



## Chap. VIII. of TURKEY.

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of *Selencus*, and the other *Antiochus* his Son; who spar'd neither the Walls, nor *Solomon's Temple*. *Simon Machabens* having subdu'd and restor'd the regal Seat to it, 611 Years after its first Erection, *Pompey* the Great came 81 Years after, took it, and left only the name and shadow of its Magnificence. The Tyrant *Herod*, having taken it after a long Siege from *Antiochus*, in whom after 106 Years the Race of the *Assamoneans* ended, cruelly abandon'd it to Fire and Sword. Nor was *Agrippa* any better, being the last of his Stock, who Dy'd wickedly as he had Liv'd, about the time of *Julius Cesar*. In him ended the regal Title among the *Jews*, but not the Calamities of *Jerusalem*, since not only the City was afterwards Destroy'd, but its famous Temple wholly overthrown by the Emperor *Titus*, who with Famine and Sword slew a Million and an Hundred Thousand Citizens about the Year of our Lord 71. He that would have a further Account of its Miseries, may find enough of it in both sacred and prophane Histories, that being a Subject from my Purpose.

The present *Jerusalem* is not the same it was formerly, for its Compass is less than three Miles, and the Inhabitants under 20000. It is seated at the foot of the aforementioned Mountains, high on the West, and low on the East. It has six Gates, which are those of *Bethlem*, *Mount Sion*, *Sterquilinia*, or the *Dunghil Gate*, *St. Stephens*, *Herods*, and of *Damascus*; besides the Golden Gate, which is shut up. The Walls are not strong, nor have they any Bastions, but small Towers, without Cannon, or a Ditch, except on the West-side, where it is not very deep. Close by is the Castle built by the *Pisans*, on the Ruins of *David's Tower*, which reaches over the Walls of the City. There is but a small Garrison in it, and some pieces of Cannon dismounted, which they dream to have been *Godfrey of Bolloigns*. The old Castle, when *David* had fix'd his Court in it, after expelling the *Jebusites* was by him call'd *Sion*.

In the City they drink no other Water but what they keep in Cisterns, which scours the Belly like a Purge; for that of the *Fons signatus* runs only to the Temple of *Solomon*, and the *Cadi's Palace*, and for many Years past Water is as dear as Bread. The City and Country about is govern'd by a *Sangiack*, subordinate to the *Bassa* of *Damascus*.

The Fathers had been shut up seven Months by reason of the Plague, which had rag'd all about them; and the Christians being to be admitted to the Blessed Sacrament, within a few Days, the time was anticipated for my sake. Hereupon all the Faithful went on Sunday 30th to hear Mass at the Fathers Church, where I observ'd that the Women there do not cover their Faces, with a Mask, like the *Egyptians*, and all their Body is wrapp'd in a white Sheet, wearing on their Head a *Tadema*, that is, a Cap with several Points. An Infant was Baptiz'd, and the Father chose me for God-father.

About Evening I went to visit the Holy Places, attended by a Father appointed for that purpose, and the Interpreter of the Monastery. First we went to *Mount Calvary*, and ascending many Steps, entred into a small Church, suppos'd by the *Greeks* to be the Place where *Abraham*, by Order from God, would have Sacrific'd his Son *Isaac*. A few Steps further is a dark Vault, formerly *St. Peters Prison*, and the *Turks* still make use of it as such.

In another *Greek Church*, which was once the House of *Zebedee*, they shew the Place, where *St. John Evangelist*, and *St. James's Sons* were Born; and behind it the Apartments that belong'd to the Knights of the Holy Sepulchre. Then we pass'd through a midling Arch, which they call the Iron Gate, through which *St. Peter*, when deliver'd out of Prison, went out of the City with the Angel. Not far from thence we came into *St. Mark's House*, where they say *St. Peter*, when the Angel left him, withdrew to meet the rest of the Apostles; who are said to have there began to Baptize in a Stone Font, still to be seen: At present this Place is a little Church of *Sirians*. At a small Distance is the House where *St. Thomas* liv'd, which now is a *Mosch*, and the Houses of the three *Marcus*, of *Cleophas*, of *James*, and of *Salome*, into which there is no entring, because they are Inhabited by *Turkish Women*. Further on entring into a spacious Court, I saw the Church of *St. James*, with a good Monastery Inhabited by 50 *Armenian Fathers*. There are two great Gates to the Church, which is supported by four large Pillars, making a Square, and three Isles, laid with good Marble. It was Built by the *Spanish Nation*, in Honour of *St. James*, who was Beheaded in that Place; and the particular Spot on which he suffer'd Martyrdom is seen in a small Arch, in the third Chappel on the



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1693. the left side of the Gate. In the first on the same side, is Worshipp'd the Body of St. *Macarius*, Bishop of *Jerusalem*. The *Armenian* Patriarchs seat it on the right Hand of the Altar. In a Mile of the Womens little Church, on the left of the great one, there are three speckled Stones, on the biggest whereof, brought from Mount *Sinai*, *Moses* broke the Tables of the Law, when the People would not keep it; the other on the right was taken out of the River *Jordan*, near the Place where Christ was Baptiz'd by St. *John*; the third on the left, was on Mount *Thabor* in the very Place where our Saviour was Transfigur'd. All the Pilgrims that come to visit the Holy Places, are well treated by these *Greek* Fathers, who find them good Lodgings, and Stables for their Horses.

House where the B. Virgin Dy'd.

Going out of the City at King *David's*, or Mount *Sion* Gate, we saw the Burying Place of all our Catholick Christians, and close by the remainder of an old Wall of the House in which the Blessed Virgin Dy'd, and St. *John* said Mass sometimes.

Church of the Apostles made a *Mosch*.

Then paying a *Zecchine*, I went in to see the Church of the Holy Apostles, which now serves for a *Mosch*. It has but one Isle, but large after the fashion of the Country, with only two Pillars. At the West-end is the Tower or Steeple, whence the *Sanctone* calls the People to Prayers. A few Steps lead down to the under Church, which is low, but longer than the upper. In this Place our Saviour kept the Passover with his Disciples, Instituting the most Holy Sacrament of the Eucharist; appear'd to them after his Resurrection, and Consecrated St. *James* Bishop of *Jerusalem*. Here the Holy Ghost came down upon the Apostles in fiery Tongues. Hither they say St. *Peter* came when he was by the Angel deliver'd out of Prison; St. *Matthias* was Elected into the Number of the Apostles, instead of *Judas*; St. *Stephen* was made Deacon with his six Companions; the Apostles hid themselves during the Persecution of King *Agrippa*; and they held the Counsel where it was Decreed that Circumcision was not necessary. Here the Pillar was kept at which our Saviour was Scourg'd. Here St. *Peter* said his first Mass on the Feast of *Pentecost*, as did St. *John*. Here is to be seen King *David's* Sepulchre 16 Spans long, made by *Solomon*. Some Authors also affirm that St. *Stephen's* Tomb is here. Near the *Cenaculum*, or great Room they shew the Place, where

King *Manasses* was Bury'd. They will have it, that the Lamb our Saviour eat with his Disciples at the last Supper was Roasted under the Stairs that come down to this Place; which as it may be likely, is a Matter of no Moment. Without the Church is the Cistern, where the Apostles parted in order to go Preach the Faith throughout the World. This Church was Built by St. *Helen*, as were all the others of the Holy Places, and afterwards Repair'd by *Sancha*, Queen of *Naples* and *Sicily*.

On Mount *Sion*, which is close by, Mount and where the Ruins of *David's* Palace are still to be seen is another small, but neat Church, kept by the *Armenians*, in the Place where *Caiphas* the High Priest's House stood, in the Porch whereof was the Fire at which St. *Peter* was warming himself, when he deny'd Christ three times; and therefore they shew in the Wall of the same Church, the Place where the Cock Crow'd, the Pillar not being there at present. They also shew on the left of the Altar, a Vault in which Christ was Confin'd and Scourg'd the first time. On the Altar is fix'd, and takes up a great Part of it, the Stone of the Holy Sepulchre, which the *Armenians* took from that Church, during the War of *Candia*, when it was given then in Custody, the Catholick Fathers being cast into Prison. In this same Place *Judas* sold Christ for 30 Pieces of Mony, and here he restor'd them to go Hang himself in Despair.

Caiphas's House, now a Church.

In a cross way without the City they shew'd me where the Blessed Virgin wrought the first Miracle after her Death, as the Apostles were carrying her Body to Bury it in the Valley of *Josaphat*.

Annas's House a Church.

Returning into the City by the same Gate, I took Notice, behind the Garden of the Monastery of St. *James*, of the House of *Annas*, where Christ was bound to an Olive Tree, the Branches whereof are still in the Porch of the Church Built there, and held in great Veneration by the *Armenians* that Officiate there. On the left Hand within the same Church, they shew the Door, now made up, at which our Saviour went out, after he had been Examin'd concerning his Doctrin and Disciples, and struck over the Face.

We went out again at the *Porta Sterquilinia*, or Dunghil Gate, so call'd because of the Filth hard by it, through which our Saviour was led bound to *Annas*. An hundred Paces from it I saw a Grot or Cave, now ruin'd, where St.



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1693. Entering the City again, we went down towards the lower Part, and pass'd through a Garden under the Arches of the Temple, where the Virgin Mary was presented by her Parents. It was once a Church call'd of the *Presentation*, with a Monastery of Nuns; but is now a *Mosch*, where the *Turks* keep their young Daughters to be Educated under the Tuition of certain Matrons, till they are Marriagable. The Structure is Magnificent, being Built of very large smooth Stones, the least of them being four Spans square; and by what could be discern'd going under it with a Light, the Church is large with seven Out-lets, compos'd of the six Orders, each of which has three Pillars.

Going along the *Bazar*, or Market, we came to the Gate call'd *Speciosa*, through which Christ entred when he went to the Temple, and Disputed with the Doctors. The Blessed Virgin entred at the same when she came to present the Child *Jesus* in the Hands of Holy *Simeon*, and there it was St. Peter heal'd the *Paralitick*. This leads to long and lofty Arches that run to the Temple of *Solomon*, absolutely forbid being seen by Christians.

Monday the last Day of *August*, I went to see the Hospital of St. *Helen*, which is really a great Structure. It was Built to Lodge the Pilgrims that visited the Holy Places. For which purpose there are several long Galleries, and there still remain seven great Cauldrons, in which they dress'd Meat for the Poor. The *Turks* now do the same, giving Alms some Days even to Christians.

*Bethesda Pool.* Going on near the Gate of *Cedron*, now call'd St. *Stephen's*, I was shewn the *Piscina Probatica*, or Pool of *Bethesda*, where our Saviour Heal'd the Man that had lain 38 Years under his Distemper. It is 100 Paces long, 60 in breadth, and 40 in depth, all made of good Stone. In the upper Street is the House of the *Pharisee*, where St. *Mary Magdalen* pour'd forth her precious Ointment on the Feet of our Lord; washing them with her Tears, and wiping them with her Hair; by which means she obtain'd Pardon of her Sins. In Memory whereof there is adjoining to it a devout Chappel of the Invocation of the same Saint; tho' the House is Inhabited by *Turks*. Near the same Gate of St. *Stephen*, adjoining to the Wall of the City, is the House of St. *Anne*, where the

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Blessed Virgin was Born, with a good Church, but not well adorn'd, as being in the Power of *Mahometans*. Without the Gate, along a Street that goes down I was shewn the Place where St. *Stephen* was Ston'd, and the Cistern cut out of the solid hard Rock into which his Body was cast.

Going further, beyond *Cedron* I went into the Church where the Blessed Virgin was Bury'd. Descending 47 Steps, I saw on the Right the Altars, where St. *Joachim*, and St. *Anne* were Bury'd; and on the Left about half way the Stairs, where St. *Joseph* was Interr'd; on the Floor of the Church, near the Well, stands the Altar on which the *Copti* Priests say Mass; on the Right is that of the *Jacobites*; on the Left that of the *Gregorians*; the high Altar without them belongs to the *Armenians*; on the Right that of the *Sirians*, and behind that of the *Grecians*. Within another very little Chappel, to which there are two small Doors, is the Altar where the Blessed Virgin was Bury'd, which is serv'd by our Catholics; there I heard Mass, Celebrated by two Fathers of St. *Saviours*. Without the Church on the Right is the Grotte, or Cave, where our Saviour sweated Blood. It was enlarg'd and made more lightsome, that it might contain a greater Number of Christians; and because (besides the inconveniency) it seem'd less Decent to go into it from the Garden of *Gethsemani*, through that narrow Hole our Saviour went in at; the Door was made which serves now, the other being shut up out of Respect. There still remain in this Garden of *Gethsemani* 8 Olive Trees, which as they say, are sprung from those that were there when our Saviour Pray'd; the 9th having been Burnt by the *Turks*. There is also the Place where the Blessed Virgin was, whilst St. *Stephen* was Ston'd; as also where she left her Girdle to St. *Thomas*. In other respects it is no fruitful Place, being for the most part bare Rock; but there are excellent Figs, whereof I eat as many as I could, the Fathers inviting me so to do, because the Place belongs to them, through the Charity of an *English-Man*, who bought it of a *Mahometan* to give it to them.

Returning to the City, I went along the dolorous Street (which begins at *Pilate's* House, and ends at Mount *Calvary*) the same way our Saviour pass'd with the Cross on his Back. First we went into *Pilate's* House (near which is a black Arch'd Room, where our Lord was

A Church of several Nations.

*Pilate's House.*

E Scourg'd





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scourg'd the second time) and went up other Stairs than those Our Saviour was carry'd up, which were long since remov'd to *Scala-Santa* at *Rome*. In the first Floor is a lightsome Arch'd Room, which was the *Pretorium*, or Court, where *Pilat* gave sentence of Death against Our Saviour; here being a sort of *Divan*, or place lifted up one step: Under it is a dark Room, now made a Stable, in which Our Lord was Crown'd with Thorns. Going up to the top of the House, I took a full view of *Solomon's Temple*.

Solomon's  
Temple.

This Temple was built by that King, with an incredible charge, in the space of eight years, laying out on it, not only his own excessive Wealth, but also the rich Spoils his Father had taken from his Enemies. I will forbear speaking of its Glory and Magnificence, because Holy Writ speaks of it at large, and shall only by the by hint at the many Calamities it fell under at several times. First, *Sesac*, King of *Egypt*, rob'd it of all its Ornaments, being afterwards restor'd by King *Josias*; in the 18th year of his Reign, it was again utterly subverted by the Impiety of King *Zedechiah*; who went not unpunish'd for his wickedness, being taken Prisoner by *Nebuchadnezzar*, and his eyes put out, after he had seen his wretched Sons cut in pieces. Being again rebuilt, *Antiochus* the Son of *Seleucus* plunder'd, and prophau'd it; and being still restor'd, tho' not to its first splendor, it was destroy'd by the Emperor *Titus*, and the whole City subverted in the year of Christ 71. At last *Adrian* the Emperor, on its Ruins, erected a Temple to *Jupiter*, after he had subdu'd the rebellious Country of *Jury*; not to mention other vicissitudes, this wonderful Structure has run through since those times, so that it is now quite another thing than what it was.

What I could observe from the afore-said place, is a large Square a Mile about, with 12 Gates. About it there are many Chappels, and Dwellings of Priests, as also the *Cadi's* Palace, where our Patriarch once liv'd, and several Trees in the middle. Thence they go into the second place which is round, and less than a quarter of a Mile in compass, enclosed with Walls, with several stately Gates and Marble Pillars. In the midst of this place is *Solomon's Temple*, in the form of an Octogon, with four Gates Diametrically opposite to one another, built on the out-side of Tile, or hard

Brick, till where the Cupola begins, which is of Lead, which closes it beautifully. Adjoining to the Temple on the East-side, is an open Gallery, supported by small Pillars, where they say, there is a Stone brought from Mount *Olivet*, on which Our Saviour stood when he ascended into Heaven. I could discover nothing else at that distance, for the *Turks* put to Death all Christians that go into it, or oblige them to renounce their Faith.

Opposite to *Pilat's*, is *Herod's House*, tho' all late built, and little of Antiquity to be seen in it; yet we went in at a little door, the first being shut, near which is a small Arch, where our Redeemer stood, before he was carry'd into *Herod's* presence; and going up, we saw the Court of Justice, like a little Hall, where he was examin'd by *Herod*, and not answering clad in a white Garment, and sent back to *Pilat*.

Herod's  
Palace.

In the Square is the Arch that supported the Balconey, or open Gallery, where *Pilat* shew'd him to the People, saying, *Behold the Man*; and there is no doubt of its being the same, because the Stones worn by Time testify its Antiquity.

The place  
where  
Christ was  
shew'd.

Further on is the door, through which the Blessed Virgin passed to meet Our Saviour, not being able to come the Street-way because of the Throng; and seeing him fall down under the weight of the Cross, she fainted; for which reason, the Church that now stands in that place is call'd of the *Swooning*. There they say, *Simon Cyrenus* help'd to carry the Cross. A few paces further, is the little House of *Lazarus*, and further still that of *Dives*, built on Arches, under which, there is a thoroughfare. In this the Governour lives, in *Pilat's* the *Bassa*, and in *Herod's* one *Mustapha* a *Turk*. In the same Street of sorrow, is the little House of *St. Veronica*, who, as the antient Tradition affirms, brought a Cloth to wipe Our Saviour's Face, and the Picture of it, remain'd Imprinted on it. Not far from it is the Justice Gate, through which Our Saviour went out, with the Cross on his back, now shut up; where there is a Marble Pillar, on which the Sentence of Death was affix'd according to custom. At a little distance is a small Tower of hard Stone, which deserves not the name of a Fort, call'd the Tower *Antoniana*, where *Saladine* fortify'd himself, when he took the Holy City; and hard by are the Ruins of the Palace

Where  
Christ  
fell.

