenians there are many, who, notwithstanding their oppressed state, enjoy certain consequence and property; they possess each a house and garden, a vineyard containing at least a strema of land, with a score of olive trees and some bee-hives; and the olive grounds of the large proprietors furnish them during the winter months with constant employment. The season for gathering the olives begins in October, and continues until February, during which period they take at least 25,000 piastres. A man

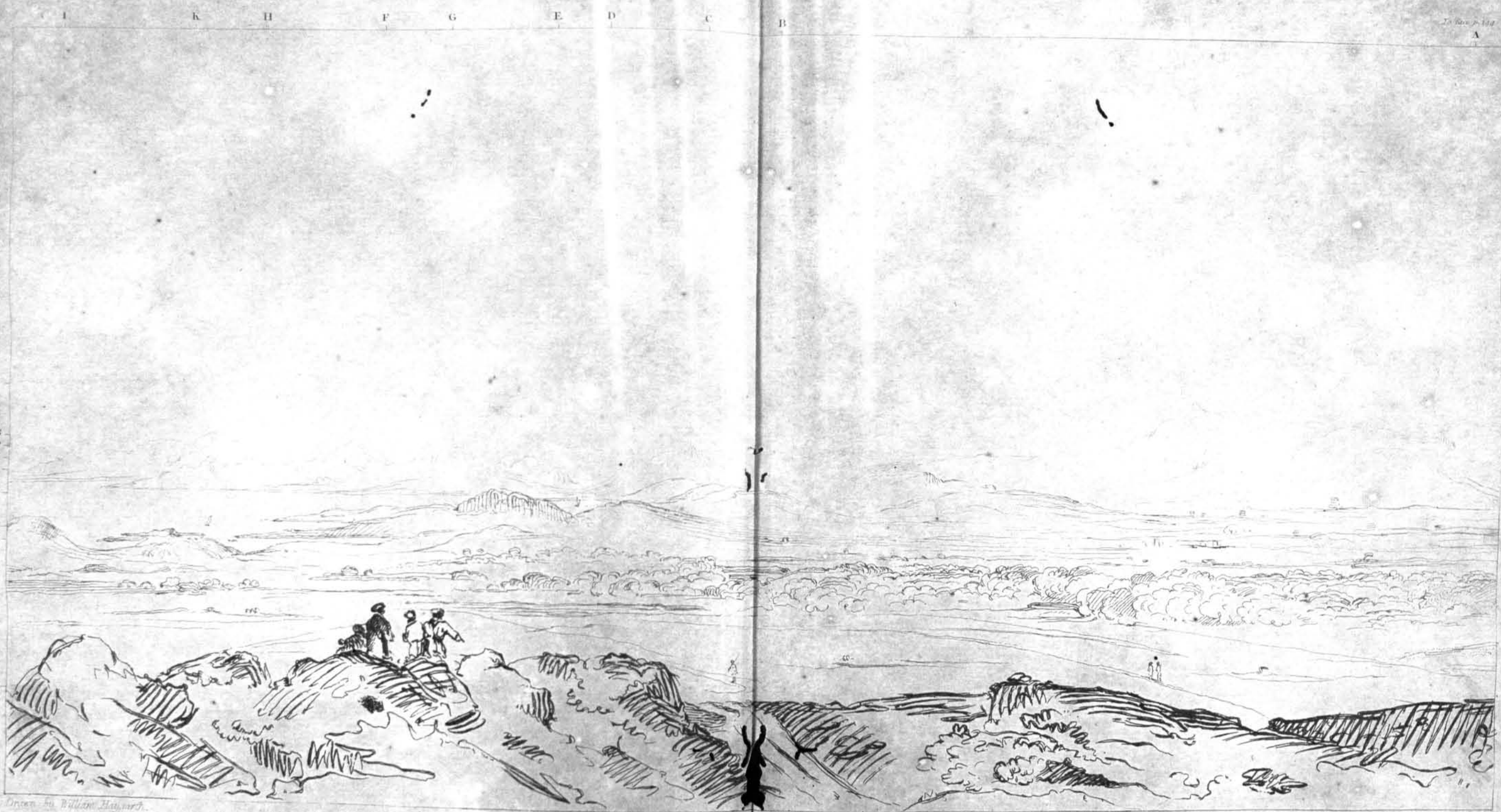
* It is upon this plant that manna is found in Mesopotamia.—Russell's *Aleppo*, ii. 259.



Drawn by William Haycraft.

Panoramic View of Athens. Plate IV.

London: Published by J. Murray, Horse Guards, & J. Brown, Pall Mall.



