

Immediately opposite to my bed-room window was a Turkish coffee-house, and a wooden bench under the wall near the door was constantly occupied by four or five of the *patrole*, sleeping at their length or smoking. These watchmen, called *Passevend**, belong to the *Topges*, or gunners' corps, and the *Topge-Bashe* is their immediate superior: they carry a long pole shod with iron, which they beat violently against the ground in going their rounds during the night, and employ with no little dexterity in tripping up the feet of those whom they wish to overtake, by flinging them along the ground.

There is no preventive police in the place; and, in the punishment of offenders, those who are caught suffer for those who escape. A severe beating or bastinado is inflicted without any previous enquiries, upon the first person whom, in any disturbance, the *patrole* happens to seize. Either no pains are taken to discover the guilty, or when discovered he may prove to belong to the Janissaries or some other corps, and will then be protected by the whole body of his comrades. A single *oda* will sometimes refuse to surrender a culprit, even when demanded by the *Janissar-Aga*, the General of all the Janissaries.

I was at a little distance from the watchman's station one day at noon, when a young woman, belonging to a class of which there are but few in the place, made use of an abusive expression to a *galiondge*, or sailor of the fleet, who, without answering, drew his *attaghan* and stabbed her to the heart. One of our Albanians was

* The famous *Passwan-Oglu* was, as his appellation denotes, the son of one of these watchmen. Many Pashas are what we should call nick-named; a species of railery at which the Turks are very ready: thus *Topal-Pasha*, is lame Pasha; *Kusch-Pasha*, bald Pasha; *Kior-Pasha*, one-eyed Pasha.

on the spot, and came up to me with the story. It happened close to the guard-house, and the sailor walked deliberately down the hill towards the port without any attempt being made to apprehend him. The wearing of arms is prohibited in Constantinople, but in Pera many Turks, especially the galiondges, during the passage of troops to the armies, under pretence of being prepared for service, carry pistols and daggers in their belts. I have seen one man run after another with a drawn sword, without the least effort on the part of the bystanders to interrupt the fray.

Notwithstanding, however, this state of insubordination, it might be supposed that no little pains were taken to preserve the peace, or at least to enquire into the state of the city, by the continuation of a practice which has furnished so many agreeable incidents for the authors of the *One Thousand and One Nights* and the *Arabian Tales*. I have more than once observed a grave looking personage in a mean habit, sitting on the bench amongst the *Passerend* opposite our hotel, playing with his *comboloio*, or string of beads, apparently lost in meditation, now and then turning up his head for a moment, and then again resuming his solitary game. This I was informed was the *Bostandge-Bashe* in disguise. This officer is a person of the highest dignity in the imperial household, second only to the *Seictar-Aga* or royal sword-bearer: he is the chief of the *Bostandges*, who, from being originally the gardeners of the Sultan, are now a domestic guard, although without fire-arms, composed of five or six thousand men. He is at the head of the police (not including Constantinople), from Gallipoli to the shores of the Black Sea, and is Governor of Adrianople. It might be thought that the duties of the *Bostandge-Bashe* render in his case this species of mas-

querading of some service, but the other great officers of state, by no means connected with the internal regulation of the country, indulge in the same practice. I have met the Capudan Pasha on horseback dressed like a common sailor, and unattended. The Grand Signior himself sometimes parades the streets, as it is called, incognito, but is nevertheless so accompanied, as to render it not only easy, but necessary to recognize him. The purser of the English frigate *Sea-horse* and a woman, walking in Galata crossed the street before the late Sultan Selim as he was going one of his rounds: he ordered them both to be bastinadoed; but being informed that the man was an English subject, contented himself with the cudgelling of the woman. Many stories are told of summary vengeance being taken on petty offenders, and of bakers and butchers having been hanged at their shop doors, but I never learnt that the peace and good order of the state were any way advanced by the administration of this furtive justice.

A fire which had burnt down nearly the half of Pera, rendered it difficult to procure lodgings; but in three days we were settled at a house in the main street, and immediately opposite to a small convent of nuns, and a lane leading to Frantzöos-Serai, the mansion-house of the French embassy.

The word *seraglio*, so often confounded with harem, the dwelling of the females, although used by distinction to signify the imperial residence in Constantinople, means in the original Persian word *Sarai**, no more than a house belonging to any person of distinction, and thus the Turks have the expression *Inglees-Sarai*, and *Frantzöos-Sarai*; the English palace, or the

* D'Herbelot, *Bibliothèque, Orient. Artic. Sarai*.

French palace. The first of these is a large stone building, very handsome in its external appearance, and containing several long and lofty rooms, one of which is fitted up like an audience-chamber, with a throne under a velvet canopy. It was built lately, at the expence of the Sultan; and the contractor, to make the most of his bargain, completed the work so imperfectly, that some of the suites of apartments are almost uninhabitable from the damp. The palace is surrounded by a piece of waste ground inclosed by a high wall, and stands at the edge of Pera, on the verge of an extensive burying-ground which slopes down towards the Golden Horn, and opens a view, from the upper windows of the house, of that part of the port where the Turkish fleet is usually at anchor.

The vicinity of a cemetery is not in the capital of Turkey judged by any means disagreeable, and no spot is so lively and frequented as the Armenian and Frank burying-ground at the outskirts of Pera, called MNEMATA, or the Tombs. It is shaded with a grove of mulberry trees, and is on the edge of some high ground, whence there is a magnificent view of the suburb of Scutari, and a great portion of the Bosphorus. Between it and the town there is an open space, having on one side, towards the north, a handsome structure of very considerable extent, inclosing a square, which is the Topges, or gunners' barracks, and furnishes quarters for several odas of artillery-men. The flat before the barracks, is on Sundays, Saturdays, and Fridays, but more particularly the first, the scene of a hundred childish amusements. There may be seen *arabats* or light waggons drawn by a pair of oxen painted in spots, and horses saddled ready for hire, together with swings, *ups and downs* (Αιώρα*), tee-totums, and most of our

* Mr. De Guys hints at the antiquity of this see-saw (Letter xiv.), and not less gravely than the sire of Scriblerus approves also of *Myinda*, or blindman's-buff, as a classical pastime.

common games of chance ; besides a number of coloured tents, and moveable stands, containing sherbets, ices and fruits.

The Mahometans seem to enjoy the leisure of the Christian and Jewish Sabbath, no less than that of their own holy day, and leave Constantinople to lounge amongst their fellow-subjects of the suburbs. Groupes of Turkish ladies stroll about the walks, or seat themselves on the tomb-stones, or within the tents, surrounded by their children and attendants, and spectators of an amusement which has at least the recommendation of ancient authority—this is the wrestling, which has been often described at length, and may be understood from the following short sketch.

A ring is generally formed by Turks seated on the ground (although two antagonists will sometimes commence the sport unobserved, and apart), who contemplate the mutual efforts with sedate eagerness, and now and then withdraw the pipes from their mouths to applaud any unexpected exertion. The wrestlers, excepting a pair of tight leather drawers, are completely undressed, and their dark naked limbs and shaved heads shine with the oil with which they are plentifully besmeared. They advance slowly towards each other from opposite quarters of the ring, shouting and clapping their hands forcibly on their thighs, at the same time inclining their bodies, as if with the purpose of obtaining the undermost grasp in the subsequent grappling, and they continue at this kind of manœuvre, cautiously surveying and circling each other for some time before they join. They do not attempt to strike each other, but lay hold of the arms as a prelude to the serious encounter. When they are locked together, the chief effort of each seems to be to pass the arm between his opponent's legs. They soon bring one another to the ground, which does by no means decide, but rather commences the ardent part of the struggle. Then it is that the combatants present a complete

picture of the ancient **ΑΝΑΚΛΙΝΟΜΕΝΑΙ**, or incumbent wrestling. They become so interlaced that it is difficult to tell to whom the arms, legs, and heads belong, and the limbs are occasionally twisted together more uncouthly than it would be thought the utmost suppleness of joints would permit. They roll over and over repeatedly, and continue the contest until the head of one of them is decidedly under the body or grasp of the other, and he is unable to regain a commanding position.

The Turks originally may have borrowed this art from their conquered subjects, by whom, however, it is no longer practised, for the Greeks never wrestle. The exercise would perhaps be esteemed too manly for slaves, and might render them suspected by their masters. Yet it is possible that this game was not adopted by the Turks for the first time at the conquest of the Greek empire, but was a part of those habits which, although they were found amongst the civilized Greeks, may have had their origin, or have been practised of old amongst the barbarous nations of the east. Sandys, with his usual gravity, deduces the wrestling from the Trojans*.

The Byzantine ceremonies were some of them borrowed from those of the court of Persia; and the Frank who witnesses the audience of an ambassador at the Seraglio, may fancy himself another Luitprand, at the court of Nicephorus Phocas, astonished by the obscure splendour and mysterious magnificence of the presence-chamber of the Imperial Greek. It is more probable, however, that the Ottoman princes had observed the same form at Brusa, than that they adopted it from a court which, after the taking of the capital, had ceased to exist. The Byzantine Greeks esteemed being

on horseback a sign of dignity; for no Jew but the first physician was allowed to ride in Constantinople*. The same notion has been before remarked as prevalent amongst the Turks; but it had been transmitted to them by their Tartar ancestors; they did not learn it from the Greeks. The fact seems to be, that the customs called oriental, were not exclusively possessed by the inhabitants of any particular region or country, but were diffused over the most civilized portion of Europe as well as Asia, and reigned without a rival until the rise and predominance of another and, as it were, a distinct race of mankind.—With respect to general customs†, the Greeks and Turks had little to learn of each other at the fall of the eastern empire. It is not meant to be advanced that there was a perfect similarity between them. The former people may not have mounted on the right side of the horse, nor have turned their toes inwards, nor have bowed, by dropping the head on the shoulder, like the Janissaries. The arbitrary regulations of religion or of law, fashion, and what may be called chance, have at all times made considerable changes in those points which are looked upon as the characteristic distinctions of nations; yet, on the whole, the system of manners belonging to the civilized ancients of the West and East, seems to be nearly the same as that of the modern Orientals, and entirely distinct from that of the Franks and of Christendom. If the Russians, Poles, and Hungarians, have any peculiarities which distinguish them from other Frank Christians, it is because these nations are of Oriental origin, and have not long adopted,

* *Voyage de Benjamin fils de Jonas*, p. 13.

† The conquerors being the more ignorant of the two, might imbibe some of the opinions of the Greeks, and such habits as depended upon those opinions. See Letter xxxi. p. 508, of this volume.

and still only partially, the manners of the part of the world in which they are now settled.

The beard*, the loose robe, the recumbent posture, the use of the bath, distinguished the old inhabitants of Italy and Greece no less than those of Asia.

In that most important of all points, the condition of the female, the polished ancients approached much nearer to the

* This distinction of manhood was universally worn by the first Greeks and Romans, as it was in early periods by all the Turks. It did not begin to be left off until the time of Demosthenes at Athens, and no man was seen without one in Rome before the year of the city 454. A smooth chin was a prodigy amongst the Saracen warriors, for the young Elenir, the son of the great Saladine, was frightened at a man without a beard. Notwithstanding the discontinuance of this usage before mentioned, the beard was again introduced by Hadrian; and although Julian was ridiculed on that account at Antioch, it was worn by all the generals of Justinian, and by every person of any rank amongst the Greeks, to the latest period of their empire. The state of manners in a nation amongst whom such a habit could be renewed after having been laid aside, must have been entirely different from those of Christendom in our own days. It may be asserted, that this appendage was worn not very long ago by some amongst the most polite Frank nations; but this, as well as the robes belonging to those of the learned professions, and used on public ceremonies by the chief personages of the state, was a custom not derived from our ancestors of the north, but from an intercourse with, or perhaps a pedantic imitation of the civilized inhabitants of the south of Europe†. Tacitus remarks, that of the German nations, there were some, amongst whom no one was allowed to cut off his beard until he had killed an enemy‡. The Lombards received their names from the singularity of wearing this distinguishing mark on the face, and their appellation may show us, that the custom in question did never obtain amongst the ancient Franks, in the same manner as amongst the Greeks, Romans, and Orientals.

† The Professors of the University of Paris wore beards until forbidden by edict in 1584; in England the habit was continued much later.

‡ Et aliis Germanorum populis usurpatum rara et privata cujusque audentia, apud Catos in consensum vertit; ut primum adoleverint crinem barbamque summittere, nec nisi hoste caeso exuere votivum obligatumque virtuti ovis habitum.—*De Morib. German.* cap. 31.

Oriental than to ourselves. It was, indeed, the boast of civilization to confine one man to one woman, and to check the promiscuous intercourse of the sexes—

“Concubitu prohibere vago, dare jura maritis;”

but the frequency of divorce both in Greece and at Rome*, must, as far as the respectability of the female was concerned, have been productive of much the same effects as a plurality of wives. As to the general treatment of women, the resemblance between the Orientals and the Greeks and (it may perhaps be added) the Romans, is too striking to escape observation. The ladies of Athens were confined as rigorously, and were as reserved in their manners, as those of a Turkish harem. The orator Lysias apologizes for the widow, whom extreme distress had prompted to state her case in person to some male relations; and Demosthenes could no other way prove that Orestes and his sister lived in the same house, than by an examination of the female slaves, and the evidence of a physician. These are decisive instances, and are quoted as such in that one of Mr. Hume's Essays called a Dialogue.

A perusal of the fifth book of Xenophon's *Memorabilia*, will show that the best Athenian wives were mere domestic drudges; for the lady of Ischomachus is recommended kneading, baking, and shaking clothes and carpets, as gymnastics productive of health, and a better colour than the paint with which the faces of the females were usually bedaubed†. The Theban ladies,

* De l'Esprit des Lois. Liv. xvi. cap. 16. “Coriolan, partant pour son exil, conseilla à sa femme de se marier à un homme plus heureux que lui.”

† Ἀγαθὸν δὲ εἶναι γυμνάσιον καὶ τὸ δεῦσαι, καὶ μάζαι, καὶ ἱμάτια καὶ στρώματα ἀναστειλαί καὶ συνθηνάει.—Xenophon. *Memorabil.* lib. v. p. 848, edit.

when in public, showed no part of their faces but the eyes* The singular institutions of Sparta are not to be quoted against those of every other part of Greece. The females in the time of the Greek empire were so secluded, that even their brothers were allowed access to them only twice a year, and the higher classes never went abroad except in covered litters†.

Mr. Hume‡ is inclined to think that the Romans, until the establishment of the empire, lived with their women much in the same manner as the English, that is, without jealousy, and with no other gallantry than that of complaisance. Yet it appears that the people of Rome could not be compared with us either in generosity or the want of jealousy; for, not to mention other points of dissimilarity, they esteemed adultery so heinous a crime, that until the time of Theodosius, the female culprit was publicly prostituted in the capital of Italy, a bell ringing before her as she passed through the streets.—It has been allowed on all hands§, that the respectful attachment to the other sex, of which the first principles are to be found amongst our German ancestors||, and which, from the

Leunclav. There are some variations in the reading, which may be seen by consulting the above edition.