Other  
particu-  
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of



of Godfrey of Bulloign, King of Jerusalem.

1693. That same Monday in the Evening, the Father Guardian perform'd the Ceremony of washing mine, and six other religious Pilgrims Feet, with so much Solemnity, that it lasted two hours. This good religious Man, whose name is F. John Baptiste d'Arine, daily exercises himself in virtuous Acts of Christian Humility, even to washing the Dishes of the Refectory. I am much oblig'd to his goodness, because he continually attended me in some Indisposition I had, and treated me affectionately with Sweetmeats of the Country.

Valley of  
Ill Coun-  
sel.

Going out on Tuesday the first of September, betimes in the Morning at Bethlehem Gate, and ascending to Mount Zion, the way the Apostles carry'd the Blessed Virgin to her Tomb, as has been said before; I was shewn opposite to it, the Valley call'd *Ill-Counsel*, because there *Caiphas* and his Counsellors resolv'd Our Saviour should die; which has also given the name to the little Village, inhabited by *Arabs*, on the top of the Mountain, which over-looks the Valley. Going over a-foot to the further end of the said Valley, we found several Tombs of *Jews*, and at the foot of the Mountain, the Holy Field, bought with the 30 Pieces of Money Christ was sold for, to bury Pilgrims. This Sepulcher is 30 foot square, cut out of the Rock. In the upper part of it, there are some vent-holes, through which the *Armenians* let down their dead Bodies. Below that is the Cave, where eight of the Apostles hid themselves, when Christ was Crucified; and below that again, is a deep Well, where *Nehemiah* the High Priest hid the Holy Fire, when the *Jews* were carry'd Captives to *Babylon*. A little higher is the place, where the Prophet *Isaiah* was saw'd in the middle; and a white Mulbery Tree instead of the Cedar, that open'd and hid him in its Trunk. Close by the said Mulbery Tree, is the Pool of *Siloe*, where Our Lord gave sight to the blind Man. It is all Artificial, 40 Spans long, 16 in breadth, and 20 in depth, with Water in it, which is not very good, and runs out to the Fountain, where they say, Our Blessed Lady wash'd the Linnen of her Infant Jesus; there are above 20 steps down to the Water.

Valley of  
Josaphat.

Proceeding along the Valley of *Josaphat*, they shew'd me on the right, the Country House of *Siloe*, where *Solomon* kept his Concubines, and on the top of the

Hill, the Palace of the Daughter of *Pharaoh* King of *Egypt*; which for that reason, is now call'd the Mountain of Scandal. At the end of the same Valley, and at the foot of another Mountain, which is the very same on which *Judas* hang'd himself on one of *Pharaoh's* Fig-Trees, are the Sepulchers of the *Jews*, who on that score, pay the *Turks* a *Zecchine* a day, whether they bury or not. Further on, is the Sepulcher of *Zachariah*, the Son of *Barachias*, who was slain between the Temple and the Altar, all of one piece, cut out of the Rock: close by which is the Cave in which *St. James* hid himself, when Our Saviour was Crucify'd, swearing, *He would not eat, till he saw him risen from the Dead*; for which reason, Our Saviour appear'd to him the third day, bringing him something to eat. A few paces further, is the Sepulcher of *Abalom*, all of a piece as far as the first Cornish, like *St. James's* Cave, and it being empty, I went in as far as the Cupola. Behind this was made such another Sepulcher, cut out of the hard Rock to bury King *Josaphat*. In the midst of the Brook *Cedron*, which at present is quite dry, on a Stone is to be seen the print of Our Saviour's Foot when he fell there, as he was led bound. Going up again, I went to see the two Arches of the Golden Gate, through which Our Saviour entred in Triumph on *Palm Sunday*, but it is now shut, as was said before. After Even-song, the Holy Sepulcher being open'd, I went in to visit all the Holy Places belonging to it.

Bethania

Having hear'd Mass betimes on Sunday Morning, being the 2d. of September, I mounted one of the Father Procurator General's Horses, and set out for *Bethania*, attended by the Interpreter and Fathers. Having Travell'd a Mile and half on the Mountain, I was shewn the place where Christ coming from the River *Jordan*, curs'd the Fig-Tree, of which no memory remains. Beyond that on the right hand is a great Wall, which they say, is an outlet of the House of *Simon* the Leper, who invited Our Saviour. Below that, and above the City *Bethania*, is the Castle of *Lazarus*, whereof a Wall is still standing 14 Spans thick, and as firm as a Rock. Under it, entring at a narrow Door, there is a descent of 28 steps to his Sepulcher, cut like the rest out of the hard Rock. First, there is a little room, out of which is a passage through a narrow hole, that was shut

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up with a Stone to another, where there is only a small Altar, to say Mass upon the very Tomb, whence he was called by Our Saviour. Above that, is seen the Foundation of St. *Mary Magdalen's* House, and of *Martha's*, with a Cistern cut in the Stone, whose Water I found was not good to drink.

Mount  
Olivet.

Not far off, they shew a sharp Stone, on which they say, Our Saviour sat, whilst he was talking to *Martha* about the Death of *Lazarus*; and going on the way of Mount *Olivet* on the right, in the place call'd *Bethanien*, they shew a Hillock, where Christ mounted upon the Ass, to enter *Jerusalem* upon Palm Sunday.

Above that, is Mount *Olivet*, whence Christ ascended into Heaven, leaving two prints of his Feet behind, one of which was carry'd into *Solomon's* Temple, and the other remains there upon a hard pebble Stone. This place is shut up within a round Chappel, the Key whereof is kept by a *Mahometan* *Santon*. Next, in a great Court, enclos'd with a Wall, I saw the Stone on which the Apostles sat, call'd *Viri Galilei*, or Men of *Galilee*. Descending from the Mount on the left hand, a Pillar lies on the Ground, near which, the Angel appear'd to the Blessed Virgin, who was visiting the places of the Passion, giving her a Branch of Palm Tree, as a Prefage of her Death; and on the same side is the Cave, where St. *Pelagia* did Penitance and dy'd.

Opposite to it, is the place, where they say, Christ compos'd the Lord's Prayer; at a small distance on the right, where he wept on the City of *Jerusalem* (now there is a House) and not far from it he Preach'd, to the Apostles upon the Day of Judgment. Lower still are the Sepulchers of the Prophets, that open'd at Our Saviour's Death; and twelve Caves cut in the Rock, where the Report is, that the Apostles compos'd the Creed.

There being no going to the River *Jordan* at any time but *Easter*, when there are many Pilgrims, and a good Guard of Soldiers for fear of the *Arabs*; I was satisfy'd with beholding it from the top of Mount *Olivet*, as also the dead Sea, where the five Cities of *Sodom*, *Gomorrah*, &c. were destroy'd; and which they told me was 60 Miles long, and 16 in breadth, and its Water very stinking. They also shew'd me at a distance another Mountain, call'd of the *Quarentine*, where Christ fasted 40 days.

After *Vespers* going out at the Gate of *Damascus*, a *Dervis* came to open us their *Mosch*, where there is a vast Cave cut in the solid Rock, 150 Paces about, and 30 in height. In the midst of it, is a large plain place, where they say, the Prophet *Jeremiah* walk'd, when he compos'd his *Lamentations*; and up high on the right hand coming in, the Stone on which he lay. Half a Mile further, are the Tombs of three Kings cut out of the Rock. The first entrance is through a narrow hole, crawling on all fours, into a handsome Room 15 Foot square, in which there are little Doors. The first on the left, leads to a Room little less than the other, about which, there are six other small Doors, being the Passage to as many Tombs. The second Door is the way to such another Room, containing seven Sepulchers; but there are two or three Tombs in every one, and particularly one of Marble uncover'd, where they said, a King had been bury'd. The third also, is a thoroughfare to a Room, that has nine little Doors to other Sepulchers, with two or three burying places on a side. Entering at one of these Doors artificially made of Marble, and which only is now standing, of many more there were, we saw another King's Tomb open, which had for its device a Bow, and a Bottle carv'd at the head of it. The fourth Door in the first Room gives passage, tho' difficult to the third Royal Sepulcher, whose Marble Tomb is broken. These Sepulchers are certainly the most rare and wonderful Work to be seen at *Jerusalem*; and the more because all the Necessaries for shutting and opening are made of the same Stone.

Going thence towards the Wall of the City, is *Jeremiah's* Dungeon, which is a double Arch'd Pool, in which they say, that Prophet stood up to the Neck in Water. All these places are seen at the expence of a few *Medines*, or Sixpences, because the miserable condition of those *Arabs* makes them be satisfy'd with a little.

Thursday 3d. the Father Procurator lent me his Horse to go to *Bethlehem*, ordering two Interpreters and three Fathers to bear me company. We could not get out of the City betimes, because the *Turks* kept the Gates shut, by reason of the Prayers, the Grand Seignior had order'd to be said every *Thursday*, for the good success of the War; the which being ended, and the Gates open'd, we went on, seeing near the Ci-

Sepul-  
chers of  
Kings.

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ty *Bathsheba's* Bath, enclos'd with high Walls, 100 Paces in length, 40 in breadth, and 30 in depth; so seated, that it might be overlook'd from King *David's* Palace, which stood on the side of the Hill, as has been said before.

Two Miles from *Jerusalem*, on the left, is a Fig-Tree, in the very place where the Oak was planted, under which the Virgin *Mary* rested with the Infant *Jesus*, when she came to present him in the Temple. Opposite to it, but a Mile from the Road, on the top of the Hill, is a Tower, where they say, *St. Simeon* dy'd. Further on, in the midst of the way, is a Cistern, near which, the three Wise Men saw the Star again, and on the right of the Road, a few Paces from it, there appear two Walls standing, which, as they say, belong to the House where the Prophet *Habakkuk* was, when the Angel carry'd him to *Babylon*, to give Food to *Daniel* in the Lion's Den. At a small distance is the place where *Elias* the Prophet rested, when he fled the Persecution of *Jezebel*; a plain Proof whereof, is the print of his Limbs left in the hard Rock on the right hand of the Road. The *Greeks* in memory hereof, have built a Monastery close by on the left, under the same Title, where they celebrate the Divine Office.

Further still on the right, there is still standing part of the Wall of the Tower where *Jacob* rested, when he came out of *Mesopotamia*; and the remains of the Sepulcher of his Wife *Rachel*, who dy'd there, are half a Mile further.

Before we came into *Bethlehem*, we took notice of the Cistern, of whose Water, *David* having a desire to drink, yet afterwards refus'd it, because his Commanders pass'd through the midst of the Enemies Army that lay about it, with great danger of their lives to fetch it for him. At last, after 6 Miles riding, we came to *Bethlehem*, and rested our selves in the Monastery of the *Capucins*.

*Bethlehem*. *Bethlehem*, the most glorious City in the World, for the Birth, not of *Benjamin*, but of the Saviour of the World, is seated in 31 deg. of Latitude; thinly Inhabited, and by very few Catholics. Being seated on a pleasant Hill, it enjoys an excellent Air, so that *St. Paula* the Roman had much reason to choose it for her place of abode, and dy'd there in the year 404. The chief Church of this City, restor'd not long since by the

*Greek* religious Men to the Catholics, is one of the best in the East, for it has five Isles, made by four Rows of good Marble Pillars, ten in a row, in all 40; besides which, there are ten in the Choir, which is enclos'd quite round with a Wall. The Pavement is handsome, and the Roof of a proportionable height. The Monastery has a good Garden, and convenient Lodgings, in which 12 Religious Men live. They have another small Church, Dedicated to *St. Catherine*, pav'd with good Marble of the Country, which they made use of, before they recover'd the great Church. The *Greek* Fathers have also their Church and Monastery adjoining to the great one, separate from that of the *Armenians*, which is near to the great Gate, with a way into our Church, that they may have the conveniency of worshipping the Holy Manger, and the place where Our Saviour was born. There is a Descent to this happy, and most venerable place, out of the Choir of the great Church, down two opposite Stair Cases of 16 steps each.

The very place of the Nativity, at the end of the Cave, is cover'd with a great Marble Stone, in reverence to it, on which a Star is cut; and they use to say Mass, as on an Altar. The Manger is adorn'd the best it could be, with three Pillars, one in the middle, and the others at the ends. In the Angle, a step lower, are two other small Pillars of an equal bigness, between which, is a thing like a Manger, of Marble, with a little space in it, big enough to hold an Infant; and opposite to it is the Stone, on which the Blessed Virgin sat, with her Son in her Arms, when the wise Men came to adore him. This little Cave is all become black, and unequally cut out in the Rock. On the West-side it has been a little enlarg'd, that it might contain the Faithful; the Floor is Pav'd with a Marble, and all the place breaths Sanctity and Devotion.

From the little Church of *St. Catherine*, there is a dark Descent of 24 steps cut in the Rock, to a Cave, where many of the Holy Innocents were bury'd, that were slain by *Herod*; and an Altar erected in honour of them. On the left is *St. Joseph's* Chappel, whither they say, he retir'd at the Birth of Our Saviour: and then going up ten steps, there is another Door at the foot of the Cave of the Nativity. Turning back at the end of these Stairs on the right, a little door leads

Place of  
Our Saviour's  
Birth.

Burial of  
Innocents.





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leads to a path cut in the Rock; on the right hand whereof, is the Tomb of St. *Eusebius* the Abbot; and then again, entring into a little Cave on the right, is the Tomb of St. *Jerome*; and on the left that of St. *Paula*, and of *Eustachia* her Daughter. Beyond that, in another larger Room is St. *Jerome's* Oratory, where he Translated the Holy Bible. On the left of the Church, there are certain stately Oracles, supported by five Pillars, where they say, the same Saint taught; at present it serves the *Armenians* for a Stable.

After Dinner, I went about to see the other memorable places without *Bethlehem*. In the first place, about a Mile and a half out of the City, I saw in a Plain, the Village and Cave of the Shepherds, to which there is a Descent of 15 steps under Ground. Within it is an Altar, to say Mass, and by it an Arch, under which, there was formerly a Church, since decay'd with Age. In this same Village, now almost disinhabited, is the Cistern they call our Ladies; because she passing that way, and being refus'd Drink, the Water of it self miraculously swell'd up to the brim, and when she had drank, return'd to its place, as is deliver'd by Tradition. Three Miles thence appears a round Hill, which they call of the *French*; because that devout and valorous Nation, maintain'd it self there 40 Years after the taking of *Bethalia*, which was at the foot of the Hill. There are still remains of Structures on the top.

Our Ladies Cave.

Within *Bethlehem*, a Pistol shot from the Monastery, is the Cave call'd Our Ladies, because the Blessed Virgin retir'd thither as she was flying to *Egypt*. Enttring through a narrow hole, there is a descent of ten steps, at the bottom whereof is the little Cavern, with an Altar in it. True it is, the Devotion of the Faithful has been always making it bigger than it was, to carry away some of that white Stone, which is very good for People in Fevers, and for Women that have lost their Milk, and therefore it is now call'd the Cave of the Milk. Not far from thence, are the remains of the Hospital, built by St. *Paula*. The Ruins of the Monastery built by her, are half a Mile from the Shepherd's Cave. St. *Joseph's* House was a Musket shot from Our Ladies Cave; but at present there remains no other memory of it, but only some small part of the Foundation.

Two Miles from *Bethlehem*, on the

way to *Tecue*, where the Prophet *Habakkuk* was born, on the top of a Hill is *Solomon's* Country House, and a plentiful Fountain of Water, which perhaps was that King's delight; as also somewhat lower, his enclos'd Garden (truly enclos'd by Nature) where formerly there was Fruit of all sorts, but at present it is a meere Field. Ascending from the Garden to the House, about two Miles from it, there are three great Fish-ponds, so orderd, that the spare Water of the upper, falls into the lower. The first is 200 paces in length, and 90 in breadth; the second 220, and 90, the third of the same breadth, 160 in length; and all three 18 paces in depth. In *Solomon's* time, they were fill'd with Water, from the *Fons signatus*; but the Conduit being now ruin'd, they receive none but Rain Water.

*Solomon's*  
Country  
House.

Since we have mention'd the *Fons signatus*, it will be convenient to inform the Reader, that it is in the Road to *Hebron*, above the Fish-ponds, and 14 spans lower than the Road; and that the Water has three several sources, which being all joyn'd, are convey'd by an Aqueduct to the Holy City, into *Solomon's* Temple, and the *Cadi's* Palace. This may be suppos'd to have been some place of Recreation of King *Solomon's*, there being several curious Pillars, and pieces of *Mosaick* Work about the Hill, perhaps the Remains of some delightful Mansion House.

A Mile from the aforesaid Fountain, is a Church, Dedicated to St. *George*, with a Monastery, inhabited by four *Caloyers*, or *Greek* Priests, very poor, yet respected by the *Turks* for the Saints sake, because they have the Chain he was bound with, which being lay'd upon the neck of *Turk*, *Arab*, or other Person of any Religion whatsoever, infallibly cures madness. Having seen all this, we return'd very late at Night to the Monastery in *Bethlehem*.

*S. George's*  
Chain.