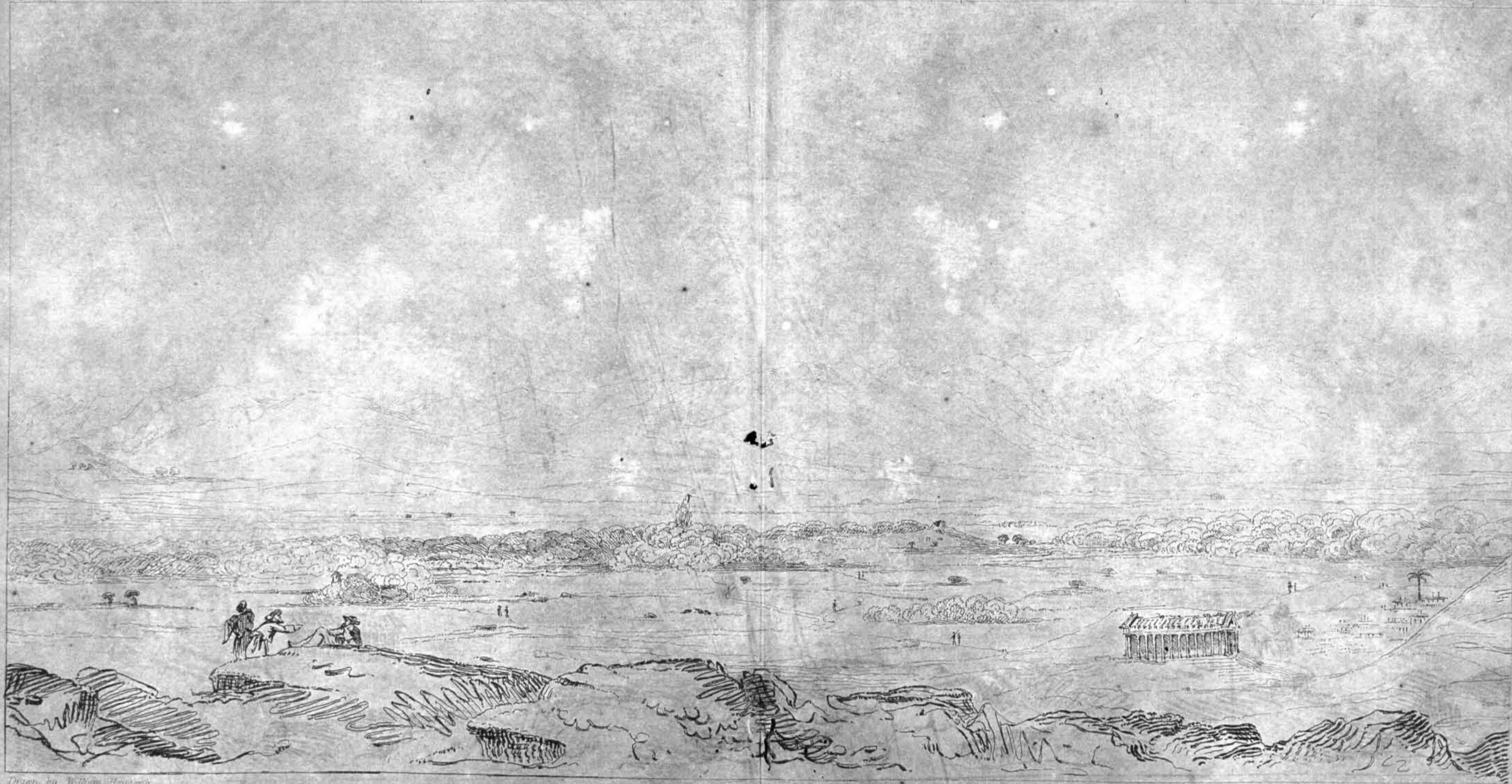
Drawn by William Hay, arch.

Etched by C. Turner.

Panorama View of Athens. Plate III.

London: Published Oct. 1846, by Chapman, Hurst, Reed, & Co. 15, St. James's Street.

L G I F K H E D C A B



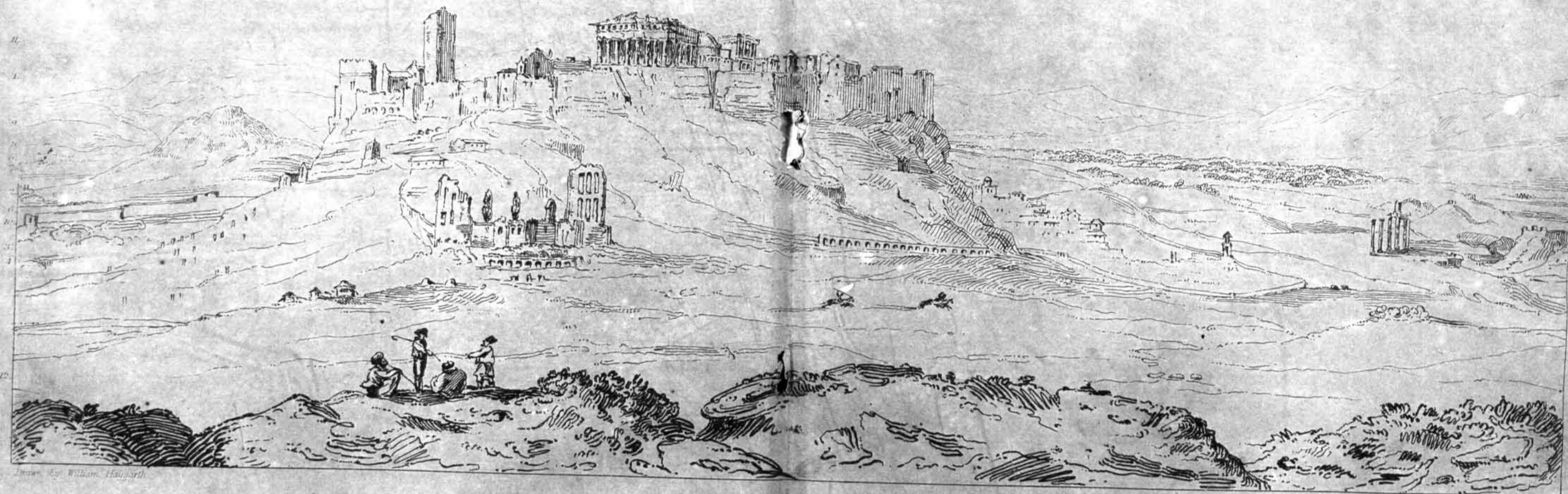
Drawn by William Hayward

Panoramic View of Athens. Plate II.

London: Published by Longman, Hurst, Esq. & Co. 1840.

R Q P O N M L K I H F G E D C B A

To face page 115



Drawn by William Haygarth

Engraved by J. P. Taylor

Panorami View of Athens

London. Published Oct. 1795. by Longman, Hurst, Ross, Green & Brown, Paternoster Row.

is paid 20 paras, women and boys 10 paras each, for a day's labour. The forementioned districts have a Soubashi and Scrivano attached separately to them. The Scrivano is a kind of bailiff who takes an account of what is received or due. The rights of the Vaivode are a tenth of all the corn that is reaped; the vineyards, the cotton, madder, and garden grounds, pay only a composition of eight paras the strema. The strema contains as much ground as is contained within 40 square paces. A proprietor purchases so many stremata or measures of land; he then builds cottages, in which he puts as tenants, industrious peasants. He furnishes them with cattle and seed-corn, and they supply labour. When the harvest is made, the tenth portion is taken by the Soubashi for the Vaivode; the remainder is divided into three portions, of these the οἰκόκυρος or proprietor, takes two, and only one goes to the tenant; but if the latter has cattle and a house of his own, which is frequently the case, he then divides with the proprietor, and takes an equal share. The villages differ much in respect to the number of houses, and the size of the farms; some farms consist only of a few zevgaria, others of several. Each zevgari contains 350 stremata; they plough with two oxen. The price of wheat, which was at present high, was five piastres the kilo; the kilo weighs about 25 okes, and the oke is 400 Greek drachms. The price of wheat is extremely variable; in plentiful years it is sold so low as two piastres the kilo*; and in great scarcity it has been sold at six piastres. But the richest produce of Attica is its oil, of which it is computed that it yields 20,000 measures annually; the measure is five okes and a half; each measure sells at present at 100 paras. A considerable quantity of madder is cultivated, and some cotton; the latter was selling in the Bazar at 15 paras the oke. The proprietors of Attica have been extremely oppressed by the tyranny of Hadje Aga. He has seized, by the most nefarious means, a fifth part of the

* Eight kiloes and a half make a quarter of wheat.

lands of Attica, forcing the little proprietors to sell him their possessions at his own price.