* Dicæarchus, Βίος Ἑλλάδης, Anacharsis' Travels, Voyage au Thèbes.

† Philèphi. epist. ap. Hod. Philological Enquiries, chap. v.

‡ See a Dialogue, vol. ii. p. 394, and note 20, p. 503, Essays.

§ "The humanity which accompanies the operations of war, the refinements of gallantry, and the point of honour, are the three chief circumstances which distinguish ancient from modern manners."—Robertson, Charles V. vol. i. sect. 1, p. 85, 2d edit.

|| Tacit. de Morib. Germ. cap. 18, 19.—The prohibition of polygamy amongst the Germans alone, of almost all the barbarians, must make us believe that they were instinctively convinced of the equality of the sexes, upon which

height of chivalrous frenzy, has subsided into the ready deference of European gallantry, was entirely unknown to the great nations of antiquity, and is the chief peculiarity of that cast of character which marks the difference between modern and ancient society. To this cause must it be attributed, that prudence, simplicity of manners, good sense and judgment, are not so much esteemed, as gaiety, politeness, taste, and delicacy*; and that a man of our day, whose character should be impressed with the hardihood of antiquity, might excite our wonder, and perhaps command our admiration, but would attract neither our love nor our esteem.

We may aver with Montesquieu, that many arguments may be offered for and against the liberty of women—"il-y-a bien des raisons pour et contre la liberté des femmes;" but notwithstanding the hesitation of that philosopher, the Christian zeal of our times would decide the case in favour of the sex, if we could persuade ourselves, with a lively and by no means unexperienced Mussulman of the last century, that the greater diffusion of Islamism has been prevented by the women†. When, however, a

persuasion all modern gallantry is founded. The conjugal severity (*severa matrimonia*) of these savages has not, together with their attachment to the women, descended to their modern posterity. Female offenders are not now whipped through the streets.

* A Dialogue, p. 395, vol. ii. Hume's Essays.

† Mr. W. Montague stated this to the Duke of Hamilton, in presence of Dr. Moore at Venice.—See A View of Manners, &c. in Italy. Against this merit may be weighed the fact, that the Chinese proscribed Christianity on account of the liberty and equality which it granted to the female sex, and that, therefore, our religion will never be that of China. "Une chose bien triste," says Montesquieu, liv. xix. cap. 18.

late author declares that he would judge of the progress of civilization by the influence of females in a state*, he should surely have limited his remark to the nations of modern Europe, and to the present order of things; and the necessity of such a limitation is most distinctly shown, by the unfortunate reference which he has made to the urbanity of the Lacedemonians. No people in Greece were distinguished by so total a want of polished manners as the inhabitants of Sparta; and one of the first philosophers of antiquity comments upon the defective policy which gave such undue power and liberty to their women†. Allowing the complete superiority of their military character‡, we cannot but put them at the lowest rank amongst the professors and inventors of sciences and arts; nor do we find that when wealth and power had made them luxurious to a degree unrivalled by any other Grecian state, their debaucheries were accompanied with any signs of taste or ingenuity.

It would be as difficult to discover the cause, as to decide upon the merits, of the Oriental treatment of women. Polygamy, and the seclusion of females, are not, as Baron Reidesel § (supported

* Thornton's Present State of Turkey, p. 311, 4to.

† Aristot. lib. i. Rhetoric; lib. ii. Politic. De Pauw, Philosophical Dissertations on the Greeks, vol. ii. sect. 10.

‡ Xenophon told the ten thousand, that it would be unseemly both in their eyes and his own, to appoint him general, when a Lacedemonian was present—*Κυρὸν Ἀναβ.* lib. i. p. 434; and this ascendancy was so much the more extraordinary, as the other Grecian states had at that time such a reputation for military skill, that Caryatides, a Theban, journeyed about, enquiring if any city or nation was in want of a general—*στρατηγιῶν καὶ ἱπαγγελλόμενος, εἰ τις ἢ πόλις ἢ ἔθνος στρατηγῷ δέοιτο.*—*Ibid.* lib. Z. p. 499.

§ “La polygamie et l’usage de tenir les femmes renfermées chez elles sont donc des effets des climats chauds,” &c.—*Voyage au Levant*, chap. ix. p. 338.

by the authority of Montesquieu) supposes, the immediate effects of a warm sun, nor are they to be found alone in southern climates. "Usages are independent of latitude and longitude*." A plurality of wives is allowed amongst the Kamschatdales; and there is no less sensuality in their frozen huts than in the harems of the Turks. In Thibet, and some cold countries of Asia, a wife is permitted to have several husbands: this, says Montesquieu, is because in those places there are born more male than female children†: but whatever may be the cause, it is clear from this very instance, that the passions of the one sex at least, are as strong in cold as in warm climates. The Egyptians did not seclude their women until the time of Hakem, the third Fatimite Caliph, and rebelled when the order was first promulgated. The Assyrians allowed the women to feast with the men, although in the heart of a country whose inhabitants have been at all times most strict in that respect, and considered the custom as a strange corruption, and degeneracy of manners‡. The restraint severely observed one hundred and fifty years ago in the treatment of the Spanish women, was not produced by the sun, but was a relic of Moorish manners. The distinction between the hooded Theban women and the Spartan Phænomerides, was caused, not by the different aspect of the sky, but the separate institutions of the two states.

It may be inferred that the Turks, when they first issued from their mountains, and were like their other Tartar brethren a wandering nation, had not such ability of confining their women as their Ottoman descendants, who have fixed settlements, and have

* State of Turkey, p. 307, 4to.

† De l'Esprit de Lois. Liv. xvi. cap. 4.

‡ Decline and Fall, vol. ii. 4to. p. 551.



A 'TURKISH WOMAN.

deserted the camp for the city. Neither Carpin, Rubruquis, nor the other early travellers amongst the Oriental Tartars, advert to any seclusion of their females, although they notice the plurality and the buying of their wives*. We learn, however, that the delicacy of never speaking of their females, is ascribed in a much higher degree to the Turkish nations, than to the other Orientals†.

Whether we are to call their seclusion barbarous or not, the pity bestowed upon the Turkish women may well be spared. Lady M. W. Montague, who had the best means of forming a judgment, has given an enviable picture of their domestic life; and, as far as can be observed from their public appearance, they are in possession of the enjoyments suited to their taste. They can ride in their arabats, sail in their barges, and ramble at pleasure through the crowded streets of the city, or the walks in the environs of Pera. Persons of high rank may refuse themselves the latter gratification, but if they do, it is a voluntary restraint, as under disguise they may walk alone in any quarter; a liberty not enjoyed by the higher classes of our own capital. Not only the Armenian burying-ground, but the sloping gardens of Dolma-Baktche, a mile beyond on the shore of the Bosphorus, are fre-

* Au reste, chacun peut avoir autant de femmes qu'il en peut nourrir Ils les achètent fort cherement de leur peres et meres Voyage de Carpin en Tartarie, article ii.—“ Pour ce qui est de leurs mariages, il faut scavoir que personne n'a de femme s'il ne l'achete.”—Voyage de Rubruquis en Tartarie, chap. ix.; Voyages faits principalement en Asie, &c. à La Haye, m.dcc.xxxv.

† The common delicacy of the Orientals in never speaking of their women, is ascribed in a much higher degree by Arabash to the Turkish nation.—Decline and Fall, &c. cap. 65, note 31.

quented by many parties of ladies, who seat themselves on silken cushions and rich carpets, the furniture of their houses, and view the djerid playing in the flat below, or the humours of a Jewish mountebank under a spreading mulberry-tree. A little boy, called a Dolop-oglassi, generally accompanies them, and plays on a mandoline whilst they are sipping their coffee and sherbet, and attending to the gambols of their infant children.

No one has written on the character of this nation without noticing the reciprocal affection of the mother and the children in a Turkish family, and this feeling, tender in the one, respectful in the other, and constant and indissoluble in both, must of itself secure for the women a happiness which the artificial regulations of European society have perhaps a tendency to interrupt and annihilate. The Valide, or Sultan-Mother, possesses a maternal power, and has sometimes exercised an unpropitious influence over the Grand Signior himself. The law which forbids the Musulman to mourn for the dead*, still allows the mother to weep three days over the tomb of her son. The woman has an absolute controul in her household, and enjoys a domestic power which, amongst ourselves, it is often the fruitless aim and labour of a whole female life to attain. Though the "benden dosol," or two words of divorce, can dissolve a marriage, they cannot deprive the wife of her portion, which remains at all times, and under every circumstance, inviolable.

The plurality of wives, which the spirit of an European lady cannot even reflect upon with patience, is not in Turkey so terrible, nor so common a calamity as is generally supposed. The wives, even if there are four, live in separate suites of apartments,

* Bobovius on the Turkish Liturgy, sect. 5.

and command their separate establishments. The daughters of Sultans, or such as bring large portions, will not allow of a rival; and those who are not wealthy cannot afford an expensive establishment of wives any more than of horses or slaves. The same observation may be made respecting concubinage. The use of female slaves is not, perhaps, more common in Turkey, than the promiscuous amours of the husbands of Paris or London: the difference is only in the institution, which avowedly admits of such a practice. It should be recollected, that the female attendants usually belong to the mistress, and not to the master of a family. Former writers have corrected the errors of Christendom, which encouraged a belief that the Mussulmans considered their females made solely for the gratification of believers, and denied them souls, and a place in the future Paradise*.

* "Mahomet was not so hard-hearted towards the women as to exclude them from Heaven." There are passages in the Koran which decide the matter—"Whosoever doth good works, either man or woman, and believeth, shall enter into Paradise." "They shall enter gardens of pleasure, together with those of their fathers or wives that have done good." "Believing men and believing women shall enter into the heavenly Paradise."—See Surat, xl. v. 43; xvi. v. 95; xiii. v. 23; xlviii. v. 5; lvii. v. 12; lx. v. 12; lxvi. v. 11. See a Short System of the Mahometan Theology, collected from the Arabic Authors by Adrian Recland, Lond. 1712, sect. 18. Add to this, that the learned Dr. T. Hyde, commenting on the Turkish Liturgy of Bobovius, says, "the sensual pleasures of Paradise are reckoned allegorical by the wisest Mahometans, that they may be better conceived by human understanding; just as many things are said in the Holy Bible, after the manner of men. For, writing to the Morocco ambassador, when I mentioned a pleasant garden like that of Paradise, he answered me by a reproof, saying, *Paradise was such a place to which nothing could be likened in this world, to wit, which neither eye had seen, nor ear heard, nor entered into the heart of man.*"—A Treatise concerning the Turkish Liturgy, sect. 5, note d, p. 142.

These absurdities may be credited by some of the vulgar, although the same funeral service is performed over the defunct of both sexes; but Sir Paul Rycaut was entirely mistaken, when he attributed the depravity of the Turkish women to their disbelief in a future state*. He was also going too far, in describing them as destitute of all principles of virtue. Examples of sensuality are no doubt to be found amongst them, and many travellers, who perhaps have only been served by the procurers of Pera with Armenian females, will be ready to vouch for, and magnify the fact. They have, it is true, as great a scope for the indulgence of any evil inclination as the beauties of Christendom; but Lady M. W. Montague can not have been serious, when she hints that they are equally licentious. I heard several tales similar to those told in books, of assignations formed at the shops of Jewish merchants and jewellers, some of which had terminated tragically. An Italian, who kept a trinket shop in Pera, disappeared suddenly, and a body was found in his house entirely stripped, which was afterwards discovered to be that of a female of distinction, who, to gratify her lover, had robbed the harem of her husband, and had been murdered to prevent detection. The same motive has sometimes been fatal to the other party. The courtesans of the suburbs are chiefly Greeks, although there are some Armenians, and a few of the lowest class are Mahometans. I should doubt whether there is in the character of the Turkish women, ignorant as they are, more voluptuousness than in the spiritual females of our own luxurious metropolis.

* Hist. of the Ottoman Empire, 8vo. p. 271, quoted in the above commentary.

It is roundly asserted by Busbek, Sandys*, and other writers, that they are tainted with that which the author of the *Present State of Turkey* has overshadowed in the delicacy of his phrase, "as an incorrectness of taste, and irregularity of conduct†." The charge must have been founded on individual instances, but these enormities cannot, from any thing I heard, be called characteristic of the Turkish women.

The external appearance of the females does not promise any very superior personal beauty. Their form is unwieldy and flaccid, but their large black eyes surmounted with an arched brow on a forehead of dazzling whiteness, would be sufficiently attractive, if the appearance of the same features in almost every woman did not lead one to suspect those beauties to be artificial, which is generally the case. The other parts of their faces are of a regular make, and of a polished smoothness. Their dried nails, and some other personal peculiarities, are no more agreeable to an European taste than their custom of smoking. Nothing can be more dissimilar than the appearance of a Turkish lady at home and abroad. Her envelopement is thrown off within doors, and, as Sandys says‡, her under are then her upper garments, which, although covered with gold and other heavy ornaments, are certainly not contrived for the concealment of her charms.

Travellers are at this day under disadvantages not experienced in former times, if, as Mr. Tournefort asserts, the interior of female baths was once open to the inspection of the curious§. These retreats are at present absolutely inaccessible; nor does it

* Epistol. iii. A Relation of a Journey, p. 69, lib. i.

† P. 355, edit. 4to.

‡ Relation of a Journey, lib. i. p. 68.

§ Voyage du Levant, lettre xiv. p. 93, tom. ii.

now happen that the women take, as it is reported they formerly did*, any interest in the conversion of unbelievers.

The purchase of females was at one time permitted to the Christians: at present, none but Mahometans are allowed that privilege, or can even be present at the inspection of the slaves. Aurat-Bazar, the former female slave-market, was burnt down in the last rebellion. The Imperial Odalisques, belonging to the Sultan's harem, are for the most part presents from the Pashas, procured from the merchants who trade in Circassia and Georgia. They are the attendants of the Khâduns, or favourites of the Sultan, the household of each of whom is composed of 150 or 200 of these beauties. This is a more probable relation than that the whole of the Odalisques live and sleep in two large dormitories, as is commonly reported. It is amongst the secrets of the mysterious interior of the seraglio (the *dévet juréek*, words never pronounced without respect by the Turks), which, in spite of all research, are even yet preserved, that the number of the Khâdûns is not precisely known: the last account of the harem limits them to seven†. This calculation, one way or the other, must be much over-rated, as it would furnish the Sultan with between thirteen and fourteen hundred concubines: Sultan Achmet the First is said, in the Continuation of Knolles, to have retained three thousand; but Sandys, who was at his court, makes the number five hundred‡. It is reported, that the Odalisques of the present Grand Signior do not amount to more than three hun-

* *Paroles Remarquables des Orientaux*, par M. Galand.

† *Notice sur la Cour du Grand Seigneur*, Paris, 1809, p. 22. Dr. Dallaway says they were six until the time of Abdulhamid, the last Sultan but two, who added one Khâdun.—*Const. Anc. and Mod.* p. 27.