Tuesday 14th. having hear'd Mass, and receiv'd the Blessed Sacrament at the Altar of the Holy Nativity, I set out with the aforesaid Company. A Mile from *Bethlehem*, I saw a Plain in the Valley, call'd *Senacherib's* Field, where the Angel in one Night slew 185000 Men, that went to besiege *Jerusalem*: But tho' the story be certain, as deliver'd in Holy Writ; yet there is much reason to doubt of the place, because of its small extent for so great a number of Men to encamp.

Further



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Further forward, on the right of the *Gemelli*. Hill, they told me, was the place where the Men sent to discover by *Moses*, found that great bunch of Grapes, which was carry'd between two. Going on along the same Valley, we came to a Fountain of excellent Water, where they told me, *St. Philip* Baptized Queen *Candace's* Eunuch; and towards the top of the Mountain, is the Country House where that Saint was born.

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Two Miles beyond the Mountain is the Desert, where *St. John* Baptist liv'd 23 Years, flying the Cruelty of *Herod*. There is to be seen a Haw Tree, on which they say, the Saint fed, and a Spring of good Water. Going down a considerable way into the hollow of the Rock, is the Cave, where he led a very Penitential Life, lying on a hard Rock; there is now an Altar to say Mass.

*Zachary's*  
House.

Keeping on the way towards *St. John's* Monastery, half a Mile short of it, is the House of *Zachary* (formerly a Nunnery) whither the Blessed Virgin went to visit *S. Elizabeth*, and there compos'd the *Magnificat*. The Building is half bury'd in the Ground, so that there is a descent of 25 steps. There is an Altar to say Mass, and by it, two great Arches, which were the Celler and Refectory of the Nuns; in the biggest of them, is a Cistern of extreme cold Water, but not very good to drink.

*S. John's*

Thence we went to the Monastery, where the Fathers receiv'd us very courteously. The Church is small, and has a Cupola supported by four Pillars. On the right, there is a descent of 10 steps to the place where *S. John* was born, made in the same manner like Our Saviour's. On the top of a Hill, opposite to the Desert, is a Country House, call'd *Modin*, or *Suva*, in the Language of the Country, in which the *Machabees* were born, and afterwards bury'd near *S. John* Baptist's House, where there are still seven Arches of their Tombs standing. *S. Samuel* was interr'd on the same Mountain, and there is now a Church on the place.

Holy  
Cross.

Four Miles from *S. John* Baptist, in the same Valley, is the Monastery of the Holy Cross, with 13 Greek Fathers, in the place where they say, the Wood of the Cross was cut. The Structure is good, and the Church, tho' small, handsome, adorn'd with Painting, and the Pavement of *Mosaick* Work. On the high Altar is a hole, where the Tree stood, that was cut down to make the Holy Cross.

Drawing near to *Jerusalem*, is the place call'd *Gihon*; once the place King *David* delighted in, where *Solomon* was Crown'd. Very little appears of the Structure, besides a Fish-pond 50 paces in length, 30 in breadth, and 15 in depth. Here are the Sepulchers of *Turks*, and they talk as if it had been the Habitation of Giants.

Not being able to go thither for fear of the *Arabs*, I endeavour'd at a distance to take a view of the place, where Christ fell into the company of the two Disciples, *Luke* and *Cleophas*: The Village of *Beleazar*, where *Absalom* murder'd his Brother *Annon*, for forcing his Sister *Thamar*: The House of *Cleophas*, where Christ made himself known in the breaking of Bread: The Field call'd *Gabaon*, where *Joshua* overthrew five Kings, making the Sun to stand still, that he might have a compleat Victory: *Samuel's* Fountain, and his Sepulcher: The Sepulchers of the *Jews*: The Sepulcher of Queen *Helen*, and that of the Queen of *Sheba*: The Cells of *S. John Chrysostome*, *S. John Damascen*, and *S. Basil*: The Grave where 40 Martyrs were found: The Oratory of the Abbot *Arsenius*: The Fountain and Oratory of *S. Sabas*; And lastly the Cave of *Engeddi*, where *David* cut off the hem of *Saul's* Garment, when he persecuted him.

Saturday 5th. I pay'd 16 *Piastras*, to have the Holy Sepulcher open'd; which charge, no Christian that enters the Gates of *Jerusalem* can avoid, the *Turks* to that effect taking notice of their coming in. After Dinner, I was very charitably receiv'd by the Guardian, and 12 Friars that live there; they making the usual Procession, together with the Priests of the upper Monastery, that I might visit all the Holy places; which Ceremony is also practic'd at *Bethlehem*, when Pilgrims arrive there. That night I was shut up in this sacred place, because the *Turks* lock it up and carry away the Keys.

The Holy  
Sepulcher.

Sunday 6th. I hear'd Mass, and receiv'd the Blessed Sacrament in the Holy Sepulcher. In the Court before the Gate of the Church, there are six Chapels, or little Churches, call'd *S. Mary of Golgotha*, *S. George*, *S. John Baptist*, *S. Mary Magdalen*, *S. Michael*, and *S. Angel*; kept for the most part by *Greeks*, *Armenians*, and *Coptis*, who all have their Churches and Dwellings in the same place. The *Greeks* are about 12, the *Armenians* 41, and only one *Copti*. The *Sirians* and *Abissinians* have no place there.

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The Church of the Holy Sepulcher has nothing beautiful, but inspires, Piety and Devotion. It is very antient and dark, having no light but what comes from the top of the Cupola, clos'd by a Net of fil'd Iron, through which, of necessity it Rains down in Winter upon the Chappel of the Holy Sepulcher, there being no light to be let in any other way. It is all round up to the top, with 14 Marble Pillars, and 6 very antient Pilasters, which support the Arches about the Church, over the which, there are several Rooms, 11 of the *Franciscans*, and 6 of the *Greeks*, but dark, and without Ornament.

These last have a beautiful Church, on the right hand of the Gate, with good Paintings, and a Cupola, as also an excellent Choir, and Altar; near which, is a Majestick Chair for their Patriarch. The *Franciscans* officiate in theirs adjoining to the Sepulcher, which tho small, is decently adorn'd. There are in it two round pieces of Marble, near which, Our Saviour appear'd to the Blessed Virgin after his Resurrection. Through an Iron Grate is seen the Pillar, at which Christ was scourg'd, which is of Marble, of several colours, and three spans high; near which is a Stone, that was found in the Sepulcher. In the same great Church, descending four steps, is the place where Our Saviour appear'd to St. *Mary Magdalen* like a Gardiner, but cover'd with a round Marble out of respect. Still proceeding along the first Arch'd Way on the side of the Church, which on that side has two Isles: there is a descent of three steps into the Prison, where Our Lord was kept, whilst the Cross was preparing; it is a dark Arch'd Chappel, supported by small Pillars, which divide it into three Isles. Turning back towards the left, there are two holes, where they say, Christ fell: And going on to the second Arch'd Way, behind the *Greek Church*, is the Chappel of *Longinus*, arch'd like the rest, meanly adorn'd, and possess'd by the *Greeks*, as is that of the Prison. Close to it is another Chappel, with the place where the Soldiers divided Our Saviour's Garments, kept by the *Armenians*. On the same side, there is a descent of 30 steps to the Chappel of St. *Helen*, which is bigger than the rest, with a good Cupola, supported by four Pillars, which on the sides leave two small Isles; where on the left, is the Chappel of the good Thief, kept by the *Armenians*: On the

other side is a Chappel, kept by the *Greeks*, in which, near the stairs of Mount *Calvary*, is the Pillar of Reproach, made of Marble, of several colours, 3 spans high, and 6 about.

Eleven steps cut in the Rock, lead into the place, where St. *Helen's Cross* was found: This is a lofty dark Chappel, belonging to the *Catholicks*.

A little further, behind the *Greek Church*, there is an ascent of 18 steps up to Mount *Calvary*, with four Arches. In the first on the right, 3 spans above the Pavement, is a hole in the Stone, in which the Holy Cross was fix'd, with a round piece of Marble, on the floor, covering the spot, on which the Blessed Virgin stood, whilst the Cross was raising; and near by it, a great and very deep opening; and this belongs to the *Greek Fathers*. On the left, is the place where Our Saviour was nail'd to the Cross, with two Altars, a great, and a little one. Under the 4th. Arch, there are five Stones, which denote the place where Christ was stripp'd, belonging to the *Catholicks*, as does Our Ladies Chappel, close by it, to which there is a Door from without. There it was, the Blessed Virgin and St. *John* stood, when Christ looking on them from the Cross, said, *Woman, behold thy Son*; and to St. *John*, *Behold thy Mother*. On the same Mountain is the Dwelling of the *Greeks*.

Descending from Mount *Calvary*, we went into a Chappel, kept by the *Greeks*, call'd *Adam's Chappel*, because there they say, our first Parent's Head was found. On the right of the door, is *Baldwins Sepulcher*, and on the left, that of *Godfrey of Bulloigne*, Brothers. There is another, they say, is *Melchisedecks*; but I know not what ground they have for it.

Opposite to the great Gate, is the Stone of the Holy Anointing, on which Our Redeemer was Anointed. It is of white Marble, eight spans long, and four broad, enclos'd within Iron Banisters. Below it, is a place kept by *Armenians*, mark'd on the Pavement by a round Stone, where Christ's Friends stood to observe where he was bury'd. All these places are lighted by several Lamps, and I visited them in this order, in Procession with the Fathers.

The Chappel of the Holy Sepulcher, is about 24 spans in compass, in the midst of the Church, with a little Cupola, supported by 12 small columns. Entering into it, at a little door, there appears by the light of 17 small Lamps,

that



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that burn day and night, the Stone the Angel remov'd from the mouth of the Sepulcher, half bury'd in the Ground. A narrow hole gives a passage into the Sepulcher, which is 8 spans square, where is the Tomb, of the same length, which being cover'd with a Marble Stone, serves for an Altar to say Mass on. Tho there be three holes on the top to let out the Smoak, yet the place is excessive hot, by reason of 47 Lamps burning there continually. Both this, and the Oratory that contains it, are all hung within and without with Silk. The *Coptis* have their Chappel adjoyning to the back part of it; opposite to which (first passing through the Chappel of the *Sirians*, and then through a Way cut in Rock) are to be seen the Tombs of *Nicodemus*, and *Joseph of Arimathea*, cut out at length in the Stone; besides that, which the latter caus'd to be made for himself, in imitation of Our Saviours.

Armenian  
Mass.

Then I went up the stairs near the place of Christ's Friends, to the Chappel of the *Armenians*, and saw them say Mass. The Priest had on a Cope, with a Coller, like that of the Habit of the *Theatins*, and a long Cap on his Head. He came out into the Chappel, with a small Chalice, cover'd with a Vail; several Silver Horse Bells the People there present had in their Hands ginging, because they are not allow'd there to ring others Bells; but instead of them, they make use of a piece of Wood 12 spans long, which upon occasion, they beat with a Wooden Mallet.

The Plate that has been given by so many Kings and Princes to the Holy Sepulcher, is kept bury'd, for fear of the *Turks*, nor do they shew it to any Pilgrim; but the *F. Guardian* did me this special Favour, by ordering it to be taken up, which the Sacristan was unwilling to do. This rich Church stuff, consisted of a Lamp of about 300 Pound Weight, sent thither, by *Philip the III.* King of *Spain*; a Cross, Chalice, and most costly Vestments, the Gift of the most Christian *Lewis XIV.* King of *France*; other Vestments adorn'd with Gold, Pearls, and precious Stones, sent by King *Philip the II.* and other Christian Princes; a Chalice by Queen *Catherine of England*, and six Candlesticks, four Flower-Pots, and a Silver Cross, given by the City of *Messina*, in memory of the Letter, which those People very-ly believe was Writ to them by the Blessed Virgin: The Festival whereof they celebrate with great pomp, on the se-

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cond of *June*; of which Furniture, for its excellent Workmanship, they make use upon the greatest Festivals.

The *Greeks* also open'd to me their *Sanctum Sanctorum*, where I worshipp'd some precious Relicks; as an arm of *S. Mary Magdalen*; a great piece of the Holy Cross, and *S. John Baptist's* Scull. Besides this, I saw several Boxes, Censers, and other Vessels all of Silver, such as they use in their Ceremonies, and a Wooden Cross of wonderful Workmanship, carv'd by a *Greek*, with such small Figures, that it requires a Microscope to discern them; as also some excellent Pictures, drawn by *Candiots* and *Muscovites*.

Greek  
Sanctum  
Sanctorum

Over this Holy Place, a *Mahometan Santone* has his Dwelling; not so much to guard it, as to receive the Mony paid for opening of it: and therefore on Monday 7th. after having perform'd my Devotions in the Holy Sepulcher, I made him open me the door to go out. I went directly to *S. Saviours*, where I was shew'd the curious and artificial Lamp; sent by the Commissary of *Naples*, worth 14000 Crowns; and the Copy of the Holy *Sudarium*, or Picture of Our Saviour, Imprinted on the Cloth where-with the Holy Woman *Veronica* wip'd his Face, sent by the Duke of *Savoy*.

It is fit the Reader be inform'd, that these Holy places were many years since seiz'd upon by the *Greeks*; but after a long Trial before the *Divan* at *Constantinople*, they were restor'd to the *Capucins*; the *Marquis de Chateaufneuf*, his Most Christian Majesties Ambassador to the Port, particularly supporting them for 12 years together, with the assistance of *B. Dominick of Ruizaval a Biscainer*, a Person of admirable Capacity, tho' a lay Brother. In memory of which Benefit, those Fathers have put down the Marquess in their Table of Males for Benefactors, immediately next to the Crown'd Heads. Thus seven Masses being sung every Week in the Holy Sepulcher; the first is appointed for the Pope, the second for the Emperor, the third for the King of *Spain*, the fourth for the King of *France*, the fifth for the King of *Poland*, the sixth for the Republick of *Venice*, and the seventh for the Marquess de *Chateaufneuf*.

To return to the business in hand; this Country is most holy and worthy of all Veneration, as having been sprinkled with the most precious Blood of Our Saviour; but on the other side it is to be fled from, because of the *Turks* and

F

Arabs,



Arabs, who forbear no Robbery or Insolency they can commit; and therefore the discreet Pilgrim, as soon as he has perform'd his Devotions, must make haft and be gone, to be out of the power of those *Barbarians*, who are utter Enemies of the Christian Name. Nor is it allow'd on any account, for a Christian to stand upon his Defence, but he must suffer himself to be beaten; for if a Christian happen to kill a *Mahometan*, his Blood alone, which is certainly spilt, and his Goods seiz'd, is not a sufficient Attonement, but all his Abettors, and his whole Nation must pay several thousand Crowns.

Tuesday 8th. being the day of the Nativity of the Blessed Virgin, and I to prepare for my Journey, I hear'd Mass four hours before day, in the very House she was born in. Many religious Men, and Christians of the Country, were present; and besides private Masses at several Altars, there was one Mass sung, after which, I, and all the Catholics receiv'd the Blessed Sacrament. I should not have had that conveniency at another time, because the *Turks* have a *Mosch* over it, and do not suffer Mass to be said there, but only on that day; and this priviledge bought with a considerable Sum of Money.

## CHAP. IX.

*The Author's return to Alexandria the same way he came.*

I Return'd before day to S. Saviour's Church, where the Reverend Father Guardian gave me his Blessing in his Patriarchal Vestments; and then came to my Lodging to wish me a good Journey, with many Expressions of tender Affection, and with him the Father Procurator General, both of them presenting me with Chocolate, and some devout Gifts; and to compleat their kindness, caus'd two Masses to be said, one in the Holy Sepulcher, and the other on Mount Calvary, for the happy success of my Voyage.

Getting on Horse-back without *Bethlehem* Gate, with only the Guard of the Muletier, whom there they call *Muccaro*, I took along *Jeremiah's* Road, and met with no trouble till I came to that Mountain, where two Peasants, who observ'd me at a distance, would have me go to them. I stopp'd till my *Muccaro* came up, who had stay'd behind to eat Figs (whereof as also of Grapes, Olives, and Pomegranats, there is great plenty on the Neighbouring Hills) he being come, had a quarter of an hours dispute with the Peasants. They seeing I had a red Coat on, thought I was some Merchant loaded with Money, and had a mind to rob me; as I, tho' ignorant of the Language guess'd by their Actions, so that the *Muccaro* had enough to do to perswade them, I carry'd no Money, whilst I fretted to see my self in a Country, where two naked Men durst impose upon me.

But I far'd worse in the Village of the good Thief, where a wretched bare-footed Fellow ran after me, call'd to me to stay, till the Receiver of the tribute, or duty, who was his Master, and an *Arab* came up. I obey'd, and he being come, began by signs to demand Money of me, tho' the *Muccaro* had already pay'd the Duty, because he also by my habit, took me for a Merchant. Having told him I had none about me, because I had left it at *Rama*; he fell to search me, beginning at my Breeches, as being excellently skill'd in the Art of Robbing; and finding I had none, would have me promise to pay him a Piastre at *Rama*, or else he would carry me away Prisoner to the next Mountain. To avoid this danger, I promis'd what was not his due, and he came punctually to receive it, but I made the Muletier pay it, who had undertaken for 28 Piastrs, to clear me from all such Impositions, and carry me to *Jaffa* upon his own charge.