Oct. 22.—We walked to the hill of Anchesmus. The heavy rains which had fallen permitted the husbandman to stir the ground. Having passed the walls of the city we found a peasant ploughing with two oxen; the plough, *ἀλέτρι*, which he held, had only one handle *χέρι*; it had two earth-boards *παράβολα*; a sharp iron share—. * Adjoining the handle was a piece of wood *κονδούρι*; the pole consisted of two pieces, the lower one was called *σταβάρι*, the upper one *πλάτισμα*. At the end of the pole was an iron ring *κολλούρα*, the bar *ζυγός*, and the two collars *ζεύγεα*. The pieces of wood which formed the plough were fastened together by a large nail *σπαθί*, which was traversed by a smaller nail. The soil† was light and rich, and ploughed into small ridges and furrows, each not more than a foot broad. We advanced towards the hill; the rain had washed away the soil, and discovered a Roman pavement composed of small cubic pieces of marble. The thyme of the ancients *θυμάρι*, and the hairy *Passerina*, were the most common plants. The sweet-scented *Cyclamen*, and the yellow *Amaryllis*, were in flower. A number of *Helices* concealed themselves in the crevices of the rock, and I found what the conchologists consider a great rarity, the *Helix decollata* with the head on. From the summit of Anchesmus we had a full view of Athens; the walls of the city did not appear more than two miles in circuit.

Oct. 23.—We walked out in the afternoon to the supposed site of the Academy; the spot is known at present by the name *Acathymia*; it is a low hill about a mile to the north of the city. Among the olive groves, which are composed of large and ancient trees, we met

* The word in Dr. S. s journals resembles *βουσι*; but it is probably meant to be written *ῥνι*, corrupted from *ῥνις* *Vomer*. The different parts of the plough of the ancient Greeks *ρυμός*, *γύης*, *ἐλυμα*, *ὕνις* and *εχέτλη*, are examined by Mongez. *Mem. de l'Institut*. 1815.

† The mode of threshing the corn, as practised by the people of Attica, is described in an extract from the journal of the Earl of Aberdeen. See the note which follows Dr. Sibthorp's remarks.

a shepherd playing upon a pastoral flute, a single piece of the donax, about a foot long; the note was very pleasing. The husbandmen were now preparing the ground for the seed-corn, and with instruments like our pick-axes, ἀξίνοι, pulverized the clods. We walked from the Acathymia to a small villa of the Consul's under the hill, called Turco Bouni; it was surrounded by a vineyard, contained three stremata, and was purchased for 100 piastres. We saw adjoining to it a rich piece of ground, containing nearly an acre, which had lately been bought for 50 piastres. The low price of land, and the misery every where apparent through the city and its neighbourhood, were strong evidences of the despotism which prevailed. I saw some hedges planted with the Cactus opuntia, called Ἀραβοσύκη, Arabian, or Indian fig, a sufficient proof that it is not a native plant but introduced from the east. I picked up the Aloe perfoliata in the streets of Athens; it was still called Ἀλόη*: toasted before the fire the Albanian women applied it to swellings of the neck. The plain of Athens, if we except the olive tree, is extremely destitute of wood, and we observed on our return the peasants driving home their asses laden with Passerina hirsuta for fuel.

Oct. 24.—Logotheti called upon us in the morning, and conducted us to a tanner's, where was explained to us the process of dyeing the black and yellow leathers; the red was not made in this manufactory. The hair or wool being taken off the skin by its being soaked in a strong solution of lime-water, it was then put into a second, and afterwards into a third solution; it was next rubbed with dogs' dung. After this process, if the intention was to dye it black, it was put into a lixivium made by mixing powdered Balanida with boiling water, which is cooled by pouring in cold, before the skin is put into it. It then remains steeped some time, before it has acquired a due degree of astringency or toughness. It is then taken out and dried, and

* The medicinal uses of the aloe are mentioned in Dioscorides, lib. iii. c. 25. Roasted in an earthen pot it was employed for complaints in the eyes. Mixed with wine and honey it was applied to disorders in the jaws, and tonsils, and mouth.

being greased with suet or animal fat is exposed to the sun. After this process it is coloured by being rubbed with powdered martial vitriol. The skin is polished by being stretched on a horse made of box-wood, on which it is rubbed backwards and forwards with a roller made of the same wood. The skin, when dressed, is worth from 40 to 50 paras the oke. The Balanida is brought from Eleusis, and sold at three paras the oke.

In dyeing the yellow colour, the leaves of the *Rhus coriaria* are used as the astringent instead of the Balanida; this is called *Ποῦδι*; is brought from Samos, and is sold at ten paras the oke. The leaves should be gathered before the tree ripens its fruit, as they then possess their astringent virtue in a superior degree. The skin being prepared is put into a vat of boiling water with the powdered grains d'Avignon, or the seeds of the *Rhamnus infectorius*; a sufficient quantity is used to give to the water the consistency of a paste. The skin remains in the lixivium until the water is cold, it is then rubbed with the hand, until it is sufficiently coloured. The waters of Athens contain a considerable quantity of salt; the rain water, and that of the rivers, particularly the Cephissus, are preferred. In our return home we passed by a dyer's, *Βάφης*, parcels of yarn, dyed of different colours, were hanging at his door, blue, yellow, green, and red; the blue was dyed with indigo; the yellow with grains d'Avignon; an orange colour was drawn from the *Chrysoxylon*. This is the wood of the *Rhus cotinus* found in the mountains about Marathon and Pendeli, and is brought to the dyers by the Albanians, of whom it is purchased at two paras the oke. The green is made by the yarn being first dipped in a solution of indigo, then afterwards in that of grains d'Avignon. A violet colour is drawn from a wood called *Βακκαμιμόριον*, and a red colour from the *Βακκαμιόκκινον*; the last is sold at a high price. Cochineal is also used in dyeing the silks; this is purchased at forty piastres the oke. No use is here made of the Kermes, though it is collected in small quantities in the district of Casha; it is gathered in abundance in the Morea, where it is called *πρινοκόκκι*.