‡ *Relation of a Journey*, lib. i. p. 74.

dred. Mr. De Tott * seems to think that the annual expence of each female's dress does not exceed ten guineas, and concludes from that circumstance, that the harem may be supported without any vast revenue.—An effectual method of suddenly diminishing this establishment was adopted by the late Grand Vizier Bairactar, who drowned more than a hundred Odalisques of Sultan Mustapha's harem, instead of removing them, as is usually the custom, to Eski Sarai, the Old Seraglio.

The idle tales relative to the anastory ceremonies of the Imperial harem require no farther contradiction than they have before met with from well-informed writers. It appears that the Sultan's selections are made during his visits to the Khâduns, or sometimes the Valide, and that his choice is notified by the Keyayah-Khâdun, or Intendant of the harem. The story of throwing the handkerchief, which was so established a fact, that it was introduced with no little success upon the English stage †, and became proverbial, is not so entire a fiction as has been lately imagined, but originates in the oriental practice of accompanying a visit with a gift, and generally of shawls worked in gold or silver. The Keyayah, on delivering the notice, presents the Odalisque with a piece of muslin, containing usually some night garments and embroidered handkerchiefs.

Every epithet of commiseration has been attached to the ladies of the harem; but as no writer was ever able to speak from per-

* Vol. i. p. 131.

† His Majesty withdrew with the fair one to the interior; "which," said a writer in a periodical paper of the day, "might be a subject of great content to the parties, although we that staid without, made, methought, but a ridiculous figure."

sonal experience, the pity may be gratuitously and unseasonably bestowed upon persons who are not, perhaps, at all sensible that they can be the objects of any other feeling than envy and admiration. It was saying more perhaps than was intended, when Mr. Tournefort allowed them to be, of all the slaves in the world, the least miserable*. Educated from a tender age within the precincts of the Scraglio, and feeling not a wish for that liberty which no female in the empire enjoys, they partake of all the amusements, and are educated in all the accomplishments of their sex; and the hopes of each are constantly cherished by the chance of her being the favourite of her Imperial master, and perhaps the mother of an Ottoman sovereign.

The Valide, or Sultan-mother, has revenues and a separate establishment: her influence has in some reigns been considerable enough to be highly prejudicial to the interests of the empire: such was the mother of Mustapha the First.

In the first alliance of England and the Porte, there was an interchange of presents and letters between Queen Elizabeth and the Empress-Wife, as she was styled, of Amurath the Third†, who possessed the importance always attached to the mother of the heir apparent, and indeed to any Hasseki, or mother of a royal son, and continued to enjoy her dignity and power as Valide, in the reign of Mahomet the Third. The Queens of the harem have been charged with the commission of every disgraceful violence; and the ferocious ambition of one female, whose character has been rendered notorious by the pen which has represented it in the most

* Voyage du Levant, lettre xiii. vol. ii. p. 20, edit. Paris, 1717.

† See Hakluyt, *The English Voyages*, &c. vol. ii. p. 311, edit. 1593.



A SULTANA.

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agreeable traits, has communicated itself to the whole succession of female Sultans. But Roxalana and the mother of Mustapha are not to cast a shade over all the Ottoman Princesses, any more than Catharine of Medicis is to be given as a fair specimen of a French Queen*. The powerful females of the harem have been allowed to possess in a superior degree a virtue which is of itself the characteristic of a noble and ingenuous mind—their early benefactors they never forget; and the rise of several great men of the Turkish empire has originated from the gratitude of a favourite, who did not fail to bear in mind the author of her introduction to the Seraglio. The Valide, in the time of the late Selim, was presented to Sultan Mustapha his father at the age of nine, by Veli Effendi the Mufti; and when, in the reign of her son she was all-powerful, she loaded with wealth Veli Vade, the child of her first master, and advanced him to the highest honours of the Law.

I will now conclude this notice of the Imperial harem, which, as Tournefort says of his account of Gallipoli, is all I can tell of it without having been there, with mentioning, that I made no effort to get a sight of its inmates, being persuaded of the total impracticability of such an attempt. It has not been at all times impossible to penetrate into the gardens of the Seraglio, by

* The cruel Queen of Solyman, who caused him to murder his gallant son Mustapha, and the infant son of that Prince, cannot be recognised in the gay French mistress. The Roxalana of Busbek (see Busbeq. epist. i. p. 29, usq. ad. 37; epist. iii. p. 121, edit. Oxon. 1660) and Cantemir is not the Roxalana of Marmontel; but the author of Moral Tales has recorded the manner in which she rose to power (and he founded his story on a fact), rather than the use which she afterwards made of her authority over the Sultan.

the assistance of a foreigner employed in their superintendence ; but the time chosen for that enterprise must be when the Khàduns and the Odaliques have been removed to their summer palaces : even the adventurous Pouqueville beheld only an empty dormitory. When any of the ladies walk in the gardens with the Sultan, or move from the different dwellings of the Seraglio, the Black Eunuchs precede them ; and at the redoubtable cry of “ Helvet ! ” any gardeners who may be within the walls, abandon their work, and fly to the gates : even the White Eunuchs are excluded. A loiterer would be at once cut to pieces by the sabres of the Blacks—“ Qui est ce qui voudroit mourir pour un coup, d’œil si mal employé* ? ”

* Tournefort, Voyage du Levant, lettre xiii. vol. iii. p. 20, edit. Paris, 1717.

LETTER XLV

The Valley of Sweet Waters—The Plain of the Barbusses—The Woods and Village of Belgrade—Road to Buyuk-dere—The Thracian Banks of the Bosphorus—The Town and Meadow of Buyuk-dere—The European Side of the Canal to Fanaraki—The Cyancar Isles, and Ancient Altar—The Asiatic Shores of the Bosphorus—The New Castles—The Hucron—Giant's Mountain—The Shore to Scutari—Bourgalone—Famar-Baktchessi—Kaddi-Kui in the Site of Chalcedon—Kiss-Kalesi, or Lander's Tower.

STRANGERS at Pera are usually taken to see a certain number of spots in the vicinity of Constantinople; the chief of which are the valley of Sweet Waters, the villages of Belgrade and Buyuk-dere, the mouth of the Bosphorus, the Giant's tomb, the mountain of Bourgalone above Scutari, and the garden of Famar-Baktchessi. At the head of the port is a large flat of low land, having very much the appearance of the meadows near the harbour of Portsmouth, which seems to have been created by the perpetual alluvions of the river Lycus, formed by the united streams of the ancient Cydaris and Barbusses. There are some paper-mills near the head of the port, which have given the spot the name of Kiat-Hana, or in Greek, Kartaricos. A mile and a half beyond the mills, the ground rises on each side, and

encloses a flat valley adorned with the pleasure-grounds and kiosk of Sultan Achmet the Third, which were constructed by a Frenchman on the plan of the gardens at Versailles and Fontainebleau. The river is there converted into a straight canal, running between avenues of tall trees. At the kiosk the stream runs over two flights of marble steps. Near the cascade is a grove of tall trees, which is the resort of parties from Pera and Constantinople. I have seen a circle of French gentlemen, with a cloth before them covered with bottles and glasses and cold provisions, much after the manner of our jaunting citizens, amusing themselves with a Jew conjuror, and bursting into loud fits of laughter; whilst the groupes of Turks, also spectators, and some of them in two little lattice-work boxes, built as *namasgahs*, or places of prayer, contemplated the scene with countenances of invincible gravity, forming a strong contrast with the obstreperous mirth of the noisy foreigners. Strings of females promenading between the avenues, sets of dancing Greeks, horses superbly caparisoned, add to the beauty and singularity of the spectacle which is to be seen on any fine day in the valley of Sweet Waters. At the kiosk of Kiat-Hana there is a line of field-pieces pointed up the valley, not intended for defence, but for the practice of the 'Topges. The kiosk was the favourite summer palace of Sultan Selim: it is a gaudy building, not very large, of lath and plaster; and not having been inhabited by the court for some time, is now neglected and in decay.

A mile and a half above Kiat-Hana there is a small village, which is at the mouth of the valley of Sweet Waters, and separates it from another long plain, enclosed on each side by a chain of hills. It may be about six miles in extent: the Barbysses runs through its whole length. The plain is the pasturage of the

Sultan's horses, which are turned out on the 23d of April; when the Grand Master of the Horse (Buyuk-Embrôkhôr), and his Deputy (Kutchuk Embrôkhôr), assisted by all the Squires of the Stable (Salahor), and attended by the chief officers of state, lead the horses from the royal stables at the gate called Ahour Capoussi, in procession through the streets of Constantinople to the valley of Sweet Waters; the Sultan himself inspecting the ceremony from the pavilion of Alay Kiosch, near the great gate of the Seraglio. During the season of their feeding, they are watched by parties of Bulgars, or Bulgarians, who live in black tents pitched on the spot, and render it dangerous to pass the valley alone, or after the night-fall, as they make no scruple of demanding alms in too imposing a manner to be refused, and sometimes fire upon travellers, under pretence of attention to their charge. A gentleman of the English embassy, attended by a Janissary, was one evening, on refusing to stop, saluted by several shots, and only saved himself from running the gauntlet down the valley, by galloping up one of the steep hills on the side of the meadows.—It is not surprising that the royal horses should be treated with such respectful attention, since the Imperial stirrup is still addressed by petitioners, as in the times when the city of the Sultan was a camp, his palace a tent, and his throne a saddle. The *Rukiab-Agaleri*, or officers composing the board of state which goes by the name of the Stirrup, are the Bostandge-Bashe, the two Embrôkhôrs, and the Intendant of the palace-porters, Capidge Kehayassi*.

* Mr. Eton asserted (*Survey of Turkish Empire*, p. 27) the preservation of this ancient form. Mr. Thornton, "after searching with some care," (chap. iii.

The country beyond the valley, as well as on each side, is an expanse of open downs, which, generally speaking, is the character of all the immediate vicinity of Constantinople towards the interior of Thrace. The forests of Belgrade commence about ten miles from Pera, extending in length from the village of Bourgas towards the shores of the Black Sea, not less than twelve miles, and ranging along the coast at intervals for at least a hundred miles. A rich vein of coal, which has not yet been worked, has been discovered in the woods near the sea-shore.

At Bourgas is a portion of the aqueduct built originally by Theodosius, or Valens and Valentinian; destroyed by the Avars in the reign of Heraclius; repaired by Constantine Ikonomachus; and totally reconstructed by Solyman the Magnificent*. Pococke has given a very minute account of this structure†. The most ancient part of it, as to its appearance and materials, which are alternate layers of brick and stone, is that within the walls; the largest, that at Bourgas, which is a stupendous structure, four hundred and forty feet long and one hundred and seven feet high. The aqueduct at Pontcysyllty may very safely be compared to either of these works.—Bourgas is between four and five miles from Belgrade. The road passes through a forest on a gravel-walk, by a stream dammed up by high massive walls, and near Belgrade skirts two large reservoirs. The largest of these is railed

p. 97) could hear nothing of the stirrup, which does however exist, since a firman of Selim's to Baron Hubschs, Danish minister at the Porte, relative to some French prisoners, was dated from the Rûkiab-Agaleri.

* Le Chevalier, *Voyage de la Propontide*, &c. vol. i. p. 109.

† Observations on Thrace, pp. 136, 137.

off, and as the wood grows down to the water's edge, and is intersected by many paths and green rides, looks like a lake in a cultivated park, and has indeed much the appearance of the piece of water at Bowood Park, in the county of Wilts. The village of Belgrade itself is embosomed in the depth of the forest, a little above a streamlet (the ancient *Hydraulis*) which falls into the reservoirs, and supplies the whole capital with water. On a green knoll is the country-house of Mr. Pisani, the chief dragoman, which was built by Sir Robert Ainslie, on the site, as some assert, of the mansion which the residence of Lady M. W. Montague has rendered an object of curiosity to every traveller. Another site is also pointed out, but the first place has the advantage of being more beautifully situated than any other in the village, and it alone commands a view of the first lake through a vista of the neighbouring groves, which so conceal the termination of the reservoir, as to give the water the appearance of a broad river winding through the woods.

Some of the foreign ambassadors retire to this village during spring and autumn. The French Minister gave a sort of fête-champêtre whilst we were there, and several large tents were pitched on a green near the rivulet, for the accommodation of the party during their repasts, and to enclose a space which was each evening allotted to the dancers. The carousal lasted four days.

The repose of Belgrade is completely interrupted by the loud merriment of the Greeks, who often retire thither from the eye of superiority, and celebrate their marriages and church-feasts with discordant music and songs. Night after night is kept awake by the pipes, tabors, and fiddles, of their moonlight dances; and the fountains, resorted to by the nymphs which charmed Lady

M. W. Montague*, do not adulterate the beverage of the youths who assist at these continued Saturnalia.

The route from Belgrade to Buyuk-dere is through the woods, but after an hour's ride you burst suddenly upon the view of the Bosphorus, and the mountains of Asia. At this spot an aqueduct, built in the beginning of the last century for the supply of Pera and Galata, and the villages on the Thracian side of the canal, crosses a narrow dell, and the road passes under one of the stupendous arches into a valley between sloping woods, which expands at last into a large meadow, or rather green plain, stretching down to the shore of a deep bay or inlet of the Bosphorus, called formerly Bathykolpos, and still preserving its name in the Turkish appellation of Buyuk-dere.

It was numbered amongst the ancient glories of the Bosphorus, that its banks were adorned with continued edifices; and the earliest of modern travellers remarked, that, after the desolation of many ages, they had risen again under the empire of the Turks, and covered the shore for ten miles, from Metopon, the point of Galata, to the promontory Estias†. The same peculiarity is still observable on the Thracian border of the strait; and from Tophana there is a succession of villages, or rather a street of wooden houses, skirting the water's edge, the intervals between which are occupied with royal palaces and their surrounding domains. The banks are every where high, and their declivities above the dwell-

* Letter xxxvi.

† “*Collucebat olim ab initio Bospori ad finem ædificiis continuis, quæ longis bellis eversa iterum excitantur, &c. &c.*”—Pet. Gyllii, *Præfat. ap. Bauduri Imperium Orientale. Pars tertia, p. 255, edit. Paris, 1711.*

ings are covered with wood, interspersed with vineyards and hanging gardens.

To the artillery barrack succeeds the village of Fondoukle, commenced by Hussein Aga, in the reign of Mahomet the Fourth, on the site of the place called Argyropolis, by Atticus, an Archbishop*. Beyond are the gardens and the pier of Dolma-Baktche, or the Kiosk of Melons. Many of the serai, and summer-houses, have received these significant, or rather fantastic, names: one is the Pearl Pavilion; another the Star Palace; a third the Mansion of Looking-glasses.