By these Passages, any one may judge how little Justice is to be had in those Countries, since the Tax-gatherer robs so openly, and without controul: Nor is this to be admir'd at, because the People of that Nation are naturally, or through custom lazy, and therefore love to live by robbing, without taking the pains to till the Ground. Besides, if any of them would labour, he should not reap the Fruit of it, and therefore there are continual scuffles between the Coun-



Country People and the *Arabs*, who are always stealing their Corn. One day, before I came to *Bethlehem*, seven *Arabs* and three Country Men had been wounded in a Fray. There are mortal Enmities among the *Arabs* themselves, some being of the white Banner, and some of the red, which is the cause that many of both Parties are kill'd daily. Thus both *Arabs* and Peasants live a wretched life, lying on the bare ground, and feeding on a little Bread, without any other Food, because they cannot always meet with *Franks* to rob. After the Tax-gatherer had left me, I put on a scurvy black Garment of the *Muccaro's*, that my own might not call Thieves, and made hast to *Rama*. Being come thither, I stay'd all *Wednesday* 9th. expecting the conveniency of some *Caravan* to *Jaffa*.

*Thursday* 10. I pay'd the visit to some Christian *Maronites* of note that had been to see me. *Friday* 11th. I went with some Fathers to the Holy Places about *Rama*. *Saturday* 12th. we saw a Cavalcade of *Arabs*, with Pipes carrying two Children to be Circumcis'd, which Ceremony ended in a plentiful Treat of many Dishes of *Pilau*; that is, Meat boil'd with Rice.

*Sunday* 13th. I set out after Dinner for *Jaffa*, with a *Caravan* of *Arabs*, and came thither at Sun-set. The *Muccaro* would have me give him another Reward, besides what he had from the Customer, but I would not hearken to him. The visiting of the Holy Places, cost me 70 Crowns of our Money in all. The poor and disabled Pilgrims, who cannot go up to *Jerusalem*, gain all the Indulgences of the Holy Land at *Jaffa*; as if they had visited it, and from *Jaffa* return into *Europe*.

*St. John of Acre.* I embark'd on *Monday* 14th. with a fair Wind, and sailing all Night, arriv'd on *Tuesday* 15th. at the antient *Ptolemais*, now call'd *St. John of Acre*, mostly ruin'd and void of Inhabitants. I went to the Monastery of the *Franciscans*, where I was furnish'd with necessities to go to *Nazareth*.

*Wednesday* 16th. I set out with an Interpreter, and got into *Nazareth* about Evening, the days Journey being 25 Miles. *Thursday* 17th. I perform'd my Devotions, worshipping the Holy Place, where the Angel saluted the Blessed Virgin, serv'd by the *Capucins*, who receiv'd me with much civility and affection. *Friday* 18th. having visited some other devout Neighbouring Churches, I

return'd to *St. John of Acre*, it being impracticable for Pilgrims to go further to see *Galilee*, and other Holy Places for fear of the *Arabs*.

*Saturday* 19th. there was no conveniency of Boats, and therefore I departed on *Sunday* the 20th. after Noon. That Night we were becalm'd, but *Monday* 21st. made much way, yet came not to *Jaffa* till *Tuesday* 22th. *Wednesday* 23d. I bargain'd for my Passage to *Damiata*, aboard a *Saich*, that was returning thither, and embark'd on *Thursday* 24th. to return to *Alexandria*, where I had left my Equipage.

*Friday* 25th. the Wind prov'd fair, and so continu'd till midnight, but came about almost in our Teeth on *Saturday* 26th. *Sunday* 27th. it blew brisk and fair, so that on *Monday* 28th. we arriv'd at the *Bogasi*, or mouth of the River of *Damiata*, near which *St. Lewis* King of *France*, after taking that City, caus'd a Fort to be built, which is still to be seen. I took a Boat to carry me to the City, and tho' I endeavour'd to shun the knavery of the Black of *Husba*, yet I could not shun the *Janizaries*, who exacted half a *Piastre* for suffering me to pass, and then search'd my Portmantue for the Duties of the Custom-house.

I thought I should have a good Nights rest, in the House of the Christian *Maronite*, who is Procurator to the Religious of *Jerusalem*; but it was my misfortune to pass it much worse than I had done the four last at Sea, because of some small Night Insects there were in the Room; and of a black Woman, who being in Labour close by, cry'd out all Night as if she had been possessed.

I resolv'd in the Morning to complain to the Customer against *Selim* the Black, who had extorted two *Piastras* more than his due: He answer'd me, he had no power over him, but that I might acquaint the *Bassa* of *Caire* with it. The Boat being ready to depart, I was oblig'd to go aboard it with the Customer, who went the same way, lest I should let slip that opportunity.

*Wednesday* the last day of the Month, we Sail'd with a fair Wind up the same Branch of the River *Nile*, before describ'd; and on *Thursday* the 1st. of *October*, we run up the River. The Customer was pleas'd to live two days without eating any Meat, because there was never a *Few* there, who with a Knife, without any blemish might kill some





gemelli. 1693. gelt Goat, Hen, or other Fowl there were aboard, according to the Mahometan Superstition.

Friday the 2d. of October, we arriv'd at Bubac, and that being the day the Boat was to set out for Roseto, I only went out of one Vessel into another, running down the Nile, which had drown'd all the Country. I said before, and say it over again, that a Christian, who Travels in Egypt, and the Holy Land, must arm himself with patience, and be deaf, because Christians are equally hated by Turks and Arabs, and must take abundance of Affronts from them both; for very often a naked Scoundrel, that has not Rags to cover him, has the impudence to scoff at grave People. The other mischief is, that they think all the Franks are Philicians, and therefore, tho' they be in health, will have them feel their Pulse, which I was forc'd to do, to avoid some greater trouble, knowing I should not be thank'd for it.

Saturday 3d. the Wind was contrary, so that we made little way; the same on Sunday 4th. Through the negligence of the ignorant Sailors, the Bark run a-ground, and they were forc'd to unload it to get off, and then load a-

gain, which took up a great part of the day; but the Wind coming up fair, we arriv'd at Roseto about Sun-setting. Monday 5th. I imbarc'd for Alexandria, and Landed there before Night. In that Port, I found a French Vessel ready to Sail for Leghorn, with whom, if I would have return'd into Christendom, I should have ended this curious Voyage in three Months and a half; but being resolv'd to go on into the East, I flighted that opportunity. On the other side, being inform'd there were some Vessels at Bichier ready to Sail for Constantinople; I made it my business to have a passage aboard them, wherein I was much forwarded by the civility of Arrigo Griman, a Merchant of Marseilles, who during my whole stay at Alexandria, very affectionately labour'd to clear me from any trouble at the Custom-House.

Tuesday 6th. I got a Letter writ to the Aga of Bichier, to procure my passage aboard one of those Vessels. Tuesday 7th. I went about to take my leave of the Consul and Merchants. Thursday 8th. Monsieur Griman treated me with all that the Country affords; and Friday 9th being to depart the next day, I Supp'd at the Consul Monsieur Tamburin's, with all the French that dieted there.

## CHAP. X.

### Of the Religion, Government, Customs, Habits, Fruit, and Air of Egypt.

BEFORE I depart Egypt, it will not be amiss, but rather very advantageous, and delightful to the Reader, if after these Particulars, I give some general account of the present State of that Kingdom, which has suffer'd so many Revolutions: First, under the Yoke of the Pharaohs, and since from time to time under the Ptolomeys, Romans, Agarenes of Arabia Felix, and Turks, who are now possess'd of it. The Christians of the Country call Egypt Massir, the Turks Missir, and the Jews Eretsmisraim. It is bounded on the North by the Mediterranean, on the East by Arabia and the Red Sea; on the South by Abissinia and Nubia, and on the West by the Deserts, and Kingdom of Barca. It is generally divided into three parts, which are Bahri, or the lower Egypt; Vostani, or the middle

Egypt; and Said, or the upper Egypt. The lower contains all the space between the Sea and Caïre, being that which the Antients call'd Delta, because the Arm of the Nile, and the Sea that bounds this part make a Triangle, which is the same as the Greek Letter Delta; and the chief City of this lower Egypt is Alexandria. The middle Egypt is bounded by the Village of Giza, and Momfalot, and its principal City is Caïre. The upper Egypt, otherwise call'd Thebaida, has for its chief City Asna, or Isne, formerly Syene, built on the Banks of Nile.

Egypt is Inhabited by Coptis, Moors, Arabs, Turks, Greeks, Jews, and other Nations. The prevailing Religion is the Mahometan, of which I shall speak in the Description of the Ottoman Empire. The Coptis, so call'd from Copt, the





*Gemelli.* the Son of *Misfrain* King of *Egypt*, were formerly Idolaters, like all the other *Egyptians*, worshipping not only *Isis* and *Serapis*, but many other monstrous Deities; but after the coming of Christ, they were the first in *Africk*, converted to the Christian Faith, by the Preaching of St. *Marc* the Evangelist, their Apostle. They continu'd Catholick till the time of their Patriarch *Dioscorus*, who fell into the Error they still continue in to this day. In past Ages they were a very considerable number, 600000 paying Tribute; at present they do not amount to 15000 Souls. One of the principal Causes of their decrease, has been their constancy in the Christian Religion, which so provok'd the rage of the *Pagan* Governours under the *Roman* Empire, that they Butcher'd many thousands at a time, and now they are the People most oppress'd by the *Turks*. The Government of *Egypt* is subject to the *Ottoman* Laws, and manag'd by a *Bassa*, sent thither by the Port.

As for the Inhabitants, as formerly they were accounted ingenious, courteous and civil, some attributing to them the Invention of Geometry, Arithmetick, Astrology, and Physick; so now, they are barbarous, rude, fierce, sloathful, false, treacherous, great Thieves, and extremely covetous; insomuch, that they will sell their own Brother for the value of Six-pence; but above all, they hate the very name of a Christian, and have infus'd that Aversion into their very Beasts; for even the Dogs run after the *Franks*, knowing them by their

Apparel. The Habit of the better sort of *Arabs*, is almost the same as that of the *Turks*; but the inferiour People wear a Sack, or as they call it, a *Caban* over their Shirt, wrapping a poor piece of Cloth or Silk about their Heads instead of a Turbant. The Women cover their Faces with a Mask of Cloth or Silk, and their Bodies with a long Cloth over their other Garments; the better sort of them wear high Wooden Clogs, insomuch, that to us, they look like Monsters. Of themselves, they are low, and brown, and their greatest beauty in the Opinion of the Natives, is a sparkling Eye.

Their Seasons are three Months before ours, for they eat Figs and Grapes at the beginning of *June*. All the sorts of Fruit known in *Europe*, are there in a greater Perfection, by reason of the goodness of the Soil, especially Pears, Pomgranets, Apples, and some others; not to speak of Dates, which are peculiar to *Africk*. As for Birds, there are all sorts we have in *Europe*, and many particular. There are most delicious *Beccafichos*, like Wheat-eats; and the Turtles are so numerous and tame, that they walk about the Streets and Houses like Pigeons, but their Partridges are fallow and hard.

The Air of the Country is unhealthy, by reason of the great heat, and therefore there is no Travelling at all times of the Year; partly by reason of the overflowing of *Nile*, and partly because of the violence of the Sun.

*The End of the First BOOK.*





A  
VOYAGE

Round the WORLD,

By Dr. John Francis Gemelli Careri.

PART I.

Containing the most Remarkable Things he saw in  
TURK Y.

BOOK II.

CHAP. I.

*An Account of the most Remarkable Things the Author saw in the Islands of Rhodes, Stanchio and Scio, and in the City of Smirna.*

Gemelli.  
1693.

THE Boat being ready, I went Aboard it on *Saturday* the 10th of *October*, being Bound for *Bichier*, where I Arriv'd about Noon, and gave my Letter of Recommendation to the *Aga* of the Castle, who spoke to the *Rais*, or Master of the Vessel for me. Being agreed about my Passage, I caus'd my Baggage to be put Aboard the Ship, which was under Sail, and began to make way within two Hours, with a fair Wind, which lasted all Night. I pass'd it indifferently, because these sort of Vessels, call'd *Londras*, have the Poop, Deck, Gang-ways, and Masts like a Galley, only they have one little Mast and Sail more.

The Wind continu'd fair *Sunday* 11th till Noon, but after that it began to blow so hard, and contrary, that it oblig'd the fearful Master and Sailors to turn back. Thus on *Monday* 11th, we came again into the Port of *Alexandria* at two in the Afternoon, and going Ashore, I went to pay my Respects to Monsieur *Tamborin*, who oblig'd me to stay in his House, where he and all the

*French* often drank to my good Voyage.

*Tuesday* 13th, we Sail'd again with a fair Wind; but when we had run 40 Miles, the Master, who was better skill'd upon Rivers than at Sea, out of a vain Fear, stood about again for *Alexandria*, tho' neither the Sea ran very high, nor the Wind was very boisterous. Being sensible of his Mistake, he stood his Course again, but we had not Sail'd far, before Fear and Ignorance brought him about again, and we put into the Port of *Bichier* on *Wednesday* 14th. It was a Torment to me to see my Voyage retarded by his Folly, and would have given any Mony to be Aboard a Christian Ship to be out of the Hands of Scoundrels.

*Thursday* 15th, there was as dreadful a Storm by Sea and Land, as was ever known in *Italy* in *December*. *Friday* 16th it Rain'd hard, by which it appears they are much deceiv'd, who think the Sky is clear all over *Egypt* in Winter; for the Ancients, who deliver'd this Account, meant it only of the Upper, but not of the Lower *Egypt*.

*Saturday*



# Chap. I. of TURKEY.

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*Gemelli.* *1693.* *Saturday* 17th, I went ashore to divert the Melancholy I was troubled with for being among *Turks* and *Greeks*, where no Body understood me. Going Aboard again at Night, all the Provision I carry'd with me was Eggs, the Country affording nothing else.

*Sunday* 18th, the Wind began a little to fall. *Monday* 19th it Rain'd again, and held on *Tuesday* 20th, which settled the Sea. The Seamen stay'd *Wednesday* 21st to dry their Sails, and prepare to Sail; and at length, *Thursday* 22d, the *Rais* or Master, encourag'd by other Vessels that shew'd him it was safe going to Sea, crept out of his Hole. The Wind blew so brisk and favourable that Day and *Friday* 23d, that our Vessel carrying three Sails, left three *Saicks* a Stern; and *Saturday* 24th, before Noon, we happily Arriv'd at the Port of *Rhodes*, having run 500 Miles in 47 Hours.

*Rhodes.*

The City *Rhodes*, once one of the most flourishing in *Asia*, is in the Latitude of 36 Degrees. It maintain'd it self a long time as a Commonwealth, gaining so much Reputation by Sea, that the Emperor *Antoninus Pius* doubted not to Decree, That the Pretensions of one *Eudemone* should be decided according to the Laws of the *Rhodians*. But this City afterwards falling under the Dominion of several Princes, was at last granted by *Emanuel*, Emperor of *Constantinople*, to the Knights Hospitallers of *St. John*, who had been Expell'd the Holy Land. The Knights being in Possession, fortify'd themselves, and defended it bravely in the Year 1444. against the Sultan of *Egypt*. In the Year 1480. under the Empire of *Mahomet II.* they held out a Siege of three Months, by the Valour and Conduct of the great Master *Ambussan*; but afterwards in 1522. after a vigorous Defence made by *Adam* the great Master, the Island fell under the Dominion of *Soliman II.*

The City.

This City is seated on the East-side of the Island; part on the Plain, and part on the Hill. It is three Miles in compass, the Streets are wide, strait, and well Pav'd; and in the midst of the greatest is a row of white Marble Stones from one end to the other. In this Street are to be seen the Lodgings of the Knights of *St. John*, and the Palace of the great Master. The Buildings are after the *Italian* manner, of square Stone, harder than the *Naples* Stone; the *Bazars* or Markets, are furnish'd with all the Island, or adjacent

Continent affords, sold at a very easie rate. By the Buildings it appears to have been in the Hands of Christians, their Magnificence being nothing diminish'd by the Brutality of the *Mahometans*, who have not abolish'd the Antiquities; and the Arms of the Knights of *Jerusalem* are every where to be seen, even upon the Artillery.

After hearing a *Greek* Mass on *Sunday* 25th, I walk'd about to see the City, which is a good Fortrefs; for besides being all round furnish'd with good Cannon, it has a treble Wall, and two Ditches, and on the Castle side three. The Gates on the Land side are five; but three of them shut, and two open, secur'd by several Works and Draw-Bridges; and to the Sea there are two more. The Inhabitants are *Turks* and *Jews*; for all the *Greek* Christians, being the greater Number, live in the Suburbs and Country Houses about it, which yield a pleasant Prospect amidst the Gardens and Vineyards. The *Turks* drive them all out of the City on *Friday*, to say their Prayers at Noon with the Gates shut, punishing those severely that do not make haste out, when the Signal is given.

*Monday* 26th, I went to see the great Palace, Master's Palace, seated on the highest part of the Hill, which at present serves for a Prison, and Dwelling-Place of two *Chams* of little *Tartary*, depos'd out of Jealousie, and kept perpetual Prisoners by the *Great Turk*; to the end, that if he who Rules, behaves himself amiss, one of the Prisoners may be set up in his Place, and he succeed the other in the Prison. I saw nothing Curious in it, but only a great Structure which the *Turks* suffer to run to Ruin, without taking care to Repair it. The Church of *St. John* adjoining to the said Palace, is now the chief *Mosch*.