Nov. 3.—Leaving the hill of Anchesmus, and the monastery of Asomato on our left, we passed along the banks of the Ilissus. The bed was narrow, dry, and frequently choaked with stones; it was fringed with the Oleander and *Agnus castus*. Not far from the base of the mountain it divided, and one of its branches was dignified formerly with the celebrated name of Eridanus. After an hour's ride we arrived at the monastery, which presented a melancholy appearance. I took a young Caloyer for my guide to the top of the mountain. Having left the olive grounds, we found the rock at first thinly covered with the *Kermes* oak, the *Spartium Scorpius*, and *Spinosum*, mixed with *Satureia Thymbra* and *Capitata*, the latter of which is the celebrated thyme of the ancients, their *Thymbra*. I observed some strata of marble of a white colour, almost rivalling in beauty that of Pendeli. Though Hymettus was barren of plants, I had not advanced far up the mountain before I was gratified with the discovery of a new species of *Colchicum*, now in full flower. I saw the beautiful Persian *Cyclamen* under the shelves of the rocks, and towards the highest parts the vernal crocus was just opening its blossoms. The day was fine and the atmosphere remarkably clear; from the summit I commanded an extensive view of the Straits of Negropont, and various of the Cyclades; the eastern coast of Attica, with its numerous ports stretching to Cape Colonna; the Saronic gulph, with islands interspersed in it; the rich plain of Messoia and Athens, with its city and groves of olives; the mountains of Pendeli and Parnes in Attica, and of Cithæron in Bœotia. A flock of goats and sheep appeared hanging over the cliffs, and two eagles soared over the summit. Hymettus cannot be ranked among the highest mountains of Greece; its height is less than that of Parnes, and nearly the same with that of Pendeli; not sheltered by woods, it is exposed to the winds, and has a sun-burnt appearance. The neglected state of the monastery arose from the debts which it had contracted; these, in some measure, had been lately paid by the See of Athens, to which the revenues of the monastery belonged. The honey made in it was the property of the Bishop; and the Caloyers were so poor and so

strictly watched, that they could not procure me even a taste of it. The Solitary sparrow flew along the walls, and thrushes and black-birds seemed almost unmolested in the olive grounds.

The following extract from Dr. Sibthorp's Journals relating to part of Attica may be inserted here.

“ July 24.—We anchored in the port of Sunium. At present this famous promontory of Attica affords neither inhabitants nor cultivation. I saw here partridges, hares, and a small species of black hawk flew frequent near the ground. Our sailors caught two species of the *Labrus*, different from the *L. Iulis*, which I suspect to be new; one uncommonly beautiful, with three deep transverse red stripes, called by the Greeks *Ἡλῆς*. The country about the cape was covered with low mastic bushes, and here and there some scattered trees of the *Pinus Pinea*, which Chandler seems to have mistaken for cedars; these, though frequently mentioned by that traveller, never grew wild in Greece.”—Dr. S.

NOTE, from the Earl of Aberdeen's Journal, referred to in page 146.

“ Barley is chiefly cultivated in Attica, and the plain of Thria is still somewhat superior in fertility to the other districts of the country.

“ It is the practice to turn the horses out into the green barley. * This is done in the month of May; at that time the fields are seen full of horses and asses, tied each to a

* In the spring season, in parts of Syria, the horses are fed forty or fifty days with green barley, cut as soon as the corn begins to ear. The horses of the *grandees* are frequently tied down in the barley-field, being confined to a certain circuit by a long tedder. Grazing is reckoned to be of great service to the health of the horses, and produces a beautiful gloss on the skin. Russell's *Aleppo*, ii. 178. Lucerne is also cultivated for the use of the horses; oats are not given to them. Some fields of this grain were observed by Russell about Antioch and on the sea-coast, but they were not cultivated near Aleppo. *Βρῦμι*, or oats, were seen in *Bœotia* by Dr. Sibthorp.

separate spot by the foot. They eat all the barley within the extent of their cord, and after that their position is changed; thus the whole of the field is equally benefited by the manure of the animal. The grain having been sown after the first rains in October or November, is at this time of considerable growth. The horses continue in the fields about a month; if, at the end of that period, there remains any thing uneaten, it is plucked up, and preserved as hay.

“ The field being now free, the earth is broken by a plough of the most simple construction, and is sown with cotton; to cover this seed, the labourer fastens a strait plank behind two oxen, upon which he stands, and holding the reins in his hands he is thus drawn across all the furrows, until the whole be closed up and the seed secure.

“ They begin to reap this cotton early in September, after which the land is again ploughed and sown with barley. In the following month of June, they either cut or pluck * up the crop, which is carried to a place more or less near to the field; sometimes paved, but more commonly the surface is only made flat, the earth in the neighbourhood of Athens being extremely hard. There, when all the crop is collected, a number of mares are brought from the hills in order to thresh it, which is effected in the following manner :

“ In the middle of the place a post is erected, and to it is fastened a cord, at the other end of which the heads of two, three, four, and sometimes six of these mares are fastened. A man standing in the middle of the place makes them trot in a circular direction until the cord is completely twisted round the post, and in consequence the animals brought close to it; he then makes them return, and by gradually untwisting the cord, extend the circle. By these means, the corn being kept by another man under their feet, is equally threshed, and the straw at the same time cut, for the mares are shod for this purpose. The grain being separated from the chaff by throwing it in the air, it is gathered into heaps, and the guards, some of whom always watch the progress of the work, affix the seal; that is to say, each heap is surrounded by four planks, on which the name of the Aga who is the proprietor of the tythes, is cut; and until the Aga has first taken his right, none of the grain is allowed to be carried into the town or removed from the spot.