The Imperial palace beyond Dolma-Baktche, at the following village of Beshik-Tash, was built for Bey-Khan, the sister of Sultan Selim, and is also a favourite retreat of the present Grand Signior. Mr. Melling, who was employed in fitting up the interior of the mansion, gave no favourable report of it to his friend Dr. Pouqueville†; nor is there any magnificence in the exterior appearance of the building. The white pannels and coloured pents, with gilded lattices, are, however, of a character more suitable to every surrounding object than the domes and colonnades which an European taste might have substituted for the present serai of Beshik-Tash. At this village is shown the tomb of Bek-tash, the Saint who blessed the infant corps of Janissaries, by holding over them his mantle; a type of which depends from the caps of those soldiers. Dr. Dallaway, however, calls this square piece of felt an Egyptian ornament.

* Socrat. Ecclesiast. Hist. Melet. Geog. *Ἐπακκ*, p. 437.

† Voyage au Constantinople, p. 207. He calls it "mesquin et médiocre;" but the author of Constantinople Ancient and Modern, describes it in very different terms. P. 139.

The tomb of Chairathene-Pasha, the famous Barbarossa, is also found on the same spot.

Next to Beshik-Tash is the village of Orta-Keui, and beyond Tefterdar-Bornou, the succeeding point, that of Kourou-Tchesmè, where there is a string of large wooden houses, painted in dark colours, belonging to the Greek princes, and ecclesiastics of the Fanal, and also to the richest of the Armenians and Jews.

Arnaut-Keui, the Albanian village, is next to Kourou-Tchesmè, and a large palace of the Sultan's succeeds, near Effendi-Bornou, where the stream of the Bosphorus, called in this part the Devil's Current (Cheitan Akindissi), runs with the violence of a mill-race; and the boatmen, who are before assisted by a counter current, formed by the fresh water of the port, are obliged to tow the wherries for nearly a quarter of a mile. The depth of the water near the shore is in most parts so considerable, that the Turkish line-of-battle ships sometimes touch the wooden wharfs, and bear away their yards against the houses at the edge of the canal.

The succeeding point, Kiskar-Bornou, is conspicuous by the old castle built on the site of some fortresses of the Greek Emperors, by Mahomet the Second, which, together with a fortress on the opposite shore, points out the exact part of the channel where the Persians, Goths, Latins, and Turks, successively passed the Bosphorus. There are no houses near the fortress, which is in the midst of a thick grove, rising to a considerable height on the steep declivities of the impending hill. It is at this spot that the Bosphorus appears like a majestic river, winding between banks as high and woody as those of the Wye, and not less lively and cultivated than the borders of the Thames.—I have seen, says Gyllius, the banks of the Peneus, and the shady dell between



A COLONEL OF THE JANISSARIES.

the Thessalian hills of Olympus and Ossa: I have seen also the green and fruitful borders of those streams which flow through the rugged mountains of the Median Tempes: "but I have beheld nothing more lovely than the vale through which the Bosphorus rolls its waters, adorned on either side by softly-swelling hills and gently-sinking dales, clothed with woods, vineyards, and gardens, and rich with a gay variety of shrubs, flowers, herbs, and fruit-trees*."

Nearly opposite to Mahomet's Tower, in the midst of a green meadow watered by two rivulets, and shaded with clumps of trees which give it the appearance of a park, stands a large country-seat, the property of the Grand Signior, but inhabited by the Bostandje-Bashe, with a centre and wings like an European mansion-house. The inspection of the canal, as the straits are called, is entrusted to this state officer; and he may not unfrequently be seen, in the dusk of the evening, in his eight-oared barge, skirting the villages on the banks. At this time the rayahs are careful to extinguish every light, and suspend the sound of music and dancing, which is often heard in passing under their gloomy-looking dwellings.

The towers of the castles have a mean appearance, as they are covered with conical roofs. At the bottom of Mahomet's Tower the boatmen point out to strangers the low doorways of dungeons, from which they say no one was ever known to return. They were, indeed, for some time the prisons of Christian captives of rank†. But the Towers of Oblivion (such was their name

* Præfat. *ibid.*

† Turribus ejus utuntur pro carceribus ad tuendos principes viros Christianos in bello captos.—*Pet. Gylli de Boss. Thrac. lib. ii. cap. 13.*

in the time of the Greek Emperors) are now no longer a place of confinement for the condemned, nor for prisoners of war. The opposite castle of Anadoli, or Bogaz-Hissar, where the battery is more formidable than of Roumeli, or Eski-Hissar, is on a flat under the hills projecting into the strait, the breadth of which in this place is about half a mile. This spot, perhaps seven miles up the strait, is said by most authors to be midway of the Bosphorus, and according to the ancient dimensions of the canal, may have been in that position; but it is commonly called at Constantinople by the boatmen, as far from Tophana as from Buyuk-dere, which corresponds with all the modern maps, and gives the whole canal, from the mouth at Fanaraki to the point of Scutari, a length of twenty or twenty-one miles. Mr. Tournefort's computation of sixteen miles and a half seems under-rated*.

Beyond the castle, and the point Kislar-Bornou, there is an inlet of shoal-water, called Balta-Liman, in which we saw many small trading vessels belonging to Frank merchants, stopped in their progress towards the Black Sea by an order of the Porte. A little river runs under a wooden bridge into the bay. From Balta-Liman to a bay, Stenia, there are no houses, but the remains of ancient foundations are to be seen near the water side. Yeni-Keui is a village a little beyond; and from this point the canal takes a sweep towards the north, after a mile of rocky shore. The long village of Terapia, where is the French minister's summer palace, ranges close along the edge of the canal. From a short distance beyond Terapia, boats going to

Buyuk-dere cross the deep bay; and opposite to a point, "Keres-Bournou," you have the first view of the opening into the Black Sea*.

Buyuk-dere contains the country houses of the Franks of Pera, and the Russian, Danish, Swedish, Austrian, and other ministers. The façades of these mansions are most of them in the European taste, and range along an extensive strand a mile and a half long, in front of the sea, which is the evening promenade of the inhabitants and visitors. Behind them are large gardens, with groves of plane, lime, and walnut trees, overshadowing parterres of flowers and valuable plants. The meadow or plain,

* Mr. Le Chevalier (*Voyage de la Propontide, &c.* vol. ii. pp. 50—64) has taken considerable pains in arranging the comparative topography of the Bosphorus, which may save the reference to Gyllius, and even to the learned detail contained in Mr. Tournefort's fifteenth letter (vol. ii. p. 118, et seq.), although he does not altogether agree with either of those authorities. According to his notice, Fondoukle is near the *Æantéum*, where the Megarenses adored Ajax; Beshik-Tash, the site of the stone *Thermastis*; Tefterdar-Bornou, the promontory *Clidion*; Effendi-Bornou, *Estias*; Kiskar-Bornou, *Herméum*, near the Woman's Port; Balta-Liman, the gulf of *Phydalia*; the bay of Stenia, *Leosthenios*; the bay of Terapia, *Pharmacias*; Keres-Bornou, the site of *Petra Dicaia*, or the *Just Stone*, which resisted the robbery of one of two sailors who deposited their treasure there, with an oath not to invade it except by common consent (a story which Le Chevalier says is still in the mouth of the fishers of the Bosphorus). It cannot but be remarked, that the modern have occasionally a reference to the ancient names, some of which are translated into Turkish, others into modern Greek, others only half translated, and others again not translated, but only having a relation to the old title. Thus, Buyuk-dere, is Bathy-Kolpos; Terapia, Pharmacias; Kiskar Bornou, the Woman's Port; and Balta-Liman, the Port of the Hatchet, which seems to be so called from being thought the scene of a victory gained by the ancient heroine Phydalia.

the Kalos-ágros of the Byzantines, before mentioned, at the bottom of the bay, is mown into a smooth plain, and is also a favourite resort of parties from the village, who take coffee and sherbets under the shade of a large plane, or rather a clump of eleven trees growing from one root, commemorated in the Gardens of Delille. On every side this fine valley is embanked by high and waving acclivities, covered with verdure; and on the west and north inclosed with the woods of Belgrade, running like a park plantation along the verge of the hills.

There is at Buyuk-dere, upon the water's edge, an hotel kept by an Englishman, one Marriot, in which a stranger may find very comfortable lodgings and good fare.

On our first visit to this village, we went in the ambassador's barge to the mouth of the straits. Keeping on the Thracian side, we passed first a headland, and then a small bay, into which runs a river*. At another time I rambled over the hills above the river, where it is joined by another small stream, and found them a continued vineyard. The strait at this part contracts, and there is a battery on the European shore, at the foot of the hill anciently called Amiltōn by Dionysius of Byzantium†, erected by the French engineer Mounier in 1795, and containing twenty-five pieces of heavy ordnance. It is called Teli-Talian. Three quarters of a mile beyond we passed Roumeli-Kavak, the castle of Roumelia, on the banks of the small river Chrysorrhōas, where there is a battery, raised partly by Mr. Toussaint in 1783, and by Mounier in 1794. Above are some ruins of a castle built

* "Promontorium nuncupatum Simam prætergressos excipit Scletrinas sinus."—Dionys. Byzant. ap. Pet. Gyll. de Bosporo, lib. ii. cap. 19.

† Ibid. cap. 20.

by the Genoese, on the site of the Temple of Serapis, called by Strabo the Temple of the Byzantines. On the hill above the Chrysorrhoas, which commands a view of the Euxine and of the Propontis, of the Bosphorus and of Constantinople, was placed the ancient light-house, to direct the vessels to the mouth of the straits*. As we advanced we perceived that the hills on each side became more high and rugged, terminating on the Thracian shore in dark rocky precipices, having no appearance of that culture and animated beauty which adorn the borders of the canal below Buyuk-dere. Mr. Tournefort remarked a suite of frightful caverns on this shore, the habitations of the pitiless Thracians, in passing which the ear was often saluted with echoes as loud as the discharge of artillery. The whole coast has been described with inimitable accuracy by Gyllius, to whom, for every classical information, the traveller should not omit to refer. We rowed by a battery of twelve pieces of cannon, constructed by Mounier and another French engineer, and also by the bay of Buyuk-Liman, and passing afterwards near the fortress of Karipché, built by De Tott in 1773, containing twenty-three guns, arrived at Fanaraki, or *Roumeli-Fener*, the European light-house, where there is also a battery and a village. We had been two hours on our passage from Buyuk-dere.

We rowed out to, and landed upon the Cyanean rocks, which are under the hills of Fanaraki. These rocks, rising in five pointed crags, bear a strong resemblance to the wood-cut in Sandys' *Travels*, although the Augustan column, commonly called Pompey's Pillar, is not as there represented, but shows only the

original base, a fragment of white marble a little more than five feet high, and nine feet and a half in circumference. A festoon of laurel leaves, with the head either of an heifer or a ram, is still discernible round the marble; but the faint traces of the inscription are defaced by the names of travellers. On the upper surface are oblong grooves, the holes, most probably, by which the iron and leaden clamps united the shaft to the pedestal of the column. Mr. Tournefort talks of it as if he had seen it in its original state, with the Corinthian capital represented in Sandys, and about twelve feet high; and mentions it as a decided point, that the base and the shaft could not have been designed for each other*. This had been said by Gyllius† and by Sir G. Wheeler‡; and Dr. Smith, who saw it before the last traveller, described the height of the pillar to be about eighteen feet, and the diameter three§. The present base may, as Gyllius conjectures, have been the altar which Dionysius of Byzantium says was erected by the Romans on the Cyanean rocks, and dedicated to Apollo, and it may also have been intended as a landmark, in the same manner as the statue of Apollo on the rock at the port of Prasiæ, or Raphti in Attica||.

Supposing the shaft and base to be of different materials, yet the whole of the column was, it is probable, put in the present position of the fragment by the person who superadded the pharos,

* “Quand on examine avec soin cette baze et le fust, on convient que les deux pieces n'ont jamais été faites l'une pour l'autre.”—Lettre xv. p. 151, vol. ii.

† De Bosporo, lib. ii. cap. 25.

‡ A Voyage, &c. book ii. p. 207.

§ A Collection of Curious Voyages, &c. tome ii. cap. 5, p. 48.

|| See p. 424, of this volume.

and dedicated it to Augustus, since the original place of the altar was visible when Gyllius travelled. The column was standing in 1730*, and when it fell or was taken down, I have not been able to learn. It is remarkable enough, that two conspicuous objects at each extremity of the Bosphorus, namely, this column, and the fort in the islet opposite to Scutari, should have received such inapplicable titles as Pompey's Pillar, and Leander's Tower.

We did not pass over to the Cyanean rocks of Asia, but rowed round the promontory of Fanarakı, the ancient Panium, that we might say we had been fairly in the Euxine. The land recedes much more suddenly than on the Asiatic side, so that to those beating along the Thracian shore, the entrance to the straits is abrupt, and has a fantastic appearance, like the mouth of some mighty sea-monster; the white castles on the dark-coloured hills having the resemblance of teeth.

The rugged rocks on each side of this strait, appear at this day as if fresh from the irruption of the waters which tore a passage into the lake of the Granicus and Rhyndacus, and creating new

Lord Sandwich's Voyage round the Mediterranean, p. 136. It is worth while to remark that Meletius, writing about the time of Tournefort, seems to say that the pillar had fallen into the sea, unless he alludes to the position in the midst of the waters. Τὸ Φανάρι τῆς Ρούμελης, πλησίον τῷ ὁποίῳ ἀνωρθώθη ἡ Στύλη, ἐπιγραφὴν ἔχουσα Λατινικὴν, Οκταυϊανὴ, ἥτις τανῦν πεσμένη ἔνδον τῆς θαλάσσης κεῖται. αὐτὴ πᾶς κεῖνται καὶ αἱ Κυαναῖαι Νησίδες—Θράκη, p. 438; which appears to bear this literal translation: "*the Phanar of Roumelia, near which was erected (the word in vulgar Greek signifies restored) the pillar, bearing the Latin inscription, of Octavius, which now fallen down, is in the midst of the seas, where are also the Cyaneans islands.*"

channels and seas, gave another surface to a vast portion of the western hemisphere*.

We tasted the waters of the Euxine, and it was not to establish any theory, but merely from a persuasion of the fact, that we all pronounced them to be scarcely brackish. The compara-

* The natives of Samothrace preserved in the age of Diodorus, a tradition of the times, when their ancestors trembled at the flood rushing from the Propontis through the broken channel of the Hellespont.—Hist. lib. 5, p. 322. Tournefort, Letter xv. p. 125, vol. ii. See also the first book of Strabo, pp. 49, 50, &c. and Casaubon's Comment. p. 32. Aristotle arguing upon these supposed facts, thought, that at certain intervals the sea necessarily changed its position; and Pliny mentions that the passages now called straits were forcibly made, "*invitis terris*"—Præfat. Hist. lib. vi. Naturalists have been convinced that the plain between the Cæspian and the Mæotic were once an expanse of water; but that any earthquake would effect such a mighty revolution, may not be so decidedly believed, notwithstanding the vestiges of great volcanic explosions still observable by travellers. External violence on the body of this planet, may cause that partial alteration of its position, which would drive the waters towards a new equator, and produce those changes on the face of the earth, which have dried the sea, and deluged the land. But the perpetual influx of rivers, which was supposed by the ancient naturalists to have caused the irruption of the Euxine, will not, according to modern theories, account for such a phenomenon. The Mediterranean loses by vapour 20,300,000 tons a day, which is very nearly three times as much as is supplied in twelve hours by all the freshes, reckoning those of the Euxine amongst them, which fall into that sea. Those who believe with Dr. Halley, that there is "an equilibrium of receipt and expence in the whole sea," will doubt, perhaps, whether the formation of straits is to be ascribed to any such event as that alluded to above, nor will they be alarmed lest the prophecy which Polybius records in his fourth book, should be fulfilled, and the Euxine become one vast expanse of marsh and mud. See *An Estimate of the Quantity of Vapours raised out of the Sea, &c. Presented to the Royal Society by Mr. E. Halley, F. R. S.*

tive sweetness of this sea, which was remarked by the ancients*, but was confined by Ovid† to the surface of the water, has been indeed established by modern naturalists‡.