I said before, the City was encompass'd by three Walls, and as many Ditches; I must now add, that it has as many Ports for security of its Ships and Galleys. That which serves the Ships is defended by the Bastion *St. Elmo* with Ten Pieces of Cannon, which also serves for a Light House. The other adjoining to it, is defended on the Left by a Tower with Eight small Guns, and on the Right by the Enchanted, or *Moors* Tower with Twenty Eight Guns, but only the Eight that lie level with the Water carry a large Ball. A Man may almost creep into one of them, on which close by the Arms of the Knights, I read



read this Inscription, *Opus Francisci Man-*  
*Gemelli.* *tuani*, A. D. 1486.

1693. They told me, that when the City  
was taken, there were found three Pieces  
of a prodigious bigness, which shot  
Stone-Bullets so large, that two Men  
could scarce Fadom them; for which  
reason they were afterwards Transport-  
ed to *Constantinople*. The aforesaid Fort  
is square, having four little Towers at  
the Angles, and an Octogon in the mid-  
dle, all made by the Knights. From it  
to the opposite Bastion, they draw a  
Chain to shut up the Port, which is not  
very safe, for in my time the Admiral  
of *Algier* was cast away in it, and a little  
before my coming, a Ship and a Saick.

The Fort. From this Port, they go into the o-  
ther within it, which is like an Arsenal,  
and serves for small Vessels. It has two  
Mouths, one in the middle, and the o-  
ther near the aforesaid Port, from  
whence to the City it is shut up by Art.  
In this second Port stood the famous  
The Co-  
lossus. *Colossus* of Brass, set up by *Chares* of the  
City *Lyndus* (Disciple to the famous  
Statuary *Lisippus*) who in the Term of  
12 Years finish'd it, with the Expence  
of 300 Talents. The height of it was  
70 Cubits, and no Man could Fadom its  
Thumb, every Finger being as big as  
the largest of the ancient Statues; so  
that the space between the two Legs  
serv'd for Vessels to pass under, that  
went to Anchor there. It held a Vessel  
in its Hand, in which they kept a great  
Fire, to Light Ships in the Dark of the  
Night; but when it had stood 56 Years,  
it was thrown down by an Earthquake;  
the *Rhodians* threaten'd by their Oracle,  
not daring to set it up again; and thus  
that wonderful Work lay on the Ground  
for several Ages, till the Year 654,  
when it was knockt in pieces. In 1136,  
about 1460 Years after it had been Ere-  
cted, it was utterly Destroy'd by one  
*Mahavia*, a chief of the *Saracens*, who  
made himself Master of the Island, and  
sold the Metal to a Jew, who Landing  
it in the lesser *Asia*, had it carry'd into  
*Egypt* on 900 Camels.

Atl. p. 3.  
Descrip. of  
of Holy  
Land.  
Plin. Lib.  
36. Mail-  
let De-  
script. de  
L'univers,  
tom. 2.  
pag. 286.  
Marmol.  
Afriek,  
tom. 1.  
pag. 141.

The Port of the Galleys is the best  
for Security and Conveniency. There  
were at that time three Galleys, the o-  
ther two being Abroad under the Com-  
mand of their General *Amaza-mam-*  
*ma*.

Tuesday 27th, I went to see the French  
Consul, who was a Grecian, that he  
might secure me against any insult of the  
*Turks*. I found him not, but under-  
stood he could do me little kindness,

as being in no Esteem among the *Turks*;  
besides that they are not there so Inso-  
lent to the *Franks*.

Wednesday 28th, I walk'd in the Su-  
burbs, in a good Garden that produc'd  
excellent Grapes and Figs, and at Night  
return'd Aboard the Vessel. Thursday  
29th, meeting with the *Rais*, or Master,  
I perceiv'd he had no Inclination to leave  
his House so soon, being detain'd by the  
Embraces of his Wife, who was a beautiful  
*Turkish* Woman. The *Rhodian* Women  
out of Modesty cover their Foreheads  
with a Handkerchief, and their Chin up  
to the Nose with another. Friday 30th,  
being the Day of Prayer, I took my  
way towards the Palace along the  
Knights Street, to see the aforementi-  
on'd *Cham*, who was to pass by to the  
*Mosch*. At last he appear'd with a Train  
of twenty Followers, Clad after the  
*Tartar* manner; he was of a good Sta-  
ture, and had only a Blemish in his right  
Eye.

The Island of *Rhodes*, formerly call'd The  
*Ofiusa*, *Asteria* and *Aethrea*, and by o-  
ther Names, is 140 Italian Miles in  
length. The Climate is Temperate, and  
Pleasant; the Soil abounding in Fruit  
and Wine, but produces not Corn e-  
nough, but is plentifully supply'd out  
of *Natolia*, which is but 20 Miles distant  
from it on the North-side. Formerly  
there were several Cities in it, now re-  
duc'd to Villages; as *Filerno*, *Lyndo*,  
the Country of the famous Statuary a-  
bove-mention'd, *Basilica*, *Catavia*, and  
others, inhabited by wretched *Greeks*,  
*Jews* and *Turks*.

My continual Instances to the *Rais*, or  
Master, prevail'd with him at length to  
leave his Fair, and set Sail on Saturday  
the last Day of October; but we had  
scarce Sail'd two Miles, before he re-  
turn'd, the Thoughts of her perhaps  
carrying him away. Besides these base  
*Turks* and *Greeks* are afraid when they  
perceive the Wind rise, and act with  
such Disorder and Noise, that they  
know not themselves what they are a-  
bout; so that Ten Christians are more  
serviceable at Sea than Fifteen *Turks*.  
Sunday the 1st of November, I did my  
Devotions in the *Greek* Church, and so  
Monday the 2d, Tuesday 3d, a Saick en-  
tred the Port with a Company of Soldi-  
ers bound for *Constantinople*.

Wednesday 4th, as I was walking, a  
*Turk* call'd to me to go into his House,  
but I fearing the Penalty of being im-  
pal'd kept on my way. Thursday 5th,  
a *Sicilian* told me the *Turks* suspected  
me



*Gemelli.* me for a Spy, and therefore advis'd me to take care they did not make me a Slave; it being the Practice there to use Franks so upon slight Pretences; as had hapned the Year before to four French-Men, who came from *Napoli di Romania* at the same time the Fleet lay before *Canea*, and were made Slaves in *Rhodes*, upon Pretence that they were Spies. This troubled me, and the more because I had forgot to get a Pass from the French Consul, seeing I had Travell'd through the Holy Land without being molested by the *Mahometans*. Friday 6th, being the Day of Prayer, and I not having taken notice of the usual Signal, perceiv'd when it was too late, that the Gates were shut; therefore there being no going out, I hid my self for fear in a Tower, where had the Turks found me, I had certainly been taken, and secur'd as a Spy. Perceiving what Dangers I ran, I spent all Saturday seeking out some other Vessel to carry me out of *Rhodes*, but it was my Misfortune to find none.

Sunday 8th, I heard Mass in the Greek Church, with leave of the Superior. Monday 9th, a French Tartan arriv'd in the Port, but prov'd to be bound for Cyprus, so that it was not for my turn. Tuesday 10th, another came in, carrying four French Merchants from *Seyde* to *Smirna*, who courteously offer'd me my Passage, advising me to bring my Equipage, and lie Aboard the Vessel my self, because I was in danger of being made a Slave by the Turks, as they had been inform'd by Capt. *Sanfon*, a Renegade of *Marseilles*, and Vice-Admiral of the *Argier*-Vessel lost in the Port. Accordingly I carry'd my Equipage, and went to lie Aboard that Night, paying the Master of the first Vessel the full we had agreed on for the whole Voyage.

Thus after so long a Stay, I set out on Wednesday about Noon. There were Aboard the Tartan, besides the four French-Men, seven Turks, and the Aga of *Seyde*, who had quitted the Turkish Ship, because of the Ignorance of the Owner. What I observ'd in these Barbarians, was, that they had laid aside the foolish Fierceness and Arrogance they Practise Aboard their own Ships, where they seek all Occasions to wrong a Christian; and it was a great Satisfaction to me to see them Aboard our Tartan, as quiet as Lambs; not venturing to say their Prayers in Publick, for fear of being Laugh'd at. Having Sail'd 20 Miles, we pass'd by the Island *Scimo*,

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and at the end of 30 by *Piscopi*, *Calce* and *Nissaro*, Islands Inhabited by *Grecians*, and Nests of Pirates. Thursday 12th, we could not weather Cape *Creo*, the Wind being in our Teeth; which continu'd Friday 13th, but growing Calmer, we with Difficulty put into the Island *Stanchio*, 100 Miles distant from *Rhodes*, three Hours before Night, having all the way Coasted along the Continent of *Natolia*.

*Stanchio*, *Stanco*, *Stingo* and *Stancu*, or *Stanchio* according to the Antients *Merope* and *Cos*, is a longish Island, on the East, looking towards *Natolia*, from which it is parted by a Streight of six Miles. It is famous for having brought into the World the famous Painter *Apelles*, and the renowned Physician *Hypocrates*, who is said to have become so Learned by reading the many Tablets brought to the Temple of *Esculapius* in this Island; because all that recover'd of any Distemper, were oblig'd to leave an Account in Writing, in the Temple, of the Medicines that had Cur'd them.

Going ashore to see a wonderful Tree, The City, as also the City, I took notice it was seated near the Sea, on a rising Ground, and defended by good Walls, and a deep Ditch fill'd by the Sea; as also by a Castle well stor'd with Cannon. It has no Port, but an open Road is all the shelter the Ships have. The Houses are low, but of Stone; but there is one stately Structure, which they call *Hypocrates's* Palace. On the West-side of it is a large Suburb, in which, as well as in the City there live Turks, Jews and Greeks, but the latter much oppress'd by the *Mahometans*. About it there are good Gardens and Vineyards, which produce excellent Wine. The wonderful Tree is a Plain, by the Turks call'd *Cinor*, standing within the City between the Castle Gate, and the Bazar, or Market-Place. It is most certain there is not the like of it in Europe; for 4000 Men can stand under its Boughs, which are held up by 36 Props, or little Pillars, under which there are two Fountains, and several Benches fix'd, to take the Air.

We sail'd not the same day, both because we expected the Vice-Admiral *Sanfon*, who stay'd that Night in the City about some business, and because the *Bassa* would send a Servant of his aboard the Tartan.

Saturday 14th, we sail'd about Noon with a fair Wind, which failing us three hours after, we were forced to lie upon a Bowl-

G

a Bowl-





*Gemelli.*  
1693. a Bowling, but could not that Night get beyond the Islands of the *Bassa*, *Car-rino*, and *Lero*, inhabited like the others by *Greeks*.

*Sunday* 15th. early, we pass'd by *Ly-so*, an Island not inhabited, and then by *St. John de Parno*, formerly possess'd by the Knights of *Malta*, *Naccaria*, *Liforni*, and *Samos*, formerly Consecrated to *Juno*, who had a Temple there, and famous for having been the Country of *Pythagoras*, the fortunate *Policrates*, and one of the *Sibils*; not to speak of many more Islands on the right and left, dispers'd about that Archipelago. The Wind coming right against us, we were forc'd to turn back, and take shelter under the Rock of *Artivo*, where there are several Ports, with Water enough for great Ships; yet the place is not inhabited, and only the Shepherds carry their Flocks to graze there, in continual dread of the Pirates. A little before our Arrival, three Sail departed thence, after taking a *Saick*, leaving a quantity of Wood on the Shoar, which our *Tartan* took aboard. *Monday* 16th. the Wind continuing contrary, the Seamen went about the Rocks gathering Shell-Fish; and having given the *Aga* of *Sey-de* a Sea-Urchin, that Brute put it to the Fire to Roast, as if it had been a Fish: And to say the truth, he shew'd himself like a Beast, in his Words and Actions, and wore a Beard like a Con-jurer, or rather like a he Goat, bred wild on a Mountain.

*Tuesday* 17th. we sail'd three hours before day, but had little Wind, so that by Noon, we had much ado to pass the Streight, between the Islands *Soma* and *Forni*: After Noon it freshned, and we ran under a Top-sail to *Scio*, where we arriv'd at Night, after running 130 Miles, the computed distance, between *Stanchio* and *Scio*. *Wednesday* 18th. we all went ashoar, and I was entertain'd by the *Capucins*.

*Scio Island* *Ethalia*, according to some, was the first name of this Island, afterwards call'd *Scicos*, or rather *Sciros*, from an antient Nymph. The *Turks* call it *Salzizadau*, or *Sachezada*, which signifies the Island of *Mastick*. It is one of the chiefest in the Archipelago, and of those call'd *Cyclades*, being 80 Miles in compass. On the North of it, is the Island *Metelin*, or *Mytilene*, on the East *Natolia*, from which it is separated by a Channel 3 Leagues wide, call'd the Streight of *Capo Bianco*, or the White Cape, and on the South the Island *Naccaria*. The Inhabitants

divide it into two parts, *Aponomoya*, or the upper, which is towards the North, and *Catamera*, or the lower towards the South. The Soil next the Sea, is extraordinary Rich, but that further up barren enough, being for the most part a bare Rock, and serves only for Goats to graze on. Between the Inhabitants of the Metropolis, and of 80 Villages, there are reckon'd to be about 100000, whereof 80000 are *Greeks*, and the rest *Catholicks*, *Jews* and *Turks*. Their principal Revenues come of Milk, and Butter, Wine and Silk; whereof they make every Year to the value of 120000 Crowns, which is more in the Island to employ the Poor.

The City *Scio*, seated in 38 deg. of Latitude, is longish, lying on the Sea Coast, and being narrow towards the Mountains for want of room. It is encompass'd by good Walls, with eight Gates, but it is defended by a Castle near the Port; which tho' on the Land side it have a broad deep Ditch, with two Bridges and Gates, yet has such weak antient Walls, and so bare of Out-works and Cannon, that they can make but a few hours resistance. In one Angle of the City towards the South is another Fort with 10 pieces of Cannon, and another in the middle, lately rais'd on the Ruins of a *Greek Church*.

The Port is large, but not safe, the bottom being soft, so that the Anchors have no hold; in the midst of it, is the Light-house for the conveniency of Ships that come in by Night. In this Port, lie the five Gallies of the Island, commanded by as many *Begs*, to whom the Grand Seignior allows 12000 Crowns, for the charge of each of them.

Considering the smallness of the City, 40000 Inhabitants is a considerable number, most of them being *Christians*, as well *Latins*, as *Greeks*. For this reason, there are also two Bishops, one a *Catholick*, who has about 50 Priests under him, and the other a *Schismatick*. The *Turks* and *Jews* are oblig'd by the Natives to live in the Castle. The Houses are of Stone, after the *Italian* fashion, with the Roof like a Pyramid, cover'd with Tiles. The Streets are narrow, but Pav'd with Pebbles; and the *Bazars* or Markets abound in all things at easie Rates, because the nearness of *Natolia* supplies all the Island wants.

The Christian Women are clad after the *Italian* fashion, except their Head-dress; but their Coats are short to their Knees,

The City.

The Port.

Women.





~ Knees, gather'd behind like a Priest's  
*Gernelli.* Surplice, a ridiculous Habit, like that  
1693. of the Country Women about *Offuni*;

~ a City in the Kingdom of *Naples*. The  
Widows cover their Heads with red  
Veils, other Women with white, with  
a Rowl round their Fore-head, like the  
*French* Fore-head Cloth; behind, to-  
wards the left side, hangs a Fringe of  
the Coif, that covers the Head, which,  
together with variety of Flowers, they  
wear at all times of the Year, is a very  
pleasant sight. The Women themselves  
are extraordinary fair and beautiful,  
and very witty, and familiar with Men;  
even the Maids being very free with  
Strangers, and all of them have their  
Breasts immodestly bare.

Churches. The chief Churches in *Scio*, are five,  
the *Duomo*, or Cathedral, that of the  
Jesuits, the *Dominicans*, *Capucins*, and  
*Recolets*, besides other small ones, both  
within and without the City.

Mastick. The Mastick of this Island is the best  
in the World; for which reason, the  
Grand Seignior sends one every Year,  
to be present at the gathering of it,  
with an express Prohibition against Ex-  
porting it for any Part but *Constantino-  
ple*, where the Servants and Women in  
the *Seraglio* consume it, chewing it all  
the day to make their Teeth white, and  
their Breath sweet, and therefore the  
*Turks* call it the Island of *Mastick*. The  
Cotton gather'd here, yields the Na-  
tives some profit, the poor People get-  
ting their living by working at it.

A notable  
Passage.