“ The harvest being over, the mares and a great many labourers go to Thebes, where they proceed in the same manner. In the heavy and moist land of Bœotia the corn is later in ripening; and therefore many of the labourers are doubly employed.

“ When the whole is finished, the shoes are taken off the mares, and they, with their young, are turned loose upon the mountains, until the next year.”

* Wheat and barley, in general, do not grow half so high as in Britain, and are therefore not reaped with the sickle like other grain, but plucked up with the root by the hand. — Russell's Aleppo, i. 75.

LETTERS

FROM

THE LATE PROFESSOR CARLYLE

TO

THE LORD BISHOP OF LINCOLN.

LETTER I.

MY LORD,

LARNICA, CYPRUS, Feb. 13, 1800.

I HAD hoped long before this time to have been able to communicate to your Lordship some intelligence respecting the library of the Seraglio ; I had even flattered myself from the reception we met with that I should have made a considerable progress in examining its contents. But I know not how it has happened, whether from the pressure of public business, or from whatever other cause, during the first two months of my stay in Constantinople, I was not able to get any thing done towards facilitating my admission into the library. In the middle of January the plague broke out in the Seraglio with considerable violence ; an entire stop was, of course, put to any investigations I might wish to make within its precincts for some time. I trust, however, as the present Sultan is extremely apprehensive of the disorder himself, and willing to take any precautions that may be thought proper for preventing its progress, that the distemper will not become general, and then I shall soon have an opportunity of prosecuting my researches in earnest. As I was thus precluded from employing myself at Constantinople to any material purpose (for I could no longer with safety frequent even the public libraries from which I had previously, I trust, drawn considerable information in Oriental literature), I resolved not to waste my time at Pera. I

therefore with the greatest pleasure embraced the offer General Köeler was so good as to make me of accompanying him across Asia Minor to the coast of Syria.

Your Lordship will see from the date of this letter that we have completed our tour so far, and, I trust, a few days will now conduct me to the end of my journey. Our expedition has indeed been a most interesting one, as great part of it was through a country for many ages entirely unexplored by Europeans, and now only opened on account of the rebellions which prevail in most of the provinces through which the common route ran. The part I allude to in particular is from the ancient Iconium to the sea-port where we took shipping for Cyprus, through the countries of Lycaonia, Isauria, and Cilicia. I need scarce inform your Lordship that we have experienced considerable difficulties in travelling; but I assure you when there were the greatest I did not for a moment regret my undertaking. In many places, especially in the neighbourhood of the ancient Laodicea Combusta, Olba, and Celenderis, we absolutely *trod* upon Grecian sculptures, columns, altars, and inscriptions, for *miles*. In different parts of our journey we found quantities of the most beautiful marble sarcophagi lying scattered on the ground. We found also the remains of several temples, with a sufficient number of their pillars remaining to ascertain the spot and dimensions of the buildings. At Celenderis a mausoleum of beautiful Corinthian architecture is still standing almost entire, surrounded by catacombs, Mosaic pavements, and sarcophagi. An aqueduct, not ill preserved, runs along the hill behind it, and the whole appears nearly in the situation it was fifteen or sixteen centuries ago. In Phrygia, too, we saw some monuments which appeared to me even more curious than these Grecian remains. They consist of excavations out of the rock, which form the most elegant mausolea one can conceive. A little romantic valley (exactly such an one as Johnson has imagined in his *Rasselas*), has one of its sides almost entirely covered with these sculptured and excavated rocks. Some of these monuments are very large and magnificent, and very much resemble the representations we have of the

tombs of the Persian Kings cut out of the rock in the vicinity of Persepolis. Upon one of those immense catacombs are two inscriptions in Greek characters, which, from the form of the letters, must have been considerably anterior to the time of Alexander. General Koëler made sketches of most of the things we passed which seemed deserving of attention, and he has been so good as to promise me copies of all of them. The gentlemen who were with him, Major Fletcher and Captain Leake, together with myself, were employed in measuring and taking those inscriptions we could get access to; so that I trust (as I have kept a very minute journal of every thing that took place) our three weeks tour will not be uninteresting. But, my Lord, while we were employed and amused with these investigations, it was impossible not to feel melancholy at the sight of the once fertile and populous countries we travelled over; they are now almost a desert, and must remain in this situation as long as the present system of government prevails amongst them. Every little Aga of a village is an independent prince, and generally at war with all his neighbours. Hence the people are obliged to live in towns, and about these alone can any cultivation take place. If by any accident one of these towns is destroyed or depopulated it is destroyed for ever, and the cultivation around it immediately closes. Thus, by degrees, all these fine plains are becoming absolutely wastes. We travelled over one which was at least 200 miles in length, and from fifteen to twenty miles in breadth: a surface, I believe, equal to one half of Yorkshire, and consisting of the richest land that can be desired for agriculture. The whole of the inhabitants of this large track of country, where the corn yields upwards of twenty for one, certainly do not amount to above twenty-seven or twenty-eight thousand persons, of which two-thirds are contained in the towns of Coniah and Caraman. The isle in which we now are seems to have suffered less from the blighting influence of Turkish power than most other parts of the empire, but I cannot think that it contains at present one-fourth of the inhabitants it is capable of supporting, and I fear these are rapidly diminishing in number. I purpose spending a couple of weeks in Palestine, where

my recommendations from the Patriarchs, together with Sir Sidney Smith's good offices, will, I trust, enable me to investigate every thing I think proper, and particularly the libraries of some of the convents of Jerusalem, which, I am informed, contain very old manuscripts of the New Testament. I shall have an opportunity also of seeing with my own eyes some of those countries which make the greatest figure in the histories of the Crusades, a period which I believe I informed your Lordship I had some thoughts of endeavouring to elucidate by means of the Oriental writers.

I have the honor to be, &c. &c.

J. D. CARLYLE.

LETTER II.

MY LORD,

JAFFA, April 10, 1800.