On returning to *Buyuk-dere* we kept nearer to the Asiatic shore, and being assisted by the current, were only an hour on the passage. There is a fort and a light-house on the Bithynian side of the entrance, upon the ancient promontory *Ancyraeum*; and from this point to the *Fanar* of Europe is a little more than three miles. From the two *Fanars* the strait contracts; and at *Porias-Liman*, a mile and a half lower down, there is a fort of twenty-three guns, erected by *De Tott* in 1773. The succeeding headland, a mile beyond, now called *Fil-Bornou*, and formerly *Cape Coracium*, forms, according to *Journefort*, the beginning of the narrows, for the width of the passage is there only a mile and a quarter. But the *Bosporus* runs into a retreating bay within *Fil-Bornou*, which having been distinguished by the ancients as the *Gulf of Panticum*, now has the name of *Ketcheli-Liman*, and sweeps round for nearly three miles to the next headland, one of the three points of the ancient cape of Bithynia. Upon this point stands *Kavak-Anatoli*, the castle of Asia, nearly opposite to *Roumeli-Kavak*; and as the strait is not more than a

* *Strab.* lib. i. p. 50.

† “Il est certain que les eaux de la mer noire sont beaucoup moins salées que celles de nos mers.”—*Voyage du Levant*, lettre xv. p. 129. 1717.

‡ *Copia tot laticum quas angit adulterat undas*

Nec patitur vires aequor habere suas

Innatat unda freto dulcis, leniorque marina est,

Quæ proprium mixto de sale pondus habet.

See Casaub. Comment. Strab. p. 32.

mile across, the first modern defences of the canal were erected in this place by Sultan Mahomet the Fourth, to stop the incursions of the Cossaks, Poles, and Russians.

A battery of thirty-seven pieces of cannon, and twenty mortars, constructed by M. Toussaint in 1783, and by Mons. Mounier in 1794, has now given the name of the New, to what was formerly called the Old Castle. The spot being considered the entrance of the Bosphorus, was chosen by the Byzantines for the site of a strong-hold; and on the slope of the hill, above the new battery, there are considerable remains of a castle and wall, which appear to be minutely described by the topographers of the Bosphorus, as the fortress and circular wall, ruined by the Gauls, but rebuilt by the Greek Emperors, and, as is generally supposed, put into a state of defence by the Genoese.

A village near the battery, called Ioro, or Yoro, has been mentioned by every traveller as pointing out the site of the temple and port of Hieron, and consequently deciding the spot on or near which Darius took his survey of the Euxine. Gyllius found the village on the European cape called Ieros-Romelias*, and Meletius says that the Turks call the castle Ieros-Kalesi†. I did not hear of such a name; but I find by my journal, which was not written under the impression of the spot being an object of so much controversy as by the detail in Gyllius it appears to be‡, that the best view of the embouchure of the Bosphorus, and of the expanding sea, is to be procured not on the hill commonly

* De Bosporo, lib. iii. cap. 20.

† 'Τὸ ἐν τῇ Ἀνατολῇ καλεῖται ὑπὸ τῶν Τούρκων 'Ιερός Καλεσι'. ΠΟΝΤ. καὶ ΒΙΘ. p. 446.

‡ De Bosporo, lib. iii. cap. 5.

called the Giant's Mountain, but on a barren summit above the Genoese castle.

The temple of Jupiter Urius was under this castle, and as the Hieron, if not the actual temple, as is supposed by the latest authority*, was however an adjoining district, it may, like the TEMENOS, or sacred portion of Hercules at Marathon, have included the summit immediately above the fane, but scarcely the neighbouring hills. Tournefort, who, in alluding to the spot where Darius was seated, thought the expression of Herodotus, ΕΠΙ Τῷ ἹΕΡῶ, upon the Hieron, could be brought to signify the port of the Hieron, might have extended the meaning to any portion of the sanctuary, whence the most extensive prospect was to be obtained. It is evident, that the preposition upon is not to be taken in its most precise sense, or in construing the whole passage, we must suppose Hieron, and the seat of Darius, to be on one of the Cyanean isles†; which no modern appearances will justify‡.

The headland Magiar-Bornou, fortified by the battery called Youcha, with twenty-three guns and twelve mortars, constructed by Mounier in 1795, is a mile and a half below Anadoli-Kavak, and under the towering Giant's Mountain. From this point, which corresponds with the Argyronian cape, the strait recedes

* Clarke's Travels, pp. 682, 683, 684, vol. i.

† Ἐνθεῦτεν ἰσθῶς ἐς νέα ἔπλεε ἐπὶ τὰς Κυανέας καλευμένας τὰς πρότερον πλαγκτὰς Ἑλληνίς φασὶ εἶναι. Ἐξόμενος δὲ ἐπὶ τῷ ἱρῷ ἐθεῖτο τὸν Πόντον ἰόντα εὐχριστήτον.—Hist. lib. iv. cap. 85, p. 268, vol. iii. edit. Glasg.

‡ “Sed si templum aliquando in Cyaneis fuisset, quædam vestigia restarent, vel excavatorum fundamentorum, vel excisa via ad ascensum, ubi nulla apparent,” &c.—Pct. Gyll. de Bosp. Thrac. lib. iii. cap. 5.

opposite to the gulf of Buyuk-dere, forming a bay overlooked by abrupt precipices, and terminated by a promontory two miles lower down, in face of Terapia. The canal bends inwards to the south, and the Sultan's Port, a bay of a mile wide, is closed at the other horn by Cape Stridia, or the Cape of Oysters, called by the Turks, Selvi-Bornou.

We sailed towards this bay from Buyuk-dere, and landed at a spot which is called the Grand Signior's Scale, having been the landing-place leading to a magnificent kiosk now in ruins, but of which the gardens still remain, at Sultanie-Baktchesi, near the village of Beicôs. We mounted some horses at a coffee-house, where there were several ready saddled for visitors, and passed by a large paper manufactory at the head of an extensive meadow, or smooth-shaven lawn, shaded by rows of tall straight oaks, and watered by two clear rivulets, where the ladies of the Imperial harem often take boat in the summer, and jaunt up the beautiful vallies in their arabats, to some artificial lakes or large reservoirs, where they fish, and amuse themselves with the dancing and music of their Odalisques. We wound up the hills towards Anadoli-Kavak, and had peeps of several woody dells divided by little rivulets, opening upon us from below. The most accurate observer of the Bosphorus says, that it receives thirty rivers, and that its banks are adorned with more than fifty vallies*. In less than an hour we were on the top of the mountain above Magiar-Bornou, and repaired to the Tekch, or Dervishes' chapel, where we were shown, in the adjoining garden, a flower-bed more than fifty feet long, rimmed round with stone, and having a sepulchral

* *Pet. Gyll. Præfat. de Bosp. Thrac.*

turban at each end, which preserves a superstition attached to the spot long before the time of the Turks or of the Christian Greeks of Byzantium; and which, after having been called the tomb of Amycus, and the Bed of Hercules, is still the Giant's Grave. A century ago the shore near Beicôs was named Amya, which suggested to Tournefort, that the village was on the site of the capital of the son of Neptune, slain by Pollux. Had that traveller been aware of the name of the hill above Magiar-Bornou, he would not have conjectured Amya to be the place of the hero's sepulture; but it appears that he too closely followed Gyllius, who omitted noticing the summit of the mountain, and the tradition attached to its gigantic grave, although he took considerable pains in rectifying the topography of this part of the coast.

The ride on the hills from the Giant's Mountain to the summit above the Genoese castle, gave us a view to the right of a large tract of dark forest country, intersected by deep dells, or green ravines, which, when contrasted with the luxurious banks of the canal rolling beneath us between a line of painted villages and gardens, appeared like a dreary wilderness. It is set apart for the Grand Signior's hunting.

The Bay of Beicôs, or the Sultan's Bay, formerly called the Round Gulf*, is succeeded by the ancient Catangéan gulf, which is terminated on the west by Kandlinge-Bornou, a promontory with two points, inclosing a small bay called Placa, supposed by Gyllius to be the port of Phryxus. Kandlinge is a considerable village. Anadoli-Hissar, the old castle of Asia, opposite to Mahomet's Tower, together with a village, is a mile and a half lower

* "Hic sinus jam Soltanicus prius Cyclaminus appellatus."—Pet. Gyll. de Bosp. Thrac. lib. iii. cap. 7.

down, at the western extremity of the Gulf of Manoli. A river, Yok-su, the *Green Water*, which is navigable by boats for a mile, and is the largest of the streams running into the Bosphorus*, discharges itself to the south of the fortress; and the mouth of Kutchuk-su, the *Little River*, is above Candile-Baktchesi, a village on the site, as Gyllius and Tournefort thought, of the Bithynian Nicopolis; but Meletius places that town at Mutania, twenty miles from Brusa†. The Bostandge-Bashe's palace, and a long succession of royal gardens, occupy the plain and the sides of the hills between the rivers. Coule-Baktchessi, a village a mile and a half below Candile, on the plain formerly Cecrium, or Protos-Discos Major, is opposite to Korou-Tchesmè; and from this place the towns of Tchengel-keui, Stavros, and Cossourge, occupy with little intermission the whole shore, as far as the great suburb of Scutari. Tchengel-keui is on the site of Chrysokeramus; Stavros on that of a place of the same name, or Staurosis, so called from a golden cross which was raised on a church constructed on the spot by Constantine the Great, and now remarkable for a magnificent mosck built by Sultan Abdulhamid‡.

* Pct. Gyll. de Bosp. Thrac. lib. iii. cap. 8.

† ΠONT. καὶ ΒΙΘ. p. 448. In Gyllius, a promontory to the west of Candile-Baktchesi, is the Ἀρρα Ποιζούσα of Dionysius. The next headland is the promontory Helia, and the succeeding bay Protos-Discos Minor. The point between Chrysokeramus and Scutari, was in his time Hermonianum, but more commonly Nagalon.—See Anaplys Bosphori Thracii, ap. Banduri Imper. Orientale, tom. ii. chart. iii. Chrysokeramus was so denominated from a church with gilded tiles, built by Justin and Lohe.—See Anonym. Antiq. Constant. lib. iii. ap. Band. tom. i.

‡ Melet. ΠONT. καὶ ΒΙΘ. p. 447. Tournefort, lettre xv. p. 139, vol. ii. Between Stavros and Tchengel-keui is a large monastery of the Akoimeti, or

As the villages on the Bosphorus are not, like the capital, inclosed in walls, the passage from Buyuk-dere to Tophana after nightfall is indescribably agreeable. As far as the castles only the Thracian border appears lighted, but below that point a thousand twinkling fires gleam upon the margin of the canal, and near the mouth of the straits the sloping hills on each side of the water glow with the brilliancy of a vast illuminated amphitheatre.

The hills on the side of the modern Chrysopolis are for some height one cemetery, or forest of cypresses. The prediction which foretells the subjection of Constantinople to a white or yellow-haired nation, has gained credit during the last century; and the Mussulmans, who choose a more secure repository for their ashes, prefer the burying-grounds on the Asiatic banks of the Bosphorus to those of the capital.

We went more than once to the hill of Bourgalou, not quite an hour's ride above Scutari. Near the top is a fountain of clear water, which is much esteemed, and sold for five paras the half gallon in Constantinople; and the country upon the declivity, in the immediate neighbourhood of the hill, is covered with gardens, melon-grounds, and vineyards, supplying the capital with fruit. Northwards the ground is also well cultivated, and divided by

sleepless monks. The spelling of the Turkish names by foreigners not acquainted with their language, is entirely arbitrary, and so different in different authors, as to cause much confusion in comparing their accounts. Wheeler has *Bechikroash*, *Bartoliman*, *Therania*, and *Boindore*, for Beshik-Tash, Balta-Liman, Terapia, and Buyuk-dere. I have endeavoured to spell those names which I recollect, just as they sounded to my ears, although this does not give a very good chance of correctness. Mons. Bassompierre having occasion to mention York-House and Kensington, spelt the one *Iorchaux*, and the other, still more strangely, *Inhimhort*.

hedge-rows and frequent avenues and clumps of trees. The summit of Bourgalou commands a prospect of the windings of the Bosphorus to Buyuk-dere, of Constantinople, Galata, and Pera, from the Seven Towers to the 'Topges' barracks, of Princes Islands, the Gulf of Nicomedia, and, in a clear day, the island of Marmora.

We rode down the hill across an inclosed country to Fanar-Baktchesi, on the point anciently *Heræa*, or *Heræum**, distinguished afar off by some tall cypresses, and a tower yielding a very faint light. Some ruins of that which was first a church, and then a mosck, near the light-house, are by the native Greeks called the palace of Constantine, but were constructed out of the remains, it is probable, of some buildings erected by Justinian. On the south of the point is a fishery, where vast quantities of young tunnies, are annually caught. A man is perched upon a high pole, and when he sees the shoals of fish within reach, lets drop his net, which is suspended in the same manner as that commonly used for the ensnaring of singing birds. Behind the point are some gardens, and at the back of these is a raised terrace, overshadowed by tall venerable trees, and containing two reservoirs of water, about four feet deep, with a jet playing in the midst of each. One of these is used as a bath, and is made private by a canvas screen or curtain. They are remains of the baths of Justinian.

The grove of Fanar-Baktchesi is one of the many resorts of the Franks, Greeks, and Turks, of the capital. At one of our

* Εἰς δὴ προπάροιθε κλυτῆς Χαλκῆδονος ἄκρα
 Ἡράϊα τρήκυσσα πολυσπιλάς.

Demosthenes de rebus Bythinicis, ap. Gyll. de Bosp. Thrac. lib. iii. cap. xi.
 In the time of Gyllius the point was called the promontory of John of Calamati, and the church was, I suppose, dedicated to that saint.

visits we saw a party of French gentlemen and ladies carousing under the trees; and at another a Turk and three young Georgians, who were amusing themselves with bows and arrows, attended by several slaves, took their repast at the contiguous fountain. An old Bostandge, the tenant of a cottage in the gardens, furnished the company with pipes and coffee.