Thursday 19th. at the *French* Consul's  
House, I saw a Young *Venetian* Renega-  
do, a handsome Fellow. He, after say-  
ing three Masses one Morning in *Scio*,  
of an *Augustinian* Friar, became a *Ma-  
hometan*; but afterwards repenting, de-  
sir'd the Consul to contrive his escape  
into *Christendom*. This was a matter  
that requir'd much management, be-  
cause he was kept in the *Bassa's* House,  
who perceiving something of his change,  
because he delay'd being Circumcis'd,  
had caus'd him one Morning to be cut  
by force, telling him, if he fled, he  
should at least carry the mark with him  
to *Italy*. The cause of this misfortune  
was, that he leading an ill Life in his  
Order, and the Superior intending to  
punish him, he fled to *Scio*, and had re-  
course to the Catholick Bishops, to ob-  
tain his Pardon of the Order, which  
being refus'd, in despair he turn'd *Ma-  
hometan*. From that time forward, he  
always did the Bishop ill Offices with  
the *Bassa*, falsely accusing him of hold-

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ing correspondence with the Republick  
of *Venice*; which calumny could not be  
taken off, without a great deal of Mo-  
ney. I hope God will give this Man  
grace to follow the Example of *B. James*,  
a lay Brother of *Calabria*. He being  
cast into Prison for some heinous Offence,  
by the Superior of *Eriza*, a small Mo-  
nastery in the Mountains of *Syria*, sub-  
ject to that of *Jerusalem*, fled to *Barut*,  
and thence to *Seyde*; and not being ad-  
mitted, because of the Plague, stay'd  
without with three other Religious Men  
of his Order. In the mean while, the  
President of *Seyde* talk'd to, and com-  
forted him from the Wall, with the  
hopes that he would obtain his Pardon  
of the Father Guardian; but the Plague  
still continuing, and there being no ad-  
mittance, they agreed to retire for some  
time to *Darbessin*. *B. James* perceiving  
the business, was protracted, and de-  
spairing of Pardon, return'd to *Seyda*,  
in the beginning of *May* 1693, and go-  
ing to the *Seraglio*, desir'd to be made a  
*Mahometan*. He was receiv'd, and Cir-  
cumcis'd, but before two Months were  
over, becoming sensible of his crime, he  
had recourse to a *French Capucin*, who was  
Superior in that City, humbly begging  
Absolution, and declaring with many  
Tears, that he for ever abjur'd, and de-  
test'd *Mahometanism*. The other an-  
swer'd, he must fly into *Christendom*,  
for he could not absolve him, because  
he was in eminent danger of relapsing  
into the same State of Damnation, if he  
continu'd among *Mahometans*. *B. James*  
reply'd, he publickly own'd his crime,  
and was ready to die a Martyr for his  
Faith and Religion. He still persisting  
in this holy purpose, and returning on  
*Wednesday*, the aforesaid Father Superi-  
or gave him Absolution, and the Blessed  
Sacrament. The next day, that good  
Father advis'd him to make his escape  
aboard some *French* Vessel, because he  
was not sure he could overcome human  
Weakness, and obtain of Almighty  
God the Grace of Martyrdom. *B. James*  
answer'd, No, I will die for the Faith,  
and I find my self so resolv'd, that I do  
not fear being burn'd to Death, which at  
first terrify'd me. Adding further, Give  
me a Crucifix, and to morrow you shall  
see what I will do; in the mean while  
pray for me. Perceiving he was settled  
in his resolution, he gave him a second  
time Absolution, and the Blessed Sacra-  
ment. On *Friday* being the *Turks* Fe-  
stival, *B. James* went to the *Bazar*, or  
Market-place where abundance of Peo-

G 2

ple



Gemelli.  
1693.

ple were, carrying a Cross in his Bosom, and setting one foot on his Turbant, and the other on his green Garment, holding the Cross in his hand, he began to Preach, and declare, that being penitent for his offence, he was resolv'd to die for the Catholick Faith, and that the *Mahometan* Religion was a cheat, and their Prophet an Impostor, who led Souls to Hell. A great multitude flock'd about him, hearing these Words, and some understanding *Italian*, ran to acquaint the *Bassa*, who order'd the Friar to be brought before him, in the most abusive manner, as was perform'd, those Barbarians breaking the Cross. Being brought, he ask'd him, whether he was mad to behave himself after that manner? B. *James* told him, he was in his right senses, and had been mad when he embrac'd so infamous a Religion. A Court was held after this, and the *French* labour'd with the *Cadi* to save his Life, or at least that he should be put to an easie Death; and the *Cadi* offering to pardon him, provided he would own what he did, was in a fit of madness, the good Man would not do it, but expected Death with an unparallell'd Resolution. Being therefore led in the beginning of *July* in his Shirt and Breeches to the Gate of the *Seraglio*, the Executioner struck him with the back of his Scimiter, to terrifie and make him unsay what he had said; but not prevailing with a second stroke, he at last struck off his Head, hacking the dead Body, which being bought by the *French* for 50 *Piastras*, to be bury'd, was put into Lime to save the Bones, but the place being open'd after three Months, it was found as fresh as it was bury'd, not so much as a Hair being dropp'd off his Beard. This was told me, by Monsieur *Ripera*, and other *French* Merchants, who were eye Witnesses to it; and because all the Christians of the East have celebrated his Festival, I thought fit to make mention of it, for the Information of those who have not heard of it.

Greek  
Nuns.

*Friday* 20th. the Wind blew so hard, that the Vessels in the Harbour were forc'd to drop another Anchor, which lasted all *Saturday* 21st. *Sunday* 22th. I walk'd about the City, with the Consul's Son, and four other *French* Men; who conducted me to an enclos'd Court; about which, there were many little Houses, inhabited by *Greek* Nuns. To say the truth, it appear'd more like a Stew than a Monastery, because

of the liberty those counterfeit Religious Women take, being allow'd to go about the City at their pleasure, and to admit Men whensoever they please.

*Monday* 23d. the same Company went to see the Trees that produce the Mastick, or the *Sakes*, as the *Turks* call it. They are small, and their Branches bow down to the Ground, turning up again. To make the Mastick, they give a gash in some parts of the Trunk; whence, from the beginning of *May*, till the end of *June*, that Liquor drops down on the Ground; and therefore they endeavour to keep the place very clean to gather it. They say, there is good Turpentine made in the same Island, but I did not see the Tree. Then we went three Miles from the City, to see a Rock near the Sea, in which there was a Seat cut in the middle, and others about it, which they told me, was *Homer's* School; but I never read that *Homer* taught.

Mastick  
Trees.

The Partridges are so tame in *Scio*, that they feed about the Fields in Summer, and at Night return to their Master's House, upon the call of a Whistle, as was shew'd me in a Village we came through, in our return home.

Tame  
Par-  
tridges.

I had resolv'd to go from *Scio* to *Constantinople*, aboard another Vessel; but Monsieur *Ripera*, who deliver'd me from the danger I was in at *Rhodes*, would not consent, saying, it was better for me to go to *Smirna* to take my Pass, and continue my Voyage thence; because if I went Aboard *Turks* or *Greeks* again without a Pass, I might easily be made a Slave in any Island of the *Archipelago*, where there were no *French*; which being also told me by the Consul, I alter'd my Resolution, and took the good Advice they gave me, and the sooner because the Winter being well advanced, and the Voyage 500 Miles, I might have lain some Months by the way.

I embark'd with the same Company aboard the same *Tartan*, on *Tuesday* 24. and the Wind being fair, soon left the Land of *Cuchimel* on our right hand; but near the Island *Spalmatore*, the Wind fail'd us, and therefore we advanc'd but little that Night, between the Continent and the Island, which is inhabited by *Turks* and *Greeks*. *Wednesday* 25th. the Calm continu'd, and a little Gale coming up in the Evening, we pass'd by *Cape Carabornus*, leaving *Metellin* on the left. The Wind freshning at Night, we entred the Gulph of *Smirna*, steering towards the City, through the Passage, the continent Leaves on both sides,

for



Gemelli.  
1693.

The Castle at the Port of Smirna.

for the Sea. The Wind falling again on *Thursday* 26th. we made little way, but about Sun-set, it blew hard against us, so that with much Tacking, we got at Mid-night within the Fort, and Anchored by it. They say, this Castle was built 30 Years since, because a *Few*, who form'd the Customs, fled into *Christendom* with two Vessels, at the same time that the Grand Seignior sent Orders by a *Bassa*, to have him carry'd to *Constantinople*; others say, it was on account of the *English* and *Dutch*, that were in the Harbour, refusing to serve against the *Venetians*. This Fort is low built, with two Bastions at the Angles, and without any Modern Fortification; but it is furnish'd with 21 Pieces of Cannon, lying level with the Water, and well Garrison'd. The Commander of it suffers any to go into the Port, but none to go out without his leave.

The same contrary Wind continuing on *Friday* 27th. we Tack'd up into the Harbour of *Smirna*, and came to an Anchor in the Evening, going immediately with the four *French* Men, and Captain of the Vessel to the *French* Consuls, who receiv'd us courteously, giving us a good Collation, and making us drink merrily. Taking leave of the Consul and Friends, I went to provide me a Lodging, and took one in a *French* Man's House, for half a piece of Eight a Day, and a quarter for my Man; but any Man that would be saving, may find in the City some *Xans*, or vast Apartments, capable to contain some thousands, especially the *Xancelebi*, cover'd with Lead; and that of the *Armenians*, where the *Caravan* of *Persia* sets up; where for a *Dutch* *Piastre*, or little more, a Man may have a Room without a Bed for a Month, and live suitable to his Purse.

Smirna City.

*Smirna*, *Lamira*, *Lamires*, or *Sarchinia*, is seated in 38 deg. of Latitude, partly on the Plain along the *Egean* Sea, commonly call'd *Archipelago*, and partly on the Hill. It is thought to have been Founded by the *Amazons*, in the Year of the World 3203, or by *Theseus*, as others will have it. It was once an Archiepiscopal See, and at present is the Metropolis of the Country, and Mart of the East, because standing in a place, by which the Commodities of *Europe* and *Asia* must needs pass. The City is not so famous for the Birth and Death of *Homer*, if it be lawful to decide so antient a controversie, as it is Renowned for the Holy Bishop *Policar-*

*pus*, who writ upon the Mysterious Book of the *Apocalypse*, or Revelation in *Smirna*, *Ephesus*, *Pargamo*, *Thyatira*, *Philadelphia*, and *Laodicea*. The compass of the Modern City is about four Miles, its shape irreglar, somewhat drawing towards a Triangle, who side next the Mountain, is longer than either of the two that lie upon the Sea, and this for want of Ground. There is no beauty in the Buildings, for they are little Hovels, after the *Turkish* fashion; some of them very low, and of Mud Walls, rebuilt since the last Earthquake, which levell'd the greatest part of *Smirna*; but the *Xans*, as I said before are magnificent, and cost much Building. The Streets are large, and all the City is one continu'd *Bazar* or Fair, where nothing that can be wish'd for is wanting, either for Cloathing, Sustenance, or Pleasure, because all the best Commodities of *Europe* and *Asia*, are brought hither to be sold at good Rates. Provisions are not so cheap as in the other *Turkish* Dominions, because of the great resort of Strangers, who amount to above 50000 Souls, between *European's* Christians, *Greeks*, *Armenians*, *Jews*, *Turks*, and others. The Port is capable of containing several Fleets, in which there are always hundreds of Ships of many several Nations. The four Galleys of the place are in the inward Port, defended by a mean Fort, with few pieces of Cannon, and a weak Garrison.

The Port.

There being an antient Castle, in the upper part of the City, said to be built by the Empress *Helen*, I went to see it on *Saturday* 28th. Being upon the Hill that commands the City, I observ'd on the left hand, an antient Structure, which they said, had been the Palace of the *Greek* Council, when *Smirna* was the Metropolis of *Ionia*, and the lesser *Asia*. Going into the Castle, at the great Gate, towards the City, I found on the left hand, a Statue, of half the Body of the aforesaid Empress, and under it some *Turkish* Characters, with a Marble Tomb, and by it an antient Church, converted into a *Mosch*, but all ruin'd, and several Marble Pillars lying about the Ground. Close by, there is a Descent into a place under Ground, in which there are 24 vast great Columns that support certain Vaults; the bottom of it being well Pav'd, shews it was a Cistern for the use of the Castle. The compass of the said Castle is almost a Mile, in the nature of an Amphitheater, with six plain Towers next the City; the others

The Castle.





*Gemelli.*  
1693. others on the opposite side being ruin'd. Within this space, there lie many Stones and Pillars about the Ground, which shew there were several Dwellings within it. They say, St. *Solycarpus* was expos'd to be devour'd by Lions, in the square place of this Castle.

Coming down a-foot from the Hill, I saw a very antient Fabrick, which seems to have been a Fort of the Old City; whereof on the North-side, some small part of the Walls remain, which Time has not yet demolish'd. The New City is all open.

*Consuls.* The Consuls of *France*, *England*, and *Holland*, live very great, in stately Houses upon the Shoar; for that Employment, in a place of such great Trade, and where there are so many Rich Merchants, is very profitable.

*Monasteries.* There are three Monasteries for Administring the Sacraments to Catholicks; one of the *Jesuits*, another of *Capucins*; who being *French*, are maintain'd by their King; and the third of poor *Venetian Recolets*, who live miserably. There are several other Monasteries of *Greeks*, and Synagogues of *Jews*.

*Game.* Monday 30th. I went a little way out of the City, to divert my self with shooting, there being abundance of all sorts of Game; as wild Boars, Deer, and other wild Beasts, besides Partridges, Godwits, Thrushes, Ducks, and innumerable other Birds. This I could do without any apprehension of the *Turks*, because the *Franks* have all imaginable liberty at *Smirna*, Cloathing themselves after the *French* or *Italian* manner, as they please; and going about, either within, or without the City, by Water, or by Land, without any Restraint, or Molestation. Fish is as plentiful as Game, and the Sea produces as much variety of Shell Fish, as the Land does of Fruit, which is extraordinary good and delicious, particularly the Pomgranats, which are far beyond those of *Naples*, and whole Sacks full of them are carry'd to *Constantinople* to sell. This place also produces *Scammony*, *Opium*, and Galls.

All these Delights and Pleasures are allay'd by the uncomfortable Dwelling there is in that City, where the Malignity of the Air causes Pestilential Fevers, but especially in the Months of *May*, *June*, and *July*, and the great heat of the Summer makes People weary of their lives. Add to this, the frequent Plagues and Earthquakes, which if they fall one Year, are sure to be felt the next, burying the Inhabitants, and levelling the Houses.

Tuesday the first of *December*, I went to see the four Galleys of the City, which are under a *Bassa*, call'd *Commandant*; a *Cadi* governing the City. I made use of a *Jew* for my Interpreter, hiring him for a small matter a day; for the *Jews* are in such a miserable condition in the Dominions of the *Mahometans*, that they think themselves happy to be hir'd at any Rate. They easily speak *Spanish*, their Mother Tongue being no other than a corruption of that Language; and therefore any Man that has this Tongue, may Travel through the *East*, without any difficulty, there being *Jews* throughout all *Turky* and *Persia*, that serve as Interpreters at an easie Rate. This *Jew* led me on Wednesday the 2d. to see the two Custom-houses of the City; one a great one, call'd of the Trade, where is paid the Duty of the great quantity of Raw Silk the *Armenians* bring out of *Persia*, and the *Franks* Transport into *Europe*, as also Spun Cotton, Camelet, Hides, Wooll, Rubarb, and other Commodities. The other Custom-House, which they call of *Stambul*, standing in the left Angle of the bottom of the Port, is for the Trade of *Constantinople*, *Salonichi*, and other places of *Turky*. They are both easier than ours in *Europe*; for there my Trunks were open'd, and look'd into, no farther than the top, and that very civilly; but in *Syria*, I found them severe, examining every thing in a very ill manner.

Going to hear Mass, on Thursday 3d. at the Church of S. *Anthony*, of the *Recolets*; I saw they carry'd a Corps, in Procession with a Cross on high before it, and the Religious Men in Surplices, as is us'd in *Italy*; which the *Turks* do not allow elsewhere. Being to go to *Constantinople*, and wanting a Pass, I went on Friday 4th. to the *English* Consul; and beginning to tell him, that I was of the Kingdom of *Naples*, and a Subject of his Catholick Majesty, who was then in Alliance with *England*, he would not allow me to proceed, understanding what it was I desir'd; but interrupting me in a haughty manner, said, I can grant no Protection; and have you a care of the *French* Consul, lest he knowing you are a *Neapolitan*, put the *Turks* upon doing you some kindness. Perceiving by his way of talking, that he would not easily be prevail'd upon to alter his mind; I took my leave, and going to the *Dutch* Consul, had the same answer. Not knowing what to do, I went to the *French* Consul

Custom-Houses.





Consul, and telling him very plainly who, and what Country-Man I was, and that I desir'd a Pass for *Constantinople*, he very civilly granted it.

*Saturday 5th*, the great Rain kept me from seeing any thing. *Sunday 6th*, going to the *Xan*, to look for my *Jewish* Interpreter, a Servant of the *Caragi Bassa*, or chief of the Receivers of the Taxes ask'd me, whether I was a *Portuguese*, meaning whether I was a *Jew*; and I telling him I was not, he would not believe me, but carry'd me before his Master, who having ask'd the same Question, and I answering that I was a *French-Man*, and Tax-free, he would have a Pledge of me, which the Consul soon caus'd him to restore.

Three Ships of *Ragusa* were under Sail upon *Monday 7th*, for *Leghorn*, but the *French* Consul stopp'd them, upon Pretence they brought *English* and *Dutch* Cloaths from thence to *Smirna*; but others said he would have had 1000 *Piastrs* of each to Discharge them, whereof they sent their Complaints to the *French* Ambassador, but what the Event was I know not.

*Tuesday 8th*, I went to the *Jesuits* Church to take the Advice of a Friend concerning my Voyage. The Church was finish'd, but the House or Monastery was then Building; the Fathers in the mean while living in boarded Rooms. They are allow'd for their Maintenance to receive 50 *Piastrs* of every Vessel that comes in under *French* Colours. *Wednesday 9th*, I Din'd with Monsieur *Ripera*, with whom I left my Luggage till my Return. *Thursday 10th*, in the Morning, the *Aga* of *Seyde* came to see me, and having treated him with Chocolate, the Brute, who had never tasted such Liquor, whether that or the fumes of Tobacco disturb'd his Head, complain'd grievously of me, saying I had given him a sort of Liquor to make him Mad; and had his Distemper continu'd, I had suffer'd as I deserv'd for giving Chocolate to an *Ass*. He said he was Grandson to the *Visier Kupurli*, and flatter'd himself with the hopes of rising to that Dignity, as if there went nothing to the obtaining of it, but being Grandson to the other.