WHEN I wrote to Your Lordship from Cyprus, I trusted before this time to have been returned to Constantinople, but so many things have occurred to interrupt my journey, that it will be some weeks yet before I can arrive there; however, I do not by any means regret my having made a little longer stay in this part of the world than I originally intended, as it has given me an opportunity of judging by my own observation of the present situation of affairs here at this interesting period, and of communicating them to your Lordship. I sailed with Sir Sidney Smith soon after I wrote to your Lordship, with the hopes of being admitted by means of the supposed convention to take a transient view of Egypt, and to proceed from thence immediately to Syria. A little after we arrived off Alexandria, we received the intelligence that our government would not permit the treaty signed between the Turks and French to be carried into effect, or at least had given such orders as put a stop to it for the present. As they had both acted upon this treaty, the latter having evacuated all their frontier towns to the former, who had advanced to within seven miles of Cairo; and as the Turks demanded possession of the palace at the

day mentioned in the treaty, which the French, not being allowed to leave the country upon the terms they expected, refused to accede to, we saw that hostilities must inevitably take place between the two parties, and we were but too certain of the issue of the combat. Every thing that we feared has happened. The French, with between twelve and fifteen thousand men, attacked the Turks (who had at least four times the number) upon the morning of the 20th of March. The Turks fled in a moment without attempting to make a stand, and were pursued by the French to the confines of the Desert. The pursuit continued for three days, in the course of which and in their passage over the Desert the Turks have lost, it is said, upwards of 10,000 men: the rest of the army, except about five or six thousand who are here with the Vizier, are totally, and I doubt irremediably dispersed. I do not enter into any military particulars of this melancholy event, as your Lordship will be informed of them from other quarters, where they will be sufficiently detailed, and with much more precision than I can pretend to. But as I have since been at Alexandria, and seen the French Generals and army there, I would wish to give your Lordship as just an account as I could of the situation in which I found them. I went on shore at Alexandria with a flag of truce this day se'ennight, along with an officer from Sir Sidney Smith. We were received by General la Nuct, and the other *great men* there, Mess. Julien, Tallien, Vial, &c. with the utmost politeness. They gave us a very handsome dinner, in which every thing was well served, and they *seemed* (but I believe this was rather an *exhibition* to us) to have no want of wine or liquors. They appeared little elevated with their victory over the Turks, as they thought it might tend to fix them longer in the country, to leave which they made no scruple of saying was their great wish. They all, however, declared that they would never think of quitting it upon dishonorable terms. After dinner I was shewn the antiquities of the place, &c. and I had an opportunity, by crossing the parade, of seeing the greatest number of their troops. These amounted, I was told, to near 3,000: and, indeed, I never saw a finer set of men in my

life. They were almost all of them young, and apparently very healthy. Their clothes, however, were made chiefly of the cotton of the country, and many of them were in a ragged condition. I am informed by Captain Lacey, the only British officer who accompanied the Grand Vizier's army, that the troops of General Kleber were in no respect inferior to those I had seen at Alexandria, all of them being in the highest state of discipline, and shewing every mark of activity. Against forces like these it is unnecessary to say to your Lordship that Turkish troops and Turkish commanders can have small chance of even making any head. The soldiers did not stand a single fire; and one trait will be sufficient to exemplify the ability of the Ottoman General. When the artillery was to be used, it was discovered that the ammunition had been left behind at Arish!! Your Lordship will perhaps think my account of the present situation of the French very different from what is intimated in their own intercepted letters: certainly every thing there is much exaggerated. Poussielgue himself (whom I was with for ten days on board the *Tigre*), declared that these accounts were meant to induce the French Government to consent to the evacuation of Egypt, but how far your Lordship may judge such a testimony to be relied on, I pretend not to say. Undoubtedly the French army is in a very formidable state; they have plenty of corn, poultry, mutton, and vegetables. They now make very tolerable sugar, and of course they cannot be long at a loss for rum. They already extract a spirit from dates, but it is very indifferent. They told me, they had succeeded in making gunpowder; and they have set up manufactories of cloth, &c. Buonaparte's wild manifesto, as well as his subsequent conduct, incensed all the Christians of the country against him, without procuring him one friend amongst the Mahomedans. I fear Kleber is pursuing a more prudent line of conduct; but I trust he will not have time to produce any permanent effect upon the minds of the inhabitants. It is very evident that he, as well as all the leaders is beyond measure impatient to return to France, much more so in my opinion, than any inconveniences which they suffer in Egypt can possibly justify.

They are all of them however, I think, clearly inimical to ~~their~~ late General, and I could not help noticing that scarce one of them at Alexandria who appeared like a gentleman, wore the three coloured cockade. I have been to-day in the Turkish camp near this place. They knew that I was an Englishman, but I am sorry to say that *at present*, they scarce either treat or consider the English as their friends. They accuse us as the cause of the defeat they have just received, and are not sparing in insult and abuse. The poor Grand Vizier is quite in despair, and means to return by land to Constantinople, thoroughly convinced that his present army is incapable of ever effecting any thing against the French. I sincerely hope he may be able to raise another which may be more efficient, I mean of Turks; for the Mamelukes have undoubtedly fought most gallantly during the whole of this contest; and I am glad to find, even from the account given by the French themselves, that their numbers are very little reduced, and that they watch every opportunity of attacking the enemy that presents itself. When Kleber marched from Cairo against the Vizier, Mourad Bey immediately rushed down from the mountains in the neighbourhood and got possession of the city, and he still remained master of it when I was at Alexandria, although the French retained the citadel in their hands. I believe this is the first letter I have written, and I trust it will be the last letter I shall write on any political subject; but I thought the information I could give upon the present occasion would not be unacceptable to Your Lordship, as there has no other Englishman been permitted to go into Egypt with so little reserve since it has been in possession of the French. Indeed they offered me an escort to conduct me to Cairo, but in the present situation of that place, they scarce thought it safe for me to make the attempt; this, together with knowing that the plague raged in most parts of the country, obliged me to decline their offer. I had an opportunity however of seeing their *Scavans*, and hearing a full and very interesting account of their discoveries. I confess I could not look at these poor men without a great deal of

pity; they had been carried off by surprise; they have undergone innumerable hardships; many of them are advanced in years; and I fancy they are very poorly supplied with any comforts or conveniences. To add to all this, they are execrated by the army, (who consider them as the primary cause of all their misfortunes,) and they live in continual apprehensions from the plague, which at present is but too prevalent in Alexandria. I hope, however, they have not been idle during their stay in Egypt; they assured me that most accurate surveys and drawings had been made of all the principal Egyptian antiquities; they had spent twenty-five days at Thebes alone, guarded by a detachment of the army, during which time they had an opportunity of copying at their leisure every thing that appeared interesting. They spoke however of these remains as being trifling to what are found at Dendera. Geoffroy their naturalist has made a very complete collection of Egyptian zoology; he has promised to endeavour to obtain all the vernacular names* of the several animals, &c., and to write these along with the Linnaean. If this be performed properly it will afford us a more satisfactory Hierozoicon than any hitherto published, as I have little doubt but many of the Hebrew names still lurk undiscovered in the Coptic, Sahidic, and vulgar Arabic languages. One great object of my own journey into Syria, was to endeavour to find some intelligent person who could give me information upon this head, which I need not say to Your Lordship would throw more light upon many parts of the Levitical law, than any other species of criticism, if I may call Natural History by such a term; and I am still led to hope that I shall not be intirely disappointed in my expectations of meeting with persons of this description. My voyage has added much to my Arabic literature, as I had for my companions a prince of the Druses and