We returned near the shore, and by the bay to the north-west of the light-house, which is now called Calamoti, and was the ancient harbour of Eutropius, belonging to Chalcedon, notorious for the murder of the Emperor Maurice and his four sons*, and afterwards for that of the Empress his widow, and her three daughters. We crossed over a peninsula terminated by the headland of Mounde-Bornou, through lines of vineyards in a deep sandy soil, and passed by a village preserving no memorial of Chalcedon, except perhaps in its name of Kaddi-Kcui—the *Judge's Town*, which may be thought to have some reference to the council that condemned the Eutychian heresy, and established by a majority of voices the two natures of the second person of the Trinity. Persians, Greeks, Goths, Saracens, and Turks, by turns despoiled Chalcedon†. The walls were razed by Valens, and much of their materials were employed in building the aqueduct which goes by his name, and which was, by a singular coincidence, as remarked by

* “Ad cædem Mauritiæ regis movetur Phocas, et in Eutropii portu primum ejus quatuor filios interfecit, nihil aliud tum dicentes, quam hoc ipsum: Justus es Domine, et justum judicium tuum.”—Zonaras, ap. Gyll. *Περὶ τῆς Εὐτροπίου λημίνος*.—Anonymi Antiq. Const. lib. iii. ap. Band. tom. i.

† “Hæc enim iterum, et sæpius vastata, primo a Persis, iterum a Valente Imperatore muris spoliata, deinde a Gotthis eversa, quam post Cornelius Avitus aliquâ ex parte restituit: postea a Saracenis, postremo a Turcis funditus delæta, ut duntaxat perparvus vicus restat.”—Pet. Gyll. de Bosphoro Thracio, lib. iii. cap. ix.

Mr. Tournefort, repaired by Solyman the Second from the remaining ruins of this devoted city.

Between Mounde-Bornou and the point of Scutari is a headland, dividing the shore into two bays, the first of which was the south-western port of Chalcedon. The headland is distinguished by a kiosk of Sultan Amurath the Fourth's, called Kavak-Serai, and now in ruins, the marbles having been taken by Sultan Selim in 1794, to adorn a mosck within the walls of the Seraglio. The second bay is partly occupied by the burying-grounds and suburbs of Scutari; and on a hill above, stand the ruins of the barracks erected by the late Selim, the exercising-ground, the mosck, and several wide regular streets, intended by that enterprising Sultan to have been allotted to manufacturers of silk and cotton, which, as it is, are sent from Smyrna to England, spun there, and again imported to Constantinople, to be worked into garments and household furniture.

In crossing from Damalis, the point of Scutari, to Tophana, we rowed a little way into the mouth of the strait, in order to stem the current, and passed within Kis-Kalessi, the Maiden's Fort, vulgarly called Leander's Tower, on a rock just large enough for the base of the building, and for a platform containing five cannons. This tower, with a wall crossing the sea to the point of Scutari, and a chain to a second fort on the European shore, was contrived by the Emperor Manuel to close the mouth of the Bosphorus; but it is now a light-house, not a place of defence; since the guns are mounted only for saluting, and the garrison, as it was a hundred years ago*, is, like Tyrconnel's regiment, composed of one man.

* Voyage du Levant, lettre xv. p. 137, vol. ii.

LETTER XLVI.

Galata—The Tabagics, or Wine-houses—Yamakís, or Dancing Boys—The Tower of Anastatius—Conflagrations—The Size of Constantinople—Population—Jews—Armenians.

THE suburb of Galata (the Sycæ and Justiniana of the Byzantines, of which Pera has been considered as making a part*) covers the whole point of land and the hill on the north of the harbour; and the walls, raised by the Genoese in 1548, and repaired in 1446, are in circuit more than four miles†. The gates are always left open; and as houses are now built against the walls, the stranger passes through them imperceptibly. The outside ditch on the upper quarter is now a rope-walk. The streets are not so dirty, ill-paved, and narrow, as those of Pera; many of the mansions are of stone, and they contain the commodities and counting-houses of the Frank merchants. Three churches of the Greeks, and one of the Armenians, besides religious houses of the Dominicans and Capuchins, are to be found in this quarter; in which there is as much licence in the article of morals as of toleration in matters of religion.

* Sycena regio, jam vulgo nominata Galata, sive Pera, &c.—Pet. Gyll. Fopop. Constant. lib. iv. cap. xi.

† Quater mille et quadringentos passus.—ibid.

The use of wine is, as every one knows, prohibited by the Mahometan law ; but it depends upon the humour of the reigning Sultan, whether this article of faith shall be strictly acted upon and observed. Selim the Second, and Amurath the Fourth*, indulged in this excess without scruple ; some Grand Signiors have staved all the wine casks, and punished those who sold the liquor with death. The last Sultan Selim, contented himself with taxing the commodity ; but I know not whether it was true, as some one has said of his court, that the Seraglio was more accessible to bottles than to grandees†. The present Sultan has not been very severe with offenders. When we were in the city, wine was to be had in all the tabagies or coffee-houses kept by Greeks, and as no Turk is a drinker without being a drunkard, I was witness to as much excess in this respect, as might be seen in the same time at the west end of the English metropolis. Tabagies are to be found in Constantinople, but Galata abounds with them, and you seldom fail of being saluted with music, or more discordant sounds, in passing through the streets of that suburb. These wine-houses, for so they are called by the Franks, are usually large halls floored with Dutch tiles, having

* Selim the Second was surnamed *Mest*, or the Drunkard. Some historians say that his frenzy caused by wine was religious, “ which he himself declared to be drunkenness, and so chose rather to be accounted a drunkard than a hypocrite. But such colourings for the vulgar.”—*Cantemir’s Ottoman Hist.* book iii. chap. v. note 1, p. 218. Tindal’s translation, edit. 1734. “ In the year 1043 (A. D. 1673) a new and hitherto unheard-of edict is published by the Emperor (Murad IV.), by which not only the sellers of wine are allowed to exercise their trade, but also every one allowed to drink it freely, contrary to the Mahometan law.”—*Ibid.* book iii. p. 240.

† *Notice sur la cour du Grand Seigneur.*—Paris, 1809, p. 138.

a fountain in the middle, and a wooden gallery for the guests running round the sides of the room, about half way between the ground and the ceiling. That part of the entertainment which is most to the fancy of the company, and which no Englishman would patiently contemplate for a moment, is the exhibition of the Yamakis, or dancing boys, who are chiefly insular Greeks and Jews, but never Turks. The wretched performers dance to the music of guitars, fiddles and rebeks; and what with the exclamations of the master of the dancers, and sometimes the quarrels of the Turks, so much noise and disturbance ensue at mid-day, as to bring the patrolle to the spot. Rome itself, at the period of the famous edict of the Emperor Philip, could not have furnished a spectacle so degrading to human nature as the taverns of Galata.

We visited the tower of Anastatius, formerly the citadel of Galata, which was partly burnt down in 1794, but has been since repaired. The ascent to the summit is by 147 steps, and there is a wooden house at the top, which is inhabited by the man whose duty it is to beat a large drum at the discovery of a fire. The Janissaries' tower in Constantinople is used for the same purpose, and when the cry of Yangen-var—*There is a fire!* is heard from the turret of the latter building, the melancholy sound is repeated by the passevend, who patrolle the streets, and awaken the inhabitants by the loud ringing of their staves. A fire that has continued an hour, and has been thrice proclaimed, forces the Grand Signior himself to the spot. At the conflagration in Pera, just before our arrival, Sultan Mahmoud posted himself at Galata Sarai, the college of the Itcholans or pages, and when the fire burnt up to the English palace,

sent repeated messages to assure the embassy that every necessary aid should be afforded to prevent a disaster. He distributed, according to custom, several bags of piasters amongst the assisting populace. The householders are by no means gainers by this singular usage, which has often been the cause, and has contributed to the continuance, of fires. The people, to communicate their discontents, become voluntary incendiaries, and the removal of an obnoxious ministry is accomplished, not by petitions, but repeated conflagrations. The person of the despotic monarch of the Ottomans is, on these occasions, accessible to all, and the Imperial Manslayer is then obliged to listen to the revilings of the meanest amongst his people, even of the women themselves*.

The Turks, who are very expert at pulling down the houses adjoining to those where the fire rages, often wait until the arrival of the Sultan ensures them payment for their exertions, and employ the interval in pillaging. The number of general fires in the capital and the suburbs, cannot be rated at less than three annually. A late writer says, that during a residence of three years, the annual average was five or six. The houses, of laths and unburnt brick, are soon rebuilt, and the inhabitants prepare for this frequent event, by lodging all their valuables in a chest.

The summit of the tower of Galata is the spot which was made the point of prospect, for taking the panoramic view of Constan-

* Hunkiar, *possessor of men's necks*. See *Titles of the Emperor of the Turks*; Bobovius on the Turkish Liturgy, sect. viii. Rycant says, the Sultan may kill any number under a thousand a day, without assigning a pretext for his anger; but the Turkish casuists, Mr. Thornton observes, limit the number to fourteen.—*Present State of Turkey*, p. 95.

tinople exhibited in England. Those who have seen that accurate representation, will be able to decide whether the seven hills upon which this capital is said to stand, and which Pococke described to the satisfaction of Mr. Gibbon*, are discoverable in the present appearance of the city. For my own part, I could not, upon repeated trials, distinguish the eminences, although assisted by a plan which divided the town into seven quarters, with a relation to the same number of hills. Gyllius, however, in his topographical description, not only distinguished the seven hills, but averred that six of them were discernible to those sailing through the port, rising like brothers, and in regular succession, from the back of the same promontory†.

The tower of Galata does not present so complete a prospect of the city as that of the Janissaries (or Yangen-kiosk—the tower of fire): from that summit the spectator will at once be convinced of the exaggeration in which most writers have indulged, in speaking of the size and population of the Turkish capital. The base of the triangle on which the city is built, and which extends from the Seven Towers to the port, is perhaps one-fifth less than the side the sea of Marmora, and about a sixth larger than that towards the harbour; and it appears from this height of so inconsiderable an extent, that having heard of a comparison between Constantinople and Paris, and even London, I was induced to time myself, in passing under the walls from one point to another, and found

* *Decline and Fall*, vol. ii. p. 9, note 22.

† “*Ex eodem enim promontorii dorso sex colles nascentur, eminentes in Sinum, ut fratres dicere possis, ita per ordinem locati sunt, ut alteri alterorum aspectum non auferant,*” &c.—*De Topog. Const. lib. i. cap. v. ap. Band. Imp. Orient.*

the walk to have lasted one hour and seventeen minutes. This will give about five miles for the breadth of the city on the land quarter, and will reduce the extent of the three sides to fifteen miles, the measurement of Mr. Spon, and three less than the computation of Bondelmontè, which has been esteemed the most correct: at the same time it must be recollected, that Chalcondyles limited the circuit to one hundred and eleven stadia*, and Gyllius made it less than thirteen miles†. It should be added, that the walls, which are treble on the land-side, and eighteen feet apart from each other, take away from the real dimensions of the town; and that the gardens of the Seraglio, and a multitude of other palaces, the large courts of the royal moscks, and the vacant spaces of the Hippodrome and other open spots, diminish considerably the extent of the ground actually covered with houses. There is no such determinate way of judging of the size of the suburbs of Galata, Pera, and Scutari, which, if they were not interspersed with vast burying grounds, would be at least one-fourth as large as the city within the walls, but cannot be said at present to be in the proportion of more than one-fifth to the capital itself. A late author, from a variety of calculations is persuaded, that there could never have been a population of 'much more than three hundred thousand souls within the walls‡. But this number must be under-rated, if the register of the Stamboul Effendissy, or Mayor of

* Melet. Geog. Article, ©PAKH, p. 423. Mr. Tournefort, in making the Thracian side nine, and the whole twenty-three miles, could have hardly consulted his eyes.—Voyage du Levant, p. 465, vol. i. lett. xii.

† "Ambitus urbis non attingit tredecim milliaria."—De Topog. Const. lib. i. chap. iv.

‡ Survey of the Turkish Empire, chap. 7, p. 287, second edit.

Constantinople, showed, that in 1796 there were eighty-eight thousand one hundred and eighty-five houses* within the jurisdiction of that minister, that is to say within Constantinople, for the suburbs are under other officers. At least five persons must be given to each house, and making every allowance for the whole of the suburbs on the other side of the port and canal, five hundred thousand does not appear too large an estimate for the population of Constantinople and its environs. A stranger is told by the Turks, that there are many more than a million of inhabitants in the capital, and if he trusted to their accounts, would also believe that there are seventy-two thousand moscks, whereas the number of those buildings does not amount to more than two hundred and twenty, with three hundred mesdjidi, or public chapels.

I know not what numbers to assign to the different people composing this city, but should suppose that there must be three Turks for one person of any other nation. The most numerous, next to the Mahometans, are the Greeks; the Armenians must be reckoned after the Greeks, then the Jews, and last of all, and in a proportion comparatively small, the Franks. As the rayahs have separate quarters of the town allotted for their habitation, it might not be thought difficult to ascertain the actual proportion which they bear to each other, but no such computation, that I am aware, has hitherto been made.

The Jews have all the usual characteristics of their nation. The most considerable amongst them are brokers and money-

* Constant. Ancient and Modern, p. 16. Dr. Dallaway however reckons Pera and Galata.

changers, jewellers, physicians, surgeons, and apothecaries; the lower classes are sherbet-sellers, silk-twisters, druggists, boatmen, fishermen, confectioners, perfumers, tobacco-sellers, and mountebanks*.

Physicians have enjoyed the utmost favour and licence at the courts of the greatest Mahometan princes, and many of the remarkable sayings of the Orientals are put into their mouths. One of the Caliphs being seated on a couch with his favourite physician, amused himself, half involuntarily, with enlarging a rent in the bottom of the doctor's robe, and amongst other questions relative to his art, enquired, to what lengths those of his profession suffered a madman to go before they bound him. The other hesitated to reply, until he saw that his companion had extended the rent up to his waist, when he said, "Commander of the Faithful, we do not have recourse to the strait waistcoat before a man is mad enough to tear his physician's gown from the bottom as high as the girdle." The Caliph laughed at the rebuke, and,

* The present chief dentist to the Grand Signior is a Jew. When first introduced to the Sultan, he was ordered to examine a tooth, which, upon inspection, he found it was necessary to extract. He very naturally considered it a delicate matter to give such exquisite and sudden pain to an absolute monarch, and resorted to the following stratagem. Hiding the instrument in his long sleeve, he requested permission to re-examine his Highness's tooth, and fixing the steel and drawing out the tooth with one motion, instantly gave a loud scream, and fell, as if in a fit, upon the ground. The Sultan jumped from his seat in his instant surprise and anxiety to relieve the Jew, and thought nothing of the operation or his complaint, until he found the cause of it had been removed. Whether or not the fact was understood at the Seraglio is not told, but such is the reputation of this skilful Israelite, that he is in perpetual request, and his fee is not smaller than that of the most fashionable London dentist.

after the fashion of the time, rewarded his friend with a purse of money.