## CHAP. II.

*The Author's Voyage to Adrianople, with the Description of that City, as also of the Isles of Tenedos, and Mytilene, and the City of Gallipoli.*

*Friday 11th*, the Weather being fair, I took leave of my Friends, and bargaining for my Passage Aboard a *Turkish* Vessel call'd a *Chiamber*, Imbark'd on *Saturday* at Night, paying for a Cabin a-part, that I might be separate from those Scoundrels. About midnight we Sail'd with a fair Wind.

*Sunday 13th*, two Hours before Sunset, we found our selves opposite to, and two Miles from the Fortrefs of *Foggia*, seated on that Point of Land, which is on the Left, entring the Bay of *Smirna*, which is 40 Miles in length, and this secures the Entrance into the Port of that City, standing at the bottom of the Bay. This *Foggia* is small, but wall'd, and defended by a Castle. We arriv'd at *Metellin* about Night, and Landed there, having Sail'd 80 Miles.

*Metellin*  
Island.

*Metellin*, or *Mytilene*, antiently known by the Names of *Lesbos*, *Homerte* and *Macaria*, is call'd by the *Turks* *Medilli*, and is 360 Miles in Compass. No Island

in the *Archipelago* is more famous; for it was the Country of *Pittacus*, one of the seven wise Men of *Greece*, of the Learned *Sappho*, of *Arion* the Musician, and of other renowned Men. The Metropolitan City is seated on the N. E. side, on a Rock, which butting into the Sea, makes two several Ports. That on the East-side serves for the Gallies, and there were two in it; the other for all sorts of Ships. They are both defended by a Castle on the Hill, and another Fort at the foot of it, looking towards the West.

The Houses of the City are low, and Inhabited by *Turks* and *Greeks*; yet there is an excellent *Bazar* or Market. The fertile Soil produces good Wine, and all Things else necessary to live well. This Island was taken by *Mahomet II.* in the Year 1464.

*Monday 14th*, we weigh'd Anchor five Hours before Day, and set out with little Wind, which prov'd contrary After



ter Noon. At Sun-set we pass'd the  
*Gemelli.* Streight of *Baba*, which is five or six  
1693. Miles over, made by the Westernmost  
Point of the Island of *Metellin*, and Cape  
*Baba* on the Continent of *Natolia*. It  
was call'd *Baba*, as they told me, in  
Memory of an old Man Bury'd there,  
who, whilst he Liv'd, gave the *Turks*  
Notice, whether there were any Chri-  
stian Privatiers either within the Streight  
or without. About two Hours after  
Night we came to an Anchor in an open  
Road beyond the Castle of the Town of  
*Molova*, having run 60 Miles.

*Troy Ruins.* Tuesday 15th, four Hours before Day  
we Sail'd again, the *Turk* not daring  
to keep out at Night for fear of Pyrates,  
and not for want of Wind. The good  
Weather continuing, two Hours before  
Sun-set we pass'd between the Island of  
*Tenedos*, or *Bosciada*, as the *Turks* call  
it, and the Continent of *Natolia*, ha-  
ving run 50 Miles. The Ruins of old  
*Troy* were to be seen close by, insomuch  
that the Wind ceasing, I caus'd my self  
to be set ashore, to divert my self,  
viewing the Remains of that famous  
Place. I found for above a Mile along  
the Coast white Marble Stones, and Co-  
lumns both standing and fallen; which  
appear to have belong'd to the Port,  
and walking above a Mile up the Coun-  
try, among the Trees, saw old Stru-  
ctures, all of Free-Stone, some stand-  
ing, some fallen. I also saw a large  
square Tower of great Stones, which  
had some small Windows about the first  
Cornish, and the Roof was round, by  
which I judg'd it in antient Times to  
have been a Temple. I went no fur-  
ther, because the *Rais*, or Master, would  
allow me no more Time; who told me,  
that for a Days Journy up the Country,  
there were all along such ruin'd Stru-  
ctures, and good Marble lying about.  
The *Turks* call it old *Constantinople*.

These *Mahometans* never neglect to  
say their Prayers five times a Day; the  
first at break of Day, the second at  
Noon, the third about Evening, the  
fourth at Night-fall, and the fifth two  
Hours after Night, only altering the  
third in Summer which begins sooner.  
Every one Prays by himself, kneeling  
on a Cloath, and facing towards *Mecca*;  
but when they are in Towns, they all  
go to the *Mosch*, one of their Priests  
calling them with frightful Cries from  
the top of a Steeple.

*Tenedos*  
Island.

The Wind freshning, we put into  
the Island of *Tenedos*, that same Day.  
This Island formerly call'd *Leucophris*,

and *Lyrnessus*, and now by the *Turks*  
*Bosciada*, is one of the most Notherly  
in the *Archipelago* towards *Asia*. It was  
very Populous and Rich in the Reigns  
of the Kings *Priam* and *Laomedon*. It  
is famous among Writers for the *Greeks*  
lying conceal'd there in the *Trojan War*;  
and for the Differences between the *Ve-*  
*netians* and *Genoeses* about the Possession  
of it. The middle of the Island is plain,  
the Edges Mountainous, and produce  
good Muskadine Wines. Its Compass  
is 50 Miles, wherein there are several  
Villages, and the chief City of the  
same Name stands at the foot of a Moun-  
tain in the East Angle of the Island,  
looking towards the *Dardanel*s, from  
which it is but 18 Miles distant. It is  
none of the meanest Cities in the *Arch-*  
*ipelago*, and was famous among the An-  
tients, for a Temple near it Dedicated  
to the God *Neptune*, to which the Na-  
tions far and near made their Vows, and  
sent Offerings. It is open, but large,  
its low Houses Inhabited by *Greeks* and  
*Turks*, reaching to the foot of the Hill,  
and along the Sea-shore. The Castle  
that commands it, built on the Point of  
a Rock, has many Dwellings of *Turks*,  
and Garrison Soldiers within the Walls.  
The same Castle secures the Port, which  
is very good and capacious enough for  
a Fleet; the two Gallies of *Rhodes* were  
then there under the Command of *Am-*  
*mazza-mamma*.

Not far from *Tenedos*, is an Island *Tossi* Island.  
twice as big as it, call'd *Tossi*, and in  
the *Turkish* Language *Himbros*, in which  
*Greeks* live, who pay Tribute both to  
the *Turks* and *Venetians*.

Wednesday 16th, at Night it Rain'd  
hard, which was bad for the Passengers  
that lay upon the Deck; but at break  
of Day the Weather clear'd up, and  
the Wind came up fair to enter the *Dar-*  
*danel*s; which made the drowsy *Rais*, or  
Master, weigh Anchor, after he had  
lain a Night in Port, as if he had been  
to Row in a Boat. The Wind fail'd in  
sight of the Village of *Ghiaurchivij*, in  
*Asia*, three Miles from the Entrance of  
the *Dardanel*s; so that they were forced  
to Row the *Chiamber* with 20 Oars, be-  
yond the Castle of *Natolia*, by the *Turks*  
call'd *Aradolissar*. Opposite to it is the  
other the *Turks* call *Urmeli-Issar*, that is,  
the Castle of *Romelia*, because seated in  
that Province. These Forts are Built  
not long since to secure the Entrance of  
the Streight, which being 12 Miles di-  
stant from one another, cannot obstruct  
the Passage of Ships that will pass be-  
tween

Fort's en-  
tring the  
*Dardanel*s.





*Gemelli.*  
1693. *~~~~~* tween them in the middle. That on the *Asian* side is seated on a Plain, with two Bastions parallel to the Entrance, and two to the Streight, all furnish'd with heavy Cannon; as is the Curtin, on which there are at least 60 Pieces, besides small ones planted on the upper Part. There is in it a Garrison of 500 Soldiers, as I was told, who live partly in the Castle, and partly in several little Houses without it; the Village of the *Greeks* is on the top of the Hill. That of *Romelia* stands on the Clifs of a Hill, reaching over a great part of it with good Buildings. In the midst of it are the Houses of the Commandant, and other *Turks*, with a *Mosch* and Magazine. That side, towards the Streight, has as many Bastions as the other in *Narolia*, and Built after the same Form; but it has two others on the Land-side, and is not inferior to the other for goodness, or number of Cannon. The Village of the same Name is on the top of the Hill.

*Sestus and Abydos.* *Thursday* 17th, we set Sail 3 Hours before Day, with a good North-wind, which before Noon brought our *Chamber* between the two other Forts by the Antients call'd *Sestus* and *Abydos*; which being in the narrowest part of the Channel, but two Miles distant, do so secure the Passage, that it would be dangerous to attempt passing without the *Turks* Consent. *Abydos*, seated in *Narolia*, is stronger and better than the other, because it has six Bastions on the three sides that secure the Streight, with about 30 heavy Pieces of Cannon on them, besides the small Ones on the upper Port. In the middle is a good Bulwark, and about it a deep Ditch with a Draw-bridge. The Neighbouring Town is not Wall'd, and is unwholesome in Summer, by reason of the bad Water; yet there is a *French* Consul, appointed by the Ambassador that resides at the Port. The other Castle in *Romelia* is not so regular as this, by reason of the unevenness of the Ground it is Built on; but it has a Bastion at the Angle that points towards the other Castles; in the midst a Place to retire to, defended by a large and well built Bulwark; and three little Towers on the Land-side, with a long Curtin on the Streight. As for Cannon, it has as much as the other; and besides one Piece of such a prodigious Bigness, that a Man may sit in it. The Houses of the *Turks* are between the Wall of the Fort, and another at a distance on that

side, that looks towards the New Castles. The top of the Hill is adorn'd by Art with good Houses, and by nature furnish'd with good Water, a fertile Soil, and excellent Air.

The *Rais* having Landed some Bales of Sope, we held on our Course, leaving behind us after three Miles Sailing, *Maidas*, a good Town on the Shore of *Romelia*, abounding in Wine; which the *French* Merchants use to Buy cheap, being about three Pints for a half Penny. Nine Miles further is the ancient City of *Schie-Stambul*, the first the *Turks* took when they drove away the Christians, and made themselves Masters of *Constantinople*; nothing remains of it at present but a ruinous Castle. To conclude, we Arriv'd at the City *Gallipoli* before Sun-set, it being 30 Miles from the two Castles. I admir'd the wonders of Nature in Sailing through this Streight, for in some Places it is but three Miles over, in others ten, and in the widest thirty, stretching 300 Miles in length to the Black Sea, and much differing in all Parts where its Waters have a rapid Course.

Being Landed, I went to the *French* Vice-Consul's, to procure some safe way of Travelling to the Court of *Adrianople*. He would not permit me to Lodge any where but in his own House; which I willingly accepted, rather than lie on the Ground in a Coffee-House; there being no *Xany* in *Gallipoli*. He gave me an excellent Supper, and good Bed, which I had need of, having had five bad Nights at Sea; but he being a *Jew*, and *Rabbi*, and consequently Learned, and a punctual Observer of the *Hebrew* Superstitions; I could not conform to his Pharisaical way of Living, as to the manner of Eating. He would never allow me to cut the Bread with my own Knife but with his; and what made me Laugh most was, that he made no other use of those Knives he cut the Meat with; and they were all to be spotless. As for my Journey, he said, if I had Arriv'd one Day sooner, I might have gone with a *Fanizary*, who carry'd some Letters from the King of *France* to the Ambassador, deliver'd to him by a *French* Captain, who was come from *Marseilles* in 24 Days; however he would use all his Endeavours, to get me a secure Passage; since I had refus'd to go Aboard the said Vessel to *Constantinople*, being very desirous first to see the *Ottoman* Court.



Gemelli.  
1693.  
Gallipoli  
City.

*Gallipoli*, in the *Turkish* Language call'd *Jebbole*, seated in 42 Degrees of Latitude, is a City three Miles in Compass, seated in *Romelia*, towards the West. It is not Wall'd; and the Houses tho' low, are of Free-Stone, and have good pleasant Gardens. Formerly there was a Fort on the Hill, which commanded the Port, but it went to Ruin through the Laziness of the *Turks*. On the sides of the Mole were also the *Arsenals*, one on the Right to secure three Galleys, and the other on the Left for twelve, where the Vice-Consul told me the *Turks* laid up their Galleys that escap'd the Havock a *Venetian* Ship made among them at the Mouth of the Streight, which Rotted away there. The Arches are now fallen down, and only the Walls are standing. There is a good Exchange cover'd with Lead, with several little *Cupulas*, which is let to Traders by the Governours of a *Mosch*. The Inhabitants of this City are about 6000, *Greeks*, *Jews* and *Turks*, whose greatest Employment is to make excellent Arrows. It is a Place of great Trade, by reason of its convenient Situation, being in the way to *Constantinople*, and *Adrianople*; infomuch, that the *Bassa*, who Governs it, makes about 1000 *Piastras* a Year of it; besides the Profits of the *Cadi*, *Aga*, and other Officers. This City formerly was the Out-let for Pleasure to an antient City seated opposite to it in *Asia*, whereof nothing remains at present, but the Ruins on the Shore and Hill; where afterwards a little City call'd *Lapsic* was Erected. *Gallipoli* has plenty of Corn, Wine and Fruit, especially excellent Winter Melons, of which I bought Nine very good ones for three *Carlines* of *Naples* Mony; about Eighteen Pence *English*. The Country wants for no Game, as Deer, Hares, Partridges, Ducks, and other Fowl. The *Bazar*, or Market of the City is very large, and better furnish'd than that of *Alexandria*, there being variety of Commodities, of Artists, and Handicrafts, each in their proper Place.

*Raphael*, Son to *Simon* the Vice-Consul, us'd all his Endeavours on *Friday* 18th, to find some safe Conveniency for me to Travel to *Adrianople*, but could neither meet with the *Caravan*, that uses to carry Silk, nor any other Company that I might go with, free from the Danger of the *Janizaries*, who returning from the War to their Winter Quarters in *Natolia* scatter on the Road, to Rob and Murder all they meet. In

the mean while the *Xaxan*, or *Rabbi*, perswaded me to take the way of *Constantinople*, or *Rodeston*; and he would give me his Letter, which would render the Way easier and safer; but this did not make me alter my Resolution. He was so much concern'd about the Safety of my Journey, because I had signify'd to him, that I was sent by the Merchants of *Marseilles* with Letters of great Moment to the Ambassador. It must not be thought strange I should sometimes make my advantage of a Lye; for being in a Country of *Barbarians*, who are Enemies to Christianity, and in time of War, it was necessary to Counterfeit, change my Habit, disown my Country, and pretend other Business to prevent losing my Baggage and Liberty. The *Turks* are very jealous, and easily wrong a *Frank*, when he is too open, and has not Words to shift the Danger that Threatens him.

Whilst I was contriving for my Journey, good Fortune ordain'd that a Coach came, which was returning empty to *Adrianople*; therefore sending for the Coach-man, by an *Armenian* that was to go the same way, I agreed to give him a *Zecchine* for my self, and a *Piastre* for my Servant. Then carrying him before the Consul, to ask his Opinion whether I might go safely, he said I might, because the Coach-man was a *Bulgarian* Christian, of the Country of *Felibe*, four Days Journey from *Adrianople*, and known for having made several Journys to *Gallipoli*. After which, the Bargain being ratify'd, the *Bulgarian* gave me ten *Para's* earnest, contrary to the Custom of *Italy*, where the Coach-man gives not, but receives.

In the mean while, the Consul took care to make much of me; he being well to Pass, and having many Slaves, and *Italian* Furniture; so that after a good Dinner at Noon, he gave me a plentiful Supper at Night, of Fish for me, and Flesh for himself, without omitting his *Jewish* Superstitions in Eating, as well in Praying, as not allowing me to cut the Bread. Finding the Melons better than those of *Parabita*, in the Kingdom of *Naples*, I laid in a Stock of them on *Saturday* 19th, after which the *Rabbi* took his Leave of me to go to the Synagogue or School; desiring me to Excuse him, that he did not bear me Company, and to give his Respects to the Ambassador, believing I was a great Friend of his. In the mean while, the

*Armenian*





*Armenian* hastned me, because the *Bulgarian* was ready, and might go without us, so that I was in great Trouble to get my Baggage carry'd, it being *Saturday*, when no *Few* would carry it, the *Turks* being above that Employment. My Servant and the *Armenian* supply'd this Want, carrying it to the *Xan*, where the *Bulgarian* was with the Coach ready. Getting into it, we Travell'd thro' a plain and well cultivated Country, with now and then a pleasant small rising Ground, still keeping the Streight on our right Hand. We left *Buloyr*, a great Town behind us, having Rode 14 Miles, and lay that Night at *Cane*, the same number of Miles further. The *Xans*, or *Caravanferas* in *Turky*, are nothing but long Stables, in the midst whereof the Horses stand, and on the sides somewhat higher, their Masters, who are to provide themselves with Meat, and Dress it. There is this Conveniency in it, that a Man is not impos'd upon by his Host, as is done in *Christendom*; for the Lodging is given *Gratis*, being Legacies left by *Turks*, for the good of their Souls. A *Fanizary* that came afoot Assisted me in all I wanted, making my Bed with Mats, and keeping a Fire all Night to warm the cold Room. True it is, I could not Sleep for his Prating and Smoaking with three *Spahies* his Friends.