* The names of animals and plants by which they are called in Eastern countries," says Shaw, "would be of great assistance, as some of them it may be presumed continue to be the very same, while others may be derivative from the originals." — Travels, p. 422.

his secretary, to whom the Arabic was their native tongue. I am very impatient however to return to Constantinople, as by this time, if at all, I trust permission may have been obtained to enter the library of the Seraglio, and the season of the year will have destroyed every appearance of plague. Most happy shall I be to protract my stay a while if we can discover any thing worthy of investigation; but if that should not be the case, I do not imagine I shall meet with many other objects that can induce me to continue long at Constantinople. Notwithstanding the impatience which an Englishman with my long English habits must feel of returning to England, I shall not however leave that city till I have obtained all the literary information in my power. If there be any thing that strikes Your Lordship as proper for me particularly to attend to, I should be most happy to receive a hint upon the subject.

I have the honor to be, &c. &c.

J. D. CARLYLE.

LETTER III.

MY LORD,

BOYUKDERE, near CONSTANTINOPLE, July 23, 1800.

I FLATTER myself you will not be wholly uninterested in hearing that I am again arrived at Lord Elgin's in health and safety. I received the letter you honored me with at Constantinople, and I need not say that I was most highly gratified in finding that what I had done, respecting the Arabian Livy, met with the approbation of Your Lordship and Mr. Pitt. I trust no exertions of my own will ever be wanting towards prosecuting the great object of my mission, but I dare not allow myself to entertain any sanguine expectations of its success. The Ministers hitherto have *denied* the *existence* of any repository of MSS., but the Reis Effendi, through whom this commu-

nication came, was a man in every respect so weak and ignorant, that no literary information could possibly be hoped for through such a channel. A few days ago he was displaced, and Chelebi Effendi, without dispute the most intelligent as well as the most enlightened man in the empire, appointed in his room. If the business, therefore, be at all practicable, this is the moment for accomplishing it; and Lord Elgin promises me that he will seriously set about bringing the matter to a conclusion without delay, being confident from Chelebi Effendi's character, that that Minister is both properly acquainted with every circumstance respecting such a library if it exists; and that he will have the candour to say fairly whether it be or be not possible to gain admittance into it. Your Lordship will suppose that I have not been deficient in making all the inquiries in my power in order to discover whatever I could relative to this mysterious library. It is impossible to conceive any thing more vague and various than the information I received. The cause of this contrariety of opinion, however, I imagine to be founded on mistake. That there does exist a library in the Seraglio is certain; but from all I can gather, *this* is only of modern formation, and consists merely of Oriental books. Into it I have little doubt of being admitted; but whether there be any *older* collection of MSS. in the Seraglio is a different question. I have been informed by this very Chelebi Effendi's secretary (a person of considerable literature), that "he himself, with five others, were employed a few years ago in searching for some ancient records which were deposited in the Seraglio; they were introduced every day by the eunuchs of the palace, and they continued their search for *six months*, during all which time, though they turned over most of the papers belonging to the empire, they did not meet with any thing like a Greek or Latin MS." On the other hand there undoubtedly exists a building near St. Sophia, that is now closed up, and that, according to tradition, has been closed up ever since the conquest. Here, report says, the arms and many other things belonging to the Greek Emperors are still preserved; and here, if any where, I should hope to find the remains of their library. However, my Lord, I trust the question will soon be at issue, and we shall know

both where the library is and what hopes we are to entertain of being permitted to investigate its treasures.

I hope Your Lordship received the letter I wrote to you from Jaffa: It contained an account of my tour, as far as that place, with a few observations I ventured to insert, relative to my *friends* in Egypt. I was fortunate in arriving at Jaffa just before the Holy Week, by which means I was enabled to proceed to Jerusalem without much danger, in company with a caravan of Armenian pilgrims. I spent ten (I need not say to Your Lordship most interesting) days in the city and neighbourhood of Jerusalem. I shall not attempt to describe scenes that have been described so often, but I cannot help saying that the city of Jerusalem is utterly unlike any other place I have ever seen. Its situation upon an immense rock, surrounded with valleys that seem cut out by the chisel; the contrast exhibited between the extremest degree of barrenness, and the extremest degree of fertility, which border upon each other here almost every yard, without one shade of mitigated character on either side; the structure of the walls, many of the stones in which are 15 or 16 feet long, by four high and four deep; the very size mentioned, by the way, of the *hewn stones* of Solomon *; (1 Kings, vii. 10.) the houses where almost every one is a fortress; and the streets, where almost every one is a covered way; all together formed an appearance totally dissimilar from that of any other town I have met with either in Europe or Asia. One of my excursions from Jerusalem was to the monastery of St. Saba, in order to examine the library of MSS. there. It had been often mentioned to me, and I was resolved if possible to investigate it; I believe I did run a little more hazard than was perfectly prudent, as the whole country at present swarms with banditti, however by means of a guard consisting of those very persons that I dreaded I arrived in safety, and had the pleasure to make a complete examination. Except, however, twenty-nine copies of the Gospels, and one of the

* "The city was intersected," says Townson, "as well as encompassed with walls of great strength, whose bases would still remain after the demolition of the city."