The first physician is a Turk, but the Grand Signior does not trust his health to any Mahometan; and the office of the Achim-Bashe, is only to receive money for the licences which he grants to the various practisers of medicine in the metropolis.

The taxes levied on the Jews are not greater than those of the other rayahs, and they feel the burden of them the less, by being allowed a tefterdar or treasurer of their own, who collects the whole sum, and settles with the ministers of the Porte. It is said that they pay so much annually to furnish the Sultan with tents. The origin of this obligation was, that a Grand Vizier having become acquainted with a decision of some Hebrew doctors, by which the Turks were placed on the outside of the walls of Paradise, averred, that in that case, the Jews should at least provide them with tents to shelter them in the winter*. This comment on the Rabbinical dogma was of more importance to the nation, than the opinion of the Mahometan theologians, who settled, that in the infernal regions the Jews will be a story lower than the Christians†.

The bankers of many of the Turkish grandees are Jews, and some of them have been involved in the fall of their employers, but this circumstance, and the address shown by them in the management of all pecuniary concerns, give their principal people a consideration in the eyes of the Turks, equal to that of any other subjects, although the common Turks, and more especially the Chris-

* *Paroles Remarquables des Orientaux*, Galand.

† “ *Les Mahometans mettent les Juifs dans un étage plus bas que les Chrétiens en enfer.*—D’Herbelot, *Bibliothèque Orientale*, artic. *Jahoud*.

tians, affect to treat and talk of them with every mark of contempt and disgust. They are distinguished by a high square cap of black felt without any rim or border, which the Constantinopolitans call in derision *hauroux*, a word signifying a certain chamber utensil. The lower classes are dirty, both in their persons and dwellings, and Ballata, the Jew quarter, is the most filthy of any in the capital, and not less nauseous than in the days of Christian Constantinople, when the tanners used to empty their pans before the doors of the houses inhabited by this persecuted people*. The wise tolerance of the Turks, has produced a great increase of this part of the population since the last conquest of the city. In the twelfth century, when the Jew of Tudela travelled, he found only a thousand of his countrymen in the place; and in the reign of Andronicus the Elder, the Patriarch Athanasius represented, in a formal petition to the Emperor, that the whole nation ought to be banished from the metropolis†. In the middle of the seventeenth century, a traveller was persuaded that there were between twenty and thirty thousand of that *accursed* and *contemptible* people in the city‡; and the smallest computation would rate them now at fifteen.

* Voyage de Benjamin de Tudela, p. 13. Voyages faits principalement en Asie, &c. tome i.

† Γράμμα πρὸς τὸν Αυτοκράτορα περὶ τῶν Θεοκτόνων Ἰουδαίων ἵνα ἐξέλθωσι τῆς πόλεως.—*A Letter to the Emperor concerning the god-killing Jews, that they may depart from the city.*

See Band. Comment. in Antiq. C. P. lib. ii. p. 614, Imp. Orient. tom. ii.

‡ The reverend and learned T. Smith, D. D. Fellow of Magd. Coll. Oxon, and F. R. S. *A Collection of Curious Travels and Voyages*, tome ii. cap. 5, p. 38.

The Armenians are the most respectable of the Christian inhabitants of the Levant. The depopulation of a whole country has often been effected by those monsters to whom the Author of all events has, at different times, delivered the universe, but no great and violent work of tyranny was ever attended with less excess, or has produced more beneficial consequences, than the laying waste of Armenia by Sha-Abbas the Great, and the partial deportation of its inhabitants from the frontiers to the interior provinces of Persia. By this decisive measure, the monarch prevented the encampment of the Turkish armies on the borders of his dominions, and by giving a new spirit and employment to the transplanted nation, increased the wealth of his empire, at the same time that he bettered the condition, and added to the importance, of a large portion of his subjects.

The Armenians, who, from being the most warlike of the Asiatics, had, after their subjection by the Persians, become the patient cultivators of the soil, from the period of this forced emigration substituted commerce for agriculture, and gave a striking, and perhaps a solitary example, of the competence of a powerful individual to change the habits and character of a whole people. Some of this nation were to be found in Constantinople in the latter periods of the Greek empire*; but the Armenian merchant, now so well known in every quarter of the globe, was created by that prince when he established the great colony of

* See the three Epistles of the Patriarch Athanasius to Andronicus the Elder, in which the Armenians are coupled with the Jews as profaning the city by their religious rites, and worthy of expulsion—*Καὶ δὴ καὶ περὶ τῶν Ἰουδαίων καὶ Ἀρμενίων, ὅπως ἐξέλθωσι*.—Anselm. Band. Comment. in Antiq. CP. lib. ii. p. 615, tom. ii.

Julfa, in the suburbs of Ispahan ; and to the same act the European world is indebted for an increased and perpetual supply of the most precious and costly of all Oriental commodities. The growth of silk increased in every province of Persia, and the new settlers applying the same prudence and industry to the concerns of commerce, as they had before employed upon the labours of agriculture, not only enriched themselves and added to the revenues of the state, but by an intercourse with more civilized nations in their long and painful journies, and an interchange of their merchandize for the manufactures of Europe, improved the taste, and much increased the comforts, of all their fellow-subjects.

Of mild but persevering tempers, sober and patient in all their pursuits, honest although skilful in their dealings, accommodating in their habits and manners without losing their individual character, they did not fail to acquire a reputation in every country to which they were directed by the enterprise of traffic ; and the preference shown for those of their nation in all commercial transactions, soon made them settlers in many of the flourishing cities of Asia and Europe. They had not to make any sacrifice of patriotic feelings, for they had no country, and they are now, no less than the Jews, a dispersed people, living in strange lands ; and in Turkey, notwithstanding their numbers, they may be considered rather as a sect than a nation.

The above eulogy of the Armenians must be confined to their mercantile character. Living under despotic masters, being of a more saturnine and phlegmatic disposition than the Greeks, and not having, like their fellow-subjects, any interest in the soil, or desire of emancipation, they have the temperament of contented slaves, and their minds display no other activity than what is suf-

ficient to assist them in the pursuit of one only object—the attainment of wealth. Their boasted literal language, which is comparatively a late invention, although understood by only a few of their Vertabiets, or Doctors, has not contributed to the advancement of science, or any branch of learning. Like the Greeks, they are debased by their subjection not only to the Turks, but to their priests, and by the tyranny of a mean and absurd superstition. “All the world knows,” says Mr. Tournefort (to whom the reader, without consulting the work of the Marchese Serpos, may refer for an account of this people) “that the Armenians are Christians, and that they would be very good Christians, were it not for the schism which separates them from us*.”

It seems that their principal heresy consists in some misunderstanding of the hypostatic union, a sneaking attachment to the Eutychian doctors, Dioscores and Barsuma, and an avowed excommunication of the council of Chalcedon; in a belief of the lesser gospels, of the doctrine of Origen relative to the creation of souls at the beginning of the world, of the millenium; and lastly, in a denial of purgatory and a present paradise.

The practical errors of their church are, a scandalous participation of the communion by infants, an abominable adoration of the elements before consecration, a sacrilegious use of confession, the absurd administration of extreme unction to the dead, and, for the most part, only to priests, and an ordination of persons unprepared for the sacred office†. But neither these theological vices, nor the

* Voyage du Levant, tom. ii. p. 396, lettre xx.

† The epithets are Mr. Tournefort's, who writes *en bon Catholique*, but with a serio-comic air which it is impossible to mistake.

adoption of many Greek and Jewish ceremonies, nor the quarrels of the Patriarchs of Itchmiadzin and Jerusalem for the monopoly of the chrism* (or holy oil), can be so revolting to a Protestant Englishman as the dogma which comprehends all virtue, practical and religious, in a strict attention to the duty of abstinence.

Each Wednesday and Friday are fast-days. Besides the four great Lents, they have four other fasts of eight days each, preparatory to the feasts of Christmas, the Ascension, Annunciation, and St. George's day; during the whole of which they eat nothing but roots. The Bishops eat flesh and fish but four times a year; the Archbishops abstain from both altogether; and as ecclesiastical honours and fasting augment in equal proportions, it may be expected, as Mr. Tournefort observes, that the Patriarchs must almost die of hunger.

There is, however, a considerable portion of the Armenians to whom the above charge of heresy cannot apply. About the year 1520, the labours of Father Bartholomew, a Dominican Friar, converted many of this nation to the Catholic faith, and to subjection to Pope John XXII.; and since that period the missionaries have proceeded with unequal, but generally increasing, success. A Catholic Patriarch has been established at Racsivan, and an-

* Formerly the oil could only be manufactured by the Patriarch of Itchmiadzin: Jacob, a Bishop of Jerusalem, got himself appointed Patriarch of Jerusalem by the Grand Vizier about 1660, and commenced making the chrism also. "Voilà le sujet d'un grand schisme parmi eux. Les Patriarches s'excommunièrent réciproquement; celui des Trois Eglises forma un grand procès à la Porte contre celui de Jerusalem. Les Turcs qui sont trop habiles pour vouloir décider la question, se contentent de recevoir les presens que leur font les Parties a mesure qu'elles reviennent a la charge: en attendant chacun debite son huile comme il peut."—*Voyage du Levant*, p. 405, tom. ii. lettre xx.

other at Caminiec, since the union of the Polish Armenians with the church of Rome in 1666. Monasteries of religious of the Dominican order, are to be found wherever any of the nation are settled; and in some places they are enabled by their power, as well as inclined by their duty, to brand those of their original church with the name of schismatics. At Constantinople the churches are in possession of the latter, and the Catholics frequent the Roman chapel, although until lately they were more powerful than the other party, the Patriarch being a favourer of their persuasion.

The hatred subsisting between the two sects may be easily conceived: it frequently breaks out in violence and persecution. A late Patriarch punished a convert from his church to the Catholics with five hundred blows on the soles of the feet; a sentence which he was enabled to inflict, as the holder of the dignity is invested by the Porte with entire authority (except of life and death) over all Armenians. Neither bribery nor intrigues are spared to obtain such power, notwithstanding the accompanying obligation of abstinence; and there have been instances of two rival Patriarchs enjoying, or rather dividing, the office between them. In spite of the difference of their creed, the Roman Catholics, for the sake, it is presumed, of conversion, have assimilated themselves to the temper, and have in some measure adopted the severity, of the schismatics, to a degree not required by the Latin church. The first class of the Roman Armenians at Constantinople, assume the manners of the Franks, but in the other orders it is difficult to distinguish between the two sects.

Some of the customs of the Armenians are no less striking to a Frank stranger than those of the Turks. Their women are

equally enveloped when abroad, and are to be distinguished from the Mahometan females only by the colour of the square capes of the feredjès which hang behind their backs; and their marriage ceremonies are as tedious and fantastical as those of any of the Orientals. These lasting alliances, which are settled between the parents during the infancy, and sometimes before the birth, of the parties, are concluded and consummated before the bridegroom has a view of the face of his spouse, and the disguise is in some instances continued after the marriage; but unless the honest visitors at Pera are much deceived, the extreme delicacy of the females is reserved only for their husbands. Their constant use of the bath, and other personal habits, together with the little peril of an amour with a Christian compared with a Mahometan intrigue, render them the unsuspected and ready substitutes for the Turkish ladies, in the hands of a class of people which may always be met with in any large city.

Such of the settlers as have attained considerable wealth, although their appearance in Constantinople is that of the honest mechanic, live in much splendour in their villas on the Bosphorus and at Belgrade, and, during the feasts of their church, indulge freely in the pleasures of the table; but a late writer was not a little seduced by the charms of a simile, when he declared, that "their festivity seems to consist chiefly in being intoxicated, and jumping about with the preposterous activity of an elephant*.

The Armenian cemeteries in the neighbourhood of the capital, and especially that behind the walls on the road leading to Selivria, present a specimen of one of the *scandalous* customs in which,

notwithstanding some pretensions to orthodoxy, these people continue to indulge*. At the tombs may be seen the relations of the deceased in all the attitudes of grief, from the torpor of mute despair, to the agitation of uncontrouled sorrow. The men stand at the foot of the grave, their arms folded, their heads upon their chests, and the tears rolling down their cheeks; whilst the women are seated on the ground, or prostrate on the flat tomb-stones, beating their breasts, and lamenting aloud. A solitary mourner is sometimes found weeping and praying amongst the sepulchres; but on stated days the ceremony is general, and the priests attend during the performance, which concludes somewhat unexpectedly for strangers, with music, dancing, and feasting.

The chief Armenians of Constantinople are, as well as the Jews, money-brokers (sarraffs), and they receive a small premium for examining the coin in the many bargains which go through their hands. They also buy the specie when cried down and at a low price, and re-issue it in the loans with which they accommodate the Turks, at the exorbitant interests of between twenty and thirty per cent. This is the chief source of their wealth. Many of their corn merchants are in good circumstances, and also their goldsmiths, as only a few of any other nation exercise that trade. There are Armenian surgeons, physicians, and apothecaries. The greater number of bakers are of

Notwithstanding they have some errors worth to be rejected, and some scandalous customs besides. So you shall see them here and there cry over the graves of their deceased friends, &c.—Dr. Leonhart Rauwolf's Travels into the Eastern Countries, part iii. chap. 14, Of the Armenians, and their Religion. The said traveller was of the reformed religion, and a good herbalist, but a believer in Prester John and the Unicorn.

their nation. They are the chief house-builders, masons, joiners, turners, braziers, and locksmiths; and as porters, they show themselves the most laborious, and, perhaps, the strongest people in the world. Sixteen of them, eight before and eight behind, with their arms extended across on each others shoulders, will carry a barrel of wine slung on four poles, throwing three hundred weight upon each man*. They march in a quick lock-step, accompanying each pace with the groan of a pavior, and apparently in the last agony of exertion. The Armenians are also water-carriers, sherbet-sellers, boatmen, fishermen, silk-twisters, ribbon-weavers, and tent-makers, and are accounted the best farriers and horse-breakers in the country. As chintz-printers and muslin-painters, they surpass most European artists, but the blocks and patterns are French. Previously to figuring their linens or cottons, they polish them with a paste of fine flour, and, as has been noticed by a contemporary traveller, they wash their printed calicoes in sea-water, to cleanse them from the gum used in preparing the colours†. On the whole, the Armenians are the most industrious and useful subjects in the Ottoman empire.

* Constantinople, Ancient and Modern, p. 128.

† Voyages and Travels by John Galt, p. 275, 4to. Mr. Galt adds, that he has seen squares of muslin not worth ten shillings, raised in value by the labour of the painter to upwards of a hundred.

LETTER XLVII.

Ters-Hane—The Harbour and Docks—Visit to the Capudan-Pasha at Divan-Hane—Executions—Visit to the Ters-Hane-Emini—The Sultan's Cypher—Russian Prisoners—Visit to the Capudan-Pasha's Ship, the Sultan Selim—The Turkish Navy—Martial Music—Gratitude of the Turks—and other amiable Traits of their Character—A Notice of some Points relative to the Mahometan Religion, and to its Ministers—The Mevlevi and Cadri—The Turning and Howling Dervishes.