*Sunday* 20th, we took Coach before Day, and Travell'd a plain Road thro' a cultivated Country ten Miles to the Village of *Juligia-Mussurma*; after which we entred many Mountains cover'd with small Trees fit for nothing. Having drove eight Miles of this way, we came again into the Plain, and went seven Miles further to rest at *Malgara*.

*Malgara*  
City.

This is a City seated at the foot of a Mountain, containing about 10000 Souls *Turks*, *Armenians* and *Greeks*, under the Government of a *Bassa*, to whom 300 Villages about it are Subject. Here are seven *Moschs* cover'd with Lead; and a large Place enclos'd with six *Cupulas*, which serves for an Exchange, or *Bazar* of the richest Commodities. Had it not been for the Mountain, we had that Day Travell'd forty Miles, for the *Bulgarian* kept his Horses to a round Trot. But I not being us'd to sit after the *Turkish* fashion, with my Legs across like a Sailor, suffer'd much in that Coach without Seats, and so contriv'd that any *European* would have found it very uneasy. At Night we lay as before, for nothing, in a *Xan*, or *Caravansera* with our Horses.

Vol. IV.

*Monday* 21st, we set out an Hour before Day, Travelling over a plain Country but little cultivated, and at the end of twenty Miles, came to the Village of *Armanli*, and going twenty Miles further, stay'd at Night in the Village of *Casun-chiupri*; near which is a famous Bridge with 164 Stone-Arches two Miles in length, over the River and Morafs of *Coghine*. This River is as wide as the *Volturno* of *Capua*, in the Kingdom of *Naples*, and its Channel being too small, it often over-flows.

A long  
Bridge.

*Tuesday* 22d, I walk'd over the Bridge, and thought its Structure as remarkable as its length. Then we advanced four Miles along a deep Chalky way, where the Horses had much Difficulty to Draw. It being Night, and seeing the *Bulgarian*, who would go no further, talk in Private with a *Fanizary*, made me suspect some Treachery; but the *Fanizary* seeing me with my Gun in my Hand went his way, and we at break of day continu'd our Journey with a *Caravan* of Camels. We met several Companies of *Fanizaries*, in 30 Miles we had to Travel, the way all along good, and the Country little cultivated for want of People, and at last came towards Evening to *Adrianople*.

*Orestesit*, *Oreste*, or *Viscudama* in former times, now in our Language *Adrianople*, from the Emperor *Adrian*, and in the *Turkish* *Adrine*, is seated in 43 deg. of Latitude. It stands in so pleasant a Country, that *Amurat* the *Turkish* Emperor, leaving *Bursa*, remov'd his Imperial Court thither, and some of his Successors continu'd it, so that it was not only supported, but the number of its Inhabitants increas'd: Its compass is between 7 and 8 Miles, including the old City and several Gardens. There is nothing beautiful in it, the Houses being low, built of Wood and Clay, and some of Brick, and the Streets so dirty, that a Man must wear Boots in Winter; so that it looks more like a great Village than a City. There is no doubt but the *Ottoman* Emperors have made it much more Populous, as appears by the increase of its Buildings; for the old City where they Dwelt before the taking of *Constantinople* was much less. I told in the compass of its Wall, from the Structure call'd *Ali Bassa*, to the Gate of *Magnasiaps*, that is, the Gate of the River, only 24 Towers, some standing, some fallen, and very near to one another, which shews the smallness of the Place. The rest of the Wall being

*Adrianople*  
City.

H 2

fallen,



fallen, the *Turks* take no care to Re-build it, and so leave all *Adrianople* open. Several Waters encompass the City; but the chief of them are the three Rivers *Tungia*, over which there are three Stone-Bridges, *Arda* and *Merici*, and there are some Hills that command it on the East-side. It is Inhabited by *Greeks*, *Jews*, *Armenians*, *Turks*, *Valachians*, and other Nations; but the Number is not always the same, for in Winter there are many Soldiers that return from the War; however, little more or less, they are about 100000. It is dear Living there, because most Things are brought far. The Air, as has been said, is wholesome, and the Country delightful, especially in Summer, because of the green Fields and Gardens water'd by so many Streams; and in Winter for plenty of Game. For the most part the Streets are set out with good Shops, cover'd with Boards, after such a manner that there is Light enough comes in at the sides. The greatest part of the City is on a Flat, the rest in Valleys and on Hills, which makes it so Dirty.

I was hard put to it that Night to get a Room, and had not a *French-Man* given me one that belong'd to another, that was then in *Constantinople*, I must have lain in the Street; because there are not Lodgings enough for every Body in the City, and what few there were, the Soldiers had taken up, that stay'd with the Emperor after the Campaign.

Wednesday 23d, I went to pay my Respects to the *French Ambassador*, who liv'd beyond the Bridge and Village of *Jenimaret*, two Miles from my Lodging, and near the *Grand Signior's Seraglio*, call'd by the *Turks* *Serrayovasi*. He receiv'd me very Courteously, and offer'd me his Protection, which I had need of in that barbarous, and false Country. After Dinner I went to see a wonderful Exchange, half a Mile in length, call'd *Ali Bassa*, taking the Name of the Founder. It is a vast Arch with six Gates, and 365 rich Shops on both sides, furnish'd with all sorts of rich Goods, including those that are under the Arch of the great Gate. These are kept by *Turks*, *Jews*, *Armenians* and *Greeks*, who pay five *Piastres* a Month for each Shop to the Founders Heirs, or such as have Purchas'd them, and half a *Piastre* to the *Mosch* of *Vecerfeli*, granted by the *Grand Signior*, to whom it belong'd.

Near this Exchange is the Street call'd *Seraci*, full of good Shops of all sorts of Commodities, which afford a delightful Sight for a Mile in length. It is cover'd with Boards laid one over another, with small Holes on the sides to let in the Light.

Taking a *Jew* along with me on Thursday 24th, I went to see *Sultan Selim's Mosch*, so call'd because Built by him, which standing on the side of a Hill that is in the midst of the City, exposes its magnificent Structure to be admir'd on all sides. There are four Gates to the first spacious Place about the *Mosch*, and three others to the inner, cover'd with 13 Leaded *Cupulas*, and supported by 16 good Marble Pillars like a Cloister, among which there are four Green ones before the Gate of the *Mosch*. In the midst of this Cloister is a good Marble Fountain, for those that go in to Pray, to Wash them, after the *Turkish* fashion. There are five Gates to the *Mosch*, two whereof are shut, being the way into the *Grand Signior's* Seats; the others open for all People. Eight large Columns support the *Cupula* in the middle, and twelve Arches, on which the other eight *Cupulas* rest, all full of *Arabick* Characters. About it are Galleries supported by Marble Pillars, and surrounded with Bannisters below. The Pavement is cover'd with good Carpets, and from the Arches hang five great Iron Rings, or Branches with a vast multitude of Lamps after their fashion. In the midst of the *Mosch* was a great square Scaffold rais'd eight Spans above the Ground, and enclos'd with Wooden Bannisters, as I suppose, for the *Mullah*, or *Mahometan* Priest, near which was a Fountain. The other Enclosure or Tribune, which belongs to the *Grand Signior*, on the right of the principal Nich, which we should call the high Altar, is enclos'd with Lettices, and eight Spans above the Ground. On the left was a handsome Stone Pulpit, and opposite to it several little Chairs for the *Mullahs*. The *Cupulas* we have spoken of are cover'd with Lead, and look glorious when the Sun shines on them. The Apartments of those that serve are answerable to the Grandeur of this *Mosch*; as are four stately Towers at the Angles, of different Workmanship and of Stone, very high, which afford a noble Prospect at a distance. I went up one of them, which is on the side of the great Gate, to behold how artificially it is Built, having never seen the

Selim's Mosch.





the like in my Days; for going in at one only Gate it has, I found three Stair-cases, one of which leads to the first, the other to the second, and the other to the third Story of the Tower; in such manner that three several Persons may go up rounding the Tower at once, without ever meeting one another; and if they will pass through other Doors to the other Stair-cases, they may. The Surveyor that contriv'd it was one of the best in *Europe*, and the Contrivance is worth seeing.

*Eschigiami Mosch.*

I went thence to see the *Mosch Eschigiami*, that is, the old *Mosch*. It has two high Towers of Free-stone, and about it eight *Cupulas* cover'd with Lead, besides the great one in the middle. It has no Court, or Fountain like the rest; but six large Pillars before the great Gate to support the Roof, and five Arches. Within, there are three Wings supported by four square Columns, and about it Galleries of Wood above, and Marble below. The Pavement is like the other, cover'd with Carpets, and the Pulpit and Tribune for the *Grand Signior* is after the same manner; for all *Moschs* are alike within, having a Nich made in the Wall, and many Lamps hanging.

*The Bistfen.*

Going thence, I went into the *Bistfen*, which is close by, a Place cover'd, and sustain'd by large Pillars, forming two Rows in the middle, where there are about 200 rich Shops of Cloth of Gold, and Silver, Scimiters, Pistols, Saddles, Bridles, Stirrups, and other Furniture of Gold and Silver set with Jewels, for a compleat Horseman. These Shops also pay two *Piastres* a Month to the Owners, and half a one to the aforesaid *Mosch Eschigiami*, by Grant from the *Grand Signior*. It was almost Noon, and I heard a disagreeable sort of Musick sounding in this rich Place, and a multitude of *Turks* answer it in a barbarous manner, and asking the *Jew* what it meant, he told me they were praying for the *Grand Signior*. Adjoining to this Exchange, are the Shops of the Silver-smiths and Goldsmiths in a long cover'd Street.

*Uccerfali's Mosch.*

After Dinner I went with the *Jew* to the *Mosch* of *Uccerfali*, without being hindred by four *Mullahs* that were praying in it. This has only one Court or Cloister about it, out of which three Gates lead into the *Mosch*, where is a Gallery sustain'd by twelve good Pillars of green Marble; besides six white ones bigger than the others, which are before

the aforesaid Gates. The Roof is cover'd with fifteen handsome *Cupulas* Lead-ed over. At the four outward Angles of the *Mosch*, are four high Towers of Free-stone, and in the midst of the Cloister a curious Fountain for the *Turks* to Wash in. On the inside it has five *Cupulas*, four at the Angles, and a great one in the middle held up by two great Columns, all painted with *Arabick* Characters. In the middle many Lamps hang, according to their Custom, and on the left of the Nich is a Marble Pulpit; and on the right a high Tribune enclos'd with Lettices for the *Grand Signior*, and another on the left close to the Pillar, but without Lettices. The Floor was cover'd with good Carpets.

Thence I went to view the *Grand Visier's Palace*; where I found nothing

suitable to his great Post, but only a convenient Dwelling after the *Turkish* fashion. We went first into a great Court, in which were the Stables and Officers belonging to them. We pass'd out of that into another, in the midst whereof was a Fountain, and several Persons on Horse-back, who attended that great Minister. At the Front of this Court was a long *Soffa*, or Place a little rais'd, where many Persons stood expecting Audience. We could not go into the Lodgings, and therefore turn'd back.

By the way we met a Bride conducting to her Bridegroom. Fifty *Turks* rode on Horse-back two and two, and after them came the Bridegroom on the left, which is the upper Hand among the *Turks*; then follow'd the Bride in a close Coach, with two others following for State. A little further I met the *French Ambassador* going home upon a Dun Horse, follow'd by eight Footmen, clad in Red, two Gentlemen in Blew, and four *Janizaries* all a-Foot.

At last the *Jew* led me to one of their Schools, before which there were many Women holding their Children by the Hand. Going in I saw abundance of Garments hanging about it, and six Persons playing upon Instruments. They told me they gave every Year about that time 500 Suits of Cloaths to poor Scholars of their Religion, which costs the Publick 2000 Crowns; and I actually saw several Scholars new Clad from Head to Foot in my Prefence.

Friday 25th, being *Christmas-Day*, I went to hear Mass, and receive the Blessed Sacrament in the Church of the *Ragufians*,  
The *Grand Signior's* Attendants.



Gemelli.  
1693.

*gusians*, in the old City, whither a *Cappucin*, Chaplain to the *French* Ambassador came to say the Mass, there being no more Catholick Priests. *Friday*, being the *Turkish* Festival, on which the *Grand Signior* goes to the *Mosch*, as has been observ'd before, after performing my Devotions I went to see him; but found he was already got into the *Mosch* of *Sultan Selim*, and therefore waited two Hours to see him come out. In the mean while I observ'd his Coach and Retinue. It was all of Wood gilt on all sides, with wooden Lettices open every way but behind. Instead of Leather it was cover'd with fine Red Cloth, and lin'd with Yellow Silk, with Sprigs of Gold, turn'd up, so that all the Wood appear'd, and on each side was sixteen Silver Nobs gilt for Ornament. It being high from the Ground, there was a little Silver Ladder of three Steps to go up to it. Six White Horses drew it, on the first whereof, and the third on the left, sat the Coach-man and Postillion. In a Word, it was a Coach fit for any private Gentleman in *Italy*, even the Horses being but very indifferent; but within there were some Quilts or Coverlets folded for two to sit on Cross-Legg'd, and more it would not hold. As for the Attendance there were in the Court 200 *Janizaries* with their high Caps worn upon solemn Occasions, made of white Felt, three Spans long, and one and a half broad, which falling down upon the Back, end in two Points; but before, to keep them upright on the Forehead, there is a Silver Plate handfomly Wrought and Gilt, fastned on a piece of Board, as I observ'd speaking of *Grand Caire*; but some Officers do not wear it, and others cover it with Green Cloth. There were also about 18 *Chiaus* a Horse-back, with every one a little black Feather in his Turbant; and 50 other Courtiers well Clad, besides 30 *Baltagis* mounted, who had sharp Caps of a Cinamon Colour. There were several *Bostangis* a-Foot, who wore long Red Caps round at the End, and as wide as at the Head: And it is to be observ'd, that these Attendants are only distinguish'd by what they wear on their

Heads, for every one wears his Cloaths of what Colour he pleases. There were besides 2 *Obadscis* standing about the Coach, (these belong to the *Grand Signior's* Bed-Chamber, and wore little white Caps on their Heads, like the Ducal Cap of *Venice*, edg'd about with Gold, but the Point turn'd back, and open'd.) On one side of this Cap was a great white Plume like a Fan, and below it another of black Feathers to please the Eye with the Variety. The *Ags* of the *Janizaries* wore the same sort of Cap, edg'd about with Cloth of Silver, but without Feathers. There were 14 other Attendants Clad after the *Roman* manner in Silk wrought with Gold, with another Vest under that fringed with Gold, and Breeches of Crimfon Sattin. These went a-Foot, and had on Caps of Silver gilt exactly like a Pifs-pot, with a black Plume standing upright before. The *Turks* call them *Ischioghan*, that is, the *Grand Signior's* Pages.

Prayers being ended, I saw the *Grand Signior Hamet II.* come out, and get into his Coach, from the Steps of the *Mosch*. He was of a low Stature, full Body'd, brown of Complexion, round Fac'd, and wore a black Beard that began to grow Grey; and by his Countenance seem'd to be about fifty Years of Age. He wore *Heron's* Feathers in his Turbant embellish'd with Diamonds, and was Clad in White. The *Selattar*, who carries his Sword, and drives away the Flies in Summer, went into the same Coach, and sat next the Horses. The People saluted him with Shouts, as had also been done in the *Mosch*, with a disagreeable Concert of Musick whilst he play'd. When he was to depart, the *Janizaries* made a Lane in an humble Posture, with their Hands on their Stomach along the Court; and the *Chiaus*, and other Officers follow'd him in such Order as has been said. *Hamet II.* lov'd to Play on a *Turkish* Instrument, like a little Guittarr, and to Sing to it, to divert his Melancholy, proceeding from forty Years Imprisonment. All that has been said of his Person and Garment, will appear better by the following Cut.

Saturday





Gemelli.  
1693.  
Gregni-  
Fenimaret  
Mosch.

Saturday 26th, crossing over both Arms of the River *Tungia*, which Waters the North-side of the City, on two Stone-Bridges, I saw on the Right a great *Mosch* call'd *Gregni-Fenimaret*. Before it is a spacious Court encompass'd with beautiful Structures cover'd with Lead, for those that serve the *Mosch*, and poor People maintain'd there. Three Gates on the front and sides lead into this Court, and there are as many more to the Cloister within, compos'd of twelve white Marble Columns on the three sides, and of six green ones on that side where the Gate of the *Mosch* is; all of them sustaining twenty little *Cupulas* about the Cloister, cover'd with Lead. In the middle is a fine Fountain, and two high Towers on the sides, near which there are other Structures with Leaded *Cupulas*; so that there are in this Building, besides the great one

about 100 little *Cupulas*. This, like all other *Moschs*, has vast Revenues for Pious Uses, which are bestow'd accordingly, as in instructing Children, maintaining the Poor, and mad People, &c. Besides, they every Week Distribute to other Poor a thousand *Okes* of boil'd Rice (which makes 1800 Pounds of our Weight) and a sufficient quantity of Flesh. Leaving the Jew to keep my Shooes, I went into the *Mosch*, where I found the Pavement cover'd with good Carpets, and above 1000 Lamps hanging in the middle; on the Right of the *Nich* was a large Scaffold, a little one on the Left, and a very high Pulpit to Preach.

That same Morning being the Feast of S. Stephen, I hear'd Mass at the French Embassadors, and Din'd with him, as did a French Gentleman, call'd the Count of Friol, and Marquis of Orade; who every