Epistles, this celebrated library does not contain any thing valuable ; the rest of it to the number of 300 consists of Fathers, Homilies, Legends, and Rituals. I was permitted by the Superior to bring along with me six of what I judged the oldest MSS., viz. two copies of the Gospels, one of the Epistles, two books of Homilies and apostolical letters, which I took for the sake of the quotations, and a copy of the Sophist Libanius, the only work like a classic author that I met with. I hope the Patriarch will allow me to convey them to England. I was fortunate enough to attain most of the objects I hinted to your Lordship, as having in view in my visit to Palestine. I saw sufficient of the country, &c., to clear up many difficulties in the Oriental writers of history which had puzzled me not a little ; and above all, I obtained a dictionary of the vernacular language of the country, and established a train of enquiry, by which I shall be able in future to procure any farther intelligence I may wish for on that subject. I conceive, my Lord, *this* to be the only rational source of information by which we may hope to explain many of those passages in SS. which, depending upon local habits or vernacular dialect, are in vain to be elucidated by means of books alone. Yet this source, as far as I am acquainted, (except in Michaelis's questions to Niebuhr and his companions,) has been less resorted to than almost any other. From Jaffa I proceeded to Rhodes, where I spent near a fortnight. From thence, I sailed by Cos, Samos, Chios, to Smyrna, occasionally visiting the Continent where there was any thing worthy inspection. From Smyrna I took a Greek vessel to the Dardanelles, and from thence was conveyed in a Turkish row-boat to Constantinople.

I. D. CARLYLE.

LETTER IV.

MY LORD,

BOYUKDERE, Oct. 9, 1800.

As I did not wish to tease Your Lordship with an account of the various delays and disappointments I have experienced in attempting to gain admission to the library of the Seraglio, I put off writing till I could say something specific upon the subject. I have been this morning informed by the Dragoman, who has managed the affair, that he has at length obtained leave for me to inspect the private library of the Sultan, and that at his audience, which is to be on Saturday, a time will be appointed for that purpose. The person with whom the Dragoman negotiated the business was Youssouf Aga, who (as perhaps Your Lordship knows), though without any ostensible title or official situation, in fact at present governs the empire; he is steward and favorite of the Valida, i. e. mother of the Sultan, and he possesses as complete an ascendancy over the mind of his mistress as she does over that of her son. Youssouf, from the moment of his being first applied to, seemed favorable to the request, saying that it was not only proper to be granted on account of the friendship subsisting between the two powers, but also (which I own I scarce expected) on account of the general use it might be of to literature; and he immediately promised to set on foot an inquiry respecting the existence of any collection of Greek or Latin MSS. In a subsequent conversation he assured the Dragoman "that he had made every investigation in his power, and that he found that no collection whatever of *Greek MSS.* remained at present in any part of the Seraglio." I then had a request conveyed to him to be permitted to examine the repositories of *Oriental* books that were in the palace, having previously ascertained the fact that such did exist. To this he has at length answered, "that he understands that there are two of these, one in the Treasury, the other in what is properly called the Library; that the

former contains only copies of the Koran ; different commentaries upon it, and treatises peculiar to the Mahomedan laws and religion, and as such, could not be subjected to my inspection, but that the library should be open to me, and on Saturday he would fix a day for my admission." This, my Lord, is the present state of the business. I dare not be too sanguine in my expectations that I shall be able to make any material discoveries, as I have received intelligence so very opposite. *Toderini*, in his *Leteratura Turchesa*, not only assures us that this library contains valuable Greek MSS. but gives us a catalogue of them, which, he says, he procured from a slave belonging to the palace. This account is in some degree confirmed by the relation of a Mr. Humphries, now dead, who declared that he, in company with a Frenchman, at present in the Castle of the Seven Towers (from whom I hope to procure farther information on the subject) had actually seen in the Library several Greek and Latin books ; on the other hand an intelligent Italian surgeon (who has likewise had access to this repository) as well as all the Turks whom I have had any opportunity of consulting, affirm that it consists solely of a collection of Oriental authors. I trust, my Lord, I shall be able in a few days, to ascertain something decisive upon the question, at least with respect to *this Library*. With regard to the books preserved in the Treasury, perhaps when Youssouf Aga sees that no bad consequences result from an examination of the others, he may permit them too to be investigated ; or perhaps it may be brought about by the Capudan Pasha's influence (if he return in the winter) as he has always shewn the most marked attention to Lord Elgin, and is connected in the strongest manner with Youssouf. I should have been extremely happy if the time of my admission into the library could have been settled a few weeks ago, as I might then have had an opportunity of putting in execution a scheme, which I flatter myself Your Lordship would not consider as uninteresting — I meant to have coasted along the southern shores of the Black Sea, as far as Trebisonde, occasionally stopping at the different places which appeared best to deserve being examined. From Tre-

bisond I intended going over land to Erzeroum ; from whence I should have returned to Constantinople, by the route of Tocat and Angora. The whole journey would not have taken up more than a couple of months (which I fear will not here have been spent very profitably); and I conceive there is no other tour of the same extent that could furnish an equal number of objects so well worthy of investigation. I need not say to Your Lordship, that I should nearly have followed the mysterious track of the Argonauts, and passed over the places where the most celebrated scenes in the retreat of the ten thousand, were transacted. Heraclea and Amastris, I understand, contain more interesting remains, and a greater quantity of inscriptions, than are to be found in any city in Asia. Sinope, the Gibraltar of the Euxine, possesses, I am assured, some valuable MSS. in one of its convents. Trebisond most likely does the same, and at any rate is curious as being the capital of an empire, which, though considerable in many respects, and existing for two centuries and an half, is scarce known to us but in romance. Had I gotten to Erzeroum, I should have obtained a glimpse of Armenian manners, and perhaps of their literature, an object with which I have lately been endeavouring in some degree to become acquainted. I do not know that the country between Erzeroum and Constantinople would present any thing very remarkable, except the famous Ancyran* inscription, containing the life of Augustus (which I believe has never been very correctly taken) and the general information that must always result to a mind at all conversant in classical ideas, upon travelling through such countries as Galatia, Bithynia, and Pontus. The track I had projected investigating has never yet been examined by any Englishman. Tournefort visited it a century ago, and has given the only description of it that I have seen ; he stopped at a few of the towns upon the coast, and his inquiries were principally directed to researches of a bo-

* The first copy of the Ancyran inscription was taken by Busbequius. Rostan, a Frenchman, is the last person who appears to have examined it : a more accurate account is still wanting. Acad. des In. 47. p. 89.