THE east side of the port beyond Galata is a line of public buildings, and of palaces attached to the state officers of the Turkish marine. The Ottomans had been for more than half a century in possession of the most advantageous spot in the world for the establishment of a navy, before they applied themselves to navigation, for they were not masters of a single ship of war until the reign of Selim the First. That monarch constructed a dock for the building of galleys, which is still seen in a bay of the port under the hill and cemetery leading to Pera and the English palace. A long wooden wharf runs along the edge of the water, at which small merchant ships are moored, but the galleys, now out of use, are removed to the inner part of the port. It is called the Galiondge's Wharf. The point of Divan-Hane, the au-

dience-chamber of the Capudan-Pasha, terminates this bay to the north. The long suite of buildings beyond Divan-Hane, belongs to the quarter of Ters-Hane, or the Arsenal, which owes its present appearance to the labours of De Tott, and of the French engineers Leroy and Lebrun.—The enterprising Hassan-Pasha, from a waiter at a coffee-house in Gallipoli, raised himself to absolute authority under Sultan Abdulhamid, and by one act of ferocious courage (when he blew up his own and a Russian line-of-battle ship at Tchesmè) established a reputation, which he maintained throughout his long continuance in office. He recovered Lemnos, quelled a rebellion in Syria, and totally subdued the Morea, exercising the most prompt and horrible vengeance on the insurgents. His favourite was a young lion, whom most travellers had the good fortune of beholding crouched down and serving as a footstool to this terrific Admiral. He had, however, discernment enough to give every encouragement to the French officers above mentioned, the latter of whom was patronized by Kutchuk Hussein, Capudan-Pasha, also a man of acknowledged abilities.

During the reign of Selim, whose projects will be hereafter noticed, the improvements of the marine still continued under Mr. Rhodéz, a Swede, with a company of engineers of the same nation, and Mr. Benoit, a French gentleman; and even after the disastrous termination of his efforts, the external appearance of Ters-Hane, such as it is at this day, would do credit to the most civilized nation of Europe. Here there are large mast and block houses, brass and copper foundries, rope-yards, naval store warehouses, besides a dry stone dock constructed on the most approved principles. A stone facing lines the harbour; and such is the depth of water, that the sterns of the three-deckers hang

over the shore. Engines for masting ships and heaving down, contrived upon the usual plan, are ranged along the pier. The ships of the line of the first class are built near the shore, on a natural declivity, and slide at once into deep water. The galley harbour succeeds to the stone piers, and beyond are the cannon foundries, near Ain-Aleh-Kavak Sarai, *the Palace of Mirrors*, a deserted kiosk built by Achmet the Third. The ground rises from near the shore of the port; and the suburbs of Hassim-Pasha, Piali-Pasha, and Piri-Pasha, with intervening cemeteries, and spots of open land crown the declivities above Divan-Hane, Ters-Hane, and the galley wharf.

The officers of the English frigate wished to see the Arsenal and the Turkish Fleet, which was then in port. As a preliminary, we visited Ali, the Capudan-Pasha. He was in his kiosk of audience at Divan-Hane, a splendid chamber, surrounded by his attendants, and, contrary to custom, received us sitting. He is reported to be a ferocious character, and certainly had the appearance of being so. His capacity for his office may be collected by the following specimen of his conversation.

After the usual compliments, he told the Captain of the frigate he had never been at sea, but that he was very fond of it. He asked him if the wind was likely to continue long in the same quarter, and when he was answered that his Highness, from having been accustomed to the climate, was more likely to know than a stranger, was unable to comprehend the deduction. He enquired if the Captain had a man on board to manage the compass; and learning that every man in the ship was acquainted with that instrument, replied, pointing to a young Midshipman in our company, "What! does that boy know any thing of the compass?"

It was evident this was no legitimate successor of Hussein-Pasha; but in the choice of a High Admiral, it is as likely as not, that a person of total incapacity for the office should be selected; as this dignity, like every other under the Ottoman government, is obtained by bribery, intrigue, and favouritism; and every Turk is content with asking himself if the place is fit for him, without enquiring whether he is fit for the place. He looks upon the office of Capudan-Pasha as preferable to that of any other state minister under the Vizier Azem, because it conveys more power and wealth; but if he cannot obtain that situation, he will take up with being Tefterdar Effendy (Minister of Finances), or Jenycherry Aghassy (General of the Janissaries).

The Capudan-Pasha is supreme over all the islands subject to the Ottoman dominion, and of all the great sea-ports and some maritime districts: he is member of the great council of state; and presides at Ters-Hane like an absolute prince, with the attendants of a court; and, what is an important point in Turkey, an executioner. An Intendant and Judge of the Marine (Ters-Hane Emini, Ters-Hane Effendi) are subject to his orders, but the latter officer attends also to the police of Pera, under the Bostandge-Bashe.

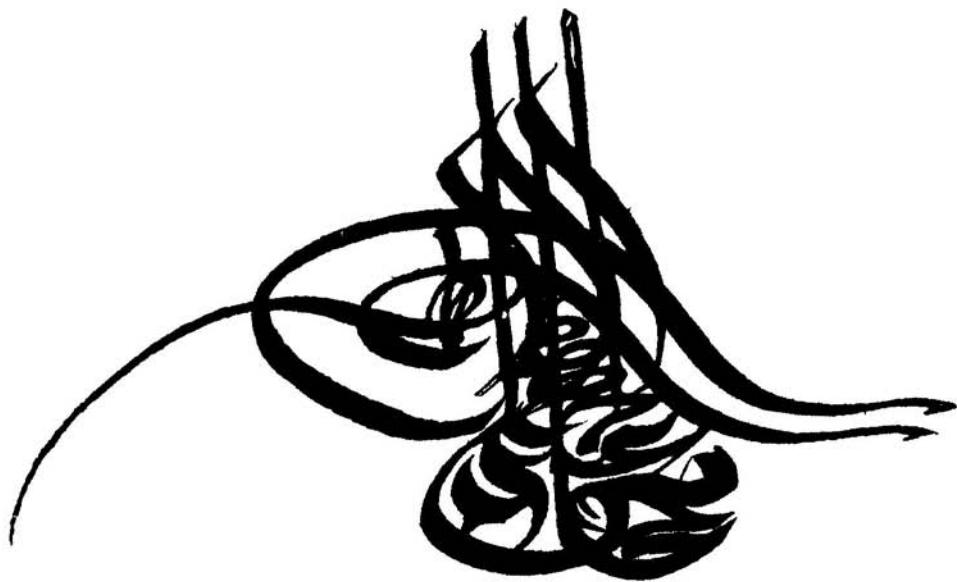
The place chosen for the death of criminals condemned by the High Admiral, is usually a flat near the Galiondge's wharf. A horizontal motion of the hand from his master, is sufficient hint and warrant to the executioner, who usually stands near him. The prisoner is led out without any ceremony, pushed upon his knees, and beheaded with a short sword, or rather a long broad knife, which does not always perform the task at one blow. If the punishment takes place secretly, the prisoner is

strangled: sometimes he is hanged up on a nail, driven into any house in the street upon which the hangman may fix. Persons of condition are strangled first, and afterwards beheaded. I saw a body turned on its chest, the carcass covered, but the legs and arms bare, which had apparently suffered from burning or beating, and the head lying between the legs. This latter position is an indignity confined to the rayahs, as the heads of Turkish criminals are placed under their arms. The body was that of a Greek Cogia-Bashe of Triccala, who was charged with lading stores for the Russians; but, as a person acquainted with the case told me, was in reality found guilty of being rich, and having two or three handsome merchant vessels, which the Capudan-Pasha desired to appropriate to his own service.

On the day of visiting the navy, we waited first on the Ters-Hane-Emini, whom we found with a kind of painting apparatus, and a hair pencil, drawing a sprig or floweret upon small bits of written paper, and handing them off to the officers in waiting. What these billets were we did not learn, but conjectured that they were official, and that the ornaments were the signets which it was the Intendant's duty to affix*.—This manual skill may seem unworthy of so important an officer as the Second Minister of the Marine; but the Nichandgi-Effendi, a counsellor of state, corresponding with our Keeper of the Privy Seal, also draws with a brush, or hair pencil, the elaborate anagram which stands at the

* A traveller should be cautious of making any conjectures of the above kind, lest he should fall into an error like that of the Malabar merchant at the court of Calcutta, who mistook a pair of green spectacles, for a necessary precaution worn by those who approached Lord Minto, to ward off the effulgence of his Lordship's presence.—See Mrs. Graham's Journal.

head of all the Imperial firmans ; and employs himself, as I have seen, in this mechanical discharge of his duty in the Divan. That the office requires some painful attention, may be seen by the annexed fac-simile of Sultan Mahmoud's cypher, taken on a scale one half less than that of the original, from our travelling firman. It is called Turrè, but is properly the Khati-Sherif (which gives a name to the whole mandate or public edict), signifying *the holy character*, or Khati-Humayun, *the sublime character*, and no Turk will touch it before he has ceremoniously kissed it with his mouth and forehead, and brushed away the dust from it with his cheeks. We learn from Cantemir, that it is held in reverence even after the death of the Emperor whose name it represents*.



The act of writing the Sultan's name, conveys therefore a sacred dignity, and it would be a sort of profanation to entrust it to common hands. In the same way, even the menial offices about his court are considered highly honourable, although they are not, like the Lordships of the Bed-chamber at St. James's, by any means a sinecure. The Pasha of the Dardanelles, at a visit paid him upon my return from Constantinople, learning that we had been in the Seraglio, asked us how we liked the presence-chamber; and, on our reply, commended it highly, saying, that he ought to know it well, having swept it out for fifteen years.

Leaving the Ters-Hane-Emini, we proceeded, accompanied by some of his officers, to examine the port. There were nine two-deckers, and one three-decker, laid up close to the pier, quite out of repair, besides several frigates, one of which, distinguished by a palm at the head, was *La Justice*, now *La Victorieuse*, that carried Denon to Egypt. One three-decker was on the stocks. The store-rooms seemed empty, and there were few people at work in any part of the arsenal.

We met between two and three hundred Russian prisoners, chained by the legs, going from the public prison, called the *Bath*, to their labours. This place of confinement (the abode of suspected Greeks and condemned Turks, as well as of captive enemies) is enclosed with high walls at the head of the arsenal, and probably merits the frightful description given of it from the report of the unfortunate Frenchmen suffering there during the war between their country and the Porte*.

* *L'aspect du bagne offre un coup-d'œil qui flétrit l'imagination, &c.—Pouqueville, Voyage a Constantinople, chap. xvii. p. 149.*

A very great and good man has endeavoured to reconcile the custom of enslaving prisoners of war with the laws of nature and reason. Whether it is excusable or not, the Turks only follow a practice which was formerly universally prevalent, and which was certainly not extinguished amongst Christians until the thirteenth century*; nor do they follow it to its full extent, for the prisoners are released on a peace; and, although they are very rigorously confined, and obliged to work, they cannot, therefore, be said to be enslaved. The Turks, however, no less than the ancient Scythians, still think themselves fully entitled to a payment for the head or redemption of every one whom they destroy or spare in battle.

From Ters-Hane we went on board the Sultan Selim, the Capudan-Pasha's ship, of a hundred and twenty guns, built on the French model, and perhaps as fine a vessel as any in the world. The High Admiral's cabin is a magnificent apartment, surrounded by a handsome stern-gallery; but that of the Captain, and the ward-room, are not very comfortably contrived, especially the latter, which is half filled with small arms: indeed the places where the officers sleep are near the forecastle, where there is also an immense oven for baking bread. Her decks were perfectly clean and sweet; and, as she was not burthened with any comforts or conveniences for the crew, her quarters were quite clear below as well as on the upper deck. Her complement of men is twelve hundred, all of whom, the Captain told us, were on board, although there were but few of them visible above, and the most perfect

* Grot. de Jure belli et pacis, lib. iii. cap. vii. *Decline and Fall*, vol. ii. 4to. p. 595.

good order and silence were observed in every part of the ship. On the lower deck were four enormous cannons on each side, upon carriages without either trucks or wheels, and incapable of elevation. It is extraordinary that a reform in this particular should not have taken place at the same time with the other improvements. The crew is divided into two distinct bodies; the Greeks who manage, and the Turks who fight, the ship: the former are about two hundred in number. With such a regulation, it cannot be expected that any excellence in the vessels themselves should enable the Turkish navy to equal that of any civilized state.

The line-of-battle ships in commission when we were in the Sultan Selim, were two of three decks, and ten of seventy-four guns; all of which were moored in the port near Ters-Hane.

Whilst we were in Pera the fleet left the harbour, and proceeded towards its annual cruise in the Black Sea. It first anchored off Beshik-Tash, then remained some time in the bay of Buyuk-dere, and was more than a fortnight in getting finally out of the canal. We saw the ships under sail in the Black Sea. Several of the squadron generally return, after suffering by mismanagement, into the canal, previously to the appointed season for giving up the cruise.

During a war with Russia, great promises are annually made on the part of the Capudan Pasha on commencing the expedition, which are almost as regularly disappointed, and have sometimes been fatal to the Admiral, who contrives in some instances to acquit himself by strangling his Captain, or that of the Patrona Bey or Vice-Admiral, and laying the charge of misconduct on the pretended delinquent.

I had an opportunity of going on board one of the Turkish

ships of war at sea, and saw nothing of that good order and discipline, which apparently prevailed in the Sultan Selim when in harbour. She was a sloop of eighteen guns, and one hundred and twenty-five men, and would certainly have proved herself not equal to an English armed cutter. It was difficult to distinguish the Captain from his sailors, either from his dress or manner: indeed the dignity of naval command cannot be at all understood in a Turkish ship of war; for one traveller relates, that he saw the Captain and one of his men playing at chess on the quarter-deck; and I heard Sir S. Smith mention, that upon his coming on board the Turkish Admiral's ship, the great Capudan-Pasha Kutchuk-Hussein, either as a distinguished honour, or as a proof of his nautical accomplishments, fired a salute with his own hand, running along the deck from gun to gun.

The people of a free state submit to unlimited subserviency when enrolled amongst the troops of their country. The subjects of a despotic monarchy reserve all their liberty of action for the period of their service in arms. The anchoring of an Ottoman fleet in a port, and the passing of an army through a town, is a public calamity to the inhabitants of the invaded district. The Galiondges, however, are reckoned more brutal and licentious than the land troops of the Empire.

Whilst we were walking the deck of the Sultan Selim, the Capudan Pasha left Ters-Hane, to proceed to Buyuk-dere. He passed near the ship in his gilded barge, and the band mounting the poop, continued to play until they were relieved by those in the three-decker of the Patrona Bey. Their long trumpets, the only instruments, produced nothing like our martial airs, but slow and unvarying, though not unpleasant sounds,